

**UCWANINGO NGOKUSETSHENZISWA KOLIMI LWESIZULU NGENHLOSO
YOKUQHAKANJISWA KWALA MAKHONO: ELOKULALELA, ELOKUBHALA,
ELOKUFUNDA, ELOKUKHULUMA KANYE NELOKWETHULA LWENZIWE
EZIKOLENI EZIKHETHIWE ESIFUNDENI SASEKING CETSHWAYO / THE
CRITICAL USE OF ISIZULU LANGUAGE WITH THE AIM OF EMPHASIZING
THE FOLLOWING SKILLS: LISTERNING, READING, WRITING, SPEAKING
AND PRESENTING THE RESEARCH WAS DONE IN SELECTED SCHOOLS AT
KING CETSHWAYO DISTRICTS**

RODNEY MUZIKAYISE MARTIN BENGU

2017

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NGU-

RODNEY MUZIKAYISE MARTIN BENGU

LWETHULWA UKUFEZA IZIDINGO ZEZIKU

ZO-

**BUDOKOTELA KWENZULULWAZI
(DOCTOR OF PHILOSOPHY)**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO
ENYUVESI YAKWAZULU**

**UMELULEKI : USOLWAZI Z.L.M. KHUMALO
UMSIZI KAMELULEKI : UDOKOTELA N.M.A.R. NZUZA
USUKU : 30 KUMFUMFU 2017
INDAWO : KWADLANGEZWA**

ISIFUNGO

Lesi sifungo siwukuqinisekisa nokufakazisa ngokusemthethweni ukuthi mina **Rodney Muzikayise Martin Bengu** ngenze ucwaningo lweziqu zobuDokotela enzululwazini. Isihloko esithi: **Ucwaningo Ngokusetshenziswa Kolimi LwesiZulu Ngenhloso Yokuqhakanjiswa Kwala Makhono: Elokulalela, Elokubhala, Elokufunda, Elokukhuluma Kanye Nelokwethula Lwenziwe Ezikoleni Ezikhethiwe EsiFundeni SaseKing Cetshwayo.** Lo ngumsebenzi wezandla nengqondo engiyabelwe iZulu ngisebenzisa imithombo eyehlukahlukene yolwazi. Yakhela kahle ngamaqubu ezinye. Nawo lo msebenzi ubungechume ngaphandle kokuphononongwa yizinjulabuchopho enzululwazini eMnyangweni Wezilimi ZoMdabu Namasiko kule Nyuvesi YakwaZulu. Ngaleyo ndlela lo mqulu wolwazi ubhalwe ngolwazi nokulandela imigudu ngokweNyuvesi YakwaZulu, ONgoye. Yiyona ewuhluzile yawuhlaziya kanti awukaze ubhalelwe noma wenziwe ngenhloso yokuba wethulelwe esinye seZikhungo Zemfundo Ephakeme ngaphandle kwale nyuvesi. Imithombo yolwazi enhlobonhlobo esetshenzisiwe kulolu cwaningo kusuka kubantu, abafundi, ababhali, izikhulumi ezinonhlonze, nezinkundla zesizindalwazi (inthanethi), izinjulabuchopho, amaphephandaba nabanye. Bonke bakhonjisiwe ngokuyikho ezindaweni ababambe kuzo iqhaza kanye nasesengosini yemithombo yolwazi njengoba kufanele.

R.M.M. BENGU

Usuku: _____

UMNIKELO

Kweka-eXodusi (20:12) uMdali esizweni uthi: *Hlonipha uyihlo nonyoko ukuze izinsuku zakho zande ezweni uNkululunkulu wakho akunika lona.* IsiZulu sithi inyoni yinhle ngezimpaphe zayo sibuye sithi ishayelwa abakhulu. Kungaleso sizathu lo msebenzi walo mqulu wedluliswa ngokubonga uMdali, uSimakade noMninimandla-onke nokunguye opha isiNtu sakhe ubuhlakani, ukuqonda okuphelelyo nempilo. Nguye uSimakade opha abantwana abazali nobuhlakani bokubakhulisa namandla okubafundisa. Kungalesi sizathu lo mqulu wethulwa entombini yakwaShangase umama *ongizalayo uMagugu, okaShuku, uMkheshane uNdaleka uMafuza afulele,* nakubaba uMnumzane K.M. Bengu ingwevu kaMepho, *kaNgwane, uMdlung'odl'abantu*

Iphephendle elingezwa ludaba,

Eliz'udaba ngoba lishunyayezwa

Inkos' ephos' ukulibala

Kwaze kwabus' abezindlwana,

INdumandumane edum' ezizweni.

Usala kutshelewa usala kunyenyazelwa,

ULanga liphuma muva kwakwabo

Kepha lisikaza ubukhosi,

Umakhomb' izitha ngenjumbane qede zikhwic' imisidlana.

Ngiwethula kubo bobabili abazali bami njengoba besadla anhlamvana nakuba iminyaka isikhathulekile kakhulu. Bobobali baphila esikhathini uDavide asibiza ngomusa, bobalili beqile eminyakeni engamashumi ayisishiyagalombili. Leli bhuku liphinde lethulwe kumuntu owe evuka engibekezelela kulo mshikashika, kanti ububone bonke ubunzima wabuzwa inkosikazi yami, *intokazi kaMbovu, uSomahhashi, inyoni esindwa yisisila sayo* uNozipho Grace Bengu nasendodakazini yami uTumelo uMandisa Gracious (TMG) naseNdodaneni yami uSimphiwe Justice Mthokozisi. Kuwo onke amaNgcolosi ngithi:

Shongolo!

Ngwane! Ngwadi

Abayibone ngasondo ukuthi iwele.

Nina bakaHlangabez' indod' iphum'ekhaya konina.

Mepho! UMepho wayendonda

Engenjengaw' amakhosan' awonina

Athe' ehlezi ab' evuthel' umlilo
Umbuzi wemifula , kanti uyazibuzisa
Kanti wenza ngabomu uyazibuzisa.
Malala nina enalala nomunwe . Dlabazane!

Umlomo kaweyi! IZulu libone kukuhle emehlweni alo ukuthi abazali bami baphile baze babone isiphetho salo msebenzi.

UKUBONGA

UZulu wonke kufanele ubonge uMvelinqangi ngokupha lesi sizwe ubuhlakani, ubuchwepheshe, isineke, uthando lomsebenzi wokuthuthukisa isizwe, ikhono elingandile lokuqaphelisisa izinto nokuqeqesha okuphezulu kukaSolwazi uZ.L.M. Khumalo. Kuhle ukuba insizwa ibongwe isadla anhlamvana. Kukho konke akwenzele isizwe emkhakheni wenzululwazi yezilimi ikakhulu ulimi lwebele, umuntu wakulo mhlaba uyohlala eyibhimbi lokuzama ukuchaza ubunzima bomthwale eyathweswa wona uSomandala le nsizwa. Amagalelo akho Mbulazi abonakele isizukulwane esizayo siyoncela sintongele lukhulu eshungwini olihlohlile waliqongisa ngokucija imiqondo yesizwe ngenzululwazi. Le miqondo uMdali uyitshale emagqumeni, ezintabeni, emathafeni, ezigangeni ngisho odidini lwezidlidli zemizi. Amazwi athi siyabonga awenele ukuchaza umuzwa wokuqonda umsebenzi owenzile ngaphansi kwezinguzunga zamatshe namalahle owathwele emagxalabeni ngokuphokophelela ukuba ukhanyise isihlonti ukuze isizwe *singahambi endleleni ngokuphumputha silunywe ofezelea* namabululu agcwele onke amathafa .

Mzilikazi kaMashobana!

Mtungwa! Mbulazi kaMashobana!

Unwele olude nina enidl'umuntu nimyenga ngendaba.

Lo msebenzi ubungeke uphumelele ngaphandle kobuchwepheshe bamava nokuchule bukaSolwazi u-Z.L.M. Khumalo oyiNhloko yoMnyango Wezilimi ZoMdabu eNyuvesi YakwaZulu. Okwenzele isizwe esiNsundu noNgwane bonke ukuqhube nakwabanye Mbulazi! AmaZulu onke akubonile okwenzele isizwe esiNsundu nokuzikhandla kwakho izimo zinzima. Okwenzile kuqoshwe ezibhebheni zomlando weZulu. USomandla wakugcoba njengesipho sesizwe sonke, hhayi sakoMbulazi kuphela.

Ngendlela ekhethekile ngidlulisa ukubonga kuDokotela N.M.A.R. Nzuzo ngokufaka ihlombe kulo msebenzi kusuka ekuqaleni kuze kube sekuphethweni kwawo njengeSekela Meluleki. Ngibonga angiqedi kuwe *Mshazi, Nozishada kaMaqhoboza.*

Abanye engibabongayo; uDokotela M.Z. Mthembu, uMvelase ngosizo lwakhe oluyinsada alwaziyo, uMnu Makhoba ngokuphonsa izagila kule nyamazane ebijahwa. Umuntu angasikhohlwa kanjani isithandwa sabafundi bonke kulo Mnyango, udadewethu uNonhlanhla

Msomi, Nomndayi! *Phingoshe!* Nguye umqophi walo lo msebenzi ngesineke sakhe nangokugquguzela kwakhe okungenamkhawulo. UNkulunkulu anigcine anandisele nemindeni yenu. Noma isiZulu sithi umuntu ubongwa engasekho kuhle ukunibonga nonke nisazizwela futhi nisadla anhlamvana.

Sibonga kakhulu eMnyangweni weMfundo esiFundazweni saKwaZulu-Natali ngokugunyaza ukuba kweziwe lolu cwaningo ezikoleni zoMnyango esiFundeni seNkosi uCetshwayo.

Sidlulisa ukubonga ngendlela ekhethekile kuMqondisi wesiFunda iKing Cetshwayo uMnumzane uDavid Chonco. Siguqa ngedolo phansi kuMqondisi sithi isandla sedlula ikhanda kuwe **Gambushe** nakubo bonke ababe nesandla kulo msebenzi sithi *unwele olude*. Ngendlela ekhethekile ngibonga kakhulu abaHloli bamaSekethe uMhlathuze neMfolozi ngokuvula iminyango yezikole abazengamele ukuze lolu cwaningo luqhutshwe ngempumelelo.

Sibonga kakhulu kakhulu koThishanhloko abehlukene , othisha nabafundi bezikole ezikhethiwe ababambe elikhulu iqhaza kulo mbidlango. Lokhu kwenzeke ngenkathi kugcwaliswa uhlambuzo nezingxoxo ezibanjiwe kwenziwa lo msebenzi. Ngeke nganibala noke ningadinwa nangomuso nikwenze nakwabanye.

IQOQA

Iqoqa lalo msebenzi wocwaningo lokusetshenziswa kolimi lwesiZulu ukuze kuqhakanjiswe amakhono aqukethe ubumtoti, ukuhlwabusa nokuyihlaba esikhonkosini ngolimi lwesiZulu luhlelwe lwaba izahluko eziyisishiyagalombili.

Isahluko sokuqala isethulo socwaningo esethula ucwaningo ngokupheleleyo. Lapha kubukwa intshisekelo yocwaningo, izinhloso zocwaningo, amakhono, izindlela zokuqhuba ucwaningo, umklamo wocwaningo, imibono yongoti, abazohlomula, uhlaka lwezahluko nesiphetho.

Isahluko sesibili sethula ikhono lokulalela nokuzwa. Lesi sahluko sethula umehluko phakathi kokulalela nokulalelisisa ngenhloso yokuzwa uqonde. Sethula izindlela zokulalela, izindlela zokufundisa ukulalela kanye nenzwa yokulalela.

Isahluko sesithathu sethula injulakuhlaziya ulwazi ngamakhono okusetshenziswa kolimi. Kulesi sahluko kubhekwe okushiwo ongoti abehlukene behlaziya imiphumela eyehlukene ngokubuka injula yolwazi nxazonke.

Isahluko sesine sethula izindlela noma amasu okuqhuba ucwaningo. Kula masu kusetshenziswe uhla-mbuzo isizindalwazi (inthanethi), ukuhanjelwa kwezithangami, amaphephandaba, ukubuxoxa nezinjulabuchopho nezazi emikhakheni ethile. Kube sekuvezwa ngokolandela imibono yongoti okuncomekayo ngezindlela ezisetshenziswayo uma kuqoqwa ulwazi kanye nokufekela kwazo.

Isahluko sesihlanu sethula ukuhlelwa nokwethulwa kolwazi oluqoqiwe. Njengoba ulwazi luqoqwe ezingxenyeni ezehlukene lube seluhlelwa kanjalo. Kunolwazi oluqoqwe kothisha, bamabanga aphantsi naphezulu, olunye luqoqwe kubafundi nabo ngokwehlukana kwamazinga. Olunye luqoqwe ezikhulwini zeminyango kaHulumeni emihlanganweni, olunye beluqoqwa ezingxoxweni nezazi ezehlukene, ulwazi lwamaphephandaba, izincwadi imibhalo yongoti, ingosi yesizindalwazi (inthanethi) nakumabonisa kude imbala.

Isahluko sesithupha sethula ikhono lokubhala, elokufunda nelokuphendula. La makhono ehlukene kepha asebenza ngokubambisana kanti kuvamile ukuba asebenze ngesikhathi

esisodwa kanyekanye. Lesi sahluko sethule izindlela ezinconywe ongoti zokufundiswa kwekhono lokufunda, elokubhala nelobuciko bokuphendula imibuzo. Lesi sahluko sibuye sethula ikhono lokukhuluma nokwethula. Ukwethula nokukhuluma kuzwakala kufana ngoba ngisho kwethulwa inkulumo kusuke kukhulunywa. Lezi zimo zidinga amanye amakhono ukuze okukhulunywayo nokwethulwayo kudlule ngobuciko kuya kwabalalele nabethamele. Ongoti baphawulile ngala makhono beveza umehluko kanye namasu okucija ikhono lokukhuluma nokwethula. Babuye baphawula ngezimo ezinqinda ukusetshenziswa kwala makhono ngenzuzo.

Isahluko sesikhombisa sethula ukuhlaziywa kolwazi lwamakhono olimi oluqoqiwe. Ikhono lokulalela nokuzwa, ikhono lokubhala, elokufunda, elokuphendula imibuzo, elokukhuluma nokwethula, ukuphumelela kwabafundi, ukuqeqesheka kothisha kanye nokulumbana kolimi nezombusazwe.

Isahluko sesishiyagalombili sethula ukuhlaziywa kwamakhono, izincomo zocwaningo ngakho kubalwa ikhono lokulalela, ukufunda nokwazi ukuphendula imibuzo ngokunembayo nokusetshenziswa kwekhono lokubhala ngokubhala ubhalomagama olwamukelekile kanye nesiphetho.

SUMMARY

Basically, this research is looking into the linguistic skills and techniques inherent in languages and how such linguistic skills should be properly utilised by isiZulu users. The proper linguistic usage brings about prestige, respect, honour and development to the language and the users. This research is divided into eight Chapters.

Chapter one is the core chapter where basic research topics and related ideologies are introduced, including the research sub-topics forming main part of the research proposal. These include; the background to the study, the statement of the problem, the purpose of the study, delimitation of the study, the study methodology, beneficiaries of the study, list of all chapters chronologically, conclusion and references.

Chapter two introduces one of the basic and the most important linguistic skills known as listening skills. Since listening is key in learning a language especially first language the chapter will further look at listening patterns and techniques, methods of listening and techniques to teaching listening techniques, as well as the benefits of proper listening.

Chapter three is at the center of theoretical framework. Different theories from different linguists and scholars. Notwithstanding the fact that theories follow different lines of thinking be it affirmative or negative. In the end conclusions are taken on the bases of the research that produced such theories.

Chapter four deals with research methodology. It was pivotal to explore what experts are stating about data collection and methods thereof. This research utilized among others the following methods: Questionnaire, interviews, internet, attending meetings, listening to speakers on television, newspapers and radio talk shows. Experts further provided both advantages and disadvantages posed by each method of data collation.

Chapter five looks at the arrangement and the presentation of the data collected. Since data was collected from various sources it is presented scientifically for the research purposes. The data collected from all sources including newspapers is presented in this chapter and the summary is also presented at the end of the chapter.

Chapter six is looking at writing, reading and answering skills as required in isiZulu as the home language. The chapter looks at the various methods expounded by experts for teaching writing, reading skills as well as methods of teaching the skills and techniques for answering questions. This chapter also focuses on speaking and presentation skills. Different experts had a lot to say about these two linguistic skills which appears to be similar and yet they are different. Since speaking is related to presenting, experts provided different methods of teaching the two and provide circumstances that could hinder proper speaking and presenting.

Chapter seven deals with a variety of linguistic skills and sequential analysis of each linguistic skill starting with what experts have to say about certain skills in languages. These skills include listening, reading, writing, speaking, presenting and answering questions. This chapter further looks at the effects of mastering such skills or lack thereof in the performance of the learners in their examinations. The research further covers the capabilities of teachers to dealing with linguistic skills in their fields before exploring the question of a national language in South Africa.

Chapter eight is an epilogue part of the research which looks into aspects of analyses of the skills as presented in the research. More views for analysis are presented in this part of the closing arguments which is followed by recommendations on the language skills presented and the conclusion is rendered.

OKUQUKETHWE

IKHASI

ISAHLUKO SOKUQALA	1
1.0 ISETHULO SOCWANINGO	1
1.1 Isingeniso	1
1.2 Intshisekelo Yocwaningo	4
1.3 Izinhloso Zocwaningo	9
1.4 Izindlela Zokuqhuba Ucwaningo	11
1.5 Umklamo Wocwaningo	12
1.6 Imibono Yongoti	12
1.7 Abazohlomula Kulolu Cwaningo	16
1.8 Uhlaka Lwezahluko	17
1.9 Isiphetho	17
ISAHLUKO SESIBILI	18
2.0 UKUHLAZIYWA KWEMIBHALO (LITERATURE REVIEW)	18
2.1 Isingeniso	18
2.2 Okuvezwa Ucwaningo Ngamakhono	18
2.3 Okuhlomula Yizwe Ngolimi Lwalo	20
2.4 Umlando Ngokulalela Kumazulu Nezinye Izizwe	25
2.5 Imibono Ehlukenene Ngokulalela Nokuzwa	28
2.6 Imibanddela Yokufundiswa Ngempulelelo Kolimi	32
2.7 Izindlela Zokulalela Nokuzwa	36
2.8 Amasu Okufundisa Ikhono Lokulalela	43
2.9 Okudinga Kuqashelwa Ukulungiselela Okuzokulalelwa	52
2.10 Ucwaningo Ngenzuzo Yokulalela Nokuzwa	63
2.11 Ikhono Lokukhuluma Nokwethula	70
2.11.1 Imibono Ngekhono Lokukhuluma	70

2.11.2	Ikhono Lokhwethula	84
2.11.3	Izindlela Zokufundisa Ikhono Lokukhuluma Nokwethula	90
2.11.4	<i>Izimo Ezinqinda Ikhono Lokukhuluma Nokwethula</i>	96
2.12	Izinhlobo Zenkulumo Ethulwayo	103
2.12.1	Izingqinamba Ngokwethula NgolukaPhunga	106
2.12.2	Imigomo Yokwethula	111
2.12.3	Izindlela Zokufundisa Ukukhuluma Nokwethula	114
2.12.4	Ukwethula Ngokusebenzisa Ubucwepheshe	119
2.12	Isiphetho	120
ISAHLUKO SESITHATHU		121
3.0 INJULAKUHLAZIYA (THEORETICAL FRAMEWORK)		121
3.1	Isingeniso	121
3.2	Izilimi NoMthethosisekelo (<i>Languages and The New Constitution</i>)	121
3.3	Injulakuhlaziya Izilimi (<i>Linguistic Theories</i>)	122
3.3.1	Ukuhlaziya Ukudabuka Nomlando (<i>Ontological Theory</i>)	122
3.3.2	Ukuhlaziya KukaChomsky (<i>Chomsky's Theory of Linguistic Competence</i>)	130
3.3.2.1	Ukusetshenziswa Kolimi NgokukaChomsky (<i>Chomsky's Theory of Linguistic Performance</i>)	133
3.4	Ulimi Lwebele (<i>Home Language</i>)	134
3.5	Ukuhlaziya NgokukaHymes (<i>Hymes Communicative Competence</i>)	137
3.6	Ukuhlaziya Ngokwenzazelo (<i>The Lexical Threshold</i>)	140
3.7	Indlela KaCreemer Yokufundisa Ngokuphelele (<i>Creemer's Comprehensive Mode of Educational Effectiveness</i>)	144
3.8	Isiphetho	146
ISAHLUKO SESINE		148
4.0 AMASU OKUQHUBA UCWANINGO		148
4.1	Isingeniso	148
4.2	Imibono Yongoti Ngamasu Okuqhuba Ucwangingo	148

4.3	Izindlela Zokuqoqa Ulwazi	150
4.3.1	Imibuzo Nengxoxo	150
4.3.2	Uhlambuzo	152
4.3.3	Ukuhlelwa Kwemibuzo Yengxoxo	153
4.3.4	Isizindalwazi	155
4.3.5	Ukuhanjelwa Kwemibuthano	156
4.3.6	Imithombo Yemisakazo Nomabonisakude	157
4.3.7	Imithombo Yamaphephandaba	158
4.3.8	Okuncomekayo Ngezindlela Ezikhethiwe	161
4.3.8.1	Isizindalwazi (<i>Internet</i>)	161
4.3.8.2	Okungancomeki Ngendlela Nokuqasheliwe Ngesizindalwazi	162
4.3.8.3	Okuncomekayo Ngendlela Yohlambuzo	162
4.3.8.4	Okungancomeki Okuqasheliwe Ngendlela Yohlambuzo	164
4.3.8.5	Indlela Yemibuzo Nengxoxo	166
4.3.8.6	Okuncomekayo Ngendlela Yemibuzo	166
4.3.8.7	Okungancomeki Nokuqasheliwe Ngendlela Yemibuzo	167
4.4	Isiphetho	169
	ISAHLUKO SESIHLANU	169
	5.0 UKUHLELWA NOKWETHULWA KOLWAZI OLUQOQIWE	169
5.1	Isingeniso	169
5.2	Ukuhlelwa Nokwethulwa Kolwazi Oluqoqiwe	169
5.2.1	Izikole Zamabanga Aphansi	170
5.2.2	Ukuhlelwa Nokwethulwa Kolwazi Izikole Zamabanga Apezulu	175
5.3	Okushiwo Emibhalweni Ngokuhunyushwa Kolwazi Locwaningo	181
5.4	Ukuhunyushwa Kolwazi Oluqoqiwe Ngokudidiyela	182
5.5	Ukuhlelwa Kolwazi Ngokwemibono	183
5.5.1	Amabanga Ngokwehlukana	183
5.5.2	Abanye Okuxoxiswane Nabo	196

5.5.3	Umbiko Wephepha Lokuqala LesiZulu Ulimi Lwebele Ibanga Le-12 5 Wonyaka Wezi-2014	199
5.5.4	Umbiko Wephepha Lokuqala Lesizulu Ulimi Lwebele Ibanga Le-12 Wonyaka Wezi-2015	200
5.5.5	Amaphephandaba Aphawule Ngesihloko Socwaningo	200
5.6	Iqoqa Lolwazi Oluqoqiwe	206
5.6.1	Indawo	206
5.6.2	Ubuqiniso Nokwethembeka Kocwaningo	207
5.6.3	Amabanga Ahanjwa Ngabafundi	207
5.7	Iqoqa Locwaningo Ngabavakashelwe	207
5.8	Isiphetho	208
	ISAHLUKO SESITHUPHA	209
	6.0 IKHONO LOKUBHALA, UKUFUNDA NOKUPHENDULA	209
6.1	Isingeniso	209
6.2	Ukubaluleka Kokubhala Ngobunono Nokucophelela	211
6.3	Izinhlobo Zokubhalwa Kwemibhalo	215
6.4	Izindlela Zokufundiswa Kwekhono Lokubhala	220
6.5	Ikhono Lokufunda	227
6.6	Ukufundiswa Kwekhono Lokubhala	231
6.7	Izinhlobo Zohlelo Lokufunda	236
6.8	Ukugququzelwa Nokufundiswa Kwekhono Lokufunda	240
6.9	Ikhono Lokuphendula Imibuzo	243
6.9.1	Izindlela Zokufundisa Ikhono Lokuphendula Imibuzo	245
6.9.2	Izinkinga Ezidalwa Ukufekela Kwekhono Lokuphendula Imibuzo	247
6.9.3	Izinselelo Zokusetshenziswa Kwezilimi Zabansundu Kuleli	250
6.10	Isiphetho	252

ISAPHLUKO SESIKHOMBISA 253

7.0 UKUHLAZIYWA KOLWAZI LWAMAKHONO 253

7.1	Isingeniso	253
7.2	Ikhono Lokulalela Nokuzwa	253
7.3	Ikhono Lokubhala Nokufunda	255
7.4	Ikhono Lokuphendula Imibuzo	258
7.5	Ikhono Lokukhuluma Nokwethula	262
7.6	Ukuphumelela Kwabafundi	264
7.7	Ukuqeqesheka Kothisha	266
7.8	Isiphetho	267

ISAPHLUKO SESISHIYAGALOMBILI 269

8.0 UKUHLAZIYWA, IZINCOMO NESIPHETHO 269

8.1	Isingeniso	269
8.2	Ukuhlaziywa Kwamakhono Olimi	269
8.3	Isizwe Singene Kanjani Kulolu Bishi Lwamakhono	273
8.4	Imibono Ngezixazululo Yezinkinga Zolimi Lwebele	277
8.5	Izincomo Zocwaningo	282
8.5.1	Izincomo Ngekhono Lokulalela	282
8.5.2	Ikhono Lokukhuluma Nokwethula	284
8.5.3	Izincomo Ngekhono Lokufunda	286
8.5.4	Izincomo Ngekhono Lokubhala	289
8.5.5	Izincomo Ngekhono Lokuphendula Imibuzo	291
8.6	Isiphetho	293

IMITHOMBO YOLWAZI	297
APPENDICES	314
ANNEXURE A : UHLAMBUZO	314
ANNEXURE B : QUESTIONNAIRE	320
ANNEXURE C : ETHICAL CLEARANCE	327
ANNEXTURE D : LETTER TO THE DIRECTOR	328
ANNEXURE E : LETTER TO THE HOD	329
ANNEXTURE F : PERMISSION TO CONDUCT RESEARCH IN KZN SCHOOLS	330
ANNEXTURE G : LETTER TO UMHLATHUZE CIRCUIT	332

ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Lolu cwaningo luhlose ukuhlaziya amakhono olimi lwesiZulu. Amakhono olimi yilawa alandelayo. Ikhono lokulalela, ikhono lokukhuluma, ikhono lokufunda, elokubhala, elokukwethula nekhono lokuphendula imibuzo. Muva nje isiZulu sesisetshenziswa kubafundi emabangeni ahlukeni emfundo. Izizathu zalobu budedengu buzokwembulwa yimibono yongoti kulolu cwaningo.

Kunomvuzo omkhulu kumntwana ukuzalelwa aphinde akhulele emphakathini okhuluma izilimi ehlukene. Lokho kukodwa akwanele uma ulimi lwakhe lwebele engalwazi. Izindawo eziseGauteni noma eGoli, isiFundazwe saKwaZulu-Natali eNquthu, uMzimkhulu, uMhlabuyalingana nezinye izindawo zinazo lezi zimo. Nakuba kukuhle ukhulela kulesi simo sezilimi eziningi eziqekethwayo, kuvamile ukuba zisetshenziswe ngokudidiyelwa enkulumweni. Le nkulumo eza ngezilimilimi iyezwakala kozaziyo lezo zilimi kodwa ayilona ulimi olumtoti. Lokhu kulimaza ikhono lokukhuluma isiZulu esicwengekile. Kuvamile ukuzwakala intsha ithi:

*UZodwa ujwayele ukwenza izinto **engadisayidile (engacabangile)**.*

*Umama usahambise uMandisa **ekhreshi / (enkulisa)**.*

Akhona amagama anembayo esiZulu **ukucabanga nenkulisa** abengasetshenziswa kepha lokho akwenzekanga. Kuzo zonke izimo lapho kusuke kusetshenziswa isiZulu ngale ndlela yiso isiZulu esilimalayo. Sisetshenziswa njengohlaka lokukhuluma nokugqamisa ezinye izilimi okuyinto okumele ingavunyelwa ngabasebenzisi bolimi lwebele.

UHulumeni, abazali, iZikhungo Zemfundo, imiphakathi, izikhungo zokusebenza, imisakazo ngononina nabamaphephandaba yibo okumele babambe iqhaza ukucija amakhono olimi. Amakhono adinga ukuthuthukiswa ngabanikazi bolimi yilawa alandelayo: Ikhono lokulalela okukhulunywayo, elokukhuluma, elokubhala

okukhulunywayo, elokufunda okubhaliweyo, elokwethula okubhaliweyo nelokuphendula imibuzo ebhaliweyo.

Ezikoleni zakuleli uMnyango weMfundo kaZwelonke ukhuthaza ukuba abafundi banake futhi bakhulume kakhulu ulimi lwesiNgisi ukudlula izilimi zaboMdabu. Lo mkhankaso unemiphumela enganambitheki yokuba abafundi bagcine sebebukela phansi izilimi zeNdabuko zakuleli. Lokhu kugcina kufeza izinhloso zikaHulumeni wakudala wengcindezelo okwakuwukujivaza isithunzi somuntu oNsundu, izilimi namasiko akhe.

UBhengu, (1983:i) njengengevu wethula isexwayiso esizweni ngalokhu uthi:

Abantu abaningi bayeduswa, bawiswe ngabanye. Abedusi nabawisi banobuqili nobugebengu obuholela ekufeni, nasekuphelelweni yisithunzi nobuqotho emntwini. Kuyisifiso sami ukuba le ncwadi ifundwe ngabantu abasakhula abanekusasa elide nelibanzi – abasazokwenza imisebenzi emikhulu phakathi kwesizwe; imisebenzi engasoze yashabalala. Imisebenzi eyoba ngumnotho wesizwe esimpisholo esiyoziqhenya ngayo.

UBhengu, (1983:i) uxwayisa isizwe ngesikhonyane okumele siqashelwe singaqedi isizwe sakusasa ngokusephuca ulimi lwaso nobuzwe baso. Ulimi nesithunzi soNsundu silinyaziwe kulinyaziwe izolo. Isiko lokukhuluma ngenhlonipho nokuzigqaja ngobuzwe leyeme olimini olumtoti lwesizwe oluphucwe isithunzi kulungiselelwa ukudlondlobalisa isiNgisi.

Ikhono lokukhuluma ezizweni ezahlukene libaluleke kakhulu. Ikhona inkulumo ethi umuntu oyisithulu, oyisimungulu noma onesici esithile esimenza akhubazeke uzalwa enjalo ngoba ewumphumela womswazi namashwa athile. Lokhu kuvela ngisho naseBhayibhelini eliNgcwele imbala engxoxweni kaJesu bembuza abafundi bakhe kwekaJohani, 9:2 bethi:

Mfundisi kungenxa yezono zakhe noma ezabazali bakhe ukuba lo azalwe engaboni na?

Qha. Kuphendula uJesu: Akungenxa yezono zakhe noma zabazali kepha lokhu kwenzelwe ukuba kubonakaliswe imisebenzi namandla kaNkulunkulu kuye.

Umntwana uma ezalwe qede ekukhuleni kwakhe waba nenkinga yokukhuluma kuba nezinkinga ezinkulu emndenini nasesizweni. AmaJuda awasele ngaphandle kule nkulumo ebuza imvelaphi yokungakwazi ukukhuluma nokuzwa okukhulunywayo kumuntu. AmaZulu aya kwababonayo, kushiswe impepho, kuthethwe kwabaphansi, kukhulunywe esibayeni ngalo mhlola kukhuzwa, ukuchithwa kwegazi lesilwane, ukulandwa kokhokhovu luzokwenza okuthile nezinye izindlela ngesiZulu. Lokhu kukodwa kukhombise ukubaluleka nokuthokozela kwesiNtu ukuba wonke umuntu akwazi ukukhuluma nokuzwa alalele okukhulunywayo ukuze akwazi ukuqhuba inkulumo.

I-The World Book Encyclopaedia Vol.12, (1992:49-50) iphawula lokhu ngokubaluleka kolimi:

The word language come from the Latin word lingua meaning tongue. Where ever there is human society there is language. Language has made possible the development of advanced technological civilization. Without language for communication there would be little or no science, religion, commerce, government, art, literature and philosophy.

Igama ulimi liqhamuka olimini lwesiNtaliyane / isiLatini lichaza ulimi lokuxhumana. Lapho kukhona isintu khona kukhona ulimi olukhulunywayo. Izwe njengoba lithuthuka kangaka kwezobuchwepheshe kungenxa yolimi. Ngaphandle kolimi ulwazi lwezenkolo, ubuchwepheshe besayensi, ezomnotho, amasiko, imibhalo nenzululwazi ngeke kwabakhona.

Lesi simo esichazwayo siveza iqhaza namandla emiphakathi ukucija isikhali sayo sokuzithuthukisa okuwulimi. Lo msebenzi wokuthuthukiswa kolimi luze lukwazi ukuba ulimi lobuchwepheshe awuzenzekeli kepha wenziwa yisizwe.

UGina Roberts, ku: <http://powertochange.com> uthi:

Parents should model the language they expect their teens to utilize. Reinforcing positive expression of various emotions lets teens know there is another way to say the same thing. Additionally, helping teen realize there are consequences to all his actions.

Abazali kufanele kube yibo abakhuluma ulimi olumtoto noluqotho ukuze abantwana babo babukele kubo. Abantwana kumele bafundiswe ukuthi kunezindlela zokuchaza into kunalezo eziqukethe ulimi olunganambitheki. Kufanele abazali bafundise abantwana ukuthi ukusebenzisa ulimi budlabha noma okuhlambalazayo kungenza umntwana ajeze.

Lolu ulwazi lokuqashelwa kolimi lwengane iqeqeshwe ukukhuluma ngendlela ngumsebenzi womzali. Lokhu kukhombisa ngokusobala ukuthi uthisha wokuqala wolimi, umzali, uqobo. AmaZulu awalwamukeli ulimi oluhlambalazayo. Osebenzisa ulimi olungemukelekile uyajeziswa ngoswazi. Uyabuzwa umntwana ukuthi into enjalo wayeyizwa kuphi? Ashaywe maqede abhekwe ukuthi akaphindi yini ukuze angabi yisiphoxi nehlongandlebe emphakathini.

1.2 Intshisekelo yocwaningo

UMnyango Wezefundo kuZwelonke kuleli ubhekene nengwadla yokuntuleka kwamakhono kubantu bakuleli ikakhulu iminsinsi. Lokhu kwenzeka emikhakheni eminingi yefundo. Ngonyaka we-1994 elakuleli lithola inkululeko kwadingeka ukuba kubukiswe isimo sezefundo. Ukuhlangabezana nezidingo zamakhono uMnyango Wezefundo wazama ukulinganisa imfundo usebenzisa uhlelo (*iNational Curriculum Statement*). Loluhlelo lwabuyele lwaguqulwa emuva kweminyaka emine lwabizwa ngokuthi (*iRevised National Curriculum Statement*) nokwokusolwa ukuthi lungase lwenze umehluko. Lezi zihlelo zombili zazibeka obala umonakalo osemfundweni yabaNsundu owatshalwa uHulumeni wobandlululo ngenhloso. Kwavezwa izikhali okumele zisetshenziswe ukuhlakula isona ensimini.

Lolu hlelo njengezinye lwayekwa kwangenwa ohlelweni olugxile eMiphumeleni (*iOutcomes Based Education*) nalo lwathola ukugxekwa lwabhuntsha kanjalo.

Ngonyaka wezi -2013 kube sekwethulwa uHlelo olugxile emakhonweni (*iCurriculum and Assessment Policy Statement*) CAPS.

Ucwaningo luveza ukuntuleka kwamakhono emisebenzi yobuchwepheshe kuleli. UMnyango weMfundo uncoma ukuba othisha bafundise amakhono ezilimi ezikoleni zakuleli ukuze kumile amakhono nakwezinye izifundo. Umsebenzi wokucijwa kwamakhono olimi lwesiZulu ngeke washiyelwa kuthisha yedwa egumbini lokufunda kepha bonke abantu abasincela ebeleni yibo okumele basizane nezikole ukunciphisa umthwalo eziwuthwele. Imisakazo, omabonisekude, amaphephandaba, osaziwayo emiphakathini bangabamba elikhulu iqhaza ukulwa nokujivazwa nokusetshenziswa budlabha kwesiZulu.

Izikole zibhekene nezinsalelo zabafundi abaze bafike emabangeni aphezulu kepha bentula amakhono olimi lwabo lwebele. Abafundi bayehluleka ukukhuluma isiZulu sempela nokusifunda kuyinkinga. Uma behlilwa ukufunda olwebele olokwebolekwa lungalunga kanjani? Kulindelwe ukuba bagile ezibukwayo uma sekuhlolwa. Sibukelwa phansi ezikoleni kuthiwe ulimi lwakhe, ngakho ngeke umuntu lumehlule . Kuyenzeka kuthathwe noma ubani nje nomfundi oqede umatikuletshe izolo kuthiwe akasibambe. Siyabehlula abafundi isiZulu uma sekuhlolwa. Maningi amagama abashikilisayo abafundi , amanye yilawa:

- **Ingulazi** babhala = [iculazi]
- **Imoto** = [imonto]
- **Ebusuku** = [ekusuku]
- **Lowo muntu** = [lowomuntu]
- **Uma se** = [mese]
- **Kusho ukuthi** = [shuthi]
- **Kahle kahle** = [kahle hle]

Abafundi abehlulwa ukubhala isiZulu kuphela bahlulwa ukusifunda, ukusikhuluma, ukwethula ngaso nokuphendula imibuzo yezivivinyo zikaMatikuletshe. Yisimo esidinga ukusukunyelwa silungiswe lingafi sibuka.

Ucwaningo olwenziwe uMnyango weMfundo eMpumalanga (*Koloni, Research Report commissioned by the Chief Directorate: Curriculum Management and Development, Eastern Cape Department of Education June, (2005: 4)*) luveza inkinga yokuntuleka kwamakhono ezilimi kothisha. Izifundo zifundwa ngezilimi uma uthisha ebhidilisha

ulimi abafundi baba nezinkinga. Lokhu kutholakele nakulabo abafundisa izifundo zeSayensi. Lesi simo sokuntuleka kwamakhono ezilimi silimaza abafundi abagcina behlulwa amakhono ezilimi bese izifundo zibaqumba phansi. Ucwangingo luveze ukuthi abafundi kuyenzeka baphendule imibuzo yezivivinyo ngolimi lwebele. Lolu cwangingo (2005:4) luqhubeka luthi:

The intention of the Eastern Cape Department of Education is to establish a plan of action which will bring school practice and provision into line with the Bill of Rights in the Constitution and the Language-in-education Policy, both of which: affirm language rights, non-discrimination at any level, the promotion of multilingualism and the development of African languages.

Inhloso yoMnyango wezeMfundo eMpumalanga Koloni ngocwangingo ukwethula uhlelo lwemfundo ezikoleni luncike kuMthethosisekelo wezwe nokulumbanisa okuchazwa uMthethosisekelo ngamalungelo emfundweni yezilimi, ukukhuthaza imfundo yezilimilimi/ ubuliminingi, kugqugquzelwa ukuyekwa kokucwaswa kwezilimi zabaNsundu nokuzithuthukisa.

Ukucwaswa kwezilimi zabaNsundu kuleli yimbangela yokuba uMnyango weMfundo uzikhandle ngokuba okwenziwayo emfundweni kuhambisane noMthethosisekelo ukuze kuncishiswe umonakalo.

UGovender, (2010:25) uveza ukuthi ikhono lolimi lokuqala lwebele linomthelela ekufundweni kolimi lwesibili nokuphumelela ezifundweni ezethulwa ngezinye izilimi. Imfundo yakuleli incike ezilimini ezisemazingeni angefani. Noma lesi simo sikhona ikhambi lamakhono ngokulandisa kocwangingo lukaGovender ukuba ulimi lwebele lube yisisekelo somntwana emfundweni.

I-World Book Encyclopaedia Vol.12, (1992:49-50) ithi:

Scholars have determined that there are more than 3 000 languages spoken in the world today. This number does not include dialects; there are more than a million speakers. The origin of languages in the human species has been the topic of scholarly discussion for several centuries. In spite of this, there is no consensus on the origin of or age of human

language. One problem that makes the topic difficult to study: Lack of evidence. Noam Chomsky is a prominent proponent of this discontinuity theory.

Ucwaningo luveza ukuthi zingaphezulu kwezi-3000 izilimi eziqekethwayo emhlabeni wonke. Lesi sibalo asizifaki izilimi zezigodi. Abantu abakhuluma izilimi ezihlikene babalelwa esigidini (1 000 000). Izazi azivumelani ngolimi lokuqala noluyiNzalazilimi ngenxa yokusweleka kobufakazi balokho. Umkhankaso wokuzama ukuthola ulimi oluwumnyombo kwavunyelwana emhlanganweni ukuba uyekwe ngoba ungumshonisalanga.

Intshisekelo yalolu cwano ithinte nelukuluku lokufisa ukwazi ngolimi lwebele lokuqala emhlabeni. Abacwaningi nezazi kulo mkhakha banemibono eyehlukene eyenza kungabi khona ukuvumelana ngemvelaphi yezilimi ezithe chithi saka ezisemhlabeni. Iqiniso lithi uma imvelaphi yesifo yazeka, ikhambi lisheshe litholakale. Izilimi zinezinselelo, ikhambi lokuzelapha lisaphumputhwa.

Imvelaphi yesifo uma yaziwa kuba lula ukuselapha. Izilimi zinezinselelo eziningi, zinokuhlobana okuthile, zinamakhono ezihlomulisa ngawo isizwe. Ukwazi ulimi lokuqala bekungengeza emcebweni wolimi ofana nezibongo nezithakazelo.

Umbhali wencwadi eNgcwele yokuqala eBhayibhelini uMose kwekaGenesisi, 11:1, 6-8 uthi:

Umhlaba wonke wawunolimi lunye nokukhuluma kunye. UJehova wathi: “Bheka bonke basizwe sinye balimi lunye; yikho abaqala ngakho; manje abayikunqanyulelwa lutho abahlose ukulwenza. Woza sehle, siye ukusanganisa ulimi lwabo ukuba bangezani, kube yilowo nalowo ulimi lomunye.” Kanjalo uJehova wabahlakaza emhlabeni wonke, bephuma lapho; bayeka ukwakha umuzi.

UMose uveza ukuthi ukudaleka kwezilimi wakwenza uMdali ngenhloso ebonakala iwukuhlakaza isiNtu sasendulo ngecala lokwakha umbhoshongo waseBhabhele owawuzofinyelela eZulwini. Zidaleka kanjalo izilimi ngokweBhayibheli.

NoPhawuli uyafakaza kulokhu ngenhloso yoMdali nangesiNtu sonke nohlelo lwakhe eNcwadini yeZenzo, (17:26) uthi:

UNkulunkulu wazenza izizwe zonke ngagazi linye ukuba zakhe ebusweni bonke bomhlaba, wamisa izikhathi ezinqunyiwe nemikhawulo yokuhlala kwazo.

Lokhu kwembula amaqiniso nezizathu zongaBonwayo zokuhlela kwakhe isiNtu sakhe ngokokuhlala nezilimi. Isizwe samaZulu naso sinesabelo.

Ephawula uKunene, (1996: Isethulo) uthi:

Isizwe samaZulu saziwa njengesizwe esinenhlonipho nesiwazisayo amasiko aso. Amalungelo abuye ege imiklamo yobulungelo, abantu bagcine bengazazi ukuthi babutho lini.

Ulimi luwumgogodla wempumelelo yesizwe equkethe impucuko nezimfundiso zobuqotho. Lesi simo sihlaselwa amalungelo. Kothisha abafundisa abafundi ikhona inkulumo ethi babudedengu kangaka nje ngenxa yamalungelo abophe othisha izandla ukuba baqondise izigwegwe.

Ngenxa yezinkinga zokushetshwa kwezilimi ngonyaka wezi-2012 phesheya kwezilwandle kwakhishwa isitatimende ku-www.enotes.com/homework-help/what-disadvantages-teaching-english-foreign, esithi:

As more people learn to speak English, their native languages may fall out of use and eventually disappear. This is not likely for large languages, but small languages are disappearing and this may be a reason for that.

Njengoba abantu abaningi befunda ukukhuluma isiLungu izilimi zabo zebele zishayeka indiva kanti ezinye ziyashabalala. Lokhu akuvamile ezilimi ezikhulunywa iningi kepha ezincane, lokhu kwenzeka ngezizathu ezithile.

UMnyango weMfundo kuleli ukhuthaza ukudlondlobaliswa kwesiNgisi ngaphezu kwezilimi zebele. Lo mkhankaso kudala waqala emhlabeni wonke. Izilimi zabaNsundu zizobhincela nxanye uma uqhutshwa ngendlela oqhutshwa ngayo. AmaNgisi athi ewuqhuba umkhankaso wokudlondlobalisa isiNgisi kwamanye amazwe, ezitapela

nomnotho abe ewubona kahle hle umonakalo owenzekayo ezilimini zalawo mazwe. Noma kunjalo bawushaya indiva umonakalo owenzekayo ngenxa yenzuzo kanye nezinye izinhloso zombusazwe. Lesi sikhonyane sangena kudala nakwelikaPhunga kanti sidinga ukunqandwa.

Isililo sizwakala mihla namalanga kumabonakude ezindabeni besidinda abesizwe sika-Adam Kok okuyisizwe samaLawu ngokushabalala kwezilimi zabo. Ulimi okuthiwa abalusebenzise noluzwakalayo isiBhunu. Uhlelo lwezilimi eziyi-11 kuleli uHulumeni walwenzela isizwe kepha lunezinselelo nemithelela eyezehlukene emfundweni yakuleli nakulezi zilimi ezikhulunywayo.

1.3 Izinhlalo zocwaningo

Inhlosongqangi yalolu cwaningo ukucwaninga amasu okugququzela ukufundiswa kwesiZulu ngendlela ekhuthaza amakhono olimi. Lokhu kungasiza izazi nabacwaninga ikhambi lokuthuthukiswa kwezilimi zabaNsundu neqhaza lazo emfundweni yakuleli. Okuzocwaningwa ngamakhono olimi yilokhu okulandelayo:

- Ikhono lokulalela, elokubhala, elokufunda, ikhono lokukhuluma, ikhono lokwethula nelokuphendula imibuzo.
- Ukucwaninga izindlela ezizosiza abafundi ukuba baqonde ukubaluleka kolimi lwabo lwebele.
- Ukuhlahla indlela ecacile ngokubaluleka kwamakhono olimi nokulumbana kwawo nesisekelo sobuntu bomuntu.
- Ukuhlaziya iqhaza elingabanjwa ulimi lwesizwe kuleli.
- Ukwembula izimbangela okumele zigwenywe ukuze ulimi lwesiZulu luthuthuke.
- Ukuphonsa inselelo kwabashaya imithetho yeMfundo yezilimi ukuba balwe nokucwaswa kwezilimi zabaNsundu nokuba kwenziwe imizamo ebonakalayo kulokhu. Nokuba bacabanga bajule ngolimi lwesizwe njengoba kwenzeka emazweni amaningi omhlaba nanothile ngokwenze njalo.

Ukuqaphelisa isizwe ikakhulu intsha ngokucophelela ukusebenzisa ulimi nemithelela yalokho njengoba echaza uHemphill, (2001:20) encwadini yakhe ethi: “*Grammar and Usage*” uthi:

Many students erroneously assume that as long as their writing assignments contain the proper information, they have credibility. Wrong! A reader could justifiably question the technical competence of a person who displays poor writing skills. All writings must have correct grammar and usage if it's to be considered credible and noteworthy. Studies reveal that those who write and speak well excel in the job market and rise faster in their careers.

Abafundi bangazikhohlisi ngokucabanga ukuthi uma bebhala ozwakalayo onamaphuzu nolwazi kuphela. Lokho akunjalo ngoba ofundayo ucwaninga ikhono nobuhlakani okwethulwa ngabo okulotshweyo, azithole emangazwa ukubhala budlabha. Imibhalo ebhalwayo kufanele isebenzise uhlelo lolimi olunembayo ukuze ibonakale njengenobuqiniso. Ucwaningo lukhombisa ukuthi abakhuluma ngendlela nabafunda kahle bayadlondlobala emisebenzini abayenzayo basheshe benyuselwe nasezikhundleni eziphezulu.

Le nkulumo kaHemphill, (2001:20) ikubeka kucace ukuthi alukho ulimi olubamukelayo ubudlabha noma kuyabhalwa noma kuyakhulunywa noma kuyabhalwa. Iveza nokuthi lunezilimi okucatshangwa sengathi zimsulwa kulesi sifo samakhono. IsiNgesi sinesifo sokushoda kwamakhono njengaso isiZulu. Ucwaningo olwenziwe uPrah, (2011:13-16) luveza ukuthi abakhuluma izilimi zabaNsundu isiZulu nesiXhosa bangama-76% kanti abakwazi ukukhuluma isiNgesi kahle babalelwa kuma-12% kuleli.

URadebe noMchunu, (1989:25) bayavumelana ngokuphawulwa yile ngwazi yaphesheya uHemphill bathi:

Ukusetshenziswa kolimi ngumuntu
kuyisibonakaliso esibalulekile esiveza kahle
ukusebenza komqondo walowo okhulumayo.

Lesi simo esibekwa uRadebe noMchunu sikubeka obala futhi siyakugcizelela ukubaluleka kwamakhono nokusetshenziswa kolimi lwesiZulu ukuze kuqhakanjise nezinye izinhla ezisemiphakathini.

UMahlangu nabanye, (2013: vii) bathi:

Ukulalela nokukhuluma kuwumgogodla wazo zonke izifundo. Ngokusebenzisa ngempumelelo amasu okulalela nokukhuluma, abafundi baqonda babuye bahlanganise ulwazi, bakhe ulwazi baxazulule izinkinga, bakwazi nokukweneka imicabango yabo. Amakhono okulalela ngokuhlolisisa enza abafundi bakwazi ukubona amagugu nezimo ezimbelwe emibhalweni, nokuphonsa inselelo olimini. Wonke la makhono okuxhumana ngokukhuluma adluliselwe abonakaliswe ngokusebenzisa izakhiwo zolimi ngendlela efanele.

UMahlangu nabanye, (2013) bakuveza kugqame ukuthi kunobudlelwane obukhulu phakathi kokulalela nokukhuluma okusiza ukuthola ulwazi nokulusebenzisa ngokuyikho.

1.4 Izindlela zokuqhuba ucwaningo

Lolu cwaningo luzokuqhutshwa ngezindlela zokuthekela ulwazi oluqokethwe yimithombo yolwazi ehlukahlukene. Le mithombo ngeshicilelwe, izichazimazwi zezilimi ezehlukene, imithombo yolwazi yomlomo yongoti asebenkantshubomvu nezinjulabuchopho zolimi lwesiZulu.

Olunye ulwazi luzothekelwa ezinhlelweni ezehlukahlukene zezilimi eziteshini ezehlukene zomabonakude nemisakazo, imithombo yamaphephandaba adingida izindaba zamasiko nolimi ikakhulukazi lawo asebenzisa ulimi lwesiZulu.

Ukusebenzisa uhlambuzo ukuqoqa ulwazi kubafundi, othisha nomphakathi. Imithombo yolwazi lwe-intanethi, abezindaba nabamaphephandaba.

1.5 Umklamo wocwaningo

Ucwaningo luzodingida la makhono alandelayo:

- Ikhono lokulalela
- Ikhono lokukhuluma
- Ikhono lokhubhala
- Ikhono lokufunda
- Ikhono lokwethula
- Ikhono lokuphendula imibuzo

Ucwaningo luzophinda luhlaziye okumele kwenziwe ukuhlakula ukhula oludunga ulimi. Lokhu kudalwa izimo eziningi okungabalwa impucuko emiphakathini, imithelela yezimo zokuthuthukiswa komnotho wezwe, ezombusazwe, ukudungeka kolimi ngenxa yokushetshwa kwalo, ukusetshenziswa budlabha kolimi ngosaziwayo nemithelela kamabonakude. Iqhaza labazali, othisha abafundisa izilimi, ukubukelwa phansi kwezilimi zoMdabu neqhaza elingabanjwa uMnyango WezeMfundo kulokhu nalo lizobhekisiswa.

1.6 Imibono yongoti

UDlamini, (1989:xiii-xiv) uchaza ngokusetshenziswa kolimi ngendlela uthi:

Ngiyaluthanda ubhalo lukaMnu. Made. IsiZulu sakhe singikhumbuza uZulu wayizolo nowakuthangi. UZulu wayekhuluma ngokuncokolisa ulimi ekuhlolisiseni imikhuba yezinto. Inkundla yesiNtu yayisekhona kulezo zikhathi. IsiZulu sesabazwa saqonda kuhle kothi lomkhonto. Asisazungezi kamnandi ngoba sekufuneka sicacisele uNkosana. Ulimi selubongwa ngokucaca kwalo ngoba lunambitheka kuNkosana, okunguyena osehleli esihlalweni esisemqoka sokubazwa nokuhlelwa kolimi lukaNtu. Uma ulimi luncokola sekufanele luncokole ngendlela enambitheka kuNkosana.

Izilimi zaboMdabu zingaphansi kwengcindezi enkulu ngenxa yezimo zombusazwe, ezomnotho, ukuklolodeleka kwazo ngalabo uMalandela abetha eloNkosana kanye

nezinye izimo. Kunenkinga edinga ukuqondwa ngqo yamaZulu athi isiZulu siyathathela, siyajikeleza ngakho azosebenzisa ezinye izilimi. IsiZulu siyiso nje. Asingaqhathaniswa ngokwenzelela nezinye izilimi sigcine sibekwa amabala angadingeki.

Lesi simo esichazwa uDlamini sivela ngokuchazwa uHulumeni wakuleli wobandlululo ku-The World Book Encyclopaedia Vol.18, (1995:124) lapho ethi:

In 1974, the Minister of Bantu Education and Development issued a decree commonly known as the "Afrikaans medium decree" in which the use of both English and Afrikaans was made compulsory in black Secondary schools. In this decree physical science and practical subjects would be taught in English, mathematics and social science subjects would be taught in Afrikaans and music and cultural subjects will be taught in the learner's native language. [Police fired at the students and there were about 600 deaths. There were further disturbances in 1984].

Ngowe-1974 uNgqongqoshe Wezemfundo nokuThuthukiswa kwayo washaya umthetho ogunyaza ukufundwa kwesiNgisi nesiBhunu kube yimpoqo ezikoleni zabaNsundu emazingeni aphezulu. ISayensi nezinye izifundo zifundwa ngesiNgisi kuthi izibalo nezifundo sezezwe nezendawo zifundwe ngesibhunu. Umculo nezamasiko zifundwe ngezilimi zeNdabuko. Kulezi zibhelu kwaphangalala abafundi ababalelwa emakhulwini ayisithupha. Iziteleka zalolu hlobo zaqhubeka nangonyaka we-1984.

Isitatimende esenziwa ngonyaka we-1974 saba nomthelela wokubhekana ngeziqumazamehlo nokwaholela ezibhucongweni zaseSoweto. Inkinga yayisekusetshenzisweni kwezilimi emfundweni nokwaholela ekugobhozeni kwegazi.

UMadlala nabanye, (2013:xi) bathi:

IsiTatimende soHlelo lweziFundo lukaZwelonke samabanga onke sithi: Sihlose ukuhlomisa abafundi, noma ngabe baphuma kuziphi izimo zenhlalo

yomphakathi nomnotho, ubuzwe, ubulili, ikhono ngokomzimba nengqondo, ngolwazi, amasu nokungamagugu adingekayo ukuze bakwazi ukuzigculisa nokubamba iqhaza elibonakalayo emphakathini njengezakhamuzi zezwe elikhululekile.

Inhloso kaHulumeni ukuba isizwe sibe namakhono ehlukene azuzwa ngokusebenzisa ulimi ezimweni ezehlukene. Isitatimende sokufukula izilimi zabaNsundu sibonakala sinezinhloso ezinhle. Okusele amandla nenhloso yokwenza okuyinhloso ngempela ngezilimi zabaNsundu kuleli.

Ucwaningo oseluwusoMqulu woMnyango weZemfundo, olwenziwe iNyuvesi yaseWitwatersrand, (2010:4) amabanga (R-12) kuleli luqhubeka luthi:

Research on the association between mother-tongue education and scholastic achievement points to a good correlation between the two (Myburgh, Poggenpoel and van Rensburg 2004). It has been found that bilingual children perform better in school when the school effectively teaches children's home language and where appropriate, develops literacy in that language. By contrast, when children are encouraged to reject their home language the development of that language stagnates and their personal conceptual foundation of learning is undermined. It can be purposed that such a situation largely accounts for school ineffectiveness and low academic achievement experienced by students in Africa. It therefore becomes important to encourage the use of home language as the LOLT especially in the earlier years of schooling.

Ucwaningo olwenziwe iNyuvesi yaseWits ngokujutshwa uMnyango weMfundo kaZwelonke ngesimo sezilimi kuleli lwembula ubudlelwana phakathi kokuphumelela komfundi nokufunda ngolimi lwakhe lwebele. Imfundo ekhuthaza ukufunda izilimi iyikhubalo empumelelweni yomfundi kepha imfundo ejivaza ulimi lwebele yenza umfundi angakhuli ngokuphelele emfundweni ayincela ngolimi lwesibili. Ucwaningo luveza ukuthi lesi simo siyisihlava emfundweni yabafundi e-Afrika yonke. Ucwaningo luncoma ukukhuthazwa kwemfundo ngolimi lwebele emabangeni aphansi.

Izingwazi nongoti bolwazi bayayiveza imithelela engemihle yokungayithobeli imithetho yokusetshenziswa kolimi lwasekhaya ngendlela. Baveza nesimo esiwumphumela omubi wokungaphumeleli ngamalengiso ezifundweni kwabafundi kulo lonke izwekazi lase-Afrika ngenxa nje yokushaywa indiva kwezilimi zebele.

Ucwaningo olwenziwe iNyuvesi yaseKapa ngegunya likaMqondisi-Jikelele Wezemfundo eMpumalanga Kapa, (2005:4) luveza lokhu ngomthelela wolimi lwasekhaya kulesi Sifundazwe:

MEC for Education Mkhangelisi Matomela, commenting on the low 2004 Eastern Cape matric pass rate of 53.5% identified onerous language subjects as well as existing language medium practices as contributing factors (The Herald, 30 Dec. 2004). Superintendent – General Dave Edley fingered the widespread practice of teaching in isiXhosa and assessing in English. "We are seeing it in the performance of pupils. Subjects are being taught in mother language and switched over to English when assessments are done." Naledi Pandor the Minister of Education has expressed the view that "we need to develop a language policy that vigorously and effectively promotes South African indigenous languages in all our schools."

Ephawula ngombiko wocwaningo uNgqongqoshe Wezemfundo eMpumalanga Kapa wethula ububi bemiphumela kaMatikuletsheeni weSifundazwe engama-53.5%. UNsumpa uDave Edley ukhomba othisha ngenjumbane ngokufundisa izifundo ngesiXhosa bahlole ngesiNgisi. "Lokhu sikubone emiphumeleni yabantwana" echaza. Iizifundo zifundiswa ngesiXhosa zihlolwe ngesiNgisi. UNaledi Pandor uNgqongqoshe Wezemfundo kaZwelonke uphawule ngegalelo elibanzi okusafanelele lenziwe ukulungisa umthetho wezilimi kuleli.

Ucwaningo luveza isimo sokulimala kwabafundi ngenxa yokungabi nezimpande, ulwazi olunzulu namakhono adingekayo ezilimi. Ukungahlomi kwabafundi ngamakhono ezilimi kuba nomthelela omubi wokungaphumeleli ekuhlolweni kwabo kokuphela konyaka kwebanga le-12.

UKunene, (1996:i) ucacisa kanje kulokhu:

Ukuthi abantu behluliwe akusho ukuthi kufanele bahlulwe nangengqondo. Njengoba bengehlulwe ngengqondo bayofihla amasiko abo, baze bangavumeli izizwe zixove konke okuligugu kubo. Ukwenza njalo kudedela onobhadabhada bezizwe badavuze emafeni aboMdabu.

UKunene njengengqwele endala uxwayisa isizwe sikaPhunga noMageba ukuthi siluqaphele njalo ulimi luyifa lesizwe nesikhali sokunqoba kwezombusazwe.

1.7 Abazohlomula kulolu cwaningo

Abafundi bolimi lwesiZulu nezemibhalo bezilimi zesiNguni nabafundi bezinye izilimi abakwaziyo ukufunda izilimi zabaNguni eNingizimu Afrika yonkana bayozuza.

Abafundi bamabanga ehlukeni emfundo ephansi, ephakeme kanye nalabo abafunda izilimi Ezikhungweni Zemfundo Ephakeme bayohlomula.

UMnyango Wezemfundo wonkana ikakhulu ngolwazi okumele lutholwe abafundi ngamakhono kwabakufundayo. UMnyango Wezemfundo uzoluthola lolu cwaningo njengokwesicelo sabo. Othisha abasazofundisa isizwe nabo bazoluthola emtapweni wolwazi weNyuvesi yaKwaZulu.

IsiNtu ikakhulu labo abahlaziya ulimi lukaMageba bazofunda ukuthi kufanele kubhekanwe kanjani nalezi zinsalelo zempilo nolimi nokumele ziqashelwe ngaso sonke isikhathi.

Abaholi abahlukene bomphakathi, abezenkolo nabezombusazwe bazoqondisisa ukuthi ukuhola kudinga inhlonipho yokusebenzisa ulimi ngobuchule nobuqotho. Bangahlomula ngokunaka okungaba ulwazi olwethulwa kulo msebenzi.

Imiphakathi eminingi izohlomula ngolwazi lolimi kanye neqhaza okumele ilibambe ukuqhakambisa ubuzwe bukaZulu ngolimi oluhlabahlosile. Ababhali bemibhalo enhlobonhlobo uma bebhala, behlaziya abakubhalayo bazohlomula.

Abafundisi bezilimi zabeNguni emikhakheni ehlukehukene nabanye bazohlomula.

1.8 Uhlaka lwezahluko

- Isahluko sokuqala** : Isethulo socwaningo
- Isahluko sesibili** : Ukuhlaziya kwemibhalo
- Isahluko sesithathu** : Injulakuhlaziya
- Isahluko sesine** : Izindlela zokuqhuba ucwaningo
- Isahluko sesihlanu** : Ukuhlelwa kolwazi oluqoqiwe
- Isahluko sesithupha** : Ikhono lokubhala, ukufunda nokuphendula
- Isahluko sesikhombisa** : Ukuhlaziya kwamakhono olimi
- Isahluko sesishiyagalombili** : Ukuhlaziya, izincomo nesiphetho

1.9 Isiphetho

Isethulo socwaningo sibheke izinhla ezehlukene zokubaluleka kokusetshenziswa ngokukhaliphile kolimi lwesiZulu ukuze kuzuzwe ubumtoto bolimi obuza bugeleza ngamakhono anembayo.

Intshisekelo yocwaningo yethule ukubaluleka kolimi esizweni nokumele kwenziwe ukululondoloza, lukhuliswe bese lusetshenziswa ngendlela ukuqhakambisa amakhono. Izinhloso zocwaningo zeneke amakhono azocutshungulwa: Elokukhuluma, elokubhala, elokulalela nelokwethula. Izindlela zokuqhuba lolu cwaningo zithinta: ukuthekela ulwazi emithonjeni eyahlukahlukene yolwazi ngisho komabonakude imbala, uhlabuzo, intanethi nezinye. Indima noma umklamo ozolinywa wenekiwe nowandulelwe imibono yongoti, isiphetho kanye nemithombo yolwazi.

ISAPHLUKO SESIBILI

2.0 UKUHLAZIYWA KWEMIBHALO (LITERATURE REVIEW)

2.1 Isingeniso

Lolu cwaningo luhlose ukuhlaziya amakhono okusetshenziswa kolimi. Amakhono okusetshenziswa kolimi ayafana nakuba izilimi zihlukene. Imibono yongoti ezohlaziywa kulesi sahluko izokwethula ulwazi ngala makhono: Amakhono azodingidwa kulesi sahluko yilawa alandelayo: Ikhono lokulalela, ikhono lokukhuluma, ikhono lokufunda, nelokukwethula.

2.2 Okuvezwa wucwaningo ngamakhono

UNzuza, (2002:21) uthi:

Research has proven that people's attitudes towards languages influence them when it comes to their choices of language use in whatever domain they may find themselves in. Fasold 1984 points out that to study attitudes one has to be aware of the two contrasting views on attitude studies, the views are that of mentalist and behaviourist.

Ucwaningo luyakuveza ukuthi abantu abehlukene banendlela abazizwa ngayo ngokukhetha ukusebenzisa ulimi oluthile. uFasold 1984 uveza ukuthi isifundo seminzwa yokukhetha ulimi oluthile sidinga ukuqashelwa njengoba sethula izinhla ezimbili eziphikisanayo ngokuzizwa nokukhetha kwabantu, ukucabanga nemizwa.

Isizulu sinezinselelo eziningi futhi sithinteka kakhulu kokubalulwa uNzuza (2002). Sinokusetshenziswa budlabha noma sishetshwe sisetshwa nezinye izilimi. Ethula imiphumela kamatikuletshe ni enkulumweni ayethulele isizwe ziyi-5 kuJanuwari 2018 uNgqongqoshe u-Angie Motshekga (2018: 1-2) uthi:

The success of any examination, is a reflection of the hard work put in by teachers, learners, parents, and

communities of trust, not only during the year of the examination, but throughout the twelve years of schooling. Research shows that the early years of learning to read, write, and compute, translate into positive results and outcomes later in the schooling years.

UNgqongqoshe uMotshekga (2018:1-2) uveza ukuthi impumelelo ebonakala ebangeni le-12 iyizithukuthuku zeminyaka zokubambisana phakathi kothisha, abafundi, abazali nomphakathi ngokwethembeka iminyaka eyi-12 yokufunda komfundi .Ucwaningo luyakuveza ukuthi kubalulekile ukufundiswa komntwana ukufunda , ukubhala nezobuchwepeshwe eminyakeni yokuqala yemfundo yamabanga abaphansi . Imiphumela yale mfundo icaca bha ngempumelelo emabangeni aphezulu.

UMnyango weMfundo eYisisekelo kaZwelonke unohlelo lokuthuthukisa imfundo ngokugqugquzela amakhono kubantwana abasebancane kubalwa nohlelo lwamakhono ezinkulisa. Eqhubeka ngalolu daba uNggongqoshe u-Angie Motshekga 2018: 2) uthi:

Government will soon be sharing more information on the work underway for the phased-in implementation of an integrated Early Childhood Development programme under basic education; and the phasing-in of a comprehensive Information and Communication Technology programme. The Read to Lead Campaign has been mobilising learners, teachers and communities around the importance of reading. The Primary School Reading Improvement Programme has been expanding in the numbers of schools that it is supporting, with quality learning materials designed to enrich classroom learning experiences in the early Grades. The Early Grade Reading Study has led to the development of a Reading Improvement Plan with clear steps to improve the support given to teachers, based on evidence of what works. The National Education Collaboration Trust has set up a National Reading Coalition to bring together, and guide all our efforts to improving reading in the nation.

UNgqongqoshe u-Angie Motshekga (2018: 2) ubeka uthi maduzane uHulumeni uzokwethula uhlelo oludidiyelwe lwamabanga aphansi lwemfundo

eyisisekelo, nohlelo lokufundisa ngokudidiyela ulwazi lokuxhumana nobucwepheshe. Umkhankaso wofundela ukuhola kubafundi ukhuthaza abafundi, othisha nemiphakathi ngokubaluleka kokufunda. Izikole zamabanga aphantsi zinohlelo oluzikhuthazayo olunikana ngezinsizakufunda embangeni aphantsi. Lolu hlelo lokukwenza ngcono izinga lokufunda lusatshalaliswe emabangeni aphantsi kakhulu, kanti lwelekelela kakhulu othisha ngezindlela ezibasiza kakhulu ukwenza lo msebenzi. UHulumeni unezinhlelo nezigungu ezihlela umbimbi lohlelo oluhlanganisa zonke izinhlelo zokufundisa ukufunda ezikoleni zonke zakuleli.

2.3 Okuhlomula yizwe ngolimi lwalo

Ingwadla ebhekene naleli zwe lethu kanye ne-Afrika ngobubanzi ukufekela kwamakhono. Lokhu kuvele kwagqama ezifundweni zobuchwepheshe nezesayensi. Ucwaningo lukuveza kucace bha ukuthi izizwe zaPhesheya kwezilwandle zihamba hambili kude kunaleli neZwekazi lethu i-Afrika kukho konke. Umhlola usemfundweni egxile ekuthuthukisweni kwamakhono ngezilimi okungezona ezebele zakuleli. Amazwe afana neJapan, Korea, Iceland, Shayina, iJalimane, INdiya, iNgilandi namanye amaningi athuthuke kangaka ngenxa yokuthi abafundi bawo bafundi ngezilimi zebele. Elakuleli selaphenduka lesi esihamba sithekela amakhono athuthukiswe kwamanye amazwe ngezilimi zawo.

UMongameli Ucyril Ramaphosa enkulumweni yakhe ayethulele isizwe ebizwa ngeSONA (2019) ukugcizelele ukuthi ubucwepheshe osebuxake u-ESKOM kuleli ufisa buxazululwe iNtaliyane. Kwezokwelapha abafundi baya koNdiya, nakoCuba. Kwezomnotho iMelika, iShayina namanye amazwe. Lemibhidlango imba eqolo. Amazwe ase-Afrika akweleta la mazwe aPhesheya ebovu imali lene. Ngamafuphi ukungazi kukhokhisa umkhono nesiphanga.

Lolu cwanoningo luzokuthinta okunye okumbalwa nakuba inhloso yalo ukugqamisa ukubaluleka kwamakhono olimi ezimweni eziningi zempilo. Lokhu kwenza isizwe nezwe elikhuthukile. Amazwe ahlomula okuningi emfundweni egxile nasebunjalweni besizwe nemiphakathi. Okunye kwakho yilokhu okulandelayo:.

- ❖ Ukuthuthuka komnotho
- ❖ Impumelelo kwabafundi emikhakheni eminingi yemfundo

- ❖ Ukuthuthuka kwemiphakathi kwezomnotho, inhlalo nokubumbana
- ❖ Ukukhiqiza ongoti abacwaninga ngezimo zezwe nezomhlaba
- ❖ Ukuthuthuka kwezempilo
- ❖ Ulwazi olunzulu lokulwa nobugebengu nemikhonyovu
- ❖ Ukuqiniswa kolwazi olunzulu kwezomthetho nokuphepha kwezwe njalonzalo.

Elakuleli linendima ebanzi okusafuneka liyilime ekwakheni imfundo egxile osikwempilweni lwesizwe.

Ebuka isimo solimi lwesiZulu uMndawe (1997: 16) ubeka uthi:

Now Zulu is one of the official languages in a multilingual South Africa. That implies that teaching of isiZulu has to be upgraded to a standard equal to that of the two well-established official languages namely English and Afrikaans.

IsiZulu sesiwulimi olusemthethweni phakathi kwezilimi eziningi zakuleli. Indlela esifundiswa ngayo kumele ithuthukiswe ifinyelele eqophelweni elilinganayo neleSingisi nesiBhunu.

UMndawe uphawula ngokukhuliswa kolimi obelucindezelwe isiZulu, lokhu ukweyamanisa nendlala yokukhula kwalo okuncike ekuthuthukisweni kwalo uMnyango weMmfundo.

USaricoban, (1999: 12) ubeka ngekhono lokulalela uthi:

Listening is the ability to identify and understand what others are saying. This involves understanding a speaker's accent or pronunciation, his grammar and his vocabulary, and grasping his meaning (Howatt and Dakin). An able listener is capable of doing these four things simultaneously (Willis, 1981:134).

Ukulalela kusho ukuzwa okukhulunywayo ngolimi nendlela okwethulwa ngayo. Ukulalela kusho ukuqaphela impimiso, ulimi nokukhethwa kwamagama. Ukuhlaziywa kwenkulumo kwenzeka ngesikhathi kulalelwe.

Umuntu uma elalele, ulalela yonke imisindo, amagama, imisho nokunye okuyingxenye yokwethulwayo ngolimi nokufaka phakathi incazelo yokukhulunywayo. Konke okushiwoyo ingqondo iyakuhlaziya ngononina bese eqondisisa umuntu ngokugcwele okuqondiwe ngaphandle kokucaba nokuhlaziya imisindo ebiphinyiswa. Kuyathathekisa kuhlabe umxhwele ngendlela ejulile ukubona ukuthi umuntu ofunde isiZulu ezinkomeni nosifunde esikoleni bayasizwa futhi bayasiqonda benze njengoba kulindelekile.

Bobabili bazokutshela uma iphimbo likankamisa liphakame ngephutha esikhundleni sokuba lehle. Umehluko koncele isiZulu wabe esesiyela esikoleni kulo ongasifundanga esikoleni kuba ikhono lokuhlaziya imisindo, ukusetshenziswa kwemisho nokukhethwa kwamagama. Izindlela abagcina ngayo ulwazi nezinhloso zokulusebenzisa zingehlukana kepha ukuqonda kwabo ulimi lwabo kuncike kwabakufundisiwe

Ucwaningo lweNyuvesi yaseTexas, (2012:4) luchaza ngokulalela ku: <http://coerll.utexas.edu/modules/06/methods/listening> luveza ukuthi:

Listening involves multiple modes: Listening involves the interpersonal and interpretive modes of communication. It requires the listener to assume either a participative role in face-to-face conversations, or non-participative roles in listening to other people speak or present.

Ukulalela kudinga izinto eziningi njengoba kwenzeka uma kunokuxhumana nokuhunyushwa kwenkulumo. Olale kumele akhombisa ukulalela nokuzwa okwethulwayo.

Lolu cwanimingo lwethula ukuthi ukuhlala komuntu abheke ngalapho kukhulunywa, kufundwa noma kuxoxwa ngakhona bese ethi ulalele, lokho ukuzishaya ngendlebe etsheni. Ukulalela kusho okwenziwa yingqondo, umzimba, amehlo nokunye okukhombisa ukubakhona ngokuphelele komuntu ehumusha ingxoxo. Ukulalela kubiza ukuba olalele alokhu esiqaphile sonke isimo sakhe sokubakhona nesokungaduki kwengqondo odabeni oludingidwayo.

URamparsad, (2007:16) ocwaningweni lwakhe ubeka kanje:

Several studies conducted on language indicate that, words or language is the principal means by which individuals think. It is the vehicle through which knowledge is acquired, organised and acted on. Language is viewed as the mode for interpersonal communication and one of the means by which cultures and societies define and organise themselves. Language has implications for identity and identity formation. (National Council for Curriculum and Assessment, 2005:15).

Ucwaningo luveza ukuthi amagama noma ulimi luyisisekelo sokucabanga komuntu, luyisisekelo sokuzuza ulwazi luhlelwe lusetshenziswe. Ulimi luyisizinda sesiko umphakathi owaziwa ngalo nendlela oxhumana ngayo. Ulimi luyisizinda sobuntu bomuntu. *(National Council for Curriculum and Assessment, 2005:15).*

Kuyavela kulolu cwaningo ukuthi ulimi alwehlukaniseki nosikompilo lomuntu. Usikompilo lwembulwa kahle ulimi lwebele. Ikhono lokulalela lembuleka kahle olimini lwebele olulalelwe ngokuyikho.

URamparsad, (2007:17) uqhubeka athi:

When working with the needs of schools and their respective language policies, the importance of isiZulu ought not to be ignored, as this language is vital to nation building and the redress of past inequalities in Kwazulu-Natal. The connotation is that, the introduction of isiZulu will make a definite contribution to the holistic education of the child and create a broader awareness of language, culture and diversification, in this province.

Kubalulekile ukuthi uma kusetshenzwa ngezidingo zezilimi ezikoleni kunakwe ukubaluleka kolimi lwesiZulu. Ukufundwa kwesiZulu (ezikoleni zabaMhlophe nezixube izinhlanga) kuyosiza nokuxolelanisa izinhlanga esiFundazweni sakwaZulu-Natali, kuzinzise imfundo yabantwana futhi kwenze baqonde kabanzi ngamasiko esizwe sabo esiwuthingolwenkosazane.

URamparsad, (2007) uphawula ngokubaluleka kokuba abafundi abaNsundu banikwe ithuba lokuthokozela ukulalela imfundo eSifundazweni saKwaZulu-Natali igeleza ngolimi lwabo. Uveza indima engalinywa isiZulu ukuxolelanisa imihlambi

engahoshelani ukuba igezane izingozi. Isiga sokungathelelani amanzi nesibonakala singaxazululeka uma abantu bengakleza embeleni owodwa owulimi sikhuthaza ubunye. Lokhu kubonakele eminyakeni efana nowezi-1984 kuya kwezi-1990 neminye lapho ike yabambana ngezihluthu kulesi Sifundazwe nasezweni lonkana ingakatholakali inkululeko.

Ucwaningo olwenziwe (i-*The Center for Advanced Studies of African Society*) eKapa ngegunya le (*Review Commissioned by the Foundation for Human Rights in South Africa* ngo-October – November, (2007:3) lwethula umbono ofuze owethulwe uRamparsad, (2007) ngenhla luthi:

Humans make culture on a continuous basis; adapting it, shedding parts, adopting others, acculturating and passing on these features generationally. This is done both consciously and unconsciously. But, if humans make culture, dialectically, culture also makes humans. We are educated and socialized in cultures in as much as we slowly, steadily and increasingly make culture. We are creatures of cultures and to some extent are delimited in our behaviour, by the cultures in which we are formed. If culture is the main determinant of our attitudes, tastes and mores, language is the central feature of culture.

Isintu sakha isiko laso ngokuguququka, lidluliselwa ezizukulwaneni, lamuke okwelinye ngokuqhubeka lilahle okunye. Lokhu kwenzeka ngenhloso noma kungahlosiwe. Uma abantu belihlela isiko nabo liyabahlela kahle. Isintu sifunda ngesiko ekugcineni isiko liyakheka. Abantu bakhiwe yisiko nobunjalo babo buhlelwa yisiko labo. Uma ubunjalo besintu buhlelwa yisiko, ulimi luyisizinda sesiko.

Umbono ogcizelelwa ucwaningo ukuthi ulimi nesiko kuhambisana ngendlela yokuthi akulula ukwehlukana isiko lomuntu nolimi lwakhe. Njengoba isiko lenziwa ngabantu ubuntu bomuntu bakhiwa yisiko lelo. IKhomishane yaMalungelo oLuntu eNingizimu Afrika, (2007) ibicwaninga isihloko esithi: ***Challenges to the Promotion of Indigenous Languages in South Africa***. Le Khomishani yethula ukuhlobana okukhulu phakathi komuntu, ukuziphatha, ukucabanga kwakhe nokunye okuningi ngomuntu ukuthi konke kugxile olimini lwakhe. Ukucabanga ngokuphusile komuntu kuncike olimini nalo

olweyame esikweni lakhe. Kungumsebenzi weKhomishana yamaLungelo ukuqinisekisa ukuthuthuka kwezilimi zaboMdabu kuleli. Okucacayo ukuthi njengoba iKhomishani icwaninge isihloko esithi: Izinselelo ekufukulweni kwezilimi zaboMdabu eNingizimu Afrika, nyakomunye isizwe siyothokozela ukulalela sifundiswe ngolimi oluhambisana nobuntu baso.

2.4 Umlando ngokulalela kumaZulu nezinye izizwe

UMngomezulu, (2014:28) uma echaza ngomlando wokulalelwa nokukhulunywa kwesiZulu uthi:

UNKosi nabanye, (1999:5) bagcizelela ukuthi kunenkolelo yokuthi isiZulu okuyisona sona yilesi esitholakala kwaZulu ikakhulukazi eNyakatho nezwe. Kulezi ezinye izindawo ezibaluliwe ngenhla isiZulu sakhona sesinemifakela njengesiZulu esikhulunywa eMpumalanga Ntalisifali, ezindaweni ezinjengo-*Ermelo*, *Nelspruit* nase*Standerton*. IsiZulu esikhulunywa lapha siyinhlanganisela yesiZulu, nesiSwazi nezinye izilimi ezitholakala kulezi ndawo njengesiNdebele, nesiSuthu, isiXhosa nezilimi zabaMhlophe (isiNgisi nesiBhunu). Nakhona eNatali ikhona imifakela yolimi lwabaMhlophe.

Uma isiZulu sithi yakhela ngamaqubu enye lokhu kubonakala kahle ekudabukeni kwezilimi ezehlukene njengoba kuvela ocwaningweni lukaMngomezulu. Kuyiqiniso futhi ukuthi njengoba sikhona isiZulu esiwulimi lwebele ziningi ezinye izinhla zalolu limi. Kulokhu kungabalwa ulimi lwezigodi, isiZulu saseMpumalanga, esaseNhla koMhlabuyalingana nezinye izinhlobo ezikhulunywa kulo lonke leli. Lokhu kuveza ububanzi bolimi lwesiZulu njengoba lwahlwanyelwa yiLembe. Abacwaningi bayakuphawula ukuthi okunye okwenzekayo uma ulimi lukhula ukuba lube nemixhantela eminingi. Lesi simo esibhekene nesiZulu futhi ngokuba kuthuthukiswe ikhono lokulalela ulimi okuyilo ukuze amakhono kukhulunywe isiZulu okuyiso.

UMngomezulu, (2014:27) uqhubeka kanje:

UNkosi nabanye, (1999:5) babeka amaqiniso ngokuthi: Njengoba umlando waziwa ngesizwe samaZulu ukuthi lesi sizwe sasisincane kunezinye izizwe ezazizungezile, njengesizwe sakwaNdwandwe nesakwaMthethwa. Kodwa kwathi ngokubusa kweNkosi uShaka isizwe samaZulu sakhula sadlondlobala, kwaze kwathi nolimi lwalesi sizwe esincane lwakhulunywa uwonkewonke. IsiZulu – jikelele (*standard Zulu*) esikhulunywa nanamhlanje, yilesi esihlanganisa isiZulu saseNyakatho ezindaweni zakwaNongoma, eMahlabathini naseNkandla nesiZulu sasezansi noThukela ikakhulu ezindaweni ezizungeze iTheku.

IsiZulu esaqalwa yiLembe sinomlando obabazekayo nokufanele ungapheli ezizukulwaneni ezizayo.

Ezizweni ezahlukene ikhona inkulumo ethi umuntu oyisithulu, oyisimungulu noma onesici esithile esimenza akhubazeke uzalwa enjalo ngoba ewumphumela womswazi namashwa ahambisana nokuqalekiswa kwakhe noma komndeni wakhe. Le nkulumo ayiveli ezinganekwaneni kuphela kepha ithandele nasosikompilweni lwezizwe nasezinkolelweni zezinhlanga ezehlukene. Kuyavela lokhu ngisho naseBhayibhelini eliNgcwele imbala engxoxweni kaJesu nabaFundi kwekaJohani, 9:2 bethi:

Mfundisi kungenxa yezono zakhe noma ezabazali bakhe ukuba lo azalwe engaboni na?

Qha. Kuphendula uJesu: Akungenxa yezono zakhe noma zabazali kepha lokhu kwenzelwe ukuba kubonakaliswe imisebenzi namandla kaNkulunkulu kuye.

Ucwaningo lucwaninga ukubaluleka kwekhono lokulalela. Lusika elijikayo esimweni lapho ukulalela kuphazamiseka ngesibonelo esinikiwe. Kunesimo sokukholwa wukuthi uma umuntu ezalwe engaboni, engakhulumi, eyisithulu noma enasiphi esinye isimo sokukhubazeka, lokho kuhlonda umkhokha okumele ubhulwe. Lo mbuzo obuzwayo uzwakala uhlupha abafundi nesizwe samaJuda. Uqhamuka uqhasha ngale ndlela ngoba uhlupha isiNtu emiphakathini. Uyaphendulwa lo mbuzo umfo kaJosefa kubafundi bakhe kukhona ukukhononda okukhona.. Nakuba izinyanga noDokotela bezama

ngamakhambi kuchithwe nezimali ukulungisa okonakele, umbuzo othinta imbangela nomsuka wezifo zalolu hlobo uyohlala unkenzeza ezindlebeni zezizwe ezehlukene.

Inkinga yokuxhumana okuphelele ngolimi ayithinti kuphela amasiko nempilo yezizwe kepha ithinta ngqo amakhono kwezoxhumana nembangela yezinkinga kwezokuxhumana ngezilimi. AmaZulu awasele ngaphandle kule nkulumo ebuza imvelaphi yokungakwazi ukukhuluma nokuzwa. Ziningi izinto eziye zenziwe ngokwesiko lesiZulu. Kuyiwa kwababonayo, kushiswe impepho, kuthethwe kwabaphansi, kukhulunywe esibayeni ngalo mhlola ukhuzwa, kuchithwe igazi lesilwane, ukulandwa kokhokhovu luzokwenza okuthile nezinye izindlela. Ukuzimisela okungaka kwesizwe ukwenza noma yini ukusiza ilunga noma isihlobo esinenkinga ngezokuxhumana kukhombisa ukubaluleka nokuthokozela kwesiNtu ukuba wonke umuntu akwazi ukukhuluma nokuzwa ukuze afunde ukubhala nokwethula futhi aphilile impilo eyamukelekile nehamba nolimi okuyilo.

UGovender, (2010: 21) ubeka kanje ngokukhulunywa kwezilimi:

According to the Wikipedia Encyclopedia (2009:4) approximately 375 million people speak English as their first language (L1). English today is probably the third largest language by number of native speakers, after Mandarin Chinese and Spanish. However, when combining native and non-native speakers English is probably the most commonly spoken language in the world. Estimates that include English second language speakers vary greatly from 470 million to over a billion depending on how literacy or mastery is defined (Wikipedia Encyclopedia, 2009:4). English is by far the most common second language (L2). (Saville-Troike, 2006:9).

Ucwaningo lweWikipedia Encyclopedia (2009) luveza ukuthi bayizigidi ezingama-375 zabantu emhlabeni bakhuluma isiNgisi ulimi lwebele kanti lolu limi selukhule lwaba ngolwesi-3 emhlabeni jikelele. Olwesibili isiPanishi kanti eqhulwini iMandarini yaseShayina. IsiNgisi kusolakala ukuthi sikhulunywa ngabantu abangaphezulu kesibalo esiyibhiliyoni. IsiLungu lesi sihamba phambili ngokusetshenziswa njegolimi lwesi-2 emhlabeni wonke. (Saville-Troike, 2006:9).

Ucwaningo lukaGovender, (2007) luveza ukudlondlobala kwesiNgesi emhlabeni wonke nakuleli. Ulimi lwesiShayina iManderin yilona olukhulunywa kakhulu emhlabeni wonke. Lokhu kuhambelana nobuningi baleso sizwe hhayi ukuthi yilona oluthandwa kakhulu. Izilimi zamazwe aseNtshonalanga nawaseMpumalanga zidlondlobala ngokushesha nakuleli. Ukudlondlobala lwalezi zilimi kuchaza ukucindezelwa kwezilimi zaboMdabu kuleli nase-Afrika.

UKunene, (1996: i) ephawula ngesizwe samaZulu uthi:

Isizwe samaZulu saziwa njengesizwe
esinenhlonipho nesiwazisayo amasiko aso.
Amalungelo abuye ege imiklamo yobulungelo,
abantu bagcine bengazazi ukuthi babutho lini.

UKunene, (1996:i) wembula umgodla wempumelelo yesizwe ohambisana nempucuko nezimfundiso nokuhlonipheka kwesizwe. Isizwe sihlonipheka ngolimi lwaso nokuyilona oluqukethe ubuzwe besizwe kanti kumele luqhakanjiswe. Abantu abangazazi ukuba babutho lini abasizwe ukuze bazazi. Ukungazazi kwabo kuzogquisa isizwe nolimi lwaso lukaPhunga.

2.5 Imibono ehlukene ngokulalela nokuzwa

Ukuzwa noma ukukwazi ukulalela kuhlobene nokukhuluma. ODokotela bayakuqinisekisa ukuthi umuntu ongezwa uvamile futhi ukungakwazi ukukhuluma. Lokhu kubeka ikhono lokuzwa kwelinye iqophelo ngokubaluleka empilweni yesidalwa esingumuntu. Lokhu kubuye kuveze nobuchule boMdali ukuthi ukuzwa kuxhumana nokukhuluma kanti ukubona kuhamba kodwa.

UMbatha, (2006: 642) ubeka uthi:

Ukubeka indlebe kokuthile okukhulunywayo;
ukucoshela imisindo ngendlebe; ukuthobela umuntu
noma isimo esithile; ukuhlonipha.

Isisho ukubeka indlebe siveza ukuthi indlebe ibekwa ngobunono nokuqaphela kulokho okuhloswe ukuba kulalelwe, kuqondisiswe. Ukulalela kwenziwa ngekho

lokuhlonipha okukhombisa ukuzithiba kulowo ofisa ukuzwa. Lokhu kuzokwenziwa ngekhono lokwenza ingqondo inqandwe ingadlubulundeli intaze kude nalokho ekulalele. Kulula ukuhunguleka kwengqondo intazele kokunye okuphikisana nesimo sokuhlonipha nokuthobeka lokho okufanele kulalelwe. Ukulalela ngokuyikho kunokuzithiba okuningi ekwenzeni okufunwa umzimba

UMbatha, (2006:1343) uqhubeka uthi:

Ukuthatha noma ukwamukela umsindo kumbe inkulamo ngezindlebe; ukufika kokuthile ezinzweni njengeyokuthinta, eyokuhogela, ukunambitha, eyokubona neyokuzwa nokulalela.

Ukulalela kuhlobene nokuzwa. Ukulalela kusiza umuntu ukuthi akwazi ukuzwa aqonde. Nakuba la magama ezwakala efana ukuzwa nokuqonda kuwumphumela wokulalela. Ukulalela okunenhlalo yilokho okuholela ekuzweni nasekuqondeni ngokupheleleyo. Ukulalela kudinga isimo sengqondo sikulungele ukucoshelisa imisindo yokushiwoyo ihunyushwe ngokuyikho ukuze olalele ehluke kobekhona nje enkulumweni nobeke indlebe engenanhloso etheni. Ukulalela ngenhloso kuthinta izinzwa zokulalela ukuze okulalelwe kugxilise emqondweni bese kukhunjulwa kusetshenziswe ngenzuzo ngokuzayo. UMbatha uyagcizelela ukuthi ukulalela kungamchukuluza olalele ekusebenziseni izinzwa ezehlukene okungaba ukunambitha, ukuhogela, ukuthinta nezinye. Lokho kwethulwe imisindo abeyilalele yahunyushwa yingqondo bese kwenzeka okushiwoyo noma okulindelekile noma okungalindeleka.

IsiZulu neinye izilimi ziyavuma ukuba kuphindwe obekuhlosiwe uma kungezwakalanga. Ongezwanga uyazithoba asho ukuthi akezwanga. Inhloso yokuzwa ukuba kube nokuxhumana ngenkulamo ngokudlula komyalezo.

Ucwaningo olushicilelwe uLaura Martin, (3 Jan. 2013) ku: <http://www.webmd.com/baby/news> uthi:

The WebMD Health News 2013 also published the research that babies began absorbing language when they are inside the womb the last 10 weeks of pregnancy which is earlier than previously held. New born babies can actually tell the difference

between their mother's native language and the foreign language just hours after they are born. Their brain do not wait for their birth before absorbing information, says Patricia K.Kuhl, the Professor of Speech and Hearing Sciences at Washington University.

Ucwaningo lweWebMD (2013) luveza ukuthi abantwana baqala ukuqonda ulimi lwabo uma sekusele amasonto ayi-10 batetwe. Lokhu kukhombisa ukushesha kunalokho okwakucatshangwa. Abantwana bayakwazi ukwehlukana ulimi lwebele olimini lwezizwe benamahora ambalwa bezelwe. Imiqondo yabo ayilindi ukuthi baze bazalwe ngaphambi kokuba iqale icoshele ukwazi.

Izazi ziyavumelana ukuthi ikhono lokulalela liqala ukusebenza ngenkathi umntwana esesesizalweni liye lidlondlobala uma esezelwe. Ukukwazi komntwana engakazalwa ukhlukana iphimbo likanina neminye imisindo nokukwazi ukuzwa ulimi lwakhe lwebele ezelwe kukhombisa ukujula nokubaluleka kolimi lwebele nokulalela. Lokhu kuphinda kwembula ukujula, ukubaluleka nokuba bucayi kwekhono lokuzwa nokulalelwa kokusetshenziswa kolimi lwebele.

Lolu cwaningo lukaMartin, (2013) luqhuba ku: <http://www.webmd.com/baby/news> luthi:

Sometimes between 23 and 27 weeks a baby will start to hear. The constant beat of the mother's heart is the clearest sound, but is also aware of noises from conversations and activities outside of the uterus (womb). Between 29 and 33 weeks the baby can hear sounds outside uterus of music, crying babies, alarms and may start moving around and his heart rate may increase.

Umntwana uqala ukuzwa imisindo yokushaya kwenhliziyu kanina enamasonto angama-23 kuya kwangama-27. Nakuba ukushaya kwenhliziyu kuyiwona umsindo ozwakalayo, umntwana uyayizwa imisindo ekhona emzungezile. Imisindo efana nomculo, ukukhala kwezingane, nama-alamu uyawezwa aqale ukunyakaza. Lokhu kunyakaza kwenza ukuba inhliziyu yakhe isebenze njengoba kulindelekile.

IsiZulu sike sikhulume ngondlebekazizwa. Ingane uma iqala ukulalela nokuzwa isesesizalweni kwenzeka kanjani ukuthi kubekhona abantu abangalaleli nabahlulwa ukulalela? Kuvela ukuthi imisindo eminingi umntwana ukwazi ukuyizwa esenamasono noma izinyanga esesesibeledweni nakuba engeke ayihumushe ukuthi ichaza ini. Lokhu kwethula ukuzinza kwaleli khono lokulalela kumuntu nokuxhumana kwalo nokwenzeka endaweni emzungezile.

UDavide encwadini eNgcwele yamaHubo, (58:3) uyasifakazela lesi simo:

Ababi bahlubuka kwasesizalweni, abaqamba amanga
baduka kwasesiswini.

UDavide wethula ingxenye ebucayi yokusetshenziswa kolimi ngokuhlonipha nobuqotho ukuze abaseziswini bazuze ubumtoti bolimi lwabo. Uqaphelisa ukuba kugwenywe ukusetshenziswa kolimi budlabha emakhaya nasemphakathini onezingane ezincane esezikhona kanye nalezo ezingakafiki kodwa ezisesendleleni. IsiZulu sithi: “*Inkunzi isematholeni.*” Yiwo la mathole azoba yizinkunzi zolimi oluhlabahlosile ngomuso uma enceliswe ulimi oluyizaqheqhe. UDavide uxwayisa ngemiphumela yesaga ‘injalo iphuma edunjini.’ Abantwana uma bekwazi ukuzwa bengakazalwa akube nokuqashelwa kokushiwoyo okungenza bazalwe behlubukile. Ingane izalwa ifuze umama wayo ngokuhle noma ngokubi.

UMadlala nabanye, (2013:xv) uma bechaza ukulalela bona babeka kanje:

Ukulalela kuwumgogodla wazo zonke izifundo.
Ngokusebenzisa amasu okulalela abafundi baqonda,
babuye bahlanganise ulwazi, bakhe ulwazi,
baxazulule izinkinga babuye bakwazi nokweneka
imibono yabo. Amakhono okulalela ngokuhlolisisa
enza abafundi bakwazi ukubona amagugu nezimo
ezimbelwe emibhalweni.

Ulwazi lolimi nemfundo itholakala ngokulalela namakhono azuzeka ngokulalelisisa.

2.6 Imibandela yokukulalelwa nokufundiswa ngempumelelo kolimi

Ucwaningo olwenziwe iHacettepe University (Beytepe-Ankara, 1999) ku: <http://iteslj.org> luveza lokhu okulandelayo okudingekayo ukuze ukulalela kube yimpumelelo:

Listening is a receptive skill, and receptive skills give way to productive skills. Listening to and understanding speech involves a number of basic processes, some depending upon linguistic competence, some depending upon previous knowledge that is not necessarily of a purely linguistic nature, and some depending upon psychological variables that affect the mobilization of these competence and knowledge in the particular task situation. The listener must have a continuous set to listen and understand, and as he hears the utterance, he may be helped by some kind of set to process and remember the information transmitted. His linguistic competence enables him, presumably, to recognize the formatives of the heard utterance, i.e., to dissect out of the wave form of the morphemes, words, and other meaning-bearing elements of the utterance. This brings us to the must of integrating language skills.

Ikhono lokulalela liyikhono lokuncela ulwazi kanti yilona elichumisa elokukhuluma. Ikhono lokulalela lithinta okuningi okunye kwakho kuncika ekuqondisisweni kolimi, olwazini lwangaphambili nasekusebenzeni kwengqondo. Olalele kumele alalele ngokuyikho noma asizwe ukukhumbula abekulalele. Ulwazi lolimi yilona olumsiza kakhulu ukuqonda akulalele ngokuhlaziya imisindo yolimi njengoba eyazi. Lokhu kuveza ukubaluleka kokusetshenziswa kwamakhono olimi nakwezinye izifundo.

Ikhono lokulalela lingathathwa njengelilula ngoba uma umuntu elalele usuke kungathi akenzi lutho. Leli ikhono elibucayi elidinga kulalelwe ukusetshenziswa kolimi, okuqondiwe, isimo nenhloso yokusetshenziswa kwamagama nemisindo ekhethiwe, ukwethulwa kwenkulumo nomyalezo nokunye. Kukhanya bha ukuthi ikhono lokulalela libaluleke kakhulu futhi kuphoqelekile ukuba lifundiswe. Yilona elelekelela wonke umuntu ukuba azuze ngalo lonke ulwazi olunhlobonhlobo. Akekho umuntu

ongakwazi ukwenza noma yini ngempumelelo uma engakwazi ukuzwa nokulalela. Kuyavela nokuthi umuntu ukwazi ukwenza aphinde akhulume lokhu akuzwile. Umuntu ukuze abe ungoti ekusebenziseni ulimi lokhu kuncike kulokho okuzwiwe kwakuqondisiswa.

Ikhono lokulalela alisetshenziswa ezilimini kuphela kepha zonke izifundo njengoba zifundwa ngezilimi nazo ziyalidinga leli khono ukulekelela ekuqondeni kokufundwayo. Ulwazi lokulalela noluveza okulaleliwe ludingeka ezindaweni eziningi nakuyo yonke impilo eyisidalwa esingumuntu. Umuntu uma engezwana kade kuchazwa okuthile uzokwenza okuphambene. Umfundi okade engalalele kufundwa uphendula okungabuziwe uma sekubuzwa. Yingakho lolu cwaningo lweNyuvesi yaseTurkey lukubeka kucace njengesincomo kwezefundo ukuthi isikhathi sesifikile sokuba ukulalela kwenziwe kudidiyelwe kuzo zonke izifundo hhayi ezifundweni zezilimi kuphela.

UNgidi, (2007:2) ubeka uthi ngokulalelwa kwesiZulu:

Kamwangamalu, (1995) commented that if English is the language most favoured by the masses, the challenge to educators, policy makers and government is not to waste this positive attitude, but to accommodate it in an upgraded and improved system of English language teaching in our schools. Kamwangamalu, (1995) further pointed out that this should not occur at the expense of first giving children a firm grounding in their home language, but to ensure the development of their primary literacy in both languages. In the same breath children need a firm and thorough grounding in a home language in Kwazulu Natal province such as isiZulu to facilitate the notion of conceptual and cognitive development in the target language, English.

UNgidi, (2007) uthi uma isiNgisi kuyilona lulimi olukhethwa yiningi akungapholiswa maseko akubhekanwe nezinkinga zothisha, ezabashaya imithetho nezikaHulumeni. Akungachithwa isikhathi kepha akukhushulwe izinga laso emfundweni. Lokhu akungenziwa nokho ngokwenzelela. Abafundi baKwaZulu-Natali abanikezwe isisekelo semfundo ngezilimi zabo zebele. Imfundo yabo yamazanga aphantsi mayibe

nesisekelo esiqinile solimi lwabo lwebele isiZulu. Lokhu kusimamisa ikhono labo lokufunda ngokuqonda isiNgisi.

Ukubeka isisekelo esiqinile ngokupheleleyo olimini lukaMthaniya yisona sikhuthululelo uNgidi, (2007:31), athi sizoxazulula izinkinga eziningi zabafundi. Abafundi babhekene nezinsalelo ezivela ezilimini ezimbili kuya phezulu abazifundayo. Akungabukwa kuphela ukuthi isiNgisi sithuthukiswa kanjani yisiZulu awusike nxazonke. Sekuvelile ukuthi ukufunda ngolimi lokwebolekwa nokuhlolwa ngolimi lokwebolekwa kudalela abafundi izinkinga. Lesi simo asilungiswe.

UNgidi, (2007:34) uqhubeka athi:

The situation described in the Srivastan Khatoon study is similar to the great majority of schools in African communities in South Africa. The inferior status endured by the African languages has yet to be changed. The high failure rate in grade five that comes as a result of the change over English Medium of Instruction (EMI) is seen by many parents as a reason to start utterances in English in order for their children to have exposure to English (Mhlanga, 1995). English is in any case known as the language of education, employment and the language of courts of law and thus perceived as the one valuable language. However, it is necessary to open up the language debate and implement policy that will enable African languages to gain sufficient status for people to have a reason to learn in them up to tertiary level (Mhlanga, 1995).

Isimo ezikoleni eziningi ezisemiphakathini yabaNsundu asikaguquki. Abafundi abaningi bebanga lesi-5 abaphumeleli ngenxa yezinguquko kwezezilimi. IsiNgisi saziwa ngokuthi ulimi lwemfundo, lomsebenzi nezinkantolo kanti yilo oluwungqoshishilizi. Izingxoxo azivulwe lapho kuzodingidwa imfundo ngezilimi zabaNsundu kusuka emazingeni aphansi kuya emfundweni ephakeme.

Ukufunda ngolimi lwebele yisona sisombululo esicaciswa ongoti bezilimi ezahlukene. Bancoma ukuhlinzekwa kwabafundi ukuba balalele ulimi lwebele kuze kube yisikhathi

esilungile sokuqala olunye ulimi. Abafundi abanengi bazocwila ezifundweni zabo ezehlukene uma umonakalo ungalungiswa. Inselelo evezwa ucwaningo lukaNgidi, (2007:34) ukuba kuvulwe ingxoxo emkhakheni wezilimi ngoba ukuwuhlaba inhlali akusizi kulesi simo. Ukuqungwa isibindi insizwa ibe ikuciphiza uqokuku ubuhlungu buzwakala kodwa kuthalaliswe njengendiki, lokho kudala izilonda zikazozo.

UGovender, (2010: 29) uthi:

Luckett, (1995:75) reports on South African research on the Threshold Project, (1990). The research has reflected that many black learners suffer ill-effects of subtractive bilingualism owing to the sudden change over from first to second language medium of instruction. The Project found that learners could not explain in English what they already know in their L1; nor could they transfer into their L1 the new knowledge they have learnt through English. The results of the research indicated that learners had failed to achieve CALP (Cognitive Academic Language Proficiency) in either language.

Ucwaningo luveza ukuthi abafundi abanengi abaNsundu bayalimala emfundweni ngenxa yokufunda ngesiNgisi kanti ulwazi lolimi lwabo lwebele lushaywa indiva. Lokhu kwenza abafundi bangakuqondi abakwaziyo ngesiNgisi futhi behluleke ukuchaza abakwaziyo nangolimi lwabo lwebele. Kanjalo nolwazi lwalezi zilimi aludluli kusuka kolunye kuya kolunye. Ulwazi olwaziwayo luyacisha kungabi bikho ukuxhumana kolwazi lwezilimi zombili.

Ucwaningo luyakuveza ukuthi ukuqeketha izilimi ezimbili kuya phezulu kuyinto encomekayo emfundweni. Ongoti bancoma ukuthi ukufundwa kwezilimi kuphumelela uma ulimi lwebele lwenziwa umgogodla ekufundeni konke. Lokhu uma kungenzekanga buchitheka bugayiwe ngoba akukho lwazi nabuchule obudlulayo busuka kolunye ulimi buya engqondweni. Ngamafuphi ukufunda kuba umshonisalanga ongenanzuzo kepha kube kuqhutshekwa kuthiwa kuyafundwa. Ingane ikhunyulwa noma ilunyulwa ngesikhathi ebeleni ayivele iyekiswe nje. Lo mkhuba awulandelwa ezilimini zakuleli ikakhulu ezikoleni ezifundisa isiZulu kujahwa ukufakwa isiNgisi nezinye izilimi. Ingane esancela iyayekiswa yini kuvele kuthiwe isikhathi sebele

siphelile sekuyisikhathi sencumbe yombila manje? Lokho kudala ukuqunjelwa nokusongelana okungapheli.

UMndawe, (1997:24) ubeka kanje ngokufundiswa kolimi lwesiZulu:

In the case of teaching of IsiZulu grammar at school level one can assume that some of the aspects were researched so that they could be included in the syllabus. In fact, one of the aims of teaching the first language should be the promotion of the oracy, and literacy that is listening, speaking activities, reading and writing. One would agree that the syllabus that puts emphasis on the teaching of literature, linguistics and culture help a teacher to maintain a balance in language learning and assist in language development. However knowledge in only one of these fields does not constitute the ability to use the language effectively (Brumfit and Roberts, 1983:97).

Kuyathenjwa ukuthi izimo zolimi ezifundiswa abafundi zacwaningwa ukuze zifake emqulwini yokufundisa. Uma kufundwa ulimi lokuqala inhloso ukufundisa amakhono olimi, ukulalela ukukhuluma, ukufunda nokubhala. Imfundo efundisa ezemibhalo, ulimi namasiko ilekelela uthisha ukuba afundise imfundo ezinzile nekhulisa ulimi. Ngeshwa ukuba nolwazi akumenzi umuntu ukuba abe yingweti yezilimi.

UMndawe, (1997:24) uyakuveza ukuthi njengoba kunzima ukuveza izinto ezibalulekile nokumele zifundiswe olimini lwebele uyathemba ukuthi okufundwayo kwaba yilokho okwavela ocwaningweni. Okuvelayo ukuthi amakhono olimi afana nokulalela, ukufunda, ukukhuluma nokulalela kumele afundiswe. Ukwazi umkhakha owodwa wamakhono olimi ngisho uthisha imbala akumenzi ungoti wamakhono olimi.

2.7 Izindlela zokulalela nokuzwa

Ngokushicilelwa kwesiTatimende soHlelo lweziFundo zeziLimi lukaZwelonke, (2011:17-18) ukulalela kwehlukene izigaba ezintathu:

- **Ukulalela ngenhloso yokuthola ulwazi**

Emhlabeni wonke jikelele abantu abalalelayo yibona abakwazi ukunikeza izimpendulo eziphusile.

- **Ukulalela ngenhloso yokuhlaziya**

Uma kulalelwe kuhlaziywa okuningi ukusetshenziswa kolimi okunjengemizwa, amaphuzu, iqiniso, imibono, ukuhleleka kolwazi, iphimbo nokunye okuningi kuyazuzeka.

- **Ukulalela ukuze uncome futhi uxhumane nabanye**

Lo msebenzi ucaca uma kusetshenziswa inkulumompendulwano, okubukwayo okunjengemidlalo yomabonisa kude noma ingxoxo yamaqembu nokunye.

Le ncazelo ikubeka obala ukuthi asikho isikhathi lapho ukulalela kufanele kwenziwe kungabi nanhloso okuyifezayo. Yingakho lo msebenzi kumele uhlelwe bese ufundiswa ngezindlela namazinga ahlukene ukuze abafundiswayo bakwazi ukufunda ngezinhloso ezehlukene.

USaha no-Ali, (2012:2) ku: www.streetdirectory.com bona bazihlukanisa kahlanu izindlela zokulalela ngokulandela uBaynes, (1984) kanje:

- ***Attentive listening:***

Attentiveness is a prior condition for understanding and listeners rarely lapse attention for various reasons.

- **Ukulalelisa nokuba magange** kuyisisekelo sokulalelisa nokuqondisa. Ukulalelisa kwenza umqondo ungazuli ngezizathu eziningi.

- ***Extensive listening:***

This type of listening has also a greater ease than other types as it is concerned to promote overall comprehension of a text and never requires learners to follow every word and understand them.

- **Lokhu ukulalela okudidiyelayo** okuhlose ukuzwa ingqikithi hhayi umqondo wegama ngalinye endabeni.

- ***Intensive listening:***

Listening intensively is quite important to understand the language form of the text, the lexical and grammatical units that lead to form meaning. So, intensive listening requires attention to specific items of language, sound or factual detail such as words, phrase, grammatical units, pragmatic units, sound changes, stress, intonation, pauses, filling gaps with missing words, identifying numbers and letters, etc.

- **Lolu hlobo lokulalela ngokuqaphelisisa** Lokhu kulalela kubalulekile ukuzwa ulimi nezinhlamvu, ingqikithi nohlelo lolimi okufeza ukuqondakala. Ludinga ukuba kulalelwe izinhla ezithile zolimi, ukugcizelela, iphimbo, ukuphumula, ukugcwaliswa kwemisho ngamagama anembayo nenguquko yemisindo.

- ***Selective listening:***

It involves listening to selected part of a text, as its name suggests, to predict information and select 'cues' surrounding information. Here the focus is on the main parts of the discourse.

- **Kulolu hlobo lokulalela kulalelwa izingxenye** ezithile kuphela ukuze kutholakale ingqikithi kuphela noma kuqagelwe okuzikwethulwa. Kulolu hlobo kugxilwe enkulumweni.

- ***Interactive listening:***

This is a very advanced stage of listening practice as it implies social interaction in small groups which is a 'true test' of listening. In interactive listening, learners, either in pairs or in groups, receive new information, identify them continuously. Besides, they have to work out the problems of understanding each other and formulate responses immediately as we are required to do in real life (Byrnes, 1984).

- **Lolu hlobo lokulalela oluhlola kulalelisiswa ngobuchule** okumqoka engxoxweni

yamaqembu. Abafundi banikezwa ulwazi olusha njalo nokulindeleke ukuba baluqonde baluhlaziye ngokukushesha. Ngaphezu kwalokhu abafundi kumele bazane bese benikeza izimpendulo nemibono yabo enembayo ngokushesha.

Lezi zindlela zokulalela ezethuliwe zikhombisa ukuba bucayi nokubaluleka kokwazi ukusebenzisa izindlela ezehlukene ezimweni ezehlukene. Kukhona edinga ukuba kugxilwe kokulalelwe kungavunyelwa ukuba kushabalale intshisekelo yokulalela nevame ukuvele idambe iphele nya. Kanti enye ithi akulalelwe konke ukuze kuzuzwe umongo wokwethulwayo. Eyesithathu ifuna kulalelwe imisindo, iphimbo, izinhlamvu ngobuchule bolimi. Ezwakala ingathi ingconywa kanti kungenzeka ibe nengozi, ile okulalelwa ngokukhetha okuthile okunye kushaywe indiva. Eyokugcina idinga ukuba kuthi kulalelwe kube kunemibuzo ebuzwayo.

Ngokubuka lezi zindlela ezinhlanu kuyacaca ukuthi ukulalela kwenzeka ezimweni ezehlukene zempilo kanti nezinhloso zehlukene. Olalela ngenhloso yokufunda uzobhala aqaphele nemisindo nokunye kanti olalele ngenhloso yokuzithokozisa uzobeka indlebe, acoshele, abeke ethala angabhali lutho. Kodwa kuyavela ukuthi ikhono lokulalela alibesenzi lodwa lisebenza namanye afana nekhono lokubhala nelokukhuluma.

URamparsad, (2001:17) wethula lokhu ngokulalela:

David Ausubel (1960) considered the impact of prior knowledge when learning new information. According to Ausubel, successful learning takes place when relevant existing conceptual patterns are activated, so that new information can be readily assimilated into existing cognitive structures.

UDavid Ausubel, (1960) uthi lwazi lwangaphambili lubalulekile uma kufundwa into entsha. Ulwazi olukhona lwenza kube nokufunda into entsha ngempumelelo, okusha kumuncwe ulwazi olwaziwayo.

Kuyacaca ukuthi ukuze ukufunda kuhambe kahle kuhle ukuba kuqashelwe ulwazi abafundi abanalo. Ulwazi olusha ingqondo iluqhathanisa nolukhona ukuze kube nokufunda nokucaca okuphelele kokufundwayo. Ulwazi olusha olulalelwayo

luhlaziywa luqondwe ngokusebenzisa ulwazi oselukhona. UMndawe, (1997:26) ugcizelela kokushiwo uRamparsad, (2001:17) uthi :

Webb, Beakes and Stauss, (1991) indicate that many mother tongue speakers cannot express themselves fluently in their mother tongue and cannot use the language effectively. Therefore, when teaching the first language, it is important for the language teacher to start off by establishing or exploiting what the pupil already knows and to then improve on it.

UWebb, Beakes, noStauss (1991) baningi abantu ayizikhulumi ezingakwazi ukusebenzisa izilimi zazo zebele ngokuyikho. Yingakho kubalulekile ukuthi uma kufundwa kuqalwe ngalokho abafundi asebekwazi ukuze basizakale ukuqonda ulwazi olusha.

UNyathikazi, (2014:28) ugcizelela okushiwo uMndawe, (1997:26):

UMakhoba, (2013:52) uthi: Okubuhlungu kakhulu ukuthi kukhona abangakwazi ukufunda isiZulu abasincela ebeleni. Kubuhlungu kuyaqaqamba ukuthi umuntu angakwazi ukufunda ulimi lwakhe kepha engakaze aphumele ngaphandle kwezwe lakhe.

UMndawe, (1997:26) uncoma ukuthi kusetshenziswe ulwazi umfundi asenalo lolimi lwakhe kwakhelwa kulo ulwazi olusha.

USaricoban, (1999: 4) ugcizelela ngokulalela uthi:

Active listening is a skill that can be acquired and developed with practice. However, active listening can be difficult to master and will, therefore, take time and patience to develop. 'Active listening' means, as its name suggests, actively listening. That is fully concentrating on what is being said rather than just passively 'hearing' the message of the speaker. Active listening involves listening with all senses as well as giving full attention to the speaker. It is important that the 'active listener' is also 'seen' to be listening - otherwise the speaker may conclude that what they are talking about is uninteresting to

the listener. Small smiles can be used to show that the listener is paying attention. Combine eye contact with smiles, posture and other non-verbal messages to encourage the speaker.

Ukulalelisa yikhono elifundwayo lithuthukiswe kepha lo msebenzi uthatha isikhathi kanti awulula neze. Lokhu kusho ukulalelisa isikhulumi ngempela hhayi ukuba khona ngomzimba. Ukulalela ngokuqaphela kusho ukucosha konke okushiwoyo hhayi nje ukulalela umyalezo ngokunganaki. Lokhu kulalela kusho ukulalela ngayo yonke indlela ynemizwa nezinzwa ngokupheleleyo kwenziwe ngendlela ekhuthaza isikhulumi neyenza singadikibali ukubona intshisekelo ingekho kulabo abayizethameli. Lolu hlobo lokulalela ludinga kulalelwe ngokupheleleyo futhi olalele abonakale ngakwenzayo ukuthi ulalele. Okunye angakwenza ukumamatheka, ukunyakaza komzimba, ukuhlangu kwamehlo nawesikhulumi nendlela yokuhlala iyakuveza ukuba magange noma ukungalaleli.

Ukulalela kungacatshangwa sengathi yinto elula. Kuyavela ukuthi akulula neze ngoba kudinga zonke izinzwa nokuswabaluka komqondo ngokupheleleyo. Ukulalela akusizi olalele kuphela kepha kunxambili ngoba kufaka intshisekelo esikhulumini. Olalele uyezwa kanti nesikhulumi siyakhuthazeka ukuba siqhubeke ngoba konke kusahamba kahle.

Ukubuka nokubheka kwabantu akufani njengoba amehlo esiNtu nawo engafani. Ngakho ukubuka ngokugqolozela isikhulumi esinamahloni kungadala ezinye izinkinga ebezingahlosiwe. Inhloso enkulu yokwethula ukuba ukulalela kube yimpumelelo kanti nokwethulwayo kugeleza ngokufanele uma kulalelwe.

UNyathikazi, (2014:23) uthi:

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

Kufanele ngizazi zonke
Kodwa yini kangaka ngesiNgisi?
Kulilungelo ukusazi sona nazo zonke ezinye

Ngisikhulume uma ngithanda
Hhayi ngoba ngiphokwa,
Ngoba nami nginalo olwami
Engaluncela kumame
Ngakhuliswa ngalo ekhaya,
Ngisho olukaMageba ulimi!

Izizukulwane zonke zidinga ukufundiswa ukulalela ukuze zinambithe ubumtoto bolimi lwabo lwebele.

UHadebe, (2005: 21) ubeka uthi:

Maphalala, cited in Duprez, (2000:150) notes that some people "argue that language not only expresses the vitality of the people, but life itself." UShinsky, (1975:244) states that when their languages were threatened, European nations took it as a matter of life and death because they believed that they would live as long as their language was alive.

UMaphalala kuDuprez (2000:150) uthi ulimi alugcini nje ngokuchaza ubunjalo nogqozi lwesizwe kepha nobunjalo bempilo yabo uqobo. uShinky (1975:224) uthi ngesikhathi ulimi lwabamhlophe e-Eyurophu luphonselwa izinselelo zokulushabalalisa izizwe zakuthatha lokhu njengokufa nokuphila. Lezi zizwe zikhulwa ukuthi ukufa kolimi kufana nokushabala kwazo.

Amazwe aseNtshonalanga ayayihlonipha indaba yolimi lwabo nakuba bezidlova ezinye ukuze kukhonye olwabo. Indaba yolimi lwabo ingokufa nokuphila. Olwabo ulimi luhamba phambili bese zilandela ezinye. Le idinga ukulungiswa ukuze inkunzi ikhonye esibayeni sayo, hhayi ukukhonya ezibayeni lapho zikhona izinkunzi zakhona.

2.8 Amasu okufundisa ikhono lokulalela

Kuningi ukuvumelana ephuzwini lokuthi ukulalela kuwumgogodla wokuncela ulwazi. Kunokuvumelana kulabo abacubungula izilimi ukuthi lo msebenzi wokulalela awulula kakhulu nokuthi kungaba kuhle ufundiswe kusakhanya. Siyezwakala nesililo esithi lo msebenzi udinga isikhathi esiningi ukuba wenzeke kanti lokhu akwenzeki ngokugculisayo emabangeni ehlukene ezikoleni ngezizathi ezibekwayo.

UMahlangu nabanye, (2012:vii) bathi inqubo yokulalela ihamba ngale migudu emithathu:

- Ngaphambi kokulalela
- Ukulalela
- Ngemuva kokulalela

Laba babhali baveza ukuthi ngaphambi kokufundwa kwesifundo sosuku akubekhona umsebenzi ozokwenziwa abafundi ogqugquzela ivuso lokulalela. Lo msebenzi uzosiza ukuxukuza izingqondo nezinzwa zabo zicijele lokho okuzofundwa kulalelwe. Lapho sekufundiwe akubekhona okuzoxilongwa ngakho nokuzoqinisekisa ukuthi okufundwayo njengoba kusalalelwe kuyezwakala yini. Sekufundwe kwaqedwa kuyadingeka ukuthi kuphoswe imibuzo ngokufundiwe, kwethulwe imibono nokunye okuzokwenza isiqiniseko sokuthi isifundo siphumelele kosethulayo nabasethamele.

USaha no-Ali, (2012 :16) bathi:

Two types of strategies for listening have been in practice. They are defined so according to the ways of processing the text while listening: a. In bottom up processing, like reading, learners utilize their linguistic knowledge to identify linguistic elements in an order from the smallest linguistic unit like phonemes (bottom) to the largest one like complete texts (top). They link the smaller units of the language together to form the larger parts and it's a linear process where meaning is derived automatically at the last stage. It is absolutely "text based" process where learners rely on the sounds, words and grammar in the message in order to create meaning. b. Top-down interpretation, on the

other hand requires learners to go to the listening with their prior knowledge of topic, context, and type of text as well as knowledge of language to reconstruct the meaning using the sounds as clues. "This background knowledge activates a set of expectations that help the listener to interpret what is heard and anticipate what will come next."(Byrnes, 1984).

Ezimbili izindlela zokulalela ileyo ehlaziya ulimi, zichazwa ngendlela ezenzeka ngayo ngesikhathi kukhulunywa. **Eqala isuka phansi kuya phezulu.** Abafundi balalela ngokuqaphela imisindo nezinhlamvu zolimi nokulumbana kwazo umqondo ophelele owethulwa. Lokhu kulalelisisa kugxile ezinhlamvini nemisindo elalelwe ukwakha isithombe solwazi ngokugcwele. Indlela yesibili **edilika ngenhla** edinga umfundi alalele isihloko esenolwazi ngaso, isizinda solwazi lolo nesihloko esebenzisa izinhlamvu nemisindo ukwakha umqondo . Ulwazi ulwakha ngokusebenzisa imisindo. Lokhu kulalela kusiza olalele ukulalela ukuhumusha ulwazi nokuqagela lokho okungase kulandele enkulumweni eyethulwayo.

Indlela yokuqala eyethulwa yilaba babhali isebenzisa umbhalo ofundwa abafundi ukuze kulalelwe bese kwakhiwa isithombe nomqondo ngokufundwayo ngokusebenzisa ulwazi olufundiwe. Into esiza abafundi ukuba baqonde okufundwayo ukuqaphelisisa izimo zokusetshenziswa kolimi, imisindo, izakhi zolimi nobunye ubuchule bolimi. Ulwazi oluphelele lutholakala uma usufundwe wonke umsebenzi. Abafundi bahlanganisa lobu buchule obehlukene ezingqondweni zabo ukuba bakhe umqondo ophelele kokufundwayo. Umsebenzi wemisindo echazwa yingqondo ungazwakala umncane ikakhulu umuntu ecabanga ngolimi lwakhe. Eyesibili ilapho abafundi besazi isihloko sokuzokwethulwa. Uma sesethulwa bahlanganisa isihloko, okushiwoyo nolwazi lwabo lwangaphambili nolubasiza ukubikezela ngokungase kwenzeke. Zombili lezi zindlela zikhuthaza ikhono lokulalelisisa.

UGovender, (2010:25) uchaza lesi simo sokwethulwa kwenkulumo:

Heugh's argument is that if we in South Africa continue to implement subtractive bilingual programmes in education for any group of learners, then inequality is a foregone conclusion. The above author emphasises that since subtractive bilingualism in transition-to-English programmes is

linked to linguisticism (linguistic racism) one of the guiding principles in the constitution is violated by such programmes. Heugh also stresses that removing the L1 (First/home language) from the educational process, and discrimination against speakers other than English, represents a drive towards monolingualism, not multilingualism, hence another constitutional provision; namely the provision of multilingualism will be violated (Heugh's 1995: 50).

Isikhalo sikaHeugh emfundweni yakuleli ukushaywa indiva kwezilimi zabaNsundu nokulimaza abafundi abaningi abansundu. Lokhu kushaywa indiva kwezilimi zebele kufaniswa nobandlululo lwezilimi nokwephula amalungelo ezilimi zabaNsundu kuleli. UHeugh ugcizelela ukuthi ukususa ulimi lwebele kokufundwayo, kubhebhethekisa inqubo yemfundo kalimilunye hhayi ekaliminingi nokwephula amalungelo ezilimi njengoba eshicilelwe kuMthethosisekelo (Heugh's 1995: 50).

Izimo zokucindezelwa kwezilimi zicindezelwa isiNgisi kuleli yindaba egudwini. Lokhu uGovender, (2010) ukufanisa nokucwasa ukubaluleka kwezinye izilimi ukwedlula ezoMdabu zakuleli. UGovender, (2010) uqhubeka ethula iphuzu lokufundwa nokufundiswa kwezilimi ngokulinganayo njengokulandisa koMthethosisekelo wakuleli nokungenzeki. Uthi lunye ulimi olungubhongoza nokuyisenzo esiphambana nokushicilelwe uMthethosisekelo wezwe. Ezinye izilimi zifundiswa ukuthuthukisa nokugqamisa ulimi lwesiNgisi okuyinto ephambene noMthethosisekelo. Uyasihlaba isenzo sokufundisa isiNgisi ngenhloso yokuthi kuthiwe naso sisetshenziswa njengohlelo lobuliminingi kuleli. Uthi njengoba iNingizimu Afrika ikhuthaza ubuliminingi lokhu kugcina kuhanekizela leyo nhloso kugcine kufezeka inhloso yobulimilunye nokuyisehlo esiphambana noMthethosisekelo wezwe kuleli.

USaricoban, (1999: 6) uveza lokhu okulandelayo nokudingekayo ukuze ukulalela kube yimpumelelo:

Listening involves understanding a speaker's accent or pronunciation, his grammar, his vocabulary, and grasping his meaning (Howatt and Dakin). An able listener is capable of doing these four things simultaneously. Willis (1981:134) lists a series of

micro-skills of listening, which she calls enabling skills. They are:

- *Predicting what people are going to talk about, guessing at unknown words or phrases without panic,*
- *Using one's own knowledge of the subject to help one understands,*
- *Identifying relevant points;*
- *Rejecting irrelevant information*
- *Retaining relevant points (note taking, summarizing),*
- *Recognizing discourse markers, etc.*

Ukulalela kuncika ekuqondeni iphimbo, impimiso uhlelo lolimi, ulwazimagama nomqondo. (Howatt and Dakin). Isethameli esinekhono sikwazi ukwenza lokhu okune kanye kanye. UWillis, (1981:134) wethula loluhla alubiza ngokuthi yilo oluwumgogodla wokucija amakhono okulalela:

- Ukulalela kuncike ekuqondeni ulimi lwesikhulumi nesikushoyo. Umuntu olalele ukwazi ukwenza lokhu okulandelayo:
- Ukucabangela okungase kushiwo isikhulumi, nokucabangela ngokuyikho ulimi ngaphandle kokutatazela.
- Ukusebenzisa ulwazi analo ukuqonda inkulumo yesikhulumi.
- Ukutomula amaphuzu asemqoka.
- Ukuzwa nokushaya indiva okungabalulekile.
- Ukugcina ekhanda amaphuzu asemqoka
- Nokubheka okubalulekile enkulumweni eyethuliwe.

Akukhathaleki ukuthi isihloko sokuzokwethulwa sesibekiwe ezithebeni noma qha. Kule Jernali yakhe uSaricoban, (1999) uyakuveza ukuthi isimo sengqondo kumele senziwe sibe magange ngokuzokwethulwa. Okunye okumele kwenziwe ukusebenzisa ulwazi lwangaphambili ukuhumusha umyalezo namagama angaqondakali kahle. Kuyanconywa ukuthi abalalele bahlale njengamahalanjonjo alalele baphinde bathole lokho okungumongo wokwethulwayo.

Uma ukulalela kubucayi kangaka lokhu kukhombisa ukungabi bikho kwesikhathi sokudla ingevu uma kulalelwe. Ikakhulu ngoba sekuvelile ukuthi kufundwa ngokulalela

ngaphambi kokuqala ukukhuluma. Izazi zezilimi ezehlukene zikhihla esikaNandi ngemiphumela emibi edalwa ukushaywa indiva kwekhono lokulalela. Ukungezwisisi okushiwo kuyalimaza ngoba kwenza kuphendulwe okubuziwe ngokuphaphalaza kumbe kufakwe okungahambisani nenkulumo esezithebeni.

UMthembu, (2014:25) uma ebeka ngezindlela zokufundiswa kolimi lwesiZulu uthi:

Ulimi alufundiswe ngendlela yokuxhumana ekilasini, lufundiswe futhi nangendlela yokuhlaziya imiyalezo eshicilelwe, esakaziwe, neyethulwe komabonisakude nasemaphephandabeni nasemabhukwini.

Ulimi lufundwa bukhoma njengoba kuvezwa encazelweni eyethula amasu okufundiswa kolimi. Ukulalela kuyafundiswa ngokufunda imibhalo, ukulalela nokubuka izikhulumi zethula kanye nokufunda imibhalo edinga kulalelwe.

Ucwaningo lweNyuvesi yaseTexas e-Austin eMelika (2012:3) ku: <http://coerll.utexas.edu/modules/06/methods/listening> luthi:

Despite its obvious importance to language learning, the listening skill was for a long time relegated to a marginal place in foreign language curricula. With the advent of communicative language teaching and the focus on proficiency, learning and teaching of listening started to receive more attention. However, listening is not yet fully integrated into the curriculum and needs to be given more "prime time" in class and homework.

Nakuba ikhono lokulalela libaluleke kangaka emfundweni yezilimi belilokhu libukelwe phansi ekufundweni kolimi lwesibili. Kuthe uma kuchuma imfundo yokufunda ngokuxhumana laqala labonakala iqhaza lekhono lokulalela. Noma kunjalo leli khono lisadinga ukubekwa phezulu ohleni lwamakhono abalulekile.

Okugqamayo kulolu cwaningo lweNyuvesi yaseTexas ukuthi esikhathini esidlule abafundi abaningi baphunyulile kwacatshangwa ukuthi ikhono lokulalela balifundisiwe ngokugcwele kanti akunjalo. Lokhu kudalwe ukungagxiliswa kwabafundi kuleli khono.

Izinselelo okuhlangatshezwana nazo ohambweni lwempilo ziyaye zilifune ngodli leli khono elishwaphuluziwe lingasenakutholakala. Okubucayi kakhulu ukuthi leli khono linomthelela omkhulu emakhonweni amanye afana nekhono lokukhuluma nokwethula, elokufunda kanye nelokubhala ezilimini ezehlukene. Abafundi abangama-70% base King Cetshwayo okwenziwe nabo ucwaningo bavumile ukuthi ikhono lokulalela namanye adinga ukuthuthukiswa.

Enkondlweni kaDlamini, (1982:15) “*Ekuhambeni*” uthi:

Ekudonsekeni ngizithele ebandla;
Alixoxi lizinqum’ amakhanda,
Lisingathe ingxubevange yengxoxo;
Esigqikini ngihlale ngilalele;
Liwaqhathanis’ amazwi ngobuciko.
Ingqubuzane imiqondo ngobungcweti
Imiqond’ engabhadli ebilayo
Ingqondo yokuhlaziya iqiniso
Idakwe icobeke iphunga lamabhuku,
Anhlobonhlob’ amabhuku amasha,
Angeniswa ngobuciko engxoxweni,
Kuleli bandla uhlakaniphe ngamabhuku,
Walichezula kulo mqond’ uyisilima,
Uyisiphukuphuku sokutshakelw’ amathe.

Imbongi uDlamini ugcizelela okwenzekayo uma umuntu efuna ukulalela ngeqiniso. Kokunye uma ingxoxo iheha umuntu uzithola esethe ze phansi elalele ngoba ehuhekile. Izwakala nangokuqaphelisisa okwenziwa yibandla “*ukuhlala phansi*” kwalo ukuthi lizojula ngemicabango nemiqondo ehlukeni etonyulwa ngobuchule emabhukwini anhlobonhlobo. Ukudonswa kwesigqiki yimbongi kwethula intshisekelo eyakheka yokulalela nokuthi ukuhlala uzinze kunikeza umqondo ithuba elihle lokulalelisa, uzwisise uzinze. Ukucabanga kwezinga eliphezulu kwaleli bandla ngokuhlaziya kwembongi ilalele ikubeka kwelinye izinga. Ukucabanga kwezinga eliphezulu kwenzeka kumuntu olalelisisayo. Njengoba imbongi izithola isihleli phansi ingazi nokuthi ihlale nini lokhu kwembula isifundo sokuthi:

- Isihloko nendlela okuxoxwa ngayo uma ithathekisa, iheha ukulalela kwenzeka ngaphandle kobunzima. Indlela okusetshenziswa ngayo ulimi inomthelela

wokuheha ibambe nozidlulelayo azithole eshleli elalele.

- Ukusetshenziswa kwamakhono njengekhono lokhuluma nokwethula ngobuciko yizikhulumi kuba nomvuzo ekudluliseni umyalezo ngendlela ehuha izethameli.
- Ukusetshenziswa kolimi ngendlela egqamisa amakhono kwenza umthwalo wokuzihudulela ekulaleleni kungabi bikho ngoba umuntu uzithola eselalele engasakhumbuli nokuthi uhlale nini phansi.
- Ikhono lokulalela ngokuyikho enkondlweni ukuyifunda uphindelela uhlunga okushiwoyo, indlela okushiwo ngayo nezizathu. Ukuhlaziya ulimi enye yezindlela zokulinga ukuzwa imbongi ekushoyo.

UHenderson, (2006:33) ubeka kanje ngekhono lokulalela:

Listening is not the same as hearing. We spend a lot of time listening. "Adults spend an average of 70% of their time engaged in some sort of communication. Of this an average of 45% is spent listening compared to 30% speaking, 16% reading and 9% writing." (Adler, R. et al. 2001). Hearing refers to the sounds that you hear, whereas listening requires more than that. It requires focus. It means paying attention not only to the story, but how it is told, the use of language and voice, and how the other person uses his or her body. Perhaps the most important thing we ever give each other is our attention. Just listen. We have two ears and one mouth so that we can listen twice as much as we speak (Saricoban, 1999:16)

Ukulalela akufani nokuzwa . Kuchithwa isikhathi esiningi kukhulunywa (70%) sincane esokulalela (45%) ukukhuluma kungaba (30%) ukufunda (16%) ukubhala (9%). Ukulalela akukhona ukuba khona kepha ukulalelisisa nokuthi udaba lwethulwa kanjani, iphimbo, ukusetshenziswa kolimi nokusetshenziswa komzimba. Njengoba sinezindlebe ezimbili kufanele sifunde ukulalela.

Ukulalela kuhlobene kakhulu nokuzwa kanti ukuqondisisa kuwumphumela wokulalelisisa. Ukuqondisisa kuba umphumela wobungako kokuzwakele. Ngakho ukulalela kuhambisana nokuhumusha ngokunembayo okushiwoyo ngokuqondisisa. Kuvela kahle nokuthi ukulalela okuwumgogodla wolwazi umuntu analo kunikwa isikhathi esincane kanti esiningi sidliwa ingevu. Noma kungaveli ukuthi singakanani

isikhathi okumele sabelwe ukulalela kodwa kusobala ukuthi ukulalela kudinga isikhathi esithe xaxa ukuze kusimamiswe amanye amakhono olimi. Okunye okuvelayo ukuthi kuyingozi efana nokuzishaya ngemfe iphindiwe ukuzenza ozwayo nolalele kanti ucoshela okuzedlulelayo nje. Izibonelo:

- Amakholwa ezinkonzweni ayakhohlwa yindima efundiwe nengqikithi abeyilalele.
- Abafundi bakhohlwa yinto abafundiswe yona ngayizolo, ngakusasa abasayazi okuzobasiza ukuba iphindwe. Uzozwa sebethi ‘usho lokho kanti’?

UNtuli, (1984:206) enkondlweni kaVilakazi ethi: “*Yini ukwazi*” uyakufakazela lokhu:

Ngitshele ntanga!
Kuyini ukwazi?
Ngokuy’ esikoleni
Ngifundane nencwadi!
Ngize ngiphum’ impandla
Ngipheny’ amaqabunga?
Khuluma kancane,
Wenze kakhudlwana.

Ukukhuluma kakhulu akuchazi ukwazi kakhulu ngokusho kwembongi uVilakazi. Ukukhuluma kancane okwembula ulwazi oluningi oluqukethwe. Okudidayo ukuthi kungani pho kuphanjaniswa izinto. Isidalwa esingumuntu sinomlomo owodwa kepha sikhuluma kakhulu bese singenzi njengokusho kwaso. Lokhu kubonakala kuphambana nesimo sokusetshenziswa ngokufanele kwezitho zokuthuthukiswa kolimi. Ingwazi yakithi uVilakazi kule nkondlo ukhuthaza ukuba kukhulunywe ngokwanele kepha izenzo zidlulele. Lokhu kubonakala kuhambisana kahle nezinhliso zemfundo ukuba kulalelwe kakhulu izwi labadala. Lokhu kusagcizelela ukuthi isiNtu sizinikele kakhulu ekudleni ingevu kunokulalela okunenzuzo nokulalela. Nakuba ikhambi lalesi simo linganikwanga kepha imiphumela yokulalela kancane isobala. Olalela kakhulu ukwazi ukwenza kakhudlwana.

UNtuli, (1984:133) uthi:

Ngikhothe ngadla ngabek'ethala
Ngibekel' usapho lwakwaZulu
Lusale lukhoth' ezincwadini.

Ulwazi ongoti besizwe abaluoqoqele isizwe nokufanele lufundwe, lulalelwe bese lusetshenziselwa ukuthuthukisa isizwe sonke sikaMageba luqoqiwe lwabekwa ethala. Lolu lwazi luqoqelwe izizukulwane zonke ukuba ziluncelwe, zikleze, ziklabane ngalo. Ukufunda nokulalela okufundiwe kuholela ekuzweni nasekwenzeni izinto ngezininga eliphezulu nelinenzuzo. Kakade indlela ibuzwa kwabaphambili.

UMaponga III, (2008:22, 23) uyibeka kanje indaba yokulalela:

Those who stand too often and don't take time to sit down alone will soon learn that they stand for nothing and mortification will show them the chair by force. Those who mastered the art to sit down and learn will stand and be counted. The idea of 'sitting down' is a positive attitude towards listening and learning. True strength is that which is within.

Labo abajwayele ukuma bekhulume kepha bengaziniki isikhathi sokuhlala phansi balalele ukuze bafunde, bavame ukuphoxeka. Bazithola sebephoqwa izimo zempilo ukuba bake bathi vosho phansi ukuze bafunde. Labo abavame ukuhlala phansi balalele bavame ukuba basukume nokuthile okuzolalelwa. Ukuhlala phansi ulalele yindlela yokufunda nokukhula. Amandla asekukhuleni ngaphakathi.

Ikhono lokulalela lifundwa kuphela lapho umuntu ehlezi phansi elalele izingqwele zimphophotha. Ukulalela ngokuyikho kuqeqesha umuntu ukuba akwazi ukusukuma ame akhulume phambi kweningi. Okuzomenza ahluke kwabanye uma esemile ukuthi kade ehlezi encela ulwazi. Ophambana nalokhu kuyalwa novele asukume athi phuhle engakaze ahlale phansi alalele, uyadumala uma esetshelwa yisimo kabuhlungu ukuthi bekumele ngabe akasukumanga kwasekuqaleni ngoba ubengaphethe lutho azolusho. Kungenjalo uvele atshelwe yisimo ngodli ukuthi akahlale phansi ngenxa yomgodla wakhe olambathayo.

2.9 Okudinga kuqashelwa ukulungiselela okuzokulalelwa

U-Anderson noLynch, (1988:22) bachaza izinto ezingaba yimigoqo nezithiyo ezingenza ukulalela kungabi impumelelo. Bathi lokhu kungabangelwa yilokhu okulandelayo:

- *Characteristics of the message*
 - *Characteristics of delivery*
 - *Characteristics of environment*
 - *Characteristics of listener*
 - *Characteristic of the speaker*
-
- Isimo somyalezo
 - Isimo sokuwudlulisa
 - Isimo sendawo
 - Isimo sezethameli.
 - Isimo sesikhulumi

U-Anderson noLynch bayakuveza ukuthi isimo somuntu olalele onezinto ezimxakile engqondweni, isimo sendawo, indlela inkulumo edluliswa ngayo nokunye kungaba esikhulu isithiyo ekulaleleni ngempumelelo. Uhlobo lomyalezo odluliswayo lungaba isithiyo uma lungahambisani nokulindelwe yizethameli noma uma lwethulwe ngendlela engenabo ubuchule bokwethula. Uma kunjalo-ke wonke umsebenzi wokulalela uyafekela. Ukuze konke kuhambe ngononina kufanele asetshenziswe amasu okuphumelelisa lo msebenzi.

IsiTatimende soHlelo lweziFundo lukaZwelonke, (2011:14, 17-18) sibeka lokhu okulandelayo njengamanye amasu angasiza ukuthuthukisa amakhono olimi nokufundisa isiZulu ulimi lwebele ngempumelelo ezikoleni.

- Ukwabiwa kwesikhathi ohlelweni lwezifundo zolimi lwasekhaya
- Ukuvuselelwa kolwazimagama
- Ukwakhiwa kwentshisekelo
- Ukwakhiwa kwenhloso yokulalela
- Ukuhlaziya nokubuzwa kwemibuzo
- Ukubuyekeza kuhlaziywe okufundiwe
- Ukubhalwa phansi kokushiwoyo
- Ukuthola incazelo
- Ukuqubula ulwazi lwangaphambili
- Ukuqhathanisa okushiwoyo nokwaziwayo.
- Ukugagula nokucabangela imiphumela nokunye.

Uma kungabakhona kulabo abafunda isiZulu ezikoleni zamabanga ahlukene ozobhozomela isikhathi sokufundiswa kwesiZulu uphambana nomthetho wokwabiwa kwezikhathi zezifundo. Ukusetshenziswa ngokuyinzuzo kwesikhathi esibekelwe izilimi kungasiza ukwelapha indlala yamakhono olimini lwesiZulu nokuvusa intshisekelo yolimi kulabo edambayo kubo ngezizathu ezehlukene.

UHenderson, (2006:36) wethula amanye amasu okuphumelelisa inhloso yokulalela:

To improve our learners' listening skills we should let them (Austin Shrope, 1970) be aware of the following:

- *Adopt a positive attitude.*
 - *Be responsive.*
 - *Shut out distractions.*
 - *Listen for the speaker's purpose.*
 - *Look for the signals of what is to come.*
 - *Look for summaries of what has gone before.*
-
- Ukuzimisela ukulalela
 - Ukuba magange /uphile
 - Gwema iziphazamiso
 - Akulalelwe inhloso yenkulumo
 - Akucatshangwe okungalandela
 - Ukubukeza osekushiwo(Austin Shrope, 1970).

Kulezi zincazelo nezindlela kuyavela ukuthi kukhona ukulalela ngaphambi kokuba kulalelwe. Kukhona futhi okwenziwayo ngenkathi kulalelwe nokwenziwa ngemuva kokulalela. Kuyacaca ukuthi ukulalela njengoba kuyinto ebucayi nedinga ingqondo yomuntu kangaka kukhona okufanele kungenziwa ngenkathi kulalelwe. Okunye okungadingeki ukungagxili kokushiwoyo ngengqondo, kwehliwa kwenyukwa endaweni leyo, ukukhuluma uze uphele lo msebenzi nokunye. Ukulalela kuyakudinga kokunye ukuba kubekhona okufundwayo ngaphambi noma ngemuva kokulalela. Lokhu kusiza ukucija ikhono lokulalela ukuze kuthi uma sekufika ekulaleleni komsebenzi ngqo ukulalela kube yimpumelelo. Kuyavela futhi ukuthi ukuthelelana kwamakhono okusebenza kolimi nokuthi alikho ikhono elingusimayedwa gelekeqe. Amakhono ayasebenzisana ukuqhakambisa afeze izidingo zokudlulisa umyalezo ngokuphelele.

UMorley, (2014:22) ubeka uthi:

As) explain that a listener as a processor of language has to go through three processes using three types of skills: a. Processing sound / Perception skills: b. Processing meaning / Analysis skills: c. Processing knowledge and context / Synthesis skills (Saha and Ali, 2012:26).

UMcDonough and Shaw, (1993) and Rost (1991) bathi umlaleli njengomhlaziyi wolimi kumele adlule ezigabeni ezintathu esebenzisa amakhono olimi. a. **ukuhlaziya imisindo** b. **Ukuhlaziya incazelo** c. **Ukuhlaziya ulwazi.** (Saha and Ali, 2012:26).

Kule ncazelo okuvelayo ukuthi uma kukhona okonakele engqondweni ngeke umuntu akwazi ukulalela ngempumelelo ngoba imisindo iyalalelwa bese ingqondo iyayihlaziya. Lokhu kubangwa ukuthi ukulalela akukhona ukuzwa imisindo kuphela kepha kubandakanya nokuhlaziywa kobunjalo baleyo misindo yolimi inikezwa izincazelo ezifanele bese kuba nokuqondisisa. Lokhu kwenziwa ingqondo ehlelekile nesesimweni sokwenza lo msebenzi. Umsebenzi wonke wokuhunyushwa nokuhlaziywa kwemisindo unenhloso eyodwa ukuba kuqondisiswe okushiwoyo noma okufundwayo. Lokhu ingqondo ikwenza njengoba isikhulumi siqhubeka sethula size siqede konke kuzwakala kahle.

UThanajaro, (2000):43) ubeka uthi:

Most of the classes complete their language course without practice listening even for a day! Very few ELT (English Language Teachers) trained teachers, now-a-days, in line with the flow of CLT (Communicative Language Teaching); efforts for listening practice consisted of teacher reading aloud a written text slowly, once or more so that it is understood and then asking some comprehension questions. It seems the objective here is 'to present the written language in an alternative way' where characteristics of naturally spoken language is totally absent and listening practice is farther beyond. If the materials used for listening class comply with that in speaking class, it will, certainly,

give a fully-fledged input to the learners (Saricoban, 1999).

Kuyenzeka abafundi baqede isifundo solimi bengalenzanga ikhono lokulalela. Bancane nothisha abaqeqeshiwe. Uthisha kufanele afundele abafundi ngokunensa umbhalo obafundisa ukulalela kanye noma kaningi ukuze baqonde bese ebabuza imibuzo. Indlela okufundwa ngayo ungathi ihlose ukwethula ulimi ngendlela ethile ephambana neyokulufundisa kanti nokulalela akukho. Uma izincwadi ezifundisa ukulalela zifana nokufundiswa ngazo ukukhuluma konke kungahamba ngendlela.

Ngaphandle kokukhomba umuntu ngomunwe esweni kanti naye uvikela iso lakhe, kucacile ukuthi kukhona okushaya amanzi esikweni lokufundiswa kokulalela ezilimini ezahlukene emazweni amaningi omhlaba. Kulokhu kuvela ukuthi ikhono lokulalela lidelelekile kanti alifundiswa nhlobo noma alinikwa isikhathi esanele. Isililo sokungabibikho kwesikhathi noma inhloso yokufundisa ukulalela akusona isililo esikhihlwa othisha bezilimi kuphela kepha lesi simo sikhona ngisho kwezinye izifundo kubalwa nalezo ezaziwa ngokuthi zilukhuni kanti ziphaswa ziphunyelelwe omntakabani. Indaba isekhonweni lokulalela.

USaha noTandulkar, (2012:16) bathi:

The listener must have a continuous set to listen and understand, as he hears the utterance, he may be helped by some kind of set to process and remember the information transmitted. His linguistic competence enables him presumably, to recognize the formatives of the heard utterance, i.e., to dissect out of the wave form of the morphemes, words, and other meaning-bearing elements of the utterance. Students refine and expand their comprehension after the second listen.

Olalele kumele alalele ngokuqonda izinhlamvu kanti angasizwa ulwazi analo ukuhlaziya ulwazi., ukusebetshenziswa kwemisindo, amagama nezincazelo. Ubuchule bakhe bolwazi bumsiza ekuhlonzeni izakhi zemisindo ayizwile, ahlaziye izinhlamvu amagama, nezinye izincazelo enkulumweni. Abafundi baqondisisa kahle uma sekufundwa ihlandla lesibili.

Olalele uma elalele ulimi usuke elalele imisindo, iphimbo, izakhi nokunye okwakha inkulumo nengxoxo. Umuntu kuthiwa uyalwazi ulimi uma ekwazi ukulalalela ezwe konke akwazi nokuhumusha nemisindo kahle engxoxweni. Lokhu kugqamisa ukuthi ikhono lokulalela lingathuthukiswa ngolimi umuntu alwazi kahle hle noma aluncele ebeleni. Ukulalela kuba yimpumelelo uma umfundi eselalela okwesibili. Lokhu kwenziwa ukuthi uselalela ngokuqondisisa nokuthi ubuye alalele ngokubikezela okungase kushiwo.

Okunye okumqoka okuvezwa yilaba babhali ukuthi kubalulekile uma kufundwa umuntu enze imizamo yokuba ezwe okokuqala ezwe okwesibili ukuze azwisise. Ngakho ukuzwa kanye akwanele futhi kunengozi yokuthi umuntu azitshele ukuthi uzwile kanti akezwisanga kahle. Umvuzo wokuzwa uma sekuphindwa ukuthi umuntu ozwisisile umqondo wakhe uyajula usabalale ngakuzwile. Lowo muntu uyakwazi ukunaba ngolwazi lolo aluzwile aluthuthukise nakakhulu, abele abanye noma aphumelele ngamalengiso uma sekuhlolwa. Akulona ihlazo ukungezwa noma sekuphindwa isethameli / umfundi kumele azinike isikhathi ukuze ezwe angajahi kanti akezwanga.

UMsakazo uKhozi lunezinhlelo zokukhiphela eshashalazini izihlabani ezehlukene. NgoLwesine ziyisi-9 kuFebhruwari 2017 njengenjwayelo yohlelo bakhiphela uSiphelele Hadebe obefunda iziqu zomnotho eNyuvesi yaseKapa (*Cape Town University*). UHadebe uthi:

Ngesikhathi sethu iNyuvesi yasiza abafundi abaningi ngokwakha uhlelo nge-inthanethi. Wonke amagama anzima ezifundweni zokubalwa kwezimali (*accounting*) ayebhalwa ngezilimi zaboMdabu ukuze abafundi baqonde ingqikithi yesifundo. Abafundi babephumelela kahle kulezi zifundo ngokusizwa ulwazi lwezilimi zabo zebele nakuba ukuhlolwa kwakwenziwa ngesiNgisi.

INyuvesi yaseTexas, (2012:6) ku:<http://coerll.utexas.edu/modules/06/methods/listening> ibeka kanje ithi:

The most basic and powerful way to connect to another person is to listen. A well-designed listening activity [pre-listening, while listening, intensive listening, post-listening, review and reflect] should be broken down into carefully sequenced "phases" that build on each other. The initial pre-listening phase should prepare students by helping them activate their background knowledge and clarify their expectations and assumptions about the text. An ideal pre-listening task is one in which the teacher, through carefully constructed questions, helps the students to activate the background information and language components needed to comprehend the text without "giving" this information to the students.

Indlela yokuxhumana ukulalela. Uhlelo lokufundisa ukulalela ngaphambi kokulalela, ngesikhathi sekulalela, ukulalelisisa, ngemuva kokulalela, ukubukeza kumele kuhlelwe kahle. Uhlelo lokufundisa ukulalela ngaphambi kokulalela kufanele luhlelwe ukusiza abafundi ukuvusa ulwazi abanalo nokubenza bacabangele okungase kukhulunywe ngakho. Uthisha lokhu ukwenza ngokubahola ngemibuzo.

INyuvesi yaseTexas yethula isifundo sohlelo olufundwa abafundi bayo ukuze bafunde ukulalela. Basehlukanise ngezogatshana lapho kukhona okufundwa ngaphambi kokulalela ukuze kuvukuzwe ulwazi lwabafundi, ukulalela, ukulalelisisa, ngemuva kokulalela kanye nokubukeza. Ukuze ukulalela ngaphambi kokuba kufundwe kuphumelele kudingeka uthisha asihlele ngokucophelela isifundo salokho okuzofundwa kulalelwe. Imibuzo ayihlelwe ibuzwe ngobuchule bokuthi ayikuthinti nangengozi okuzokuba umgogodla wesifundo sosuku. Okwenziwa imibuzo nesifundo salolu hlobo ukucija izinzwa zokulalela nokwakha ivuso nogqozi lokuzofundwa.

UBratt, (2004:75) ubeka uthi:

“Some exercises for the development of listening skill information includes Naomi Remen transfer exercises. Information transfer exercises are very useful. These involve receiving information in one form and transferring it to another. For example: verbal & transferring the information, or selected pieces of it, to another form that are diagrams, graphs, lines on maps, labels etc. Subjects like

science use most of language transfer and the transfer could be misinterpreted or totally missed if the language is not comprehended (Saricoban, 1999).

Ezinye zezindlela zokulalela yilezo zikaNaom Remen ezichaza ukudluliswa kolwazi. Ukudluliswa kolwazi kubalulekile, Lokhu kuchaza ukwamukela ulwazi luyinto enye ludlule selungolunye uhlobo Umfundi uthola ulwazi lugeleza ngolimi yena kumele aluguqulele ezimweni ezifana nezinombolo, amagrafu, izithombe, imidwebo nokunye. Izifundo ezifana nesayensi zisebenzisa lolu hlobo lolwazi, kanti uma ulimi lungaqondakali okudlulisiwe kuzoba enye into .

Miningi imifanekisomqondo nezithombemagama eziqukethwe ulimi. Ulwazi luyatholakala bese ludluliswa ngezindlela ezahlukeneyo. Imikhakha eminingi yolwazi isebenzisa ulimi nokufanele luqondisiswe. Lokhu kwembula ukuthi uma izisekelo zolimi nokulalela kufekela izithombe ezidluliswayo ngolimi kanye nezinhlalo zolimi kuyageja. Lesi simo sokudlula komfanekisomqondo oqukethwe amagama nezithombe kuvame kakhulu kuzo lezi zifundo zesayensi, izinkondlo nezibalo lapho umyalezo uthi usho okunye kepha kuvele okunye lokhu okuvezwa isithombe esiqukethwe ulimi. Isimo sokufunda ngezilimi ezithile zinomthelela ekuphumeleliseni izinhloso zemfundo.

UNgidi, (2007: 1) ubeka kanje:

Language attitudes is a strong positive or negative emotions experienced by people when they are faced with a choice between languages in a variety of situations or are learning a language (Smit, 1996:147). Hence Webb, (1996:186) points out that it is of paramount importance that language policy makers and planners take note of a people's language attitudes and preferences so that their policy can reflect the needs of the people, and not the interests of any particular group.

Abantu abaningi baba nazo izinkinga nemizwa ethile uma sekufanele bakhethe phakathi kwezilimi abazozisebenzisa ezimweni ezithile. UHence Webb, (1996:186) uthi kubalulekile ukuba abaphethe izilimi nabashaya imithetho bayiqaphele indaba yemizwa yabafundi uma sekufika odabeni lwezilimi. Lokhu kuyosiza ukuthi imithetho yabo ikhombise imizwa

yabantu ngobuningi babo hhayi imizwa yeqeqebana labathile.

Ucwaningo lukaNgidi lwethula isimo sokukhethwa kolimi olusetshenziswa imiphakathi ngokwemizwa nokubona kweqembu elithile. Uma kukhethwa ulimi okuzofundiswa akulalelwe imizwa, izidingo nemibono yabantu. Luyakuveza lolu cwano ukuthi isimo sokuba nezilimi eziningi kuleli senza ukuba udaba lwezilimi imiphakathi ilubuke ngamehlo ehlukene. Lokhu kudalela abahlela imigomo nezimiso zolimi izinkinga okwenza nabo bagcine benza njengoba betshelwa noma ngokubona kwabo. Lokho kudala ukuthi izinkinga odabeni lwezilimi zibekwe ethala zingaxazululiwe bese kuthiwa azilime ziye etsheni ngalo ulimi olusetshenziswayo kodwa lulumela kwabanye ngezizathu ehlukene.

UHenderson, (2006:32) ubeka kanje ngezindlela zokulalela ngempumelelo uthi:

- **Note-taking Exercises:** *is a complex and useful activity. It combines listening, selecting, summarizing and writing skills. Students have to re-manage the summary of the story that is given in wrong order.*
- **Picture Identification or Sheet Picture:** *can be used to great advantage in listening comprehension. Just by listening the direction student can draw a picture without looking to other's drawing. The teacher should make it clear to students that they are trying to draw..*
- **Question/Answer Exercises:** *The most easy way of listening comprehension can be practiced but asking the student to answer the suitable questions. It keeps the children alert in the class.*
- **A Simple Check List:** *Some words and/or phrases are written at random on practice sheet. You read the passage before writing on note book. Then number the words (e.g. 1, 2, 3...) while listening in the order they appear in the passage.*
- **Intensive Listening Techniques:** *Whose only focus is on components (phonemes, words, intonation, discourse markers, etc.) of discourse **Include bottom-up skills.** Examples of intensive listening performance: Students listen for cues in certain choral or individual drills .The teacher repeats a word or sentence several times to "imprint" it in the student's mind. Internet Journal (1999).*
- **Indlela yokubhala amanothi:** Le indlela ilusizo kepha enzima yokulalela ngoba uthi umuntu elalele, abe

ehlunga, ahlaziya, ebhala futhi ezingqa. Kokunye abafundi banikezwa indaba exovekile ukuyilalela bayihlele kahle.

- **Ukusetshenziswa kwesithombe:** Isithombe singasetshenziswa ukufundisa ukulalela nokuqondisisa. Abafundi balalela okushiwoyo bese bedweba isithombe esichzwa uthisha
- **Indlela yombuzo nempendulo:** Le enye yezindlela ezijwayelekile ukusetshenziswa ukufundisa ukulalela ngemibuzo nezimpendulo.
- **Indlela yokutomula amagama:** Amagama athile abhalwa ngokudidiyela umfundi kufuneka alalele ukulandelana kwawo endabeni. Le ndlela ifundisa ukuhlalelwa komqondo wolwazi.
- **Indlela yokulalelisa:** Le ndlela ifundisa abafundi ukulalelwa kwemisindo, iphimbo, amagama izimpawu zokuloba nengqikithi. Uthisha angasebenzisa iculo nokunye okuzophindwaphindwa ukugxilisa umqondo owethulwayo.

Zinhlanu izindlela ezethuliwe ezingasetshenziswa ukuze ukulalela kube nempumelelo ngokugxilisa okulalelwe nezimpande zolimi. Kukhona ekhuthaza ukuba kulalelwe kube kubhalwa, eyokusebenzisa izithombe uma kulalelwe indaba, eyokusebenzisa imibuzo, eyokulalelisa izimo zolimi neyokubheka osekukhathuliwe. Zonke lezi zindlela zisiza kakhulu olalele ukuba athi elalele abe ebona ukuthi usalalele ngokuyikho futhi uyezwa.

UNzama, (2012:7) uphawula ngezinkinga ekufundweni kwezilimi:

Mawasha, (1996:21) in Ntombela outlines three realities, which he argues that most practising educators in African education are aware of: (a) In practice many African educators code switch routinely from English to an African language in routine content-subject presentation to facilitate comprehension and to speed up progress through the syllabus; (b) Many African teachers often find it necessary to resort to an African language where their personal facility in English as classroom language falters; (c) A teacher code-switches to deal with what he considers practical educational problems bearing on the understanding of a particular subject content or concept, as a matter of need.

UMawasha, (1996:21) kuNtombela wethula amaqiniso amathathu othisha bezilimi zabaNsundu abawaziyo.: a. Othisha bagijimela ezilimi zabo

zebele uma befundisa ukuze basheshe bakhathule umsebenzi ababekelwe wonanakuba umsebenzi lowo udinga ukwenziwa ngesiNgesi. **b.** Othisha abaningi behlela esiZulwini uma isiLungu sesibaleka. **c.** Othisha basheba izilimi uma bebona kunezinkinga kubafundi zokuqonda okufundiswayo.

Othisha basebenzisa izindlela eziningi zokuphumelelisa ukulalela nokudlulisa umyalezo ngokupheleleyo. UNzama (2012) wethula le nkinga yokuxutshwa nokudidiyelwa kwezilimi uma kufundwa noma kwenyukelwe kolwebele. Enye yazo eyokusetshenziswa kolimi lwesiZulu ukuze kuzwakale okufundwa kwezinye izifundo ngokushesha. Le ndlela yokufundisa izifundo ngesiZulu yenza umthamo wokufundwayo ukhathuleke ngokushesha kepha akuyona indlela elungile yokufundisa ukulalela. Kunengozi enkulu kulokhu nakuba ukulalela kubonakala kwenzeka kalula ngolimi lwebele kepha kusuke kungafundwa sona isiZulu, nakuba sithola ithuba lokusetshenziswa ezimweni zesayensi. Kuzoba lula ukucabanga kofundisayo ukuthi umsebenzi uwenzile wonke ngokugcwele futhi konke kuzwakele kubafundi njengoba bekulalelwe ngolimi lwebele. Okokuqala, uma kufundiswa isiZulu sihamba nesiko laso kanjalo nezinye izifundo zilandela amasiko azo. Alizodluliseka isiko lesifundo esifundiswayo uma kudidiyelwa konke ngesiZulu.

Abafundi abafunde ngesiZulu baba nazo izimpendulo kokunye ziyime emthumeni uma sekuhlolwa sekumele baphendule. Izimpendulo zabo zesiZulu nesiXhosa zilungile kepha kudingeka izimpendulo ezihambelana nolimi lwesifundo. Okwesithathu uma sekumele kuhlaziywe imibuzo iphendulwe ngendlela ebuzwe ngayo, itshe lizokoma inhlama kubafundi. Yingozi le evezwa ucwaningo lukaNzama, (2012) ngokulalelwa kolimi lwesiZulu kanti kuzohlolwa ngolunye. Ucwaningo olwenziwa uMnyango Wezemfundo eMpumalanga Koloni ngenyanga kaJuni onyakeni wezi-2005 lusetshulile lesi simo sikhungatha abafundi beSayensi befundiswe ngesiXhosa bengasakwazi ukuphendula iSayensi ngesiXhosa. Ucwaningo lukaNzama, (2012) luveza ukuthi isimo esikhungethe i-Afrika yonkana lesi. Nakuba lokhu kubonakala kukubi okuchazwayo, sekuyisikhathi sokuba ucwaningo olwenziwa izikhungo ezifana neNyuvezsi yaseKapa nezinye luphothulwe. Lolu cwaningo luzosiza ukuhlaziya ukuthi njengoba behubha kangaka abafundi abansundu kulezi zifundo, iliphi iqhaza elingabanjwa izilimi zaboMdabu ukucija lamakhono adingekayo esayensi, ogesi nokunye. Lokhu kuyohlaziya neqhaza okufanele uHulumeni noMnyango weMfundo kaZwelonke

ulibambe ukuhlale indlela kulokhu usizwa ongoti abehlukene nezingwazi zolwazi ngemfundo egxile ezilimini zebele.

Kwezinye zezindlela zokufundiswa kolimi lwesiZulu uMthembu, (2014:31, 38) ubeka lezi ezilandelayo:

- **Indlela yokuxoxa indaba:** Uthisha angasungula indaba abafundi abazoyixoxa ukuze kulalelwe.
- **Indlela yokubhunga/ yokudingida:** Lokhu kungasho ukudingida ngesihloko sosuku. Okudingidwayo kungavumelana noma kuphikisane nesihloko.
- **Umgomo wokufundisa ulimi ngokulalela nokukhuluma:** Lokhu kungasho ukufundiswa kolimi, ukuphinyiswa nokulalelwa kwemisindo nokulalelwa kwamagama ayizingcezu zenkulumo nokunye.
- **Isu lokutshela-ngqo:** Leli su lisetshenziswa nguthisha ukwethulela abafundi ulwazi ngokugcwele.

UMthembu, (2014:38) wethula izindlela ezisiza abafundi kanye nothisha ukufundisa ulimi lwesiZulu. Lezi zindlela kanye nezinye ezingasetshenziswa futhi ukufundisa amanye amakhono afana nokubhala, ukwethula nokwazi ukwamukela imiyalezo namanye amakhono.

UMabuza, (2008:113, 115) wethula indlela ethile engenza ukuba umuntu afunde ukulalela:

Igama lomuntu lichaza ukujula okunobuifilosofi bento ethile. Negama linakho ukujula okuthi uma umcwaningi esengena phakathi kulo elicwaninga kuvele ukuthi akuyona into nje eyakhelwa ukunanyathiselwa kumuntu ukuze akwazi ukwehlukaniseka kwabanye. Yikho sinocwaningo olufana nalolu. Kungoba sifuna ukuthola lokhu kujula. Yikho sifinyelele emilingweni eyenziwa yinto engakhulumi nengaphili, igama. Yingoba igama lilodwa, ngenxa yokubizwa ngabantu kuphindelelwa, linamandla okuthonya umuntu enze elikushoyo. Ukuthola ukuthi lokho kwenzeka kanjani kuyinto enzulu.

Lolu cwaningo lucwaninga ukusetshenziswa kolimi nemithelela yalo. Ucwaningo lukaMabuza, (2008:136) luthola ukuthi igama umuntu aqanjwe lona linamandla okuthonya isimilo nobuyena. Uyakuveza ukuthi leli thonya liyinzulu ejulile.

2.10 Ucwaningo ngenzuzo yokulalela nokuzwa

Ukulalela okunenzuzo kuncike ezinhlakeni ezehlukene zesimo somuntu nasekuqondeni ulimi okwethulwa ngalo inkulumo. Umuntu ulalela ngokupheleleyo uma kungekho okumphazamisayo. Akuphumeleli kahle ukulalela uma ulimi okwethulwa ngalo lungaziwa kahle. Inzuzo yokulalela ingachazwa ngempumelelo yilowo osuke elalele.

USaha noTandulkar, (2012:11) babeka kanje ngenzuzo yokulalela:

Adequate listening practice could give the learners essential contact with handy input that might trigger their utterances. Teacher talk or peer- interaction might be the options for this. According to Rod Ellis, (1990) it's not only the exposure that is enough, learners need data suited to the accurate stage of their development. Krashen's, (1981) view is that "acquisition" takes place as a result of the learner having understood input that is a little beyond the current level of his competence . We must take into account that the level of listening input must be higher than the level of language production of the target learners. Therefore language teaching pedagogy must incorporate academic and designed listening practice.

Ukulalela okwanele kuhlomisa abafundi ukuba bakwazi ukukhuluma. Ukulalela abangani bekhuluma kanye nothisha kuyasiza kulokhu. URod Ellis, (1990) ubeka uthi kulesi sigaba abafundi badinga ulwazi olwanele ukuze bakhule hhayi ukuba khona nje. UKrashen's, (1981) ukukhula kolwazi lomfundi kwenzeka njalo uma umfundi aqonde ulwazi oluthe thuthu kunalolo analo. Lokhu kudinga izinga elithe thuthu lokulalela okwethulwayo. Izifundo zolimi kufanele zifake imfundiso nemisebenzi yokulalela.

Kuyavela ukuthi uma umuntu elalela kancane nolwazi lwakhe luba luncane. Uphelelwa amagama nokuzethemba ngenxa yokungabi nolwazi olwanele lolimi kanti uma elalela ngokwanele ulwazi lwakhe lolimi luyageleza nenkulumo yakhe iphuse. Kubaluleke kakhulu ukuthi imbiza abafundi abathunga kuyo ulwazi ibe banzi ukudlula ukhamba okuzophuzwa ngalo. Njengoba ikhanzi libanzi abafundi abaqonde ukuthi kulindeleke ukulalela okusezingeni eliphezulu ukuze kungabi bikho okugcina kukapakele phansi ngenxa yokhamba oluncane. Njengoba kuvela ukubaluleka kokulalela kubafundi kuyaqapheleka ukuthi ofundisayo kumele abe nolwazi olwanele lolimi namaqhinga okuludlulisa. Inzuzo yokulalela njengoba ichaziwe ukuba olalele abe nolwazi oluningi oluhambisana nokukhula kwakhe.

UNorris, (1988: 32) uthi:

Listening is one of the most important skills you can have. How well you listen has a major impact on your job effectiveness, and on the quality of your relationships with others. When we are listening, we do it because, we want to find out information about person or event, and we listen to serious lecture, seminars or discussions in order to understand them. We listen to learn. To become a good listener we need to have, knowledge of phonology or sound system.

Ikhono lokulalela elinye lamakhono abalulekile. Ukuba nekhono eliphakeme lokulalela kunomthelela empilweni yomuntu ayiphilayo nendlela asebenza ngayo. Uma kulalela kwenziwa ngesizathu sokuthola ulwazi kokuthile noma ngothile, kuyafundwa, imihlangano nemibuthano ukuze kutholwe ulwazi. Ukuze umuntu abe ungoti wokulalela ngenzuzo kudingeka ulwazi lwemisindo yolimi.

UNorris, (1988:3) uveza ukubaluleka kwaleli khono ngokuthi lingelinye labalulekile umuntu okumele alisebenzise ukuzuza ulwazi. Ukulalela kuncike ekwazini izinhlamvu zolimi olusetshenziswayo. Izinhlamvu ezakha amagama, amagama akhe imisho yenkulumo eyethulwa.

URadebe noMchunu, (1989:25:29) bayavumelana nokuphawulwa yile ngwazi yaphesheya:

Ukusetshenziswa kolimi ngumuntu kuyisibonakaliso esibalulekile esiveza kahle ukusebenza ngalo ulimi, amasiko, inkolo nobuzwe kuthuthuka ngenxa yokukwazi komntwana ukuxhumana nomphakathi aphila kuwo ngolimi. Ulimi luneqhaza elikhulu olulibambayo ekwakheni isimilo somntwana. Kubalulekile-ke kuthisha ukuba aqonde ngezinto ezakha ubuntu bomntwana, komqondo walowo okhulumayo.

Ulimi uma lusetshenziswa ngokwezinga eliphezulu ubunjalo obuyingaphakathi nengaphandle lesidalwa esingumuntu buhlala obala. Ubuntu bakhe abufuniselwa ngoba lokhu kububeka obala.

UMahlangu nabanye, (2013: vii) bathi:

Ukulalela kanye nokukhuluma kuwumgogodla wazo zonke izifundo. Ngokusebenzisa ngempumelelo amasu okulalela nokukhuluma, abafundi baqonda babuye bahlanganise ulwazi, bakhe ulwazi baxazulule izinkinga, bakwazi nokweneka imicabango yabo.

UBratt, (2004:27) ubeka uthi:

If we were supposed to talk more than we listen, we would have two tongues and one ear (Mark Twain). Among the four language skills in our own language, listening is usually the first language skill that we learn. Listening not only helps you understand what people are saying to you. It also helps you to speak clearly to other people. It helps you learn how to pronounce words properly, how to use intonation, and where to place stress in words and sentences. This makes your speech easier for other people listening to you to understand. Effective listening involves observing body language and noticing inconsistencies between verbal and non-verbal messages; as they speak in natural and informal style which has now become ordinary conversational style.

Umbono kwakufanele kaMark Twain uthi, uma kwakufanele abantu bakhulume kakhulu kungabe babelwe ulimi / izilimi ezimbili nendlela eyodwa.

Ukulalela ikhono lokuqala lolimi elifundwayo. Umuntu ofisa ukuba ingcweti olimini udinga ikhono eliphezulu lokulalela. Leli khono alisizi kuphela ekuqondeni okushiwoyo kepha lisiza kakhulu ukuthi umuntu akwazi ukukhuluma, ukuphinyiswa kwamagama, iphimbo nokugcizelelwa kwemisindo endaweni elungile. Ukulalelisisa kusiza nasekuqaphelisiseni isimo sokunyakaza komzimba okuhambelana nokwethulwayo.

UBratt, (2004:27) ugcizelela ukuthi njengoba uMdali abela isiNtu sakhe umlomo owodwa nezindlebe ezimbili lokhu kuhambisana neqhaza lezi zitho okumele zilibambe empilweni yesidalwa. Ukulalela kunikwe izindlebe ezimbili ngoba kumele kwenziwe kube sezingeni eliphezulu kakhulu kunokukhuluma.

Ucwaningo olwenziwe iNyuvesi yaseWits, olusihloko esithi: *The Status of The Language of Learning and Teaching (LOLT) In South African Schools*, (2010:4):

Research on the association between mother-tongue education and scholastic achievement points to a good correlation between the two (Myburgh, Poggenpoel and van Rensburg 2004). It has been found that bilingual children perform better in school when the school effectively teaches children's home language and where appropriate, develops literacy in that language. By contrast, when children are encouraged to reject their home language the development of that language stagnates and their personal conceptual foundation of learning is undermined. It can be purposed that such a situation largely accounts for school ineffectiveness and low academic achievement experienced by students in Africa. It therefore becomes important to encourage the use of home language as the LOLT especially in the earlier years of schooling.

Ucwaningo luveza ukuthi kunobudlelwana phakathi kokuphumelela komfundi nokufundiswa ngolimi lwakhe (Myburgh, Poggenpoel and van Rensburg 2004). Kutholakele futhi ukuthi abafundi abafunde ngezilimi ezimbili baphumelela kahle kepha uma ulimi lwabo lusetshenziswe njengolokuqala emfundweni yabo. Uma abafundi bekhuthazwe ukujivaza babukele phansi ulimi lwabo uma ukufundwa, ukuthuthuka, imfundo yabo nolwazi kuyafadalala. Lesi simo sibonakala senzeka kakhulu kuleli Zwekazi lase-Afrika lapho umsebenzi

wemfundo ubonakala ungatheli zithelo. Kubalulekile ukugququzelwa kokufundisa ngolimi lwebele ikakhulu emazingeni aphansi.

Ucwaningo olwenziwe yiNyuvesi yaseWits luyibeka obala imithelela engemihle yokungayithobeli imithetho yokusetshenziswa kolimi lwasekhaya ngendlela. Luveza nesimo esiwumphumela omubi wokungaphumeleli ngamalengiso ezifundweni kwabafundi kulo lonke izwekazi lase-Afrika. Ucwaningo luveza kahle kamhlophe ukuthi umhlola walesi sifo ukushaywa indiva kwezilimi zebele zeZwekazi le-Afrika. Ucwaningo lwethula nesimo esilimaza abafundi ngokungakhuli ngokuphelele kwengqondo yabo ngokufanele. Okuvezwa ucwaningo ukusetshenziswa budedengu kwezilimi zishetshwa emfundweni esikhundleni sokuba ulimi lwebele lwenziwe isisekelo semfundo yonke yabafundi.

Ucwaningo olwenziwe eMpumalanga Koloni ngegunya likaMqondisi-Jikelele Wezemfundo, (2005:4) lona luveza lokhu ngomthelela wolimi lwasekhaya kulesi siFundazwe:

MEC for Education Mkhangelisi Matomela, commenting on the low 2004 Eastern Cape matric pass rate of 53.5% identified onerous language subjects as well as existing language medium practices as contributing factors (The Herald, 30 Dec. 2004). Superintendent – General Dave Edley fingered the widespread practice of teaching in isiXhosa and assessing in English. "We are seeing it in the performance of pupils. Subjects are being taught in mother language and switched over to English when assessments are done." Naledi Pandor the Minister of Education has expressed the view that "we need to develop a language policy that vigorously and effectively promotes South African indigenous languages in all our schools."

UNgqongqoshe Wezemfundo uMkhangelisi Matomela ekhuluma ngokuphumelela kwabafundi beSifundazwe saseMpumalanga Koloni abangama-53.5% uthi imbangela yalokhu inkinga yokufundiswa kwezilimi nokusetshenziswa kwazo nemithetho ebusa ukusetshenziswa kwezilimi kuleli. Kukhonjwe ngenjumbane umkhuba wokufundisa izifundo ngesiXhosa bese kuhlolwa ngesiNgisi.

Lokhu kubonakale ezimpendulweni zabafundi. UNgqongqoshe kaZwelonke uNaledi Pandor uphawule ukuthi kumele kusetshenzwe kakhulu ukuqhakambisa izilimi zoMdabu kuzo zonke izikole.

Ucwaningo luveza ukulimala kwabafundi ezifundweni ezethulwa ngolwesiNgisi ngenxa yokungabi nezimpande namakhono adingekayo. Ukungahlomi kwabafundi ngamakhono ezilimi kuba nomthelela omubi wokungaphumeleli ekuhlolweni kwabo kokuphela konyaka kwebanga le-12. Lesi simo sibonakala sengathi umhlola weSifundazwe esisodwa, iqiniso lithi akunjalo. Kuyavela ngomlomo walowo owayenguNgqongqoshe Wezemfundo kaZwelonke, uNaledi Pandor ukuthi mkhulu umsebenzi okusamele wenziwe ukuthuthukisa izilimi zabaNsundu kuleli.

UMadlala nabanye, (2013:xiii) bayakugcizelela ukulalela okufundwayo ngolimi lwasekhaya bathi:

Izinga lolimi lwasekhaya linikeza ithuba lokuqhakambisa ukusetshenziswa kolimi ngempumelelo, nokuyikhona okukhombisa ikhono lokuxhumana nabanye abantu okudingekayo empilweni, kanye namakhono okuhlakanipha kwezemfundo nokusetshenziswa kolimi kulo lonke uhlelo lwezemfundo.

INyuvesi yaKwaZulu-Natal iphumele obala ngodaba lokuthuthukiswa kwesiZulu ngomlomo Vithal, (2013) iSekela Mphathi kule Nyuvesi wenze isitatimende esithi: *UKZN Pioneers, the Introduction of Isizulu in Undergraduate Degrees:*

At a University where more than 60 percent of students are isiZulu-speaking, the institution has an obligation to ensure linguistic choices result in effective learning solutions. Additionally, in a country that continues to be divided on the basis on linguistic identities, language should serve to bring diverse learning communities together and promote social cohesion. The belief that indigenous languages cannot be used for high level thinking and research is a myth. UKZN is systematically contributing to the development of isiZulu from terminology development in law to the development of isiZulu glossaries for economics to translations of physics, chemistry and anatomy text books. IsiZulu is

evolving as a language of science and technology. UKZN is proud that it is the first South African institution of higher learning to make bilingualism a compulsory requirement for undergraduates and thus contribute to providing the country's young professionals with vital communication skills.

INyuvesi inomthwalo wokuqhakambisa ulimi lwesiZulu olusetshenziswa abafundi abangaphezulu kwama-60% ukuthola izixazululo zemfundo. Ezweni elineziNhlanga ezehlukene ngokwezilimi, nelisaphila ngokucwasana kufanele kusetshenziswe ulimi ukuzihlanganisa. Imbude ukuthi izilimi zaboMdabu zingeke zasetsenziswa ezingeni eliphezulu lemfundo. Le nyuvesi isembhidlangweni wocwaningo lokuthuthukisa ubhalomagama lwesiZulu ukuze lusetsenziswe yizifundo zeSayensi nobuchwepheshe. Kule nyuvesi sekuwumgomo ukuba abafundi bemikhakha ethile enjengezeMpilo kumele bakhulume isiZulu. Iyaziqhenya le Nyuvesi (i-UKZN) ngokuba inyuvesi yokuqala kuleli ukulandela inqubo yobulimimbili nokwenza lokhu kube yimpoqo kubafundi abenza iziqu zokuqala nokubamba iqhaza ekuthuthukiseni ikhono lokuxhumana kuleli.

Lesi sitatimende sembula into okufanele ukuba sekunesikhathi bayiqala bayiZikhungo eziningi Zemfundo Ephakeme kuleli. Ucwano kade lwakuveza ukubaluleka kolimi lwebele kepha lokhu kushaywa indiva. Uma bekulindelwe ukufezeka kwesaga esithi: *'ayihlatshwa mvusi ihlatshwa abaphambili' kulungile.* Sebeyivusile abayivusile, abayicibe enxebeni abaphambili ukuze isizwe sithole izoso zekhethelo kule nyamazane.

Ethula inoveli yakhe ngolimi lokuchushisa isizwe sikaPhunga ukuze singaduki neqiniso libekwe obala uBhengu, (1983:Isethulo) uthi:

Abantu abaningi bayeduswa, bawiswe ngabanye. Abadusi nabawisi banobuqili nobugebengu obuholela ekufeni, nasekuphelelweni yisithunzi nobuqotho emntwini. Kuyisifiso sami ukuba le ncwadi ifundwe ngabantu abasakhula abanekusasa elide nelibanzi – abasazokwenza imisebenzi emikhulu phakathi kwesizwe; imisebenzi engasoze yashabalala. Imisebenzi eyoba ngumnotho wesizwe esiMpisholo esoziqhenya ngayo; njengoba namuhla siziqhenya ngamaQhawe akithi asahamba nasekhona oDr J.L. Dube, Dr W.B. Vilakazi, Professor C.L.S.

Nyembezi, uDr D.B.Z.Ntuli nabanye abayizibani ezikhanyayo, abayizimbali eziqhakazile ezingasoze zabuna.

UKunene, (1996: Isethulo) ucacisa kanje kulokhu:

Ukuthi abantu behluliwe akusho ukuthi kufanele bahlulwe nangengqondo. Njengoba bengehlulwe ngengqondo bayofihla amasiko abo, baze bangavumeli izizwe zixove konke okuligugu kubo. Ukwenza njalo kudedela onobhadabhada bezizwe badavuze emafeni aboMdabu.

Inkulu inzuzo yokufunda nokwazi kabanzi ngolimi lwesiZulu uma uphila kuleli laseNingizimu Afrika. Ayisakhulunywa eyomuntu ophila asebenze kulesi Sifundazwe sika*Bhejane Phum' esiqiwini*.

Umuntu olalelayo akaduki kepha ongalaleli noma esexwayisiwe ngengozi yokungalaleli uzithole esephakathi obishini.

2.11 Ikhono lokhuluma nokwethula

Umntwana owazi amagama athile esiZulu usuka esengasikhuluma isiZulu kodwa engeke ethule ngaso inkulumo (*presenting*) ikakhulu uma engemZulu. Akuchazi ukuthi umuntu ngoba ungumnsinsi usengavele ethule inkulumo engabi nazinkinga.

Ukwethula kungasho ukuxoxa udaba, ukwethula inkulumo elungiselelwe naleyo engalungiselelwanga ngempumelelo.

2.11.1 Imibono ngekhono lokukhuluma

Ukukhuluma kuchazwa isimo nendlela umuntu axhumana ngayo nabanye abantu kudluliswa imiyalezo nolwazi ngolimi.

UNgwenya, (2010:29) ubeka kanje ngenkulumo:

Indlela ingane ephimisa ngayo amagama ihlonza indlela ingane ezofunda ngayo iphinde ibhale

amagama. Ukuqaphela amaphutha adaleka empimisweni yezingane 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. AmaZulu anendlela yawo yokwenza inkulumo ibe nesizotha nesigqi. Ayaye asebenzise iphimbo, alehlise ngendlela ethile ehambisana nokujula kodaba olusuke ludingidwa.

UNgwenya, (2010:29) wethula indaba yokuphinyiswa kwemisindo emagameni esiZulu njengento ebalulekile enkulumweni. Izilimi zingangozulu eya emakheni kanjalo nokuphinyiswa kwazo akufani nhlobo. Uhlamvu oluthile lwesiZulu uma luphinyiswe ngendlela okungeyona nomqondo owethulwayo uguquka ngokushesha. Lokhu kwenziwa nayiphimbo elihambisana nohlamvu lolo kanye nomsindo wonkamisa. Ukuphimisa okunembayo enye yezinto ezakha ikhono lokukhuluma.

Isibonelo:

- Banga`thintwa abomthetho ngecala elenziwe abafundi. [ukuvuma]
- Banga´thintwa abomthetho ngecala lelo. [ukuphika]

Iphimbo nemisindo idinga ukunakwa njengoba onkamisa abafanayo bengafuni ngokwephimbo kukhona abaphezulu nabaphansi. Abafundi abafunda ngokunganaki badedela iphimbo ezakhini ezidwetshelwe kuvele incazelo ephambana nokuhlosiwe. Lesi simo sivame uma abafundi befunda .

UNyathikazi, (2014:25) ubeka kanje ngekhono lokukhuluma:

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

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

UNyathikazi, (2014:25) ugcizelela ukuthi akulindelekile ukuba ingane ibenekhono eliphakeme lokuqeketha ulimi. Lokhu kulindeleke ukubonakala kumuntu omdala eluqeketha edlulisa imibiko, ephawula noma ethula inkulumo.

UNyathikazi, (2014:26) uqhubeka athi:

Bathi ukuba nolwazi lokubeka inkulumo ngendlela efanele kuvimba isimo sokungaqondakali kwenkulumo, kugqugquzele ubunye kubuye kudale namathuba amaningi okwakha ukuxhumana nabantu esihlangabezana nabo empilweni yethu yemihla ngemihla. Laba bafundisi (othisha) babeka ngokuthi yize abafundi abaningi kulesi isiFundazwe bengamaZulu, kusenenkinga enkulu uma kuziwa ngasekukhulumeni. Abakuboni kuyinkinga ukuxuba ulimi lwesiZulu nolwesiNgisi uma bekhuluma. Lokhu bakwenza ngisho sebexwayisiwe ukuthi lokho kungabanciphisela imiklomelo abayithola ngokukhuluma.

UNyathikazi, (2014:26) ubeka umvuzo wokukhuluma ngendlela eqondile zingaxutshwa izilimi. Uveza imiphumela yokulahleka kwamaphuzu uma sekuhlolwa. Bakushaya indiva abafundi konke lokhu kanti imbangela yokungaphumeleli ngamalengisi esiZulwini. Abaphumelelayo baba yingcosana.

UMBatha, (2009:33) ubeka kanje ngokukhuluma:

UMthethosisekelo wezwe lethu Isahluko 2:16(1) ugunyaza ukuthi wonke umuntu unelungelo lokuveza imibono yakhe ngokukhululeka.

Ukukhuluma nokubeka imibono nokucatshangwayo yilungelo lawo wonke umuntu oyisakhamuzi sakuleli. Kugunyazwe nguMthethosisekelo wezwe.

UNtuli, (1998:7) uyakufakazela lokhu uma ebeka ngokubaluleka kolimi:

Noma yisiphi isizwe siyaziqhenya ngobuzwe baso. Lobu buzwe butholakala ikakhulu olimini esilukhulumayo. Bugqama kakhulu lapho sekubhekisiswa umlando namasiko aso. AmaZulu nawo njengesizwe esiphila kulo mhlaba wezizwe eziningi anomlando namasiko ajulile aselokhu abakhona kusukela emandulo. Wonke umlando namasiko amaZulu kwakudluliselwa esizukulwaneni ngomlomo wabadala. Le ndlela yayisebenza kahle ngoba nabafika kamuva ngosiba bakwazi ukuloba okuningi okuthintana nempilo jikelele kaZulu. Umonakalo omkhulu ovelayo lapha olimini lwesiZulu, ukubukeleka kwalo phansi, ezikoleni kanye nasemiphakathini. Ucwangingo olwenziwe luveza ukuthi ulimi umuntu alukhulumayo lunguye uqobo, ngoba ngisho isizinda somcabango wakhe sakhiwe inhlanganisela yolwazimagama oluhambisana nolimi olukhulunywayo, okugcina kudluliselwe kwabanye abantu. Nakuba sibonakala lesi sihlava olimini kodwa imizamo yokwenza ulimi lwethu luphile ayinakushabalala.

Okucaciswa ucwangingo lukaNtuli, (1998:7) ukuziqhenya kwesizwe samaZulu ngolimi lwaso. Lolu limi ludluliselwe ezizukulwaneni ngokukhuluma. Amasiko esizwe agcinwe ikhono lokukhuluma nokudluliswa kolwazi ezizukulwaneni ezehlukene ngolimi nenkulumo. Lokhu kugunyaziwe nakuMthethosisekelo wezwe ukuvikela amalungelo omuntu, isithunzi nokuhlonipheka kwakhe.

Abafundi beSifunda iKing Cetshwayo bayasikhuluma isiZulu ngoba abaningi baphuma emindenini engamaZulu. Bakhona abafunda isiZulu uLimi loKwengeza nalabo abenza olwebele. Izinkinga abanazo zidalwa izikole abafunda kuzo lapho isiZulu sisetshenziswa njengolunye ulimi olungashaywa mkhuba. Yilapho la isiZulu silimala khona.

Isitatimende Senqubomgomo Yohlelo Lokufunda Nokuhlolwa Amabanga 10-12 (2010: 20) sikubeka kucace ukubaluleka kokwazi ukukhombisa amakhono okwethula ngomlomo kubafundi ngokwenza lokhu okulandelayo:

- Ngokukhuluma babhekise ngqo ezethamelini;
- Ngokubhekisa emithonjeni okumele ithintwe kubandakanya amaqiniso ehlukenene nezibonelo;

- Ukusebenzisa izindlela ezifanele kubantu uma kwethulwa: ‘*Muzi wakwethu*’, *ngifisa ukugcizelela lokhu*, nokunye,
- Ukusebenzisa amaqhinga okwethula afana nokusetshenziswa komzimba ekukhulumeni, ukwenyuka nokwehla kwephimbo, ukukhethwa kwamagama anembayo, isivinini, ukubeka imibono ngokucacile ukuze inkulumo ikholeke, ukusebenzisa isingeniso nesiphetho esinembayo nokunye.

Ngokuloba kweCurriculum And Assessment Policy Statement Grades 10-12 (2011:30)

ithi:

Writing and presenting combines three elements: 1. Using the writing process; 2. Learning and applying knowledge of the structure and features of different text types; 3. Learning and applying knowledge of paragraph and sentence structure and punctuation. Writing instruction will usually involve working through the writing process affecting the presentation. However, not every step of the process will be used on every occasion. There may also be occasions when teachers need to focus on sentence construction or paragraph writing, or learners write texts without drafts in preparation for the examination. During the writing process learners should do the following:

- *Planning/Pre-writing*
- *Drafting*
- *Revising*
- *Editing*
- *Proofreading*
- *Presenting*

Ukubhala nokwethula kufaka izinto ezintathu. 1. Ukusebenzisa izinhlelo zokubhala. 2. Ukusebenzisa izinhla nolwazi lwezimozezinhlamvu. 3. Ulwazi lokusebenzisa izigaba nemisho nezimpawu zokuloba. Kuba nemiyalelo nemigomo ezolandelwa ngenkathi kubhalwa umsebenzi ozokwethulwa kuyenzeka kungalandelwa zonke izigaba ngenxa yokuthi kokunye uthisha ugxila ekubhalweni kwezigaba, imisho, amagama uhlaka njalonzalo. Uma kubhala abafundi kumele babhale:

- ❖ Amalungiselelo
- ❖ Uhlaka
- ❖ Isibuyekezo

- ❖ Ukuhlela
- ❖ Ukubuyekeza
- ❖ Ukwethula

UMnyango weMfundo kulo mgomo wokufundiswa kwezifundo ubeka ikhono lokubhala njengeline elibalulekile ukubhala nokuhlelwa komsebenzi ozokwethulwa. Uma kubhalwa kungasetshenziswa ulwazi lokubhala imibhalo ethile, ukuhlelwa komsebenzi ngezigaba, ukubhala imisebenzi eyimizamo (*drafts*) nokubukezwa kombhalo ngaphambi kokuba oyokwethulwa esidlangalaleni.

UNzuza, (2002:17) ubeka kanje ngokwethulwa kwenkulumo uthi:

Mersham and Skinner (1999: 166) defines the term mass communication as form of communication whereby knowledge, thoughts and attitudes are presented to a fairly large heterogeneous audience in the print media or radio and television transmission. De Beer also agrees with this definition but expands the definition by adding that the audience of this communication may choose to respond or not to respond to this communication.

UMersham noSkinner (1999: 166) bachaza ukuxhumana ngobubanzi bathi ukuxhumana ngolwazi, imicabango nemizwa kwethulwa ezethamelini ezinhlobonhlobo kusetshenziswa amaphephandaba, imisakazo, umabonakude, uDe Beer wengeza ngokuthi izethameli zingakhetha ukuphawula noma ziwuhlabe inhlali uma zihlonywa imibuzo.

Ukwethulwa kwenkulumo akuqali kugcine emihlanganweni yesikole, emagumbini okufundela abafundi kuphela. Kuhamba ibanga elide komabonakude, ePhalamende, ezinkundleni zemidlalo ezidumile lapho izikhulu zombuso zethulela imiphakathi inkulumo ngezinhlelo ezehlukene noma kukhankaselwa ukhetho nokunye. UNzuza (2002) uchaza ukwethulwa kwenkulumo kwenekelwa abazindaba ngodaba oluthile. Uyacacisa uNzuza (2002) ukuthi izethameli kokunye ziyanikwa ithuba lokuzikhethela ulimi okuzokwethulwa ngalo. Lokhu kusuke kulungiselwa isimo sabalalele nabaqopha inkulumo leyo kanye nalabo abazoyilalela le nkulumo eqoshwiwe uma isisakazwa

ngezilimi ezehlukene. Uma kuzoba khona imibuzo kulolu hlelo lokho kuyalungiselelwa kanye nolimi lokwethulwa olukhethwa ngabantu.

UMbatha, (2009:33-34) ugcizelela kanje ngelungelo lenkulumo eyethulwa esidlangalaleni njengoba kuphawule uNzuza, (2002) ngenhla uthi:

Ucwaningo luveza ukuthi ukwethulwa kodaba oluthile kubonakala kushayisana nelungelo elihambisana nesithunzi somuntu okumele sihlonishwe kumbe sivikelwe. Umonakalo uvela ngenkathi abacosheli bezindaba belandela abantu abadumile noma abangosaziwayo noma sebethole ithuba lokukhululeka empilweni yabo yangasese, babanekele izwe ngabakwenza esithe, okugcina kusehlisa isithunzi sabo. Inkululeko yamaphephandaba ayivumeli ukuba izintatheli zidovadove isithunzi nengasese labanye abantu. Umthetho ogunyaza izintatheli obizwa kuthiwe yiCriminal Procedure Act 1977 (205) wawuvumela ingalo yomthetho ukuba kungadalulwa izimfihlo zabantu (Jeffrey, (1997:63). Le nkululeko yemithombo yezindaba iqhubeka idale umonakalo ngisho emaqenjini ezombusazwe abonakala edonsisana engcofana nangamazwi. Izingoma ezazigovuza umphakathi ngezikhathi zobandlululo kubaculi baseMelika zazivaliwe njengengoma ka-Sam Cooke ethi: “Iyofika inguquko.”

Ukwethulwa kwenkulumo kulandela imigomo, imibandela kanye nomthetho wezwe ngokusho kukaMbatha (2009). Ukwethula inkulumo ngomuntu othile noma ngokuloba ngaye kufanele kuqashelwe ukuthi akugxotshwa ilungelo lesithunzi sakhe njengoba kuvame ukwenzeka bese kusuka uthuthuva ikakhulu emaqenjini ezombusazwe. UMbatha (2009) ubeka imigomo ngokunye okwethulwayo okungaba yizingoma namahubo ukuthi uma kuhutshwa esidlangalaleni, eshashalazini noma kweethulwa komabonisa kude. Uthi izingoma njengenkulumo ziyawasusa amadlingozi ikakhulu izingoma zomzabalazo wenkululeko. Akukhathaleki ukuthi eyakuleli noma eyapheshesha umbiko oletha iphunga lenkululeko uyafana. Yingakho kunenkulumo ethathwa ngokuthi ayilungile kanjalo kunezingoma ezingahutshwa kuleli ngesizathu esifanayo. Kuthiwa ziphehla zibuye zigququzele ubunye nobumbano oluyingozi kwabathile.

UNgwenya, (2010:17) uchaza ukwethula kwenkulumo ngendlela enomthelela ongemuhle olimini lwesiZulu uthi:

Othisha abafundisa isiZulu ezikoleni esiFundazweni saseMpumalanga bahlangabezana nenkinga yabafundi abangakwazi ukuphimisa amagama ngendlela efanele. Laba bafundi baphimisa amagama ngendlela abawezwa ngayo emphakathini nangendlela iningi elijwayele ukuwaphimisa ngayo. Abaqapheli ukuthi impimiso yegama ingeyamukelekayo noma engamukelekile esiZulwini. Abafundi baguqula amagama abhalwe kahle ngesiZulu bawaphimise ngendlela okuphinyiswa ngayo amagama esiSwazi nesiNdebele. USkhosana, (2010) uthi: Igama elibhalwe ngokucacile elithi *cabanga* ingane iliphimisa ithi *qabanga*. Uthisha kudingeka ukuba ngezikhathi ezithile kube nguyena ofundela abafundi 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).

UNgwenya (2010) wethula amandla olimi emphakathini kanye nomthelela walawo mandla emphakathini. Ukuzama ukunqana ukubhebhethaka kokuphimisa amagama ngendlela okungeyona uNgwenya (2010) unxusa othisha ukuba bafundele abafundi isiZulu sempela noma bethulelwe isiZulu esiqoshwiwe ukuze inkulumo yabo ibe isiZulu. Okwenzeka eMpumalanga akuhlukile kakhulu kokwenzeka KwaZulu-Natali nakwezinye iziFundazwe lapho abafundi beke basebenzise amagama esiXhosa awesiNgisi nezinye iziLimi becabanga ukuthi lokho kulungile uma umuntu ekhuluma isiZulu. Lokhu kungenxa yomthelela wokulalela izinhlelo ezethulwa kumabonisa kude kanye nemiphakathi ehlukenengasikhulumi isiZulu ngendlela eqondile .

UMngomezulu (2014:37) ugcizelela okushiwo uNgwenya (2010) ngasenhla ngesimo sokwethulwa kwenkulumo ngolimi lwebele uthi:

Kuyakhanya ukuthi uma izwe linabantu abaningi abakhuluma ulimi lwabo lwebele, akufanele abantwana babo bafundiswe ngezilimi zaphesheya, ayisaphathwa eyalabo bantu asebhophoqa nezingane zasezinkulisa. Bathatha ingane esencane ingakakwazi ukuphimisa kahle izinhlamvu

bayihambise ezinkulisa zabaMhlophe ngoba bethi bafuna izingane zilufunde ulimi lwesiNgisi zisezincane. Ingane eneminyaka emine isuke isafunda ulimi lwayo ingakaluqondi kahle. Nabazali bayalalelisa uma ingane ikhuluma ukuze bayisize ukuba lelo gama ebiliphimisa ilibize kahle. Ingane efundiswa ezinkulisa zabaMhlophe ithola ubunzima bokulwa nokuphimisa amagama olimi olungakhulunywa nasekhaya, ilugcina esikoleni.

Impi yolimi lwebele isekude ukuphela ikakhulu ngoba yiso isizwe sikaPhunga esibonakala umkhonto sigwaza ngawo ekhaya njengoba echaza uMngomezulu (2014).

UNzuzwa, (2002:33-34) uthi into endala le akuyona eyamanje le uthi:

The Africans rejected the Mother tongue education instead preferred English as a medium in their schools which is still evident today in all African schools in the Republic of South Africa. Today this benefit English as it was seen as a better and neutral as compared to Afrikaans. Alexander N. (1998) cites Heugh saying "whereas, elsewhere a certain amount of resentment against the use of the colonial language, English has been expressed, the situation has taken an ironic situation in South Africa. The irony lies in the emergent attitudes towards English as the vehicle for ideologies of freedom and independence." Indeed in South Africa even African people prefer English compared to their mother tongue.

AbaNsundu bakhetha ukuyilaxaza indaba yemfundo egxile olimini lwabo nokusabonakala kwenzeka nanamuhla eNingizimu Afrika kukhethwa isiNgisi. Lokhu kuhlomulisa ulimi lwesiNgisi nokwakucatshangwa ukuthi yilona lulimi olungachemile kunesiBhunu. U-Alexander N. (1998) kuHeugh uthi nakuba kuboakele ukungayinambithisi eyokusebenzisa isiNgisi kwezinye izingxenye zezwe, lokhu kubonakala kwengenkulu indida kuleli. Lokhu kubonakala ngemizwa yothando lwabakuleli lokukhethwa kwesiNgisi ngaphezu kwezilimi zabo zebele.

UNzuzwa (2002) ubeka isimo esiyindida esenzeka emuva kwezibhelu zonyaka we-1976. Isizwe esiNsundu sithola inkululeko esiBhunwini emuva kwempi yokuphalala kwegazi. Okwethusayo nokushaqisayo ukuthi njengoba isizwe sizikhulula kulobu bugqila bokufunda ngesiBhunu sizithi shiqe kobunye ubugqila obusha bamaNgisi nolimi namasiko akhona. Umbuzo uthi kanti kwakulwelwa ini? Akukho noyedwa nje owake wacabanga ngolimi lweNgabade olulodwa nje vo kule ndathane yeziLimi zaboMdabu ukuba kufundwe ngalo? UHulumeni wentando yeningi ngonyaka we-2004 naye ufike waphinda umasumpa esinqumweni esathathwa ngonyaka we-1976. Kungenzeka yini ukuthi le nkinga yolimi lwebele nolwesizwe ebonakala inkulu abanye bayithatha njengeze leze? Kuhle ukuthi isizwe sibuye sijejeze emuva okwenzeka ukuze sihambe ngeqholo uma siya phambili. UMsimgang: (1976:29) ufakazela lokhu uthi :

Cetshwayo: Anokhumbula ukuthi ngesikhathi abeLungu babezimisele ukuhlala nathi ngoxolo kepha muva nje sekufike uHulumeni oligovu, izwe loNsundu lidliwa manxa onke. Zulu ! Ngizifumana ngiphakathi kwembokodwe netshe. Nisho ukuthi masiqome ukuhlala ngaphansi komhlabathi kuhle kwemvukuzane njengoba kwenza abantu bakaSikhukhuni na? Zulu ngipheni intelezi ngichele. Selidliwe elaseZungeni. Lihlomile phandle lapha. Lizoduma lidle umuntu lokhu phela sikwacekelele, akukho munga akukho mtholo.

UMsimang (1976) wethula isililo esakhihlwa iNgonyama uDlamvuzo nesaba nemiphumela engemihle. Umbuzo uthi kwakubangwani? Kubangwa izwe, ulimi namasiko esizwe wona lawa asusa udungunyane ngonyaka we-1976.

UHulumeni wentando yeningi muva nje isinqumo sakhe sokuqhakambisa isiNgisi kumdalela amazinyo abushelelezi eMikhandlwini ehlukene yoMasipala kuleli. Isililo samaKhansela angasiqondi isiLungu nasebenza ngaphansi kwezimo nawo angenakuzichaza sibonakala ngemiphumela eminingi. Okunye okubonakala ngakho ukuba umphakathi ungazitholi izinsiza noma umsebenzi ungenzeki. Ezindabeni zikamabonisa kude kunoMasipala asebephumele obala ngalokhu bethi bakhathele. Isinqumo esithathwe uMasipala waKwaMalamulela elandela abanye ukuhlubuka eqenjini elibusayo ukuze baqale elabo. Okwesibili abakushilo esithangamini sabezindaba ngosuku lweNkululeko (27 ku-Ephreli 2016) ukuqeda lo mkhuba wokubhala izaziso zomphakathi ngesiLungu kanye nokufundisa amaKhansela abo.

UMngomezulu (2014:41) ugcizelela izinkinga ezidalwa ukusebenzisa iziLimi abantu abangaziqondi koMasipala uthi:

UMasipala kufanele aqikelele ukuthi amakhansela nabasebenzi bayakuqonda ukubaluleka kweziLimi zoMdabu, futhi bakhuthazwe ukwemukela ukusetshenziswa kwezilimi ezikhethwa izakhamuzi, amakhasimende, amanye amakhansela nabasebenzi. Kuyacaca ukuthi oMasipala abamele abantu abamaMhlophe kuphela kodwa abantu abaningi koMasipala abesizwe esiNsundu ngaleso sizathu kufanele ukuba kusetshenziswe ulimi lwebele ukuze baxhumane kalula noMasipala wabo ngolimi abaluyondayo. Ukuxhumana kukaMasipala nabantu kubaluleke kakhulu nangezindlela ezahlukene. Ulimi yilona oluletha imibiko ehlukene kubantu. Isikhathi esiningi oMasipala bathanda ukuxhumana nomphakathi ngezincwadi ezibhalwe ngolimi lwamaMhlophe kakhulukazi isiNgisi noma ziqondiswe ezakhamuzini zasemalokishini. Kuba inkinga kakhulu uma umphakathi uthola izincwadi ezithinta izindleko zikagesi, ezimema umhlangano kanye nezindleko zamanzi zibhalwe ngolimi lwesiNgisi.

UMngomezulu (2014: 40) uma eqhubeka echaza ngokwethulwa kolwazi kuMasipala waseThekwini ngokuloba kwe-*EThekwini Language Policy–Zulpdf/reader* uthi:

Emihlanganweni yoMkhandlu neyamakomidi awo, kumele kube nabazohumushela kolunye lwalezi zilimi ezinokusetshenziswa. Uma kwenzeka noma yiliphi ilunga lifisa ukuba okwenzekayo kuhunyushelwe kolunye ulimi okungelona olusetshenziswa yilungu lelo kumele lazise uSihlalo woMkhandlu noma walelo komidi kusenesikhathi eside ukuthi liyodinga kutolikwe. Lokhu kuhlose ukuthi noma yimiphi imihlangano yomphakathi noma imicimbi enomphakathi kumele iqhutshwe ngolunye lwezilimi ezinokusetshenziswa kuye ngokukhetha kwalabo abayizethameli yonke imigomo.

Uma imithetho igunyaza ukuba iziLimi zisetshenziswe ngokulinganayo, nomthetho ukugunyaza lokhu kungani pho kuselokhu kwaba nezikhalo eziningi ngalokhu? Kungabe kukhona ukuzenyeza ngeziLimi zaboMdabu kwathile nnoma ukwenzeleleka kusaqhubeka?

Efakazela uMngomezulu, (2014) ngokusetshenziswa kwesiZulu koMasipala uMthethwa, (2010:71) ubeka kanje uthi:

Ucwaningo luveza ukuthi Masipala wasoThungulu kanye nowaseMkhanyakude bawuhloniphile uMthethosisekelo wezwe. Basebenzisa iziLimi ezintathu, isiNgisi, isiZulu kanye nesiBhunu. Ucwaningo luveza nokuthi abantu abakhele laba oMasipala basebenzisa iziLimi ezintathu. Inkinga nje ukuthi abanayo iNqubomgomo yoLimi kanye nabahumushi.

Imbangela yalokho okwenzeka eziKhungweni zokusebenza zikaHulumeni kunzima ukuba kuchazwe kepha kuyaqhubeka kuyenzeka. Izakhambuzi zibhekana nezindonga zezakhiwo ezibhalwe ngeziLimi ezingakhulunywa imiphakathini leyo. Nangaphakathi emiKhandlwini uma kulethwa izinhlelo zikaHulumeni ezizosiza imiphakathi kuphinde kube yisiLungu kanti isiZulu kuthiwa fahla fahla. Eminye yemihlangano ebanjwa imiKhandlu igcina isiyidokwe lomntakabani kuphela njengoba imiphakathi iyivilaphela ukuyethamela. Umhlola usekhaya akukho mkhunkuli yisimo eqhutshwa ngaphansi kwaso le mihlangano kanye neziLimi ezisetshenziswayo.

UHadebe, (2005:31) ubeka kanje kulokhu okwethulwa uMngomezulu, (2014) ngasenhla uthi:

Language and thought are closely related and the perceptions of people as to what is happening around them and the meaning which they attach to these events are given form. Human cultures and thought patterns are manifested in language and common recognition and respect for other cultures are a prerequisite for successful intercultural co-existence, since these constitute the essence of what it means to be human. Managers and supervisors must be seen to be learning the languages of the workers. Language and communication problems can lead to misunderstandings and unnecessary stereotyping in the workplace.

Ulimi nemicabango kuhlobene, ukuthi kwenzekani kulobu hlobo kuyahlaziywa. Imicabango yabantu nesiko kucaca olimini nasendleleni abahlonipha ngayo amasiko abanye, lokhu kubeka isisekelo sokubambisana kwamasiko ehlukenene . Lokhu kuhlaziya kunike incazelo yokuthi ukuba njani ukuba umuntu. Izimenenja kumele zenze imizamo yokufunda izilimi zabasenzi babo ngenxa kokuthi izinkinga nezinkoleloze ngezilimi zidala ukudideka nezimo zokungezwani ezingezinhle nezingenasidingo emsebenzini.

UCwaningo lukaHadebe (2005) olubheka ukuxhumana ngeziLimi kuMasipala waseThekwini luveza izinkinga ezingavela njengoba kusetshenziswa iziLimi abantu abangaziqondi emisebenzini. Kuyavela nokuthi kokunye imisebenzi ayenzeki ngendlela ngenxa yokuthi imiyalelo ayifinyeleli kubasebenzi ngenxa yodonga olulethwa ulimi lwesiNgisi. Ukubukelwa phansi kweziLimi zaboMdabu koMasipala kudala uqhekeko kubasebenzi bezinhlanga ezehlukenene kanti umkhankaso wokumbana kwamasiko uyafadalala. UHadebe (2005) uveza ukuthi ayingathathwa kancane indaba yeziLimi zabaNsundu emsebenzini. Lolu udaba olubucayi nokufuneka ukuba luhlonishwe ukuze abasebenzi abaNsundu bazizwe bevikelekile futhi beyizakhamuzi zakuleli ngokuphelele.

UNdaba (2014:20, 24) ugcizelela kanje ngokuxhumana okuvezwa ucwaningo luka Hadebe (2005) uthi:

Van Staden et al. (2002:147-159) state that meeting is a complex event that includes persuasion and mutual communication. For the effective communication in a meeting to occur the organization should understand its role and expectations (Petronio, 2002:106). The organizational constitution determines the aim, description and composition of the organization. Zaremba, (2003:5) mentions that "communication is a central component of the organization." Mazzei, (2010) believes that trust creates quality communication and quality communication creates trust.

UVan Staden nabanye, (2002:147-159) uthi umhlangano umbuthano odidiyelayo onezinkulumo zokuvumelana nokubonisana. Ukuze kube nokuxoxisana okwakhayo inkampani yazi imigomo nekulindele. UMthethosisekelo wenhlangano yiwona ohlahla indlela ngezinhloso, izincazelo nokwaxhiwa komhlangano (Petronio, 2002:106). UZaremba (2003:5) ukukhuluma yiwona mgogodla wenhlangano. UMazzei, (2010) uthi ukwethembeka kwenza ukubonisana kube okunohlonze kanti ukubonisana okunohlonze kwakha ukuthembeka.

UNdaba (2014) uveza ukubaluleka kokuxhumana ngokusebenzisa imihlangano nengumgogodla wezinhlango zonke. Kubalulekile ukuba uma kwethulwa inkulumo imiphakathi yaziswe. Makube khona ukuxhumana kwenkulumo ngemihlangano ehlelwayo kanye neqhaza elibanjwe imihlangano emphakathini. UNdaba (2014) ugcizelela nokuthi kumele kwaxhiwe ukwethembana kule mihlangano ngoba ukuphumelela kwenhlangano kuncike empumelelweni elethwa imihlangano ebanjwayo nobuqiniso bayo.

2.11.2 Ikhono lokwethula

Ukwethula inkulumo kulandela imigomo nemibandela ethile. Imigomo ejwayelekile yileyo ehambisana nokuhlonipha izethameli ngokuba inkulumo noma ingxoxo ezothulwa esidlangalaleni ilungiselelwe ngokwenelisayo. Kudingekile ukuba isikhulumi siyazi inkulumo yaso ukusuka nokuhlala ukuze sizolokhu sithi jeqe enkulumweni yaso ebhaliwe. Ukugqolozela iphepha izethameli zinganakwe kudala igebe phakathi kwesikhulumi nenkulumo eyethulwayo kanye nezethameli. Ukwethula ngeqholo nokuzethemba kunikeza intshisekelo yokulalela nokukholeka kwenkulumo.

Isitatimende Senqubomgomo Yohlelo Lokufunda Nokuhlola Amabanga 10-12 (2011:36-37) sibeka lamaphuzu alendelayo njengamanye okufanele anakwe uma kwethula inkulumo noma kubhalwa inkulumo ezokwethulwa sithi:

- Ukulungisa ukukhethwa kwamagama, izakhiwo zezigaba ezakhiwo zemisho,
- Ukusetshenziswa kwamagama aguqukayo anembayo).
- Ukugwema amagama angacacile, amagama angenamsebenzi, ulimi olungemukelekile, nolucasulayo;
- Ukuhlolisisa okuqukethwe, isitayela kanye nerejista.
- Ukwethula kahle okubhalwe phansi.
- Ukusebenzisa isitayela sokukhuluma
- Ukusebenzisa izimo ezehlukene uma kunesidingo.
- Ukukhethwa kwamagama
- Ukunikeza amaphuzu bese ubeka imibono.
- Ukuphawula ngokungamagugu,
- Ukusebenzisa izinsiza nemithombolwazi njengezichazamazwi namathesarasi ukukhetha amagama anembayo nanohlonze.
- Ukusebenzisa amagama abuzayo – (kungani? nini? kanjani? yini?)
- Ukusebenzisa ngokufanele ukulandelana kwamagama emishweni ukuze okushiwoyo kugcizeleleke kahle futhi kuhehe.

- Ukusebenzisa izivumelwano ngendlela efanele.

La maphuzu aveza ukubaluleka kokulandela imigomo ethile uma kwethulelwa abantu inkulumo.

UGovender, (2010: 32) yena uthi:

In conversations, it is common for interlocutors to reiterate, repeat, or provide new information to each other to reach the “same page” in the conversation. This makes comprehension easier. In addition, instantaneous clarification or feedback is possible in conversations. If one of the interlocutors perceives that the other person does not comprehend the conversation, more efforts to explain or clarify will be used to allow the conversation to continue.

Enkulumweni kuvamile ukuthi isikhulumi sigcizelele, siphinde, sethule ulwazo olusha ukuze kube khona ukuhambisana. Lokhu kwenza nokuqonda kube lula. Lapha kuba khona nokuchaza, ukuxoxa nokubukeza ngokwenzekile kakhulu uma kuvela ukuthi kukhona abangasaqondi ukuze inkulumo iqhubeke kahle .

UGovender (2010) uchaza ngesimo sokuxoxa nokwethulwa udaba uthi lokhu kwenzeka kahle uma isikhulumi noma okhulumayo ebuye aphinde achaze ukuze kucace noma kwengezwe ulwazi olusha. Kuba nokucaca bha uma isikhulumi sibuye sime siphendule imibuzo ukucacisa amaphuzu athile . Okuncomekayo ukuthi isikhulumi sidedelwe sigeleze ngenkulumo singaphazanyiswa ngoxhaxha lwemibuzo.

UGovender, (2010:53-54) uqhubeka abeke athi:

Native speakers of a given language utilise not only its grammar and vocabulary, but also its distinctive customs, patterns of thought, and styles of learning. A survey conducted on speaking anxiety in the classroom with ESL (English Second Language) subjects from Shandong Economic University in China by Huimin (2008:33-42) indicated that the causes of speaking anxiety mainly arose from a fear of errors, of being laughed at, of poor evaluation, unsuitable teaching materials and tasks, and low language proficiency.

Izikhulumi uma zisebenzisa ulimi lwazo lwebele azisebenzisi kuphela uhlelo lolimi nohlelomagama oluhle zisebenzisa neikhutshana nendlela

yokucabanga nesitayela sokwazi ulimi. Ucwaningo olwenziwa eNyuvesi yaseChina (Shandong Economic University in China by Huimin) (2008:33-42) abafundi bayethuka ngenxa yokwesaba ukwenza amaphutha bahlekwe, ngokungahleleki, ukusebenza izinsizakufundisa ezigejayo, nokungalwazi kahle ulimi.

UGovender (2010) uthi kunikeza iqholo nomfutho wokuzethemba ukuxoxa nokwethula inkulumo ngolimi olwazi kahle lwebele. Inkulumo izwakala ishelela kalula esikhulumini ngenxa yolwazimagama, ukukhumbula ukuthi ulimi luyisiko lakhe bese kuthi imicabango nendlela yokwethula ihambe ngendlela. Okunzima ukwethula inkulumo ngolimi umuntu angaluncelanga njengoba kuvame ukwenzeka kubafundi uma bethula noma bexoxa ngolimi lwesibili noma lwabezizwe. Abafundi abaningi baba netwetwe lokwenza amaphutha bese bebayihlaya kwabanye, ukungahleleki kwemicabango yabo nokuba budlabha ngenxa yokungaluqondi ulimi abethula ngalo. Lokhu kugqamisa ukuthi ukwethula kudinga ukulungiselelwa noma ngabe umuntu wethula ngolimi lwakhe noma lwabezizwe.

UNgwenya, (2010:131) ubeka kanje ngokwethulwa kwenkulumo emagumbini okufundela abafundi uthi:

Lapho abafundi bekhululekile ekilasini bethula inkulumo, 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 isizofunda ukulilungisa iphutha layo nezinye izingane ezilalele ziyezwa, zilalele indlela okumele inkulumo yethulwe ngayo.

UNgwenya (2010) wethula isimo sokufundisa abafundi ukwethula nokukhuluma ulimi bebeka imibono yabo ngendlela. Uveza ukuthi kuyenzeka ukuba abafundi balungiswe amaphutha abo abanye belalele. Lokhu kufundisa abafundi ngokulungisa amaphutha abanye nabanye belalele kulekelelwa abafundi ukuba kungagidwa ndawonye kulungiswa amaphutha omuntu ngamunye. Uma umfundi azi ukuba nelakhe ithuba lokwethula liyeza uzolalelelisisa. Nakuba abafundi benakho ukuhlekana kepha uma izinto zimi kanje akuzoba khona ukubhuqana kwabafundi benza abanye inhlekisa

ngenxa yamaphutha abawenzayo. Kungahlekwa nje kancane kube kufundwa kukho lokho kuhleka okungekubi nokho.

UGovender, (2010: 53-54) ubeka izinkinga zabafundi uma kwethulwa inkulumo noma kukhulunywa uthi:

In oral classes, placing too much emphasis on language accuracy is another major source of stress and anxiety in learners. Littlewood (in Huimin 2008:39) puts forward the notion of language fluency prior to language accuracy. He believes that a learner can never learn a language without making mistakes in the learning process. Leaver et al. (2005:95) states that mistake is just the next step in learning. When a learner is constantly conscious of the formal accuracy of his or her speech, he or she certainly cannot speak fluently and this may cause anxiety. Consequently, the more anxious the learner is, the worse his or her performance becomes (Huimin 2008:35).

Emsebenzini wama-orali kufaka ingcindezi kubafundi ukuthi abasebenzise ulimi olungenamaphutha. ULittlewood, (kuHuimin 2008:39) ubeka ukwazi ukusebenzisa ulimi ngaphambi kokuba umpetha. Ukholwa ukuthi kungaba nzima kumfundi ukufunda ulimi ngaphandle kokwenza amaphutha. ULeaver nabanye, (2005:95 bathi amaphutha ayiqophelo elithile emfundweni. Uma umfundi ezolokhu eqaphela amaphutha awenzayo olimi uyogcina enetwetwe bese engalufundi ulimi. Ukwesaba okukhulu kuzomnika itwetwe eliningi (Huimin 2008:35).

Ukwethula inkulumo esidlangalaleni noma ukuxoxa ngolimi okungelona olwebele kudala izinkinga kubafundi. UGovender (2010) ubeka le nkinga yabafundi ebuye ibhebhethekiswa itwetwe novalo uma bevivinywa ikhono lokukhuluma nokwethula. Abafundi ngaphandle kokuthi basuke bengazethembi okukhulu kubo ukwesaba ukwenza amaphutha. Uqhubeka athi abafundi bayakhohlwa ukuthi akekho umuntu ongawenzi noma ongawenzanga amaphutha. Amaphutha ayindlela yokufunda lokho okusuke kungaziwa ngaphambilini. Umuntu olokhu ezigada uma ekhuluma esaba ukuthi uzobheda ahlekwe ugcina engafundanga ngenxa yokwethuka nokwesaba.

Ethula inkulumo yakhe uNgqongqoshe weMfundo kaZwelonke u-Angie M. Motshekga zingama-25 ku-Ephreli 2016 emaHhovisi oMnyango Wezemfundo ePitoli ngaphansi kwesihloko esithi: 1st Early Childhood Development (ECD) Roundtable Discussion at the DBE, Pretoria, ubeke kanje:

The importance of early childhood development was recognised by Maria Montessori as far back as the early 1900's. She said: "The most important period of life is not the age of university studies, but the first one, the period from birth to the age of six." This philosophy has been further developed with the very recent research on brain development. Dr Jack Shonkoff, Director of the Centre on the Developing Child at Harvard University who said, "I think what's most important for people to understand is that a newborn at birth has most of the brain cells that we will have for our entire life, but relatively little of the connections, the circuits among the different cells." It doubles in size in the first year, and by age three it has reached 80 percent of its adult volume. Our own Tata Nelson Rolihlahla Mandela, in the UN Special Session on Children (2002) too recognised the importance of the early years and indicated that: "History will judge us by the difference we make in the everyday lives of children." A firm Home Language conceptualisation has positively influenced the performance of foundation phase learners in Mathematics. Areas where consistent improvement has been noted include the application of basic reading and writing skills involving sentence construction, writing about objects and answering direct questions from texts.

Ukubaluleka kokufundiswa kwabantwana abasezinkulisa kwacatshangwa uMaria Montessori ngowe-1900, nowathi isikhathi esibalulekile akusona esokufunda enyuvesi kodwa iminyaka yokuqala eyi-6 ezinkulisa. Lolu lwazi belulokhu lukhuliswa. UDr uJack Shonkoff, Director of the Centre on the Developing Child eHarvard University) uthi akucace ukuthi umntwana ozelwe usuke enobuchopho obuphelele njengoba ezobusebenzisa ebudaleni, okusuke kushoda ukubambisana kwezinhla zomqondo.

Buya bukhula ukuze uma eseminyaka emi-3 busuke sebunga-80%. UTata Nelson Rolihlahla Mandela, in the UN Special Session on Children (2002) uthi umlando uyosehlulela ngesikwenzayo ukukhulisa abantwana. Isisekelo esiqinile solimi lwasekhaya sinomthelela omkhulu kubantwana ukuqonda izibalo emabangeni aphansi. Inqubekela phambili ibonakele ekwazini ukufunda, nokubhala, ukwakhiwa kwemisho nokubhala izinto ezithile, nokuphendula imibuzo esuselwa kokufundwayo

Okwethulwa yiNkulumo kaNgqoNgqoshe Wezemfundo kaZwelonke uNkosikazi. u-Angie Motshekga esidlangalaleni sabezindaba zikamabonisa kude nasesizweni sonke saseNingizimu Afrika ukubaluleka kokufundiswa kwamakhono olimi kubantwana abafunda amabanga aphansi ngisho ezinkulisa. Kule nkulumo kubalulwa ngokuthuthukiswa kolimi lwabantwana abasebancana ngokuqonda nangokwezinga lokuthuthuka kwemiqondo yabo. Imiphumela yocwaningo olwenziwa ngokuhlola ngohlelo luka-ANA luveza umthelela wokucijwa kwekhono lokubhala nelokufunda ngolimi lwebele lilekelela ezifundweni eziyinkinga ezifana nezibalo.

UMbatha, (2009:97) ubeka kanje ngokwethulwa kwesiko lesizwe samaZulu emhlabeni wonke uthi:

Ucwaningo luveza ukuthi umgubho woMkhosi woMhlanga wenziwa iminyaka yonke isizwe samaZulu. Ingqikithi yoMkhosi woMhlanga ukukhuthaza intsha ukuba iziphathe kahle ifinyelele ebudaleni. Ucwaningo luveza ukuthi umgubho wokukhothama kweLembe wenzelwa ukuheha amehlo omhlaba ngisho abantu baphesheya kwezilwandle bayawuthamela bathenge imikhiqizo yobuhlalu ukuze imindeni entulayo isizakale.

UMbatha (2009) uqhambisa ukwethulwa kwesiko ngezenzo hhayi ngomlomo. Ubeka amasiko amakhulu amabili adumile (umhlanga nokukhothama kweLembe) esizweni samaZulu nokuyiwo avame ukwethulwa yisizwe siwethulela umhlaba wonke komabonisa kude. Kule migubho kuningi okwethulwe yisizwe okufana namaHubo, izibongo zamaKhosi nokunye okuningi. Nakuba imvunulo namaHubo kwethula isiko lesizwe samaZulu isizinda sakho konke okusuke kwenzeka ngesikhathi sale migubho kusuke

kwethula ubunjalo babantwana bakaDlamvuzo ngothi lwabo . Isizwe sisuke sizigqaja ngokuthi singabantwana beSilo:

“INdlondl’ enophaphe ekhanda kaMenzi.

Usakha mizi ngamkhonto,

Abanye beyakha ngokunikezelana.”

2.11.3 Izindlela zokufundisa ikhono lokukhuluma nokwethula

Yiqiniso ukuthi uma umuntu enekhoo elithile bese elithukusa ngaphansi komquba liyagqwala liphuphe liphele. Ukuze ikhono lithuthuke kufanele liqhakanjiswe, lisetshenziswe livezwe obala libonwe yizwe.

UMngomezulu (2014:55) uthi:

Amasu okufundisa ulimi ancike embhalweni, ekuxhumaneni kanye nenqubo yokukhombisa. Indlela encike embhalweni ikhombisa ukuthi imibhalo isebenza kanjani. Inhloso yendlela encike embhalweni ukwenza abafundi ukuba bakwazi ukukhuluma nokwethula bazethembe kukho konke abakwenzayo (Ilanga, (1997:7).

UNyathikazi, (2014: 25-26) ubeka kanje ngokufundiswa kwekhono lokukhuluma

isiZulu sempela uthi:

Ukuba nolwazi lokubeka inkulumo ngendlela efanele kuvimba ukungaqondakali kwenkulumo, kugqugquzele ubunye kubuye kudale namathuba amaningi okwakha ukuxhumana nabantu esihlangabezana nabo empilweni yethu yemihla ngemihla. Yize abafundi abanengi kulesi siFundazwe bengamaZulu, kusenenkinga enkulu uma kuziwa ngasekukhulumeni. Abakuboni kuyinkinga ukuxuba ulimi lwesiZulu nolwesiNgisi uma bekhuluma. Lokhu bakwenza ngisho sebexwayisiwe ukuthi lokho kungabanciphisela imiklomelo abayithola ngokukhuluma. Le nkinga yokusheba ulimi lwesiZulu ngolwesiNgisi ibuye ibhebhethekiswe ngabafundisi bezinye izifundo okungesona isiZulu. Bafundisa ngendlela yokuxuba isiNgisi nolimi lwesiZulu ngenjongo yokucacisa noma ukuchaza amaphuzu

athile kulezo zifundo abazifundisayo. Phela nabo lolu limi lukaJoji abaluncelanga ebeleni. Kuyenzeka azithole umuntu esejiyelwe ukuthi uzoqhubeka athini noma axakwe ukubona abafundi bakhe belokhu bendwazile bese ephendukela kolukaMageba. Lapho-ke sibondwa siyekwe ngoba akabe esaqikelela ukulandela imigomo yolimi lwesiZulu, inqobo nje uma yena ephunyukile ogibeni futhi nezingane zisiqonde kalula isifundo sakhe. OSozilimi besiZulu bakhala ngokuthi akusekho ukuziqhayisa kubantu abangamaZulu ngolimi lwabo.

UNyathikazi (2014) wethula inkinga yokuthi isiZulu akuqashelwe ukuba sifundiswa ngandlela. Iyenzakala le yothisha okuthi uma bexakwa ezabo bese behlela olimini abangalufundisi basibonde basibeke iphini. Uthisha wolimi lwesiZulu usezofundisa okuqondene naye kanti kukhona okunye okufakiwe angakwazi okuqhamuka kwezinye izifundo. Le ndlela yokuchazela abafundi idonsiselana emuva ngokudunga le ngcwenga yolimi athi uyayifaka uthisha wolimi. Lo mshikashika wokuphinda emuva kuyokhishwa abafundi ezinkingeni abangena kuzo mihla namalanga ngenxa yokuxakeka kothisha bakwezinye izifundo usazoqhubeka.

INyuvesi yaseMelika iThe Goerge Washington University (2014:5) ku: www.nclrc.org ngaphansi kwesihloko esithi: **Teaching World Languages. A practical Guide**, yethula lezi zindlela zokufundisa ukukhuluma ithi:

Students often think that the ability to speak a language is the product of language learning, but speaking is also a crucial part of the language learning process. Effective instructors teach students speaking strategies using minimal responses, recognizing scripts, and using language to talk about language that they can use to help themselves expand their knowledge of the language and their confidence in using it.

Abafundi bavame ukucabanga ukuthi ukuba ingcweti ekukhulumeni kulele ekwazini ulimi knati akunjalo. Ukwazi ukulimi kulele ekulufundeni nokuwumsebnzi. Othisha abaqotho bafundisa abafundi amaqinga okusebenzisa ulimi ngandlela ngokuphendula, ngokubhala nokuchaza besebenzisa ulimi ukuze kwande ulwazi lwabo.

A. Using minimal responses

One way to encourage learners who lack confidence in their ability to participate successfully in oral interaction, who often listen in silence while others do the talking is to build up a stock of minimal responses that they can use in different types of exchanges.

Indlela enye yokwenza lokhu ukufundisa umfundi ngokulalela abanye bexoxa ukumsiza ukwakha isizinda solwazimagama nendlela yokukhuluma.

B. Recognizing scripts

Greetings, apologies, compliments, invitations, and other functions are a predictable set of spoken exchanges influenced by social and cultural norms often follow patterns or scripts. Instructors can help students develop speaking ability by making them aware of the scripts for different situations so that they can predict what they will hear and what they will need to say in response.

Through interactive activities, instructors can give students practice in managing and varying the language that different scripts contain.

Enye indlela ukusebenzisa izindlela eziningi zokubingelela, uuncoma, ukumema, nezinye ezindlela ezisetshenziswa umphakathi ngolimi lwakhe.

C. Using language to talk about language

Language learners are often too embarrassed or shy to say anything when they do not understand another speaker or when they realize that a conversation partner has not understood them. Instructors can help students overcome this reticence by assuring them that misunderstanding and the need for clarification can occur in any type of interaction, whatever the participants' language skill levels. By encouraging students to use clarification phrases in class when misunderstanding occurs and by responding positively when they do, instructors can create an authentic practice environment within the classroom itself.

Abafundi baba namahloni okuphendula uma bengezwisisi kahle, noma isikhuluma esiphendulayo asikuzwanga abebekuqondile noma okushiwo. Uthisha kufanele ayichaze le nto ukuthi kuyenzeka kunoma yiluphi ulimi ukuba kungezwana uma kuxoxwa. Lesi simo siye siding ukuchazwa kabusha bese enikeza isimo esizozwakala ukuhlaziya akuchazayo.

Ikhono lokukhuluma alilula njengoba kungacatshangwa nakuba kubonakala sengathi ukukhuluma kuyazenzakalela. INyuvezi i-The George Washington University yethula izindlela ezintathu zokusiza abafundi ukuba bacije ikhon labo lokukhuluma. Eyokuqala ukucija abafundi abangonyube ukuba kuthi ngesikhathi bethule inkulumo kube khona abakuqokelelayo ukulungiselela ukuphendula nokukhuluma. Eyesibili ukufunda ezindleleni eziqondile zokuphendula ezingaguquki ezifana nokubingelela, ukuxolisa , ukumema, ukuncoma nokunye. Le ndlela iyasebenza nasekufundisweni kwezinye izilimi umfundi asuke ezifunda zakwamanye amazwe. Le ndlela ibonakala ilula kanti umfundi uyalithola ithuba lokuba azame ukukhuluma. Eyesithathu eyokufunda ulimi noma izilimi. Kule ndlela umfundi ufundiswa ukwazi ukuthi kuyenzeka ukuthi umuntu into angayiqondi ngolimi lwakhe noma lwezizwe. Le ikhuthaza uthisha ukuba banikeze abafundi amasu okuthi uma seziyime emthumeni kuduma ikhanda kwenziwa njani ukuze basizakale abafundi.

UNgwenya, (2010:56) ubeka kanje ngekhono:

Uma kwethulwa inkulumo umfundi uthola ithuba lokulungisa lapho konakele khona olimini ngaso lesi sikhathi. Abanye abafundi bayazihlela izimpendulo zabo, bakhiphe konke okungalungile okudala umonakalo olimini lwesiZulu. Abafundi basuke benenhloso yokunika uthisha impendulo egculisayo kanti ngaleyo nhloso bagwema amaphutha angadala umonakalo olimini lwesiZulu.

Uma kukhulunywa noma kwethulwa uNgwenya (2010) uyakuveza ukuthi abanye abafundi bafuna ukwethula ingcwenga yenkulumo. Le nkulumo yohlobo oluphezulu bayifundiswa uthisha ecija ikhono labo lokukhuluma.

INyuvesi yaseMelika iNevada, (2013:3) ohlwelweni lokufundisa ukukhuluma ku: <http://unr.edu/homepage/hayrike> ngaphansi kwesihloko esithi: **Teaching Speaking: Activities to Promote Speaking in a Second Language** ithi:

- *Teachers should create a classroom environment where students have real-life communication, authentic activities, and meaningful tasks that promote oral language. This can occur when students collaborate in groups do discussions, role play, simulations, brainstorming storytelling, interviews, story completion, reporting, picture narrating, playing cards, picture describing, find difference etc. (Harmer, 1984). Other suggestions for teachers in teaching oral language are the following:*
 - *Provide maximum opportunity to students to speak the target language by providing a rich environment that contains collaborative work, authentic materials and tasks, and shared knowledge. Try to involve each student in every speaking activity; reduce teacher speaking time in class while increasing student speaking time.*
 - *Involve speaking activities not only in class but also out of class; contact parents and other people who can help.*
 - *Circulate around classroom to ensure that students are on the right track and see whether they need your help while they work in groups or pairs.*
 - *Provide the vocabulary beforehand that students need in speaking activities. Diagnose problems faced by students who have difficulty in expressing themselves in the target language and provide more opportunities to practice the spoken language.*
- Othisha kufanele bakhe izimo zangempela banike abafundi imisebenzi yeqiniso ukuze babe nengxoxo yempela. Lokhu kwenzeka uma abafundi bexoxa ngamaqembu, belingisa, bebhunga, bethula izindaba,

bebuzana, bedlala amakhadi, bechaza izithombe, bethula, bethola umehluko (Harmer, 1984).

- Ukunikeza abafundi ithuba ukusebenzisa ulimi abalufundayo endaweni enesimo esilungile, nezinsiza kusebenza nolwazi. Akunikwe abafundi ithuba elenele kunciphe elikathisha.
- Akusetshenziswe izinsiza kukhuluma ngisho nangaphandle kwamagumbi okufundela. Abazali nabanye abangasiza mabathintwe.
- Uthisha angazulazula egumbini ukuqinisekisa ukuthi abadinga usizo bayaluthola.
- Abafundi abanikwe ulwazimagama abazolusebenzisa. Akuhlonzwe izinkinga zabafundi ukuze kutholakale izixazululo banikwe namathuba engeziwe omsebenzi ofanayo.

Izindlela zokufundisa ikhono lokukhuluma ngokulandela uhlelo lweNyuvesi iNevada ziningi kwezinye ezibaliwe yilezi eziandelayo: ukuxoxa ngamaqembu, ukulingisa, inholokhono, ukuqedela indaba, ukwethulwa kwemibono ehlukene ngesihloko, ukudingida ngesithombe, ukwethula umehluko, ukudedelwa kwabafundi bangaphazanyiswa ngemibuzo, ukuhlelwa kwesimo esivumela ingxoxo, ukubandakanywa kwabazali, ukuhlomisa abafundi ngolimi, ukuhlonzwa kwezinkinga kusenesikhathi nokunye okungenziwa.

UMngomezulu, (2014:49) ubeka uthi:

Ukubaluleka kolimi lwebele sekuze kwabasobala ngokuthi kubekhona usuku lokulugubha oluba zingama-21 kuNhlolanja. Lolu suku luba ngolomhlaba wonke. Lwaqalwa ukumenyezela yinhlangano eyaziwa ngokuthi i-UNESCO mhla ziyi-17 kuLwezi we-1999. Ucwangingo luyakuveza ukuthi ukugujwa kwalo kwenziwa kwabasemthethweni nayisiShayamthetho seNhlangothi Yezizwe Ezibumbene ngesikhathi bethatha isinqumo sokwenza unyaka wezi-2008 ube unyaka wokubungaza ukwehlukahlukana ngokweziLimi namasiko emazweni omhlaba Ibhekele okungamagugu emhlabeni kanjalo

nokuqinisa ubunye nokuhlalisana kahle
kwemiphakathi.

UMngomezulu, (2014) wethula ukubaluleka kweziLimi zebele ngokweNhlango yeZizwe i-UNESCO negqugquzela ukuba lolu suku lugujwe. Ukugujwa kwalo kuhlose ukugqugquzela amagugu esizwe eziLimi zamazwe. Okumele kwenziwe ukuba abafundi bangacini bebona ulimi lukhulunya kuphela kepha nesizwe sibone lugujwa lolu suku ngendlela efanele namakhono olimi namagugu alo eqhakanjiswa yisizwe sonke.

2.11.4 Izimo ezinqinda ikhono lokukhuluma nokwethula

Kukhona izimo ezechukene ezidala ukuba ukwethulwa nokwethuleka kombiko ezethamelini kube nezinkinga noma kuphazamiseke. Okunye okungaalwa kulokhu kungaba isimo sephimbo elingebukhali ukufinyelela ezethamelini, amahloni, ukubhalwa kombiko ozo fundwa wethulwe, indlela isethameli esibukeka ngayo nokunye.

ULuwel, uKoen nabanye, (2013:16) bathi kulokhu:

Damage and injury in the brain can severely lower ones ability to communicate, and therefore lower ones linguistic intelligence. Common forms of major damage are strokes, concussions, brain-tumors, viral/bacterial damage, and drug-related damage. Some disorders cause a wide array of affects, and language impairment is merely one of many possible symptoms. The two major disorders of this type are the autism spectrum disorders and epilepsy.

Ukulimala ekhanda nezifo zengqondo zenza ukusetehsnziswa kolimi kunqindeke. Izinkinga ezihambelana nezifo zenhliziyo ezilimaza ingqondo, ukulimala kwengqondo ngenxa yamagciwane athile, izidakamizwa. Okunye kubangwa yizifo ezifana nesithuthwane nesifo sokuwa noma ukuqhaqha.

Ikhono lokukhuluma ngokusho kwalaba babhali linganqindwa yizifo ezehlukene ezihambelana nokusebenza kwengqondo kanye nenhliziyo, ukulimala engqondweni, ukulinyazwa kwengqondo yizidakamizwa, isithuthwane nezinye izifo.

UBrown noYule, (1983:22) bagcizelela kokushiwo uLuwel, uKoen nabanye, (2013) ngasenhla bathi:

There are several disorders that primarily affect only language skills. Three major pure language disorders are developmental, verbal dyspraxia, specific language impairment, and stuttering.

Kunezifo ezihambelana nokungakwazi ukuphimsa amagama ngendlela. Lezi zifo nazo zingadala izinginga zokwethula inkulumo.

UBrown noYule, (1983) basagcizelela kokushiwo ukuthi izifo ezihambelana nokukhula kwezitho zokukhuluma, izinkinga zokuphinyiswa kwemisindo namalimi kuba nomthelela ekwethulweni kwenkulumo.

INhlangano esiza othisha nabafundi ukufunda nokwethula i-Center for Adult English Language Acquisition (CAELA) etholakala naku: www.cal.org/caela.index.html ithi:

A speaker's skills and speech habits have an impact on the success of any exchange (Van Duzer, 1997). Speakers must be able to anticipate and then produce the expected patterns of specific discourse situations. They must also manage discrete elements such as turn-taking, rephrasing, providing feedback, or redirecting (Burns & Joyce, 1997).

Amakhono esikhulumi okusebenzisa ulimi angadala izinkinga. Isikhulumi esingakwazi ukusebenzisa amakhono olimi afana nokucabangela, ukusetshenziswa kwephimbo nengqondo ngandlela thize kudala izinkinga zokwethula (Burns & Joyce, 1997).

Le Nhalangano esiza abafundi nothisha ukucija amakhono olimi yethula ukubaluleka kokusetshenziswa ngendlela kwamakhono olimi yisikhulumi. Iveza ukuthi indlela isikhulumi esethula ngayo inomthelela omkhulu ekuqondisisweni kombiko owethulwayo. Njengoba iziLimi zinendlela ezikhulunywa ngayo nesiZulu sinezindlela ezilandelwayo ekwethuleni okunempumelelo. Ezinye zalezi zindlela zifaka ukusetshenziswa kwephimbo liviyoze, lehliswa lenyuswa ngokunembayo, ukuchaza inkulumo, ukubuyekeza ngendlela kokuchazwayo kanye nokududulwa ngokuhlelekile kwenkulumo ize iphele kungekho ukuphaphalaza.

UNyathikazi (2014:31-32) ubeka indlela yokwethula inkulumo eyenziwa ngabafundi abethula isiZulu kanti bacabanga ngesiLungu uthi:

IsiNgisi – iron hand / isandla sensimbi
IsiZulu – ngaphansi kwengcindezi

IsiNgisi – pull up your socks
□ khuphula amasokisi
IsiZulu – Faka umdlandla / umfutho

IsiNgisi – it lies with you / kusezandleni zakho
IsiZulu - sekungawe /kusemahlombe akho

UNyathikazi uchaza lesi simo ngokuthi abafundi badidwa ubuhlobo obungafani esiNgisini nasesiZulwini. Abafundi bagcina sebexova ngoba bedidwa ukuthi okuyikhona kuyikho yikuphi. Abafundisi baphume nelokuthi ezinye izincwadi zesiZulu ezifundwa ngabafundi zisadinga ukuhlolisiswa ukuze kuliwe nale nkinga.

Okunye okuyaye kugqame kubafundi ukuthi kuyenzeka umfundi akhethe isihloko esinzima kuye sigcine sesimxaka. Lokho kugcina sekumveza njengomuntu ongakazi kanti uhlobo lwesihloko asikhethile noma anikwe sona.

UBrown noYule, (1983:24) bathi:

Speech perception refers to the processes by which humans are able to interpret and understand the sounds used in language. The study of speech perception is closely linked to the fields of phonetics and phonology in linguistics and cognitive psychology and perception in psychology. Research in speech perception seeks to understand how human

listeners recognize speech sounds and use this information to understand spoken language.

Imizwa yabantu ngokuhumusha ulimi njengoba lunjalo hhayi njengoba becabanga. Lesi yisifundo sezilimi esihambelana nesifundo semisindo nesokusebenza kwengqondo. Ucwangingo lukhomisa ukuthi imizwa yabantu yiyona ibalulekile ekuqondweni kolimi nokulalelwa kwalo.

Indlela yokucabangela isikhulumi noma okunye okuhambisana nokulalelwa kwezinhlamvu zolimi kuba nomthelela ekulaloleni. Ulwazi oluhambisana nokusola nokukhalaza ngesihloko, umsindo, isimo sesikhulumi, isimo sendawo, ukucwasa, ukweya isikhulumi nokunye kudala ukuba isikhulumi singalaleleki. Lokhu kuchaza ukuthi uma kulalelwe akungabi bikho izithiyo ezizovunyelwa ukuphazamisa ingqondo kwekulalele. Okugcizelelwayo ukuthi isimo sengqondo sidinga ukulawulwa ngoba ukulalela nokungalalelwa kwenkulumo kwenziwa yiso isimo somqondo.

Ukucwasa ngokobuzwe, ibala, ubulili nokunye kuba nomthelela ekwethulweni nasekulalelweni okuyikho kombiko wesikhulumi. Izethameli ezinenhlese yokucwasa zibuka ngokucwasa ibala lesikhulumi, zilalela nokunye mhlambe okungenzeki ezilimini zabo nasemasikweni abo. Ngaphandle kokuthi lokhu akuvumelani noMthethosisekelo wezwe ingqikithi yomyalezo owethulwayo nawo awube usezwakala. Ukulalela okwethulwayo kuba yize leze nokuzichithela isikhathi kulezo zethameli ezibandlululayo.

UNgwenya, (2010:29) ubeka kanje ngenkulumo:

Indlela ingane ephimisa ngayo amagama ihlonza indlela ingane ezofunda ngayo iphinde ibhale amagama. Ukuqaphela amaphutha adaleka empimisweni yezingane 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. AmaZulu anendlela yawo yokwenza inkulumo ibe nesizotha nesigqi. Ayaye asebenzise iphimbo, alehlise ngendlela ethile ehambisana nokujula kodaba olusuke ludingidwa.

UNgwenya, (2010:29) wethula indaba yokuphinyiswa kwemisindo emagameni esiZulu njengento ebalulekile enkulumweni. Izilimi zingangozulu eya emakheni kanjalo nokuphinyiswa kwazo akufani nhlobo. Uhlamvu oluthile lwesiZulu uma luphinyiswe ngendlela okungeyona nomqondo owethulwayo uguquka ngokushesha. Lokhu kwenziwa nayiphimbo elihambisana nohlamvu lolo kanye nomsindo wonkamisa. Ukuphimisa okumbayo enye yezinto ezakha ikhono lokukhuluma.

Isibonelo:

- Bangathintwa abomthetho ngecala elenziwe abafundi. [ukuvuma]
- Bangathintwa abomthetho ngecala [ukuphika]

Iphimbo nemisindo idinga ukunakwa. Abafundi abafunda ngokunganaki badedela iphimbo ezakhini ezidwetshelwe kuvele incazelo ephambana nokuhlosiwe. Lesi simo sivame uma abafundi befunda .

UNyathikazi, (2014:25) ubeka kanje ngekhono lokukhuluma:

Ingane iqala ngokulukhuluma ulimi anduba idlulele kweminye imikhakha. Enkulumweni alukho unako olungako ekuhlelekeni kwamagama noma imisho. Yingakho ludingeka uqeqesho olunzulu ukuze ingane ikwazi ukukhuluma ngendlela efanele, ingephuli imigomo yolimi. Ukukhuluma-ke kuzindlela eziningi. Kungaba ukuxoxa, ukuphendula okubuziwe, ukwethula inkulumo, ukudlulisa umyalezo noma umbiko, ukuphawula, ukubeka umbono nokunye. Abantu bavamise ukukhululeka uma bekhuluma ikakhulukazi uma besebenzisa ulimi lwabo lwebele. Umuntu angayifingqa inkulumo noma akhombise ngeminyakazo yomzimba ukuthi ufuna ukuthini. Le nkululeko idala ukuthi abafundi bangabe besaqaphelisisa ukukhuluma isiZulu esiyisonasona. Bagcina sebelusheba ulimi lwesiZulu nolimi lokufunda nokufundisa, okuyisiNgisi.

UNyathikazi, (2014:25) ugcizelela ukuthi akulindelekile ukuba ingane ibenekhono eliphakeme lokuqeketha ulimi. Lokhu kulindeleke ukubonakala kumuntu omdala

eluleketha edlulisa imibiko, ephawula noma ethula inkulumo.

UNyathikazi, (2014:26) uqhubeka athi:

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

UNyathikazi, (2014:26) ubeka umvuzo wokukhuluma ngendlela eqondile zingaxutshwa izilimi. Uveza imiphumela yokulahleka kwamaphuzu uma sekuhlolwa. Bakushaya indiva abafundi konke lokhu kanti imbangela yokungaphumeleli ngamalengisi esiZulwini. Abaphumelelayo baba yingcosana.

UMBatha, (2009:33) ubeka kanje ngokukhuluma:

UMthethosisekelo wezwe lethu Isahluko 2:16(1) ugunyaza ukuthi wonke umuntu unelungelo lokuveza imibono yakhe ngokukhululeka.

Ukukhuluma nokubeka imibono nokucatshangwayo yilungelo lawo wonke umuntu oyisakhamuzi sakuleli. Kugunyazwe nguMthethosisekelo wezwe.

UNtuli, (1998:7) uyakufakazela lokhu uma ebeka ngokubaluleka kolimi:

Noma yisiphi isizwe siyaziqhenya ngobuzwe baso. Lobu buzwe butholakala ikakhulu olimini esilukhulumayo. Bugqama kakhulu lapho sekubhekisiswa umlando namasiko aso. AmaZulu nawo njengesizwe esiphila kulo mhlaba wezizwe eziningi anomlando namasiko ajulile aselokhu abakhona kusukela emandulo. Wonke umlando namasiko amaZulu kwakudluliselwa esizukulwaneni ngomlomo wabadala. Le ndlela yayisebenza kahle ngoba nabafika kamuva ngosiba bakwazi ukuloba

okuningi okuthintana nempilo jikelele kaZulu. Umonakalo omkhulu ovelayo lapha olimini lwesiZulu, ukubukeleka kwalo phansi, ezikoleni kanye nasemiphakathini. Ucwangingo olwenziwe luveza ukuthi ulimi umuntu alukhulumayo lunguye uqobo ngoba ngisho isizinda somcabango wakhe sakhiwe inhlanganisela yolwazimagama oluhambisana nolimi olukhulunywayo, okugcina kudluliselwe kwabanye abantu. Nakuba sibonakala lesi sihlava olimini kodwa imizamo yokwenza ulimi lwethu luphile ayinakushabalala.

Okucaciswa ucwangingo lukaNtuli, (1998:7) ukuziqhenya kwesizwe samaZulu ngolimi lwaso. Lolu limi ludluliselwe ezizukulwaneni ngokukhuluma. Amasiko esizwe agcinwe ikhono lokukhuluma nokudluliswa kolwazi ezizukulwaneni ehlukene ngolimi nenkulumo. Lokhu kugunyaziwe nakuMthethosisekelo wezwe ukuvikela amalungelo omuntu, isithunzi nokuhlonipheka kwakhe.

Abafundi beSifunda iKing Cetshwayo bayasikhuluma isiZulu ngoba abaningi baphuma emindenini engamaZulu. Bakhona abafunda isiZulu uLimi loKwengeza nalabo abenza olwebele. Izinkinga abanazo zidalwa izikole abafunda kuzo lapho isiZulu sisetshenziswa njengolunye ulimi olungashaywa mkhuba. Yilapho la isiZulu silimala khona.

Isitatimende Senqubomgomo Yohlelo Lokufunda Nokuhlolwa Amabanga 10- 12, (2010: 20) sikubeka kucace ukubaluleka kokwazi ukukhombisa amakhono okwethula ngomlomo kubafundi ngokwenza lokhu okulandelayo:

- Ngokukhuluma babhekise ngqo ezethamelini;
- Ngokubhekisa emithonjeni okumele ithintwe kubandakanya amaqiniso ehlukenene nezibonelo
- Ukusebenzisa izindlela ezifanele uma kwethulwa: ‘Muzi wakwethu’ ngifisa ukugcizelela lokhu, nokunye;
- Ukusebenzisa amaqhinga okwethula afana nokusetshenziswa komzimba ekukhulumeni, ukwenyuka nokwehla kwephimbo, ukukhethwa kwamagama anembayo, isivinini, ukubeka imibono ngokucacile ukuze inkulumo ikholeke, ukusebenzisa isingeniso nesiphetho esinembayo nokunye.

Ubunjalo bobuso besikhulumi buyayixoxa indaba ngenkulumo eyethulwayo. Ubuso bungakuveza ukuzethemba, injabulo, ukwethuka nokwesaba nokungenami uma kwethulwa inkulumo esidlangalaleni.

2.12 Izinhlobo zenkulumo eyethulwayo

Abafundi bafundiswa ukwethula inkulumo elungiselelwa kahle naleyo esuke iyisigubhukana engalungiselelwe. Kulezi zinhlobo zombili kulindelekile ukwethula okunempumelelo nokudlulisa umbiko ngendlela eyamukelekile. Enkulumweni elungiselelwe kulindelwe ukuba isikhulumi sigile ezibukwayo sikhombisa amalungiselelo esiwenzile nokwazi ukusebenzisa ulimi oluhambelana nesizinda, isihloko nezethameli ngendlela. Izimanga zokulungiselela azikho enkulumweni engalungiselelwe. Okuvelayo ukuqondwa kohlobo lwalo mbhalo ukuthi isikhulumi asiqonde ngqo odabeni singathemelezi kepha sikhombise ukuvuthwa komqondo. Isikhulumi kumele siqonde ukuthi ngesikhathi sethula azivele izinhansi zolwazimagama nokuthelelana kokushiwoyo. Sivumelekile isikhulumi kulolu hlobo ukunqamlela ukuze zingankanti sithemeleze, lokhu sikwenze ngesikhathi esifushane.

Ngokuloba kweCurriculum and Assessment Policy Statement Grades 10-12, (2011:30) ithi:

Writing and presenting combines three elements: 1. Using the writing process; 2. Learning and applying knowledge of the structure and features of different text types; 3. Learning and applying knowledge of paragraph and sentence structure and punctuation. Writing instruction will usually involve working through the writing process affecting the presentation.

Ukwethula kuyasebenzisana nokubhala. Kufaka izinhla ezintathu; ukubhala, ulwazi lwezimiso zolimi nezinhlobo zemibhalo, izinhlobo zemisho nokwakhiwa kwezigaba nezimpawu zokuloba. Kuzobe sekubhalwa kulungiselelwa ukwethula.

UMnyango Wezemfundo, (2011:30) kulo mgomo wokufundiswa kwezifundo ubeka ikhono lokubhala nokuhlelwa komsebenzi ozokwethulwa njengelibalulekile. Abafundi

bafundiswa ukulungiselela besebenzisa ikhono lokubhala, elokuhlela nelokuhumusha umsebenzi ozodinga ikhono lokuwethula. Lo msebenzi ubhalwa phansi uhlelwe ngezigaba nohlelo ozokwethulwa ngazo.

UNzuzwa, (2002:17) ubeka kanje ngokwethulwa kwenkulumo ngokwemisakazo uthi:

Mersham and Skinner, (1999:166) defines the term mass communication as form of communication whereby knowledge, thoughts and attitudes are presented to a fairly large heterogeneous audience in the print media or radio and television transmission. De Beer also agrees with this definition but expands the definition by adding that the audience of this communication may choose to respond or not to this communication. The questionnaires asked the participants to say what language they choose to engage with mass communication media e.g. radio television and newspapers.

Ukwethulwa kwenkulumo yethulelwa izethameli eziningi, kwethula imibono nemicabango emisakazweni nakumabonakude. Izethameli zingakhetha ukuphawula noma zingathi vu ngenkulumo eyethuliwe. Kulolu hlobo lokwethula izimpendulo ezibhalwe izethameli kuhla-mbuzo ezicacusa ulimi oluzosetshenziswa ngenkathi kwethulwa inkulumo.

UNzuzwa, (2002:17) uchaza ukwethulwa kwenkulumo kunekelwa izethameli ngodaba oluthile. Uyacacisa ukuthi izethameli ziyanikwa ithuba lokuzikhethela ulimi okuzokwethulwa ngalo. Kuya ngesimo sohlelo kepha izethameli zingakhetha ukuphawula ngenkulumo noma zingasho lutho.

Lolu hlobo lwenkulumo lungethula udaba isihloko salo esaziwayo noma udaba oluthile olungaziwayo umphakathi. Lolu hlobo lokwethula lufinyelela ezethamelini ezehlukene. Yingakho ulimi olusetsheniswayo lukhethwa kusenesikhathi ukwanelisa izidingo zokwahlukana kwezethameli ngokobuhlanga.

UMBatha, (2009:33-34) uphawula ngemibandela yamalungelo okwethulwa kwenkulumo esidlangalaleni uthi:

Ucwaningo luveza ukuthi ukwethulwa kodaba oluthile kubonakala kushayisana nelungelo elihambisana nesithunzi somuntu okumele

sihlonishwe kumbe sivikelwe. Umonakalo uvela ngenkathi abacosheli bezindaba belandela abantu abadumile noma abangosaziwayo noma sebethole ithuba lokukhululeka empilweni yabo yangasese, babanekele izwe ngabakwenza esithe, okugcina kusehlisa isithunzi sabo. Inkululeko yamaphephandaba ayivumeli ukuba izintatheli zidovadove isithunzi nengasese labanye abantu. Umthetho ogunyaza izintatheli obizwa kuthiwe yiCriminal Procedure Act 1977 (205) wawuvumela ingalo yomthetho ukuba kungadalulwa izimfihlo zabantu (Jeffrey, 1997:63). Le nkululeko yemithombo yezindaba iqhubeka idale umonakalo ngisho emaqenjini ezombusazwe abonakala edonsisana engcofana nangamazwi. Izingoma ezazigovuzwa umphakathi ngezikhathi zobandlululo kubaculi baseMelika zazivaliwe njengengoma ka-Sam Cooke ethi: “Iyofika inguquko.”

Ukwethulwa kwenkulumo kulandela imigomo, imibandela kanye nomthetho wezwe ngokusho kukaMbatha, (2009:33-34). Ukwethula inkulumo ngomuntu noma ngokuloba ngaye kufanele kuqashelwe ukuthi akugxotshwa ilungelo lesithunzi sakhe njengoba kuyala uMthethosisekelo wezwe.

UMbatha, (2009:33-34) ubeka okunye okwethulwayo izingoma namaculo azwakala ephambana nemithetho yombuso. Izingoma ezithile zazingavumelekile emisakazweni ngoba zazigxeka ukucwaswa nobandlululo. Inkulumo eyethulwayo esidlangalaleni inomthelela othile ezethamelini. Lokhu kucaca kahle ezibongweni zamakhosi, izithakazelo, izingoma zemzabalazo. Konke kususa amadlingozi athile.

2.12.1 Izingqinamba ngokwethula ngolukaPhunga

Kunezikole ezivakeshelwe amabanga aphezulu (*secondary schools*) nawo aphansi (*primary schools*) ngisho ezisemakhaya imbala abafundi baphoqwe ukukhuluma isiNgesi zikhathi zonke. Lokhu kuwumkhuba omuhle ukusiza abafundi ukuba bafunde ukusebenzisa lolu limi. Umbuzo uzothi lokhu kuphoqwa akulimazi yini kwehlise isithunzi solimi lwakhe lwebele na?

Ukuphimisa imisindo ngendlela eyiyo kuba yinkinga kubafundi abaningi abafunda isiZulu. UNgwenya, (2010:17) uchaza ukwethula kwenkulumo ngendlela enomthelela ongemuhle olimini lwesiZulu uthi:

Othisha abafundisa isiZulu ezikoleni eSifundazweni saseMpumalanga bahlangabezana nenkinga yabafundi abangakwazi ukuphimisa amagama ngendlela efanele. Laba bafundi baphimisa amagama ngendlela abawezwa ngayo emphakathini nangendlela iningi elijwayele ukuwaphimisa ngayo. Abaqapheli ukuthi impimiso yegama ingeyamukelekayo engamukelekile esiZulwini. Abafundi baguqula amagama abhalwe kahle ngesiZulu bawaphimise ngendlela okuphinyiswa ngayo amagama esiSwazi nesiNdebele. USikhosana, (2010) uthi: Igama elibhalwe ngokucacile elithi cabanga ingane iliphimisa ithi qabanga. Uthisha kudingeka ukuba ngezikhathi ezithile kube nguyena ofundela abafundi 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).

UNgwenya, (2010:17) wethula amandla olimi emphakathini kanye nomthelela ukwethula inkulumo nengxoxo emphakathini. UNgwenya, (2010:17) unxusa othisha ukuba bafundele abafundi isiZulu sempela noma bethulelwe isiZulu esiqoshiwe ukuze inkulumo yabo ibe isiZulu. Okwenzeka eMpumalanga akuhlukile kakhulu kokwenzeka kwaZulu-Natali nakwezinye iZifundazwe lapho abafundi beke basebenzise amagama esiXhosa becabanga ukuthi awesiZulu. Lokhu kungenxa yomthelela wokulalela izinhlelo ezethulwa kumabonisa kude ngezilimi ezehlukene. Nanka amanye amagama abafundi abawaphimisa ngokungekhona:

- Imoto = [*imonto*]
- Ebusuku = [*ekusuku*]
- Uma se../ bese = [*mese*]

UMngomezulu, (2014:37) ugcizelela okushiwo uNgwenya, (2010:17) ngokwethulwa kwenkulumo uthi:

Kuyakhanya ukuthi uma izwe linabantu abaningi abakhuluma ulimi lwabo lwebele, akufanele

abantwana babo bafundiswe ngezilimi zaphesheya, ayisaphathwa eyalabo bantu asebephoqa nezingane zasezinkulisa. Bathatha ingane esencane ingakakwazi ukuphimsa kahle izinhlamvu bayihambise ezinkulisa zabaMhlophe ngoba bethi bafuna izingane zilufunde ulimi lwesiNgisi zisezincane. Ingane eneminyaka emine isuke isafunda ulimi lwayo ingakaluqondi kahle. Nabazali bayalalelisisa uma ingane ikhuluma ukuze bayisize ukuba lelo gama ebiliphimsa ilibize kahle. Ingane efundiswa ezinkulisa zabaMhlophe ithola ubunzima bokulwa nokuphimsa amagama olimi olungakhulunywa nasekhaya, ilugcina esikoleni.

Impi yolimi lwebele isekude ukuphela ikakhulu ngoba yiso isizwe sikaPhunga esibonakala umkhonto siwugwaza ekhaya njengoba echaza uMngomezulu, (2014:37). Ngeke abafundi abanjalo bayethule inkulumo noma elungiselelwe noma engalungiselelwe ngolimi lwabo.

UNzuza, (2002:33-34) ubeka uthi:

The Africans rejected the Mother tongue education instead preferred English as a medium in their schools which is still evident today in all African schools in the Republic of South Africa. Today this benefit English as it was seen as a better and neutral as compared to Afrikaans. Alexander N. (1998) cites Heugh saying "whereas, elsewhere a certain amount of resentment against the use of the colonial language, English has been expressed, the situation has taken an ironic situation in South Africa. The irony lies in the emergent attitudes towards English as the vehicle for ideologies of freedom and independence." Indeed in South Africa even African people prefer English compared to their mother tongue.

AbaNsundu yibo abafulathela ulimi lwabo ngesikhathi bekhetha ukufunda ngesiNgisi ezikoleni zakuleli. Lesi simo sivuma isiNgisi nakuba kwakubonakala kuyinto elungile ukukhetha isiNgisi ukuze kubalekelwe ukufunda ngesiBhunu. Iningi labaNsundu lakhetha isiNgisi njengolimi lwemibono nenkululeko. Bakhona baningi abasithanda kakhulu iniNgisi. Kwezinye izingxenye siya sikhula isikhalo nokungatkuthakaseli ukufundiswa ngolimi lwesiNgisi kunolwebele kuleli.

UNzuza, (2002:33-34) ubeka isimo esiyindida esenzeka emuva kwezibhelu zonyaka we-1976. Isizwe esiNsundu sithola inkululeko olimini lwesiBhunu emuva kwempi yokuphalala kwegazi kuleli. Okuthusayo nokushaqisayo ukuthi njengoba isizwe sizikhulula kulobu bugqili bokufunda ngesiBhunu kepha sizithi shiqe kobunye ubugqili obusha bamaNgisi, ulimi namasiko akhona.

Umbuzo uthi kanti kwakulwelwa ini ngonyaka we-1976? Akukho noyedwa owake wacabanga ngolimi lweNgabade olulodwa olungasetsheniswa njngolimi lokufunda kulezi ezingaka izilimi zaboMdabu kuleli? UHulumeni wentando yeningi ngonyaka wezi-2004 naye ufike waphinda umasumpa esinqumweni esathathwa ngonyaka we-1976. Naye ukhatha isiNgisi? Kungenzeka yini ukuthi le nkinga yolimi lwebele nolwesizwe ebonakala inkulu abanye bayithatha njengeze leze?

UMsimang, (1976:29) ukhumbuza ngomlando lokhu:

Cetshwayo: Anokhumbula ukuthi ngesikhathi sikababa abeLungu babezimisele ukuhlala nathi ngoxolo kepha muva nje sekufike uHulumeni oligovu, izwe loNsundu lidliwa manxa onke. Zulu! Ngizifumana ngiphakathi kwembokodwe netshe. Nisho ukuthi masiqome ukuhlala ngaphansi komhlabathi kuhle kwemvukuzane njengoba kwenza abantu bakaSikhukhuni na? Zulu ngipheni intelezi ngichele. Selidliwe elaseZungeni. Lihlomile phandle lapha. Lizoduma lidle umuntu lokhu phela sikwacekelele, akukho munga akukho mtholo.

Isililo esakhahlwa iNkosi uDlamvuzo saba nemiphumela engemihle. Umbuzo uthi kwakubangwa yini? Kubangwa izwe, ulimi namasiko esizwe wona lawa asusa udungunyane ngonyaka we-1976.

UMngomezulu, (2014:40-41) ugcizelela izinkinga ezidalwa ukusebenzisa izilimi abantu abangaziqondi koMasipala .Uthi ngokuloba kwe-**EThekwini Language Policy–Zulpdf**. reader uthi:

UMasipala kufanele aqikelele ukuthi amakhansela nabasebenzi bayakuqonda ukubaluleka kwezilimi zoMdabu, futhi bakhuthazwe ukwemukela

ukusetshenziswa kwezilimi ezikhethwa izakhamuzi, amakhasimende, amanye amakhansela nabasebenzi. Kuyacaca ukuthi oMasipala abamele abantu abamhlophe kuphela kodwa abantu abanengi koMasipala abesizwe esiNsundu ngaleso sizathu kufanele ukuba kusetshenziswe ulimi lwebele ukuze baxhumane kalula noMasipala wabo ngolimi abaluyondayo. Ukuxhumana kukaMasipala nabantu kubaluleke kakhulu nangezindlela ezahlukene.

Emihlanganweni yoMkhandlu neyamakomidi awo, kumele kube nabazohumushela kolunye lwalezi zilimi ezinokusetshenziswa. Uma kwenzeka noma yiliphi ilunga lifisa ukuba okwenzekayo kuhunyushelwe kolunye ulimi okungelona olusetshenziswa yilungu lelo kumele lazise uSihlalo woMkhandlu noma walelo komidi kusenesikhathi eside ukuthi liyodinga kutolikwe. Lokhu kuhlose ukuthi noma yimiphi imihlangano yomphakathi noma imicimbi enomphakathi kumele iqhutshwe ngolunye lwezilimi ezinokusetshenziswa kuye ngokukhetha kwalabo abayizethameli yonke imigomo.

Imithetho uma igunyaza ukuba izilimi zisetshenziswe ngokulinganayo, nomthetho ukugunyaza lokhu kungani pho kube nezikhalo eziningi ngalokhu? Kungabe kukhona ukuzenyeza ngezilimi zoMdabu kwabathile noma izilimi zabaNsundu zisenzelwa?

UMthethwa, (2010:71) ubeka kanje:

Ucwaningo luveza ukuthi Masipala wasoThungulu kanye nowaseMkhanyakude bawuhloniphile uMthethosisekelo wezwe. Basebenzisa izilimi ezintathu, isiNgisi, isiZulu kanye nesiBhunu. Ucwaningo luveza nokuthi abantu abakhele laba oMasipala basebenzisa izilimi ezintathu. Inkinga nje ukuthi abanayo iNqubomgomo yolimi kanye nabahumushi.

Imbangela yalokho okwenzeka eZikhungweni zokusebenza zikaHulumeni osiza izakhamuzi kunzima ukuba kuchazwe kepha kuyaqhubeka kuyenzeka. Izakhambuzi zibhekana nezindonga zezakhiwo ezibhalwe ngezilimi ezingakhulunywa imiphakathini leyo. Ngaphakathi imikhandlu izinhlelo zikaHulumeni ezizosiza imiphakathi zethulwa

ngesiNgisi iZulu sithiwa fahla fahla. Eminye yale mihlangano igcina isiyidokwe lomntakabani kuphela njengoba imiphakathi ivilapha ukuyethamela. Umhlola usekhaya akukho mkhunkuli yisimo eqhutshwa ngaphansi kwaso le mihlangano kanye nezilimi ezisetshenziswayo.

UHadebe, (2005:31) ubeka kanje kulokhu okwethulwa uMngomezulu, (2014) ngasenhla:

Language and thought are closely related and the perceptions of people as to what is happening around them and the meaning which they attach to these events are given form. Human cultures and thought patterns are manifested in language and common recognition and respect for other cultures are a prerequisite for successful intercultural co-existence, since these constitute the essence of what it means to be human. In workforces that comprise of multi-ethnic groups the language used should be culturally sensitive. Managers and supervisors must be seen to be learning the languages of the workers. Language and communication problems can lead to misunderstandings and unnecessary stereotyping in the workplace.

Ulimi nemicabango kuyahambisana nokucabanga kwabantu. Okwenzeka emphakathini kuhambisana nolimi nokucabanga kwabo. Uucabanga kwabantu kubonakala olimini nasemasikweni abo. Ukubambisana kolimi, amasiko nokuzihlonipha kwabo kwakha isisekelo sokubambisana kwamasiko ehlukeni. Ekusebenzeni kufanele izilimi zihloniphane. Izimenenja nezikhulu kufanele zizame ukufunda izilimi zezisebenzi. Ukwazi izilimi zabanye abantu kunganciphisa izinkinga zokungaqondwa kokuningi ngamasiko ehlukeni.

Ucwaningo lukaHadebe, (2005:31) luveza izinkinga ezingavela njengoba kusetshenziswa izilimi abantu abangaziqondi emisebenzini. Kuyavela ukuthi kokunye imisebenzi ayenzeki ngendlela ngenxa yokuthi imiyalelo ayifinyeleli kubasebenzi ngenxa yodonga olulethwa ulimi lwesiNgisi. Ukubukelwa phansi kwezilimi zaboMdabu koMasipala kudala uqhekeko kubasebenzi bezinhlanga ezehlukeni kanti umkhankaso wobumbano lwamasiko uyafadalala.

2.12.2 Imigomo yokwethula

Ukwethula inkulumo kulandela imigomo nemibandela ethile. Imigomo ejwayelekile yileyo ehambisana nokuhlonipha izethameli ngokuba inkulumo noma ingxoxo ezothulwa esidlangalaleni ilungiselelwe ngokwenelisayo. Kudingekile ukuba isikhulumi siyazi inkulumo yaso ukusuka nokuhlala ukuze sizolokhu sithi jeqe enkulumweni yaso ebhaliwe. Ukugqolozela inkulumo izethameli zinganakwe kudala igebe phakathi kwesikhulumi nenkulumo eyethulwayo kanye nezethameli. Ukwethula ngeqholo nokuzethemba kunikeza intshisekelo yokulalela nokukholeka kwenkulumo.

Isitatimende Senqubomgomo Yohlelo Lokufunda Nokuhlola Amabanga 10-12, (2011:36-37) sibeka la maphuzu alandelayo njengafanele anakwe uma kwethula inkulumo noma kubhalwa inkulumo ezokwethulwa:

- Ukulungisa ukukhethwa kwamagama, izakhiwo zezigaba nezakhiwo zemisho,
- Ukusetshenziswa kwamagama aguqukayo anembayo).
- Ukugwema amagama angacacile, amagama angenamsebenzi, ulimi olungemukelekile, nolucasulayo,
- Ukuhlolisisa okuqukethwe, isitayela kanye nerejista.
- Ukwethula kahle okubhalwe phansi.
- Ukusebenzisa isitayela sokukhuluma
- Ukusebenzisa izimo ezehlukene uma kunesidingo.
- Ukukhethwa kwamagama
- Ukunikeza amaphuzu bese ubeka imibono.
- Ukuphawula ngokungamagugu,
- Ukusebenzisa izinsiza nemithombolwazi njengezichazamazwi namathesarasi ukukhetha amagama anembayo nanohlonze.
- Ukusebenzisa amagama abuzayo – (kungani? nini? kanjani? yini?)
- Ukusebenzisa ngokufanele ukulandelana kwamagama emishweni ukuze okushiwoyo kugcizeleleke kahle futhi kuhehe.
- Ukusebenzisa izivumelwano ngendlela efanele.

UNgwenya, (2010:131) ubeka kanje ngokwethulwa kwenkulumo emagumbini okufundela abafundi:

Lapho abafundi bekhululekile ekilasini bethula inkulumo, 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 lesi sikhathi ingane ixoxa noma yethula inkulumo. Ingane isizofunda ukulilungisa iphutha layo nezinye izingane ezilalele ziyezwa, zilalele indlela okumele inkulumo yethulwe ngayo.

UNgwenya, (2010: 131) wethula isimo sokufundisa abafundi ukwethula nokukhuluma ulimi bebeka imibono yabo ngendlela. Uveza ukuthi kuyenzeka ukuba abafundi balungiswe amaphutha abo abanye belalele. Lokhu kufundisa abafundi ngokulungisa amaphutha abanye nabanye belalele kulekelela abafundi ukuba ungagidwa ndawonye kulungiswa amaphutha omuntu ngamunye. Umfundi uma azi ukuba nelakhe ithuba lokwethula liyeza uzolalelelisisa. Nakuba abafundi benakho ukuhlekana kepha uma izinto zimi kanje akuzoba khona ukubhuzana kwabafundi benza abanye inhlekisa ngenxa yamaphutha abawenzayo. Kungahlekwa kancane kube kufundwa kukho lokho kuhleka okungekubi nokho.

UGovender, (2010: 32, 53-54) ubeka izinkinga zabafundi uma kwethulwa inkulumo noma kukhulunywa:

Native speakers of a given language utilise not only its grammar and vocabulary, but also its distinctive customs, patterns of thought, and styles of learning. If one of the interlocutors perceives that the other person does not comprehend the conversation, more efforts to explain or clarify will be used to allow the conversation to continue. A survey conducted on speaking anxiety in the classroom with ESL (English Second Language) subjects from Shandong Economic University in China by Huimin, (2008:33-42) indicated that the causes of speaking anxiety mainly arose from a fear of errors, of being laughed at, of poor evaluation, poor, unsuitable teaching materials and tasks, and low language proficiency. In oral classes, placing too much emphasis on language accuracy is another major source of student anxiety in learners.

Isikhulumi esethula ngolimi lwebele sethula ngobuchule bokwazi ulimi namasiko esizwe. Kuyenzeka uma kwethulwa kube khona ongaqondisisi. Imigomo iyavuma ukuba kuchazwe okungezwakalanga. Ukwethula inkulumo kufaka itwetwe esikhulumini ngenxa yokwesaba ukwenza amaphutha, ukusebenzisa izinsiza ezigejayo, ukwesaba ukuhleleka, ukungahleleki, ukwethula ngolimi olungancelwanga ebeleni nokungalwazi ulimi lokwethula.. Ukwethula kufaka ingcindezi yokwethula ngolimi olunembayo kanti lokhu kudala ukwethuka ezikhulumini eziningi.

UGovender, (2010:32, 53-54) imibandela yokwethula okumele igadwe. Izinkinga zokwethula zihlasela wonke umuntu nolungiselela ukuyokwethula inkulumo. Inkulumo ingezwakala ishelela igeleza bese kucatshangwa ukuthi lokhu kungumsebenzi omncane. Akunjalo. Abafundi abanengi baba netwetwe lokwenza amaphutha bese bebayihlaya kwabanye. Ukungahleleki kwemicabango ukuba budlabha ngenxa yokungaluqondi ulimi kungadala izinkinga ekwethuleni inkulumo.

UMbatha, (2009:97) ubeka kanje ngokwethulwa kwesiko lesizwe samaZulu emhlabeni wonke uthi:

Ucwaningo luveza ukuthi umgubho woMkhosi woMhlanga wenziwa iminyaka yonke isizwe samaZulu. Ingqikithi yoMkhosi woMhlanga ukukhuthaza intsha ukuba iziphathe kahle ifinyelele ebudaleni. Ucwaningo luveza ukuthi umgubho wokukhothama kweLembe wenzelwa ukuheha amehlo omhlaba ngisho abantu baphesheya kwezilwandle bayawuthamela bathenge imikhiqizo yobuhlalu ukuze imindeni entulayo isizakale.

UMbatha, (2009:97) uqhambisa ukuthi ukwethulwa kwesiko loMhlanga nelomgubho nweLembe. Ubeka amasiko amakhulu amabili adumile esizwe samaZulu avame ukwethulwa yisizwe siwethulela umhlaba wonke komabonisakude nasezinkundleni zakuleli. Kule migubho kuningi okwethulwe yisizwe okufana namahubo, izibongo zamaKhosi nokunye okuningi. Nakuba imvunulo namahubo kwethula isiko lesizwe samaZulu isizinda sakho konke okusuke kwenzeka ngesikhathi sale migubho kusuke kwethula ubunjalo babaNtwana bakaDlamvuzo ngothi lwabo. Bezigqaja ukuthi bangabaNtwana beSilo:

“INdlondl’ enophaphe ekhanda kaMenzi.
Usakha mizi ngamkhonto,
Abanye beyakha ngokunikezelana..”

2.12.3 Izindlela zokufundisa ukukhuluma nokwethula

Yiqiniso ukuthi uma umuntu enekhono elithile bese elithukusa ngaphansi komquba liyagqwala liphuphe liphele. Ukuze ikhono lithuthuke kufanele liqhakanjiswe, lisetshenziswe livezwe obala.

UMngomezulu, (2014:55) uthi:

Amasu okufundisa ulimi ancike embhalweni, ekuxhumaneni kanye nenqubo yokukhombisa. Indlela encike embhalweni ikhombisa ukuthi imibhalo isebenza kanjani. Inhloso yendlela encike embhalweni ukwenza abafundi ukuba bakwazi ukukhuluma nokwethula bazethembe kukho konke abakwenzayo (Ilanga, 1997:7).

UNyathikazi, (2014:25-26) ubeka kanje ngokufundiswa kwekhono lokukhuluma isiZulu sempela:

Ukuba nolwazi lokubeka inkulamo ngendlela efanele kuvimba ukungaqondakali kwenkulamo, kugqugquzele ubunye kubuye kudale namathuba amaningi okwakha ukuxhumana nabantu esihlangabezana nabo empilweni yethu yemihla ngemihla. Yize abafundi abaningi kulesi Sifundazwe bengamaZulu, kusenenkinga enkulu uma kuziwa ngasekukhulumeni. Abakuboni kuyinkinga ukuxuba ulimi lwesiZulu nolwesiNgisi uma bekhuluma. Lokhu bakwenza ngisho sebexwayisiwe ukuthi lokho kungabanciphisela imiklomelo abayithola ngokukhuluma. Le nkinga yokusheba ulimi lwesiZulu ngolwesiNgisi ibuye ibhebhethekiswe ngabafundisi bezinye izifundo okungesona isiZulu. Bafundisa ngendlela yokuxuba isiNgisi nolimi lwesiZulu ngenjongo yokucacisa noma ukuchaza amaphuzu athile kulezo zifundo abazifundisayo. Phela nabo lolu limi lukaJoji abaluncelanga ebeleni. Kuyenzeka azithole umuntu esejiyelwe ukuthi uzoqhubeka athini noma axakwe ukubona abafundi bakhe belokhu bendwazile bese ephendukela kolukaMageba. Lapho-ke sibondwa siyekwe ngoba

akabe esaqikelela ukulandela imigomo yolimi lwesiZulu, inqobo nje uma yena ephunyukile ogibeni futhi nezingane zisiqonde kalula isifundo sakhe. OSozilimi besiZulu bakhala ngokuthi akusekho ukuziqhayisa kubantu abangamaZulu ngolimi lwabo.

UNyathikazi, (2014:25-26) wethula inkinga yokuthi isiZulu akuqashelwe ukuba sifundiswa ngendlela. Iyenzakala le yothisha okuthi uma bexakwa ezabo bese behlela olimini abangalufundisi basibonde basibeke iphini. Uthisha wolimi lwesiZulu usezofundisa okuqondene naye kanti kukhona okunye okufakiwe angakwazi okuqhamuka kwezinye izifundo. Le ndlela yokuchazela abafundi idonsiselana emuva ngokudunga le ngcwenga yolimi athi uyayifaka uthisha wolimi. Lo mshika wokuphinda emuva kuyokhishwa abafundi enkingeni abangena kuyo mihla namalanga ngenxa yokuxakeka kothisha bakwezinye izifundo abasebenzisa isiZulu sabo ezifundweni ezingafundiswa ngesiZulu.

Ucwaningo lweNyuvesi yaseMelika iThe George Washington University, (2014:5) ku: www.nclrc.org ngaphansi kwesihloko esithi: Teaching World Languages; yethula lezi zindlela zokufundisa ukukhuluma ithi:

Students often think that the ability to speak a language is the product of language learning, but speaking is also a crucial part of the language learning process. Effective instructors teach students the following speaking strategies: Using minimal responses [be silent while others talk] recognizing scripts [greeting, compliments invitations etc] and using language to talk about language [misunderstanding clarification using language] that they can use to help themselves expand their knowledge of the language and their confidence in using the language.

Abafundi baye bacabange ukuthi ukukhuluma ulimi kwenziwa ukufundwa kokolimi kanti empeleni ukwazi ukusebenzisa ulimi kuyindlela eqhubekayo yokufunda ulimi. Izazi kule Nyuvesi zifundisa abafundi la masu okusebenzisa ulimi ngokukhuluma. Ukukhuluma kancane uzinike isikhathi sokulalela. Ukuqaphela ukusetshenziswa kolimi ukuthi uma kubingelelwa kunconywa yini ezolandela. Ukuxazulula izinkinga zolimi kusetshenziswa ulimi.

Ikhono lokukhuluma alilula njengoba kungacatshangwa ngenxa yokubonakala sengathi ukukhuluma kuyazenzakalela. INyuvezi i-The George Washington University yethula izindlela ezintathu zokusiza abafundi ukuba bacije ikhon labo lokukhuluma. Eyokuqala, ukucija abafundi abangonyube ukuba kuthi ngesikhathi bethule kube khona abakuqokelelayo ukulungiselela ukuphendula nokukhuluma. Eyesibili, ukufunda ezindleleni eziqondile zokuphendula ezingaguquki ezifana nokubingelela, ukuxolisa, ukumema, ukuncoma nokunye. Le ndlela iyasebenza nasekufundisweni kwezinye izilimi umfundi asuke ezifunda zakwamanye amazwe. Eyesithathu, eyokufunda ulimi noma izilimi. Kule ndlela umfundi ufundiswa ukwazi ukuthi kuyenzeka ukuba into umuntu angayiqondi ngolimi lwakhe noma lwezizwe. Le ndlela ikhuthaza othisha ukuba banikeze abafundi amasu okuthi uma seziyime emthumeni kuduma ikhanda yini okufanele yenziwe ngabafundi. Okucacayo ukusebenzisa lona ulimi ukuze umfundi aphume enkingeni asuke ekuyo.

UNgwenya, (2010:56) ubeka kanje ngekho lokukhuluma kwabafundi:

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

UNgwenya, (2010:56) uthi uma kukhulunywa noma kwethulwa abanye abafundi bafuna ukwethula ingcwenga yenkulumo. Le nkulumo yohlobo oluphezulu bayifundiswa uthisha ecija ikhono labo lokukhuluma.

Ucwaningo lweNyuvesi iNevada, (2013:3) ngokufundiswa kokukhuluma ithi:

Communicative language teaching is based on real-life situations that require communication. Teachers should create a classroom environment where students have real-life communication, authentic activities, and meaningful tasks that promote oral language. This can occur when students collaborate in groups, do discussions, role play, simulations, brainstorming, storytelling, interviews, story

completion, reporting, picture narrating, playing cards, picture describing, find difference etc. (Harmer, 1984). Other suggestions for teachers in teaching oral language are the following:

- Provide maximum opportunity to students to speak the target language by providing a rich environment that contains collaborative work, authentic materials and tasks, and shared knowledge.
 - Try to involve each student in every speaking activity; reduce teacher speaking time in class while increasing student speaking time.
 - Indicate positive signs when commenting,
 - Ask eliciting questions such as "What do you mean? How did you reach that conclusion?"
 - Involve speaking activities not only in class but also out of class; contact parents and other people who can help.
 - Circulate around classroom to ensure that students are on the right track and see whether they need your help while they work in groups or pairs.
 - Provide the vocabulary beforehand that students need in speaking activities.
 - Diagnose problems faced by students who have difficulty in expressing themselves in the target language and provide more opportunities to practice the spoken language.
-
- Ukufundisa ulimi kufanele kufundiswe ulimi njengoba lusebenza. Othisha kufanele bakhe isikhathi nesimo esilungele ukukhuluma ngezinto zempela zempilo ukukhuthaza ukukhuluma. Lokhu kwenzeka uma abafundi besebenza ngamaqembu bexoxa, belingisa, bexoxa, bexoxa indaba, behumusha izithombe, bethula imibiko, bedlala amakhadi nokunye. Nazi eznye izidlela zokuchumisa ikhono lokukhuluma:
 - Ukunikeza abafundi ithuba lokukhuluma emagumbini okufunda banikezwe nezinsiza zokufunda ukukhuluma.
 - Ukunikeza abafundi bonke ithuba lokukhuluma ngokunciphisa isikhathi sikathisha sokukhuluma.
 - Ukukhuthaza abafundi ngokuphawula ngokwakhayo.

- Ukusebenzisa imibuzo ukuze bangene bagxile esihlokweni leso.
- Uthisha akajikeleze ukuze abone uma kukhona abafundi abadinga usizo.
- Ukunikeza abafundi ulwazimagama abazolusebenzisa bengakawuqali umsebenzi.
- Ukuxazulula izinkinga zabafundi olimini banikezwe amathuba okuthuthuka.

Izindlela zokufundisa ikhono lokukhuluma ngokulandela uhlelo lweNyuvesi iNevada kubalwa ezilandelayo: ukuxoxa ngamaqembu, ukulingisa, inholokhono, ukuqedela indaba, ukwethulwa kwemibono ehlukenene ngesihloko, ukudingida ngesithombe, ukwethula umehluko, ukudedelwa kwabafundi bangaphazanyiswa ngemibuzo, ukuhlelwa kwesimo esivumela ingxoxo, ukubandakanywa kwabazali, ukuhlomisa abafundi ngolimi, ukuhlonzwa kwezinkinga kusenesikhathi nokunye okungenziwa.

UMngomezulu, (2014:49) ubeka kanje:

Ukubaluleka kolimi lwebele sekuze kwabasobala ngokuthi kubekhona usuku lokulugubha oluba zingama-21 kuNhlolanja. Lolu suku luba ngolomhlaba wonke. Lwaqalwa ukumenyenzelwa yinhlangano eyaziwa ngokuthi i-UNESCO mhla ziyi-17 kuLwezi we-1999. Ucwangingo luyakuveza ukuthi ukugujwa kwalo kwenziwa kwabasemthethweni nayisiShayamthetho seNhlanguano Yezizwe Ezibumbene ngesikhathi bethatha isinqumo sokwenza unyaka wezi-2008 ube unyaka wokubungaza ukwehlukahlukana ngokweziLimi namasiko emazweni omhlaba ibhekele okungamagugu emhlabeni kanjalo nokuqinisa ubunye nokuhlalisana kahle kwemiphakathi.

UMngomezulu, (2014:49) wethula ukubaluleka kweziLimi zebele ngokweNhlanguano yeZizwe i-UNESCO negqugquzela ukuba lolu suku lugujwe. Ukugujwa kwalo kuhlose ukugqugquzela amagugu esizwe ezilimi zebele. Okumele kwenziwe ukuba abafundi bangacini bebona ulimi lukhulunya kuphela kepha nesizwe sibone lugujwa lolu suku ngendlela efanele namakhono olimi namagugu alo eqhakanjiswa yisizwe sonke.

2.12.4 Ukwethula ngokusebenzisa ubucwepheshe

Imfundo yamabanga aphantsi kuya phezulu iyaguquka kule mihla esiphila kuyo. Ukusebenzisa ukwethula kusetshenziswa ubucwepheshe bamakhompyutha namaphrojektha kade kwenziwa izikole zomntakabani neZikhungo Zemfundo Ephakeme. UMnyango weMfundo eGauteni ophethwe uNgqongqoshe uMnuzane uPanyaza liSufi uqale uhlelo lokufundisa abantwana emabangeni aphantsi ukusebenzisa amatablets. Lokhu kade kuyilungelo labafundi abafunda ezikoleni ezizimele.

Umfula uyeza uyageleza akwenzinye izikhungo zemfundo nezikole. UNgqongqoshe weMfundo kaZwelonke uNkosikazi Angie Motshekga naye ukugcizelele enkulumweni yakhe ngowe-2019 ukuthi ulwazi lobucwepheshe kumele lwandiswe ezikoleni. Lokhu ukuthi othisha abaningi ababubalekelayo lobu chwepheshe bazodliwa yizembe noma kuyomele baguquke bazimbandakanye noguquko. Ziningi izinhlelo zokwethula ngekhompiyutha okubalwa (*iPower Point, spreadsheet, access, Clip organiser, Info Path*) nezinye izinhlobo zolwazi eziningi. Akekho okufanele azithele ngabandaye hleze akhukhulwe ulwandle. Akukhumbuleke ukuthi izikimu bhuku (*scheem books*) zafika zedlula, umbuso wamafayela ayimiqulu nawo uyaphela. Amafayela okubalwa nezincwadi zokufundisa kuhlala kalula futhi kuphatheka kusebenziseke kalula uma kugcinwe kukhompiyutha. Kulolu hlobo kwethulwa izinhlobo eziningi zolwazi kanti luthembekile. Izinkampani eziningi zisebenzisa lolu hlobo lokwethulwa kolwazi. Abafisa ukuqashwa ezikhundleni eziphezulu bethula ulwazi abanalo lo msebenzi nohlelo lonke lokuzichaza (CV) ngohlelo lwe*Power Point* noma ezinye.

Izikhulu zemibuso eziningi zethula ngokusebenzisa lolu hlobo. Luyasiza kakhulu. Indlela yokwethula kwezinye izikhulu iba inkinga. Lokho kukhombisa umsebenzi othisha abangawenzisisanga kahle wokufundisa ukwethula. Ugotshwa usemanzi uma sewomile awugobeki kudaleka izinkinga nokwephuka kuyenzeka.

2.13 Isiphetho

Ukulalela ulimi lwebele ngokuphelele kunemithelela emihle emfundweni kanti uma kuvutshelwe ngolimi lwesibili kungakabhadli obekuphekwa ngolimi lwebele kuxabana ubendle. Kuvelile futhi ukuthi ulimi lwebele lwakha isisekelo sokufundwa kolimi lwesibili. Kufanele kucace ukuthi ukulalela akuvele kwenzeke nje kuyahloswa kanti zikhona nezindlela zokukufundisa ukuze kulalelwe ngempumelelo. Nakuba kulindeleke ukuba kube abafundi abalalela kakhulu kepha kuvelile ukuthi wonke umuntu udinga ukuba afunde ukulalela ngoba ukulalela kunenzuzo ephezulu empilweni yesidalwa esingumuntu. INyuvesi yakwaZulu-Natali izishaya isifuba ngokuba isiKhungo sokuqala ukulandela uhlelo lwemfundo olufundisa isiZulu njengomgomo ezinhlelweni ezithile zezifundo zabafundi njengophiko lwezempilo.

Ikhono lokukhuluma lihlobene kakhulu nekhono lokwethula. Kunombono othi ukwethula nokukhuluma kuyefana. Lo mbono awuthelelwanga amanzi kepha ucwaningo beluhlose ukuveza umehluko omncane okhona. Inhloso yokwethula nokukhuluma ukudlulisa umbiko bese kuya ngokuthi kukhulunywa nomuntu oyedwa noma kukhulunywa nezethameli eziyidlanzana noma uZulu eya emakheni. Izazi zeziLimi zikuvezile ukubaluleka kwekhono lokwazi ukukhuluma nokuthi yilo elenza inkulumo yethuleke ngokucacile. Imibono yongoti abehlukene nayo icashuniwe ukuveza imibono eyehlukene ngekhono lokwethula nokukhuluma. Lesi sahluko sizethulile izindlela zokufundiswa kwekhono lokwethula nokukhuluma. Ngaphandle kwalokhu isahluko siphinde sethula izimo eziba yisithiyo ekwethulweni kwenkulumo ngokuyimpumelelo ezethamelini. Ukucwasa esinye sezimo eziphawuliwe nesenza ukulalela ngokuhlaziya nokulalela ngempumelelo kube lukhuni satshe.

ISAHLUKO SESITHATHU

3.0 INJULAKUHLAZIYA (*THEORETICAL FRAMEWORK*)

3.1 Isingeniso

Lesi sahluko sidingida injula nenzulu yokuhlaziywa kolwazi lohlelo lokufunda nokufundiswa kolimi lwebele ngokulandelwa kwamakhono olimi. Lokhu kuhlaziywa kolwazi kuzilandela zombili izinhlala, ukuvuma kanye nokuphika. Zizovela zombili izinhlala kulolu cwaningo ngenkathi kuhlaziywa okumele kwenzeka uma kuhlaziywa amakhono olimi lwebele nokumele kuqashelwe kugwenywe. UNTshangase, (2011:43) uyichaza kanje injulakuhlaziya kolwazi uthi:

Hill and Mannheim, (1992) describe learning theories as an attempt to describe how people and animals learn, thereby assisting in understanding the complex process of learning.

UHill noMannheim, (1992) bachaza injulakuhlaziya njengomzamo wokuchaza, amasu, nemizamo abantu nezilwane abafunda ngayo ukuze kuhlaziywe ubunzulu bendlela ukufunda okwenzeka ngayo.

3.2 Izilimi noMthethosisekelo (*Languages and the New Constitution*)

Ukusetshenziswa, ukuvikelwa namalungelo ezilimi zakuleli kusekelwe phezu koMthethosisekelo wezwe. Imigomo evikela ukuxhashazwa kwamalungelo ezilimi kuvikelwe yiNkantolo YaMalungelo oLuntu. UPrah, (2007: 11-12) uthi:

In South Africa's new 1994 Bill of Rights, it is stated that; "Everyone has the right to use the language and to participate in the cultural life of their choice, but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights." These definitions of rights had practically been in force from the late 1920s, for the white minority (both Afrikaans and English speaking), but until 1994 they were denied to the African majority. Recognizing the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages."

UMthethosisekelo wakuleli omusha wangonyaka we-1994 uchaza uthi: Wonke umutu unelungelo lokusebenzisa ulimi nokuzibandakanya namasiko ngokuzikhethela kwakhe. Akekho okufanele azibandakanye kulokhu ngendlela ephula noma isiphi isigaba soMthethosisekelo. Inkululeko yamalungelo ezilimi yaqala ngonyaka we-1920 ngenxa yobandlululo nengcindezelo yabaMhlophe kanti kwabaNsundu iqale ngonyaka we-1994. Uma kubukwa lesi simo somlando wobandlululo nokucindezelwa kwezilimi zabaNsundu uHulumeni kufanele akathathe amanyathelo okufukula isithunzi ngendlela okusetshenziswa ngayo izilimi zabaNsundu.

Ulimi olucindezelwe, lungasetshenziswa, lubukelwa phansi alukhuli kepha luyabhasha. Izilimi zabansundu ziyaludinga kakhulu uxhaso nesizinda sokukhula kuleli. INhlangano yezilimi iPANSALB ikhona kodwa kubonakala kusinda kwehlela kuyo ngalolu daba lwezilimi zaboMdabu kuleli. Ukuthi iyogcina izele nkomoni kuyozicacela. Ukudlundlobaliswa kwalezi zilimi kuyosho ukukhula kwamakhono azo nokusetshenziswa kwazo ngokuyikho nasezimweni eziphezulu zombuso njengezilimi ezisemthethweni.

3.3 Injulakuhlaziya izilimi (*Linguistic Theories*)

3.3.1 Ukuhlaziya ngokudabuka nomlando (*Ontological Theory*)

Izilimi zomhlaba zinomlando othile othintiwe kulolu cwaningo ngenhloso yokuthola indabuko nemvelaphi yezilimi. Okumqoka bekungukwembula ukubaluleka kolwazi lokuthi izilimi zinobuhlobo obuthile. Umuntu okhuluma isiZulu, isiNdebele, isiXhosa uyamuzwa okhuluma isiSwati. Kunamagama asetshenziswa abizwe ngokufana kulezi zimili aze akapakele nasezilimini zabeSuthu afana **nenkomo, umuzi, umuntu, indaba (kgomo/khomo, motse, motho, taba)** namanye. Lokhu kukhombisa ukuhlobana kwezilimi ngandlela thile abacwaningi ababuye bakuhlonze nasolimini lwesiSwahili nezinye.

Umlando wezilimi zabaNsundu e-Afrika ngobubanzi unokuxhumana nezombusazwe. Ucwangingo luyakuhlaziya ukuthi ulimi luyalimala lu dlavuzeke kakhulu ngenxa yezimo zokucindezelwa kwezombusazwe. Izilimi zabaNsundu e-Afrika zilimale kakhulu kule ngcindezelo. I-Afrika iyazibusa kepha lesi simo akubonakali silungiswa noma akubonakali ukuzimisela koHulumeni ukuthuthukisa izilimi zamazwe abo. Okwenzekayo ukuthuthuka kokusetshenziswa kwezilimi zabacindezeli ngokusetshenziswa ngisho emaPhalamemnde, kubajwa izingxoxompikiswano kuze kushaywe nemithetho ephasiswa ngazo lezi zilimi, hhayi ezebele. UMnyango weMfundo ubakhuthaza kanjani abafundi ukuba badlondobale ezilimini zabo uma bona abaholi bezishaya indiva ezebele? Imiphakathi yona ikhonjiswa kanjani ukuthi

ibalulekile uma emibuthanweni kukwizwa ngezilimi zokufika? Kwelakithi abantu ababonakala belulwela ulimi lwabo ababunu. AmaNgisi awenzi lutho ayazi ukuthi konke kuhamba ngononina ngoba umsebenzi wokulwela ulimi lwabo wenziwa yizizwe eziNsundu i-Afrika yonkana kanti lokhu kwenziwa ngezinye izinzwe emhlabeni wonkana.

Lokhu kungachazwa ngokuthi i-Afrika nemfundo yayo ayikakhululeki uma izilimi eziqethe ubuzwe nosikompilo lwezizwe zisagxotshwa ngezinawo kusetshenziswa ezabafo iningi labo eliphesheya kwezilwandle. U-Olatunji, (2011:31-32) uchaza izinkinga zolimi zihambisana nesimo sezinkinga zombusazwe zeZwekazi lase-Afrika uthi:

Scholars have tried to account for the problem of democracy in Africa or the problems confronting Africa in their practice of democracy. While some (the "externalists") argue that external forces are responsible for the problems, others (the "internalists") believe that the problems are caused by forces within Africa. Perhaps because these scholars already subscribe to externalism, they fear to regress or progress in their argument beyond the colonial intervention era, because doing that would lead them to accepting that the cause of the problem is internal. Human beings and human societies have come to be what they are through the history that they themselves have created. The internalist scholars believe that whatever is happening in the post-colonial political system of Africa is entirely a product of Africa's postcolonial political leadership.

Ongoti bayazama ukuhlaziya imbangela yezinkinga ngentando yeningi e-Afrika. Kunemibono ephikisanayo yongoti abanye bathi umhlola usekhaya kanti abanye bathi izinkinga zidalwa ukugxambukela okuqhamuka ngaphandle. Ongoti (*externalists*) abakholelwa embonweni wokugxambukela okuqhamuka ngaphandle kubonakala begxilile kwabakushoyo noam lukhona uvalo nokwesaba ukuthi uma le ngxoxo ishube lizovela iqiniso ngayo. Abavume-ke ukuthi umthakathi usezizweni ukugwema kufihlwe iqiniso elithi isikhathi sokugqilazwa safika sedlula izinkinga ezisele zidinga ababusa manje. IsiNtu ngobubanzi siyilokhu esiyikho ngomlando esizakhele wona. Ongoti (*internalists*) bakholelwa ukuthi okwenzekayo e-Afrika manje sekuyizinkinga zemiphumela yababusi ababusayo.

U-Olatunji, (2011) ugcizelela indaba yombusazwe weZwekazi le-Afrika ukuthi wembethwe izinkinga ngoba kwawona weyeme nkomo osikompilweni lwezizwe zaphesheya kwezilwandle. Ababusi e-Afrika babhekene nezinkinga eziningi ikakhulu emikhakheni efana nezempilo, inhlalakahle, imfundo, umthetho njalonjalo. Kwezempilo zithe bhe izinselelo ezibhekene nokusetshenziswa ngokuyikho kwezilimi zabaNsundu njengoba kusebenza ezabaMhlophe. Izilimi zabaNsundu kubalwa nesiZulu nesiXhosa okuyizilimi ezisetshenziswa iningi kuleli azikathuthukiswa futhi azisetshenziswa ukuze zibhekane nezinselelo zobuchwepheshe ukuze kukhululwe isizwe esiMpisholo ebubheni. Ongoti bayakuveza ukuthi izizwe ziphumelela kangaka nje kwezomnotho, iSayensi, ezobuchwepheshe, ezolimo njalonjalo kungenxa yokusebenzisa amakhono ezilimi zawo zebele hhayi izilimi zesibili noma zesithathu. U-Olatunji, (2011) wethula ukuthi le nkinga kufanele ixazululwe ababusi bamazwe ase-Afrika. INingizimu Afrika inezikhondlakhondla zezilimi zabaNsundu isiZulu esilandelwa isiXhosa kepha kuthulekile nje. UPrah, (2011:4-5) uthi:

Historically, the jump towards expanded knowledge production and reproduction in societies has only been possible when the languages of social majorities have been centrally placed. Locating the thrust of the argument at the individual or existential level of social life and relating it to practice with relevance to the above, Section 31 of the Constitution: The constitutional guarantees provided here easily rival any that can be found anywhere in the world. It is an achievement. This is now where we are at, on paper. We have been here only since 1994.

Umlando uyakuveza ukuthi ukwanda kolwazi esizweni nokukhiqizwa kwalo emphakathi kuphumelela kuphela uma ulimi lwesizwe luwumgodla wempilo yomphakathi wonke. Uma kubhekwa ingongoma yalolu daba ngokwenjulakuhlaziya ebheka ukudaleka (*existentialism*) kuqhathaniswa nesigaba soMthethosisekelo wezwe sama-31, uMthethosisekelo wakuleli uphezulu kakhulu kuneyamazwe amaningi omhlaba. Lokhu kuyimpumelelo enkulu yakuleli. Yilapho la isizwe sibhajwe khona manje empumelelweni ebhalwe phansi kuphela. Empeleni selokhu saba kulesi sigaba kusukela izwe lizuza inkululeko ngonyaka we-1994 asikaze sinyakaze.

Amazwe amaningi e-Afrika abhajwa odakeni lokuzuza inkululeko angakwenza okufanele akwenze ukuthuthukisa izilimi zawo ukuze ukuze zibe ulimi lwenkululeko nenzuzo kwezomnotho njengoba kwenza izizwe zaphesheya kwezilwandle. Lesi simo uma sihlale kahle njengoba kwenzeka emazweni afana nawoJapani, Iceland, Jalimane, Shayina namanye imfundo nemiphakathi izinga lempilo yemiphakathi lithuthuka ngokubabazekayo. Uma kungenzeka lokhu isimo sezwe nesemiphakathi sidabukisa njengoba sibona kwenzeka emazweni eZwekazi lethu ngobubanzi.

UPrah, (2011:4-5) uqhubeka athi:

It is often forgotten that historically in the early years back, the tensions and debates between language groups or contending protagonists in South Africa have prominently featured as struggles between the Afrikaans and English-speaking communities. This was culturally a significant strand in the conflict, which led to the war between Boer and Brit, the Second Anglo-Boer War (1899-1902). Indeed, this is what the white Afrikaners have called the taal-stryd.

Ungathi kuyakhohlakala ukuthi eminyakeni edlule, emlandweni kwake kwaqubuka udweshu lwempi yezilimi phakathi kwamaBhunu namaNgisi. Lolu dungunyane luyisigameko esimqoka emlandweni wezilimi namasiko, nolwagcina luyimpi phakathi kwabakhuluma isiNgisi nabakhuluma isiBhunu. Impi eyaziwa ngokuthi impi yamaNgisi namaBhunu (*Anglo-Boer war*) yangonyaka we-1899-1902). AmaBhunu le mpi ayibiza ngokuthi impi yolimi.

UPrah, (2011:5) wembula ukubaluleka kolimi lomuntu nokuthi luyimpilo yakhe yonke. Ulimi luyinto yokuvikelwa uma kungenjalo luyafelwa njengoba yadudulana ngezifuba iminyaka emithathu yonke amaNgisi namaBhunu. Akekho ongathi ulimi into encane okufanele kugangwe ngayo, ingcofwe, iqedwe isithunzi, ibukelwe phansi, ibandlululwe, iyekwe ingathuthukiswa nakuba uMthethosisekelo uhambisana nokuthuthukiswa nokuqhakanjiswa kwayo. Luthuthukiswa nini olukaPhunga? Lukhuliswa nini olukaNodumehlezi kaMenzi njengolimi lwengabadi nolimi lwebele? Zithuthukiswa nini nezinye izilimi zabomdabu kuleli? Azokhula kanjani amakhono uma uHulumeni ezithele ngabandayo njengoba ongoti abaningi belokhu bekhalele?

UMngomezulu, (2014:33) uthi:

Kuyavela ukuthi abazali kufanele babambe elikhulu iqhaza ekufundiseni izingane zabo. Ulimi luhambisana nosikompilo uma kulahleka lona, kuphela usikompilo lwaleso sizwe. UDickson, (1984:47) uthi: Usiko luqukethe izinto eziningi okunye kwazo ulimi. Ulimi ilona olwengamele ipolitiki, umnotho nazo zonke izinhla zikaHulumeni. Lokhu kukhanyisa ukuthi aboMdabu abakwethembe okwabo futhi bakuhloniphe, bakuvikele. AboMdabu sebecabanga ukuthi izinto eziphumelelayo nezinhle zenziwa izizwe zabaMhlophe kanti akunjalo.

Izilimi zonke zadalwa zalingana akungabi bikho ulimi olubonakala lukhonya ukuze ezinye zidicilelwe phansi njengezingenamsebenzi kanti zisetshenziswa yiningi. Emfundweni emhlabeni wonke wulimi lwesizwe olukhonyayo hhayi olokufika. UPrah, (2007:22) ugcizelela lokhu uthi:

Language and the National Question in South Africa:

For reasons of the history of centuries-long white dominance of South African society, which is the most thorough and intense of such cases on the African continent. At least three-quarters of its population are made up of African language speaking people whose histories and cultures are coterminous with those of all the neighbouring countries. White dominance and repression has submerged this African character of the society, and through the operation of an economic system which involves all, but in which again Africans are kept at the bottom of the heap. Thus, the cultural and linguistic oppression of Africans in South Africa, which affects Africans more profoundly than any other group in the country, is paralleled by an economic structure of subordination. The national question in South Africa refers to the anomalies arising out of this situation, and how these can be corrected, as processes for the emancipation of the structurally suppressed majorities of South African society. Another way of making the democratically represented in the economic, cultural, linguistic, political and social life of the people? How do we ensure that the cultural rights of the majority, the African languages-speaking three-quarters of the population, are given primacy and centre-stage in

the development and future of the country? A judicious policy of Africa-centeredness is necessary.

Ulimi Nenkinga Yobuzwe Kuleli: Ngezizathu zomlando wezombusazwe abamhlophe yibo abebe ngongqoshishilizi ngokushabalalisa isithunzi somnyama iminyaka eminingi kuleli nakulo iZwekazi le-Afrika iminyakanyaka. Amazwe ase-Afrika ayinxenye yokuthathu ahlobene ngokolimi namasiko ngenxa yekwakhelana ngemingcele. Ukudlondlobala kwabamhlophe kwezombusazwe kwafaka ingcindezelo engakaze ibonwe kwabaNsundu kuyo yonke imikhakha yempilo kubalwa nezomnotho nokwenza abamhlophe babe kwelenyoni abaNsundu babe phansi kwelimagade ahlabayo. AbaNsundu yibona abaseqhulwini lobandlululo, nengcindezelo kunanoma yiluphi olunye uhlanga kwezemfundo amasiko; kanjalo nakwezomnotho kuleli. AbaNsundu ababalwa ndawo. Umbuzo wesizwe kuleli yilowo-ke kanti uthinta ukungalingani kwezinhlanga kuleli ngenxa yezimo nokuthi lesi simo singalungiswwa kanjani ukukhulula isizwe ekucindezelweni. Okunye kuthinta ukumbandakanywa kweningi lakuleli (abaNsundu) kwezomnotho, amasiko, ulimi, umbusazwe, nakwezeNhlalakahle. Kwenziwa njani ukuthi amasiko nolimi lweningi lakuleli elibalelwa engxenyeni yokuthathu anikezwa ukucatshangelwa kuqala abekwe eqhulwini uma kuhlelwa izinhlelo zezwe kabusha? Le nkinga idinga uhlelo lomthetho ocwaningwe ngokucophelela.

Kuyacaca ukuthi imfundo yakuleli ikhungethwe izinkinga zombusazwe. Kuyacaca futhi ukuthi izinkinga zombusazwe azihambi zodwa zembethe ezomnotho, amasiko, ulimi, ezenhlalakahle, ezomthetho njalonjalo. UPrah, (2007: 9-10) uze abeke isixazululo kulokhu ngokuthi athi kwakuyoba ngcono ukuba inkinga yolimi lwesizwe yaxazululwa ongoti bemfundo ngesikhathi kunikezwa izixazululo zezibhicongo zonyaka we-1976. Unyaka we-1994 wafaka elakuleli kolukhulu ubhuku lodaka ngenxa yokufuna ukuxolelanisa izinhlanga. Lokhu kwenzeka ngokukhulu ukwenzelela izilimi zabansundu neziqethe ubuzwe nobunjalo besizwe esiNsundu sonkana sakuleli. Le nkinga yeminyaka eyevile emashumini amabili icela kwelesithathu iyolunga kodwa? Ubani oyoyilokotha isize yaba nezimpande zomtholo? Ayiqalwa ngani kancane okwechalaha lizama ukuqeda amanzi ngolimi? Iqiniso lithi kwaMakhanya kwazikhanye. Ngeke kwazikhanyela kulokhu, ingazala umuntu, kudinga isandla esizothatha isihlonti

sikhanyise. Umbuzo uthi kwabaphethe ubani ozimisele ukuyothabatha isihlonti asokhele umlilo ukuze kukhanyele bonke abasendlini?

UPrah, (2007:17-18) uqhubeka athi:

It is important that we decolonize our minds and avoid giving in to the status quo. By the way, one does not need to be conversant in English for one to be an electrician or mechanic, for example. This can be achieved if we could develop material in African languages for our children to study. The Afrikaans, French and Russians, to mention but a few, are all living examples of excellence through mother-tongue teaching. "African schoolchildren and their parents had developed the impression that English was the language of advancement. This impression has more or less persisted to the present period. In the mid-sixties, Afrikaans speaking and Afrikaans-educated Dr. Chris Barnard accomplished his epoch-making heart transplants, the significance of Afrikaans as a language of teaching and learning was enhanced. Steyn cabled the Kaapsch Taalfeest the following words; "the language of the conqueror in the mouth of the conquered is the language of the slaves."

Kubalulekile ukuba isizwe sikhuculule inhlese yengcindezelo yakudala ezingqondweni ukuze sikwazi ukulwa nalesi simo. Iqiniso lithi akudingeki ukuba umuntu azi isiNgisi ukuze abe uchwepheshe kwezikagesi noma kwezokukhanda izimoto njalonjalo. Lokhu kungenzeka kalula nje uma kungalungiswa imfundo nokufundwayo ngezilimi zabaNsundu. AmaBhunu, amaFulentshi, namaRashiya ayizibonelo eziphathekayo zemfundo encike olimi lesizwe lwasekhaya. Abazali babantwana abaNsundu kusukela kudala kuleli benenkoleloze yokuthi isiNgisi yilona lulimi lwenqubekela phambili. Le nkoloze isaqhubeka namanje. Ngeminyaka ye-1960 uDokotela uChris Barnard, owayegogode izifundo zakhe ngolimi lwesiBhunu wayesedume kakhulu ngokuba ingwazi ekuhlinzeni inhliziyo. Imfundo ngolimi lwesiBhunu yachuma kanti yayiseqophelweni eliphezulu kakhulu. USteyn esihlokweni sephephamdaba esithi: **Imigido Yolimi LwaseKapa** (*Kaapsch Taalfeest*) uthi kuleyo minyaka ulimi lwabacindezeli omlonyeni wonqotshiwe luwulimi lokugqilazwa/lwezigqila.

UXulu, (2014:84) ubeka uthi:

Isizwe akumele sithule nje sisonge izandla uma sibona ukonakala kwesiko laso isizukulwane esizala izingane kule minyaka yisona okumele sibambe iqhaza elikhulu ekuzameni ukuxoxisana noHulumeni wentando yeningi, odabeni lwamasiko. Izinselelo lezi ziqubula imibuzo esingazi ukuthi ingaphendulwa ngubani futhi kanjani ngoba kukho konke umuntu afisa ukukusho kumele abhekele amaLungelo abantu kuqala. Isizwe sifanele sihlale phansi sibonisane ngokuthi singabhekana kanjani nokuvikela ukushabalala kwesiko laso.

Imfundo encike olimini lokwebolekwa imfundo yengcindezelo. Osopolitiki nongoti emazweni omhlaba bathi bekwenza lokhu futhi bazi kahle kamhlophe ukuthi kuphambene nemithetho yamalungelo esintu. Yingakho bengathintwa emfundweni encike kwezabo izilimi nezizwe zabo zingeke zathintwa kwezemfundo. Bayazi futhi ukuthi uma ufuna ukugqilaza izizwe zihlohle imfundo ngolimi lokwebolekwa. Yilesi simo esigcizelelwa u-Olatunji, (2011) ukuthi izizwe ezikule nkinga ngisho sezikhala ezimathonsi ngalesi siomo uma zingenzi lutho zilibele isililo ziyokhala zome kungabi namasiza. AmaBhunu namaNgisi kuleli bawudlala kahle lo mdlalo wokuvalala kubhojwane isizwe sonke esiNsundu ngebhaxa lokuthi ezabansundu izilimi zingeke zakwazi ukwenza umsebenzi owenziwa ezabo. Uma sikhala sithi: Tshiyo tshiyo sengivuthiwe, kuthiwa sivuthwavuthwe manini. Isizwe esiNsundu singalibali ukuthi ehlane nephuphu lezinyane lemvu likhala libuye nganeno ngoba umsindo walo udonsa izethameli ezingafani. Nakuba lisuke libika ukweduka nokuxakeka kunina endle kunezingonyama namankentshana adinga ukulala edlile. Izimpisi ziyalidinga idili elitholakala kalula futhi azizwa buhlungu obuzwiwa unina wewundlu uma engayitholi ingane yakhe. Langa limbe kuyomele sifunde isizwe ukuthatha izinqumo zokuzikhipha kulo bhojwane zingalindi usizo okucatshangwa ukuthi luyiqhamuka ndawo thile nolunjwayele ukungaveli nhlobo ehlane kepha kuvame ukuba kuqhamuka ingozi. Abangazi lutho ngalokhu bathokozela okwenzekayo kuqhubeka abezwa buhlungu.

UMthethwa, (2010:40-41) ubeka uthi:

Bonke abaletha usizo kwezemfundo abazimbandakanyi ngokungabi nalwazi lwezilimi zabaNsundu futhi baziqhelelanisile nenkinga yolimi. Okungumphumela, uthola ukuthi zonke izisebenzi emikhakheni yangasese neyemiphakathi kuHulumeni namhlanje azikhulumi nje kuphela izilimi zabaNsundu kodwa zinolwazi lwesiNgisi noma isiBhunu. Kusobala ukuthi ukuthuthukiswa nokuhlonishwa kwezilimi zabaNsundu kuyacindezeleka. Isigaba sama-30 soMthethosisekelo sibheka ulimi njengelungelo lomuntu elihambisana nesiko. Lokhu sikuthola kusahluko esichaza ngamalungelo.

Izilimi zakuleli ziyalingana ngokoMthethosisekelo wakuleli, zilingana ephepheni kuphela ngokusetshenziswa umehluko mukhulu kakhulu. Okungenzeka ukuthi lesi sigaba soMthethosisekelo (sama-30) sihlulekile ukuhlinzekela ukulingana kwezilimi kuleli. Uma kungenjalo ongoti bakuleli noHulumeni bahlulekile ukutolika ukubaluleka kokusetshenziswa ngokuyikho kwezilimi zakuleli njengoba uMthethosisekelo uchaza.

3.3.2 Ukuhlaziya ngokukaChomsky (Chomsky's Theory of Linguistic Competence)

UNTombela, (2010:72) ubeka uthi:

There are several important considerations discussed by Saville-Troike, (1997) pertaining to the knowledge of communicative competence, but only the following are considered to be of special interest to this study, i.e. formal education, social interaction, informal education, and multilingual contexts.

Kunezinto ezimbalwa okumele zikhunjulwe uma kuhlaziywa kusetshenziswa ulimi enkulumweni. Ulwazi lokusebenzisa ulimi lungazuzwa ngokufunda nokufundiswa ezikoleni, ukufundwa emphakathini, ukuzifundela, ukufunda ulimi emfundweni esebenzisa izilimi eziningi ezimweni ezixubile.

UNtombela (2010:30-31) uqhubeka uthi:

Chomsky, (ibid: 3-4) cited by Coulthard, (1988: 33) sets the goal of linguistic theory as description of the ideal speaker-hearers competence, his knowledge of grammaticality, or whether or not putative (sentences that are part of his language). In short, Chomsky argues that the prime concern of linguistic theory is with the underlying knowledge, the competence of the ideal speaker-hearer, which underlying competence is the same for all native speakers. It should be clear that Chomsky's main concern is with the knowledge the speaker has about his language and not about how the speaker uses that knowledge. Therefore, Chomsky makes a distinction between what the speaker actually knows (competence) and what the speaker does (performance) about his knowledge. This echoes Chomsky's, (1969: 3-4) conclusion that performance is a direct reflection of competence.

UChomsky ecashunwe uCoulthard, (1988:33) ubeka ngokuthi lokhu kuchaza imigomo yokuhlaziya injula yolimi lokhulumayo nolalele, ulwazi lwakhe lolimi nokuthi imisho yakhe yamukelekile noma qha. Ngamafuphi ingongoma yale njulakuhlaziya ulwazi oluwumgogodla wolwazi phakathi kwesikhulumi nolalele / othamele. Lokhu kufana kuzo zonke izilimi zebele. Akucace ukuthi uChomsky uqaphela ulwazi lwesikhulumi esinalo ngolimi lwaso hhayi ukuthi silusebenzisa kanjani. Ngakho kule ngxenye akucace ukuthi uChomsky ugxile kakhulu kumehluko ophakathi kokuthi isikhulumi sazi kangakanani ukulusebenzisa ulimi (*competence*) nokuthi isikhulumi senzani (*performance*) ngolwazi esinalo. Indaba uyiphetha ngokuthi umphumela wokulwazi ulimi ucaca ekulusebenziseni.

Lolu cwaningo lubheka ukusetshenziswa kolimi ngabantu abehlukene kubalwa abafundi, imiphakathi, imisakazo, amaphephandaba, umabonakude, abokufika njalonjalo. Lolu lwazi lokusebenzisa ulimi lunemithelela nemiphumela emihle ekuthuthukeni kwalolu. Njengaso isiNgesi isiZulu sesehlukene izinhla eziningi. Ongoti bathi lesi simo sikhombisa

ukukhula kolimi lwesiZulu. Lokhu kukhula kubonakala nangokukhula kwaso okunemiphumela eminingi ngokusetshenziswa yiziFundazwe eziyisithupha noma ngaphezulu kuleli. Ulwazi nokwazi ukulusebenzisa kwezinye zalezi ziFundazwe kulandela indlela imiphakathi ekhuluma ngayo. UMzulu waseNkandla nowakwaNongoma uma elalele isiZulu sakwaNdebele, eGauteng njalonjalo uzwa sengathi akusona isiZulu sempela. Yiso ngempela, esakuleyo ndawo futhi imiphakathi iyasamukela. Lesi sililo sesiZulu esikhulunywa kwezinye izindawo nesingafani sizwakele ngomlomo kaNgwenya, (2010:17) lapho ethi:

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. Impimiso engalungile iyenzeka nalapho abafundi befunda imibhalo yesiZulu. Abafundi baguqula amagama abhalwe kahle ngesiZulu bawaphimise ngendlela okuphinyiswa ngayo amagama esiSwazi nesiNdebele. USkhosana, (2010) uthi: Igama elibhalwe ngokucacile elithi **cabanga** ingane iliphimisa ithi **gabanga**. Lokhu kuvamile ezinganeni zasesiFundazweni saseMpumalanga.

Lokhu kuvela kubhebhezela nawumabonakude nawo ovele uqhamuke namagama angesiZulu kepha uwathola esesetshenziswa ngabafundi ezivivinyweni zabo. Abokufika nabo banokwabo okuyigalelo elithile nokulimaza ulimi isiZulu bese kuzitshwa ngokuthi '**bayasibhidilisha**' kuzolunga. Yonke le mithelala inemiphumela eminingi ekuqondeni nasekusetshenzisweni kolimi lwesiZulu nokulindeleke ukuba ludlondlobale lukhuliswe. Ongoti bathi ulimi lukhula kanje. Kungenzeka eminyakeni engemingaki njengoba isiZulu sikhulunywa yiningi kuleli. Kungenzeka sigcine sisetshenziswa kuzo zonke iziFundazwe. Ikakhulu ngoba ulimi olusilandelayo isiXhosa esingehlukile kangako esiZulwini njengolimi lwesiNguni. UNTombela, (2010:33-34) ugcizelela le nto yokubhidilisha ukuthi ayingashayelwa ihlombe:

By way of clarifying this distinction, Chomsky, (1969: 1011) uses the term 'acceptable' to refer to utterances that are perfectly natural and immediately comprehensible without paper-and-

pencil analysis, and in no way bizarre or outlandish. Chomsky points out that the notion 'acceptable' is not to be confused with 'grammatical', acknowledging that 'acceptability' is a concept that belongs to the study of performance, whereas 'grammaticalness' belongs to the study of competence.

UChomsky uma echaza umehluko ukusebenzisa ulimi 'ngokwamukelekile' uqonde impimiso yemvelo nezwakalayo ngaphandle kokucwaninga okunzulu nokuveza ukuthi ukuphimisa kubi kakhulu noma okungaqondakali. Uthi akungadidaniswa ukwazi ulimi okwamukelekile nokuyigama elidingidwa umkhakha wokuhlaziya ukusetshenziswa kolimi (*grammatical*), kanye 'nokushaya emhloeni kolimi' okungena ngaphansi kokwazi ukulusebenzisa (*competence*).

Kunomsebenzi omkhulu wokukhuza umhlola kubafundi nomphakathi osebenzisa isiZulu budlabha. Kulaba abasifundayo mabafundiswe okuyikho ngoba ulimi olunemisho edungekile nengaqondakali aluvumelekile kunoma yiluphi ulimi lwebele. Into okungaziwa ukuthi ichaza ini ayivunyelwe imithetho yokusetshenziswa kolimi lwebele noma umuntu angaya kuphi.

3.3.2.1 Ukusetshenziswa kolimi ngokuka-Chomsky (Chomsky's Theory of Linguistic Performance)

Ukugcizelela ukusetshenziswa kolimi ngendlela uNtombela, (2010:33-34) uthi:

To illustrate, Chomsky (ibid: 10-11) uses sentences that are somewhat more acceptable, in the intended sense, Chomsky (1969: 11) argues that the more acceptable sentences are those that are more likely to be produced, more easily understood, less clumsy, and in some sense more natural. In other words, the generative rules of the language assign an interpretation to them in exactly the way in which they assign an interpretation to the somewhat more acceptable sentences. of (1). Notably, Chomsky (ibid: 11) emphasises that grammaticalness is only one of many factors that interact to determine acceptability.

UChomsky, (1969) uchaza ngokuthi ukusebenzisa imisho eyamukelekile kugcizelela ukuthi inkulumo enemisho eyakhiwe kahle iyona ejwayele ukuzwakala kahle iqondwe ngoba ayinazihibe. Ngamafuthi imigomo yolimi iye inikeze incazelo ephusile nenokuhumusheka kahle uma imisho inemba. Ukuhleleka kolimi (*grammar*) yikhona okunikeza ukuphusa nokwamukeleka ngokwemigomo yolimi (*grammaticalness*) ukuze kwethule ukwamukeleka komusho. Miningi imigomo yolimi egcizelela lokhu ngaphandle kwalo wokuhleleka nokwakheka kolimi emishweni.

Ukwamukeleka kolimi kuncike kakhulu emigomweni ethile elandela ukusetshenziswa kolimi lwebele. Uma kunesidididi ekwakhekeni kamagama nemisho inkulumo yonke iyadungeko kulahleke okhloswe ukuchazwa. Lokhu kwenza inqondo ihambe ilungisa inkulumo ngaphambi kokuba inikeze incazelo ehlosiwe. Lokhu kugwemeka ngokuba inkulumo ihlelwe kahle ekhanda ngaphambi kokwethulwa. Lo mkhuba wenkulumo edungekile wenza isikhulumi nenkulumo yaso ingathakaselwa izethameli. Umuntu okhuluma ulimi lwakhe njengesihambi naye uyethusa. Lesi simo sivamile kubafundi kanti siyethusa ngoba badabuka emiphakathini eyasincela ebeleni isiZulu futhi ayivumelekile.

3.4 Ulimi lwebele (*Home Language Theories*)

UMbatha, (2012:62) uchaza lokhu uthi:

Cummins, (1982, 1996, 2000, 2005) and Heugh, (2002) argued that using the home language as a resource for reading is advantageous because children who learn reading skills in their home language are able to transfer the skills in learning to read to another language. Drawing on developmental interdependence theory, Cummins, (1996:55) argued that high levels of proficiency in the home language enable similar levels to be attained in the second language. In contrast, when skills in the home language are not well developed, and education in the early years is exclusively in the second language, further development in the home language will be stunted.

UCummins, (1982, 1996, 2000, 2005) noHeugh, (2002) bathi ukusebenzisa ulimi lwasekhaya

njengesisekelo sekhono lokufunda kuyamsiza umfundi ngoba lowo onaleli khono ulidlulisa alisebenzise kalula uma esefunda olunye ulimi. Injulakuhlaziya yokusebenzisana (*interdependence theory*) uCummins, (1996:55) uthi njengoba ikhono lelo lidlondlobele olimini lwasekhaya lidluliswa linjalo lisetshenziswe ngokufanayo nakolunye ulimi. Kanjalo uma amakhono efekela olimi lokuqala kusukela eminyakeni yokuqala yomntwana, lesi simo sidlula sinjalo senze umntwana athwale kanzima olimini lwakhe lwesibili eminyakeni yokuqala yemfundo kuya phambili. Ulimi lwakhe luma nse lungathuthuki.

UMbatha, (2012: 63) uqhubeka agcizelele athi:

The 'dual iceberg' theory also proposed by Cummins, (1982 argued that there is a common underlying proficiency (CUP) which means that the thoughts that accompany talking, reading, writing and listening come from the same central engine, irrespective of the language in which a person is operating (Baker, 1996:147). Skutnabb-Kangas, (2000) and Ball, (2010) maintained that many of the skills acquired in the first language can be transferred to the second language. Developing the home language is easier and thus can lay a solid foundation for learning the second language.

Le njulakuhlaziya (*dual iceberg theory*) kaCummins, (1982) igcizelela ukuthi kunesizinda sokuhlaziya esifanayo emqondweni kuwonke wonke. Lokhu kuhlaziywa kwemicabango yenkulumo, ukufunda, ukubhala nokulalela kuphuma kulesi sizinda sokuhlaziya esifanayo emqondweni kungakhathaleki ukuthi kukhulunywa luphi ulimi. Njengoba amakhono amaningi azuziwe olimini lokuqala edluliselwa olimini olulandelayo, ukubeka isisekelo olimini lwasekhaya kubalulekile, kanti akunzima. Lesi sisekelo yisona eselekelela ukuphumelelisa amakhono olimi lwesibili.

UMbatha, (2012) ugcizelela ukubaluleka kwesisekelo esakheka emqondweni womntwana ukwelekelela ukufunda ulimi lwesibili. Njengoba ezikoleni kufundwa izifundo ngolimi lwesibili emazingeni ehlukeni, umntwana onesisekelo esiqinile solimi lwakhe lwebele akabi nobunzima. Lesi simo siyiveza kahle inhlekelele eyenzeka

kumatikuletsheni nakwamanye amabanga lapho sekulindeleke imiphumela emihle kodwa kwenzeka okuphambene nalokho. Ipendulo ithi umhlola usekhaya.

URamparsad, (2007:30) ugcizelela okushiwo uMbatha, (2012) ngasenhla ngenjulakuhlaziya ayibiza ngokuthi indlela / uhlelo lokwakha (*the Constructivist Model*) uthi:

*According to the Constructivist position, individual understanding involves the collective processes of self-experiences as well as communicative interaction with others. The review of this evidence suggests that children's understanding of mind develops gradually and in the context of social interaction, before skills are appropriated at an individual level. Sibaya et. Al., (1996) affirms that the acquisition of language and concepts are a dynamic process, where the child's level of understanding and language are coupled with specific contexts. The **cognitive- conative model** of human learning recognizes the richness and diversity of the cognitive and affective processes underlying learning. Application of the Constructivist Model becomes relevant for an understanding of the diverse South African context and education, in particular. Bilingual teachers should become role models addressing the needs of the target learners and also ensuring opportunity for development and growth in two languages.*

Le ndlela imbandakanya ulwazi olusabalele namava omuntu okuxhumana nabanye. Le ndlela icubungula ukukhula komqondo womntwana ngokuhambisana nendlela axhumana ngayo nomphakathi aphila kuwo ngaphambi kokuba kukhulunywe ngokuthuthuka kwamakhono akhe olimi. USibaya, (1966) nabanye bayagcizelela ukuthi ukukhula kolimi lomntwana kuthatha isikhathi eside kanti kwenzeka ngokulandela isizinda sakhe sempilo. Le ndlela yokuthola ulwazi iyavuma ukuthi lolu lwazi oluningi luncike ekuthuthukeni **komqondo nemizwa** yomntwana nokuyindlela ayibiza ngokuthi (*cognitive - conative model*). Ibalulekile le ndlela ukuze izame ukubhekana nesimo semfundo efundwa ngokulandela izilimi ezehlukene kuleli. Othisha abakhuluma izilimi ezimbili kufanele babambe elikhulu iqhaza ukuhlonza ukuthi izidingo zabafundi ziyafezeka kulolu hlobo lwemfundo

nokuthi baqinisekise ukuthi **izilimi ezimbili** ziyadlondlobaliswa.

Kuyiqiniso okuchazwa uRamparsad, (2007) ukuxhumana komntwana nokukhula kwakhe ngokulandela izimiso zemiphakathi abaphila kuyo. Empeleni abanye abantwana bafunda ngezilimi zebele zabaMhlophe bese ezabo kube ulimi lwesibili noma lwesithathu lokwengeza. Emakhaya isiZulu bayasishwaphuluza nje. Imfundo kubo ifeza lokhu okuchazwa uRamparsad, (2007) ukuthi kugcina kudlondlobele izilimi ezimbili isiNgesi nesiBhunu. Kwezinye izikole noma emfundweni akukafikwa eqophelweni lokuba zikhonye zombili izilimi emfundweni ethuthukisa umntwana ngokuphelele. Umbuzo uthi uma izilimi zisetshenziswa ngokungalingani uzodlondlobala kanjani ekucabangeni umfundi ngokulandela ukukhula ngokolwazi nemizwa (*cognitive-convative model*) kaMbatha (2012).

3.5 **Ukuhlaziya kukaHymes (*Hymes Communicative Competence*)**

UNtombela, (2010:37) ukuchaza lokhu kuhlaziya uthi:

Communicative competence may be broadly defined as what a speaker needs to know to communicate appropriately within a particular speech community. According to Hymes, (1966a) in Saville-Troike, (1997:21) communicative competence involves knowing not only the language code, but also what to say to whom, and how to say it appropriately in any given situation.

Injula yekhono lokukhuluma ingachazwa kabanzi ngokuthi yilokhu okufanela isikhulumi sikwazi ukuthi kukhulunywa kanjani emphakathini esiphila kuwo. Ngokuchaza kukaHymes, (1966a) kuSavilla-Troike, (1997:21) ikhono lobuchule kwezokuxhumana alifaki nje kuphela ulwazi lwezimiso zolimi, kubalwa nolwazi lokuqondisisa ukuthi uma kukhulunywa kusuke kwenziwani, yini ekhulunywayo, nokuthi kukhulunywa kanjani ngendlela eyamukelekile zikhathi zonke.

IsiZulu siyazidla kakhulu ngokuba wulimi oluqhakambisa amasiko, inhlonipho nokwazisa ukukhuluma ngokucophelela ngokulandela izigaba ezehlukene zabantu.

IsiZulu sisheshe sibuveze sibuvimbe ubudlabha bokukhuluma nokwethula inkulumo kowethulayo kunoma yisiphi simo. Ulimi olulumelayo alwamukelwa enkulumweni yomZulu.

UNtombela, (2010:35) uqhubeka athi:

*According to Hymes, (1990:11) 'communicative competence' is shaped by social life from infancy onwards. He further contends that communicative competence does not only involve grammatical competence, which is concerned with the knowledge of grammatical rules, the knowledge of appropriateness. Appropriateness is, moreover, determined by each speech community; it is defined by the shared social and cultural conventions of a particular group of speakers, (Berns 1990:30). Similarly, Chimombo, Robert and Rosebery, (1998:6) argue that to function as members of a culture, speakers must have a high degree of communicative competence. They must know how to speak appropriately in given situations: what degree of respect is appropriate, what markers of politeness are required, what rules governing turn-taking are in force, and **much more**.*

UHymes, (1990:11) ubeka ngokuthi ikhono lokukhuluma licijwa yimpilo yomphakathi womntwana kusuka ezalwa kuya phezulu. Leli khono aligxilile kuphela ekhonweni lokwazi ukwakheka kolimi okuhambisana nezimiso zokwazi ulimi nobuchule balo. Ubuchule bolimi bugunyazwa imiphakathi yolimi lolo ngokulandela izimiso zosikompilo lwawo. UChimombo, uRobert noRosebery, (1998:6) bahlaziya ukuthi ukuze umutu abe yilunga eliqavile lomphakathi othile kumele abe nekhono eliphezulu lokwazi ukuxhumana nomphakathi wakhe. Akaqiniseke ukuthi uyakwazi ukuxhumana ngendlela eyamukelekile nomphakathi ezikhathini ezithile. Uzokwenza lokhu ngokukhombisa izinga eliphezulu lenhlonipho ngokunembayo, intobeko ngokushaya emhloneni aqondisise nemithetho yokusetshenziswa kwephimbo ngobuchule.

IsiZulu siwulimi olusebenzisa iphimbo kanti nempimiso yamagama idinga ukufundiswa ukuze kungabi bikho ukuphambana kwempimiso nephimbo. Kuwumsebenzi womphathi

ukucija amakhono olimi njengoba uNtombela, (2010) echaza. Imiphakathi ibhekene nengwadla yokukhulisa abantwana abanamakhono ayiwo ekuxhumaneni ngomlomo nangokubhala ulimi lwesiZulu. Kubonakala kukhona ukudembesela kwabanye abazali ukubeka isisekelo okuyiso solimi lwebele entsheni. Alukho ulimi oluvumelana nesimo sikathela wayeka, kwampunz' edl' emini. Umphakathi obona konke kulungile uphaphama amanzi esegcwele ushaywa izitha ungaphe nduku, intsha isiphenduke amalulwane angenazisekelo.

Uphetha uNtombela, (2010:36) ngokuthi:

Corder, (1982: 92) reacts to Chomsky's grammatical competence by arguing that a native speaker must not only be able to produce and understand grammatically well-formed utterances, he must also be able to produce and understand utterances which are appropriate to the context in which they are made. It is thus that the concept of communicative competence has come into being. Most importantly, Corder, (1982:93) states that when we are teaching a second language we are trying to develop in the learner not just grammatical competence in the Chomskyan sense, but communicative competence - we are teaching him not only what we call 'the information rules' of the language, but also in addition what Hymes has called 'the speaking rules'. In other words, a learner must not only learn to talk grammatically in the target language, he must also talk coherently and to the point.

UCorder, (1982:92) ephendula okuchazwa injulakuhlaziya yekhono lokukhuluma ngokuChomsky uthi abomnsinsi olimini akumele babe nekhono lokukhuluma baphinde baqonde ulimi nezimiso zalo ngokunembayo kuphela, ngaphezu kwalokho kumele basebenzise ulimi ngokulandela zonke izimiso zalo bese beqondisisa isizinda, izimo nezizathu zonke zokusetshenziswa kolimi ngaleyo ndlela. Isuselwa lapha-ke le ndaba yekhono lokuxhumana ngobuchule. Kanjalo uma kufundiswa umntwana ulimi lwesibili akuhlosiwe ukufundisa ikhono lokuxhumana njengoba uChomsky echaza nangaphezulu kwemigomo nemibandela yolimi kaHymes kodwa umntwana ufundiswa imithetho yokuxhumana. Umntwana akufanele ukuba azi kuphela izimiso zolimi

alufundayo kodwa kufanele akhulume
ngokunembayo angabhibhidli.

Okushiwo uNtombela, (2010) ngenhla kugcizelala ngokungaxheguli ukuthi alukho ulimi olubekezelela ukubhibhidlwa kolimi yizakhamuzi. Kanjalo awukho umphakathi ovuna ukuba kukhiqizwe izakhamuzi ezingayazi injula yosikompilo yolimi lwazo. Umbuzo uzothi kubhekwe kuphi nesizwe esiMpishilo uma izinsika zolimi lwentsha ziyekwa zidliwa umuhlwa emini kwabha?

3.6 Ukuhlaziya incazelo (*The Lexical Threshold*)

Le ndlela igxila esigabeni solwazimagama kumfundi ukuze asebenzise ulimi ngokuphusile. URamparsad, (2007:30) uthi:

Alderson, (1984:1,27) articulates a particular position on reading that when reading is a problem, then poor readers will make poor readers in any language. If the language problem however, stems from missing knowledge, related to lexis, syntax and discourse patterning, then word knowledge is the key ingredient. The challenge for South African education and KwaZulu-Natal schools specifically then is to design bilingual reading programmes, that identify the lexical threshold for each second language learner and in addition, permits word acquisition and subsequently, word understanding, at an accelerated pace, possibly by method of bridging or scaffolding programmes so that lexical growth and reading success are achieved within a suitable time slot and without disadvantage to the target learners.

U-Alderson, (1984:1,27) uthi uma kunengwadla ekufundeni, abafundi abafundiswa ukufunda ngeke babe yizingcweti ekufundeni kanti nabo bayokhiqiza abafunda ngokuhqiqiza bengingiza. Lokhu kwenzeka kunoma yiluphi ulimi. Uma lokhu kuhlobene nezikhala ekuthuthukeni kolimi nolwazi, incaze, ukusetshenziswa ukwakhiwa kwemisho yenkulumo ephusile, isixazululo ukwakhiwa kwesizinda sokufundiswa kolwazimagama. Inkinga kuleli kakhulu esiFundazweni saKwaZulu-Natali ukungabi khona noma ukwakhiwa kohlelongqangi lokufundisa ukufunda ngezilimi ezimbili, oluzokwazi ukuhlaziya izinkinga zomfundi ngamunye olimini lwesibili, luvumele ukuthuthukiswa kwesizinda solwazimagama nokuqondwa kwawo ngesivinini, ngokusethenziswa

ngokuchibiyela nokuzifundela kanye
nokubambisana kothisha nabafundi (*scaffolding*)
ukuze lo msebenzi ufezwe ngokushesha ngaphandle
kokubambezela nokulimaza umfundi ekufundeni.

URamparsad, (2007) ugicelela ikhono lokazi ukufunda ngokuqondisisa ukuthi uma lingathuthukile ukufunda kuyize. Leli khono lidlondlobala ngokudlondlobala kwelokufunda ngolimi lwebele kuqala. Kunezinkinga kuleli lapho abafundi kokunye kudlondlobala ikhono lolimi olulodwa okungelona olwebele kuye. Lokhu sekuyahlebana nokuchazwa indlela uRamparsad, (2007) yokuxhumana ayibize ngokuthi (*the cognitive - conative model of human learning*) nokuyindlela yokuxhumana kolimi okuthinta ingqondo nezinzwa. Kunabafundi nabantu abasebenzisa ulimi ngaphandle kokuxhumanisa ulimi nemvelaphi nemizwa yabo. Uzwe umuntu ethi **gakla** igama elingagagulwa emphakathini ebe engumnsinsi kungathi diki kuye. Akuthi nda kuye ukuthi ulimi lwakhe luyalumela lunenhlabathi noma kolwebele kuye luqhelile kwayikho nakuba ekhulele emphakathini okhuluma isiZulu ngoba esikoleni usebenzisa olunye njengolwebele.

UQhubeka uRamparsad, (2007:31) athi:

According to Vygotsky, (1978) the difference between what an individual accomplishes on his/ her own (developmental level) and what he/ she can achieve when assisted by capable peers and adults (potential level) is defined as the "zone of proximal development. Central to the zone of proximal development is the idea that individuals can learn through social interaction. Children are able to internalise words, sentences and other symbolic systems by internalising the language of experienced members of a community. Such skills are later transferred to an individual plane. Concurrent to the idea of zone of proximal development, is that of scaffolding. Teaching programmes ought to focus on conquering learner frustration, whilst developing excitement and a way of attaining learning goals. Linden, (1989) maintains that teachers should aim at increasing the complexity and difficulty of tasks, at the same time as slowly stepping down their level of support (European Conference on Educational Research, 2000: 19 -21).

NgokukaVygotsky, (1978) umehluko ngokukhula komuntu ngokuzithuthukisa ngokwakhe, ethuthukiswa ontanga noma abadala ibizwa ngesizinda sokukhula ngokuphelele (*zone of*

proximal development). Lokhu kuchaza ukuthi umuntu uyakhula ngokwenele ekhuliswa umphakathi aphila kuwo. Abantwana bayakwazi ukuzikisa amazwi emiqondweni yabo, imisho, imfanekiso yolimi lwabanamava emphakathini. Lolu lwazi luyadluliswa ngandlela thile lusebenze ekukhuleni konke komntwana. Lokhu kwenzeka kakhulu ohlelweni lokubambisana komfundi nothisha. Ngakho imfundo kufanele ihlose ukunqanda ingcindezi nezinkinga zabafundi emfundweni ngenkathi yakha isasasa ekufundeni nokwenza imigomo yokufunda ifezeke kalula. ULinden, (1989) ugcizelela ngokuthi lokhu kufezeka kahle uma kozothi kwakhiwa leli sasasa kolunye uhlangothi kulokhu kuqiniswa amatomu kancane kancane emsebenzini owenziwayo nezinga lokunika usizo liye ngokuya lincipha. (*European Conference on Educational Research, 2000: 19 -21*).

Umntwana dinga usizo oluphelele kwabalolwazi othisha nemiphakathi ukuze aphelele ekukhuleni konke. Okugcizelelwe ukuthi abangatotoswa emfundweni yabo. Abanikezwe izinkinga nemisebenzi enzima ukuze bafunde ukusebenzisa ulwazi abanalo ukuxazulula izinkinga abahlangabezana nazo. Lokhu kudinga ulwazi lolimi oluthuthukile noluzinzile.

UGovender, (2010:33) egcizelela okushiwo uRamparsad, (2007) ngenhla uthi:

Cummins, (1996:68) asserts that mastery of academic functions of language is a more formidable task. Learners are required to step outside the familiarity of their everyday life-world and carry out tasks that are only minimally supported by familiar contextual or interpersonal cues. As learners progress through the grades, they are increasingly required to manipulate language in cognitively-demanding and context-reduced situations that differ significantly from everyday conversational interactions.

UCummins, (1996:68) uthi ukuba ingwazi olimini nokusetshenziswa kwalo emazingeni aphezulu emfundo umsebenzi onzima. Abafundi kufanele bakhuphuke bajule baye kwelenyoni uma besebenzisi ulimi. Abagweme ulimi lwansuku zonke uma benza imisebenzi yabo kepha basebenzise ulimi olujulile besukela kwabakufunde

emiphakathini abaphila kuyo. Ngokukhula kwabo ngokwamabanga kufanele baye bedlondlobala bejula ngokwazi ukusebenzisa ulimi ezimweni ezehlukene ezingafani nezansuku zonke.

Okuchazwa uGovender, (2010) kufakazelwa ucwaningo olukuvezayo ukuthi abafundi abazikhandlayo ngomsebenzi wabo baphumelele ngamalengiso. Lokhu kwenzeka ngisho kulezi zifundo okuthiwa zinzima izibalo nezinye.

Inkulumo kaMongameli wezwe uMnumzane Cyril Matalema Ramaphosa, (2019:16-17) ayethulele isizwe nebizwa ngeSONA (State of the Nation Address) ziyi-7 kuFebuwari ngowezi-2019 kwezemfundo uthi:

Another critical priority is to substantially improve reading comprehension in the first years of school. This is essential in equipping children to succeed in education, in work and in life – and it is possibly the single most important factor in overcoming poverty, unemployment and inequality. The department’s early grade reading studies have demonstrated the impact that a dedicated package of reading resources, expert reading coaches and lesson plans can have on reading outcomes.

Okunye okuyinhlosongqangi kuHulumeni ukuthuthukisa izinga lokufunda kubantwana abancane abaneminyaka ebalelwa kwemibili ezinkulisa. Lokhu kwenzelwa ukucija abafundi ukuze baphumelele emfundweni, emisebenzini nasempilweni. Lokhu kuyisixazululo sokunqoba ububha, inswelo yemisebenzi nokungalingani. Ucwainigo luyakuveza ukuthi ukuhlinzeka lamabanga ngezinsiza kufundisa nokufunda, nangothisha abawongoti ekufundiseni ukufunda besebenzisa izinhlelo zamalungiselelo okufundiswa zenza omkhulu umehluko.

UNtuli, (2012:63) ugcizelela kokubela enkulumweni kaMongameli wezwe uCyril Ramaphosa, (2019) uthi:

Once schools have understood the needs of learners, parents and industries, they must adapt their activities in such a way that education contributes to the satisfaction of the needs of these customers. This ensures that learners that go through them become assets, not only to the family, but to the community at large in terms of their contributions to the quality of life of the community and their relevance to the industrial market (Munro-Foure, & Bones, 1993:7).

Mhla izikole/imfundo iqondisisa kahle izidingo zabafundi, abazali nezinkampani iyohlela umcimbi wayo wemfundo ngononina uhambisane nezidingo zamakhasimende ayo njengoba ebaliwe. Lokhu kuyofezekisa izinhloso zabafundi abangena emagecekeni esikole baphuma babe yinzuzo enkulu hhayi emindenini yabo kuphela kodwa emphakathini ngobubanzi. Lokhu bakwenza ngokuba nesandla ekuguquleni impilo yomphakathi nokuba yingxenye yokusebenza okufukula umnotho (Munro-Foure noBones, 1993:7).

Isimo esibi semfundo esidalulwa uNtuli, (2012) ngenhla sidale izinkinga ezinkulu entsheni eningi eluvanzi nengondingasithebeni kuleli. Kunamazwe amaningi amfundo yawo ingxile emakhonweni ezilimi zawo nasezidingweni zomphakathi. Athuthuke kakhulu la mazwe. Yiwo futhi anabantu abathuthuleka kuleli ukuzohlomula emnothweni wezwe ngenxa yesimo semfundo edidizelayo kuleli. Athuthukisa amazwe awo, imiphakathi yawo kuthi izindawo nemiphakathi yakuleli isale incela izithupha, iqhatha usizi nokungenathemba ukuba luyoke lugudluke.

3.7 Indlela kaCreemer yokufundisa ngokuphelele (*Comprehensive Model of Educational Effectiveness*)

UNtuli, (2012:87) uyichaza kanje le njulakuhlaziya uthi:

This model also touches on almost all the aspects of the basic model for educational effectiveness. In addition, Creemer's, (1997:115) comprehensive model of educational effectiveness clarifies other aspects of school life that affect Total Quality Education. To be specific, this model sees learners as having to play an active role in their own education; hence the model

focuses on their social background, motivation and their use of time in tasks. This model argues that learners' backgrounds, motivations and aptitudes strongly determine their achievement and the schools' effectiveness. Further, the model asserts that the amount of time learners spend on actual learning tasks, coupled with the afforded opportunities to learn, determines effectiveness. Time can be available but if learners are not afforded an opportunity to learn, learning cannot take place. It is therefore important that both variables must be in existence. Carefully planned schools' intervention in the life of a learner may override other factors affecting learners education. (Schreerens & Boskers, 1997:37; Creemers, 1997:116).

Le ndlela yokuhlaziya izithinta zonke izindlela ezisetshenziswayo zemfundo enenzuzo. Le ndlela kaCreemer, (1997:115) ibuye ihlaziye nezinye izigigaba nezimo zesikole ezithinta imfundo eqotho. Ihlaziya iqhaza eliphelele lomfundi alibambayo ekufundeni kwakhe, kuhlaziywa ikhaya nempilo yomfundi, umdlandla emfundweni nokusebenzisa isikhathi sakhe emsebenzini wakhe. Le ndlela ibuka isimo sasekhaya, ugqozi nokuhleleka kwengqondo nokuyikho okuletha impumelelo kumfundi ngoba isikole sithathwa njengento enenzuzo, emqoka nephumelelisayo. Iqhubeka ithi isikhathi umfundi asichitha emfundweni yakhe kumbandakanya nesikhathi anikwa sona sokufunda siletha umehluko ekuhlaziyeni ukuba mqoka kwemfundo nesikole. Isikhathi singaba khona kodwa uma abafundi bengasinikwa ukufunda kuyafadalala. Kubalulekile ukuba zombili izinhla zibhekkelwe. Izinhlelo ezihlelekile zokusiza abafundi zingalekelela ukulwa nokhula olungamila luzama ukuphazamisa imfundo yomfundi. (Schreerens & Boskers, 1997:37; Creemers, 1997:116).

UNtuli, (2012) ugcizelela izimo zemfundo okumele ziqashelwe ezifana nezimo zamakhaya abafundi abaphuma kuwo kanye nesimo sokuzinza kwemiqondo yabo. Izikole nazo kumele zibe izindawo ezifanele imfundo. Kunezililo ezisuka emiphakathini, kothisha nakubazali zokuthi abafundi abaziniki isikhathi sokufunda. Lesi simo sinemithelela emiphumeleni yabafundi, imiphumela yobugebengu nezidakamizwa kunemithelela emfundweni. Izikole kumele zibe nezinhlelo zokuhlakula zivikele ukhula lungakamili.

3.8 Isiphetho

Lesi sahluko besigxile ekubukeni injulakuhlaziya kolwazi (*theoretical framework*) nemibono eminingi eyinjula yolimi njengoba ongoti abaningi bebehlaziya. Injulakuhlaziya ibeka umhlahlandlela ngokulandela indlela ethile yokucabanga. Nakuba okushiwo ongoti kubekiwe kwahlaziya ngokulandela izinhloso zocwaningo ngokusetshenziswa kolimi yimiphakathi eminingi kubalwa nabafundi, okuveziwe akuwona umnqamulajuqu kule ndima yokuhlaziya ukusebenza kolimi. Okubekiwe ukwendlalwa kwesisekelo sokuhlaziya okuqhubekayo sokusetshenziswa kolimi ngendlela okuyiyo. U-Olatunji, (2011:40) uyakugcizelela ukuthi injulakuhlaziya kuhle uma iqala ngokubuka ulwazi ngokungachemi. Izilimi nokusebenza kwazo kubukwe ngeso lokubuka izilimi zonke ngokulingana.

UNtuli, (2012:83-84) uma egizizelela ukufundiswa kolimi ngendlela yokufundisa umntwana ngokuphelele uthi:

This model recommends educator behaviour that creates an atmosphere and expects high standards from learners. High expectations are characteristics of effective schools. The educator's behaviour should also influence the cognitive development and learning for transfer by learners. The quality of learning is also determined by learners' backgrounds, motivations, and aptitudes and particularly by the carefully planned schools' intervention in the life of a learner that may override the other factors (Schreerens & Boskers, 1997:37; Creemers, 1997:116).

Le ndlela yokufudisa umuntu ngokuphelele iphakamisa ihlela isimo okuzofundwa kuso, izinga lokufunda ngenxa yalokho okusuke kulindelekile kumfundi. Izinga eliphakeme lokufunda lisho lukhulu ngobunjalo besikole. Kanjalo nokujula kolwazi uthisha analo nokuziphatha kwakhe kuba nemithelela emfundweni yomfundi. Izinga eliphakeme lolwazi umfundi alutholayo luhlelwa kahle yindawo aphila kuyo/ isimo sekhaya,umdladla, isimo sakhe somqondo, nokuhlela kwesikole imisebenzi ethuthukisa ulwazi lomfundi nokunganqanda ezinye izimo zokukula komfundi.

UNtuli, (2012) uveza ukuthi izinselelo izikole ezibhekana nazo ezikoleni nemikhutshana engalungile yabafundi inganqandwa kalula yizo izikole ngokuhlela imisebenzi ngendlela efeza lokho. Akuzona zonke izikole ezinabafundi abangamahlongandlebe. Umbuzo uzothi kwezinye kungani bungekho ubuhlongandlebe? Kungani kwezinye kukwampunzi edla emini zigcwele izifundiswa ezikoleni nasemphakathini ukwenza lo msebenzi? Kungenzeka yini ukuthi umsebenzi wabazali sebewulaxazile bawushanelela emagcekeni ezikole? UNtuli, (2012) uphendula lesi simo ngale njulakuhlaziya ethi umuntu akafundiswe ngokuphelele. Imfundo ephelele igelezela emoyeni, emithangeni, engqondweni ngolwebele olunikwe isithunzi ngabalukhulumayo nabaphethe umbuso njengoba kubeka uMthethosisekelo wezwe.

ISAPHLUKO SESINE

4.0 AMASU OKUQHUBA UCWANINGO

4.1 Isingeniso

Kulesi sigaba umcwaningi wethule izindlela azisebenzisile ekuqoqweni kolwazi nasekuqhutshweni kocwaningo. Izindlela ezisetshenzisiwe zethulwa zihambisana nokuthi abanye abacwaningi bathini ngezindlela lezo. Abacwaningi bachaza ubuhle nobubi obukhona ekusetshenzisweni kwezindlela ezehlukene. Ezindleleni ezisetshenzisiwe kukhona uhla-mbuzo, isizindalwazi, imibuzo nengxoxo nokuhambela izithangami zezikhulumi ezinohlonze kuhogelwa ulwazi, imibono yongoti, amaphephandaba, imisakazo nomabonisaakude.

Imibono yabafundi naleyo yabafundisi bolimi lwesiZulu nezimpendulo abazethulile ngokwehlukana kwabo izokwethulwa. Le mibono iza emuva kwemibuzo abayibuziwe beyibhala noma kusetshenziswa ulimi. Imibuzo yocwaningo ibifana, okuhlukile amazanga olwazi nezikhundla zabaphendulile. Imibuzo yonke ibhalwe ngesiZulu nophendulayo uphendula ngaso isiZulu. Imibuzo yonke ithinta ukubaluleka kokusetshenziswa kolimi lwesiZulu ngokuyikho ngenhloso yokuba kuvezwe ulwazi lokusetshenziswa kwamakhono olimi.

Ulwazi oluqoqiwe luzoba umhlahlandlela owethula isidingo nolwazi lokuthi abantu bakubone ukubaluleka kokuthuthukiswa kolimi lwabo, lokhu kwenziwa yibo uqobo.

4.2 Imibono yongoti ngamasu okuqhuba ucwaningo

UMabuza, (2008:45) ubeka kanje ngamasu okuhlela nokuqoqwa kolwazi ngokulanda kukaBailey, (1987:45):

Research methodology means the philosophy of the research process which includes the assumptions and values that serve as a rationale for research and the standard of criteria the researcher uses for interpreting data and reaching conclusions.

Indlela yokuqoqa ulwazi ichaza inzululwazi yokuqoqa kolwazi eqhubekayo neba ngumongo wamaqiniso nokucabangela okwelekelela umcwaningi ukwakha isisekelo sokuhumusha ulwazi aze ayophetha.

Ucwaningo lukaMabuza luyakuveza ukuthi umcwaningi ulandela izindlela nemigudu ethile ukuze ucwaningo lwakhe luphumelele. Ukuphumelela kwalo kuncike ekuqoqweni nasekuhunyshweni kolwazi oluqoqiwe ngononina.

Ingosi i-www.palgravestudyskills.com ngaphansi kwesihloko esikhuluma ngokukhethwa kwezindlela zokuqhuba ucwaningo ithi:

It is vital to pick research methodologies and methods for your thesis. Your research method after all is what your whole dissertation will rest on. Your research will dictate the kinds of research methodologies you use to underpin your work and methods you use in order to collect data be it qualitative or quantitative research methodologies.

Kubalulekile ukukhetha izindlela / amasu okuqhuba ucwaningo. Indlela yocwaningo eyenza umukamo ochazayo ukuthi yiziphi izindlela ezizosetshenziswa ucwaningo nezokuqoqa ulwazi ngokukhetha noma ngobubanzi.

Kuyacaca ukuthi ucwaningo lulandela izindlela ezihlosiwe ukuze kufezwe umgomo wokucwaninga ngesihloko. Kuyenzeka ucwaningo kube yilo oluhlahlala indlela ulwazi oluzoqoqa ngayo. Ucwaningo lungalandela indlela yemibuzo kubantu noma emiphakathini noma uhla-mbuzo. Ziyasetshenziswa zonke lezi zindlela ocwaningweni.

UMthembu, (2014:135) uchaza kanje ngeqhaza elibanjwa abafundi ocwaningweni:

Ucwaningo lungahlaziya indlela abafundi abazizwa ngayo nezimvo zabo, ulwazi oluqoqwe kubo ngqo ngokwenzeka kubo ngenkathi befunda, ulwazi oluvela kubafundi nangokusho kwabo (*emic analysis*). Kuyenzeka futhi ukuthi ulwazi luqoqwe ngokwenza kwabafundi ngokuzibonakalisa ngaphandle (*etic analysis*).

Okwethula uMthembu, (2014) kubeka obala ukuthi umcwaningi kumele aqaphele konke okwenzekayo okubonwayo angalibali ukuhumusha okungabonwa kepha kube kwenzeka.

4.3 Izindlela zokuqoqa ulwazi

4.3.1 Imibuzo nengxoxo

Kwezinye izindlela lolu cwaningo lusebenzise indlela yokuxoxisana nabafundi kanye nothisha bolimi lwebele. Ulwazi oluningi kothisha nakubafundi lutholakale ngokusetshenziswa kwemibuzo yohla-mbuzo .

UMabuza, (2008: 45-46, 57) kulokhu ubeka kanje:

Umcwaningi uma eqoqa ulwazi kuba nezindlela eziyisisekelo ekuqhubeni umsebenzi wakhe wokuhlwaya ulwazi. Lezi zindlela zibandakanya ukuhlwaya, ukuthola izibonelo, ukuxoxisana nomphakathi, ukuqoqwa kolwazi kanye nokuhlaziya lokho okutholakele kulolo cwaningo. Le ndlela yokuqoqa ulwazi isebenza ngokuthi lowo ocwaningayo ahlele imibuzo eqondene nocwaningo lwakhe, ayibhale phansi ngokulandelana kwayo. Uma beyichaza ababhali le ndlela bathi yindlela yepeni nephepha. Abagcizelela indlela yepeni nephepha ngoHyman, (1968:66) kanye noShabane, (1999:36). Le mininingwane ngolwazi iyoqwa ngokuhlela imibuzo okudingeke iphendulwe ngobuzwayo onolwazi ngalolo hlwayo emaphepheni ahleliwe.

Leli yiqoqo leminyane imibuzo ephendulwe yabhalwa phansi kepha kubuye kuxoxwe ngayo uma kuqedwa ukubhalwa. Le mibuzo engezansi icashunwe kweminingi ebuziwe nependuliwe kuhla-mbuzo:

- Ungake uthi qaphu ngohlobo lwezinsalelo zolimi enihlangana nazo?
- Khombisa amazanga okusetshenziswa kolimi ngokuyikho ngokuzimisela kulaba abalandelayo: Othisha, abafundi nomphakathi.

- Khombisa izinga lokusetshenziswa kwesiZulu ngabafundi besididiyela nezinye izilimi engxoxweni yabo.
- Ucabanga ukuthi lo mkhuba wokuxuba izilimi uqhamuka kuphi? Udalwa yini? Ucabanga ukuthi unganqandwa kanjani?
- Ungalichaza kanjani iqhaza lomphakathi ekuzimiseleni ukuthuthukisa uqhakambisa amakhono okusetshenziswa kolimi lwesiZulu?
- Kula makhono yimaphi ongathi adinga ukuphuthunywa? Ukufunda, ukubhala, ukwethulwa, ukuxoxa.
- Gagula izinga neqhaza elibanjwe abemisakazo ehlukeni ekudidiyeleni isiZulu nezinye izilimi.
- Kungenzeka yini ukuthi isizindalwazi nolwazi lobuchwepheshe kuneqhaza ekungathuthukini ngokuyikho kwamakhono olimi lwesiZulu?
- Ucabanga ukuthi yikuphi okufanele kweziwe abafundi ukuthuthukisa bacije amakhono abo olimini lwabo?
- Ucabanga ukuthi izikole ezisemakhaya zinezinga eliphezulu lokuthuthuka kwamakhono olimi lwesiZulu kunezinye?
- Ucabanga ukuthi bukhona yini ubudlelwane phakathi kokuthuthuka kwezwe kwezomnotho kanye nokuthuthuka kolimi / kwezilimi ezweni?
- Ucabanga ukuthi bukhona yini ubudlelwane phakathi kokukhula komuntu ngokupheleleyo ngokwengqondo nokuthuthuka kwakhe olimini lwakhe?
- Ngokubheka kwakho ngabe abafundi bafunda baphumelele ngokwanelisayo ngenxa yokuba namakhono ezilimi?
- Phawula ngekhono labafundi lokwazi ukufunda imibuzo bayiqonde, bayiphendule ngokunembayo.

Othisha nabafundi bekulindeleke ukuba abaluphendule ngokubhala phansi. Imibuzo eminingi ibivuswa ukuthola iqhaza umuntu okufanele ngabe uyalibamba kodwa lokho kungenzeki. Eminye ibivuswa umoya wobuzwe nokufisa ukwenza okukhulu ukuvikela ulimi lwebele. Ikhona nokho imibuzo umcwaningi abefuna iphendulwe ngqo naleyo ebifuna umbono wobuzwayo.

Eminye imibuzo ebuzwe abafundi bamabanga aphezulu yile elandelayo:

- Kona kuphi ukuxuba izilimi?
- Imithelela yabemisakazo nomabonakude ekukhulumeni ingancishiswa kanjani?

Lolu cwaningo luyisebenzisile le ndlela yokuxoxisana nabafundi bolimi ngenhloso yokuqoqa ulwazi ngempumelelo. Inhloso enye egcine isifezeka ukufundisa abafundi izindlela ezilungile zokusetshenziswa kwamakhono olimi lwebele. Uphendulekile umbuzo wokubukelwa phansi kwesiZulu ngenkathi kuchazwa ngobubi bokuxuba izilimi. Abafundi baveze ukuthi ukuxuba izilimi kungabangelwa ubuvila, ukubukelwa phansi kwesiZulu, ukushoda kolwazimagama esiZulu nokuzenza ngcono nokungasazi kahle isiZulu. Kuvelile ezingxoxweni ukuthi umuntu ongasazi isiZulu ugcina esekhuluma noma ikanjani lokho okumenza acabange kanjalo agcine ebhala kanjalo.

Abafundi kakhulu basemadolobheni bamangele ukubona ukuthi ulimi olumtoti olusebenzisa amakhono ngendlela. Ulimi luhlobene nobuzwe nobuntu bomuntu. Umuntu othi engumZulu ehlulwe ulimi lwakhe uzilethela yena ihlazo lalokho.

UHadebe, (2005:35-37) wethula inzuzo yengxoxo nemibuzo:

According to Sakaran, (1984:197) face-to-face interviews allow for doubts clarification and ensures that repeating or rephrasing the questions properly understands the responses. The interviewee is given power and control over the interview situation, and also able to elucidate points that they wanted to make. The benefit for choosing these instruments is saving of time, costs and the belief that they would have high validity and reliability (Mouton, 2001:100).

Ingxoxo isiza ukuqeda ukungabaza ngemibuzo ngoba okungaqondakali kuyachazisiswa. Ingxoxo isiza umcwaningi ukuthola nolwazi olwengeziwe kanye nokubuzwa kwemibuzo ethile iphinde ichazwe. Enye inzuzo yengxoxo ukonga isikhathi nemali kanti futhi ingxoxo yenza ukukholeka kocwaningo kube sezingeni eliphezulu.

Ingxoxo ibe yingxenye enkulu yokuqhutshwa kwalolu cwaningo. Bekubanjwa izingxoxo ezehlukene njengoba kuzovela.

4.3.2 Uhlambuzo

UMabuza, (2008:55) ubeka kanje ngohla-mbuzo uthi u-Arkava noLane, (1983:168) baluchaza kanje:

It is a list of questions which researchers want to be answered by the respondents personally. The questionnaire probably is the most widely used research technique for collecting data about a population and for testing the hypothesis.

Uhlambuzo lwakhiwa iqoqo lemibuzo umcwaningi asuke ehlose ukuba iphendulwe ngokuloba. Uhlambuzo luyindlela edumile nejwayelekile yokuqoqa ulwazi kubantu ngokuphendula imibuzongqangi yocwaningo.

Uhlambuzo iyona ndlela ebalulekile lolu cwaningo oluyisebenzisile. Izikole ebezikhethiwe kulolu cwaningo ziyi-10 eSifundeni iKing Cetshwayo KwaZulu-Natali. Ezimbili zalezi zikole ezamazinga aphansi kanti (Ibanga lesi-7) eziyi-8 ezamazinga aphezulu. Ezi-4 zisemakhaya kanti ezi-4 zakhele idolobha laseMpangeni.

Abafundi bamabanga aphansi banikwe imibuzo elingana nezinga labo lolwazi. Kulesi simo imibuzo ewumgogodla ebuza amakhono olimi abanawo nalawo abasawadinga ibikhona kuwo wonke umuntu ngisho kothisha imbala. Abafundi bekuhlalwa nabo babhale phansi besebenzisa amakhono afana nokufunda, ukubhala, ukubukela, ukucabanga nokuphendula imibuzo. Abafundi abebephendula imibuzo bakhethwe othisha babo. Emuva kokuphendulwa kwemibuzo kubathathekisile abafundi uma sekuxoxwa ngamakhono olimi ukubona ukubaluleka kokuqaphela nemiphumela yokungaqapheli izipelingi nobhalomagama. Imibuzo ababuzwe yona eminye ibifuna lokhu okulandelayo:

Isibonelo:

- Zikhona yini izinselelo enihlangana nazo ezimayelana nokufundwa kolimi lwesiZulu ?
- Nijwayele yini ukuhlala phansi nizidingide na?
Abafundi ababili bebanga lesi-7 behlulwe ukubhala la magama alandelayo:
 - **Izinkinga** = *izinginga/ izikinga*
 - **Izingqinamba** = *iziqinqamba/ izinqinamba.*

Abafundi abaningi bamabanga aphezulu bathokozele ukubona nokuzwa ukuthi ulimi lwabo lubalulekile. Bathokozele nokuzwa ngokubaluleka kwamakhono olimi angabonakali kuphela uma kuxoxa kepha noma kubhalwa, kufundwa, kulalelwa noma kuphendulwa imibuzo. Ivelile nendaba yokushetshwa kwezilimi uma sekuxoxwa ngezimo zolimi nemibono yabo yethulwa.

Uma kuqoqwa ulwazi ikakhulu ngosizo lohla-mbuzo uNzama, (2012:48) uthi:

High reliability is obtained when the measure or instrument will give the same results if the research is repeated on the same sample. Hence the researcher observed the whole process to ensure that the process was done scientifically in a controlled environment.

Ukukholeka kwendlela yokuqoqwa kolwazi ithembeka uma inikeza imiphumela efanayo. Ucwangingo kufanele lwenzelwe endaweni ekulungele lokhu.

Izikole zonke ezihanjelwe bekuhlelwa kuqala usuku nesikhathi socwangingo. Umcwangingo ubefike amagumbi okwenza lo msebenzi eselungisiwe ukuze konke kuhambe kahle. Izimpendulo zohla-mbuzo zenziwe zibhalwe ngesikhathi esibekiwe zaqoqwa zonke. Kuvelile kothisha nakubo abafundi ukuthi isiZulu asilula njengoba kushiwo. Maningi amaphutha enzekayo uma kubhalwa noma kukhulunywa. Amanye ala maphutha aseze abekezeleka sengathi awulimi lwesiZulu. Ayisaphathwa-ke

eyokushetshwa kwezilimi ngothisha nabafundi. Lo mkhuba ungathi wamukelekile kanti akunjalo. Isibonelo: Kuvamile ukuzwa othisha bethi:

- Ngisaya emithingini (*meeting*) / emhlanganweni.
- Sizobonana eklasini (*classroom*) / egumbini lokufundela.

Kukhona abathi isiZulu siyathathela. Umbuzo uthi ukuthathela ukuthi: **Ngisaphuthuma emhlanganweni?** Kuzima ngani uma kukhulunywa isiZulu kubafundi ukuthi: **Sizobonana egumbini lokufundela?** Kujahwe kuphi? Kuvelile ukuthi kusuke kungajahwe ndawo. Abanye basuke befuna ukuzwakala ukuthi nabo bayasazi isiNgisi. Kokunye abafundi basuke befuna ukwanelisa izinhloso zesikole ezithi abakhulume isiNgisi kunesiZulu. Kuvelile ukuthi lokhu kunenhlese yokwenzelwa ekufundisweni kwesiZulu.

Omunye wothisha ephawula ngesimo sokwenzelwa kwesiZulu emfundweni uthi:

“Kuyisehlo sokuphambana nehlobo ngempela ukuthi abafundi kuthiwe abakhulume isiNgisi sodwa ngisho seabodwa bedlala phandle. Angithi izifundo zonke zifundwa ngesiLungu? Lokhu kuchaza ukuthi isiNgisi sabelwe amahora amaningi (ayisi-6 kweve) ngosuku ezikoleni kanti isiZulu ihora elilodwa zwi. Lesi siZulu esifundwe ekilasini sesiyokwethiswa nini, kuphi uma singasavunyelwa emagekeni esikole?”

4.3.3 Ukuhlelwa kwemibuzo yengxoxo

Kuyiqiniso ukuthi uma kubukwa isikhathi esidingekayo uma kuphendulwa imibuzo engama-30 yocwaningo lesi isikhathi esiningi. Yingakho kwadingeka ukuthi umcwaningi ahlele isikhathi esanele nezikole ezibe yingxanye yocwaningo. Ukuhlwaya ulwazi olwanele kudinga isikhathi salabo abazoba ingxanye. Lokhu kwenzelwe izizathu ezibekiwe ngabacwaningi ukuthi uma umuntu ephendula uhlabuza kukhona lapho edlulisa khona amehlo echitha icala.

4.3.4 Isizindalwazi (*Internet*)

Umtapo wolwazi wezobuchwepheshe uhlelo lwesizindalwazi (*internet*) lusize kakhulu umcwaningi ekuqoqweni nasekutholweni kolwazi aludingayo ngokuphazima kweso. Isizindalwazi singumtapo wolwazi lomhlaba wonke olusentendeni yesandla somcwaningi. Umcwaningi uwusebenzise ngokuqaphela imithombo ngezizathu zokukholeka kolwazi, amalungelo nokwamukelwa kolwazi lutholakala kule ngosi.

Ulwazi olutholakele olushicilelwe iZikhungo Zemfundo nezolwazi olungamagugu olwazi emhlabeni jikele.

4.3.5 Ukuhanjelwa kwemibuthano

Umcwaningi ubuye wahambela imihlangano nemibuthano ehlelelwa imiphakathi, uHulumeni neziNhlango zemiphakathi lapho izikhulumi ezinohlonze bezigalela khona. Kokunye bekuba izikhulu zikaHulumeni zixoxisana nomphakathi zethula izinhlelo nezinhloso zikaHulumeni emiphakathini kaMasipala wasoThungulu. Okukhulu kumcwaningi kube ukuyolalela izindlela zokusetshenziswa kolimi ukudlulisa imiyalezo emiphakathini. Beluzwakala ulimi olumtoto noluxubile ezikhulumini ezehlukene zethula izinhlelo ezehlukene. Izindikimba ezifana nokulwa nobubha, ubugebengu, izifo, indlala, isihlava sezidakamizwa. Umcwaningi ulalele indlela ulimi olusetshenziswa ngayo kule mibuthano ukudlulisa umyalezo. Bekulindelekile ukuba izikhulumi zethule inkulamo ngokulandela ubunjalo bezethameli. Imvamisa izethameli bekuba abantu abasiqondayo isiZulu.

Kulezi zikhulumi ezilaleliwe kungabalwa uNdunankulu waKwaZulu-Natali uMnumzane Senzo Mchunu, uNgqongqoshe wezeMpilo KwaZulu-Natali uDokotela S. Dlomo, uDokotela Motswaledi, uMnumzane T. Mashaba ongasekho, uMnumzane M. Mabuyakhulu (uNgqongqoshe wezokuThuthukiswa koMnotho KwaZulu-Natali), umbhali wesiChazamazwi soLimi lwesiZulu uDokotela M.O. Mbatha, owayenguSomlomo kuMasipala waseMhlathuze uMnumzane M. Mnqayi, owayenguNgqongqoshe wezokuthutha KwaZulu-Natali noseyiNxusa lakuleli kwelase-*Australia*, uMnumzane J.S. Ndebele nabanye abaningi. Kuzoqapheleka ukuthi

imiphakathi eminingi emaphethelweni edolobha laseMpangeni idla imbuya ngothi kanti ikhuluma isiZulu phaqa. IsiZulu kule mibuthano eminingi yiso ebesidla ubhedu nakuba bekwenzeka sishetshwe nezinye izilimi ngezizathu ezithile. Izizathu bekuba abezindaba noma kube ukuxubeka kwezinhlanga nokuzithandela kokujwayela nokungabi umnsinsi. Okucacile ukuthi imibuthano ebihlelelwa labo okwaziwayo ukuthi bayazikhuluma izilimi ezimbili kuya phezulu, isiZulu besiphonswa kuphela uma kunandiswa noma kugcizelelwa okuthile kuphela.

4.3.6 Imithombo yemisakazo nomabonisa kude

INhlangano yokuSakaza ngoMoya eNingizimu Afrika inomsebenzi omkhulu emahlombe ayo wokuqikelela nokufezekisa ukuthi izidingongqangi ezehlukene zezakhamuzi ziyahlelwa emisakazweni nakomabonisa kude ngezilimi zabo. Yingakho kukhona imisakazo ehlukeneyizilimi zalabo abazikhulumayo efana noKhozi FM (IsiZulu), uMhlobo wenene (isiXhosa) neminye. Umchwane ngi ubeyilalela imisakazo ikakhulu uKhozi uma ludingida izihloko ezithile ukuhlaziya okushiwoyo nendlela okushiwo ngayo. Lokhu kuba sezindabeni nasezinhlelweni zentsha. ULuvhengo, (2012:60) kulokhu uthi:

The South African Broadcasting Commission is a public broadcasting body which should treat all languages equally. It was established in 1936. The SABC's primary role is to make its programmes accessible to all the audiences, and in that regard language is fundamental to meaningful communication. In keeping with this, the SABC aims to inform, educate and entertain, South Africans in their home languages and contribute to continual development of the 11 official languages and South African sign language. South African indigenous languages which are mostly accommodated on television are the isiXhosa, isiZulu, Sesotho, and Setswana. The other remaining languages are hardly seen on the television programmes. This makes other speakers who cannot speak or read English not to enjoy the television programmes because they do not understand the language.

IKhomoshani ebhekele ezokusakaza ngomoya kuleli ebizwa ngokuthi yi-South African Broadcasting Commission yiNhlangano okufanele iphathe izilimi

ngokulinganayo. Le Nhlangotho yaqalwa ngowe-1936 ngenhloso yokwenza izinhlobo zabantu bakuleli ngokwezilimi zabo. Enye yezinhloso ukufundisa, ukwazisa nokuthokozisa izakhamuzi emakhaya azo ngezilimi eziyi-11 nokubamba iqhaza ekukhulisweni kwalezi zilimi. Izilimi ezizwakalayo emisakazweni nakomabonakude, isiZulu, isiXhosa, iSeSotho, isiTswana ezinye zisezwakala kancane. Lokhu kwenza ezinye izinhlobo ezingabaliwe nezingasazi isiNgesi zingawuthokozeli umabonakude.

Imisakazo nayo ilalelwe neqhaza elibambile ekuthuthukiseni ulimi lwesiZulu. Umabonakude kanye nomsakazo uKhozi lizwakele iqhaza ezinhlelweni eziningi. Kukhona ukusetshenziswa kwezinye izilimi kakhulu ohlelweni lwezindaba kepha kuyahunyushwa ukuze kuzwakale okushiwoyo.

Akukalungi ukuthuthukiswa kwezilimi zakuleli ezinhlelweni zemisakazo nakomabonakude. Indlela izilimi zakuleli ezisetshenziswa ngayo inezinselelo. Ukwandiswa kweziteshi ukuhlangabezana nezinselelo zezilimi akukenzeki.

4.3.7 Imithombo yamaphephandaba

Lolu cwaningo luyisebenzisa imithombo yezindaba ukuhlwaya ulwazi lokubhalwa ngokuyikho kwesiZulu esifundwa umphakathi. Imibono yamaphephandaba abhalwe ngesiZulu afana neLanga neSolezwe namanye abhalelwe iSifunda se-King Cetshwayo. Lolwazi lwesiZulu esimtoti obelulindeleke kula maphephandaba lutholakele. Okucacile ngamaphephandaba ukuthi noma kungalindelwa ingcwenga yolimi kufanele kulindelwe nokunye. Lokhu kwenziwa ukuthi iphephandaba likhiqizelwa izinhloso eziningi, enkulu ukwenza imali. Imali itholakala kubaxhasi nakulabo abafaka izikhangiso ezinhlobonhlobo. Ngaphezu kwalokhu okubaliwe kukhona nezindaba zamazwe, izindali, ezomnotho, ezemidlalo, ezikaqedisizungu, ezenkolo nokunye. Lezi zinhlobo ezibaliwe zinesizinda sokusetshenziswa kolimi ngabantu abehlukene.

UPrah, (2007:29-30) uthi:

In the South African media, the dominance of English remains unchallenged. In the media, both

print and electronic, the subordination of the interests of African language-speakers continues to be very marked. At the national level all daily and weekly newspapers are either Afrikaans or English. The implicit presumption is that only those citizens who are either literate in English or Afrikaans need to know what is going on the country. The silent majorities who speak African languages are thus kept in the dark. Except in the cases of isiZulu, where in KwaZulu-Natal, there are two regional papers published in the language and one isiXhosa paper. By the very fact of the use of English, the nature and character of the audience is defined. Is this shocking? No, indeed, this is to be expected. The simple truth is that the language defines the audience.

Kuleli ukukhonya kwesiNgisi kusalokhu kumile kungaphonselwa nselelo kwezokusakaza ngomoya. Kusalokhu kubonakala ukwenzelwa kwezilimi zabaNsundu. Ezingeni likazwelonke kukhonya isiNgisi nesiBhunu okuyizilimi ezikhulunywa idlanzana. Lokhu kungahunyushwa ngokuthi abantu okumele bazi ngokwenzekayo kuleli abakhuluma lezi zilimi ezimbili iningi lisale emnyameni. IsiZulu nesiXhosa sebenawo amaphephandaba eZifundazwe. Ukudlondlobala kwesiNgisi kuleli kuchaza ukubaluleka kwalolo luhlanga. Lokhu kuyamangaza. Iqiniso lakuleli limi lithi ulimi olusetshenziswayo luchaza izethameli zakuleli.

Ngabe izilimi zabaNsundu nabazikhulumayo bashiywe ngephutha yini kulokhu? Lesi simo esinje siyidokwe eligayelwe bani? Ucwangingo luveza ukuthi leli yidokwe leNhlangothi yaMalungelo oluNtu kuleli.

ULuvhengo, (2012:74-75) wethula la maphephandaba akuleli:

The unavailability of national newspaper for Tshivenda is a challenge because some languages like isiZulu (which has Sunday Times) are developing and people are getting news in their mother tongue. SiSwati: has no national newspaper, Xitsonga: none, Tshivenda: No national (Ngoho: local Newspaper). IsiXhosa: Imvo, IDike-lethu (local Newspaper: Alice), Dizindaba. IsiZulu: Sunday times, Isolezwe, Ilanga LaseNatali and UMAFRIKA. Tshivenda is dominated by other languages in terms

of newspaper writing which is probably one of the things which is affecting its status at the present. When speakers start comparing their language with languages like isiZulu they begin to have negative attitudes towards their languages.

IsiVenda, isiTsonga nesiSwati abanawo amaphephandaba akuzwelonke njengesizulu, nesiXhosa. IsiVenda silinyazwa ukudlondlobala kwezinye izilimi nokwenza bazenyeze ngolimi nobuzwe babo uma beziqhathanisa nezinye izinhlanga eziNsundu. IsiXhosa sinala maphephandaba: Imvo, IDike-lethu (local Newspaper: Alice), Dizindaba. IsiZulu: Sunday times, Isolezwe, Ilanga LaseNatali, UMAFRIKA.

Isimo samaphephandaba siyaluthuthukisa ulimi lwesizwe. Ucwangingo lukaLuvhengo, (2012) lukhihla esikaNandi sokungathuthuki kolimi lwesiVenda ngenxa yokufekela kwamaphephandaba ashicilelwe kuzwelonke ngalolu limi. Lokhu kukhombisa ingcindezi nobunzima izilimi zaboMdabu ezibuthwele kuleli.

Ucwangingo ngokusetshenziswa kolimi olubhaliwe lufundwe kufanele kwethule ukuzigqaja hhayi ukuzenyeza ngolimi. Ukuzenyeza kukhombisa umonakalo wokulimala kwesizwe ngobuzwe baso obugxile olimini.

UPrah, (2007:29-30) uthi:

The South African parliamentarian, Duma Nkosi who in the past consistently chose to address parliament in South Africa in isiZulu, in an interview, informed me (the present author) that he is convinced that many politicians are unsuccessful and unable to express their views properly and correctly to the masses they address because they speak in English, a language in which their proficiency is limited. This compounds the problem further that, they also invariably address audiences for whom the use of the English language is totally foreign. Indeed, Nkosi remarked that a few years ago, at the height of the conflict and bloodshed in the Gauteng area of South Africa, in the months preceding the 1994 elections, some of the conflicts between different parties in his view were exacerbated by poor communication in English and misunderstandings arising thereof.

UDuma Nkosi oyiLunga lePhalamende uveza ukuthi baningi ozakwabo abazithola bekhuluma isiNgisi kepha umyalezo unghambi kahle. Lo myalezo awuzwakali kahle nakwabanye ngenxa yokuthi awethulwa ngolimi lwebele. Lesi simo senziwa sibe nzima ukuthi nalabo umyalezo oya kubo abasazi isiNgisi. Ngeminyaka ye-1994 inkinga yezilimi yadala uthuthuva ngenxa yokungaqondakali kokwakushiwo nokuhumusha ngokungekona okwakushiwo ngesiLungu.

UMthethosisekelo wakuleli ugunyaza ukusetshenziswa kwezilimi zabaNsundu ngisho ePhalamende. Okukhulu ngolimi akubona ubuciko bokuvela ukuthi lukhishwa ngamakhala ulimi ePhalamende kepha akube ukuthi umyalezo ufikile esizweni sonke njengoba bekuhlosiwe.

Kulokhu okuchazwa uPrah ubuciko bolimi nekhono ukufinyelela komyalezo njengoba uhlosiwe ezethamelini ngempumelelo.

4.3.8 Okuncomekayo ngezindlela ezikhethiwe

4.3.8.1 Isizindalwazi (*Internet*)

Ukusebenzisa isizindalwazi kusize kakhulu umcwaningi ukuthola ulwazi olusabalele ezindaweni ezehlukene ukuze lugcinwe lusebenze nangomuso. Ulwazi olutholakala kule ngosi luyathuthuka ngenxa yokuthi luhlala luvuselelwa esikhathini esithile ukuze luhlale luhambisana nesikhathi kanye nezidingo zemiphakathi ehlukene. Lolu lwazi lwesizindalwazi luhambisana nezizinda noma imitapo lapho lutholakala khona ukuze nangomuso kube lula ukutholakala kwalo. Lolu lwazi lutholakala mahhala uma kusetshenziswa isizindalwazi eZikhungweni Zemfundo Ephakeme kanti luyakhokhelwa.

UMabuza, (2008:54) ugcizelela ukubaluleka kolwazi lwesizindalwazi:

Lolu uhlelo lwesizindalwazi lusiza umcwaningi ngokuthi kutholakale ulwazi nxa lufuneka ngokushesha okukhulu. Loluhlelo lunikeza ulwazi olusabalele emhlabeni jikelele. Futhi uma kuqapheleka kahle isizindalwazi sibe negalelo elibanzi kulolu cwaningo. Kuningi okubhaliwe ngezihloko ezahlukahlukene kulo mkhaka wokuthola ulwazi. Zikhona izingwazi eziliphonsile itshe esivivaneni ngalesi sihloko kusizindalwazi.

Njengoba ucwaningo lucubungula amakhono olimi lwesiZulu, ziningi izingwazi ezidingidayo lesi sihloko namakhono ezilimi ezehlukene kusizindalwazi. Kuze kuvele nokuthi inkinga yokusetshenziswa kolimi ngendlela iyidokwe likawonkewonke.

4.3.8.2 Okungancomeki ngendlela nokuqasheliwe ngesizindalwazi

Njengoba isiZulu sithi: ‘akusoka lingenasici’ lokhu kuveza ukubaluleka kolwazi ukuthi yonke into inobuhle kanye nobungozi. Bangingi abantu ababhalayo kusizindalwazi ngezihloko ezehlukene. Ulwazi olusetshenziswa emibhalweni nasocwaningweni kufanele kuqinisekise imvelaphi yalo.

Akuyona imfihlo futhi ukuthi isizindalwazi sisetshenziswa nayizigangi ezifuna imali ngokuhlwayela amagciwane anhlolobhobo ukuze ziqhamuke nekhambi lokwelapha izifo ezifakwe yizo kusizindalwazi. Izigangi zithola ithuba lokufuna eshisiwe imali ngekhambi lazo. Ngakho uma kusetshenziswa isizindalwazi kubalulekile ukuba ijovwe ikhompuyutha noma ezohlwaya ulwazi ihlonyswe ngezibulalamagciwane ezitholakala kuyo isizindalwazi. Nazo njalo zimba eqolo kanti ziyasiza. Uma kungenjalo ikhompuyutha itheza olunenkume ife ujuqu ingaphinde isebenze. Nakuba isetshenziswa kalula noma ikuphi isizindalwazi siyabiza ikakhulu uma ungahlali eduze kwedolobha elinemibhobho eyidonsa kalula. Okuhle ukuthi nakumakhalekhukhwini isizindalwazi siyatholakala kanti nabo omakhalekhukhwini badinga imijovo ukugomela amagciwane.

4.3.8.3 Okuncomekayo ngendlela yohlambuzo

Uhla-mbuzo lungezinye zezindlela ezisetshenziswa kakhulu ngabacwaningi ukuqoqa ulwazi. Le ndlela inikeza ithuba umcwaningi ukuba ahlele imibuzo yakhe ngononina

bese eyiqobela phansi ukuze iphendulwe yilabo ucwaningo oluqondene nabo. Yinhle le ndlela ngoba inikeza ababuzwayo ithuba lokuhlaziya ikhono lokubuza ukuze kuhlaluke nekhono lokuphendula kobuzwayo. Lokhu ukwenza ngesikhathi sakhe engasajahe ndawo. Ulwazi olutholakalayo lusuka esiphethwini sesiziba somcabango wobuzwayo.

UNzama, (2012:52-53) ubalula amaphuzu alandelayo njengezinto ezincomekayo uma kusetshenziswa uhla-mbuzo:

The following advantages given by Best and Kahn, (1993:231):

- *It seeks only the information, which cannot be obtained from other sources such as school reports or census data.*
- *The questions are objective, with no leading suggestions to the responses desired.*
- *It is easy to tabulate and interpret.*
- *It can be completed at a convenient time.*
- *Travelling and subsistence costs are minimal.*
- *Anonymity of the respondents is guaranteed because their names are not given.*

- Uhlambuzo luvundulula ulwazi olungetholwe ndawo ngisho emiqulwini yezincwadi.
- Imibuzo iqondana noyiphendulayo ayiphendule ngokuqonda kwakhe.
- Kulula ukubhala ngokuchaza ngohla
- Lungabhalwa ngesikhathi esithile sokungaxineki
- Izindleko zokuhamba ziphansi
- Alivezwa igama lophendulayo

UNzama, (2012) uyakuveza ukuthi uhla-mbuzo lunenzuzo encomekayo ngokukwazi ukuthola ulwazi oludingekayo kuphela. Kulula nokubhala okudingekayo ngokuklelisa okuqondiwe ngononina, alubizi kakhulu kanti obuzwayo akaphoqelelwa ukuba azichaze. Lolu cwaningo luyisebenzisile kakhulu le ndlela ukuqoqa ulwazi kubafundi nakothisha bezikole ezikhethiwe Zesifunda sasoThungulu.

UMabuza, (2008:55) ugcizelela obunye ubuhle bokusebenzisa uhla-mbuzo:

Obunye ubuhle ngale ndlela busekuthini kayibizi
kakhulu kanti umcwaningi ukwazi ukuhambisa
imibuzo mathupha.

Ukuzihambisela mathupha uhlambuzo kusiza umcwaningi ukuthi angabi nemibuzo ethunyelwayo kepha ingabuyi noma iduke. Ukuzifikela mathupha ngesikhathi esibekwe yibona abantu kwenza zingabi bikho izaba zokuba umsebenzi ungenziwa, lokhu kumsiza kakhulu umcwaningi kulolu cwaningo. Akukho nokuwenza budlabha ngoba isikhathi sikhona.

4.3.8.4 Okungancomeki okuqasheliwe ngendlela yohlambuzo

Uhla-mbuzo ludinga isikhathi uma lubhalwa luhlelwa. Ukuluhambisa kulabo okuhloswe ukuba bacobebele ulwazi ocwaningweni kudinga isineke. Kukhona abantu abahlala bengenasikhathi sokufunda indathane yemibuzo bezobuye bayibhale phansi. Abanye baze bacele ukuphiwa okuthile ukuze nabo bakusize.

Uhla-mbuzo njengoba ludinga isikhathi ludinga nesineke sokubekezelela labo abathatha imibuzo ngethemba lokuyiphendula kepha uma selulandwa kube nezaba. Lokhu kudla imali kuchithelane nesikhathi kanti abanye luze lulandwe lungaphendulwanga uhla-mbuzo lolo isizathu kuthiwe isikhathi asikho.

Okusize umcwaningi kulokhu ukucela isikhathi esivumelana nothisha nabafundi koThishanhloko bezikole ezihlonziwe ukuze lugcwaliswe uhla-mbuzo. Lokhu kusize kakhulu ikakhulu ngoba bekukhona nencwadi yemvume ephuma eMnyangweni Wezemfundo weSifundazwe KwaZulu-Natali ukwenza lo msebenzi. Le ndlela iyabiza ikakhulu ngoba izikole ebezikhethiwe zigqagqene kanti kuyiwa kuzo ngezikhathi ezehlukene. Uma umcwaningi enikwe isikhathi santambama kukhona abagcwalisa ezinye izimpendule bengasaxilisisanga ekufundeni.

UNzama, (2012:53) wengeza obunye ubunzima bokusebenzisa uhla–mbuzo uthi:

Tuckman, (1994:381) warns that despite the advantages of the questionnaire, it should be used with caution for the following reasons:

- *It limits the kind of questions that can be asked and kind of answers that can be obtained.*
- *Personally sensitive and revealing information is difficult to obtain from the questionnaire.*
- *It is difficult to get useful answers to indirect and non-specific questionnaire.*
- *Printing, travelling and postage become very expensive.*
- *Rate of return of the questionnaire is normally very poor.*
- *The questionnaire may not convey the same meaning to all respondents.*

Uhlambuzo kumele lusetshenziswe ngokuqaphela ngalezi zizathu ezilandelayo:

- Luvalela ekhoni ngemibuzo ebuzwayo nezimpemdu ezinikezwayo.
- Izimpemdu ezibucayi kunzima ukuzithola ngohla-mbuzo,
- Ukushicilelwa, ukuposa nokuluhambisa kumba eqolo.
- Izimpemdu zohla-mbuzo zivame ukungabuyi kulabo abasuke beyobhala.
- Uhla-mbuzo luvame ukungabi nencazelo eyodwa kulabo ababuzwayo.

Njengoba kucaca ukuthi ayikho indlela ewungqoshishilizi nengenasici uma kuqoqwa ulwazi, kudingekile ukuba indlela ngayinye isetshenziswe ngokusekelwa ngenye noma ngokuqaphela. Lokhu kwenziwe kulolu cwaningo njengemizamo yokubhekana nezinsalelo zezindlela ezisetshenzisiwe.

4.3.8.5 Indlela yemibuzo nengxoxo

Uphawula kanje uMabuza, (2008:55) ngendlela esebenzisa imibuzo ocwaningweni:

Le ndlela yokuqoqa ulwazi isebenza ngokuthi lowo ocwaningayo ahlele imibuzo eqondene nocwaningo lwakhe, ayibhale phansi ngokulandelana kwayo.

Le ndlela yemibuzo nengxoxo isetshenzisiwe kulolu cwaningo. Igxiliswe kulokho okubuzwe enqwabeni yemibuzo engama-31 yohla-mbuzo. Ngenxa yokujula kolwazi obeludingeka ngokusetshenziswa kwamakhono olimi lwesiZulu ngokuyikho imibuzo yengxoxo itonyulwa kule yohla-mbuzo. Le ndlela isetshenziswe ngenhloso nangesu elinempumelelo ngumcwaningi ukusiza abaphendula uhla-mbuzo ukuba benze lo msebenzi ngokuyikho nangokuqondisisa. Abanengi ibathintile le mibuzo njengoba ucwaningo beluthinta ngqo umsebenzi wansuku zonke kathisha nomfundi. Kokunye bekuba yibo abafundi nothisha abebethuka sebebuza imibuzo ngokufuna ulwazi kokudingwa umcwaningi. Nakuba kunjalo izimpendulo bezigcina ziphume ngakubo, zilotshwe phansi emuva kwengxoxwana emfushane.

4.3.8.6 Okuncomekayo ngendlela yemibuzo

Le ndlela yemibuzo nengxoxo isize kakhulu umcwaningi ukuba ahlanganise abafundi kanjalo nalabo ababafundisayo ndawonye. Lokhu konge isikhathi kanti okuxoxwayo kusimamisa ulwazi oludingwa ucwaningo. Indlela yemibuzo nengxoxo yenza ukuzwana kubantu abasuke bengazani kugcine sekwakha ubumbano nokuzwana. Uma sekunokwethembana ulwazi lutholakala kalula.

Imibuzo isize umcwaningi ukuba ahlunge ulwazi aludingayo kokubhaliwe nokuxoxiwe. Kokunye ingxoxo ibiqoshwa ngesiqophamazwi ukuze ulwazi oluthalekele lungahwamuki luphelele ezeni. Okubaluleke nakakhulu ukuthi ingxoxo igcina yembule amazanga ehlukeni okucabanga nokujula kwabantu ngokwehlukana kwabo into ebingeke ivele ngokusebenzisa uhla-mbuzo lodwa. Njengoba ingxoxo nemibuzo ingakhethi iphela emasini wonke umuntu angayisebenzisa ngempumelelo ukulandela

izimo ezechukene. Okunye okuhle ngale ndlela ukuthi imibuzo esuke ihlosiwe iyaphendulwa yonke ngoba kulula ukuxoxa kunokubhala phansi.

4.3.8.7 Okungancomeki nokuqasheliwe ngendlela yemibuzo

Kuvamile ukuthi ingqondo ibe nezinsalelo ukuphendula imibuzo eqhamuka isihleliwe futhi elandela ukuhleleka okuthile. Insalelo ilethwa itwetwe lokungabaza ukuthi kazi uzokwazi yini ukuyihlaba esikhonkosini. Abantu abaningi besaba ukuphendula imibuzo ebhaliwe ngoba besaba ukuphoxeka uma bephendule baphaphalaza kanti banikwe imibuzo ngokwethenjwa. Le ndlela yenza futhi ukuba umcwaningi abhekane nobunzima azalabalaze impela uma ebhekana nalabo abangayikhonzile indaba yokuxoxa nabantu abangabajwayele. Indaba yobulili nayo iyinkinga ngoba akubukeki ukuvalela umuntu wobulili obuhlukile ngemibuzo. Lokho kuba nokubukeka kokuba nogcobho.

UMabuza, (2008:55) ubeka kanje:

UHayman, (1968:68) naye uyakufakazela ukuthi le ndlela iye idale izingqinamba ikakhulukazi ngoba ihlanganisa wonke umuntu ndawonye ngaphandle kokwehlukana umuntu ngamunye ngokwezinga lokucabanga.

Kuyenzeka ukuba indlela yemibuzo nengxoxo ithathe isikhathi esiningi kunesibekiwe. Lokhu kuvame ukwenzeka uma labo ababuzwayo bethathekile ngokubuzwa ucwaningo futhi kubathinta. Kuyenzeka futhi ukuthi ababuzwayo bangayigqizi qakala le nto ababuzwa ngayo bagcine sebephendula begcina icala. Lolu hlobo lwabantu lukhethe ukuholela umcwaningi ophathe ukuze alushiye ngokuthula. Lokhu kudla isikhathi esiningi nomsebenzi owenziwe ungabi nanzuzo.

4.4 Isiphetho

Isahluko sesine kwethule izindlela ezinhlobonhlobo azisebenzisile kulolu cwaningo. Kula masu kusetshenziswe uhla-mbuzo, ingxoxo nemibuzo okusetshenziswe ukuqoqa ulwazi kothisha nakubafundi. Imibuzo nengxoxo ukucobelela ulwazi kulabo asebenkantshubomvu kwezemfundo, amaphephandaba kanye ulwazi oluhlwaywe kumabonisa kude nasemisakazweni. Imitapo yolwazi ehluhlukenene efana nezincwadi, imibono yongoti abehlukene, ulwazi lwesizindalwazi nalo lube wusizo olukhulu kulolu cwaningo. Umcwaningi ube esembula ubuhle bezindlela aziqokile kanye nokumele kuqashelwe okunjengamaphutha angenzeka ngendlela ngayinye uma isetshenziswa ngokungaqapheli. Lonke ulwazi oluqoqiwe kulesi sahluko luzokwethulwa ngononina esahlukweni esilandelayo.

Kwezinye izindlela lolu cwaningo lusebenzise indlela kuxoxiswana nabafundi kanye nothisha bolimi lwebele. Ulwazi oluningi kothisha nakubafundi lutholakale ngokusetshenziswa kwemibuzo yohla-mbuzo.

ISAHLUKO SESIHLANU

5.0 UKUHLELWA NOKWETHULWA KOLWAZI OLUQOQIWE

5.1 Isingeniso

Isahluko esedlule sidingide ulwazi oluqoqiwe namasu okuluqoqa. Kulesi sahluko umcwaningi uhlela ahlaziye ulwazi oluqoqiwe ukuze imibuzo yocwaningo iphenduleke. Ngamafuphi ukuhlaziywa kolwazi oluqoqiwe kuhlelwa ngendlela umcwaningi ukuze kuphenduleke imibuzo ebuzwa ucwaningo uqobo. Le mibuzo imayelana nesihloko sokusetshenziswa kolimi ngokuyikho ukuze kuqhakanjiswe amakhono olimi lweZulu.

5.2 Ukuhlelwa nokwethulwa kolwazi oluqoqiwe

UMabuza, (2008:45-46) ocwaningweni lwakhe ubeka kanje ngamasu okuhumusha ulwazi oluqoqiwe:

The field researcher style is where the researcher is directly and personally engaged in an interpretative focus on the human field of activity with the goal of generating holistic and realistic description and explanations. To this method, there are no prepackaged designs.

Umcwaningi ungena shi ekuhunyushweni kolwazi olugxile kokwenziwa ngabantu ngenhloso yokuthola ingqikithi ephelele. Ukuhunyushwa kolwazi kwenziwa ngezindlela ezehlukene.

Kuyavela ocwaningweni lukaMabuza, (2009) ukuthi umcwaningi ubamba iqhaza ekuhlaziyeni ukuziphatha komphakathi bese ehlahla indlela elandelwayo ekuhunyushweni kolwazi.

Lolu cwano lusebenzise izindlela ezehlukene zokuhlwaya ulwazi ezifana nokuxoxisana nomphakathi, uhlelo-mbuzo, ukulalela ukusesthenziswa kolimi ezizindeni ezehlukene. Lusebenzise lezi zindlela ezilandelayo zokwethula ulwazi oluqoqiwe:

- Ukusebenzisa izikwele namakhalamu (*Rectagular / Square Columns*)
- Amagrafu (*Graphs*)
- Ukuchaza (*Discriptive*)

UGovender, (2009:62) yena ubeka kanje ngodaba lokuhlelwa kolwazi oluqoqwayo:

In qualitative research,. the researcher interprets phenomena in terms of the meanings that people assign to them. McMillan and Schumacher, (2006:26) classify qualitative research designs as interactive and non-interactive. A phenomenological study describes the meanings of a lived experience. (McMillan & Schumacher, 2006:26).

Umcwaningi uhumusha ulwazi ngendlela abantu abachaze ngayo. Ulwazi locwaningo luyinzululwazi yempilo yabantu.

Kuyavela ocwaningweni lukaGovender, (2009) ukuthi ulwazi oluqoqwayo luhunyushwa ngendlela ababuziwe abaphendule ngayo. Indlela abaphendula ngayo ikhombisa amazanga olwazi abanalo ngempilo. Ukuhunyushwa kolwazi kuyeqa olwazini olunikiwe ngoba kubuye kuumushwe imizwa, imicabango nezinkolelo zabo.

5.2.1 Izikole zamabanga aphantsi

Ithebula lokuqala: A

Ukuhlelwa kovo lwabafundi nabafundisi ngokwamabanga aphantsi:

Umbuzo: Zikhona yini izinselelo enihlangana nazo ezimayelana nokufundwa kolimi lwesiZulu?

	Isikole A	Isikole B	Inani
Amabanga	7	7	
Ukuvuma	7	7	14
Ukuphika	0	0	00
Inani			14

Lo mbuzo yiwona imbulambethe yemibuzo ohleweni lwemibuzo yonke. Abafundi abaphendulile bayi-14 kubalwa nothisha babo bebanga lesikhombisa aba-4.

Bayayivuma inkinga ekhona ekufundweni nasekufundisweni kolimi lwesiZulu kula mabanga.

Ithebula lesibili: B

Ukuhlelwa kovo lothisha:

Umbuzo: Khombisa amazanga okusetshenziswa kolimi ngokuyikho ngokuzimisela kulaba kubafundi:

	Isikole A	Isikole B	Othisha	Inani
Amabanga	7	7	7	
Aphakathi	4	5	4	13
Aphakeme	1	0	0	1
Aphansi	0	0	0	0
Inani				14

Abafundi bezikole zombili zebanga le-7 abayi-9 bayavuma ukuthi ukusetshenziswa kolimi lwesiZulu kusendimeni nje. Oyedwa umfundi uthi yena ubona konke kuhamba kahle esikoleni sakhe olimini lwesiZulu. Othisha aba-4 abafundisa lezi zikole zombili babona kungakalungi kahle hle ngokusetshenziswa ngokuyikho kolimi lwabo ezikoleni zabo. Omunye kothisha uze wagcizelela ukuthi lokhu kunomthelela nakwezinye izifundo.

Ithebula lesithathu: C

Uvo lwabafundi nabafundisi:

Umbuzo: Kula makhono yimaphi ongathi adinga ukuphuthunywa: *Ukulalela, ukufunda, ukubhala, ukwethula, onke?*

Isikole	Amabanga	Ukulalela	Ukubhala	Ukufunda	Onke	Inani
A	7	1	0	0	6	7
B	7	0	1	1	5	7
Inani						14

Lo mbuzo wamakhono abafundi abayi-8 bawuphendule ngokuvumelana ukuthi onke amakhono olimi adinga ukuphuthunywa afundiswe. Abafundisa laba bafundi aba-4 nabo bavumelana nalaba bafundi abayi-6 abathi onke amakhono olimi adinga ukusukunyelwa phezulu. Oyedwa kubafundi ukhale ngekhono lokubhala abone lidinga ukusukunyelwa phezulu kanti omunye ubone ukulalela kuyiyona nkinga ebhekene nabafundi. Ukhona oyedwa kwesinye salezi zikole okhale ngekhono lokufunda ukuthi linezinselelo kubafundi lidinga ukuphuthunywa.

Ithebula lesine: D

Uvo lwabafundi nothisha:

Umbuzo: Khombisa izinga lokusetshenziswa kwesiZulu ngabafundi besididiyela nezinye izilimi engxoxweni yabo.

Isikole	Amabanga	Aphakathi	Aphakeme	Aphansi	Akukho	Inani
A	7	0	0	5	2	07
B	7	0	0	6	1	07
					Inani	14

Ukukhuluma ngokudidiyela izilimi yinto evamile kubafundi noma kubantu abasha kuleli. Lo mbuzo ubuhlose ukuba uphendulwe ngokuyikho yilaba bafundi kanye nalabo ababafundisayo. Abafundi bawuphendulile njengoba bekuvezile abayi-8 ukuthi kuphansi lokhu kanti aba-2 bathi akukho impela. Kothisha aba-3 bavumelane nabafundi babo ukuthi umkhutshana ongandile esikoleni sabo kanti oyedwa wathi awukho impela.

Ithebula lesihlanu: E

Uvo lwabafundi nababafundisayo:

Umbuzo: Ucabanga ukuthi yikuphi okufanele kweziwe abafundi ukuthuthukisa kucijwe amakhono olimini lwabo?

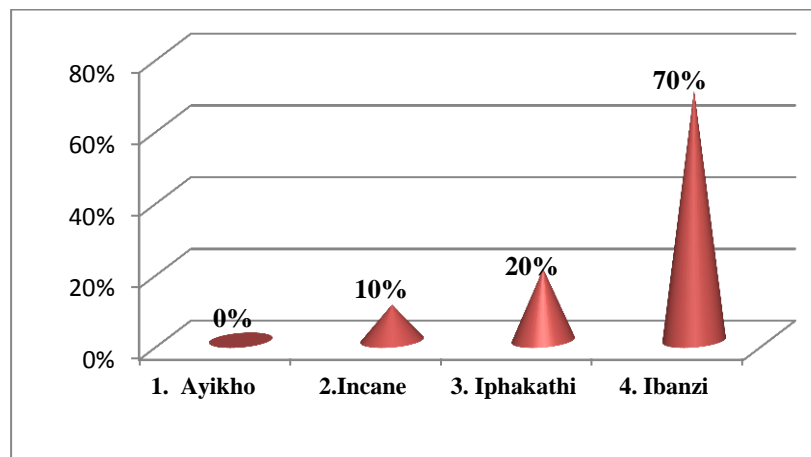
A Othisha **Omabonisa kude, ukudembesela 40%**
 b **isiZulu, nokunye**
 Abafundi Izikole zezinhlanga, ithekhnoloji, 60%
 A umabonisa kude nokunye.

Abafundi kulo mbuzo banikeze izimpendulo ezehlukene. Ababili (02) bathe abafundi abakhuthazwe bangayekwa nje. Ababili bathi akutshelwe abazali babafundi nabo balekelele. Othisha abane (04) nabafundi abayi-6 bathi akubanjiswane phakathi kukaHulumeni okunguMnyango Wezemfundo abafundi nabazali ukuze kusizwe abafundi.

6. Ithebula lesithupha: F

Uvo lwabafundi nabafundisi:

Umbuzo: Ngokucabanga kwakho ingakanani indima okusafanele ilinywe ukuthuthukisa amakhono olimi lwesiZulu.

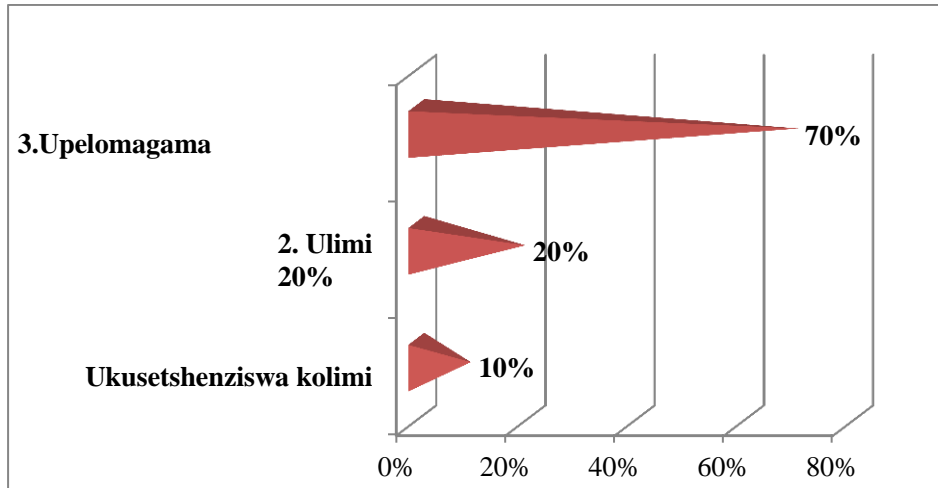


Kulo mbuzo akekho umfundi othe konke kuhamba kahle olimini lwesiZulu. Aba-2 bathe kuncane okusasele ukuba kwenziwe. Aba-3 bathe kuningi osekwenziwe ngakho kusele umsebenzi ongemningi kakhulu. Othisha aba-4 kanye nabafundi aba-5 bezikole zombili bayavumelana ukuthi umsebenzi okusafanele wenziwe endimeni yokuqhakambisa amakhono olimi lwebele isiZulu usebanzi kakhulu.

Ithebula lesikhombisa: G

Uvo lwabafundi nabafundisi:

Umbuzo: Ungake uthi qaphu ngohlobo lwezinsalelo zolimi enihlangana nazo?



Izimpendulo zisabalele ezimayelana nokuhlonzwa kwesizinda esisemqoka lapho ukusetshenziswa kolimi kusenezinkinga khona. Umfundi oyedwa kulo mbuzo ukhale ngokusetshenziswa kolimi lwesiZulu njengenkinga enkulu. Abafundi aba-2 balezi zikole bona bavumelane ngokuthi ulimi lonke nje lusenezinsalelo. Abafundi abayi-7 nalabo abangothisha aba-4 umhlola bawukhomba lapho abafundi bebhala upepolomagama. Bathi kunezinsalelo kule ndawana kulaba bafundi. Bathi mkhulu umsebenzi okusafanele wenziwe ngopelomagama olimini lwesiZulu.

Ithebula lesishiyagalombili: H

Uvo lwabafundi nabafundisi /othisha babo

Umbuzo: Ucabanga ukuthi ukuxuba izilimi engxoxweni kunawo yini umthelela olimini? Ucabanga ukuthi lo mkhuba wokuxuba izilimi uqhamuka kuphi? Udalwa yini? Unganqandwa kanjani? Chaza.

Le mibuzo enomsuka embuzweni wokuqala ngokudidiyela izilimi enkulumweni ibaxakile abafundi baleli banga. Lokhu kwenze bangakwazi ukuphendula imixhantela yawo ebilandela ngokwanelisayo. Aba-3 bashiye izikhala badlulela kweminye. Oyedwa owuphendulile uthe kungenzeka ukuba konke lokho kusuka kusizindalwazi kodwa akanalwazi. Bekulula kulaba bafundi ukuba imibuzo abayibona inohlonze noma

abayibona ngeso elithile bashiye izikhala kuyo. Nakuba bekukhulunywa ngamakhono okubhala bekulula kwabanye abafundi ukubhala ngesandla esingafundeki nokubhala ubhalomagama olunamaphushana. Othisha aba-4 balezi zikole bavumelene ukuthi lo mkhuba usezikoleni ezixuba izinhlanga nokuthi abazali abafundisa izingane zabo kulezi zikole yibo abanalolu hlobo lwezingane ezididiyela isiZulu.

5.2.2 Ukuhlelwa nokwethulwa kolwazi izikole zamabanga aphezulu

Izikole zebanga le-12 ezikhethiwe eSifundeni iKing Cetshwayo zibeyi-8 ezifundisa isiZulu ulimi lwebele kanye nothisha babafundi. Kwezinye izikoleni ezikhethiwe ube munye uthisha ofundisa isiZulu uma izingane ziyi-100. Esinye salezi zikole ubemunye ofundisa izingane eziyi-154 zebanga likaMatikuletshe. Zimbili kule zikole ezibe nothisha ababili abebefundisa ngokuhlephulelana izingxenye zamaphepha kukaMatikuletshe babuye bafundise nebanga le-11. Izingane abazifundisayo bezibalelwa ema-264. Ucwangingo lusebenzise izingane zebanga le-12 kanye nothisha bazo ngesikhathi esikhethwe yibo ngokubambisana noThishanhloko neziNhloko zeMinyango zalezi zikole.

Ithebula lokuqala: A

Uvo lwabafundi ngokuhleleleka kwemibuzo eno-yebo no-qha:

Umbuzo: Ungake uthi qaphu ngohlobo lwezinsalelo zolimi enihlangana nazo.

	Isikole	Isikole	Isikole	Isikole	Isikole	Isikole	Isikole	Isikole	Inani	Iphesenti %
	A	B	C	D	E	F	G	H		
Abafundi	5	5	5	5	5	5	5	5	40	100
Abesilisa	2	1	3	3	1	2	0	4	16	40
Abesifazane	3	4	2	2	4	3	5	1	24	60
Abavumayo	4	5	5	5	4	5	5	4	37	92,25%
Abaphikayo	1	0	0	0	1	0	0	1	3	7,35%

Imibuzo obekufanele iphendulwe ngegama elilodwa ngabafundi ngoyebo noma ngo-qha, ibibuza okunye kwalokhu: abafundi bekumele basho ukuthi zikhona yini izinkinga abazitholayo olimini lwabo noma azikho. Ukubaluleka kwamakhono olimi, izinkinga zamakhono athile abazibonayo. Kubuziwe ngokungathuthuki kwamakhono ukuthi

kungaba yiphutha labafundi, labazali, lothisha, lomphakathi noma kusolwe imisakazo nomabonisa kude.

Abafundi ababuziwe bangama-40 besilisa nabesifazane. Ithebula A likhombisa ukwehlukana kwezimpendulo zabo. Ba-3 kuphela abaphendule ngokuphika kwathi abangama-37 bavuma ukuthi izinkinga zikhona. Inani labafundi ababalelwa kumaphesenti angama-92.25% bayakuvuma ukuba khona kwezinsalelo olimini lwesiZulu okuthinta namakhono alo. Abangama-7.35% bathi konke kuhamba kahle.

Ithebula lesibili: B

Uvo lwabafundisi ngokuhleleleka kwemibuzo eno-yebo no-qha:

Umbuzo: Ungake uthi qaphu ngohlobo lwezinsalelo zolimi enihlangana nazo.

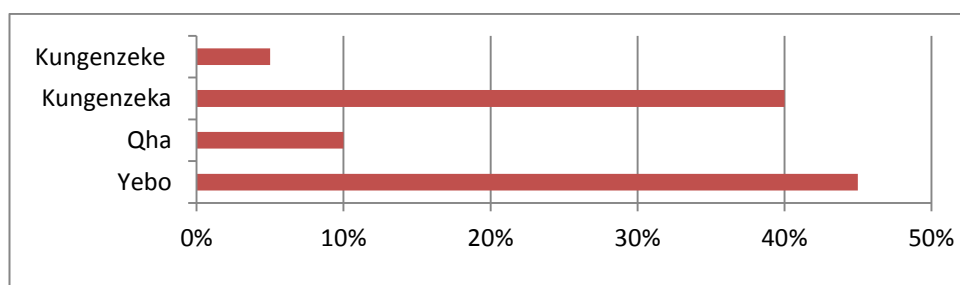
	Isikole	Isikole	Isikole	Isikole	Isikole	Isikole	Isikole	Isikole	Inani	Iphesenti %
	A	B	C	D	E	F	G	H		
Abafundisi	2	3	1	3	2	2	1	1	15	100
Abesilisa	1	0	0	1	0	2	0	1	5	33
Abesifazane	1	2	1	2	2	0	1	1	10	66.6
Abavumayo	2	2	1	3	1	1	1	1	12	97.5%
Abaphikayo	0	1	0	1	1	1	0	0	4	2,50%

Umbuzo ofanayo obuzwe abafundi ethebuleni elingu-A ngasenhla ubuzwe kulabo abafundisa isiZulu ibanga le-12. Ba-4 kuphela abathe izinkinga aziziningi olimini lwesiZulu. Abayi-11 kubo bathe luselude ukhalo oludinga ukuqathwa kule nsimu.

Ithebula lesithathu: C

Uvo lwabafundi

Umbuzo: Kungenzeka yini ukuthi izikole namakhaya kunesandla kulo mhlola wokudidiyelwa kwezilimi enkulumweni?

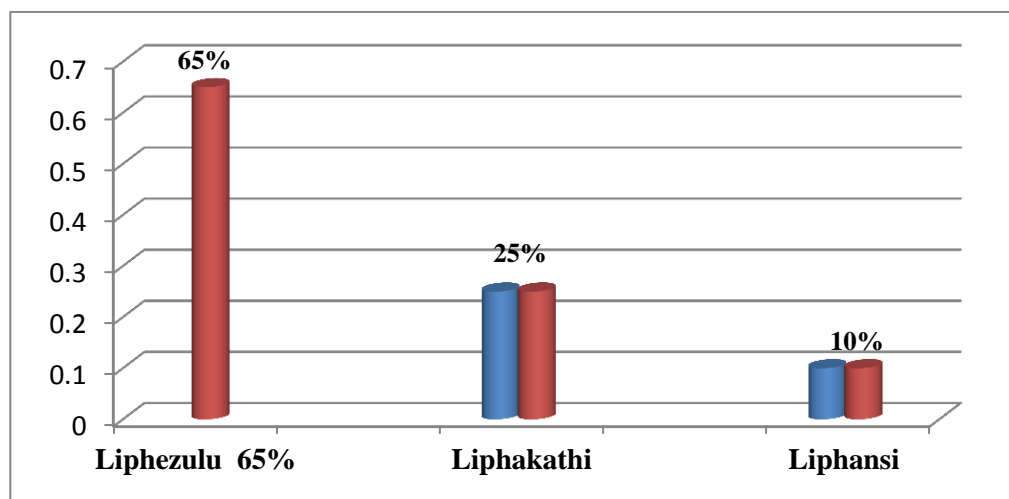


Lo mbuzo uphenduliwe abafundi ohleni luka-yebo no-qha. Abafundi aba-3 baphikile ukuthi kulokhu okubaliwe kukhona okungenza abafundi baxube izilimi. Abafundi aba-5 bona bathe qha kunezizathu ezinye eziholela ukuthi abafundi baxube izilimi, hhayi ezibekiwe kuhla-mbuzo. Laba bafundi bangama-10%. Abayi-15 nabayisibalo esingama-40% bona bathi izikole namakhaya ngandlela thile kungaba nomthelela omkhulu. Abayi-17 nabenza isibalo sama-45% bavumile ukuthi ukuxuba izilimi kunomthelela wokwenzeka emakhaya nasezikoleni zabafundi ngokwahlukana kwazo.

Ithebula lesine: D

Uvo lwabafundi:

Umbuzo: Khombisa izinga lokusetshenziswa kwesiZulu ngabafundi besididiyela nezinye izilimi engxoxweni yabo.



Izinga lokuxuba isiZulu nezinye izilimi enkulumweni yabafundi balibona ngendlela abaphendule ngayo lo mbuzo. Abangama-26 bathe isiZulu siyadidiyelwa kakhulu nezinye izilimi. Lesi sibalo singama-65% abavumayo kanti izinga lalokhu liphezulu kakhulu kunalabo abayi-9 nabenza inani elinga-25% abathi lo mkhuba usendimeni nje. Abafundi abathi izinga lalo mkhuba wokuxuba izilimi liphansi bayi-5 kuphela nokwenza abafundi abangama-10%.

Ithebula lesihlanu: E

Uvo lo thisha nabafundi:

Umbuzo: Ucabanga ukuthi lo mkhuba wokuxuba izilimi uqhamuka kuphi / udalwa yini? Chaza. Ucabanga ukuthi unganqandwa kanjani?

Lo mbuzo uphendulwe ngokusabalele ngabafundi nababafundisayo bebeka abakucabangayo njengoba bekubuziwe. Abafundi babeke ulwazi lobuciko lwethekhnoloji, ukufunda nezinhlanga ezechukene, ukufundiswa kwezifundo ezechukene, izinhlelo zikamabonisakude nezemisakazo, ukwehla kokufundiswa kolimi lwesiZulu okwenza abafundi bacabange baze baphendule ngolimi okungabuzwanga ngalo. Omunye umfundi uveze ukuthi kukhona abafundi abazi isiZulu kancane nesiLungu kancane. Ngakho uma kubuzwa uzosebenzisa igama lolimi olunye ukuvala isikhala segama angalazi ngesiZulu. Kuvelile futhi ngomfundi oveze ukuthi ukuxuba izilimi yinto eyenzekayo emakhaya, kubukwa umabonisakude ndawonye ozixubayo izilimi. Lokhu kuba yiyona ndlela esetshenziswayo uma sebezixoxela. Ingwevu kathisha yona ibeke yathi njengoba iNingizimu Afrika iwuthingo lwenkosana ukuxuba izilimi izithelo zalolu thingo lwenkosazana.

Ithebula lesithupha: F

Uvo lwabafundi:

Umbuzo: Kula makhono yimaphi ongathi adinga ukuphuthunywa?

	Isikole	Isikole	Isikole	Isikole	Isikole	Isikole	Isikole	Isikole	Inani
	A	B	C	D	E	F	G	H	
Abafundi	5	5	5	5	5	5	5	5	40
Ukulalela	2	3	1	0	0	2	0	0	8
Ukubhala	0	0	0	2	0	0	2	0	4
Ukuxoxa	0	0	0	0	0	0	0	0	0
Uwethula	0	0	0	0	0	0	0	0	0
Ukufunda	0	0	1	0	1	0	0	0	2
Onke	3	2	3	3	4	3	3	5	26

Ezikoleni eziyi-8 okubuzwe kuzo abafundi abangama-40 ukuba baphendule umbuzo obuziwe ngasenhla baphendule kanje: Abangama-26 bathi onke amakhono olimi lwesiZulu adinga ukufundiswa ngokuqashelwa aphinde afundwe ngokunjalo. Abayi-8 babone ikhono lokulalela njengelibalulekile kakhulu kanti ba-2 kuphela ababone ikhono lokufunda njengelidinga ukuphuthunywa. Othisha aba-2 kuphela ababone

ikhono lokubhala nelokufunda njengabalulekile kulabo ababuziwe abayi-15. Kulaba abayi-13 bathe onke amakhono olimi lwesiZulu adinga ukusukunyelwa phezulu.

Ithebula lesikhombisa: G

Umbuzo: Gagula izinga neqhaza elibanjwa abemisakazo ehlukeni ekudidiyeleni isiZulu nezinye izilimi.

	Isikole A	Isikole B	Isikole C	Isikole D	Isikole E	Isikole F	Isikole G	Isikole H	Inani
Abafundi	05	05	05	05	05	05	05	05	40
Liphakeme	5	5	1	5	5	5	5	1	32
Liphakathi	0	0	4	0	0	0	0	4	08
Liphansi	0	0	0	0	0	0	0	0	00
Alikho	0	0	0	0	0	0	0	0	00

Abafundi abangama-32 bakuvezile ukuthi isiZulu sithola ukuhlaseleka sixutshwa ngabemisakazo ehlukeni abayilalelayo. Abayi-8 bathi lo mkhuba ukhona kodwa usendimeni awumkhulu kakhulu. Abekho abathe lo mhlola uphansi noma awukho.

Ithebula lesishagalombili: H

Uvo lwabafundi nabafundisi /othisha babo:

Umbuzo: Kungabe abafundi bavamile yini ukuluthola usizo lwemisebenzi abangayifundela ngokwezifundo abazenzayo?

	Isikole A	Isikole B	Isikole C	Isikole D	Isikole E	Isikole F	Isikole G	Isikole H	Inani
Abafundi	05	05	05	05	05	05	05	05	40
Njalo	1	2	1	1	0	1	0	0	06
Kuyenzeka	4	3	4	4	3	3	4	4	29
Abalutholi	0	0	0	0	2	1	1	1	05

Lo mbuzo ubuqondiswe kothisha nakubafundi ukuba baveze ukuthi bayabanikeza yini abafundi ulwazi ngesiphetho sesifundo sabo isiZulu. Abafundi bayakuveza abakwaziyo ngalokhu. Abayi-6 bathi luyatholakala ulwazi kothisha, aba-5 bathi alutholakali nhlobo. Iningi labafundi abanga-29 bathi kuyenzeka lutholakale lolu lwazi. Othisha bona

ababuziwe abayi-9 bathi kuyenzeka lutholakale lolu lwazi kodwa hhayi njalo. Aba-4 bathi lutholakala njalo.

Ithebula lesishiyagalolunye: I

Uvo lwabafundi:

Umbuzo: Ngokubona kwakho ngabe abafundi bafunda baphumelele ngokwanelisayo ngenxa yokuba namakhono ezilimi? Phawula ngekhono labafundi lokwazi ukufunda imibuzo bayiqonde, bayiphendule ngokunembayo.

	Isikole A	Isikole B	Isikole C	Isikole D	Isikole E	Isikole F	Isikole G	Isikole H	Inani
Abafundi	05	05	05	05	05	05	05	05	40
Liphakeme	0	0	1	0	1	2	0	1	05
Lisendimeni	5	4	4	5	4	3	5	4	34
Liphansi	0	1	0	0	0	0	0	0	01
Alikho	0	0	0	0	0	0	0	0	00

Abafundi abangama-34 bakuvezile ukuthi kubafundi abaningi ababhalayo ukuphumelela kwabo kusendimeni. Lokhu kukhombisa ukuba sendimeni kwekhono lokucija kwamakhono abo olimi lwesiZulu. Aba-5 balibona liphakeme ikhono labafundi kanti munye othe ikhono labo liphansi.

Ithebula leshumi: J

Uvo lothisha babo:

Umbuzo: Ngokubona kwakho ngabe abafundi bafunda baphumelele ngokwanelisayo ngenxa yokuba namakhono ezilimi? Phawula ngekhono labafundi lokwazi ukufunda imibuzo bayiqonde, bayiphendule ngokunembayo.

	Isikole A	Isikole B	Isikole C	Isikole D	Isikole E	Isikole F	Isikole G	Isikole H	Inani
Othisha	2	2	2	3	2	2	1	1	15
Liphakeme	0	0	1	0	1	2	0	1	05
Lisendimeni	1	2	1	2	1	0	0	1	08
Liphansi	1	0	1	0	1	2	2	1	08
Alikho	0	0	0	0	0	0	0	0	00

Umbuzo wokucija kwamakhono abafundi obuzwe kothisha ngokufanayo bawuphendule ngabayi-8. Baphendule bathi izinga lamakhono okufunda imibuzo bayiphendule ngokunembayo lisendimeni kanti abanye abayi-8 bathe liphansi impela. Abayi-5 bona balibona liphakeme ikhono impela labafundi.

5.3 Okushiwo emibhalweni ngokuhunyushwa kolwazi locwaningo

Ulwazi oluqoqiwe luyahlelwa lwethulwe. Ngenxa yokuba nhlakanhlaka kolwazi ludinga ukuhlaziywa ukuze lulungele ukwethulwa luhunyushwe ukuze lufeze izinhloso zocwaningo. Kule ndima ulwazi oluningi umcwaningi uluqoqe ngohla-mbuzo, ukuxoxisana nokuqopha ulwazi, ukulalela imisakazo, ukubheka kumabonisa kude, ukufunda amaphephandaba, ukusebenzisa ulwazi olutholakala ku-Inthanethi nasemiqukwini eshicilelwe ikakhulu ucwaningo olwenziwe eZikhungweni Zemfundo ezehlukene.

UMabuza, (2008:72) kulesi sigaba ubeka kanje:

Ngesinye isikhathi kuba khona ukuphindaphindwa kolwazi oluthile noma okufanele kulahlwe okuthile okungadingekile. Ukuhlunga kudingekile ngoba kubalulekile ukuba kulotshwe phansi kuphela ulwazi oludingekayo nolunohlonze.

Uqhubeka abeke kanje uMabuza, (2008:72) uthi uKerlinger, (1973:134) uyakufakazela okushiwo ngenhla:

Data analysis may be regarded as the process by which the researcher tries to make sense of a mass of data. The data are analysed by categorising, organizing and manipulating them, and then summarizing them in order to find answers to research questions. The purpose of data analysis is to reduce the data to a more readily interpretable format. Data is analysed either in tables or figures. Frequency tables, bar graphs and pie charts will either be used. Data analysis is accompanied by a closely related procedure called interpretation of data.

Okuchazwa uMabuza, (2008) ukuthi luningi ulwazi oluqoqwayo kodwa uma sekufike kulesi sigaba luyahlaziywa. Noma lungaba luningi kangakanani ulwazi olutholakele ngeke lwasebenza lonke njengoba luqoqiwe. Okwenzekayo ukuthakwa kwalo luchazwa ngokuhlelekile. Luhlaziywa umcwaningi ukuze kuphume umbhalo wobuciko ohlelekile nokhombisa ikhono lomcwaningi lokuhlela nokuhlaziya ulwazi.

5.4 Ukuhunyushwa kolwazi oluqoqiwe ngokudidiyela

Ulwazi oluqoqiwe noluzohunyushwa yilolo oluqoqwe ezikoleni eziyishumi zasoThungulu KwaZulu-Natali. Kuzohunyushwa okubhalwe abafundi nothisha babo nalokho okuxoxiswane ngakho ngesikhathi kuhlengenwe. Kuvelile ukuthi izikole ezimbili ezisetshenzisiwe ezamabanga aphantsi ezigcina ebangeni lesi-7 kanti zisemakhaya. Ezinye zihlukene kanje: Eziyi-8 kulezi zihlukene kabili njengoba kwezebanga le-12. Ezi-4 zisemakhaya kanti ezine zisemalokishini ehlukene.

Bakhona nokuxoxiswane nabo abangomakadebona olimini lwesiZulu. Ulwazi luzokwethulwa luhunyushwe kubhekwa nezinye izingxenye zezihlokwana ebezisophondweni ngenkathi kuhlwaywa ulwazi.

- Ukucashunwa kolwazi ngokwemibono nezikole
- Umoya wabafundi / nothisha
- Ulwazi ngokwamabanga nokwamazinga
- Ubuqiniso nokukholeka
- Ukuvikeleka kwabafundi
- Okuvelile ngamakhono olimi lwesiZulu

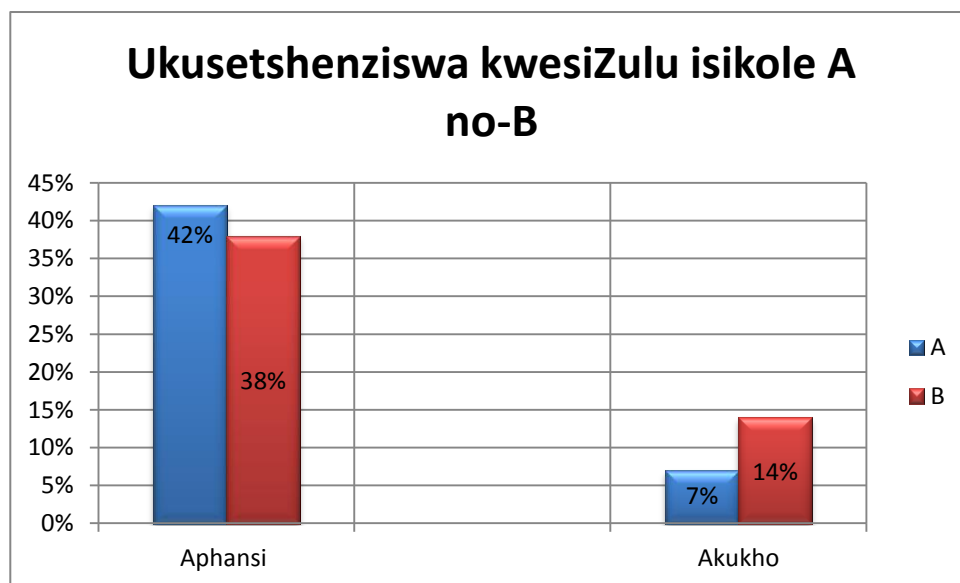
5.5 Ukuhlelwa kolwazi ngokwemibono

5.5.1 Amabanga ngokwehlukana

Ithebula: 1

(Impendulo yebanga -7)

Umbuzo: Khombisa izinga lokusetshenziswa kwesiZulu ngabafundi besididiyela nezinye izilimi engxoxweni yabo.

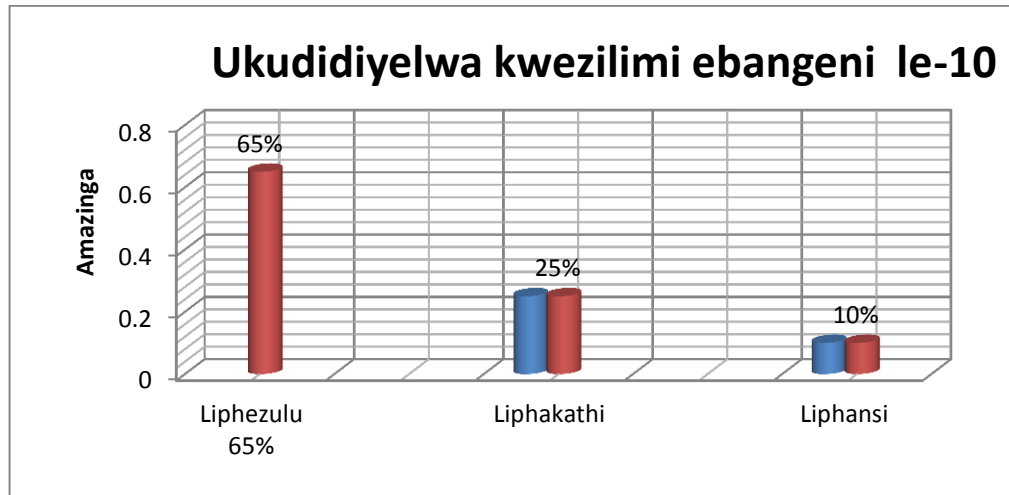


Lo mbuzo abafundi bawuphendule njengoba kukhonjiswa eshathini ngenhla. Yizikole zombili u-A kanye no-B. Othisha nabafundi bayakuveza ukuthi ukusetshenziswa kwesiZulu ngokusididiyela nezinye izilimi uma kwenzeka kule ndawo yabo kuncane kakhulu. Okwesibili abafundi nalabo ababafundisayo bayavumelana ukuthi lo mkhuba wokudidiyela izilimi uphansi ngamaphesenti aphakathi kwama- 37.7% kanye nama- 42.8%. Lokhu kukhombisa inani eliphezulu lokuthi kule ndawo kukhulunywa isiZulu singaxutshwe nalutho. Lokhu kukhonjiswa yizikole zombili njengoba zingashiyani kakhulu ngamazinga okuphikisana nokuvumelana ngobuphansi nokungatholakali kokudidiyelwa kwezilimi kulezi zikole zombili. Lokhu kungahunyushwa ngezindlela eziningi enye yazo ethi abazali basemakhaya bakhuluma isiZulu esingadidiyelwe. Lokhu kuhambelana nesaga esithi umbala uchacha enkonyaneni.

Ithebula: 2

(Impendulo yebanga le-12)

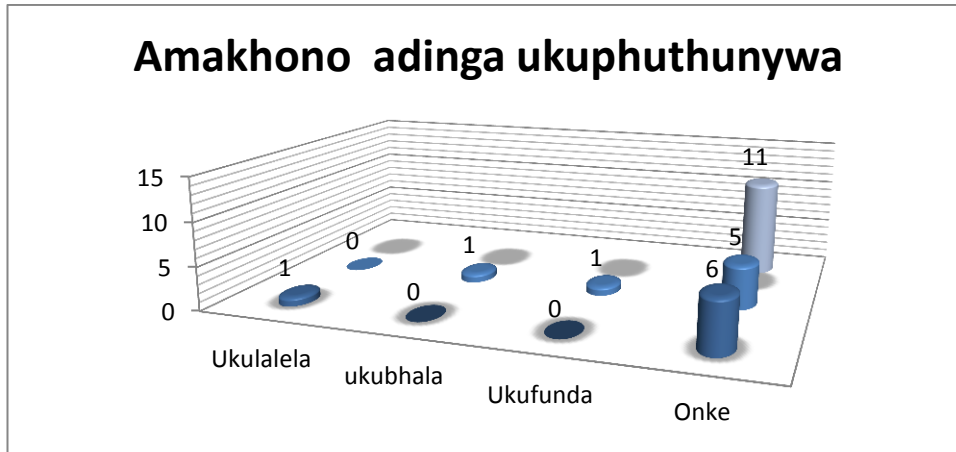
Umbuzo osethebuleni lokuqala obuza ngokudidiyelwa lwezilimi ngabafundi uphendulwe kanje yilaba bafundi:



Abafundi bebanga le-12 abangama-40 kanye nothisha babo abayi-15 bawuphendule kanje lo mbuzo. Abafundi abangama-10% bathi uphansi lo mkhuba njengoba izinga lokuxuba izilimi liphansi kula mabanga. Abafundi abangama-25% bona bathi ukhona lo mkhuba kodwa uphakathi awubabazeki. Abanye abenze isibalo sama-65% bathi lo mkhutshana uphezulu kakhulu kulezi zikole. Lokhu kukhombise isibalo esingafani nesamabanga aphansi lapho kuvele ukungaxusthwa kwezilimi ngabafundi. Omunye umfundi ukuvezile ukuthi lo mkhuba wokuxuba izilimi ukhona nakothisha imbala. Lokhu kungahunyushwa ngokuthi lo mkhuba wezikole ezithile zamabanga aphezulu. Lokhu kungaphinde kubukwe ngokuthi umkhuba wokuxuba izilimi ukhona kubafundi ezindaweni eziningi kodwa hhayi zonke.

Ithebula: 3

Umbuzo: Kula makhono yimaphi ongathi adinga ukuphuthunywa? Lo mbuzo othisha nabafundi bawuphendulile kanje ababuziwe:



Kulo mdwebo ongasenhla zivela zombili izikole u-A no-B lapho othisha nabafundi bephendule khona. Kuyavela ukuthi ba-2 kuphela abafundi abathe ikhono lokulalela lidinga ukusukunyelwa esikoleni asingu-A. Esikoleni esingu-B abanayo inkinga yekhono lokulalela kanti munye othe ikhono lokubhala nomunye wabeka elokufunda ukuthi abalulekile. Inani labayi-11 bathe onke amakhono adinga ukusukunyelwa. Omunye walaba bafundi besikole esingu-B ubhale izincomo zakhe ezibhekise kothisha nokumele bakwenze ukusiza abafundi abangakwazi ukubhala. Uthi: “Othisha mababe nesineke basize abafundi ngokuba babambe isandla somfundi ohlulekayo ukubhala naye aze akwazi ukubhala.”

Ithebula: 4

Umbuzo: Ulwazi ngokwamabanga nangokwamazinga

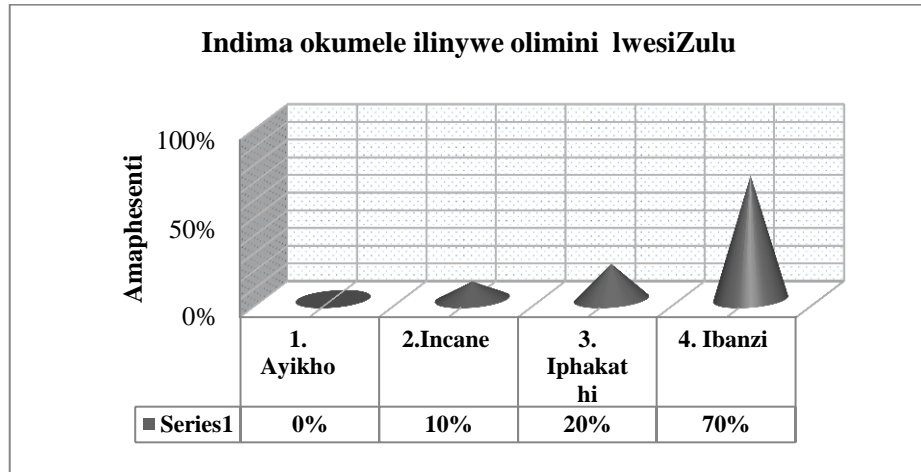
Umbuzo: Ngokucabanga kwakho ingakanani indima okusafanele ilinywe ukuthuthukisa amakhono olimi lwesiZulu?

Abafundi bebanga le-7 bawuphendule ngokucabanga kwabo nangolwazi abanalo ngokwahlukana kwabo. Kulo mbuzo akekho umfundi othe konke kuhamba kahle olimini lwesiZulu. Ababili bathe kuncane okusasele ukuba kwenziwe. Abathathu kuningi osekwenziwe ngakho kusele umsebenzi ongemningi kakhulu. Othisha aba-4

kanye nabafundi aba-5 bezikole zombili bayavumelana ukuthi umsebenzi okusafanele wenziwe endimeni yokuqhakambisa amakhono olimi lwebele isiZulu.

Ithebula: 5

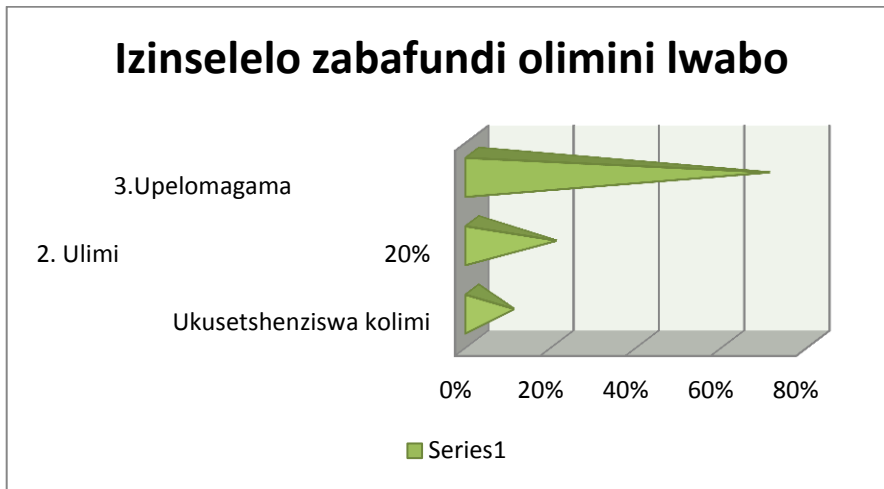
Umbuzo: Ngokucabanga kwakho ingakanani indima okusafanele ilinywe ukuthuthukisa amakhono olimi lwesiZulu?



Kulo mbuzo akekho umfundi othe konke kuhamba kahle olimini lwesiZulu. Ababili bathe kuncane okufanele ukuba kwenziwe. Abathathu bona bathe kuningi osekwenziwe ngakho kusele umsebenzi ongemningi kakhulu. Othisha aba-4 kanye nabafundi abahlanu bezikole zombili okwenza isibalo se-9 bayavumelana. Bathi umsebenzi okusafanele wenziwe endimeni yokuqhakambisa amakhono olimi lwebele isiZulu. Lokhu kubalelwa kuma-70%. Lokhu kukhombisa ukuqonda kwabafundi ukubaluleka komsebenzi wamakhono olimi lwabo kanye nothisha babo. Imibuzo esethebuleni le-4 nelesihlanu iphenduleke ngendlela efanayo ezikoleni zamabanga aphansi naphezulu. Kuvela ukubaluleka kwawo onke amakhono nhlangothi zombili.

Ithebula: 6

Umbuzo: Ungake uthi qaphu ngohlobo lwezinseselelo zolimi enihlangana nazo?



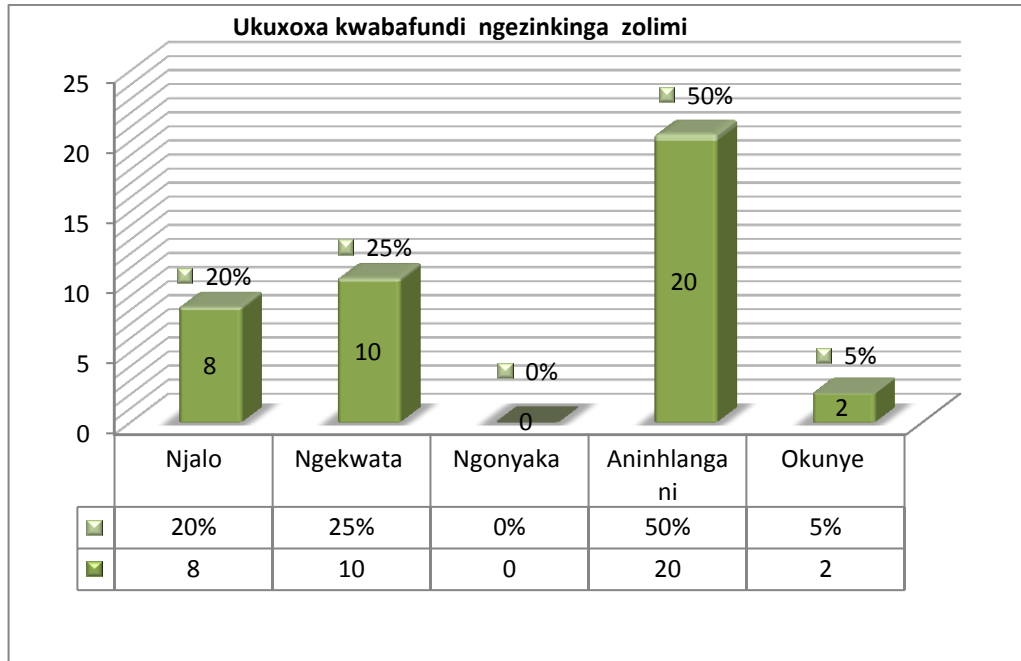
Nakuba lo mbuzo unezimpendulo ezibonakala zisabalele nokukhomba inhlele yokukhathazeka kwabo ngamakhono umonakalo bawuhlonzile. Inani laba-70% sekuhlangene nothisha babo bathi umhlola wabafundi ukhona kupelomagama. Oyedwa umfundi oyedwa kulaba ukhale ngokusetshenziswa kolimi lwesiZulu njengenkinga enkulu. Abafundi abayi-2 balezi zikole bona bavumelane ngokuthi ulimi lonke nje lusenezinseselelo. Abafundi abayi-7 nalabo abangothisha abayi-4 umhlola bawukhomba lapho abafundi bebhala upepolomagama. Uma upelomagama luyinkinga kubafundi bebanga eliphezulu kulolu hlobo lwezikole kuyacaca ukuthi bazongena emabangeni aphezulu besenokhula noma ukhula okumele ngabe luhlakulwe lwaphela kula mabanga lunyanyalatekile.

Kukhona okuphawulekayo ngobukhona bokhuyana olunyanyalatekayo emakhonweni athile nolwedlulele emabangeni aphezulu lubhekekiwe. UMnyango uyaye wenze izincomo koThishanhloko ukuthi abafundi abathile abangaphindi amabanga. Lokhu kungenxa yezizathu ezifana neminyaka yabo nokunye okubavunayo noma okubaphikisayo ukuhlala isikhathi eside ebangeni elithile. Inhloso yinhle nomcabango muhle kanti lolu hlelo lungaba nemiphumela nemithelela ebingahlosiwe. Ukhula emakhonweni athile lunganda emasimini othisha abavele benemiqansa okusuke bayiqombole ukutakula isizwe sikaPhunga. IZikhungo Zemfundo Ephakeme zibhekana nenkinga kanti nabafundi lesi simo sinokubathwalisa kanzima.

Ithebula: 7

Impendulo: amabanga aphezulu

Umbuzo: Nijwayele yini ukuhlala phansi nizidingide (izinkinga zolimi) na?



Lo mbuzo abafundi abaningi abangama-20 bathi abahlangani nhlobo bebodwa ukuxoxa ngezinkinga ezibakhungethe olimini lwebele. Lokhu kumele inani labafundi abanga-50% nokuyisibalo esiphezulu. Bakuvezile abambalwa ezimpendulweni zabo ukuthi umsebenzi webanga le-10 muningi ngendlela yokuthi esokuxoxa izinkinga zamakhono nenqubekela phambili yabo asikho. Lokhu kwembula inkinga yokuthi kuqhutshekwa kanjani uma kukhona okungalungisiwe. Ungathi abafundi bathi akuyekwe kumile nokhula. Lokhu kungukuzigwaza ngowabo. Abathe kuhlanganwa njalo bangama-20% kanti abathi babonana ngekwata bangama-25% nokukhombisa ukuthi kukhona ukuhlangana okukhona noma kungenele uma inani elingahlangani lingama-50%.

Ithebula: 8

Umbuzo: Ucabanga ukuthi lo mkhutshana (wokuxuba izilimi) uyoba namiphumela mini olimini lwasekhaya isiZulu nokuthi unganqandwa kanjani?

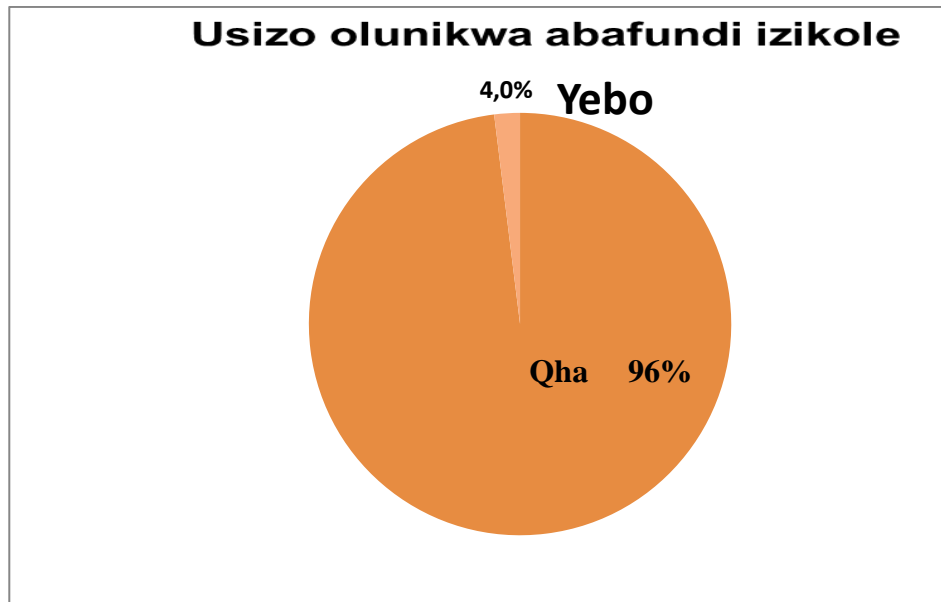
IMIPHULELA	IZISOMBULULO
Ukushabala kolimi	▪ Ukufundiswa kolimi ngendlela
Ukukhohlakala kwesiZulu	▪ Ukukhulunywa kolimi ngendlela
Ukufa kwesizwe	▪ Ukuphendula ngolimi olubuziwe
Ukungaphumeleli kwesizwe	▪ Ukusizwa kwabafundi ngabazali

Lo mbuzo uphendulwe ngezindlela ezikhonjisiwe ngasenhla ngabafundi nothisha. Imiphumela yokuxuba izilimi okwenziwa yibo abafundi bakubona kuyimingenela eqhamuka ezikhaleni ehlukene zempilo yabafundi. Imiphumela ebaliwe kube ukufa kwesizwe nokushabalala kolimi lwaso uma lesi simo siqhubeka. Kuvelile nokuthi izizukulwane ezizayo ngeke zibe nalo ulimi uma kudedelwa ulimi lwebele lushabalala.

Kulo mbuzo bekuvunyelwana ngezinto ezimbili ehlukene ezingehlela isizwe. Kanjalo nezinqumo bekuyizinqumo ezakhayo ezithathiwe. Ukufa kwesizwe kubaliwe nokungaphumeleli kwaso okunye okubaliwe. Okucayo ngalo mbuzo ngaphandle kokuthi ubuhlose ukuthola izimpendulo bekuwukugqamisa inkinga ekhona ehlasele izilimi zabaNsundu ezingeni lentsha. Ukubamba inkunzi eluvava ngezimpondo njengoba kwenziwa kulo mbuzo okubhekana nenkinga ngqo nokuvezela intsha ukuthi uma ubamba inkunzi ngezimpondo lindela ukulimala.

Ithebula: 9

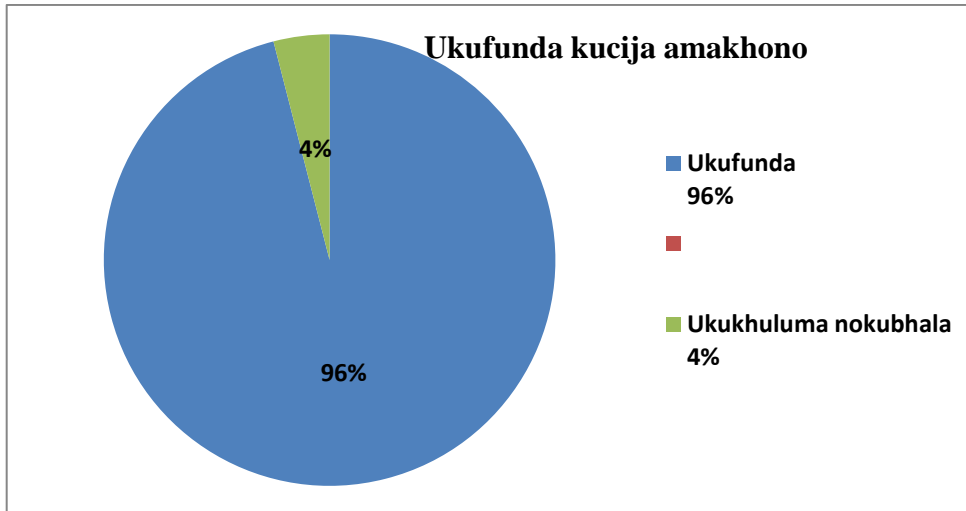
Umbuzo: Ngokucabanga kwakho ubona ukuthi izikole zithola usizo olwanele ukwenza lo msebenzi ongaka?



Umbuzo ubuza ukutholakala kosizo ezikoleni olulethwa uMnyango Wezemfundo ukumelana nezinsalelo zokucijwa kwamakhono olimi kubafundi. Lo mbuzo uphendulwe abafundi nothisha bamabanga aphezulu. Inani labo amashumi ama-55 sebebonke. Lezi izikole ezi-8 ezinothisha abayi-15 nabafundi abangama-40. Aba-2 kubo abenza ama-2% baphendule ngoyebo ochaza ukutholakala kosizo ezikoleni kwathi abanga-53 nabenza ama-96% baphendula ngokuthi qha alutholakali usizo. Lolu sizo lungafaka ukutholakala kothisha abenele nabasincela ebeleni beqeqeshiwe esiZulwini, izinsiza ezanele, amagumbi angagcwele ephuphuma nokunye.

Ithebula: 10

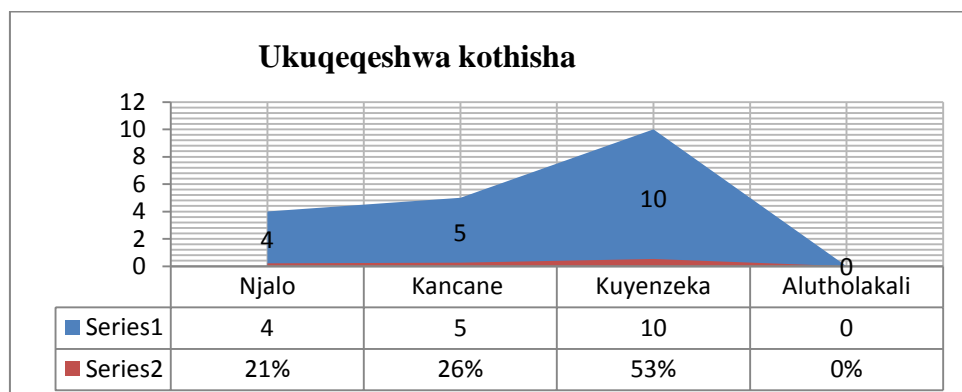
Umbuzo: Ucabanga ukuthi yikuphi okufanele kweziwe abafundi ukuthuthukisa bacije amakhono abo olimini lwabo?



Lo mbuzo uphendulwe abafundi abangama-96% aphawule ngokuthi isixazululo sokucija amakhono olimi ukufunda izincwadi ezehlukene zolimi, amaphephandaba nezinye izincwazi zolimi. Ama-4% abaphendulile bathi ukukhuluma nokubhala ulimi yisona sisombululo sale nkinga.

Ithebula: 11

Umbuzo: Balula ngokutholakala kosizo loqeqesho kothisha ukwenza lo msebenzi?

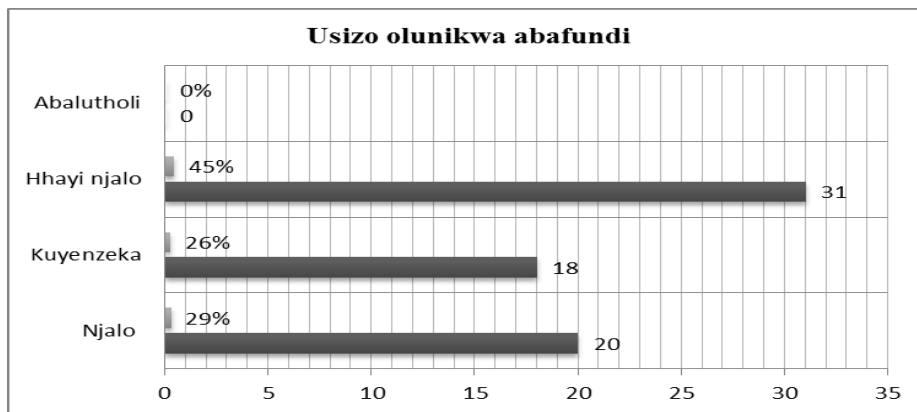


Lo mbuzo uphendulwe othisha bonke abayi-19 bezikole ezi-10. Ukuze bakwazi ukucija amakhono abafundi badinga uqeqesho oluphelele oluvela eMnyangweni Wezemfundo. Lolu sizo lutholakala ngezikhathi ezehlukene kepha lusabalale nonyaka

wonke. Aba-4 nabenza isibalo sama-21% bathi lutholakala njalo usizo, aba-5 abayisibalo sama-26% bathi lutholakala kancane. Othisha abayi-10 nabenza isibalo sama-53% bathi usizo kothisha luyatholakala nje noma lungenele.

Ithebula: 12

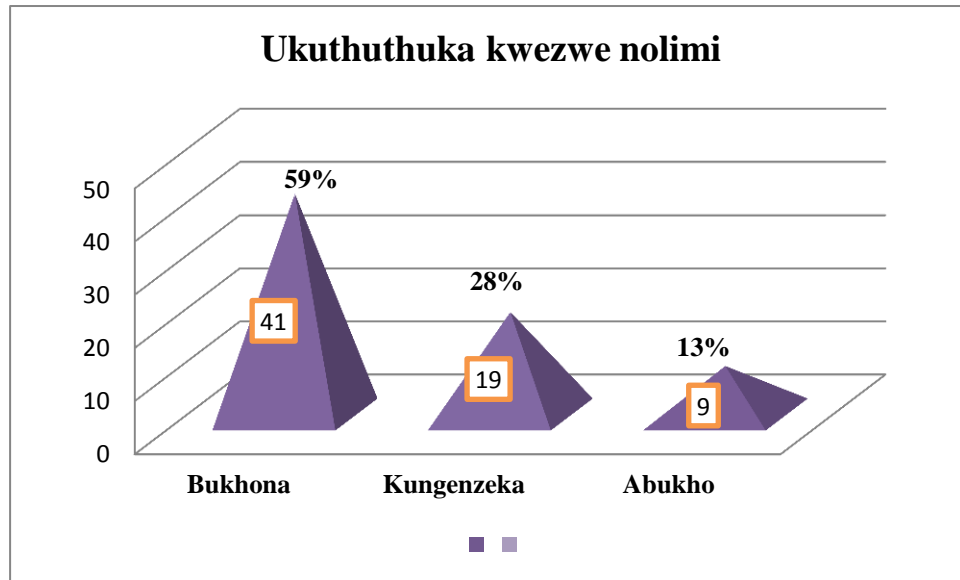
Umbuzo: Kungabe abafundi bavamile yini ukuluthola usizo lwemisebenzi abangayenza ngokwezifundo abazenzayo?



Kubalulekile ukunikezwa kwabafundi ngemisebenzi engafundelwa uma beqeda ibanga le-12. Kubaluleke nakakhulu ukusiza abafundi ngemisebenzi engafundelwa ngezifundo zonke kubalwa nezifundo zolimi lwebele imbala. Lo mbuzo uphendulwe abangama-69 izikole zonke. Abangama-20 nabenza inani lama-29% bathi usizo lutholakala njalo. Abayi-18 nabenza inani lama-26% bathi kuyenzeka lutholakale kwenzeka futhi lungatholakali. Abangama-31 nabenze ama-45% bathe alutholakali njalo. Uma kuhlaziywa okushiwo abanga-26% nabangama-45% kucaca ukuthi usizo olutholwa ngabafundi ngekusasa labo nelesifundo ngasinye alwanele. Umfundi webanga lesi-7 wesinye salezi zikole kuxoxwa lolu daba uphendule wathi: Yena selokhu athanda ukuba yisoshisa esemncane namanje isifiso sakhe asikaguquki. Othisha bakhe bathe indlela okuphilwa ngayo kule ndawo eyenza abafundi babo bacabange ngendlela abasho ngayo. Abafundi bayahlupha kanti abazali abalibambi iqhaza njengabazali bazingane.

Ithebula: 13

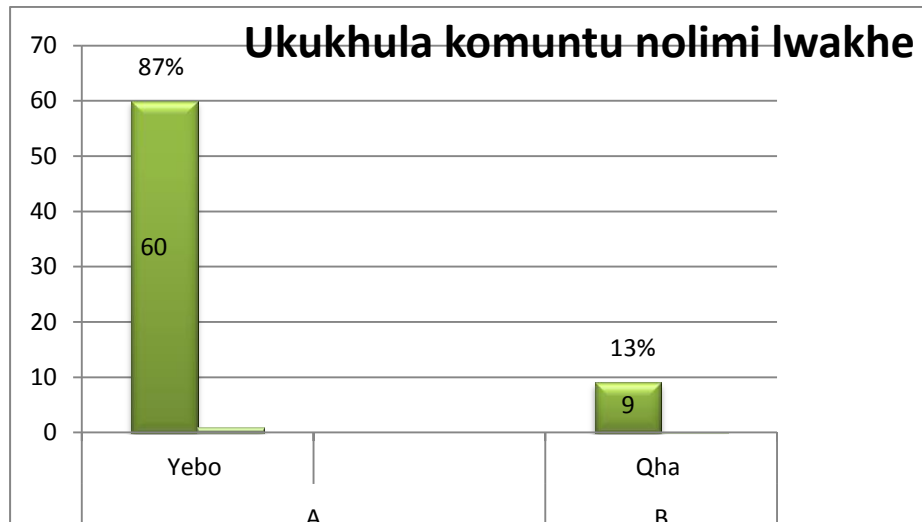
Umbuzo: Ucabanga ukuthi bukhona yini ubudlelwane phakathi kokuthuthuka kwezwe kanye nokuthuthuka kolimi / kwezilimi ezweni?



Lo mbuzo othinta ukuthuthuka kolimi nokuxhumana kwezwe okufaka umnotho, imfundo, inzululwazi, amasiko nokunye okuningi uphendulwe kannje: Abayi -9 nabenza isibalo esiyi-13% bakuphikile ukuxhumana kwezwe nokukhula kolimi, abayi-19 abenza isibalo sama-28% baphakathi nendawo. Bathi kungenzeka okusho ukuthi kungenzeke futhi. Abafundi abangama-41 nebenze isibalo sama-59% bathi kukhulu ukuxhumana phakathi kokuthuthuka kwezwe nesizwe kanye nolimi lwaso. Kunamazwe amaningi athuthuke ngokwedlulela kunamanye ngenxa nje yolimi lwawo. Kakhulu wona lawa okubukelwa kuwo izinto afana noNgilandi, iMelika, iJalimane, iShayina athuthuke kakhulu. Iningi lamazwe ase-Afrika ukuthuthuka kwawo kusancike ezilimini zamazwe ayezicindezele kanti akuphunyukeki kula maketango.

Ithebula: 14

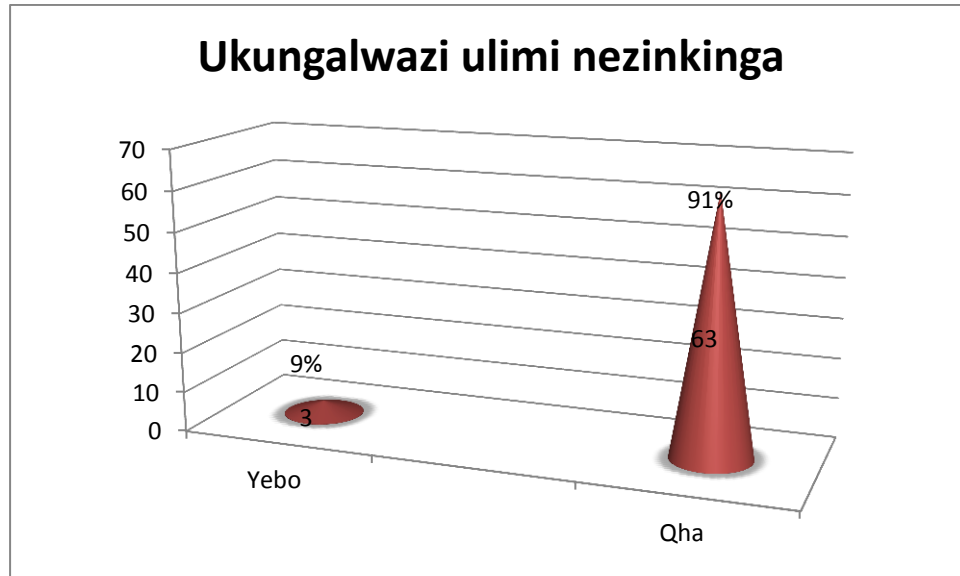
Umbuzo: Ucabanga ukuthi bukhona yini ubudlelwane phakathi kokukhula komuntu ngokupheleleyo ngokwengqondo nokuthuthuka kwakhe olimini lwakhe?



Lo mbuzo bawuphendule bonke ababuziwe abangama-69 lapho aba-9 nabenza i-13% bathe akukho ukuxhumana phakathi kokukhula komuntu nolimi lwakhe. Abangama-60 nabenza ama-87% bathi ukukhula komuntu nokuphusa komqondo wakhe kweyeme olimini lwakhe. Lesi simo sikhombisa ukubaluleka kolimi kumuntu wonke nasemabangeni onke okuthuthuka komntwana njengoba ekhula evuthwa nangokwengqondo.

Ithebula: 15

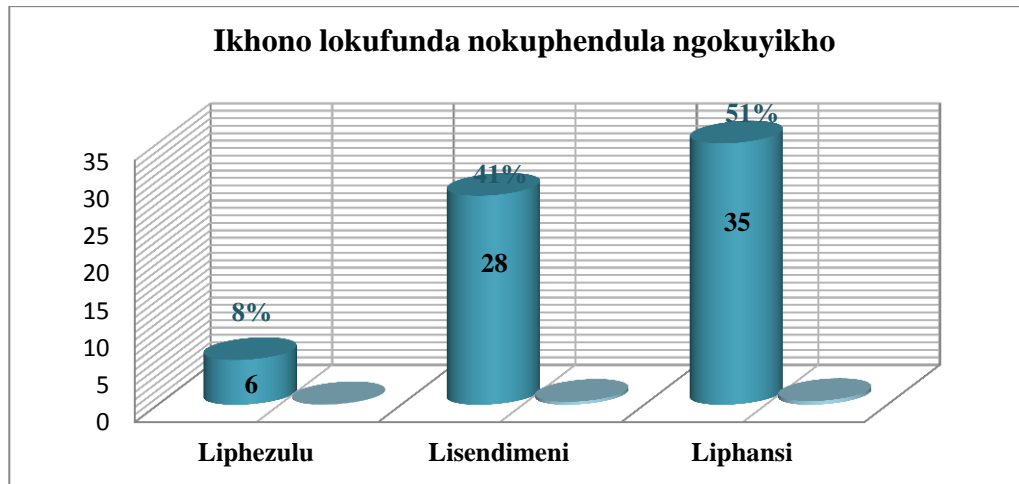
Umbuzo: Ngokubona kwakho ucabanga ukuthi umuntu onezinkinga ngokusebenzisa amakhono olimi lwakhe ungamchaza ngokuthi uphelele?



Lo mbuzo ubonakala usobala kanti ukuphendulwa kwawo kukhombisa nokunye okuthile obekungacacile kuwo. Uma benika izimpendulo zabo aba-3 nabenza ama-9% bavumile ukuthi umuntu ohlulwa ukusebenzisa ulimi ngokuyikho ngokwabo ayikho inkinga. Lowo muntu akanaphutha futhi akanacala uphila saka. Kwathi abanga-63 okuyisibalo sama-91% bathi umuntu ohlulwa ukusebenzisa ulimi lwakhe ngokuyikho akaphusile unezinkinga hhayi olimi kuphela kepha nasekulusebenziseni ngendlela. Lokhu kubeka obala ukubaluleka kwamakhono olimi lwebele. Lokhu kucishe kufane nokuthi oqeketha izilimi zabanye olwakhe elubhibhidla uphambane nehlombe.

Ithebula: 16

Umbuzo: Phawula ngekhono labafundi lokwazi ukufunda imibuzo, bayiqonde, bayiphendule, baphumelela ngokwanelisayo ngenxa yokuba namakhono ezilimi ngokunembayo?



Ubuchule bokusetshenziswa kwamakhono olimi abonakala ekulusebenziseni ngempumelelo kuzo zonke izidingo zomuntu ezingabalwe. Uphenduliwe lo mbuzo ngokungachemi. Abayi-6 okuyinani lama-8% balibona liphezulu ikhono labafundi lokusebenzisa amakhono olimi kanti abanga-28 okungama-41% bathi lisendimeni. Inani elikhulu elingama-35 nelenze isibalo sama-51% lithi liphansi izinga labafundi lokwazi ukubhala ngokuyikho nokuphendula ngokuyikho. Leli qembu lithi abafundi abaphumeleli ngamalengisi ngenxa yalesi simo samakhono aphantsi.

5.5.2 Abanye okuxoxiswane nabo

Umcwaningi kube nabathile asebenkantshubomvu axoxisane nabo kafushane ngocwaningo lwamakhono olimi lwesiZulu. Leli qembu lifaka ababhali, ongoti, abahloli nezinye izisebenzi zomphakathi.

- **UL.T.M. Mabuya (UMBhali)**

UL.T.M. Mabuya ungumbhali wezincwadi eziningi ezifana *nawo-Zinqunywa Amakhanda* nezinkondlo eziningi. Usebenzele uMnyango Wezemfundo KwaZulu –Natali engomunye wabahloli abakhulu emahhovisi aseMpangeni. Uthathe

umhlalaphansi ngonyaka wezi-2013 lapho ebepethe uphiko loKuphathwa kwezikole zasoThungulu. Uvumile ukuthi izwe libhekene nezinselelo zamakhono ehlukene. Uphawulile ngesihloko samakhono olimi ethi: Uyafisa ukubona izizukulwane zingalufulatheli ulimi lwazo ngenxa yengcindezi ekhungethe ulimi lwesiZulu. Ulimi luyikusasa lesizwe nezizukulwane ezizayo. Othisha nabafundi abayibambe ishisa kuyoze kulunge.

- **UMnumzane J.S. Hadebe:**

UMnumzane Hadebe unguMeluleki wesiZulu eSifundeni iKing Cetshwayo emabangeni aphezulu 10-12 nosebenza eMpangeni. UBhungane ungumbhali wezinchwadi kanti usikhuthalele isiZulu nokuthi abafundi basiphumelele ngamalengiso. Ephawula ngokubaluleka kwamakhono olimi lwesiZulu uthi umuntu ungumuntu ngolimi lwakhe. Uthi ngaphandle nje kokuthi kungumsebenzi wakhe ukweluleka isizwe ngesiZulu ukuphumelela komuntu kuncike ekwazini imvelaphi yakhe. Uphawule nangomkhankaso weZifunda zothisha wokugqoka izikibha abazithungisele bona nezikhuthaza ukuzigqaja ngolimi lwebele. Lo mkhankaso uya uthela izithelo ngoba iZifunda ezifana noGu, iKing Cetshwayo, iPhayindane sezinazo lezi zikibha. Abafundi nomphakathi obona lokhu ufunda lukhulu kothisha ngolimi lwabo.

Uphawule nesigameko esimehlele ekwesinye sezikole abafundi baso bonke abafunda isiZulu uLimi loKwengeza. Uthi umfundi othile ofunda kulesi sikole esixube izinhlanga ukhale ngabazali ababaletha kulezi zikole lapho ukubukelwa phansi kwesiZulu kubuhlungu kubo kakhulu. Lo mfundi uthi ukubeke kwacaca ngamafuphi ukuthi akuzona ezinye izinhlanga ezibukela phansi isiZulu kodwa yibo kanye abaNsundu abafunda ulimi lwabo njengoLimi loKwengeza olwezinye izinhlanga kuba ulimi lokuqala. Uthi yini elindelwe isizwe esiNsundu kwezinye izinhlanga uma kuyiso esizibukela phansi kuqala.

- **U-A.N. Zibani**

U-A.N. Zibani oyiSekela Mphathisikole kwesinye sezikole endaweni yasesiKhawini uphawulile ngesihloko socwaningo. Ukuvezile ukuthi isizukulwane esifundiswayo namuhla sinezinselelo eziningi esibhekene nazo. Izinselelo zifuna ukuhungula intsha ezinhlosweni zoMnyango Wezemfundo okuwukucija abantu belungiselwa ikusasa. Uphawule ngokuthi imiphakathi ikakhulu abazali okumele babhunkulele ikusasa eliqhakazile lezingane zabo. Kufanele abazali kube yibo abazixake kakhulu ngemfundo yabantwana babo nothisha ngokunjalo noma yona intsha ingakuthandi lokho. Uthi mhlawumbe kukhona abayosizakala. Ephawula ngesiko lokufunda nokufundisa uthe ngenxa yezinselelo ezikhona abale izidakamizwa kakhulu uthisha makabe uthisha nomzali abambe iqhaza. Ngalokho izingane zizoyikhumbula indawo yokuba yizingane neseziqala ukuyilibala. Kungakuhle uma amakhono olimi engafundiswa agxiliswe kubafundi emabangeni aphantsi ukuze kungatholakali abafundi abangaphumeleli behlulwa izinto ezifana nezipelengi nokuloba okucacile nokuyizinto ezifundwa emabangeni aphantsi.

- **UMnumzane N. Nsibande**

Kunedumela elikhulu ukushumayela ngesiLungu kubafundisi abancane emabandleni ehlukene. Kukhona nokukhulunywa kwesiNgisi sishetshwa nesiZulu ngezindlela ezehlukene enkulumweni. UMfundisi uMdlanyoka naye osemusha kule ndima uphawulile ngalesi simo esiseMabandleni ahlukene. Uphawulile ukuthi ngabe lokhu akuyiphazamisi yini imiphakathi engasazi isiLungu. Esinye sezizathu esenze uMdlanyoka abe yingxenye yalolu cwaningo ukuthi akakaze asifunde isiZulu ulimi lwebele uze waliqeda ibanga le-12. Ube eseyofundela ubufundisi eKapa iminyaka emine.

Engakasichazi isimo sonke uvele wahlengezela izinyembezi. Ubeke lesi simo ngokubhekisa kuye uqobo uthe: Abazali bakhe bamfundisile wasiqeda isikole kepha akazazi ukuthi ungubani. Kwakhona ukusikhipha ngamakhala isiNgisi kumfikisela izinyembezi uma ecabanga ukuthi yena ungumZulu omhlophe ngaphakathi kanti ngaphandle akamnyama. Uthi ziningi kabi izinto zamaZulu

aphucwa ithuba lokuba azazi ngokuyofunda ezikoleni ezixube izinhlanga. Uthi isiZulu uyasikhuluma kepha akusona acabanga ngaso akusho ngaso kusuka engqondweni ngoba siwuLimi Lwesibili noma Lwesithathu. Akusho ngaso akusuki enhliziyweni nasengqondweni njengoba kwenzeka olimini lokuqala.

Uthi kunzima ukucabanga ngenhliziyo njengomZulu uma ukulesi simo sami. Uthi ulwa impi yokuba umZulu wempela. Ngalesi sizathu akashumayeli ngesiNgisi. Isimo sakhe sonke nje uthi simfikisela amahloni ikakhulu uma ephakathi kwabantu ezibona efana nabo kodwa engefaniswe nabo ngenxa yobululwane. Wafunga wagomela ukuthi isimo esimehlele uyoqikelela ukuthi asehleli ezinganeni zakhe. Uthi le ndaba bayayixoxa nozakwabo abakule nkinga. Uthi ave kubuhlungu ukuba usebenze uphumelele njengoba inhloso yokufunda kulezi zikole kuyileyo kepha uphile wethuka izanya. Lokhu kwenziwa uvalo olukuthwansula uwedwa njalo uma ucabanga ukuthi ungubani nokuthi abantu bacabanga ukuthi ungubani. Uthi lesi simo sovalo asikukhathazi uma usakhula kodwa unele ungafika ebudaleni iqale inkathazo nacabanga ukuthi uzophila nayo imihla yonke yokuphila kwakhe engasenakwenza lutho ngayo.

5.5.3 Umbiko wePhepha lokuQala lesiZulu uLimi lweBele ibanga le -12 wonyaka wezi-2014

Lo ngumbiko waminyaka yonke okhishwa nguMnyango Wezemfundo, (2014) ngokubambisana nezinhlanga zonke zephepha ebelibhalwa ngabafundi bebanga le- 10 ukuphela konyaka. Umcwaningi usebe yingxenye yokumakwa kwaleli phepha lokuqala iminyaka engaphezulu kweyi-14. Leli phepha livame ukuba nezinsalelo eziningi kubafundi. Kokuningi okuphawulwe umbiko yilokhu okulandelayo:

- Ukwehluleka kwabafundi ukubhala ubhalomagama okuyilo ezimpendulweni zabo. Kukhona nabakhetha ukushiya izikhala noma bafake isiNgisi.
- Ukungaqondi kwabafundi ukuthi ulimi lusetshenziselwa okunigi ngaphezu kokuxoxa nokuxhumana.
- Bayahluleka ukusebenzisa ulimi ngenhloso yokuthuthukisa ukucabanga kwabo.
- Abafundi bayahluleka ukuphendula imibuzo nangezinto ezibazungezile.
- Kunabafundi abahluleka ukhumusha inkulumo equkethwe imisho ethile.

- Abafundi bahluleka ukuhlukanisa isiZulu sempela nolimi lwezigodi.
- Abafundi abaningi bayahluleka ukwehlukanisa izaga nezisho nokuzitomula enkulumweni.
- Ukusetshenziswa kwezakhi nemiqondo eziyethulayo kusewumqansa kubafundi abaningi.

5.5.4 Umbiko wephapha lokuqala lesiZulu ulimi lwebele ibanga le -12 wonyaka wezi-2015

Umbiko womhlaziyi nethimba asebenze nalo kuleli phepha wethule kukonye lokhu okulandelayo nokuvezwe nayimiphumela yonyaka:

- Ukufekela kwamakhono abafundi okuphendula imibuzo ngokuyikho.
- Ukufekela kwamakhono abafundi okufunda baqonde okubuzwayo.
- Abafundi badinga ukufundiswa baliqonde ikhono lokuhlolisisa nokuhlaziya elidingekayo emibuzweni eminingi ababuzwa yona.
- Ikhono lokubhala upelomagama olwamukelekile kuseyinselelo kwabanye abafundi.

5.5.5 Amaphephandaba aphawule ngesihloko socwaningo

Amaphephandaba aphawule ngalesi sihloko kukhethwe lawa alandelayo: I-*The Teacher*, i-*Eyethu Bay Watch*, iSolezwe ne-*The New Age*.

- **I-The Teacher**

Elokuqala elibizwa nge-*The Teacher*, ka-Agasti (2015) ngaphansi kwesihloko esithi: “*Equal Education—where and for who?*” Lesi sihloko sethulwe uRobert Balfour onguMphathi Wezemfundo uphiko lweSayensi eNyuvesi yaseNyakatho-Ntshonalanga (i*Potchefstroom*).

Ubeka kanje uBalfour, (2015:16):

There is no doubt, judging from the research internationally, that the future of education lies in the development of skills when the teacher is not around or even at school. For the last two centuries teaching has been defined primarily through the definition and constructions of the curriculum. Besides their role in socialisation curricular introduce and scaffold knowledge and learning skills together. Some skills are developed at earlier ages than others.

Ucwaningo emhlabeni luveza ukuthi imfundo incike yagxila emfundweni ethuthukisa amakhono esikoleni noma emphakathini. Eminyakeni edlule imfundo ibilokhu ichazwa ngokufundwayo/ izifundo kuphela. Eqinisweni othisha abafundisi ulwazi lwezifundo kuphela kepha babuye bahlele ulwazi olukubafundi lufundiswa ludidiyelwa nolwazi lwamakhono njengoba amanye amakhono egqama ngesikhathi umfundi esemncane.

UBalfour, (2015) embhalweni awethulile kuleli phephandaba leZemfundo ukuchaze kwacaca ukubaluleka kwamakhono emfundweni yonke yomntwana. Wethula ukuthi njengoba imfundo iya iguquqa kodwa kuyacaca ukuthi isikhathi esiningi esedlule uma kufundiswa bekufundiswa isifundo nokuqukethwe yiso kuphela. Kulesi sikhathi kufundiswa konke umongo nomqokuthu wesifundo kudidiyelwa namakhono esifundo ndawonye.

I-The Teacher kaJanuwari, (2015) ivula ngodaba lwemiphumela kaMatikuletsheini ephume ekuqaleni konyaka. Liphawula ngezinga elingagculisi neze lokuphumelela kwabafundi. Leli phephandaba ligxeke ukufekela kwamakhono ahlukeni kubafundi nokuthi iningi labafundi kubonakala sengathi alazi ukuthi lalibhala ini. Ephawula kuleli phephandaba **i-The Teacher** kaJanuwari, (2015:2) uSolwazi uCraig Pournara ofundisa izibalo eNyuvesi yaseWits yena ubeke wathi:

Some people are beginning to fear that universities may also begin to drop standards in order to escalate graduate numbers. Although I cannot comment for all the universities but this is unlikely to happen. It is

unlikely that universities with good international reputations will tolerate lowering of standards so that students will succeed. Instead the belief is more about helping students who arrive under-prepared to cope with university demands. This will mean universities will have to provide more academic support to more students. This would likely mean include maths/ numeracy and would also include helping students to develop the ability to read, comprehend and write academic tests. Gerrie van Billion (Executive Director of Business Partnership Limited) agrees that education has a direct impact on current skills shortage in various sectors of the local economy.

Kunombono othi kungenzeka ukuthi iZikhungo Zemfundo zixegise imithetho nemibandela yomgangatho wemfundo ukuze kukhiqizwe iziqu eziningana. Lokho kubonakala kuwumbono nje ongenakwenzeka. Asikho iSikhungo Semfundo Ephakame esingenza lokho. Okungenzeka ukuthi iZikhungo Zemfundo Ephakeme zinikeze usizo olwengeziwe kubafundi abafika bengavuthiwe ngokwanele. Lokhu kufaka phakathi izifundo zezibalo, ukufunda ngokuqondisisa, nokubhala izivivinyo. Amakhono abalulekile ngoba adingwa yimikhakha eminingi yezwe okubalwa nezomnotho.

UPournara, (2015) uphonsa itshe esivivaneni kulokho okwakubekwa ngelinye lamaqembu ezombusazwe elaliphawula ngokwehliswa kwamazinga emfundo. Kuvela ukuthi uma abafundi bengaphumeleli ebangeni le-12 amaNyuvesi kubonakala ezophoqeleka ukwehlisa amazinga okufunda ukuze abafundi baphumelele. Lokhu kuyosiza ukuze kwandiswe abafundi abathola iziqu. Uyakuphika lokhu ukuba kungenzeka noma engezikhulumele zonke iZikhungo Zemfundo Ephakeme. Kodwa akubona kuzokwenzeka ngenxa yezinga labafundi abamukelwa emaNyuvesi ukwandiswa kosizo olunikwa abafundi. Lokhu kungenxa yokuthi abafundi bafika bengaphekekile noma belambatha emakhonweni amaningi adingwa yiZikhungo Zemfundo Ephakeme. Ephawula kulokhu omele ezomnotho uGerrie van Billion uthe yiso lesi sizathu sokufekela kwamakhono esenza iNingizimu Afrika ilambathe kangaka emakhonweni ezomnotho.

- **I-Eyethu Bay Watch**

Elinye iphephandaba lasoThungulu eliphawule ngesihloko samakhono i-*Eyethu Bay Watch* eshicilelwe ngenyanga kaMeyi 27, (2015:12) ngaphansi kwesihloko esithi: **Bakhuthazwe ngezifundo zamakhono.**

Izindimbane zabafundi bebanga lesi-9 kuya kwele-11 beSifunda sasoThungulu bebebuthanele eKolishi lokufundela amakhono eliseSikhaleni mhla ziyi-15 kuMeyi 2015. Izikhulu zemfundo zishiyelane inkundla zibahlomisa ngezifundo okumele bazenze ukuze bazuze amakhono omsebenzi. Isekela likaNgqongqoshe Wezemfundo Ephakeme uMduduzi Manana ugcizelele ubumqoka bokwenza izifundo zamakhono ukuze izwe libhekane ngqo nenkinga yokusweleka kwamakhono kuleli. Uthe eminyakeni eyi-10 ezayo uHulumeni uzokwehla enyuka nezwe lonke ukukhuthaza abafundi ukuba bagxile ezifundweni zasemaKolishi kunokugijimela emNnyuvesi uma befuna ukwenza izifundo Zemfundo Ephakeme.

Indaba yamakhono kuleli zwe namazwe onke omhlaba ingundaba mlonyeni kanti loku kubonakala kungakazoguquka ngisho esikhathini eside esizayo. Amakhono akuyona into yomuntu oyedwa. Yingakho iziKhulu zoMnyango Wezemfundo zakhetha ukuyohlomisa abafundi basoThungulu ukuze bazibambe ziqine. UHulumeni ubonakala esazoba matasa nalo mbhidlango wamakhono akha izinhlelo zokunqanda abafundi ukuba bakhethe amakhono ngendlela.

- **Isolezwe**

Isolezwe langoLwesithathu ziyi-6 kuJanuwari, (2016:3) livule ngemiphumela yebanga le-12 yonyaka ofile ngaphansi kwesihloko esithi: ***Kuvalwe ngehlahla futhi KwaZulu-Natali.*** Leli phephandaba lithe:

Kubhujiwe kwaMatikuletseni KwaZulu-Natali kwehla izinga lokuphumelela ngama-9% lisuka kwangama-69% liya kwangama-60.7%. Kuzwelonke izinga lehlile nakhona lisuka kuma-75% lafinyelela kwangama-70.7%.

UNgqongqoshe Wezemfundo uNkk. Angie Motshekga ededela imiphumela kaMatikuletsheni eMidrand eGoli izolo ubeke isithombe esingesihle ngemiphumela yalo nyaka. KwaZulu-Natali uNobhala weSADTU (*South African Democratic Teachers Union*) uNomarashiya Caluza uthe: Kubi ukuthi imiphumela iphinde yehle nakulo nyaka. Lokhu kukhombisa ukuthi izinto azikakabi sesimweni. Kusazothatha iminyaka embalwa ngaphambi kokuba imiphumela ibe mihle. Kusadingeka ababhekele imfundo baqonde okwenzekayo ngaphambi kokuba imiphumela ibe mihle.

Ukucijwa kwamakhono ngesinye sezikhali esingasiza abafundi ukuba baphumelele ngamalengiso ezifundweni zabo zonke. Kusekhona ukuhlukana kwemibono njengoba kuvela kuleli phephandaba ngokusafanele kwenziwe yibo bonke abathintekayo kwezemfundo ukusiza abafundi. UNobhala weNyunyani yothisha uNomarashiya Caluza wethula umbono ngezinto okusamele kubhekanwe nazo ngaphambi kokuba isimo sokuphumelela kwabafundi silunge.

- ***The New Age***

Leli phephandaba *iNew Age* yangoLwesithathu ziyi-6 kuJanuwari, (2016:1) livule ngodaba olusematheni lwemiphumela kamatikuletsheni wonyaka odlule. Isihloko esikhulukazi ekhasini lokuqala besithi:

Very Disappointing Matric Results for the Province. Back to the drawing board:

It will be back to the drawing board for the KZN which has performed dismally in the 2015 Matric examinations with a 60.7% pass rate signifying the biggest decline in the country of 9% from 2014. The province which last scored 69.7% pass rate was the second worst performer behind the Eastern Cape which lies at the bottom with 56.8% just ahead of Limpopo which chalked up a 65.9% pass rate. The overall progressed number (learners who did not pass grade 11 to

grade 12) in 2015 was 65 671 and 32 000 of them passed Matric. Of these 3297 qualified to study at the university and 1081 got distinctions. Motshekga says: The results justify the policy to progress pupils saying: We will ignore the problem of retention and drop out at our peril. The total number of candidates who wrote Matric was the biggest in the history of department being 799 306.

Kuzofanele kubuyelwe emuva kuyohlonywa kabusha uMnyango Wezemfundo KwaZulu-Natali ngenxa yemiphumela yangonyaka wezi-2015 engemihle ngoba ingama-60.7% okungukwehla kakhulu kwesibalo sangonyaka wezi-2014. Ngonyaka wezi-2016 iSifundazwe sithole ama-69.7% silandelwa iMpumalanga Koloni ngama-56.8% neLimpopo ngama-65.9%. Inani labafundi ababonelelwa ngoshwele ngonyaka wezi-2015 besuka ebangeni le-11 beya kwele-12 bayi-65 671 abayi-32 000 bawuphumelela uMatikuletseni. UNgqongqoshe Wezemfundo uNkosikazi Angie Motshekga uthi abazisoli ngokunikeza abafundi ushwele. Akumele ishaywe indiva yabafundi abavele bayeke isikole. Abafundi ababhale uMatikuletseni ngonyaka wezi-2016 bayizi-799 306.

INew Age nayo njengamanye amaphephandaba akhahla esikaNandi ngemiphumela engemihle yeSifundazwe sakwaZulu-Natali yonyaka wezi-2015. Okukhalisa kakhulu ukwehla kwezinga lokuphumelela ngama-9% kusuka kwayi -69.7% nonyaka odlule. Zikhona izizathu ezinikezwe uNgqongqoshe Wezemfundo kuZwelonke uNkosikazi Angie Motshekga enkulumweni yakhe ayethulele isizwe kumabonisa kude ngayizolo ngaphambi kokudedelwa kwemiphumela. Ezinye zazo ukwanda kwabafundi ababhalile, ubukhulu nokuba yiSifundazwe esigcwele izikole zasemakhaya kakhulu, ukududulwa kwabafundi ababengaphumelelanga ibanga le-11 nokuthi iSifundazwe sakwaZulu-Natali silingana neZifundazwe ezinhlanu zakuleli ngobukhulu nezinye. Noma kunjalo uNgqongqoshe ukuthokozele ukuphumelela kwabafundi bonke wancoma laba bafundi abaphumelela ngamalengiso abanye ngamazinga okuya emaNyuvesi kanti babengaphumelelanga ebangeni le-11. Uyawubonga umthetho odudula abafundi nokubonakala sengathi uzoke uthi ukuqhubeka impela ngokubona kukaNgqongqoshe uMotshekga.

5.6 Iqoqa lolwazi oluqoqiwe

5.6.1 Indawo

Izikole zamabanga aphantsi ezimbili zaseKing Cetshwayo ezisetshenziwe kulolu cwaningo ezasemakhaya. Indawo ezikuyo ayikude kunedolobha laseMpangeni nelase-Richardsbay. Nabafundisa kuzo futhi iningi labo akuyona iminsinsi yokuzimilele iningi selihlala kula madoloba. Zombili lezi zikole ezigcina ebangeni lesi-7 zakhelene nezinye ezigcina emabangeni e-12 kanti zinobudlelwana obuhle. Noma zikhona ezinye ezakhelene ngale ndlela eziningi zizimele ngazodwana. Zonke ziyibanga elihambekayo ngemoto kufikeke kuzo. Ukwehlukana okukhona kulezi zikole kudalwa ukwehlukana kwamabanga. Ukhona umehluko ovelile ngokucabanga kwabafundi basemakhaya emibuzweni ethile kunabo abafunda emalokishini noma ungemkhulu.

5.6.2 Ubuqiniso nokwethemba kocwaningo

Imvume ebiphathwe umcwaningi nebivela eMnyangweni Wezemfundo eMgungundlovu nebigunyaza lolu cwaningo inikeze oThishanhloko isibindi sokuxoxa nothisha ukuze babe yingxenye yocwaningo. Lesi sibindi basikhombisile noma sekugcwaliswa uhla-mbuzo kanye nabafundi babo. Ngenxa yokuthi ucwaningo lugxile emakhonweni olimi lwesiZulu nokuyinto okumele yenziwe bathole nethuba lokuba kuxoxwe ngalolu daba. Abafundi bebexoxa ngesibindi kubonakala ukuthi kuningi abakufundayo ngamakhono nangolimi lwabo. Noma isasasa kubafundi lingefane ngenxa yamabanga abawenzayo nokuqondisisa akekho ozithele ngabandayo. Uma sekugcwaliswa uhla-mbuzo yonke inyoni idla uvovo wayo. Lolu cwaningo belungenayo imigomo yolwazi oluthile okumele kuvikele abafundi kulo ngoba lugxile kokwenziwa emagumbini okufundela. Kunalokho ucwaningo lubonakale lubahlomisa abafundi ngokuzicija njengoba befunda nokuyinto ebe usizo kothisha.

5.6.3 Amabanga ahanjwa ngabafundi

Lolu cwaningo lukuqaphelile okuvezwa ngabafundi abathile ukuthi nakuba bethanda ukufunda baphumelele kahle amabanga amade abawahambayo besuka emakhaya beya bebuya esikoleni lokhu kuyawukhuba lo mzamo. Nakuba zikhona izinto zokuhamba inqobo imali yansuku zonke. Noma kunjalo bazimisele ukuyinqoba le mpi.

5.7 Iqoqa locwaningo ngabavakashelwe

Ucwaningo luveze ulwazi ngezindawo nabantu ababe nesabelo kulolu cwaningo. Lolu lwazi luhlelwe ngezibaya zalo kanje:

Izikole zebanga le-7	<ul style="list-style-type: none"> ◆ Abafundi baphendula ngokolwazi namazinga abo. Kuyenzeka kwabangakwazi bashiye izikhala. Indawo inomthelela omncane ekufundeni kwabo.
Izikole zebanga le-12	<ul style="list-style-type: none"> ◆ Mncane kakhulu umehluko obekhona kulabo abafunda elokishini nabasemakhaya. Bebezimisela noma sekuxoxwa kuzwakale ukuphusa kwezimpendulo zabo ezingenakwesaba. Ubulili bebungeyona inkinga njengoba bobubili bebuyingxenywe yalolu cwaningo. ◆ Bakuvezile ukukuthokozela ukufunda kabanzi ngamakhono olimi lwabo.
Amaphephandaba	<ul style="list-style-type: none"> ◆ Amaphephandaba kuyenzeka abhale umbiko kungabi ukufundisa ulimi. Noma kunjalo akhona amaphephandaba aphawulile ngalesi sihloko.
Othisha	<ul style="list-style-type: none"> ◆ Awubanga bikho umehluko ezimpendulweni zothisha kakhulu ngamakhono olimi nokufanele kwenziwe ukuwathuthukisa.
Izazi	<ul style="list-style-type: none"> ◆ Bakhuthaza ukuba ibanjwe le mpi yokucija amakhono ingaphazanyiswa imingenela yezilimi ezinye kanye nobhubhane oluhlasele intsha. Ukufundwa kwesiZulu kuyakhuthazwa.

5.8 Isiphetho

Kulesi sahluko bekudingidwa izindlela zokwethulwa nokuhlaziywa kolwazi locwaningo oluqoqiwe ngokubaluleka kokusetshenziswa kwamakhono olimi lwesiZulu ngokuyikho. Ulwazi oluningi bekhloswe ukuba luvele ezikoleni kubafundi nokuyibona abayisizwe sakusasa. Iqhaza lothisha, abazali nemiphakathi belidingeka njengoba kuyibona abafundisa la makhono ukuze uma kukhona ukufekela okuthile amanzi engena endlini akhishwe yisizwe sonke. Bekungeke kwenzeke ukuba ucwaningo luzihambele zonke izikole zasesifunda iKing Cetshwayo ezingaphezulu kwamakhulu amahlanu.

Ulwazi oluqokethwe uhla-mbuzo lubasizile abebekethiwe kulolu cwaningo nokuyizikole ezili-10. Ngaphandle kokuqoqwa kolwazi ezikoleni ngezindlela ehlukene ulwazi luqoqiwe nakongoti abazinze eKing Cetshwayo, izikhulumi ehlukene, imibono yamaphephandaba imibhalo ehlukene efaka phakathi imibono yabacwaningi abanengi, amalunga omphakathi nemibono evela emibhalweni ykubabhali be-inthanethi nayo isebenze kakhulu. Okuvelile ukuthi amakhono olimi abaluleke kuzo zonke izilimi hhayi kuleli likaMthaniya kuphela. Ukucijwa kwawo kuyosho ukusimama kwesizwe kanti ukuyekwa kuyosho ukushabalala kwesizwe sonke.

ISAHLUKO SESITHUPHA

6.0 IKHONO LOKUBHALA, UKUFUNDA NELOKUPHENDULA

6.1 Isingeniso

Lesi sahluko amakhono amathathu ahambisanayo nakuba ehlukeni. La makhono adinga amehlo, izindlebe, izandla, ingqondo, nomlomo. Ngaphandle kwalezi zitho noma uma esisodwa sazo sikhubazekile la makhono ayafekela awasebenziseki kanti ayehluleka ukusebenzisana.

Yikhono lokubhala elisiza ukuba kube nemibhalo ehlukeni. Ukubhala kwenziwa ngokulandela imigomo nemibandela okufanele iqashelwe ukuze kufezwe izidingo, kucikilishwa imininingwane yohlobo lolo olubhalwayo. Isibonelo: Iphephandaba libhalwa lehluke embhalweni ongumdlalo, kanjalo nokubhalwa kwendaba kuyehluka uma sekubhalwa incwadi neminye imibhalo. Ukubhala umbhalo ophusile kudinga ikhono lesineke, ubunono, ukucophelela, ubhalomagama olunembayo, ukusambuluka kwengqondo, ukuhleleka kwemicabango kanye nolimi.

Ikhono lokuloba nelokufunda ngamathe nolimi. La makhono angachazwa njengabahleli abaphezulu nezingqapheli zomsebenzi osuke uzobonwa yizwe. Ovame ukugxekwa kakhulu ngokhula ensimini ngumninimbhalo.

UMBatha, (2006:580) ulichaza kanje ikhono lokubhala uthi:

Isiphiwo sokwenza kahle okuthile ukwenza ngobuchwepheshe.

UMBatha, (2006:45) uqhubeka athi:

Ukubhala ukwenza imifanekiso efundekayo.
Ukuhlobisa okuthile ngokuqopha.

Ulimi lufundeka ngenxa yokubhalwa ngendlela ezofundeka ichazeke ngokulandela ubhalomagama nopelomagama ngokuyikho. UMbatha, (2006:45) uthi sikhona isiphiwo ekubhaleni ngoba kuyabhalwa ngokuqopha okufana nokwenziwa ezingqokweni. Okuqoshiwe kuyafundeka isizwe siuchaze.

INyuvesi iLeicester eNgilandi ku: www.2.le.ac.uk/uol ithuthukisa ikhono lokubhala kubafundi bayo ngenhloso yokubacija ngaphansi kwesihlokwana esithi: ***Think About Your Readers' Needs*** bathi:

Whatever you are writing, your aim should be to make your text as clear as possible – to present your ideas clearly and concisely and to avoid ambiguity or redundancy. Achieving this becomes easier; the more you practice writing and begin to develop your confidence in your writing style.

Noma ngabe kubhalwa ini akuqashelwe ukuthi okuchazwayo kucacile. Lokhu kuvimbela ukudideka okulethwa imiqondombaxa ngokubhaliwe. Lokhu kwenzeka kalula noma kudinga ukuthi umuntu ahalale ezicija njalo ukuze abahale ngokuzethemba.

Kuyathathekisa ukwazi ngokwenziwa yilesi Sikhungo Semfundo eNgilandi ukuthi ikhono lokubhala aligcini emabangeni aphantsi kepha kwenziwa imizamo ukuba licijwe nasemabangeni aphezulu. Kuyavela futhi ukuthi leli khono libalulekile hhayi kobhalayo kepha ekutheni obhalayo akacabange ngalabo ababhalelayo. Uzokwenza lokhu ngendlela yokucacisa akushoyo nangendlela akusho ngayo. Ngamafuphi umbhalo wembula ubunjalo bombhali wawo kwabawufundayo.

Ucwaningo lukaMali, (2007:27) olwenziwe eNyuvesi yase-Iowa lubeka kanje ngokusetshenziswa kwesiZulu njengolimi lokuxhumana kusetshenziswa ikhompuyutha kule Nyuvesi nolutholakala naku: http://ir.uiowa.edu?utm_resource lubeka luthi:

As interaction takes place, learners get to see their interlanguage (IL) deficiencies. This realization of the learner's linguistic shortcomings leads to an attempt to rectify the errors by means of restructuring and through the party that is encountering problems in the conversation, amending or requesting to amend the

utterance. This manipulation of the output involves deployment of communication strategies.

Abafundi bayawabona amaphutha abawenzayo enkulumweni yabo ngesikhathi kuxoxwa. Benza imizamo yokulungisa amaphutha abo olimi ngokusizana. Kusetshenziswa amasu okuxhumana ukuze kulungiswe amaphutha lawo.

UMali, (2007:27) wethula isimo abhekene naso sokufundisa abafundi baPhešheya isiZulu nezindlela zokubhala baxhumane ngaso. Lokhu bakwenza ngokusebenzisa ikhompuyutha ne-inthanethi ukuze basifunde kahle. Abafundi bathola ukuqeqesheka njengoba bebhala, bekhuluma bephendulana. Bathola nethuba lokwazi ukuthi kukhulunywa kanjani ngesiZulu kanti ngokufunda isiZulu nesiko liyazingenela. UMali uveza ukuthi lokhu kuxhumana kuba nzinyana kubafundi kepha kufanelele bexhumanile ngesiZulu kakhulu ngoba bayasithanda bafuna ukusifunda. Abafundi bagcina besebenzise amaqhinga azobasiza ukuze baxhumane bezwane. Isisusa senkulumo nokuxhumana kwabo kuba ukubhala.

Laba bafundi bayavakasha kuleli eNyuvesi kwakwaZulu oNgoye ukuze bahlangane nalabo abayiminsini kulolu limi kanye nongoti abalufundisayo.

6.2 Ukubaluleka kokubhala ngobunono nokucophelela

Abafundi nabantu abaningi uma bebhala abaqikeleli ukubukela emuva bafunde abakubhalayo. Lokhu kuvame kakhulu kubafundi. Bbakwenza noma bebhala imisebenzi ebucayi njengezivivinyo noma izincwadi zokufuna imisebenzi.

UWessels no-Van den Berg, (1999:286) uma bechaza ngekhono lokubhala bathi:

To write well, learners must have mastered the structure, spelling, punctuation, and a fairly large vocabulary of the language they are writing. They need to express their thoughts in clear, logical and well-contracted sentences. In order to do this, learners must be given opportunity upon opportunity to practice writing. They need motivation. In order to write well and they should be advised to avoid their mistakes. They need to be made aware of the

common mistakes which occur frequently and be encouraged to rectify them.

Ukuze abafundi babhale ngokuyikho kufanele ukuba sebenolwazi lwesimo solimi, isipelingi, izimpawu zokuloba nolwazimagama. Osekudingeka kubo ukwethula umqondo ophusile kwabakubhalayo ngemisho emihle. Abafundi badinga ithuba elanele ukufika kuleli zinga kanti badinga ukukhuthazwa. Ukuze bakwazi ukubhala kumele bakhuzwe ukwenza amaphutha ngokuthi bakhonjiswe amaphutha ajwayelekile ukwenziwa ukuze bawalungise.

UWessels no-Van den Berg, (1999:286) bakubeke kwacaca ukuthi umfundi obhala ngendlela okuyiyo yilowo okwazi ukuloba ubhalomagama ngendlela. Umfundi okwazi ukusebenzisa izimpawu zokuloba ngononina, nohlomile ngolwazimagama lolimi abhala ngalo. Lokhu kusiza umfundi ukuba abhale imisho enomqondo ophelele nophusile. Bagcizelela ukuthi njengoba ukubhala ngobunono kuyikhono elidinga ukufundwa, abafundi abanikezwe isikhathi nomsebenzi owenele ukuze kuliwe namaphutha abawenzayo uma kubhalwa. Amaphutha abawenzile kuhle bakhonjiswe ukuze bangawaphindi.

Imibhalo eminingi ibhalelwa ukudlulisa ulwazi oluthile esizweni. Lokhu kwenziwa ngekhono lokuloba. UMbambo nabanye, (2012:xiv) bathi:

Ukubhala nokwethula kunika abafundi ithuba lokwakha, ukuxhumana nokubeka imibono yabo ngendlela ebumbene. Ukubhala njalo imibhalo enhlobonhlobo, imisebenzi nezifundo kwenza abafundi bakwazi ukuxhumana ngendlela enohlonze, bakwazi nokuziqambela imibhalo yabo. Izakhiwo zolimi kumele bafundiswe ukuze bakwazi ukwakha ngazo amatheksthi ngesimo abaphila kuso.

Laba babhali bethula omunye wemimngomo yoMnyango Wemfundo kaZwelonke kuleli ngenhloso yokufundisa abafundi ukubhala. Baphawula ukuthi ukubhala kwenzeka ezifundweni ezehlukene futhi kufaka izinhlobo ezehlukene zemisebenzi. Lokhu kunika abafundi ithuba lokucija leli khono elibaluleke kangaka empilweni. Nakuba izifundo zezilimi kuyizona ezithwala ukusatshalaliswa kwamakhono kubafundi uMnyango Wezemfundo kuZwelonke uzimisele ukuqhakambisa amanye amakhono kubafundi

ngokusebenzisa ezinye izifundo. Lokhu kuyingxenye yomkhankaso wokusimamisa umnotho wezwe nokuthuthukisa isizwe. Ukuze ukuloba kube ngokuwunono abafundi abakhuzwe bawuyeke lo mkhuba wokubhala imisebenzi abanikwe yona ezitobhini zamabhasi, ekuseni esikoleni ngokusizana nakhona ezimotweni eziya esikoleni noma bengawenzi nhlobo ngoba bethi ngeke benziwa lutho.

URandall S. Hansen, noKatharine Hansen, (2013:12) ocwaningweni abalwenzile ngaphansi kwesihloko esithi: *The Importance of Good Writing Skills* bathi:

Writing skills of executives are shockingly low, indicating that schools and colleges dismally fail with at least two-thirds of the people who pass through the education pipeline coming out unable to write a simple letter. In 1988, Lin Gensing reported that 79% of surveyed executives cited writing as one of the most neglected skills in the business world, yet one of the most important to productivity. A 1992 survey of 402 companies reported by the Associated Press noted that executives identified writing as the most valued skill but said 80% of their employees at all levels need to improve. 1991 report by the U.S. Labour Department noted that most future jobs will require writing skills. The need for workers with writing skills will only increase.

Amakhono ezikhulu eziphezulu ezinkampanini ezinkulu eMelika aphansi. Lesi simo sikhombisa ukwehluleka kwezikole neZikhungo Zemfundo Ephakeme ukufundisa leli khono. Abafundi abayi-2/3 abaphumelela kulezi Zikhungo Zemfundo abakwazi ukubhala incwadi ecacile. Ucwangingo olwenziwe ngonyaka we-1988 luveza ukuthi ama-79% ezikhulu zithi ikhono lokubhala yilona elibalulekile kulo msebenzi kanti yilona elinganakiwe kakhulu. Ucwangingo lwangonyaka we-1992 olwenziwa ezinkampanini ezingama-402 lwaveza ukuthi abasebnzi bazo abangama-80% badinga ukuqeqeshwa ekhonweni lokubhala. Nocwangingo olwenziwa uMnyango Wezemisebenzi eMelika ngowe-1992 lwathola okufanayo ukuthi imisebenzi eminingi esikhathini esizayo iyodinga ikhono lokubhala (*Hansen noHansen, 2013:12*).

Lolu cwaningo olwenziwe eMelika uHansen noHansen, (2013:12) lugqamisa ukuthi kunezinsalelo ezinkulu ekucijweni kwekhono lokubhala ezikoleni. Imiphumela emibi ibonakala emisebenzini eyehlukene uma sefanele kulotshwe. Ikhono lokubhala lidingeka kumuntu wonke hhayi kubafundi kuphela. Leli khono alidingeki ezinkampanini ezinkulu nasemisebenzini ehlukene kuphela lidingeka kuyo yonke imisebenzi. Kuba yihlazo uma lingatholakali. Umnyombo wale nkinga uMnyango Wezemfundo. Umuntu uma esephumelele waze waba yimenenja noma uMqondisi bese kuvela ukuthi akakwazi ukubhala noma ubhala amaphutha, wehlelwa yisithunzi athelwe yihlazo nenkampani ibe nezinkinga.

Ucwaningo ingcabha yokuntuleka kwekhono lokubhala luyibeka emagxalabeni othisha. Luveza nokuthi ukuqashwa kwabantu esikhathini esizayo kuzodinga leli khono lokubhala nelibonakala lenganyelwe ifu elimnyama ngenxa yokunganaki nemfundo yobuchwepheshe.

Lolu cwaningo luveza nokuthi ukuqashwa kwabantu esikhathini esizayo kuzodinga leli khono lokubhala nelibonakala lenganyelwe ifu elimnyama.

UNyathikazi, (2014:30) uthi:

Abacwaningi abafana noLandsberg nabanye, (2011:159) bathi abafundi uma behlangana nezingqinamba emfundweni baye bangaqondi ukuthi inhlosongqangi yokubhala wukudlulisa umyalezo nokuxhumana. Abanye bathatha ngokuthi kufanele babhale ngoba kushiwo esikoleni futhi nabazali babo balindele ukuba benze njalo. Ngalokho-ke abasiboni isidingo sakho futhi bagcina bengasakushayi mkhuba.

Umongo nenhloso yokubhala ukudlulisa umyalezo. Umyalezo udluliswa ngendlela eyamukelekile kokubhala into ecacile neyamukelile. Ukwamukela kwendlela okubhalwe ngayo kufanele kuqale kobhalayo uma emcabangela lowo ozobe efunda okubhaliwe.

UBacon, (1990: 11) kule ngosi eku: <http://careers.guardian.co.uk/cv-mistakes> uthi:

The Recruitment and Employment Commission (REC) says that around half of all CVs received by recruitment consultants contain spelling or grammatical errors. Candidates aged between 21 and 25 are most likely to make these mistakes and graduates in this age group are, surprisingly, twice as likely to make mistakes as those who did not go on to university. Even something as basic as the name of an employer, or an individual recruiter, is often spelled incorrectly. The former Graduate Recruitment Manager at City Law firm Mayer Brown found that 20% of applicants got the firm's name wrong.

Ama-CV atholwa iKhomishani yokuQasha eNgilandi anamaphutha ezipelingi nolimi. Abanikazi bawo abaminyaka engama-21 kuya kwengama-25. Lolu lusha lunamaphutha amaningi kanti lugogode eziKhungweni Zemfundo Ephakeme. Lezi zitshudeni zenza amaphutha ngaphezu kwalabo abangalubhadanga eZikhungweni Zemfundo Ephakeme. Babhala igama lomqashi nelenkampani abafundi bayehluleka ukulibhala njengoba linjalo.

Yiqiniso elethusayo ukuthi kukhona abafundi abaze bagogode iziqu Zemfundo Ephakeme kepha kusatholakala amaphutha kwabakubhalayo ikakhulu ezicwadini zezicelo zomsebenzi. Lokhu akwenzeki kuleli kuphela kodwa ngisho emazweni aphesheya afana neNgilandi, iMelika namanye. Lokhu kukhombisa ukubaluleka kwekhono lokubhala kubafundi. IZikhungo zokuQasha zibhekana nenkinga yezindimbane zezicelo zemisebenzi ezingabhaliwe ngokuyikho. Ucwangingo kulokhu luveza izibalo ezinkulu ama-20% kuya phezulu abafundi ababhala amaphutha ezicelweni zabo zemisebenzi ngisho igama lenkampani imbala.

6.3 Izinhlolo zokubhalwa kwemibhalo

Ingosi ecija ikhono lokubhala ku: <http://www.english-tonight.com/8-tips-to-improve-writing-skills> ithi:

Strong writing skills come from practice and determination. No one is born an excellent writer. Learning to be an excellent writer in takes a lot of

time and practice. Anyone can be a good writer if they are determined enough. Everyone has a different reason why they need to improve their writing.

Akekho ozalwa engumbhali. Ukubhala kudinga ukwenziwa nsuku zonke kanti kudinga isikhathi. Noma ubani angaba umbhali onohlonzo uma ezimisele. Abantu banezizathu ezehlukene zokufisa ukuba ababhali.

Kuyavela ukuthi ukuze umuntu abe yingcweni ekuthungeni izinhlamvu zolimi ngokuziloba phansi udinga ukuzinika isikhathi esanele sokuhlala nosiba esandleni eloba. Ezikoleni abafundi uma benikwa leli thuba bayoba yizingwazi kuleli khono ezinhlotsheni zemibhalo ehlukene. Lowo msebenzi uyabhekwa uthisha asho okulungile aphawule ngokungalungile. Kuyanconywa ukuthi umfundi azinike isikhathi ebheka umsebenzi wakhe azikalele ukuthi ngabe usekuphi nolwazi lokubhala.

Ucwaningo lweNyuvesi yaseKent eNgilandi ku:www.kent.ac.uk/careers/interviews/marstairs luthi:

*Pennebaker found there were three main types of writing which related to personality: **Formal** writing can be stiff, humourless, and sometimes with a little arrogance. Those who score highest in formal thinking tend to be concerned with status and power and to be less self-reflective. Older people tend to have more formal writing. **Analytical writing** is about making distinctions. Analytical writers tend to do well academically, be more honest, and open to new experiences. They read more and tend to be more introspective. **Narrative writers** are storytellers. Narrative writing uses lots of function words involving people, the past-tense and inclusive words such as "with" and "together". These writers tend to have good social skills, more friends and are more outgoing. Men were found to typically use articles ("a" and "the") more than women. Ignoring gender, people who use "a" and "the" a lot tend to be more organised, emotionally stable, conscientious, politically conservative and older.*

UPennebaker weNyuvesi yaseKent eNgilandi ichazwa izindlela ezintathu zokubhala: Eyokubhala umsebenzi osemthethweni wokuhlola (*formal*)

nokungumsebenzi olandela imigomo. Abaphumelela kakhulu kulo mbhalo yilabo abathanda izinto zamazinga aphezulu nokuphatha. Lo mbhalo uthandwa yilabo asebevuthiwe. Owesibili umbhalo ohlaziwayo. Lo umsebenzi obhalwa eZikhungweni Zemfundo Ephakeme kanti abenza kahle kuwo bavame ukuphumelela kahle. Abakhonze lo mbhalo bavame ukuba abantu abathembekile kanti bafunda kakhulu futhi bayacwaninga. Olwesithathu uhlobo lombhalo ochazayo. Abathanda lolu hlobo kuvame ukuba abathanda abantu, banekhono lokuxhumana nabantu. Abathanda lolu hlobo bavame ukuba abantu abahlelekile nabangaguqile emigomweni yabo.

Ezinhlotsheni ezintathu zemibhalo engabhalwa abafundi, ucwaningo luyakugcizelela ukuthi uhlobo ngalunye umbhali alukhethayo luyabembula ubuyena. Ucwaningo luveza nokuthi abathanda ukubhala uhlobo lwemisebenzi ehambelana nezimibhalo yombuso kuba yilabo abaphumelelayo ngisho ezifundweni zabo. Abathanda ukubhala imisebenzi elandisayo baba nekhono eliphezulu lokuxhumana nabantu. Laba abathanda ukubhala imibhalo ehlaziyayo nehlophisayo kuba abantu abakhaliphile emisebenzini yabo yesikole, bathembekile kanti bahlala bevulelekile emibonweni emisha. Lokhu kwembula iqiniso elithi umbhalo obhaliwe unobudlelwana obunzulu nombhali wabo. Umbhalo uveza nokufihleke emajukujukwini engqondo yombhali nabehlase ukungakwembuleli muntu ngaye. Lolu cwaningo lukwazile ukuhlaziya ukuthi okubhaliwe kungabuveza ubulili bombhali engabushongo yena nezinto azithandayo nangahambisani nazo.

Ulimi lwesiZulu lunezinhlobo ezehlukene zemibhalo abafundi abacija ngalo leli khono. Le mibhalo kungabalwa le elandelayo:

- **Imibhalo yokusetshenziswa kolimi** (ulimi)
- **Ezemibhalo** (umdlalo, inoveli, izinkondlo, izindatshana, ubuciko bomlomo)
- **Imibhalo emide edlulisa imiyalelzo** (ukubhalwa kwezindaba ezinhlobonhlobo)
- **Imibhalo emifishane edlulisa imiyalelzo** (incwadi yobungani, eyokucela umsebenzi njalonjalo).

Umfundi odlubulundela kule mibhalo eminingi kangaka neyezinye izifundo aqhubeke ahlulwe ukubhala ngokuyikho usuke ehlula isibili. Ukubhala ngokuyikho nangobunono kungumsebenzi walowo obhalayo okumele akhombise ukuwuthanda umsebenzi wakhe obhalwe ngobunono nongenaphutha.

UNzama, (2010:10) ubeka kanje ngamaphutha okusetshenziswa kolimi ngabafundi uthi:

Ellis, (1994) explains Corder's definition of an error when he says it takes place when the deviation arises as a result of the lack of knowledge. A mistake occurs when learners fail to perform their competence. That is, it is a result of processing problems that prevent learners from accessing their knowledge of a target language rule and cause them to fall back on some alternative, non -standard rule that they access. The language teacher, therefore, has to deal with these errors by devising some strategies after he or she has done error analysis, although it is quite challenging.

U-Ellis, (1994) uthi iphutha lenzeka ngenxa yokuswela ulwazi kanti ubudedengu benzeka ngenxa yokuhluleka komfundi ukwenza njengoba kushiwo ukuze kuvele amakhono. Abafundi baba nezinkinga ekuhlaziyeni ulwazi bese kwenza kube nzima ukufinyelela emnyombweni wempendulo yolimi lwesibili. Le nkinga idala ukuthi abafundi bacaphune impendulo noma ikuluphi ulimi abalutholayo. Umsebenzi kathisha ukulungisa amaphutha abafundi nokuwumsebenzi ongelula.

UNzama, (2010:32) uyakuveza ukuthi abafundi bayawenza amaphutha ekusetshenzisweni kolimi. Amaphutha nobudedengu akukhethi lulimi nalikhono. Ukhuthaza othisha ukuba bakhe uhlelo lokuhlonza izinhlobo zamaphutha abafundi nokuwalungisa.

UGraham, (2014:22) uchaza kanje ngokubhalwayo uthi:

In this electronic age it can seem we write a lot more than we talk - emails, texting, instant messages, tweeting. On top of all the formal reports and other written material, it all amounts to a lot of writing. So knowing how to write well is a real

asset. And while you may not receive accolades for your writing prowess at work, you can very well draw negative attention if your writing is consistently poor. It's well worth the time to brush up on your written communication skills. Learn to proof read your work and make sure that the message you are writing is clear and mostly error-free.

Isikhathi esiphila kuso isikhathi sobuchwepheshe nokukhula kolwazi nokubhala okuningi. Lokhu kwenziwa ngemiyalezo othwitha, imeyili, imibiko nokunye. Akekho oncomayo uma kubhalwa ngendlela nokho umbhalo onamaphutha awungathakaselwa. Ikhono lokubhala licijwa ukubuyekeza okubhaliwe ukuhlakula amaphutha. Alifundwe ikhono lokubuyekeza ukuze kulungiswe amaphutha.

Ikhono lokubhala yisidingo sokuxhumana kwabantu emhlabeni jikele. Ukubhala kuyinzuzo enkulu kumbhali nakwababhalelwayo. Ngaphandle kwezidingo zemisebenzi ezidinga leli khono ngisho ukuzijabulisa ezinkundleni zokuxhumana kuyalidinga leli khono. Lokhu kwenziwa ngokusebenzisa usizo lwe-Inthanethi kumakhompyutha nakomakhalekhukhwini. Kunxuswa ukuba wonke umuntu avuke azithathe athuntuthe ikhono lakhe lokuloba.

INyuvesi iLeicester eNgilandi ku:<http://www.2.le.ac.uk/offices/id/resources>
www.2.le.ac.uk/uol iphawula ithi:

Research students are encouraged to start writing early on in their research degree. Research students who make a routine out of writing find it helps them to concentrate on their work and that this helps them feel more comfortable putting their thoughts into words.

Abafundi abenza ucwaningo bakhuthazwa ukubhala kusakhanya. Abafundi abazinika isikhathi sokubhala bafunda nokugxila baqaphela ukugeleza kwemicabango yabo beyiloba.

Ikhono lokhubhala aligcini ezikoleni kepha eZikhungweni Zemfundo Ephakeme uma sekwenziwa ucwaningo. Okucaciswa yile Nyuvesi ukuthi abafundi kumele bangabhali

nje bagcine icala kepha abakhiqize imisebenzi eseqophelweni eliphezulu. Lokhu bakwenze ngokubhala kucace kuthi bha abakushicilelayo. INyuvesi *iLeicester* ikhuthaza ukubhalwa kwemisebenzi yocwaningo kusesekuseni ukuze umsebenzi uthole ithuba lokubhalwa ngendlela.

Ikhono lokhubhala yilona elihlolwa kakhulu izinhlobonhlobo zezivivinyo ezikoleni zamabanga ehlukene.

6.4 Izindlela zokufundiswa kwekhono lokubhala

UMnyango Wezemfundo kaZwelonke kuleli ukhuthaza ukufundiswa kwamakhono olimi ngokuyikho. IKhono lokubhala ngelinye lalawo makhono. IsiTatimende soHlelo lweZifundo lukaZwelonke, (2011:12) luthi:

Ulwazi lwezakhiwo zolimi lusiza abafundi ukukhiqiza amatheksthi abumbene. Ngakho kumele zifundiswe kugxilwe ekuhlaziyweni kwemisho ezihambela yodwa. Lokhu kungenziwa ngezindatshana, ama-esityi, izincwadi, imibiko nokunye okufundwa ngabafundi esikoleni.

Ulimi lunezingxeny ezehlukene ezisebenza ngokudidiyelwa uma kubhala noma kukhulunywa. Ukusetshenziswa kolimi enye yezingxeny ezimqoka ezidingeka uma kukhulunywa, kubhalwa, kufundwa ngisho kulalelwa imbala. Ngeke kuphumelele ukubhala imibhalo enhlobonhlobo uma izakhiwo zolimi zisetshenziswa ngokungalandeli imigomo yolimi emishweni. Nakuba lokhu kubonakala kuwumsebenzi onzima kungumgogodla wokucijwa kwekhono lokubhala ulimi.

UNyathikazi, (2014:29) ubeka kanje odabeni lwekhono lokubhala:

Ukuze abafundi babhale into efundekayo nezwakalayo kufanele baqale balolongeke esakhiweni-magama, upelomagama, ukusebenzisa isiphumuzi baphinde babe nolwazimagama olwanele oluqondene nalokho ababhala ngakho. Kufanele bakwazi ukweneka imicabango yabo ngokucacile nangokulandelana besebenzisa imisho eyakhiwe ngendlela efanele. Isikhalo esikhulu kubafundisi

ukuthi ubhalomagama kanye nopelomagama olusemthethweni kuseyinkinga enkulu kubafundi. Kubonakala sengathi abaqondisisi ukuthi zifakwa uma kunjani iziphumuzi kanye nosonhlamvukazi. Bayehluleka ukhlela kanye nokulandelanisa amagama ngendlela eyiyo ukuze kwakheke imisho enomqondo ozwakalayo.

Umsebenzi wokubhala awufani nowokukhuluma. Njalo uma kubhalwa kuhlelwa imicabango okumele izwakale njengoba yethulwa uma kukhulunywa. Lokhu kwenziwa ngobhalomagama oluvumelekile olimini lwesiZulu.

Kuyabasiza abafundi ukubanika ithuba lokufunda akubhalile esindlangaleni. Lokhu kumnika ugqozi lokuqhubeka abhale kahle ngoba angakhethwa futhi ukuyofundela abanye. Kokunye abafundi bashintshane ngokufunda imisebenzi yabo esidlangaleni. Lokhu kubanika nethuboa lokuxoxa ngamasu okwenza kangcono kuleli khono.

Ingosi i-www.themeasuredmom.com/teach-kids-to-write ithi:

Little children learn to write through writing alphabets. Alphabets can be taught through sticks, flour, shaving cream, mud etc. Some kids enjoy messy hands; use those hands to master writing skills.

Abantwana abancane bafundiswa ukubhala ngokubhala izinhlamvu. Ukubhala izinhlamvu kungafundiswa ngezinti, ukubhala odakeni, ukubhala ngofulawa nokunye. Abanye aabantwana bathanda ukubhala ngezandla ezingcolile azisetsheniswe lezo zandla ukubhala izinhlamvu.

Kuthiwa kungasetshenziswa noma yini kusukela kufulawa, izinti, udaka noma yini umntwana angakwazi ukubhala ngayo izinhlamvu.

IPhephandaba laseMelika i-US News, (2014:2) nelitholakala ku: www.usnews.com/article/2014/10/02 liphawula ngekhono lokubhala lithi:

Experts do not agree on the best way to teach writing in schools. There are three keys to teaching kids to

write. Steven Graham (Professor of Education at Arizona State University) has made a career in monitoring research studies on teaching writing to figure out which methods actually works. 1. Spend more time writing. To teach kids to write well, you need to ask them to write a lot. Studies has shown that not did writing improve, so did reading comprehension. Good writing improves a student mastery of the subject. 2. Write on a computer. Almost 83% of students enjoy writing on computers in the USA for it is easy to edit the work. 3. Grammar instruction doesn't work. Three studies did show that teaching grade 3-7 to combine two simple sentences into a single complex was more beneficial that teaching writing through grammar.

Kunendida ngokufundiswa kokubhala ezikoleni. Noma kunjalo zintathu izindlela ezinconywayo zokufundisa ukubhala. USteven Graham waseNyuvesi yase-Arizona usemknantshubobu ngolwazi lokufundisa ukubhala nezindlela zakho. Ukubhala kufundiswa ngokunikeza abafundi umsebenzi obhalwayo njalo. Ukubhala njalo kucija nekhono lokufunda nokuqondisisa. Umfundi obhala njalo ugcina eseyingcweti yaleso sifundo. Abafundi abafunde ukubhala ngekhompyutha. Ukufundisa abafundi ukubhala ngemisho hhayi ngohlelo lolimi.

Izindlela ezintathu zokufundisa ukubhala ezethuliwe kubalwe ukubhala indathane yomsebenzi, nokubhala njalo okuba lusizo kubafundi. Okwesibili ukusetshenziswa kwekhompyutha ngoba kubhaleka kalula kanti amaphutha alungiseka ngokushesha. Okwesithathu ukusebenzisa imishombaxa nemagatsha ukufundisa abafundi ukubhala hhayi ukuba baqalwe ngezakhiwo zolimi bengakakwazi ukubhala imisho. Leli phephandaba libika ukuthi ukubhala njalo kunomvuzo wokuthi ofundiswayo uba ungoti wokuqondisisa isifundo leso. Lolu hlelo lubonakale lubasiza abafundi bamabanga aphansi kusuka kwelesi-3 kuya kwelesi-7.

UShewan, (2014:12) ku: www.wordstream.com ngaphansi kwesihloko esithi: **16**
Ways To Improve Your Writing Skills, uthi:

If you want to get better at something, you have to practice – and writing is no exception. Unfortunately, there are no shortcuts that can

transform you into an amazing good writer overnight, and even the most talented writers had to learn their craft over a period of many years. If you want to improve your writing skills, writing on a regular basis will not only diminish your fear of the blank page (or blinking cursor), it will also help you develop a unique style. Practice makes perfect.

Indlela yokuba umpetha nengcweti ekwenzeni into ukuhlala uzilungisa uzicija. Ukubhala ngokuyikho kudinga ukuzicija. Zingabonakala sengathi zikhona izindlela ezinqamulelayo zalokhu nokho azikho. noma azisebenzi. Lo msebenzi udinga isikhathi esiningi. Umuntu ohlala ecija ikhono lakhe lokubhala akanqobi nje kuphela itwetwe lokubhala uphinde abe nendlela yakhe yokubhala.

Umyalezo ocacile kaShewan, (2014:12) uthi ayikho endlela enqamulelayo ekhonweni lokubhala kahle. Yinye indlela yokubhala ngezikhathi zonke. Ukubhala njalo kungacija nekhono lomuntu agcine esewuqweqwe lombhali wezincwadi.

UMngomezulu, (2014:69) ubeka kanje:

It's important to remember your audience. Always write with your audience in mind, and it can also help to bear in mind the medium in which you plan to write. This knowledge will help you to decide whether you need to write in a formal style or a more informal one, and will also help you to decide on a suitable structure. Correct grammar, punctuation and spelling are keys in written communications. The reader will form an opinion of you, the author, based on both the content and presentation; errors are likely to lead them to form a negative impression (Encyclopedia of language and linguistics, 2000:5).

Kubalulekile ukubhala unalabo obabhalelayo emcabangweni. Lokhu kusiza ekukhethweni kolimi oluzosetshenziswa, nendlela okuzobhalwa ngayo okunaba indlela ejwayelekile noma ehlonipekile. Lokhu kuphinde kusize ekuqashelweni kwezipelingi, ulimi nezimpawu zokuloba. Indlela okubhalwa ngayo yembula ubunjalo bombhali womsebenzi. Amaphutha amaningi ambeka kabi amdalule umbhali womsebenzi onamaphutha kubukwa okuqukethwe

nokwethulwa kwako. Amaphutha enza abafundi nezethemeli zakhe isithombe esibi ngombhali lowo.

Ulimi olusetshenzisiwe embhalweni luyamdalula umbhali noma ecashile. Okudalulwa wulimi okubhalwa ngalo kwenza abafundayo bathathe isinqumo esingaba sihle noma esibi ngombhali uqobo. Lokhu kwembula iqiniso elithi okubhaliwe kwembula ingaphakathi, ubunjalo bombhali ngesihloko abhale ngaso.

Umbhali u-Orwell, (1984: 6) wodumo lwencwadi ethi: '*Animal Farm*' wethula uhla (*checklist*) olunemibono engalandelwa uma kubhalwa:

Structure (the way the content is laid out). Is the layout clear and easy to follow? Do headings stand out carefully checked the spelling and punctuation? Have you thought through in advance what you want to say? Have you a clear objective? Have you listed the essential points you wish to make? Have you made these points clearly? Have you developed your argument in a logical way? Is the content positive and constructive? Have you shown an interest in the reader by writing with warmth, sensitivity and friendliness? Have you edited it through several revisions, honing the text until it is just right? Have you left it overnight if possible: your mind will assimilate it better and you will come back with a fresh view? Does it look neat, and elegant?

Akuqashelwe umhlahlandlela ocacile, isipelingi, izihlokwana, izinhloso nezinjongo, nokucaciswa kokuzobhalwa ngakho. Okubhalwayo akubhalwe ngephimbo elithokozisayo ukucabangela imizwa yozofunda. Ngabe inhlosongqangi icacile, ingqikithi, Umsebenzi ungapbhalwa ubuyekezwe ngakusasa. Ukuhluzwa komsebenzi makuqinisekise ukuhlanzeka komsebenzi.

Lolu hla lwezinto okumele ziqashelwe uma kubhalwa imisebenzi ehlukeni lwethulwa indlela elungile nengalandelwa uma kubhalwa umsebenzi wobuciko nocwaningo. Kubhalwa kubuye kubuyekezwe okubhaliwe. Kuyakhuthazwa ukuba kude kujeqezwa emuva kosekubhaliwe ukuze kuhlonzwe amaphutha avelayo alungiswe. Lokhu kulekelela ekuqashelweni kokubhalwayo nokubheka ukuthi kusahamba ngohlelo

Iwalowo mbhalo, upelomagama lusalandelekele, umgomo wokubhalwa kombhalo lowo, ukuhleleka, nobunono.

UNtshangase, (2011:52) ubeka kanje ngemiphumela yocwaningo lwakhe alwenze kubafundi baseMlazi ngokubhalwa nokuthandwa kwesiZulu:

Over 87% females and over 86% males reported to be able to write IsiZulu well. This was anticipated as the research was conducted among Zulu speaking matriculants who do IsiZulu as one of their school subject and further on IsiZulu is their first language. 105 females and over 8% males reported to write IsiZulu average and most surprisingly over 2% females and over 3% males reported not to write IsiZulu at all. On the ability to write Nguni languages: The responses for the respondents ability to write Nguni languages, excluding IsiZulu is almost the same as those for speaking. It was discovered that there was a low percentage. General conclusion was that the respondents showed good command of writing IsiZulu and English followed by Afrikaans.

Ucwaningo lukaNtshangase luveza ukuthi abafundi abangama-87% besifazane nabangama-86% besilisa bayakwazi ukubhala isiZulu. Lokhu bekulindelekile ngoba isiZulu isifundo abasifundayo futhi basincele ebeleni. Abafundi besifazane abayi-105, nabesilisa abangama-8% isiZulu sabo sisendimeni, abangaphezulu kwama-2% besifazane nabangaphezulu kwama-3% besilisa abakwazi ukubhala isiZulu. Laba bafundi hhayi ukuthi behlulwa ukubhala kuphela nokusikhuluma kunzima. Ababaningi nokho laba bafundi. Ucwaningo luphethe ngokuthi abaningi bayakwazi ukubhala nokukhuluma isiZulu, isiNgesi nesiBhunu.

UNtshangase, (2011:52) ocwaningweni lwakhe olucwaninga uthando lwabafundi abakhuluma isiZulu eMlazi uveza ukuthi bakhona abafundi abasithandayo isiZulu. Lokhu kuze kubonakale ngokwazi ukuzibhala kahle. Uyagcizelela ukuthi kukhona abangama-8% abakwazi ukubhala isiZulu okusendimeni. Ngamafuphi ikhona lokubhala ulimi lwabo liphansi. Okumangalisile ukuthola abafundi abangama-2% kuya kuma-3% abafundi abangakwazi nhlobo ukubhala isiZulu kodwa behlala eMlazi.

UMngomezulu, (2014: 67) uthi:

Ngokocwaningo kuyavela ukuthi izincwadi ezisetshenziswa ezikoleni azisanikezi izibonelo eziba ziningi kangangoba zingakunika ulwazi lwesiZulu olwanele. Uthisha ofundisa ulimi lwebele uba nenkinga yokunika izingane umsebenzi wokuthi ziyofunda ekhaya ngoba ulwazi adinga ukuba zibuye nalo ngeke ziluthole kulezo zincwadi ezinikwa zona ezikoleni.

Lesi simo uMngomezulu, (2014:67) usichaza athi:

It is evident in many instances that isiZulu Home Language educators' rely mostly on text book-based approach to teaching writing skills and the communicative approach is not employed. This creates the perception that the teaching of communicative writing is not so important in language teaching and this impression is carried over to the learners. Writing is a productive expressive communication skills that are both treated as thinking and learning tool in language learning and teaching (Mthembu-Funeka, 2009:5-6).

Kuyacaca ukuthi othisha abaningi bancika ezincwadini noma endleleni yokugxila encwadini ukufundisa leli khono. Le ndlela igxilisa ekhanda lo mfundi ukuthi ukubhala kuncike kokufundwayo. Ikhono lokhubhala ikhono lokwethula imicabango uxhumana nabantu. Leli yikhono lokucabanga nalo okumele lifundiswe kanjalo nakuba lihlobene nelokukhuluma.

UMngomezulu, (2014:67) ugcizelela ukuthi ikhono lokubhala akulula ukuba lifundiswe lodwa. Ngensikhathi kubhalwa kusuke kukhulunywa kuxoxwa, kubukwa noma kulalelwa. Kuthiwa ikhono lokubhala liyikhono futhi lokucabanga olimini kanti lidinga ukufundiswa ngendlela ekhombisa ukuzimela kwalo lingagxiliswa endleleni yencwadi kuphela.

Ucwaningo ngekhono lokubhala luthole ukuthi abafundi abangama-75% eSifundeni iKing Cetshwayo bayakwazi ukubhala ulimi lwabo ngokuyikho, abangama-20%

basendimeni kanti ama-5% ayehluleka ukubhala isiZulu ngendlela. Lokhu kungabangelwa yilezi zizathu ezilandelayo:

- Ukungafundiseki kahle kwezimiso zolimi emabangeni aphantsi
- Ubuningi babafundi okwenza kube nzima kothisha ukunaka umfundi ngamunye.
- Imithetho yemfundo kashwele ethi umfundi akangaphindaphindi ibanga nesigaba (*iphase*) kabili.
- Ubudedengu babafundi
- Ukungabambisani kwezikole namakhaya abafundi.
- Ukungabi nolwazi kwabazali babafundi ukuze babasize.

6.5 Ikhono lokufunda

Ikhono lokufunda lichazwa kanje kule ngosi: [http://teachingreading.org/learning to read](http://teachingreading.org/learning%20to%20read) bathi:

Reading is a visual and cognitive process to extract meaning from writing. Reading and listening are receptive language skills. Reading lessons have a language focus which can be divided in three parts: pre -, while - and post - reading activities.

Ukufunda kuyindlela yokukubona ngamehlo engqondo nokuchaza okufundwayo. Ikhono lokufunda nelokulalela amakhono amukelayo. Ukufunda kuhlukene kakathathu: okwenziwa ngaphambi kokufunda, okwenziwa ngenkathi kufundwa nokwenziwa emuva kokufunda.

Ukufunda kwehlukene kathathu. Kukhona okwenziwa ngaphambi kokuba kufundwe, kwenziwe futhi ngesikhathi sekufundwa nangesikhathi sekuqedliwe ukufundwa. Lezi zigatshana zikhombisa ukuthi akukho ukuzithela ngabandayo uma kufundwa ngoba ngazo zonke izikhathi zokufunda kufanele kube nokuqonda okuphelele okuncike ekulaleleni.

INhlangano nengosi ekhuthaza ikhono lokufunda kubafundi eNgilandi ku: www.readingreadinessfoundation.org/private_policy ithi:

A child's ability to learn to read, known as reading readiness, begins in infancy, as the child begins attending to the speech signals in their environment and begins producing spoken language. The environment in which a child develops affects the child's ability to learn to read. The amount of time a child spends together with parents or other important caregivers while listening to them read is a good predictor of the level of reading the child will attain later in life. Taking time to read to children is the most important precursor to a child's development of reading. Preschool-aged children with limited exposure to books and reading in their home, including limited experience of being read to, are at risk of reading difficulties.

Ikhono lokufunda liqala umntwana esemncane kakhulu libazwa ngokuba magange nokulungela ukufunda. Indawo umntwana akhulela kuyo inomthelela emfundweni nasekhonweni lakhe lokufunda. Abazali nabasizi abasize abantwana ukubafundela ngoba lokhu kukhuluisa izinga lokuba magange kokufunda komntwana. Abafundi abangafundelwa izincwadi besesemabangeni aphansi bangase babe nezinkinga zokufunda.

Kuyacaciswa ukuthi ikhono lokufunda liqala umntwana esemncane kakhulu esabhibhidla. Yiso lesi sikhathi okufanele abe esefundelwa okuthile ukusimamisa ikhono lakhe lokufunda. Kuso lesi sikhathi kukhuthazwa ukuba umntwana ahlale nonina noma lowo omphathayo olokhu emfundela emkhombisa imibhalo nezithombe ukuze kuzikiswe ulimi nekhono lokufunda. Kuvezwa nokuthi abantwana abufundelwayo nabajwayezwa izincwadi besebancane bakhula babe nekhono lokufunda eliphezulu kanti labo abahlangana nencwadi esikoleni sebhululile bavame ukuba nezingqinamba uma sekufundwa.

UMhlongo, (2013:23) ubeka kanje ngekhono lokufunda:

Promoting reading among learners will among other things include the availability of quality reading materials and accessibility of those materials to

learners. Lack of the culture of reading among learners has been a persistent sore in the eyes of many organisations and education stakeholders. Concerted efforts being made by these bodies in ensuring that the seeds of this culture are sown is a manifestation of their recognition that it is only a literate and knowledgeable society that can fully participate in and positively contribute to national development of the culture of reading (Ebele, Ada & Ebunoluwa, 2011).

Ukufundisa ukufunda kuncike kakhulu ekutheni abafundi babe nezincwadi eziseqophelweni eliphakeme futhi ezanele. Ikhono lokufunda belilokhu liyinkinga eyisilonda eMnyangweni Wezemfundo nasezinhlanguweni ezehlukene. Iqhaza elibanjwa imikhakha eyehlukene ukuthuthukisa leli khono ikhombisa ukuvuma ukuthi leli elinye lamakhono awungqingetshe emfundweni.

Ucwaningo lukaMhlongo, (2013:23) lwethule isililo esivezwe ucwaningo lukaMngomezulu, (2014:67) ngokungabi bikho kwezincwadi zokufunda ezikoleni. UMhlongo, (2013:23) wethula ukuthi indaba yesizwe esingakwazi ukufunda isibe undabuzekwayo kanti izinhlangano eziningi ziwusukumele lo mshikashika. Isizwe esingakwazi ukufunda asikwazi ukuba yingxenye yesizwe esifundile nesithuthukayo sakusasa.

Ucwaningo olwenziwe uMnyango Wezemfundo kaZwelonke ngokufundwa ngezilimi (Department of Basic Education, (2010:17-18) nolutholakala ku: <http://www.education.gov.za> lona luveza imiphumela yalo luthi:

The study indicates a steady and significant increase in the proportion of Foundation Phase learners who have been learning in their home language since 1998. It can be observed that 76% of African home language learners' LOLT was their home language in 2007. Since 1998, the trend of this phenomenon indicates that significantly greater proportions of African home language learners were learning in their home language in 2007, compared to 1998. Despite this significant shift (since 1998), close to 25% of African home language Foundation Phase learners LOLT was not their home language in 2007.

Ucwaningo lukhombisa ukwenyuka kwabafundi bamabanga okuqala abafunda ngolimi lwebele. Ngonyaka wezi-2007 abafundi abaningi 76% kulesi sigaba esiphansi abafundi abaNsundu bafunda ngolimi lwebele uma kuqhathaniswa nonyaka olandelayo we-1998. Ngonyaka we-1998 isibalo sabafundi abafunda ngezilimi zabo siye sakhula. Abafundi abangama-25% kuphela ngonyaka wezi-2008 abangafundanga ngezilimi zaboMdabu.

Ucwaningo loMnyango Wezemfundo lwethule umkhankaso kaHulumni wokufundisa abantwana ngezilimi zabo. Ulimi luyisibuko esigqolozele isiko lalabo abalukhulumayo, isiko nolimi kuqkatha ubuntu bomuntu obubheke kulelo siko. UMnyango Wezemfundo kaZwelonke uveza ukuthi isibalo sabantwana abangafundi ngolimi lwabo sibalelwa kuma-25% nokuyisibalo esiphezulu.

I-The Teacher' ka-Ephreli, (2015:10) nelitholakala ku: www.nalibali.org noma www.nalibali.mobi lithi:

Recent research has shown that the first five years are the most significant for brain development. Whatever it is that the caregivers do with them; this is the time that young children establish their foundations for language and life. The first time you read a book with your children ask, them to guess what it might be about from listening to the title and looking at the illustration on the cover. The first stories should be in the home language. As you read a story will develop the prediction skills by asking "what do you think will happen next" at different points in the story.

Ucwaningo luveza ukuthi iminyaka yokuqala yomfundi ibaluleke kakhulu ekusimameni komqondo wakhe. Yiso lesi sikhathi lapho umntwana akha khona isisekelo sempilo nolimi. Yiso lesi sikhathi sokubafundela izincwadi nokubabuza ngezithombe ezisencwadini ukuze baqagele isihloko sayo. Indaba abafundelwa yona abantwana kufanele kube ulimi lwakhe. Lokhu kumsiza ukuthi abe nokuqagela okuzolandela ezigabeni ezehlukene njengoba indaba iqhubeka ifundwa.

UMnyango Wezemfundo kaZwelonke unezinhlelo zokufundisa amakhono kusukela ebuncaneni bomntwana. Kuvela obala ukuthi umqondo womntwana ukufundiseka kalula ngokulandela amazanga okukhula kwawo ngokucophelela. Imfundo eyakha isisekelo kulokhu isuke iqhutshwa ngolimi lwebele kusukela ebuncaneni bomntwana. Kuyacaca ukuthi kungumsebenzi kathisha, umzali kanye nalowo onikwe igunya lokukhulisa umntwana ukwenza lo msebenzi. Umntwana ofundiswe kahle ikhono lokufunda liqhakambisa amanye amakhono afana nokuhlaziya ulwazi nokuhlaziya.

6.6 Ukufundiswa kwekhono lokufunda

IsiTatimende soHlelo lweZifundo lukaZwelonke amabanga 10-12, (2011:12) sibeka kanje:

Abafundi bafunda ukufunda ngokuthi banikwe ithuba lokufunda okubhaliwe, bafunde ukubhala uma bethola ithuba elanele lokubhala. Angeke kwenzeka lokhu kalula ngaphande kokuphawula nokuhumusha ngokwethembeka okwenziwa ngabafundi.

Kuyavela ukuthi umsebenzi wokuthuthukiswa kwekhono lokubhala kanye namanye ngeke aphumelela ngaphandle kokuzimisela kwabafundi.

UNtshangase, (2011:41-42) uchaza isimo sokufunda komntwana okumele siqashelwe uma efundiswa uthi:

In applying Bandura's Social Learning theory, Kearsley (1994c) suggests the consideration of the following three principles, firstly: The highest level of observational learning is achieved by first organising and rehearsing the modelled behaviour symbolically and then enacting it overtly. Secondly, coding modelled behaviour into words, labels or images result in better retention than simply observing. Lastly, individuals are more likely to adopt a modelled behaviour if it results in outcomes they value. Individuals are more likely to adopt a modelled behaviour if the model is similar to the observer and has admired status and the behaviour has functional value.

Indlela kaBandura yehlukaniswe kathathu: Okokuqala le ndlela yokufunda okuseqophelweni eliphezulu izuzwa ngokubukwa nokuphindaphindwa kwesimo sokuziphatha esidingekayo ekufundeni. Okwesibili ukusebenzisa amagama ahambelana nesimo lesobese yamukelwa leyo ndlela. Abathile bayayamukela le ndlela, ukwamukelwa kwayo kuncike ekutheni inobuqotho nempumelelo kanye nokuhlonipheka.

Umntwana uma ebuka umzali, uthisha noma umzanyana emfundela, akabuki afundelwa kona kuphela kepha ufunda nendlela ukufunda okwenziwa ngayo. Yingakho uma esephumile egumbini abantwana ubafice belingisa njengoba kade enza uthisha wabo. Balingisa indlela abekhuluma ngayo nachaze ngayo. Ngokudlala lo mdlalo wokulingisa benganakile bazithola sebeyazi into. Iyona indlela kaBandura le yokubuka izenza uzenze echazwa uNtshangase, (2011:42).

UCosmato, (2009:27) ugcizelela okushiwo uNtshangase, (2011: 41-42) uthi:

As a child sits with a caregiver, looking at pictures and listening to stories, he or she will slowly learn that all the different lines on each page make different symbols and then together these symbols refer to words.

Umntwana ngesikhathi efundelwa umzanyana, echazelwa izithombe ekugcineni uzofunda ukuthi izithombe zimele amagama.

Ukufundiswe ngezithombe kungena kugeleza njengoba izithombe zizala amagama engqondweni yomntwana. Ngokuhamba kwesikhathi umntwana uyobe esefunda ukuthi izithombe zizala amagama nemisho engqondweni.

Izithombe ziyimifanekiso echaza kabanzi kanti amagama achaza okubukwayo aqhamuka kumfundi osuke ehumusha okubhaliwe. Imifanekiso yezithombe ngisho amakhathuni nezikhangisi ziyingxenye yezifundo zolimi kusuka emabangeni aphantsi kuya kwele-12. Izinkondlo nazo ziveza izithombe kumfundi ngokusebenzisa amagama athile abizwa ngezithombemagama noma imifanekisomqondo. Umfundi ozakhela isithombe ngokuchazwayo. Inkondlo kaVilakazi ethi:

Ezinkomponi eqoqweni lezinkondlo zikaQwabe noNgubane, (2015:7) bathi:

Ngizwile kuthiwa **emgodini**
Kuyi' **zizwe ngezizwe** eziMnyama
Yizo lezi ezivusa **amagqum' amahlophe**
Amangalis' amathong' amanyama
Namhla zingangeSandlwane.
Sivumile ukuphum' eqhugwaneni
Sazoluswa **njengezinkabi;**
Sashiya' amabele namasi nobisi
Sazohlalel' uphuthu nephalishi
Buphelil' **ubunumzane singabafana**
Siyabona izwe lishay' ungqimphothwe.
Sivuswa **ngesoka sim'uhele**
Wake wakubon' **ukungcwatshwa**
Ubheke ngawo omabili uzihambela?

Indlela amagama athile afundeka ngayo ethula anikeza imifanekisomqondo uma efundwa. Izindunduma zomhlabathi, wasezimayini oyizintaba, isimo sokudla iphalishi nophuthu kwabanumzane, nokubizwa ngabafana, abenza amatiye, bethunywa njengezingane ngabaMhlophe ezinkomponi.

Emisebenzini ehlukeni ulwazi ludluliswa ngokufunda. Umdlali nombhali wemidlalo yamabhayisikobho nomabonakude uRigg, (1971:2) ku: <http://www.mindtools.com/comskills> uthi:

The enemy of good proofreading is speed. Many people rush through their documents, but this is how you miss mistakes. Follow these guidelines to check what you've written: Proof your headers and sub-headers. People often skip these and focus on the text alone. Just because headers are big and bold doesn't mean they're error free! Read the document out loud – This forces you to go more slowly, so that you're more likely to catch mistakes. Use your finger to follow text as you read – This is another trick that helps you slow down. Start at the end of your document – Proofread one sentence at a time, working your way from the end to the beginning. This helps you focus on errors, not on content. More than ever, it's important to know how to communicate your point quickly and professionally. Many people spend a lot of time writing and reading, so the better you are at this form of communication, the more successful you're likely to be.

Amaphutha emsebenzini obhaliwe adalwa ukufunda ngejubane. Amaphutha amaningi enzeka ezihlokweni nakuba zibhalwe zagqama. Akusho kuthi njengoba izihloko zibhalwe zagqama azinamaphuthu, ayaba khona. Umsebenzi awufundwe kakhulu ukuze amaphutha atholakale kanti isivinini sigadwe. Akusetshenziswe iminwe kuqalwa ekugcineni kuhlehlwe. Lokhu kwenzwelwa ukugxilwa emaphutheni hhayi kokuqukethwe. Abaningi bayagxila kule ndlela yokubhala nokufunda kanti siza abaningi.

URigg, (1971:2) uxwayisa ngephutha lokubhala kungabe kusafundwa okubhaliwe. Umuntu athi ngiyasazi isiZulu kanti ukubhala nokukhuluma akufani. Amaphutha avele agqame uma sekufundwa kuhluzwa umsebenzi okufanele udlalelwe izizwe kumafilimu nakomabonisa kude. Ngokolwazi lwakhe ugcizelela ukuthi kungaba kuhle ukuba kugxilwe ekhonweni lokufundisa wonke umsebenzi ozokwethulwa esidlangalaleni ungakethulwa.

UNyathikazi, (2014:26-27) ubeka ngokufunda uthi:

Ukufunda nakho kunhlobonini. Kungaba ukufundela abantu abakulalele, ukuzifundela ngenhloso yokuqondisisa lokho okufundayo ukuze ukwazi ukuphendula imibuzo kanye nokufunda ukuze udlulise umyalezo noma ukubuyekeza lokho okufundile. Ofundayo kumele acacise impimiso yezinhlamvu zamagama futhi akhombise ukuyiqonda le nto ayifundayo. Yinkulu inkinga abahlangabezana nayo abafundisi bolimi lwesiZulu uma sekufikwa kulo mkhakha. Babala amagama, behluleke ukuphimisa eminye imisindo ngendlela efanele. Behlisa noma benyuse iphimbo ngokungenasidingo. Banokuweqa amanye amagama futhi bayehluleka ukwehlukanisa phakathi kongwaqa abanezwi nabangenazwi. Isimo siba sibi kakhulu lapho esezifundela okungekho embhalweni. Abanye abafundi baze balimise ngesihloko ukuthi abakwazi noma bayehluleka ukufunda isiZulu.

UNgema, (2009:29) uthi:

According to Goldbecker, (1975) as cited in Hayes, (1991: 8) the teacher is the single catalyst who can

determine success or failure of a reading programme, no matter where the emphasis lies.

UGoldbecker (1975) ku-Hayes (1991:8) uthi noma kungathiwani umsebenzi wokuphumelela kwekhono lokufunda kumfundi lincike ngqo kuthisha.

Ukufunda njengoba ebeka uNgema, (2009:29) akukaze kwazenzakalela. Empeleni ukufunda konke esikoleni kudinga usizo lukathisha. Ikhono lokufunda ngokuyikho lidinga ukusetshenzwa ngokubambisana phakathi kwalaba bobabili (uthisha nomfundi) uma kungenjalo avele achithwe amanzi.

UNtshangase, (2011:21-22) amaphutha abafundi adinga ukuqashelwa uthi:

The home language of students provides the foundation for the emergence of reading and writing behaviours. If there is a mismatch between the structures, values, and expectations of the home language and school language, children may be at a disadvantage for success in early reading tasks, and thus spend their entire school careers attempting to catch up.

Ulimi lwebele yilona sisekelelo semfundo yonke yomfundi yolwazi lokufunda nokubhala. Ukuphambana kwezinkomishi kulokhu kwenza umntwana abe nezinkinga zokufunda emabangeni aphansi nempilo yakhe yonke engawaqondisisi kahle amakhono olimi, uhlelo, amagugu, okulindelekile phakathi kolimi lwebele nakufunda esikoleni. Impilo yakhe yonke uyolokhu ehubhana notalagu lutho ukulubamba

Ucwaningo lukaNtshangase, (2011:21-22) luveza ukuthi ukufundwa kolunye ulimi kuncike ekwazini ukufundwa kolimi lwebele kuqala. Uqhubeka athi uma kungenzeka lokhu umfundi uyohubha utalagu. Uyozabalaza ezama ukufunda ikhono noma amakhono alimalile kube nhlanga zimuka nomoya.

UHasbrouck noTindal, (1992:7) bachaza ngokufanele kwenziwe emabangeni aphantsi emfundo bathi:

At the primary level, kindergarten through grade three, general education instruction should address five key reading-related abilities: phonemic awareness (awareness of individual sounds in spoken words); phonics knowledge (knowledge of sounds for letters and common letter patterns, and the ability to apply that knowledge to read unfamiliar words); fluency (ease and speed of reading); vocabulary (knowledge of meanings of individual words); and comprehension (understanding what has been read or heard). Reading instruction also should be explicit and systematic.

Kubafundi bebanga lokuqala kuya kwelesi-3 ukufunda akugxilise ukuthuthukisa lamakhono alandelayo: **ulwazi nokuqonda imisindo nokuphinyiswa kwayo, imisindo nokusetshenziswa** kwayo ukufunda amagama angajwayelekile ukufunda kahle ngokushesha, ukwazi ukufunda ngokuqondisisa. Imithetho efundisa ukufunda kufanele icaciswe.

Ikhono lokufunda kukhuthazwa ukuba ligxilise kubafundi besebancane ngolimi lwabo. Uthisha akabafundele abantwana. Esizulwini uma umuntu efunda ngokungaqondi noma ngokuyathobeli imithetho yemisindo nezincazelo zayo akuyena oshoyo uma eseklanta. Abalalele abamtshelayo ngoba nabo bengasezwa bese besho ukuthi ofundayo useyahhuma. Ukuphimisa nokubiza imisindo ngokuyikho kufundisa abantwana ukuzethemba nokufunda ngokuqondisisa besebancane.

6.7 Izinhlolo zohlelo lokufunda

Ukufunda yikhono elifundwayo. Akekho umuntu ozalwa eyisiqengqe sokufunda. Kukhona abakukhuthalelayo ukufunda bagcine beyizingcweti kube khona abadembeselayo.

U-Olasanji, (1993: 31) ubeka uthi:

There are five stages of reading development. They are the emerging pre-reader, novice reader, decoding reader, fluent comprehending reader, and the expert reader. It is normal that children will move through these different stages at different rates.

Zinhlanu izigaba zokwazi ukufunda abafundi abadlula kuzo. Yilabo abangakakwazi, amavukana, asebezama, asebeshelela ekufundeni nezinkakha. Kubalulekile ukwazi ukuthi bonke abafundi badlula kuluzezi zigaba zokufunda.

Ukufundiswa ngokufunda kumele abafundisayo nabafundayo bazi ukuthi kunezigatshana zokukhula ngamazinga okufanele zibonakale. Umfundi uma esekwazi ukufunda izinhlamvu zolimi ezithile usuke useminingi umsebenzi okusamele wenziwe. Sekuzomele afunde ukufunda lezo zinhlamvu sezisemagameni nawo okuzomele afunde ukuwaphimisa ngokuyikho ngaphambi kokuba aqonde umqondo wawo. Yingakho kuchaza izigatshana umfundi adlula kuzo ekade eyivukana aze abe yingqwele.

Ucwaningo lweNyuvesi iKent eNgilandi, (2007) noluvela ku: <http://www.kent.ac.uk.careers/sk/communicating/specialised.about.com/od/teacherstrategies> luthi:

Reading fluency is the ability to read words, phrases or passages quickly and to process that information in a meaningful way. Children with dyslexia may have difficulty smoothly reading groups of words. When a student slows down, sounding each word out and therefore focusing on each individual word, the meaning of the whole sentence or passage is lost. Fluent readers are able to read as if they are speaking, reading with accuracy, speed and expression. By doing so, they focus on the ideas being presented rather than focusing on each individual word. Timothy V. Rasinski, Ph.D., a professor of literacy education at Kent State University, provides the following procedures to measure accuracy in your students: Grade words per minute.

Ukwazi ukufunda ngokushesha nangokuqonda kusho ukwazi ukufunda amagama, amabinza nezigabanguqondisisa. Abafundi abanekinga yokubona izinhlamvu baba nenkinga yokufunda. Abafundi abafunda bengangingizi bafunda sengathi bayakhuluma kanti abangingizayo benza kube nzima ukuqonda abakufundayo. Abafundi abafunda kahle abagxili emisindweni nasemagameni ngenkathi befunda kepha bagxila kulokho okuqukethwe imisindo. Yikho lokhu okwenza bafunde kahle. Lolu hla luveza amazanga nesivinini sokufunda sabafundi ngomzuzu.

1. 30 - 60
2. 70 - 100
3. 80 - 110
4. 100 - 140
5. 110 - 150
6. 120 - 160
7. 130 - 170
8. 140 - 180

Kunamaqhinga asetshenziswa uthisha ukuze afundise abantwana ikhono lokufunda. Umfundi esefunda sengathi uzixoxela indaba, lokho kuthathwa ngokuthi usefundile ukufunda. Ucwangingo lweNyuvesi iKent luthi uma umfundi esafunda ibanga lokuqala okungenani akafudiswe ukuthi kufundwa amagama aphakathi kwangama-30 kuya kwangama-60 ngomzuzu. Lesi sivinini siyakhula ngenkathi nomfundi ekhula ngokwamabanga. Kulindeleke ukuthi umfundi osefunda ibanga lesi-8 usefunda amagama ayi-140 kuya kwayi-180 ngomzuzu. Lolu hla luyakucacisa ukuthi isivinini sokukhuluma nokufunda kwabantu asifani kodwa uma sekufundwa kufanele sifane. Akulindelekile kube khona umfundi kaMatikuletsheni nangaphezulu osabala amagama njengomfundi webanga lesi-8.

UFlorez, (2013:22) uthi uhlelo iSQ3R ku: www.SQ3Rmethod.com: lwethula ukuthi:

SQ3R stands for the steps in reading: survey, question, read, recite, review. If you're looking to be a more efficient reader, try the SQ3R Method. It's designed to help you read faster and retain more. It might seem like it takes more time to use the SQ3R method, but you'll find that you retain more and have to reread less often. In addition to how accurately a child reads, there are norms based on grade level for

how quickly a child should be able to read. Speed, or the number of words a child can read per minute, directly impacts their reading comprehension. The more effort a student uses to sound out a word, the less he focuses on the idea behind the words ((NHTI:2012).

Uhlelo lolu luchaza (ucwaningo, imibuzo, ukufunda, ukusho ngekhandha, nokubukeza). Loluhlelo lusiza ekufundeni ngokushesha nokugcinwa kolwazi ekhandha. Ukufunda ngesivini kuya ngokuthi umfundi wenza liphi ibanga. Isivini sisho inani lamagama umntwana awafunda ngomzuzu. Umfundi uma elokhu ephinda igama, ngokuzayo uzolifunda ngokushesha nencazelo yalo isheshe iqondakale kuye.

Uhlelo olubizwa nge-SQ3R lusiza abafundi ekhonweni lokufunda. Lukhiqize izinkakha zokufunda uma lulandelwe kahle. Loluhlelo luveza ukuthi kuyingozi ukuvele kugitshelwe phezu kombhalo oqalwayo ukuwubonwa uwufunde kungazange kuthiwe gozololo halamuzi. Kunconywa ukuba umfundi azinike isikhashana ake athi ukuwuhalamuza, azibuze imibuzo ethile efanele ukubuzwa ngalo mbhalo. Usengawufunda-ke, athi ukucabanga uma eseqede ukuwufunda ngaphambi kokuba abuyekeze akufundile.

Ukuphinyiswa kwezinhlamvu ngokuyikho kwenzela ingqondo umsebenzi olula wokunikeza incazelo eqondene ngqo nomqondo ophelile walokho obekufundwa. Uhlelo noma indlela echaziwe yokufunda ngokuhalamuza, ukuzibuza imibuzo ngombhalo ofundwayo, ukuwufunda, ukufundabuthule nokubukeza izindlela ezethuliwe zokusiza ukucija ikhono lokufunda.

IsiZulu asifani nezinye izilimi kanti sinemibhalo ehlukeni elidingayo ikhono eliphezulu lokufunda. Umbhalo wenoveli udinga kuqashelwe okuthile ngokushesha kanti awufani nomdlalo okuningi kuwo okuhambelana nesizinda nezigameko zabadlali. Izinkondlo nezibongo zomdabu ziwumbhalo oludinga ikhono eliphezulu lokufunda ngokuqonda. Abafundi abaningi basatabalasa ukufunda loluhlobo ngokuqonda ngenxa yolwazimagama anzima kubo ahambelana nesimo sezinkondlo nezibongo.

6.8 Ukugqugquzelwa nokufundiswa kwekhono lokufunda

UMnyango Wezemfundo kanye nothisha ezikoleni bakhala izililo ngokwehla nangokushabalala kwesiko lokufunda nokufundisa ezikoleni. Ziningi izizathu ezenza lokho.

UMhlongo, (2013:24) ubeka kanje ngokungenziwa ngekhono lokufunda:

Krashen, (2002:92) makes a simple point that if children are to become lifetime consumers of books, their own reading preferences must be known and accepted as the basis for encouragement. They need reader role models which could be their educators, easy access to books in a wide variety of styles and genres and recommendations personally tailored to them. Krashen further explains that research has shown that reading done inside and outside school has consistently found to relate to growth in vocabulary, reading comprehension, verbal fluency and levels of general knowledge.

UKrashen, (2002:92) uthi kumele kuqondwe ukuthi uma kufunwa ukuba abafundi bafunde impilo yabo yonke, akwaziwe abathanda ukukufunda, bathakasela miphi imibhalo ukuze basizwe babe ongoti abayofunda baze bafe. Badinga nothisha abazolibukela kubo leli khono lokufunda, izinhlobo ezezhlukene zezincwadi, nemibono yezincwadi abazidingayo ayamukelwe. UKrashe uqhubeka uthi ucwaningo lukhombisa ukuthi abafundi abazifundela ngasese bazuza ulwazimagama oluningi, ukuqondisisa, ukufunda ngokushesha nolwazi oluningi lwezinto.

UMhlongo, (2013:24) uthi okumele kwenziwe ukuba othisha bakhuthalele ukufunda. Lokho kuzonikeza abafundi isithombe nesibonelo esiseduze. Uma abafundi bekhuthalela ukufunda nolwazi lwabo luyanda kakhulu.

UNzuza, (2002:22-23) egcizelela kokushiwo uMhlongo, (2013) ubeka kanje:

The fact that the attitudes of a teacher influences the attitudes of a learner towards a language cannot be

ignored. Learners in the classroom situation are expected to behave and act in a way their teacher wants, if a teacher encourages the learners to use one particular language children will usually develop a positive attitude towards that language so as to get along with the teacher. The case in uMlazi schools as they are all African schools, children are encouraged to use English in class instead of their mother tongue which is isiZulu, this has resulted to these schools becoming diglossic as isiZulu together with English are used. Children whose mother tongue is isiZulu are competent in the two languages isiZulu and English. This is the result of the past oppressive language policy which prescribed the use of English as a medium of instruction in all black schools.

Ulwazi nesimo sikathisha ngesifundo sinomthelela kubafundi bolimi. Abafundi emagumbini okufundela baziphatha ngendlela uthisha afuna ngayo. Uma uthisha enothando nolimi oluthile abafundi bakhe baba njalo ukuze bangathusani naye. Abafundi baseMlazi abakhuthazwa ukusebenzisa bathande isiNgisi ngaphezu kolimi lwabo, babonakala bezikhuluma zombili lezi zilimi. Lo mkhuba usancike emthethweni wokucindezelwa kwezimi zaboMdabu nolubeka isiNgisi njengolimi lokufunda nokufundisa ezikoleni zabaNsundu.

Uthando lukathisha luyikhubalo elikhulu ekwelapheni isifo sokufadalala kolimi lwesiZulu ezikoleni. UNzuza, (2002:23-23) wethula isimo esibekwa uMnyango Wezemfundo sokuba kuqhakanjiswe ulimi lwesiNgisi ezikoleni ngaphezu kolwebele. Lokhu kuyaye kubonakale kuyikhambi lokusiza abafundi ukuba basheshe balubambe ulimi lolu kanti isenzo sisodwa sinomphumela wokucindezelwa kolimi lwebele lwabafundi besiZulu.

UZungu, (2009: 21) uphawula uthi:

Educators are not familiar with the ways of stimulating reading inside and outside the classroom. There has been misconception about the role of the teacher in teaching reading in Curriculum 2005 and in the National Curriculum Statement (NCS), for instance, for many years teachers

believed that they do not have to “teach” reading, but simply had to facilitate the process. They believed that learners would teach themselves. According to DoE, (1999), reading is a competence that teachers have to actively teach since learners do not simply “pick up” reading skills. In support of what is cited in the DoE 1999, the National Reading Strategy, provides for approximately ten hours per week for the teaching of reading and writing in the Foundation Phase, since reading should be enforced in early phases of learning.

Kubonakala sengathi othisha badidekile ngeqhaza labo ekufundiseni ukufunda ngaphandle kwamagumbi okufunda. Othisha bakholwa ukuthi akufanele bafundise ukufunda, abafundi kufanele bazifundele. UMnyango Wezemfundo wenze ukufundiswa kokufunda kube umgomo ezikoleni. Amahora ayi-10 abekelwe ukufundisa ukufunda ngesonto emabangeni aphantsi. Sekubonakele ukuthi ikhono lokufunda lisemqoka.

UZungu, (2009:21) ugcizelela uthi akagudluzwe amampunge ayethi umntwana angazifundisa leli khono. NoMnyango Wezemfundo ukhuthaza ukuba lifundiswe leli khono wabeka nesikhathi esingamahora ayi-10 ngeviki salo msebenzi.

UCrystal, (2010:22) ubeka kanje:

Research in the United States found in the late 1990s and 2000s discovered that the traditional way of reading to children made difference in their later ability to read. They found that simple exercises during reading which directed children to pay attention to and think about letters and words made a significant difference in early reading progress.

Ucwaningo olwenziwe eMelika ngonyaka we-1990 nezi-2000 luthola ukuthi ukufundela abantwana kuyawenza umehluko. Abafundi bayazilalela izinhlamvu bacabange ngazo. Lokhu kwenza umehluko uma beqhubeka nekhono lokufunda .

UCrystal, (2010: 22) uthi ucwaningo olwenziwe eMelika eminyakeni ephakathi kowe-1990 nowezi-2000 lwathola ukuthi indlela ejwayelekile yokufundela abantwana ukuze

bezwe ukuthi kufundwa besebancane iyabasiza kakhulu. Ucwangingo lwaveza ukuthi ngenkathi ofundayo efunda abantwana bayaziqaphela izinhlamvu.

UHasbrouck noTindal, (1992:29) babeka bathi:

Linguistics competence is the ability to recognize the Building blocks of ABC alphabet are an important part of learning to read, help children to recognize letters and the sounds that they make through creative methods. Such letter may be used in their names as well.

Ulwazi lolimi kubafundi lubonakala ngolwazi lokwazi ukubona imisindo/ ngezinhlabu ezigqamile (ABC) ezifundiswayo. Lezi zinhlabvu zisiza kakhulu ekwakhiweni kwamagama. Lezi zinhlabvu zibhalwa ngokugqamile emagameni athile zibuye zisetshenziswe emagameni ehlukenenase magameni abo.

Laba babhali bagcizelela ukuthi ikhono lokufunda alifundiswe kubantwana ngezindlela eziningi. Enye yalezi zindlela ukuba kubhalwe izinhlamvu ezinkulu ukuze abantwana bazibone. Okulandelayo ukwakha amagama abazowafunda ngalezo zinhlabvu. Amanye ala mamagama awenzinto eziphathekayo nezibonakalayo abazaziyo. Amagama afana nezinkomo, izincwadi amanye angakhiwa ngamagama nezibongo zabo.

Lolu hlelo bayalusebenzisa othisha bamabanga aphansi kepha luye ngokushabalala emabangeni aphezulu. Kusuke kucatshangwa ukuthi emabangeni aphezulu abafundi sebeyazazi izinhlamvu nokubhalwa kwamagama. Yilapho la iphunyuka khona ngoba kukhona abasuke besadinga ukufundiswa ukubhalwa kwamagama kusetshenziswa izinhlamvu ezithile.

6.9 Ikhono lokuphendula imibuzo

Ucwangingo olwenziwa uMnyango Wezemfundo kuZwelonke eMpumalanga Koloni, (2010:4) lwaveza ukuthi abafundi bayahluleka ukuphendula imibuzo. Nakuba imibuzo izwakala ngolimi lwesiNgisi abafundi bakhetha ukuyiphendula ngesiXhosa. Lo mkhuba

uvamile ukwenzeka ezifundweni ezehlukene ngisho esiZulwini imbala abafundi uma seziyime emthumeni baphendule ngesiNgisi.

Ikhono lokuphendula imibuzo libalulekile ukufundiswa ngenxa yokuthi imibuzo ayivele ibuzwe nje kepha iyacatshangwa kuqala bese ilethwa kulowo obuzwayo noma ohlolwayo. Okwesibili ukuthi ukuhlela imibuzo kuyikhono nokuyibuza kuyikhono. Ukuyiphendula kuyikhono elidinga ukufundiswa kubafundi. Okwesithathu ukuthi imibuzo ayifani. Kukhona emide nemifishane. Isisindo semibuzo asilingani. Kukhona eshubile ebizwa ngokuthi (*high order questions*) kubekhona ephansi elula ejwayele ukubizwa ngokuthi (*low order questions*) engaphendulwa wuquqaba.

UMthembu, (2014:37-38) uthi:

Isu lokufundisa liyiqhinga elisetshenziswa nguthisha ngqo ukwelekelela abafundi baqondisise ulwazi lolimi; bakwazi ukusebenzisa amakhono olimi; bakwazi ukuhlaziya imiyalezo, bakwazi ukucabanga nokucabangisisa ngokuphusile. Imisebenzi yabo kumele ididiyele imibuzo nemilayezo ebathuma ukuthi bakhombise ngokwenza okuthile ukukhombisa ukuthi bayaziqonda lezo zingxenyane.

Ukwazi ukuphendula imibuzo ngendlela ngokusho kukaMthembu, (2014:37-38) ukuba nekhono lokufundisisa. Umfundi okhombisa ikhono eliphezulu lokuphendula yilowo owenza imiyalelo yombuzo njengoba injalo.

Umbiko owethuliwe ngokuphendulwa kwePhepha lokuQala le-12 Octoba/Novemba, (2015:1-4) ebelibhalwa ngonyaka wezi-2015 wethula ukwehluleka kwabafundi abaningi ukuphendula imibuzo njengoba ecgaza uMthembu, (2014:37-38). Lokhu kwenzekile kwesibalo sabafundi bakaMatikuletsheni abaphumelela ngamalengiso kanti kwande abafundi abangaphumeleli. Lokhu kwenzekile eSifundazweni saKwaZulu-Natali ebesinabafundi ababalelwa ngaphezulu kwezi-250 000 abebekhala ukuhlolwa kwabo. Lesi Sifundazwe yisona esinabafundi abaningi ngokuphindwa kunezinye iZifundazwe zakuleli.

UNgema, (2009:29) ugcizelela ukubaluleka kokuhlolwa kwabantwana uthi:

The Department of Education, (2007:8) emphasises that assessment is an integral part of teaching and learning and should be planned for when developing learning programmes, work schedules and lesson plans.

UMnyango weMfundo (2007:8) ugcizelela ukuthi ukuhlolwa kwabafundi kuyingxenye yokufunda nokufundisa. Kumele kuhlelwe uma kubhalwa uhlelo lokufunda, uhlelo lomsebenzi nohlelo lwesifundo.

Ukufunda nokufundisa kumele kube nohlelo oluphelela ekuhlolweni kokufundiwe.

6.9.1 Izindlela zokufundisa ikhono lokuphendula imibuzo

Abafundi bayazilungiselela izivivinyo ngoba ziwuhlobo oluthile lomsebenzi odinga amakhono amaningi ngokudidiyela. Lokhu kusetshenziswa kwamakhono ngokudidiyela yinto eyenzeka ngezikhathi ezithile zonyaka. Kudinga ukulungiselelwa nguthisha ecija abafundi ngokubahlola esebenzisa izimo ezifuze ezokuhlolwa kokuphela konyaka.

UMsweli, (2012: 29-30) ubeka kanje ngamakhono olimi:

Literature plays an important role in teaching basic language skills like reading, writing, listening and speaking.

Ukufundisa ukuhlola kwamakhono
ukufunda, ukubhala, ukulalela, nokukhuluma
kungafundiswa ngezemibhalo.

UMsweli, (2012:29-30) uchaza okumele kwenziwe ukufundisa amakhono:

Imibhalo enhlobonhlobo yiyona ecija abafundi emakhonweni olimi.

UTopper, (2012:29) ubeka kanje

:

This is a difficult skill to maintain conversation and answering questions. Children need to learn to listen in order to answer correctly. They have to read

clearly. They need to write correctly what is asked. They have to understand pronouns like who, what, when in contrast to why, whose etc. They need to practise to respond to questions including prepositions like at, under etc. The key is try get into the mind of the person who set the questions and find out what he/hes meant. The second trick is to read the questions more than once (www.sandboxlearningtools.com).

Ukuphenduka imibuzo akulula kudinga ukuba abafundi bafunde ikhono lokulalelisa. Kudingeka ukuba bafundise baphendule ngqo okubuziwe. Kufanele abafundi bahlale bezicija ukuphendula imibuzo, beqaphela ukusetshenziswa kwezabizwana zokubuzo emibuzweni (ubani, ini, kuphi) ukuze baqondise . Abafunde ukungena emqondweni wombali ukuthola ukuthi uhloseni ngombuzo bakhumbule futhi ukufunda umbuzo kaningana.

Ziningi izindlela ezingasiza abafundi ukubacija bakwazi ukuphendula imibuzo ngokuyikho. Okunye okubalwa u-Topper, (2012:29) okungasiza abafundi ukubacija yilokhu okulandelayo:

- Abafundi kudingeka bafunde futhi balalele ukulungiselela ukuhlolwa.
- Ukucija abafundi bakwazi ukufunda nokuhumusha okuqondiwe nokufunekayo.
- Ukubhala ngokucacile ukuze kubonakale okuhlosiwe.
- Abafundi abazifundise ukufunda ngokucacileyo.
- Abafundi abafundiswe ukuphendula ngokuyikho imibuzo ebuzwe ngezabizwana sokubuzo nondaweni.
- Isixwayiso kubafundi ukuba bangalokothi bafunde umbuzo kanye kepha mabawufunde kaningana ukuze baqonde nokuthukusiwe embuzweni.

UGovender, (2010:44) uthi:

The task that the learner undertakes must be a little above that individual's current level of ability; it should stretch his or her capabilities, but not be completely beyond them. Krashen's comprehensible input theory concurs with Vygotsky's theory. In view of the above Lantolf, (2007:32) contends that mental functions that are beyond an individual's current level must be

performed in collaboration with other people before they can be achieved independently.

Ucwaningo nongoti bayavumelana ukuthi umsebenzi olungiselela ukuhlola awuthi thuthu ngezinga lokujula kunokwejwayelekile. Nokho awungabi nzima satshe lokhu kokubopha inja nogodo. ULantolf, (2007:32) uthi lo msebenzi ozothi ukujulukisa umfundi akaqale awenziswe nabanye kubhekwe inqubekela phambili ngaphambi kokuba abafundi bawenze ngabodwana.

Ngokuchaza kukaGovender, (2010:44) uma kulungiselelwa ukuhlolwa kwabafundi akusetshenziswe izimo ezifuze ezokuhlolwa. Akungadlalwa ngabafundi banikezwe imibuzo yokubahlola engabahloli nabazozihambela kalula kuyo. Lokho kungasuke kubanike isithombe okungesona ngobunjalo bezivivinyo.

6.9.2 Izinkinga ezidalwa ukufekela kwekhono lokuphendula imibuzo

Kunezinkinga eziningi ezivelayo uma abafundi behluleka ukuphendula imibuzo ngokuyikho. Abafundi abanjalo bavame ukubhekana nekusasa eliluvindi.

UMinnaar, (2006:25) ubeka kanje ngezinkinga zabafundi nezidala ukuba bangaphumeleli:

Research that studied the school-related behaviours and attitudes of dropouts has found that the immediate causes of dropping out are most often linked with school problems (WehIage et al, 1989:26). Ekstrom et al, (1986: 358) pointed out that children who dropped out of school had:

- *lower school grades and lower test scores,*
 - *did less homework,*
 - *reported more disciplinary problems in school,*
 - *cut classes more frequently,*
 - *have been suspended from school,*
 - *have had trouble with the police,*
 - *reported higher rates of absenteeism and tardiness.*
-
- Ucwaningo luveza ukuthi abafundi abaningi abanezinkinga ngesikole basishiya phansi. Ezinye

zalezi zinkinga yilezi ezilandelayo: ukuthola imivuzo ephansi yokuhlolwa

- Izinkinga zokuqondiswa kwezigwegwe ngokungaziphathi kahle
- Ukungabibikho emagumbini okufunda ngezikhathi ezithile.
- Ukumiswa kuqondiswa izigwegwe
- Ukuba nezinkinga nabomthetho
- Ukulova

UMinnaar, (2006:25) ubeka izizathu ezenza abafundi basishiye phansi isikole. Uthi ukwehlulwa umsebenzi wesikole, ukuthola kancane ezivivinyweni, ukuba namacala esikoleni kanye nokuphambana nabakasidlodlo, ukulova nokunye kwenza abafundi basidube isikole.

UMBatha, (2009:58) yena ubeka kanje:

Umonakalo ufike ube sekutheni uma umntwana kufanele athathe ilungelo lokukhetha abangani, uyehluleka agcine ekhetha abangani ababi abasebenzisa izidakamizwa ezigcina ziyingozi empilweni yakhe.

UMBatha, (2009:58) uveza umthelela ongemuhle ezimpilweni zabafundi oledwa ukududana nabangani. Ukududana ngezinto ezingalungile kungadala ukuthi abafundi bangaphumeleli izivivinyo zabo.

UMinnaar, (2006:24-25) uqhubeka athi:

*Several researchers argued that it is time to stop focusing on causes in relation to individual learners and their backgrounds, and to start pointing the finger at the school itself (Beekhoven & Dekkers, 2005:3). The researchers further maintain that the role of schools in pushing children out is largely underestimated (Smyth & Hattman, Lee & Burkman, Riehl, as cited in Beekhoven & Dekkers, 2005:3). Kronick and Hargis, (1990:67) have noted concluded that something in the very nature of the school operates to facilitate these youth in their leaving school. This phenomenon is often referred to as **push out rather than dropout**. Grier, (2000:55) explained the push out phenomenon as follows: Many learners who are pushed out feel unwelcome and unsuccessful. Over time, they begin to spend less time and energy on academics. The feeling of being*

pushed out can lead to disruptive behaviour, habitual absenteeism, or a kind of intellectual dropping out. Schools usually punish this kind of behaviour by suspending learners or giving those failing grades, but this often just exacerbates the problem.

Ucwaningo lukhuthaza ukuba kuyekwe ukukhomba abafundi ngeminwe uma bedikila isikole ngenxa yezinkinga zezikole kulokhu kubukwa izimo abasuka kuzo. Indlela izikole ezikhahlela ngayo abafundi ibonakala ithathwa sengathi incane kanti inkulu kakhulu inmthelelo ekudutshweni kwesikole ngabafundi. Ubunjalo besikole nendlela isikole esenza ngayo izinto kuyabakhahlela abafundi baphume ngesango. Lokhu kubizwa **ngokubadudulela phandle** hhayi ukuthi abafundi bayadikila. Abafundi abadudulwayo bazizwa bengamukelekile bagcine bengawenzi umsebenzi wabo, balove, babe nezinhliziyi ezihluthukayo bagcine besidubile isikole ngokududulwa yizimo. Izikole ziyabashaya/ zibahlawulise laba bafundi abaphinda amabanga, izigangi nabanye ngandlela thile. Lokhu kuvele kweze isimo sibhehtheke siye phambili kakhulu.

UMinnaar, (2006:24-25) ugcizelela imiphumela yocwaningo ngokudikilwa kwesikole ngabafundi. Ucwaningo luveza ukuthi umhlola usekhaya ezikoleni. Imiphumela yocwaningo iveza ukuthi akukhona ukuthi abafundi bayasiduba basidikile isikole kepha kuba nomkhankaso wokubadudula bakhishwe ezikoleni ngabaphethe. Yiyo le mizwa yokududulwa esuke izwiwa abafundi abagcine bethe maluju ayingangathi.

Okunye okuvamile ukwenzeka ezikoleni nokulimaza ikhono lokuphendulwa kwemibuzo yilokhu okulandelayo:

- ODokotela bathi ukugula engqondweni kulimaza ukuqondisisa kulimaze nokuphendula
- Ukungaboni kahle izinhlamvu.
- Uvalo nokuxhamazela
- Ukufunda ngokuhhuma
- Ukunganaki okuqukethwe yimibuzo
- Ukungayazi (imibhalo) emiselwe ukufundwa.

Indlela abafundi abaphendule ngayo izivivinyo yiyona ekubeka obala ukuzilungiselela kwabo, ulwazi lwabo nokwazi ukulusebenzisa ezivivinyweni zabo. Emuva kokumaka kubhalwa umbiko ukuhlonza izinkinga zabo unikeze nokungasiza. Ezinye zalezi zinkinga ezibaliwe zivamile ukuvela emibikweni yamaphepha ehlukeni olimi lwesiZulu.

6.9.3 Izinselelo zokusetshenziswa kwezilimi zabaNsundu kuleli

Eziningi izilimi zabaNsundu kuleli zisetshenziswa eZifundazweni zazo kuphela ngaphandle kwesiZulu esifundwa yiZifundazwe eziningana. Lezi Zifundazwe zifaka iMpumalanga, iGauteng, iFreyisitata, iMpumalanga Koloni, neKwaZulu-Natali.

UMthethwa, (2010:22) ubeka kanje ngokukhulunywa kusetshenziswa izilimi:

Kuyabonakala ukuthi uHulumeni uhlose ukusetshenziswa kolimi olulodwa. Lokho okubonakala kungeke kwaluthukisa ulimi ngokufisa kwabantu abasebenzisa izilimi ezahlukeni. UHulumeni ubalekela izindleko angase angene kuzo uma esebenzisa ubuliminingi. Ekugcineni uBeukes wathi iyadingeka inqubomgomo yolimi ukuze ubuliminingi busebenze.

Izilimi zaboMdabu zisetshenziswa ngokusemthethweni kuleli. Kunezikhalo ngokufekela kwemizamo kaHulumeni yokuzidlondlobalisa. UMthethwa, (2010:22) ubeka umthwalo kuHulumeni nokufanele amelane nezindleko zokuthukisa inqubomgomo yobuliminingi kuleli. Akungakhonyi inkunzi yezindlwana zigcwele isibaya ezaseNdlunkulu.

UDesai nabanye, (2010:35) baphawula bathi:

If the school, as an ultimately colonial creation necessitates both the construct of the mother tongue and that of the standard medium, then perhaps there is little room left for manoeuvring towards a more non-hierarchical, empowering multilingualism. If the apex of the education system – namely, tertiary institutions and, more specifically, universities that are also important research institutions – is taken into consideration, then the trend towards monolingualism becomes painfully clear in such multilingual societies as Brazil, India, and South

Africa. Those countries also happen to have well-developed and fairly cosmopolitan academia. In South Africa, that experience has been considerably restricted and watered down in the post-apartheid era, clearly pointing to an era where English will possibly be almost the sole medium of instruction available.

Uma izikole njengezakhiwo zokufika zokugqilaza zisibona isidingo sokubaluleka kolimi lwebele kanye nolokufunda kungayekwa ukufudukela kubuliminingi. Uma iziKhungo zemfundo ephakeme ikakhulu amanyuvesi nocwaningo olwenziwe, bekuthathelwa phezulu imfundo kalimilunye ivele icace bha. Ucwangingo olwenziwa iZikhungo Zemfundo Ephakeme lugqanyelwa iqiniso elibuhlungu elithi elakuleli iNingizimu Afrika, iBrazil nelaseNdiya abheke emfundweni kalimilunye. La mazwe anabantu abayingxubevange nezifundiswa ezinjalo ezinezinga eliphezulu lemfundo kanti ziphila impilo ehlukene . Iqiniso limile kuleli elikhombisa ukuthi imfundo izogcina iqhutshwa ngolimi olulodwa vo okuyisiNgisi.

Ucwangingo lukaDesai nabanye, (2010:35) luveza izinselelo ezenzeka emazweni afana neTanzania, eNdiya, eBrazil, eNingizimu-Afrika nakwamanye amazwe ase-Afrika mayelana nobuliminingi. Bathi okuvame ukwenzeka yizinkinga uma izwe likhethe ulimi olulodwa lwezizwe njengolimi oluzosetshenziswa uwonke wonke.

Lolu cwangingo luthole ukuthi abafundi abaningi uma izimo zinje babona izilimi zabo zingenakubasiza. Ubani ongakhuthalela into engenakumsiza kulesi sikhathi sendlala nobubha? Ubani ozokhuthalela ulimi lwakhe uma nemisakazo nomabonakude ukwethula ngezilimi zaboMdabu kubukelwa phansi?

UPrah, (2007:5) uphawula ngesithiyo esikhulu ekulaleleni okungukucwasa ibeka kanje:

South Africa's constitutional provisions spell out that, "the primary objects of the Commission for Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities are; to promote respect for the rights of cultural, religious and linguistic communities; to promote and develop peace, friendship, humanity, tolerance and national unity among cultural, religious and linguistic communities, on the basis of equality, non-

discrimination and free association; and to recommend the establishment or recognition, in accordance with national legislation.

UMthethosisekelo wezwe uwabeka acace amalungelo okuvikelwa kwezilimi, amasiko nenkolo, ukukhuthaza uxolo, ubumbano nobuntu ngokuhambisana nemithetho yobuntu. UMthetho isigatshana sama-31 soMthethosisekelo sigcizelela ukubaluleka kwamalungelo abantu ngokwamasiko, izinkolo nezilimi nokuthi kuphambene nomthetho ukucindezelwa kwabantu ngoklimi, isiko, nenkolo yabo ukuthula ngokulandela ngokulingana, hhayi ukungacwasi, ukuzimbandakanya okungenzeleli kepha ngokulandela umthetho

Imithetho evikela amalungelo olimi, inkolo namasiko ikhona kepha ukwethula inkulumo ngolimi lwesiZulu ize iyophela komabonakude akwenzeki. Bangingi okubonakala bebandlululeka uma kusetshenziswa izilimi zaboMdabu. Akucwaswa muntu uma kusetshenziswa isiNgisi kwethulwa inkulumo. Akekho ocwasekayo ngokobuzwe, ibala, ulimi uma izikhulumi ePhalamende zizitika ngolukaJoji? EzabaNsundu zibhinciselwa nxanye ngabanikazi bazo.

6.10 Isiphetho

Ikhono lokukhuluma lihlobene kakhulu nekhono lokwethula. Kunombono othi ukwethula nokukhuluma kuyefana. Lo mbono awuthelelwanga amanzi kepha ucwaningo beluhlose ukuveza umehluko omncane okhona ekukhulumeni nasekwethuleni. Inhloso yokwethula nokukhuluma ukudlulisa umbiko bese kuya ngokuthi kukhulunywa nomuntu oyedwa noma kukhulunywa nezethemeli eziyidlanzana noma eziningi. Izazi zezilimi zikuvezile ukubaluleka kwekhono lokwazi ukukhuluma ngoba yilo elenza inkulumo yethuleke ngokucacile. Imibono yongoti abehlukene nayo icashuniwe ukuveza ukwethula kanye nezinkinga ezidala ukwethula ngolimi lwesiZulu emiphakathini eminingi kungenzeki.

Ikhono lokubhala, elokufunda nelokuphendula imibuzo nawo ahlobene ukwenza umsebenzi wolimi. Ngenxa yokuthi la makhono asefundwa afundiswe yiZikhungo ezehlukene zemfundo kucaciswe nezindlela ezingasiza ukuwafundisa athuthukiswe ukuze asetshenziswe ngokuyinzuzo. Kuvezwe imibono eyehlukene ngekhono

lokuphendula imibuzo nokuyikhono elibonakala linganakekile kanti libalulekile. Lesi sahluko sembule ingozi ebakhona uma abafundi behluleka ukuphendula imibuzo okungasho ukushabalala kwekusasa labo. Zethuliwe nezindlela ezingasiza ukuze bakwazi ukufunda baphumelele ngenxa yokwazi ukuphendula ngendlela okuyiyo. Ucwangingo luphinde lwaveza ukuthi nakuba kubonakala sengathi abafundi bavele basidube isikole kepha ucwangingo luthole ukuthi naso isikole sinesandla ekungaphumelelini kwabafundi abagcina bengelutho empilweni.

ISAPHLUKO SESIKHOMBISA

7.0 UKUHLAZIYWA KOLWAZI LWAMAKHONO

7.1 Isingeniso

Lesi sahluko sihlaziya ulwazi olutholakele angamakhono olimi. Kuzobukwa imibono imibono embalwa ongoti bebeka ngamakhono olimi. Umcwaningi uveza okutholwe ucwaningo nokuhlaziya kolwazi kulesi sahluko. Amakhono olimi ngokwejoyekekile yilawa alandelayo: Yikhono lokulalela, elokufunda, ukubhala, ukukhuluma, lokwethula nekhono lokuphendula imibuzo.

7.2 Ikhono lokulalela nokuzwa

Ucwaningo luthole ukuthi ikhono lokulalela lihlobene nelokuzwa. Ngokuzwa kuqondiswe ekuqondeni kokushiwoyo noma okukhulunywayo ngokuphelele. Kanti ukulalela kuchaza ukuhogela ngendlebe ngokungaxili. Ukulalela okunenhloso yilokho okuholela ekuzweni nasekuqondeni ngokuphelelyo. Ukulalela kudinga isimo sengqondo sikulungele ukuzwa ngisho impukane indizela kude ukuthi iyisiphazamiso kokulalelweyo ngakho ayishaywe indiva kuqhutshekwe kulalelwe.

USaricoban, (1999: 22) uthi:

Active listening involves listening with all senses. As well as giving full attention to the speaker. It is important that the 'active listener' is also 'seen' to be listening - otherwise the speaker may conclude that what they are talking about is uninteresting to the listener. Active listening can be difficult to master and will, therefore, take time and patience to develop.'

Kulalelwa ngazo zonke izinzwa zokulalela ngokunikeza isithunzi nesizotha sokulalela isikhulumi. Olalele kuba kulele uma kubonakala ngakwenzayo ukuthi ulalele. Isikhulumi sitheneka amandla uma izethameli zibonisa ukungabi namdlandla kokwethulwayo. Ukulalelelisisa kungaba nzima ukukwenza kodwa kuyenzeka emuva kwesikhathi umuntu eziqeqesha kukho.

USaricoban, (1999:22) ugcizelela ukuthi ingqondo yomuntu olalele nozwayo ilalela maqede ihumushe ngokuhlolisisa okushiwoyo, ukhlobana kwakho nokushiwo kanye nokusazoshiwo. Ilokhu okwenza olalele ehluke kobekhona nje enkulumweni nobebeke indlebe engenanhloso etheni. Isikhulumi siyakwazi ukwehlukana umuntu olalele esixukwini sabantu abangalalele. Ikhambi lokwazi ukulalela ukuziqeqesha nokuphokophelela ukuba yingcweti yokulalela.

Ezimweni ezidinga ikhono lokulalela akukho ukwenza ngokunye. Okudingekayo ukulalela hhayi ukulala nokubakhona.

UMadlala nabanye, (2013: xv) baphawula ngokulalela bathi:

Kuwmngogodla wazo zonke izifundo. Amakhono okulalela ngokuhlolisisa enza abafundi bakwazi ukubona amagugu nezimo ezimbelwe emibhalweni.

Ikhono lokulalela lizala ikhono lokuncoma nokwakha isithombe ngobekulalelwe. Ukufunda kuhlobene nokuba nesithombe esithile ngobekwethulwa kulalelwe. Ukulalela kwakha ulwazi engqondweni kucije ingqondo ukuba ikwazi ukuhlolisisa ulwazi yengeze ngaphezu kolwazi olutholakale kobelulalelwe. Ikhono lokuhlaziya ulwazi olunzulu noluyigugu lenziwa ingqondo elalelayo.

UNTombela, (2008:31) ubeka kanje uthi:

Chomsky argues that the prime concern of linguistic theory is with the underlying knowledge, the competence of the ideal speaker-hearer, which underlying competence is the same for all native speaker and therefore can be studied in the productions of anyone individual, usually the linguist himself, who proceeds by introspection, checking potential sentences for grammaticality against his intuitions (Coulthard, 1988:2).

UChomsky uthi inhlosongqangi yenzululwazi yezilimi ukuzuzwa kolwazi olujulile, ukukhiqiza izingwazi eziphezulu ezilalelayo nezikhulumayo. Lokhu yiphupho lazo zonke izilimi zebele nabazisebenzisayo abanekhono lokuthi ngesikhathi kukhulunywa bahlaziye inkulumo besebenzisa ulwazinzulu lwabo njengeminsinsi.

UNtombela, (2008:31) ubeka ukuthi ulimi lunenhloso yokuxhumana ngokweqiniso, ukuxhumana ngokupheleleyo. Ukuxhumana ngokuphelele kusho ukuba nekhono lokukhuluma nokuzwa ulimi lwebele ngokwezinga eliphezulu. UNtombela, (2008:31) uyasiphawula lesi simo sokujula kolimi uma ethi ngesikhathi umuntu owungoti olimini lwakhe elalela kukhulunywa ukwazi ukuhlaziya imisho eyiqhathanisa nolwazi lwakhe lokuba wungoti wolimi lwakhe.

UNtombela, (2008:31) ugcizelela uveza iphuzu elithi akungalalelwa nje ngoba kulalelwa. Ukulalela akube nenhloso yokuthola ulwazi olujulile enkulumweni elalelwe. Kukhona amagama ayengekho esiZulwini amagama afana nalawa:

- Ijele
- Imoto
- Iwindi
- Ipetslisi

Olalele la magama egeleza enkulumweni uzoba nesithombe sokuthi ulimi kule nkulumo luyadidiyelwa ngezizathu ezizwakalayo zesikhulumi. Uzoba nolwazinzulu lokuthi lapha kukhulunywa ngesikhathi esithile esinomthelela esikhathi samanje.

7.3 Ikhono lokubhala nokufunda

Ucwaningo luthole lokhu okulandelayo ngekhono lokufunda nokubhala: Abafundi abangama-22% kanye nothisha babo baphawulile ukuthi zikhona izinkinga kubafundi ngekhono lokubhala. Abangama-70% baphawulile ngokuthi bakhona abafundi abangakwazi ukubhala izinhlamvu ezithile zolimi lwesiZulu noma bengebaningi. Laba bafundi bekanye nothisha babo bathe inkinga idalwa upelomagama oluba yinkinga kubafundi.

UNorris, (1988:34) uqhubeka athi:

The point of becoming a proficient reader is to fluently read and comprehend what had just been read. Decoding readers are just beginning to understand and learn how to use their expanding knowledge of language and their growing powers of inference to figure out what they are really reading.

It is also in the decoding phase that the child will learn to go beyond what is said in writing in the story to get to the underlying meaning of what the story is really about. Knowing when a text needs to be re-read is a very important skill and can improve comprehension greatly.

Inhloso yokwazi ukufunda ukufundela ukuqonda okufundwayo ube yingeweti kuko. Amandla okuhlaziya okuqokethwe asiza ukuqonda ngisho ulimi olugudliselayo kokufundwayo. Abafundi bafundiselwa ukuthuthuka bafinyelele kulesi sigaba sokuhlaziya ngisho okungashiwongo okusikaziwe odabeni. Umfundi uma esekwazi ukuzihlaziyela ukuthi akufundayo akakuzwa ngakho akaphinde afunde, usuke ephokophele kude ngezinga lokufunda.

Inhloso yokufunda ukudlulisa umyalezo ngokumele kufundwe phansi. Umyalezo obhalwe phansi nawo ufundwa ngengqondo nenhliziyo ukuze ugeleze kahle uye ekujuleni komphfumulo nengqondo. Umfundi othuthukayo ekufundeni yilowo ofunda ngengqondo ejulile ehlaziya okushiwoyo ethakasela nolimi olusetshenzisiwe. Akungajahwa ukuba umsebenzi uphele usheshe ekufundiseni kanti kukhiqizwe inhlama ingakavuthwa. Abafundi ababhibhidlayo nabanenkinga abanikezwe izikhali zokuzicija ukuze bathokozele leli thuba lokuhlaziya inzululwazi yolwazi bezifundela gokwabo.

UCosmato, (2009:32) ubeka kanje:

Writings systems are distinguishable from other possible symbolic communication systems. One must usually understand something of the associated spoken language to understand the text. The greatest benefit of written linguistics systems is their ability to maintain a persistent record of information expressed in a language, independently of the initial act of formulation.

Ubhalomagama luyinto ebonakalayo kunezinye izingxenywe zolimi. Ukuqondwa kolimi olubhaliwe kuncike ekuqondweni kolimi olukhulunywayo. Inzuzo yokubhala ulimi ukutholakala kolwazi olubhaliwe luselokhu lunjalo lusho lokhu olwalukhusho ekuqaleni. Lokhu kwenzeka ngaphandle kosizo lombhali.

Izilimi ziyakhula ziguquguquke ngenxa yezizathu ezehlukene. Amanye amagama abebhalwa ngendlela ethile ezilimini ezehlukene ngisho esiZulwini izolo ngezikhathi zeziNgqwele oNyembezi nabanye asebhalwa ngenye indlela muva nje. UNdlovu ubebhalwa kanje [Ndlhovu], ukudla [ukudlha] namanye. Kukhona osekuguqukile uma kubhalwa kanti ukubizwa kusafana.

UCosmato, (2009:32) uthi ukwazi ukufunda ulimi kuncike ekwazini ulimi lolo. Kungenzeka yini ukuthi abantu abafunda isiZulu ngokusibhibhidla babhibhidla ngoba bengasazi ngempela noma ikhono lokufunda alithuthukiswanga? Kungashiwo yini ukuthi bayafana nalabo abangasincelanga bebe basincela? Okubalulekile nokuyinzuzo yolimi olubhaliwe ukuthi okubhaliwe akuguquki kuhlala kunjalo. Kuyosiza isizukulwane ukufunda ulimi lwesiZulu olucwebile ukuze ukufunda sifunde ukubhala ulimi oluhlabisayo. Izinselelo ziyoba semiphakathini izizukulwane ezikhulela kuyo kanti ukuzikhandla kothisha kuphenduka izithukuthuku eziphelela eboyeni.

Uthisha wokuqala wengane umzali wayo kanti uma isithe thuthu umphakathi uyalekelela nawo ufake isandla. Lolu sizo alusizi ingane kuphela kepha umphakathi ufaka isinkwa ngasenhla ukuze usithole ngezansi.

ILembe lalifuna isizwe esinobuhlakani obedlula obukandlebezikhanyilanga hhayi ukufana naye noma kulingiswe yena.

UNzuza, (2002:21) ubeka kanje:

Research has proven that people's attitudes towards languages influence them when it comes to their choices of language use in whatever domain they may find themselves in. .

Ucwaningo lukhombisa ukuthi imizwa yabantu ayifani uma sekuziwa ngasekukhethweni kolimi. Lesi simo asikhethi luhlobo lwamisebenzi abantu abayenzayo.

UNzuza, (2002:21) uphendula umbuzo othi kungani kunabantu abangasithandi isiZulu. Ubeka uthi isimo sokukhetha ukusebenzisa ulimi oluthile kwenzeka emikhakheni eminingi yempilo yokusebenza. Nakuba kubonakala kuyisifo esibi ukuthi umuntu

aakhethe olunye olimi kunolwakhe lokhu nokho kuyenzeka. Ukukhethwa kolimi lwabezizwe kunolwakho lwebele kuba nemiphumela emibi olumini lwebele. Omunye wayo ukusetshenziswa kwesiZulu ngokusetshwa nokubukelwa phansi. Lokhu kungenza ukuba abafundi bangabi namdlandla wokukhuthalela ukwazi ukubhala nokufunda isiZulu.

7.4 Ikhono lokuphendula imibuzo

Imibiko iveza izikhalo ngezilimi nezinye izifundo zabamakayo zokuthi abafundi banezinkinga ekuphenduleni imibuzo yezivivinyo. Bekungavamile ukuba abafundi abaningi bangaphumeleli ezifundweni zabo zesiZulu. Imiphumela kaMatikuletshehi ngonyaka wezi-2015 iSifunda iKing Cetshwayo sibe nabafundi ababalelwa kabangama-90 abangaphumelelanga olimini lwesiZulu. Lesi sibalo sikhule kakhulu kuneseminyaka edlule ebilokhu ingaphansi kwama-60. Umbiko wemiphumela kaMatikuletshehi ngonyaka wezi-2013 uveza ukuthi babebalelwa kwabangama-33 kuphela abafundi ababengaphumelelanga ulimi lwesiZulu kulesi Sifunda. Ngonyaka wezi-2014 zazimbili izikole kuso lesi Sifunda ezaba nabafundi abangaphumelelanga nhlobo. Ngonyaka wezi-2016 zibe-3.

Abafundi abaningi uma bengaphumeleli kusuke kunezizathu kodwa esikhulu ikhono lokuphendula imibuzo. Ezinye ezibalwayo ukungabi bikho kothisha nezinsiza.

UZungu, (2009:72) ubeka kanje uthi:

Assessment enable teachers to build up a detailed account of children's strengths and weaknesses. Assessment should be used to monitor their developing knowledge, understanding, skills and attitudes development.

Ukuhlola kumele kunikeze umfanekiso kuthisha ngomfundi ukuthi uyezwa kuphi nokuthi unezinkinga kuphi. Lo mfanekiso ungase uhlonze namakhono umfundi asenekinga kuwo. Ukuhlola kusiza umfundi ukuba azibone ukuthi ukuliphi izinga ekuqondeni kwakhe ukuphendula.

Ukuhlola uma kusetshenziswa njengethuluzi lokufundisa kusiza uthisha nabafundi ukubona indlela esikhathuliwe nekusafanele ikhathulwe. Inhlosongqangi ukulungiswe

amaphutha kungaze konakale kakhulu. Ukufundisa ikhono lokuphendula kuyamsiza uthisha ukuba abe nokwethemba ukutji abafundi bakhe bazodla umhlanganiso ekuhlolweni kwabo. Bahlabana ngempela uma lo msebenzi wenziwe ngokubambisana. Lo msebenzi kufanele uqalwe emabangeni aphantsi uqashelwe ukuthuthuka kwawo ngamazinga okuthuthuka kwabafundi ngamabanga.

UMolefe, (1994:146-147,165) uphawula kanje ngezinkinga zabafundi ekuhlolweni kwabo uthi:

- Abafundi abazi ukuthi umbuzo bawungenisa kanjani,
- Ukungakusho konke okufunekayo ngoba abafundisisanga,
- Ukungafundi umhlahlandlela nezinye izincwadi eziwusizo esifundweni.
- Ukungawuzwa umbuzo,
- Ukungahleli imibono
- Ukuphendula ingxenye yombuzo
- Ukuxova izimpendulo nokukubhala izimpendulo ezifanayo emibuzweni engafani.

Uthisha angakwenza konke ukufundisa kepha ngeke amsiza umfundi uma sekusendlini yokuhlolwa. Inkinga efana nokungakwazi ukufundisisa umbuzo obuziwe nokuwuqonda inkinga yomfundi leyo. Kunemibuzo efana nale elandelayo efuna umfundi onekhono lokufundisisa nokuphendula:

- Eyamanisa indikimba yomdlalo neqhawe lomdlalo.
- Chaza ukuphumelela kwembongi ukusebenzisa ulimi (izifengo) kule nkondlo.

Kukhona nemibuzo edinga ukuba izimpendulo zifunwe kokubhaliwe:

- Tomula impendulo enembayo esigabeni sesithathu. Chaza ukuthi ihambelana kanjani nokushiwo isigaba lesa.

Ucwaningo olwenziwe uSteve Gould we-Centre for Academic Success eManchester University, (2011: 9) luveza ukuthi:

Exams are one way of assessing whether or not you have learnt the ideas, facts and issues involved on your course, and that you are able to apply these to particular questions or tasks. Evidence of manipulation of this information is more important than simple repetition of facts and figures.

Izivivinyo ziyindlela yokuhlonza ulwazi abafundi abanalo ngezifundo zabo nokulusebenzisa emisebenzini eyehlukene ukuphendula imibuzo. Ubufakazi bokuthi ulwazi lusetshenziswa kanjani bubalulekile kunokuba kubuyiswe ulwazi lunjengoba lunjalo.

NgokukaNzuza, (2002:21) abafundi baphumelela ngoba beyiqonda inhlosongqangi yezivivinyo. Kuphambene nezinhloso zokuvivinya ukubuyisa ulwazi luluhlaza cwe. Okudingwa yizivivinyo kubafundi ukuhlahlela nokuhlaziya ulwazi olubuzwayo esebenzisa ulwazi analo. Lokhu kuhlaziya kwenzeka ezifundweni zonke azenzayo. Emuva kwalokho sekungakhulunywa ngomuntu ophumelele izivivinyo zakhe.

UMolefe, (1994:166-167) ubeka uthi imibono yababheka izivivinyo zabafundi bebanga le-12 eliveza lokhu okulandelayo:

- Abafundi uma bebhala abazisekeli izimpendulo zabo,
- Behlulwa ukwehlukana umbuzo ofuna kuchazwe nofuna kuhluzwe,
- Imibuzo edinga kuhlaziye ukuhlobana nomehluko othile uyabehlula abafundi,
- Ukuya kobhala bengakaze bayifunde nhlobo incwadi abanye bancika ekuxoxelweni indaba.

Abafundi banezibindi ezinzima ngoba benza amaphutha amakhulu ezivivinyweni ngekusasa labo. UMolefe, (1994) ugcizelela izinto ezenza abafundi behlulwe izivivinyo zabo. Ukungafundi nokuhluleka ukwehlukana ukuthi umbuzo ufuna umfundi enze ini. Inkinga nehlobo abafundi abazithela yileli lokwehlulwa ukuhlaziya okudingwa kubo izivivinyo.

UMthembu-Funeka, (2014:17-18) uthi imigomo eyisisekelo salolu hlelo lokufunda koMnyango Wezemfudo uthi:

:

- Ukubhekelela ukungalingani kwezemfundo ngesikhathi esedlule ukuze kulungiswe,
- Amathuba emfundo atholwe yibo bonke abantu,
- Ukufunda ngokuphakeme nangokuhlolisisa,
- Ukuba nolwazi oluphakeme namakhono aphakeme,
- Ukugcinwa kwenqubekela phambili yolwazi
- Ukufundisa ngamalungelo esiNtu, ukudidiyela, ubulungiswa nezeNhlalakahle.

Yiqiniso ukuthi imfundo kade yehlukene ngamazinga phakathi kwezinhlanga zakuleli. Nakuba abafundi befundiswa ukuhlaziya nokuhlolisisa ulwazi ezivivinyweni zabo kusekuningi ukwenzelela ekuhlolweni. Isizwe esiNsundu sihlolwa ngendlela efanayo nalabo abahlolwa babuzwe ngolimi lwabo lwebele. Akufuneki ukubeka izaba nokho iqiniso limile ukuthi ukuvivinywa kwabafundi akunabo ubulungiswa. Akuwazi ukulindelwa imiphumela efanayo indlu eNsundu ayikwazi ukubagila izimanga ezivivinyweni njengabaMhlophe uma indlela yokuhlola isacheme nolimi lwesiNgisi.

URamparsad, (2007:22) ubeka kanje:

Fakir and Waghid, (2004) criticised the South African Curriculum on the basis that while the Outcomes Based Education Curriculum seems to operate from a strategic paradigm, it perpetuates ideological hegemony, as it shows a tendency to reproduce educational and societal inequities. Fakir & Waghid, (2004) concludes that the curriculum does not show much promise for critical emancipation and therefore does not engender space for creativity, which it consequently endeavours to express.

UFakir noWaghid, (2004) bagxeka uhlelo lokufunda oluncike emiphumeleni i-OBE ukuthi lwehluleka ukufeza umsebenzi olwalwabelwe wona wokukhulula isizwe esiNsundu kwezemfundo. Esikhundleni salokho yabhebezela imfundo yobandlululo yaqhubeka ikhiqiza abafundi abangalingani emfundweni. Lolu hlelo lokufunda akubonakli luphumelela ukucija abafundi ukucabanga ngokuhlaziya nokuhlaza.

URamparsad, (2007:22) wethula inkinga yokuthuthukiswa kwekhono lokuhlaziya ulwazi okuyinkinga noZungu, (2009:72) akhale ngaye. Akungalindelwa imiphumela efanayo kanti izimo ezimqoka zemfundo azikenziwa zafana. Imfundo uma ihambe kanjalo isuke yehlulekile ukuba isikhali sokukhulula isizwe ebugqilini bokungazi nengcindezelo yabathile nendlakadla yezimo zempilo. Isililo siyolokhu sizwakala njalo uma sekukhishwa imiphumela kukhalwa ngabafundi abaningi abangaziphumelelanga izivivinyo.

Emabangeni aphantsi nakuwo aphezulu kuyenzeka abafundi abanikwa isikhathi esenele nezindlela zokuzilungiselela ukuhlolwa kwabo. Kuvele kuthiwe kuyabhalwa ngosuku oluthile bangahlonyiswa abafundi ngamasu abawadingayo. UMnyango Wezemfundo wona ukhipha umsebenzi okuzohlolwa kuwo ube usuqedile.

7.5 Ikhono lokukhuluma nokwethula

Ucwaningo luthole ukuthi isiZulu siwulimi olusetshenziswa kakhulu kulesi Sifundazwe sakwaZulu-Natali ngokudidiyela. Lokhu kubangwa yizimo eziningana ababale ukufunda ezikoleni ezixube izinhlanga, imisakazo, omabonisekude, omakhalekhukhwini kanye nemiphakathi abantu abahlala kuyo.

Ikhono lokwethula livele njengekhono elibukeleka phansi ukuba lithuthukiswe ezikoleni. Lokhu kwenziwa ukuthi kuyenzeka kube nezikhathi zokuxoxa okwenzeka phakathi nesifundo bese kucatshangwa ukuthi leli khono lisitholile isikhathi salo esanele kanti akunjalo.

Umonakalo wokungathuthukiswa kwekhono lokwethula kubafundi libonakala lapho umuntu eseficwa yisimo esidinga leli khono. Lokhu kuvame ukwenzeka phakathi kwabantu sekudingeka kwethulwe inkulumo kubekwe nemibono. Yisimo esingabekezeleleki ukulalela isikhulumi esihhumayo. Lihlaba lephukele kakhulu esikhulumini uma abantu besukuma ngamunye noma ngamaqenjana bephuma bedikila inkulumo eyethulwa budlabha. INingizimu–Afrika yizwe lamalungelo ngakho akekho ongabasola abadikila inkulumo ebacikayo nakuba kuphambene nobuntu ukushiya udube inkulumo isikhulumi singakaqedi.

Ucwaningo lukuvezile ukuthi izifundo ezisathola isikhathi sokwethula izilimi. Nakhona isikhathi kubonakala sidliwa yingcanga kuze kusize zona izinhlelo zoMnyango Wezemfundo ezidinga wenziwe lo msebenzi. Lokhu kubangelwa ukuthi leli khono lithathwa kancane ikakhulu uma kukhulunywa ngama-orali olimi. Lokhu kuthathwa sengathi kuyaziwa noma kuyazenzakalela uma kuwulimi lwebele lomfundi.

UZungu, (2009:88) uthi:

Most of us have experienced dull, irrelevant, or confusing presentations. But think back to the last really great presentation you saw – one that was informative, motivating, and inspiring. Wouldn't you love to be able to present like that? Not preparing enough is a draw back to the presentation and insult to the audience.

Iningi selike lazilalela izikhulumi ezihhumayo nenkulumo endavundavu. Kunini lapho wagcina ukuzwa unqambothi lwenkulumo? Angeke yini uthande ukwethula inkulumo enjalo? Ukungazilungiseleli kuyayikhinyabeza inkulumo kanti kungukweya nokubukela phansi izethameli.

UZungu, (2009:88) wethula ukubaluleka kwekhono lokwethula hhayi ezikoleni kuphela emiphakathini nasemibuthanweni yamabhizinisi imbala. Ubeka ukubaluleka kokubeka inkulumo ngokucacile hhayi ukudavuzwa. Uyakhumbuza ukuthi njengoba kuke kukhalwe ngezikhulumi ezinembayo neziqeqebulayo akube njalo kunoma ubani onikezwa ithuba lokwethula inkulumo. Yisibindi esingasizi nomkhuba ongalunganga ukuba kube nesikhulumi esiza sizokwethula inkulumo singazange sazilungiselela. Isikhulumi yisona esiwusingaye uma kwethulwa inkulumo. Kuningi izethameli ezikuzuzayo enkulumweni eyethulwayo. Ukuzilungiselela yinto yokuqala okufanele yenziwe ukungayenzi ukuzihlambalaza isibili.

Isikhulumi esinconywayo yilesi esethula umyalezo ngokuzethemba kanti sibuye sinconywe nasekhonweni lokukhuluma nokuzizwa esikushoyo. Leli khono libonakala ngokuxhumana kwenkulumo isuka esingenisweni nezethameli ize iyozithi cababa kahle esiphethweni kungenazihibe.

7.6 Ukuphumelela kwabafundi

Ucwaningo luthole ukuthi abafundi abaphumelela izivivinyo zabo ekupheleni konyaka yilabo abaqeqesheke kahle emakhononweni olimi. UMnyango Wezemfundo kaZwelonke ngesikhathi ukhipha imiphumela yonyaka wezi-2015 wethula iZifundazwe ezintathu okuyi-Limpopo, iMpumalanga Koloni neKwaZulu-Natali njengeZifundazwe ezinabafundi abaningi ababuthakathaka nabangaphumeleli. Yizo futhi lezi Zifundazwe eziphangelana ngokuba ngasemsileni wohla lokuphumelela kwabafundi. UNgongqoshe Wezemfundo kaZwelonke uNkk. u-Angie Motshekga wakubeka kwacaca ukuthi lezi Zifundazwe ezintathu kusazothatha iminyaka emithathu kuya kwemihlanu ukuba amazinga azo enyuke ngokwenelisayo.

Ezweni lonke abafundi abahlalela izivivinyo zabo ngonyaka wezi-2015 babeyizi-799 306 ababebhala ngokugcwele. Abayi-131 381 kwakungabafunda ngasese. Abayi – 65 100 kwakungabafundi ababe bephinda nabaduduliwe. Ama-72.9% kubona baphumelela kanti abayizi-22 000 abaphumelelanga.

ISifundazwe saseNtshonalanga Koloni yisona esilokhu sizihola phambili ngama-84.7%, iGauteng yalandela ngama-84.2%, iNyakatho Ntshonalanga (*North –West*) yathola ama-81.5%, iKwaZulu-Natali yona yathola 60.7% isuka kuma-70% wonyaka wezi-2014%, kanti emsileni iMpumalanga Koloni eyathola ama-56.8%. Asikho iSifunda eNtshonalanga Koloni esaba ngaphansi kwama-80% ezingeni lokuphumelela kwabafundi.

UMnyango Wezemfundo kaZwelonke ubike ukuthi zingama-22 izikole ezweni lonke ezinabafundi okungaphumelelanga noyedwa. Eziyi-14 zalezi zikole zikwaZulu –Natali kanti ezi-5 ziseSifundeni saseMgungundlovu. Okhulumele iDemocratic Alliance (DA) uMnumzane uDavis ebika kwabezindaba ku: The Witness, (01 kuJanuwari 2016) uthi:

This is a shocking state of affairs; whichever way you look at it. We believe that the right to a decent basic education enshrined in our Constitution is being denied to the children at these schools. No children deserve to go to a school that cannot produce a single matric pass.

Lesi yisimo esithusayo noma ngabe kuthiwa ini. Laba bafundi abangaphumelelanga baphucwe ithuba kwepfulwa nelungelo labo lemfundo elikuMthethosisekelo. Akekho umfundi okufanele ayofunda esikoleni okungaphunyelelwa kuso.

Iphelandaba liphawula ngesimo esibi sokungaphumeleli kwabafundi. Lokhu kufaniswe nokwepfulwa kwelungelo labafundi lemfundo eligunyazwe uMthethosisekelo wezwe. Kulezi Zifunda okungaphumelelanga noyedwa umfundi iKing Cetshwayo nayo inezikole ezi-3.

UNgqongqoshe Wezemfundo u-Angie Motshekga waphawula ukuthi uhlobo lokufunda *iNational Senior Certificate* luhlelwe ngendlela yokuthi kube nzima ukungaphumeleli kwabafundi. Okumxakile ukuba kube nabafundi abangaphumeleli ezikoleni eziningi. Izizathu ezisoliwe kulokhu ukuba semaphandleni kwezikole lezo eZifundazweni ezithintekayo kanye nesiko lokufunda nokufundisa elingakalungi kulezi Zifundazwe.

UMnyango Wezemfundo kaZwelonke wethula izibalo zabafundi abaphumelela kahle balungele ukuya emaNyuvesi (*exemptions*) ngonyaka wezi-2014 olumi kanje:

▪ INTshonalnga Koloni -	38.8%
▪ IGauteng -	37%
▪ INyakatho Ntshonalanga (<i>North West</i>)-	32.6%
▪ IFreyistata -	30.2%

Lesi sibalo sibonakala sisikhulu uma izibalo zididiyelwa kanti sibi kakhulu uma sibonakala ngokulandela uhla lweZifundazwe. I-KwaZulu-Natali iyiSifundazwe ebesinabafundi abangaphindwa kathathu kwabeSifundazwe saseNtshonalanga Koloni. Abafundi bebonke ngonyaka wezi-2015 ababhala babeyi-162 658. Abangaphumelelanga babeyizi-63 000, abayizi-34 751 baphumelela kahle ukulungela ukungena emaNyuvesi. Esinye sezizathu sokungaphumeleli kwabafundi abaningi ngokuphawula kweNyunyana yothisha *iSouth African Democratic Teachers' Union* (SADTU) ukugcwala ngokuphuphuma kwamagumbi okufundela nomsebenzi omningi obhekene nothisha kulesi Sifundazwe.

7.7 Ukuqeqesheka kothisha

Ucwaningo luthole ukuthi othisha abaningi banazo izitifiketi zokufundisa kanti bakhona abafundisa befundela ubuthishela nakuba beyidlanzana. Ngenxa yokuguquguquka kwemfundo kuzwelonke uqeqesho lothisha luhlala ludingeka ukuze bakwazi ukubhekana nezidingo zeNqubomgomo nohlelo okululandelwayo.

Ephawula ngalesi simo uNobhala weNyunyana yothisha (iSADTU) eSifundazweni saKwaZulu–Natali uNomarashiya Caluza ePhephandabeni i-The Witness yomhla lulu-01 kuJanuwari 2016 uthi:

Teachers need to be empowered through training that suits their circumstances and needs. Teachers need confidence and if they do not have this they cannot teach.

Othisha badinga uqeqesho oluhambelana nezidingo nezimo zabo zokusebenza. Badinga ukukhuthazwa ukuze bazethembe ngoba uma kungenjalo ngeke kulunge lutho.

UNobhala we-SADTU uNomarashiya Caluza uphawula ngoshoda koqeqesho olugcwele kothisha abafundisa emagumbini agcwele nswi abafundi. Uveza ukuthi othisha kudinga baqeqeshwe ukuze bakwazi ukubhekana nezimo abasebenza kuzo mihla namalanga.

7.8 Isiphetho

Kuyiphutha elikhulu ukuthi uma kucatshangwa ngamakhono kucatshangwe kuphela izifundo ezifana nezibalo, iSayensi kanye nezifundo zobuchwepheshe kuphela. Kuphinde kube yimbudane enkulu ukuthi uma kucatshangwa ngamakhono ezilimi zibalwe zonke ezithandwayo zisale ngaphandle izilimi zabaNsundu. Zonke izilimi zakheke ngesimo esifanayo. Amabizo, izenzo, imisho, izihlanganiso kukhona ezilimini ezehlukene. IsiZulu sinamakhono onke atholakala ezilimini nokudingeka aqhakanjiswa yisizwe sikaNdaba. Ikhono lokulalela, ikhono lokufunda, elokubhala elokwethula, elokuphendula namanye amaningi adinga ukuqhakanjiswa yisizwe esisakhula sisizwa

abadala. Lokhu kuyosiza kuzuzise isizwe ngolwazi olunzulu lwamakhono adingwa umhlaba wonke kulethe nesithunzi esizweni esiNsundu.

Ucwaningo luthole ukuthi ukusetshenziswa kolimi kuyenziwa ngaphandle kokuqaphela ukusebenzisa ulimi ngendlela ephezulu njengoba kwenziwa kwezinye izilimi. Ikhona intsha esebenzisa isiZulu njengolimi lwayo futhi eziqhenyayo ngalo. Bakhona nabanye abasisebenzisa sengathi abasincelanga kanti bakhona abasisebenzisa ngokusisheba nesiLungu. Lokhu uma kungakhuzwa kuyovimba inqubekela phambili yezilimi zabaNsundu kakhulukazi ngoba isiZulu yilona lulimi olukhulunywa abantu abaningi kuleli zwe laseNingizimu-Afrika. Bekufanele isiZulu sizihole zonke izilimi zabaNsundu kubhekwe enkululekweni yokuhlonishwa kokusetshenziswa njengezilimi eziseqophelweni eliphezulu kwezamakhono omnotho, isayensi, kwezombusazwe, kwezemfundo kanye nenhlalakahle yemiphakathi. Othisha ngeke bakwenze lokhu bebodwa. Njengoba kuthiwa inkunzi isematholeni intsha okumele yenze izinguquko ekufundeni kwayo izilimi. UHulumeni kudingeka ayeke ukuzithela ngabandayo odabeni lokukhululwa kwezilimi zabaNsundu ukuze isizwe sikhululeke ngokuphelele kwezemfundo, amasiko, izilimi umbusazwe, umnotho njalonjalo.

ISAHLUKO SESISHIYAGALOMBILI

8.0 UKUHLAZIYWA, IZINCOMO NESIPHETHO

8.1 Isingeniso

Lesi sahluko sethula isiphetho socwaningo ngokusetshenziswa kwamakhono olimi lwesiZulu ngokuyikho ukuze ulimi lwesiZulu ludlondlobale. Lesi sahluko sihlaziya ingonyuluka yocwaningo ngokusetshenziswa kolimi namakhono nomthelela walokho esizweni kusetshenziswa nemibono yongoti. Sizobuye sikuveza ngokungangabazi futhi lesi sahluko ukuhlobana kolimi nokwenzeka ezweni (emfundweni, kwezombusazwe, emnothweni nakwezinye izingxenye). Kuzocaca nokuthi indaba yolimi ibucayi kangakanani kubanikazi bolimi oludicilelwa phansi ngamabomu noma ngokulucwasa. Kuzokwethulwa izincomo ezehlukene ukwelapha isifo samakhono okusetshenziswa kolimi lukaPhunga ngaphambi kokuba kwenziwe isiphetho sokugoqa lolu cwaningo.

8.2 Ukuhlaziywa kwamakhono olimi

Kukhulunywa ngamakhono olimi okungaba ukulalela, ukwethula, ukukhuluma, ukubhala noma ukuphendula imibuzo. Akufanele ukuba la makhono athathwe kancane noma abukelwe phansi. Impilo yonke yomuntu ophilayo incike kula makhono kanye namanye angabaliwe ngenhla. Yiwona la makhono enza ukuba umuntu abonakale aphinde acatshangwe njengomuntu ophilayo ngokusebenzisa ulimi ngokunembayo. Yiwona futhi la makhono enza ukuba abantu bakhulume ngomuntu bathi uyisifundiswa unobuntu. Obonakala ebhibhidla ukukhuluma nokusebenzisa ulimi lwakhe ngendlela eyingcwenga unikwa eledlabha, ibhimbi lokukhuluma namanye.

Izilimi zabaNsundu e-Afrika yonke zidukuza ngaphansi kwefu elimnyama ngenxa yokubukelwa phansi zicwaswe. Abafundi nesizwe esikhulayo lezi zilimi kaningi sizibona lezi zilimi njengembambezela umshonisalanga ongenamsebenzi. Lokhu kubangelwe yindlela abazali nababusi abaziphathe ngayo. Ongoti kwezemfundo yezilimi bakuvezile ukuthi umuntu ofundiswe wagogoda ngolimi lwesibili ufana nongcwatshwe ephila. Ngeke lowo muntu akwazi ukuthokozela izithelo zemfundo nokuhlaziya ulwazi olugeleze ngolimi lwesibili. Lokhu kungenxa yokuthi isisekelo

semfundo yonke sakhelwa olimini lokufika. Kanti isisekelo semfundo yonke somuntu ofunde wafundiswa ngokuphele yilowo omfundo yakhe igxiliswe olimi lwebele.

Umzali owenze lesi sehlo uphuce umntwana ithuba elimtoti eliyisiziba solwazi nokuzazi. Injini ephakamisa umntwana andizele emafini olimini lwezizwe noma ezifundweni ezifundwa ngolimi lwezizwe ukujula kwesiziba esiwulimi lwakhe lwebele. Yingakho uxamu ethukela esizibeni esiwulimi lwebele. Ongenasizinda nasiziba ukholwa yizagila.

UGovender, (2010:31-32) ufakazela lokhu ngokubeka kanje:

Cummins argued that L1 acquisition plays an important role in L2 development because of the transfer of the cognitive skills used in the acquisition of L1 to the acquisition of L2. Thus, if an IsiZulu-speaking learner is not competent in IsiZulu then this learner will experience difficulty learning English.

UCummins uthi ukwazi ulimi lwebele kusiza ekufundweni kwamakhono olimi lwesibili. Kanjalo uma umfundi ongumZulu engazinzile olimini lwakhe uzothwala kanzima esiNgisini.

UGovender, (2010:31-32) ubeka ngokuthi isisekelo semfundo yolimi lwesibili ulwazi olunzulu lolimi lwebele. Umfundi oxhugelayo emakhonweni usezokheleza kuzo zonke izifundo ezifundwa ngolimi lwezizwe kubalwa nolimi lwakhe imbala. Umuntu onjalo uchazwa njengomuntu ongazinzile ekucabangeni. Ubanzi umphumela wokulahla isisekelo esiwulimi lwebele nakuba ubonakala uyize. Othisha basolwa ngeze uma abafundi bebhekana nezimo ezinje bangaphumeleli.

Kulo mbono ka-Govender, (2010:32) kwembuleka ukuthi kuyenzeka othisha abafundisayo abanye badlubulundela kuyo le nkinga. Njengoba ingaxazululekanga bese ngabamfundi sekulindelwe ukuba bagile izimanga uma sefundisa. Umuntu onjalo uthwala kanzima uma sekuthiwa akathande isiZulu ngoba esifundisa kanti kwasesikoleni wayezithendela isiNgisi nezoMlando.

UPrah, (2007:4) ubeka kanje:

A society develops into modernity when its citizens are literate in the languages of the masses. In other words, it is not possible to reach modernity if the language/languages of literacy and education are only within the intellectual ambit of small minorities.

Umphakathi uthuthuka ngokwesimanje uma ulimi lwabo lwebele kuyilo olusetshenziswayo. Ngamafuphi ngeke kuze kwenzeke ukuba umphakathi uthuthuke uma ulimi / izilimi zabo zisengaphansi kokuphathwa yiqeqebana lezifundiswa.

Izilimi zabaNsundu zicindezelekile kanti zingaphansi kwemithetho nokulawulwa yiqeqebana labathile. UPrah, (2007:4) uveza ukuthi izizwe eziphumelelayo zithuthuka ngokusebenzisa zichumise izilimi zazo. AmaNgisi, amaShayina, amaJaphani, amaNdiya nezinye ziphumelela ngokuchumisa ulimi lwazo hhayi olwezinye izizwe. UPrah, (2007:4) ugcizelela iphuzu lokuthi uma lesi simo singaguquki kuleli inkululeko yezilimi nenkululeko ephelele kwezombusazwe, umnotho nakwezemfundo yinto eyiphupho.

U-Olatunji, (2011:50) kulokhu ubeka kanje uthi:

If a democracy is to be successful, the first place to begin is the people's way of life. It is difficult to see how a democratic government can work if the ways of life and the culture of the people are undemocratic. No democracy can exist, endure or be consolidated when the people themselves are undemocratic (Dewey, 1990:327-328; It is difficult to see how a society can be truly democratic and consolidate its democracy when a group within the society is treated as second class, or outcasts.

Ukuphumelela koHulumeni/ umbuso wentando yeningi kuncike ekuqashelweni kosikompilo lwabo umbuso. Kuyaxaka ukuthi uHulumeni angayiphumelelisa kanjani intando yeningi uma ebukela phansi usikompilo lwabantu bakhe. Ngamafuphi lowo mbuso wentando yeningi awukhululekile. Intando yeningi ngenke yaphumelela

ngoba izakhamuzi ziphathwa njengezigqila ezweni lazo elikhululekile.

Ukushaya indiva amalungelo ezilimi zabaNsundu kufana nokunyathela onke amalungelo esizwe esiNsundu nokuphatha izakhamuzi njengezihambi ezweni lazo. Ngokusho kuka-Olatunji umuntu olimini lwakhe olucindezelwe akakhululekile. Othi ukhululekile uzishaya ngendlebe etsheni. Isimo esinjalo senzeka kanjani uMthethosisekelo ukhona usebenza?

8.3 Isizwe singene kanjani kulolu bishi lwamakhono

Kufanele kucace ukuthi umbusazwe nezemfundo yinto ehambisanayo noma ngabe uHulumeni umi kanjani.

U-de Lange nabanye, (1989:102) bathi:

All over the world , modern states , whatever their form of government and underlying constitutions use the education system as an instrument of general policy and a form of social control, designed to a greater or lesser extent to further the ends of the state.

Emhlabeni wonke jikelele imibuso noma ngabe inhloboni isebenzisa imfundo njengesikhali semithetho yokubusa, ukuphatha nokufeza izinhloso zayo.

Indlela uHulumeni abusa ngayo ibonakala ngemithetho ephethe kwezemfundo.

UPrah, (2007:113-114) uthi:

The African National Congress (ANC), representing the majority of black South Africans, favoured a laissez faire approach, which many suggested would result, over time, in the emergence of a national language, probably English. Largely represented the majority of English-speaking whites, favoured English as the sole official language the Pan Africanist Congress (PAC) and the Azanian People's Organization (AZAPO) were strongly in favour of the enhanced usage and development of the African languages. These two latter groups however offered

no practical solutions to achieve these objectives. This is why the constitution made a cautionary provision that; "The national government and provincial governments may use any particular official languages for the purposes of government, taking into account usage, practicality, expense, regional circumstances and the balance of the needs and preferences of the population as a whole or in the province concerned; but the national government and each provincial government must use at least two official languages. Municipalities must take into account the language usage and preferences of their residents.

Ezingxoxweni i-ANC emele iningi kuleli ayiqhamukanga nekhambi odabeni lwezilimi zaboMdabu. AbaMhlophe bona bafuna kusetshenziswe isiNgisi. I-PAC ne-AZAPO yibo ababefuna kusetshenziswe izilimi zabaNsundu kodwa bangaqhamuka nendlela yokwenza lokhu. Kungakho uMthethosisekelo unamabatha kulolu daba. Uthi oHulumeni beZifundazwe bangasebenzisa noma yiziphi izilimi ezimbili noma ezintathu ukugwema izindleko nokunye. NakoMasipala nabo kufanele babheke basebenzise izilimi ezisetshenziswayo ngabantu babo.

UMnyango Wezemfundo kuZwelonke ubonakala sengathi ukhululekile ngodaba lwezilimi zabaNsundu. Isimo sezemfundo esikhona akusona esivuna leli. UHulumeni owahlinzela ezibini izilimi zabaNsundu kuleli ngokungaphumi nomkhombandlela ocacile. Ukuphuma kule ngwadla uHulumni akuyo uzodinga ukuzikhotha amanxeba alubuyisele emuva lulungiswe ukuze izwe kuthiwe likhululekile ngokuphelele. Akufuneki kuze kufike lapho kuthiwa uHulumeni wabe engenazo izinhlelo zokwenza olunye lwezilimi zabaNsundu ulimi lwesizwe.

UNgwenya, (2011:83) ubona ukuthi iningi lama-Afrika liyazenyenza 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).

Akwaziwa ukuthi kuchaza ini ukuthi uma indlu eMnyama isukuma izokwethula inkulumo iqale ngokuxolisa ukukhuluma isiZulu noma olunye ulimi lwabaNsundu. Akwenzeki ukuthi abaMhlophe baxolise uma bekhuluma izilimi zabo zebele indlu eMnyama kuphela exolisayo.

Izilimi zabaNsundu zisasetshenziswa sengathi ukuzisebenzisa yicala. Kunokuzenyeza okukhulu ngezilimi zabaNsundu kwabaningi abazisebenzisayo. Kubona ukukhuluma uzwakale ukusebenzisa okwezizwe kunokwabo. UNgwenya, (2011:83) uthi isifo sendlu eNsundu i-Afrika yonke ilesi sokuxolisa. Okungakacaci ukuthi kuxoliselwa ini, nokuthi kuxoliswa kubani?

Kuyaye kuthiwe uma inkukhu ike yaboshwa isikhathi eside noma isikhululiwe iyaye ibonakale eduze kwesisinga ekhululwe kuso isithithibele icabanga ukuthi isakhulekiwe. Iyona inkukhu uqobo okufanele isigqashule ekhanda layo isisinga leso ihambela kude nendawo yesisinga. Ukudlula endaweni yesisinga sezimanga akusho ukuboshwa nokubopheka. Kusho amandla engqondo okwazi ukubona inkululeko yeqiniso nokugxilisa engqondweni ukuthi isisinga ngeke sisabuye siyibophe ingqondo .

UPrah, (2007:15-16) uqhubeka athi:

Everywhere, African post-colonial regimes have on paper raised the status of the indigenous African languages, but nothing beyond this has invariably been achieved. They have from one country to the next, by evidence of the record, been particularly ineffectual in serving as a viable basis for the expansion of democratic and popular cultures or societal development. The argument for the unstinted use of African languages, the ruling groups and elites are unable to, as it were, to cut off the branch on which they are sitting.

Amazwe amaningi ase-Afrika asathola inkululeko asiphakamisile isithunzi sezilimi zabaNsundu kwagcina lapho. Ahlulekile ukuphakamisa lezi zilimi, imibhalo iyakuveza ukuhluleka kwawo ukusebenzisa lezi zilimi ukuthuthukisa amasiko emiphakathi. Isizathu ukuthi izilimi zabacindezeli oHulumeni bakleza ngazo. Ukhona yini ongaphula

igatsha athe chwa kulo ekleza? Uyokleza ngani kusasa?

Uthando lwemali yimpande yazo zonke izono. Imbangela yokunyathela amalungelo abantu nezilimi zabo ukusaba ukuphelelwa umbele okuncelwa kuwo. Umbuzo uthi lezi zilimi ezinikwa amandla okuba semthethweni i-Afrika yonke kuthiwa ayosebenza nini kuphi la mandla azo uma kusakhonya ezokufika? Ezokufika zikhonya i-Afrika yonke pho? Amabutho eLembe ayethi: ‘*Uyadela wena osulapho!*’ uma izinto zinje. Amabutho amanje nawo akasho enze okwawo okuzosiza isizwe seLembe siphume emaketangweni okuzibopha.

UNzuza, (2002:33-34) ubeka uthi:

The irony lies in the emergent attitudes towards English as the vehicle for ideologies of freedom and independence." At the end of 1976 uprising. Indeed in South Africa even African people prefer English compared to their mother tongue.

Indida eyenzeka emuva kwezibhelu zaseSoweto ukuba abantu abaNnyama balaxaze izilimi zabo bakhethe isiNgesi. Kwaxaka ukuthi abaNsundu bakhethe isiNgesi hhayi izilimi zabo.

UNzuza, (2002:33-34) wethula indida okuthiwa yabadida nabaMhlope. Bamangala abaNnyama ukuthi elakubo kanti libathanda kangaka. INingizimu-Afrika yonke ilahle isiBhunu manje isilaxaza izilimi zebele ikhetha isiNgesi. Lokhu akuhlukene nokuzigwaza ngowakho.

UPrah, (2011:16) uthi:

English, one of the smallest languages in the country, spoken as a home language by only about 8% of the population, has been strengthened at the expense of all the other languages. The African languages, including languages like isiZulu and isiXhosa, the two largest languages in the country, are almost fully mutually intelligible, continue to be almost completely neglected. In fact, the nine African languages are probably in a weaker position today than they were before the 1990s. More than three

quarters of the population speak these languages. Serious English proficiency among African language mother-tongue speakers does not count more than 12%.

IsiNgesi ulimi lwebele sikhulunywa ngabantu abangama-8% kuphela kuleli, isiBhunu bangama-12%. IsiZulu nesiXhosa izinkunzi zezwe nezikhulunywa iningi kuleli kanti ziguqiswe phansi zashaywa indiva. Izilimi zakuleli zabaNsundu zisesimweni esinzima nesibi sokucindezelwa kunangeminyaka ye-1990. Abantu abaNyama abazi kahle isiNgesi kuleli babalelwa kuma-12% izwe lonke.

IsiNgesi uma saziwa abantu abangama-12% nangaphezulu kusho ukuthi enethunga isengelwa phansi. Lesi simo ongoti bezilimi bakhala gokuthi asilethi ubulungiswa ezilimini kepha sihlose ukuba leli lisebenzise ulimi lunye okuyisiNgesi. Lokhu kuhlola imihlola emfundweni yakuleli eyaqalwa ngenhloso yokukhulula isizwe ukuthi lelo phupho yinto engeke yafezeka nanini.

UNgwenya, (2010:84) kulokhu uthi:

Akulula ukulungisa umonakalo odaleka ezilimini zethu uma indlela esicabanga ngayo ngezilimi zethu ingakalungi. Kunesidingo esikhulu sokuthi ama-Afrika aguqule indlela acabanga ngayo mayelana nezilimi zawo.

UNgwenya, (2010:84) uthi yize uvalo inqobo isibindi. I-Afrika izikhulule kanzima ngezingazi zamaqhawe ikhulula isizwe kulo lonke uhlobo lokucindezelwa ngakho ingehlulwe ukuzikhulula emaketangweni okuzibopha nangaqede minyaka mingaki. Isizwe kufuneka sidle amathambo ekhanda ngomonakalo odalekile ukuze ulungiswe. Akungapholiswa maseko. Sifikile isikhathi sokuba inkonyane ifunde ukukleza ngolwayo ukuze izizukulwane zibone futhi zibonge iqhaza elibanjwe yilesi sizukulwane emfundweni yakuleli.

8.4 Imibono ngezixazululo yezinkinga zolimi lwebele

UPrah, (2011:19, 20) ubeka kanje ngesixazululo uthi:

South Africa, like all the other former colonial countries of the continent is still yoked with the burden of language and cultural colonialism. The multilingualism of the South African majority of African language speakers is undermined by stressing bilingualism as opposed to multilingualism in education. In the guise of promoting African languages, this sort of solution enhances the status of English above all else and makes English the preferred twin in any single bilingual choice.

Elakuleli njengawo onke amazwe ase-Afrika asaboshwe ngejoka lengcindezelo odabeni lwezilimi zoMdabu. Ubuliminingi ezilimini zaboMdabu bubukelwa phansi bugxotshwe kugcizelelwe ubulimimbili emfundweni yakuleli. Lolu hlelo lucindezele izilimi zabaNsundu buthuthukise isiNgisi njengolimi olukhonyayo. Noma ngabe iluphi uhlelo lobulimimbili lapho kukhona isiNgisi khona yiso esikhonyayo kwezemfundo.

Ongoti bakuvezile ukuthi isixazululo sezinkinga emfundweni yezilimi kufanele kube ukukhuthaza ubulimimbili bugcizelelwe ukuthuthukiswa kwezilimi zaboMdabu. Ubulimimbili obukhuthazwa yimfundo yakuleli abusebenzi ngoba benza isiNgisi ubhongoza ngaphezu kwezilimi zabaNsundu. Lokhu kwenza imizamo kaHulumeni yokulungisa imfundo ngemithetho nangohlelo lwemfundo oluncike emiphumeleni (OBE) yangowe-1996 ibe yize leze kuze kube manje.

UNTshangase, (2011:22-23) ubeka kanje:

There is a need to develop and promote African languages. One way of doing this is to encourage their use in schools (Friedman, 1997; Heugh, 1997). A crucial benefit of developing and promoting African languages is that the cognitive development of English second language speakers would not be negatively affected by the use of English as a language of instruction.

Kufanele kanti kunesidingo sokuthi zithuthukiswe izilimi zaboMdabu. Indlela yokwenza lokhu ukuba

zisetshenziswe ezikoleni. Ukuthuthukiswa kwalezi zilimi ngeke kwalimaza lutho kunalokho kuyothuthukisa kugxilise ulwazi lwesiNgisi ezingqondweni zabafundi ngenxa yokusimama kolimi lwebele.

Ongoti bagcizelele ukufundisa abafundi ngezilimi zabo zebele kuyindlela eqondile yokufundisa nokugxilisa ulwazi lonke kubafundi. Ongoti abanengi bayavumelana ukuthi ulwazi lonke oluphokophelele ukwakha abantwana yilolo olunesisekelo olimini lwebele. Izikole zinenkinga yokufuna kukhonye isiNgisi kuphela lokhu kuyasikhubaza isiZulu. UNTshangase, (2011:22-23) uthi khumu kulo mkhuba wokudlondlobalisa ulimi olulodwa phezu kwenqwaba yezilimi zaboMdabu ezikoleni.

UPrah, (2011:23-24) ubeka kanje:

For some an Africa-centred approach is like a red flag to a bull, the prospect of the mother tongue education raises ire and frightens others. But this does not need to be so. Africans must as of necessity, if the emancipation process and human rights of mass society is to continue and progress, reclaim centre-stage. This is no different from what is found in all free societies. It is hard to see how the post-colonial school can do without the construct of a mother tongue or a standard medium recognised by the State; it is perhaps almost equally hard to see how schools can go on employing those conceptual tools as they are in the current predicament (UDesai nabanye, 2010: 43).

Kulabo abathuswa uhlelo olugxile emfundweni yolimi loNsundu, kanye nemfundo eqhutshwa ngezilimi zaboMdabu, akumele bathuke. Sekuyisikhathi lapho abaNsundu kufanele basukume bathathe indawo yabo balumele ngezinyawo lolu daba lokukhulula isizwe sifumane amalungelo aso. Lokhu kuyafana nokwenzeka emazweni akhululekile ase-Yurophu. Kunzima ukuqagela ukuthi izikole ziyokusimama kanjani ngaphandle kwemfundo egxile ezilimilini zaboMdabu. Kunzima kakhulu ukucabanga ukuthi izikole ziqhubeka kanjani ukucija izingqondo zabafundi ngaphansi kwezimo ezingaguqukile njengoba zinje.

UPrah, (2011:23-24) uthi iqiniso limile ukuthi izakhamuzi zakuleli yizona okunele zisukumele amalungelo okusetshenziswa azo ukuze kukhululeke isizwe. Labo abathuswa yindaba yokuthuthukiswa kwezilimi kufanele bangathuki. Udaba lokukhululeka kwezilimi lulanywa indaba enkulu exoxwa ongoti yokuba imfundo izuza lukhulu uma iqhutshwa ngolimi lwebele. Lokhu kuyafana nokwenzeka emazweni onke akhululekile ase-Yurophu lapho kukhonya khona izilimi zalawo mazwe nemfundo iqhutshwa ngezilimi zawo hhayi ezokuhamba. Ukuphambana nehloombe okwenzeka kuleli nasemazweni ase-Afrika. Afundisa isizwe ngenhloso yokusikhulula kwabezizwe kepha isizwe sifundiswa sihlohlwe ngemfundo namasiko abacindezeli. Iqhubeka ibheke kuphi imfundo yaboMdabu ngaphansi kwesimo eqhubeka kuso esingayivuni iminsinsi yakuleli?

U-de Lange nabanye, (1989:39, 40, 45, 71) bathi:

South Africa is a country with political divisions in the deepening of which schools have played a role. We all need to think very clearly about whether that role will be continued, and if so, what the consequences will be. It seems likely that if schooling together with many other powerful forces, continues to encourage polarisation, it will fail South Africa, which may face a future best epitomised by society like Northern Ireland.. Can schools contribute to a healthy democratic polity? The argument thus far has implied there are certain criteria by which education must be evaluated. The aims of the education for black people were not clearly defined in terms of philosophy and social goals that were acceptable to the black people themselves. Thus the provision for education of the black people has always been inadequate.

INingizimu Afrika iyizwe elinobuhlanga obugxilile lapho izikole zingabamba iqhaza elikhulu ukulungisa lokhu. Kufanele kucatshangwe iqhaza lezikole emfundweni nemiphumela yalelo qhaza. uma kungenziwa lokhu izikole ziqhubeke zibhebhezele ubuhlanga leli liyofana nezwe laseNtshonalanga ye-Ireland. Umbuzo okumele ubuzwe ukuthi izikole zingalibamba yini iqhaza ekuletheni ubumbano, ukuthula nentando yeningi? Kunezindlela okufanele zisetshenziswe ukuhlaziya imfundo yakuleli. Imfundo yabaNsundu kuleli ayikaze yahlaziywa

kubekwe izinhlosongqangi nenzululwazi ejulile eyamukeleka kwabaNsundu. Selokhu kwaqalwa imfundo yabaNsundu ibilokhu ingenele kubo iyisiceke.

U-de Lange nabanye, (1989) baphawula ngesimo sezemfundo kuleli esibonakala siqhubeka sigxilisa ukwahlukana kwezinhlanga nokungalingani kuleli. Izikole kumele kube yizona ezisiza uHulumeni ukuqhubeka intando yeningi. Ngaphandle kwalokho leli lizofana nezwe laseNtshonalanga ye-Ireland lapho ibambana khona ngezihluthu. Izinhloso zemfundo nenzululwazi yomuntu oNsundu ayikaze icatshangwe emfundweni yakhe. Le inkinga yakuleli kanye ne-Afrika kuphela. Yingakho isizwe esiNsundu siyibuka ngeso lokusola nokungayethembi imfundo ngoba ibonakala ichemile njengesikhali sokusiza uhlanga olulodwa kuphela kanti ayihlosile ukufeza izinhlosongqangi zesiswe sonke.

U-Olatunji, (2011:57) ubeka uthi:

Unfortunately, there is no way to ascertain that all possible remedies have been attempted until there are no more possible solutions to try. It is also impossible to ascertain that there are no more possible solutions until the problem stops being a problem, or until infinity has been attained.

Akwenzeki ukuthi inkinga ingabi nasixazululo kuze kuthiwe kuphele izixazululo. Ngeke kwenzeka futhi ukuthi angeke kwabakhona sixazululo senkinga ethile. Inkinga uma isekhona nesixazululo sayo sikhona.

U-Olatunji, (2011) uthi akungacashwa ngesithupha kulolu daba lwezinkinga. Ayikho inkinga okungathiwa ayinasixazululo ngaphandle uma kusukelwa ilumbo. Ngeke kwenzeka ukuba kuqagelwe ukuthi inkinga ethile ngeke yaba nasixazululo kungakaze kufunwe izixazululo zayo. Ayikho indaba yokuthi sekufunwe kwaze kwaphela izixazululo zenkinga. U-Olatunji, (2011) ugcizelela ukuthi ayikho inkinga engenakuxazululwa odabeni lwemfundo kuleli nasodabeni lwezombusazwe e-Afrika yonke.

U-Olatunji, (2011) uthi ongathi kukhona izinkinga azingaxazuleki ungabe uhlambalaza amandla ocwaningo. Izifundiswa ezingaka kanti yini umsebenzi wazo uma zingahlulwa ukuxazulula izinkinga zemfundo?

U-de Lange nabanye, (1989:73) bathi:

The struggle to correct educational inadequacies became political struggles because the issues of economical and educational are clearly intertwined. Blacks in South Africa have a social system that is not congruent and not fully intergrated with the education system that is trying to use as means of modernisation. Blacks see themselves as trying to participate in the cultural and economic benefits of the dominant groups, while white assume a role of colonial power. This is a problem of assimilation under the political conditions that do not only facilitate it, but actualy prevent it from happening (Themabela, 1986: 73).

Inkinga yokulungisa ukungalingani emfundweni iyinkinga yokungalingani kwezombusazwe kanti ididiyela nokungalingani kwezomnotho. AbaNsundu banosikompilo olujulile nolungadidiyelwanga emfundweni yakuleli. Lokhu kwenza imfundo iphambane nosikompilo lwabo bese kuba nzima ukuguqula izimpilo zabo ngendlela yesimanje. Emfundweni abaNsnundu bazibona bengabasizi bokuthuthukisa impilo nomnotho wabaMhlophe ngenkathi abaNhlophe bebaqhoqhobala. Inkinga enkulu le edalwa yisimo sombusazwe imfundo eqhutshwa ngaphansi kwaso nesivimba ukuthuthuka kwemfundo ngendlela egxile osikompilweni lwabaNsundu.

U-de Lange nabanye, (1989) baveza iqiniso elingephikwe ukuthi imfundo ingena igamanxe kwezombusazwe. Kuyiqiniso ukuthi isixazululo semfundo singatholakala kwezombusazwe kuleli. Okwenza kube nzima ukuthola izithombululo kulokhu ukuthi zonke izinhlaka zifuna ukuhlomula kungabi bikho efuna ukugoba uphondo. U-de Lange nabanye bayakuveza ukuthi kuyolunga mhla imfundo yabekwa yagxila esiqwini sezilimi namasiko eningi kuleli. Okwamanje imfundo ibhebhethekisa ukuthuthuka kohlanga olulodwa lwabaMhlophe kwezomnotho.

8.5 Izincomo zocwaningo

UMngomezulu, (2014:71) wenza lezi zincomo uthi:

Students need therefore to change the mind-set so are the employers and the general public to recognize the communicative value of the African languages. (Maseko, 2000:19).

Abafundi, abaqashi kanye nomphakathi kufanele baguqule indlela yokucabanga kwabo. Lokhu kuzobasiza ukuze babone ukubaluleka kokusetshenziswa kwezilimi zabaNsundu.

Isizwe esiNsundu kufanele sizibuke siguqule indlela yokucabanga ukuze sibone inzuzo yezilimi zabaNsundu emfundweni nasempilweni.

8.5.1 Izincomo ngekho lokulalela

Ucwaningo lukuvezile ukuthi ikhono lokulalela yilona elisetshenziswa umntwana ozelwe ukuzwa nokufunda ulimi azolusebenzisa. Yingakho ongoti bevumelana ukuthi imfundo ngokuphelele kufanele igxilise olimini lwakhe lwebele. Ongoti bayavumelana ukuthi ikhono lokulalela alikhuthazwe lifundiswe njengoba lisabukeleke phansi.

UZungu, (2009:33) uthi:

Akubekhona uhlelo lokulalela oluhlelwa abafundi. Lolu hlelo aluhlelwe ngendlela yokunikezelana. Kunemibuzo yokuvukuza ulwazi lwangaphambili abafundi abanalo. Kunemibuzo yokuhlonza ukuthi kusalalelwe nokukhuthaza ukucabanga bajule kanye naleyo ehlonza okukade kulalelwe.

UZungu, (2009) wethula uhlelo oluyisincomo kothisha bezilimi ukuthi kumele babe nohlelo lokufundisa ukulalela ezikoleni. Ukulalela kuhlukaniswa kathathu. Kukhona okulalela kokuqala kungakaqalwa ukufunda okufundwayo kube ukulalela sekufundwa

kanye nokulalela sekufundiwe (ukubukeza). Lezi zigaba kufanele zilandelwe ukuze ukulalela kube yimpumelelo.

Ucwaningo lweNyuvesi i-Wright State University, (2012) lwenza lezi zincomo ngokulalela luthi:

Active listening involves giving the other person time to explore their thoughts and feelings while listeners explore theirs as well . They should therefore be given adequate time for that. Listeners should not be tempted to jump in with questions or comments every time there are a few seconds of silence.

Ukulalela magange kusho ukudedela isikhulumi sisabalale ngemizwa nemicabango yaso ngesikhathi nezethameli zisabala zijula ekulaleni kwazo. Izethameli azizinikeze ithuba lokulalela. Azikugweme ukuphonsa imibuzo isikhulumi uma sisakhokha umoya.

UNgema, (2009:30-31) uncoma lezi ndlela zokulalela uthi:

- Ukukhuluma ngokucacile kwenza abantu balalele,
- Ukuqoqa umqondo ungasabali,
- Ukugqolozela ngalapho kukhulunywa ngakhona akukhona ukulalela,
- Ukulalela akufundiswe uma abafundi besenomdlandla
- Ukulalela kwenzeka uma kungekho iziphazamiso;
- Akungaxambukelwa kucatshangwe okuzoshiwo kungashiwo;
- Akukhonjiswe ngesimo somzimba ukuthi kusalalelwe.

UNgema, (2009) uthi abafundi bafunda kahle uma isimo senziwe saba esikhuthaza ukufunda ukulalela. Amagumbi okufundela agcwele umsindo awasikhuthazi isimo sokufunda.

UNgwenya, (2010:44- 45) uthi:

Uthisha kumele abe nolwazi olunzulu lwesiZulu ukuze akwazi ukusiza izingane. Uthisha kumele azinike isikhathi. Ayisize ingane lapho idideka khona.

8.5.2 Izincomo ngekho lokukhuluma nokwethula

Kuyanconywa kakhulu ukuphakamisa iphimbo uma kukhulunywa noma kwethulwa inkulumo ukuze kungabi bikho abazozithola sebezixoxela izindaba zabo bephazamisa uhlelo. Kwezinye zezincomo ezenziwe ongoti ngokukhuluma nokwethula yilezi ezilandelayo:

- Ukwethula inkulumo noma igxoxo kumele kwenziwe ezikoleni. Umsebenzi wokuhlola ukukhuluma nokwethula ngokohlelo lwemfundo kumele wenziwe ngenhloso yokufeza ukufundiswa namaye amakhono olimi. Kula makhono kungabalwa ulwazimagama, ukucabangisisa ngaphambi kokuphendula, ukulalelisisa namanye.

UMnyango Wezemfundo ngohlelo *i-Curriculum and Assessment Policy Statement* (201:17) ugcizelela ngokuthi:

Uhlelo lokufundisa ukukhuluma nokwethula kumele kufundise ukuhlela, ukucwaninga, ukwazi ukuxazulula izinkinga, ukukhuthaza amaqhinga okuthatha izinqumo. Ukukhuluma nokwethula kungasetshenziswa ngokusebenzisa ubuchwepheshe bekhompyutha nemishini yokukhombisa okwethulwayo.

Kuyanconywa ukuhlela nokuhleleka, ukucwaninga ngokuzokwethulwa nokuhlela ulwazi ngaphambi kokwethula. Kubalulekile ukusetshenziswa kolimi olwamukelekile, ukusebenzisa ubuciko bolimi, ulimi olugudliselayo ulimi olwethula izithombemagama, oluchaza ngqo, ukwethula ngokucacile ngenxa yokuqonda izethameli, ukwethula ngokuqonda okwenzeka emhlabeni wonke jikelele nokunye.

UFlorez, (1999:24) ubeka lokhu okulandelayo ngokwethula uthi:

- Ukuqashelwa kwesizinda ukuze okwethulwayo kunganhlahlathi.
- Ukuba nolwazi ngezethameli.
- Ukukhethwa kolimi olunembayo noluhambelana nezethameli.
- Ukuhlaziya kokudluliswa kombiko kuhlaziywa ulimi olusetshenzisiwe ukwethula inkulumo.
- Ukuqashelwa kwabafundi ngothisha izinga lokukhula kolimi nokuthi yikuphi lapho kusaxega khona.

UNgwenya, (2010:58) uthi:

Kunesidingo esikhulu kothisha abafundisa isiZulu sokuthi babe nesineke ekufundiseni ulimi lwabo ukuze bazuze impumelelo. Kumele bakunake kokubili ukukhulunywa nokubhalwa kolimi lwesiZulu. Basebenzise izindlela zokufundisa ezizobaethela imiphumela emihle nabayihlosile. Bangakhathali ukulungisa amaphutha adaleka ngenxa yemithelela yezinye izilimi.

Abafundi bangafundiswa ukwethula ngokuba banikwe ingxoxo abazoyethula, inkulumompendulwano, izihloko ezithile nokunye. Uma benikezwe isihloko ukwethula okubhaliwe uma sebethula inkulumo yabo kuloleka nekhono lokufunda elidingwa inkulumo eyethulwayo.

Kunemibandela ethile ukwethula esidlangalaleni noma emcimbini othile abafundi okufanele bayilandele efana nale elandelayo:

- Ukugqoka kwesikhulumi sibe ncwaba okuhambelana nomcimbi lowo.
- Ukuhlonishwa kwezethameli ngokuba izandla zingandizi emoyeni noma zishuthekwe emakhukhwini.
- Ukukhuluma ngephimbo eliphakeme ukuze kugwenywe ukulala kwezethameli.
- Ukwethula ngeqholo kubonakale ukuze kuvele ukuzilungiselela okuphelele.
- Isikhulumi esithathekisayo yilesa esingambeli amehlo sigqolozele okubhaliwe kepha esithi janti kokubhaliwe bese sethula sibheke izethameli ngqo.

UNgwenya, (2010:75) ubeka izinkinga ekusetshenzisweni ngendlela eqondile kwesiZulu eSifundazweni saseMpumalanga uthi:

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 abanengi 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).

UNgwenya, (2010) ugcizelela iqhaza okumele libanjwe abazali ukuqinisekisa ukuthi izingane zabo zisebenzisa ulimi okuyilo. Abafundi kumele bafundiswe ukuthi ukubaluleka nenzuzo yokusetshenziswa kolimi olucwengekile nolumtoto ukuze bagweme ukuxuba izilimi. Ulwazi lobuchwepheshe oluthe chithi saka ezweni kumele luqashelwe ngabafundi nothisha ukuthi alusetshenziswa budlabha ukudunga ulimi lwebele lwabafundi.

8.5.3 Izincomo ngekhono lokufunda

Kufanele abafundi baqonde ukuthi izovivinyo zabo zihlolwa amakhono amaningi ngesikhathi esisodwa. Ikhono lokufunda, elokulalela, elokuhlaziya, elokuhlolisisa, elokubukela, elokubhala namanye. Ongoti bancoma ukuba abafundi banikwe umsebenzi abazowufunda ucija la makhono. Lo msebenzi bangawenza emakhaya nasemagumbini okufunda ngaphambi kokuba bawubhale.

UHasbrouck noTindal, (1992:23) bathi:

Before reading, survey the material. Glance through the topic headings and try to get an overview of the reading. Skim the sections and read the final summary paragraph to get an idea of where the chapter is going. Only spend a few minutes surveying the reading to get background knowledge.

Ngaphahambi kokufunda akuhaleluzwe isihloko nokuqakethwe Kanye neqoqa lombhalo. Lokhu

akwenziwe ngesikhashana esincane ukuthola umongo wombhalo.

Laba babhali bayagcizelela ukuthi akuqalwe ngokuhalazisa amehlo embhalweni lowo. Kuzoba kubukwa isihloko siqhathaniswa nokubhaliwe ngenhloso yokuhosha umoya ukuthi umbhalo ukhuluma ngani ngaphambi kokuba kugxilwe kuwo ufundelwe ukuwuqondisisa. Ikhono lokufunda uma lifundiswe kahle kumele likhiqize izifundiswa nezinjulabuchopho ezihlaziya ulwzi ngokuyikho.

UNtshangase, (2011:13) uthi:

Metacognition needs to be considered in teaching and learning. Metacognition is defined by Anderson, (2002, 2005) as simply thinking about thinking. It is the ability to reflect on what is known, and does not simply involve thinking back on an event. It is the ability to describe what happened and feelings associated with it.

Inzululwazi yokujula ngomqondo ifundisa ukucabanga kujulwe ngolwazi nokucabanga kufanele kucatshangwe kwezeMfundo. Ukucabanga ngolwazi kusho ukucabanga ngosekwaziwa. Lokhu kucabanga ngokujula bancoma ukuthi kufundiswe ezikoleni. Le ndlela yokucabanga ichaza okwenzekayo ekucabangeni ngokuthile ihambisana nokuchaza okwenzeka ekucabangeni kanye nokwenzeka emizweni kuhambisana nalokho kucabanga.

UNtshangase, (2011) uncoma ukuba abafundi bafundiswe indlela yokucabanga bajule, bafunde nokusebenzisa ukucabanga okusebenzisana nemizwa. Ukucabanga okujulile nokuthinta imizwa kusiza nokuhambisana kwayo nokucatshangwayo.

UZungu, (2009:18) uthi:

Research in the United States found in the late 1990s and 2000s that simple exercises during reading which directed children to pay attention to and think about letters and words made a significant difference in early reading progress.

Ucwaningo olwenziwe eMelika ngonyaka we-1990 kuya kowezi-2000 luthole ukuthi ukusiza abafundi abasebancane ukugxilisa amehlo nezingqondo zabo ezinhlamvini nasemagameni kusiza kakhulu ekwazini ukufunda.

UZungu, (2009) uma echaza ngesimo sokufundiswa kwabantwana besebancane ukufunda uthi abantwana abafundiswe besebancane ukufunda. Ucwaningo lukaZungu (2009:18) luncoma ukuba abafundi bafundiswe ukuqaphela izinhlamvu namagama abawafundayo. Bangeke bakuqonda okuningi abakufundayo ngenxa yeminyaka yabo kepha lesi sigaba silekelela abantwana uma sebethe xaxa ukufundela ukuthola ulwazi ngokufunda okuyikho. Ucwaningo luncoma ukufundiswa kwabantwana ukufunda besebancane.

UNtshangase, (2011:14) uqhubeka athi:

By modelling the strategies aloud, talking through the processes of previewing, predicting, skimming and scanning, and paraphrasing. This shows students how the strategies work and how much they can know about a text before they begin to read word by word. Allocating class time to these activities indicates their importance and value. By encouraging students to talk about what strategies they think will help them approach a reading assignment, and then talking after reading about what strategies they actually used. This helps students develop flexibility in their choice of strategies.

Azikhonjiswe obala izindlela zokufunda kubafundi, ezifana nokusebenzisa **ukucabangela, ukuhalamuza nokufingqa** umsebenzi ungakafundwa kubalulekile. Abafundi abanikwe isikhathi sokwenza lo msebenzi khona bezobona ukubaluleka kokufunda ngaphambi kokufunda. Abanikwe ithuba abafundi lokusho izindlela abazozisebenzisa ukufunda kanti noma sebeqedile abachaze izindlela abazisebenzisile. Lokhu kubasiza kakhulu ukuba bacijeke kuleli khono.

UNtshangase, (2011) uncoma okufanele kwenziwe othisha ukuze ikhono lokufunda lisimame. Abafundi kudingeka banikwe isikhashana sokuhambisa amehlo

emibhalweni ngaphambi kokuba bafundele abanye. Abanikezwe ithuba lokusho izindlela abazozisebenzisa. Bazonikwa ithuba lokuchaza ngamasu abawasebenzisile ukufunda emuva kokufunda.

8.5.4 Izincomo ngekho lokubhala

UPrah, (2011:22) uncoma uthi:

There is a need for the development of new orthographic and spelling forms to be undertaken, with an eye on the economies of SADC. There is certainly more sense in producing a book (in the Nguni and Sotho-Tswana languages) which 10 million people can read instead of 1 million people. It is important and necessary that the relevant departments in the South African state cooperate with neighbouring countries, which have mutually intelligible languages.

Kudingeka kuhlelwe kubhalwe ubhalomagama nesipelingi oluzosetshenziswa amazwe ase-Afrika eseNingizimu iSADC ukuthuthukisa umnotho wawo. Le ncwadi izobhalwa ngezilimi zakuleli zabaNgumi nabeTswana ngenhloso yokuthuthukisa ubhalomagama lwezilimi zabaNsundu kuleli nokwakha ubudlelwane nezilimi ezihlobene nazo kumazwe angomakhelwane. Lolu hlelo luzosiza futhi ukuthuthukisa umnotho wala mazwe esebenzisa izilimi zawo. Ukubhala incwadi eyodwa kuzosiza ukuba nolimi lohwebo lwala mazwe ngokuthuthukisa indlela amagama abhalwa ngayo.

UPrah, (2011) uncoma ukuba kubhalwe incwadi ukuthuthukisa ubhalomagama lwezilimi zabaNsundu. Lokhu kuzoyiqeda nya inganekwane yokuthi izilimi zabaNsundu angeke zikwazi ukusetshenziswa kwezomnotho nakwezobuchwepheshe besimanje. Amazwe eSADC (*Southern Africa Development Conference*) angasizana kakhulu kulokhu nakwezinye izinhlelo zomnotho ezithuthukisa la mazwe esebenzisa izilimi zawo. Lokhu kungaba ikhambi nasemnothweni wamazwe atholakala eNyakatho

ye-Afrika ikakhulu uma kubhalwa izincwadi athengiselane, ahwebelane enze nokunye esebenzisa ulimi lwabo njengezizwe ezithuthukile.

UNgwenya, (2010:89) uthi:

Ujwayele ukuthenga izinto zobuchwepheshe lapho kuba nezincwajana ezibhalwa ngezilimi ezahlukene kunikwa imiyalelo. Okumangazayo alukho ulimi lwabaNsundu kule miyalelo. Lokhu kwenziwa ukuthi abaNsundu abazishayi mkhuba. Ezinye izizwe zingabahlonipha kanjani abantu kwabona abangazishayi mkhuba? (Muendane, 2006:62).

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. Lokho kuyosiza ukuthi imikhiqizo yabo idayiseke. Ngakho asivele isiZulu emikhiqizweni yakuleli nakuba lokhu kuzokwenzeka uma abaNsundu bekhombisa ukuziqhayisa ngezilimi zabo.

UDesai nabanye, (2010: 44) babeka bathi:

It is only to be hoped that thinkers in our post-colonial states will be able to come up not with a solution, but hopefully, with different and novel ways to think about our common predicament. In this exercise, a particular challenge will be to provide new paths for multilingualism to be thought of and used as a boon rather than as a burden or something to be kept strictly at bay in tertiary education.

Kuyethenjwa ukuthi ongoti besikhathi sentando yeningi bazoqhamuka nezindlela, amasu nezixazululo zezinkinga imfundo ebhekene nazo. Emaswini abo kulindelekile ukuhlala indlela ebheke ekusetshenzisweni kwezilimilimi zakuleli. Lolu hlelo alungabukwa njengeninga kodwa njengesixazululo sezinkinga ezibhekene nemfundo eZikhungweni Zemfundo Ephakeme.

UDesai nabanye, (2010) bancoma ukuba kubuyelwa emuva kucatshangwe ngokufanele kwenziwe ukulungisa isimo sobuliminingi kuleli. Ubulimimbili abusona isixazululo

sezinkinga zemfundo kuleli. Lolu daba alungathathwa njengolunzima noselwehlule lungakaze luzanywe ukulungiswa. Ukulungiswa kwalo luqonde kungaba umhlahlandlela ezingeni zemfundo kuleli ngisho imfundo ephakeme uqobo.

8.5.5 Izincomo ngekho lokuphendula imibuzo

Abafundi kumele bafundiswe ukufunda imibhalo enhlobonhlobo ngokuqonda ukuze baphendule okubuziwe. Ngaphezu kwalokho kumele bafundiswe amasu namaqhinga okufunda le mibhalo ngokuyiqonda nokuyiphendula ngokunembayo.

UZungu, (2009:28) uthi:

Critical reading means reading with the goal of finding deep understanding of a material, whether it is fiction or nonfiction. It is the act of analyzing and evaluating what you are reading as you make your way through the text or as you reflect back upon your reading. When reading to answering questions look critically out for assumptions and implications.

Ukufunda ngokuhlaziya kusho ukufunda ngenhloso yokuzuzwa ulwazi olunzulu. Kuchaza ukufunda ngokuhlaziya, kuhlungwa, kujeqezwa kosekufundiwe ukuqinisekisa ukuzwisisa. Ukufundela ukuphendula imibuzo kubandakanya ukufunda kubukwa okusikaziwe nokugudliselwayo.

UZungu, (2009) uncoma indlela yokufunda ngokuhlaza nokuhlaziya imibhalo okumele abafundi bafundiswe yona ukuze bakwazi ukuthola ulwazi. Yiyona le ndlela yokuhlolisisa esiza abafundi ukuba bakwazi ukubhala lokho okubuziwe nalokho okugudliselwayo. Izivivinyo zidinga ikhono eliphusile lokuhlolisiswa kolwazi luhlungwe ukuze kuhlaluke okuhlosiwe kanye nelokuhlaziya okubuzwayo, ikhono lokuzwa nokuqonda okubuzwayo namanye amakhono. UZungu uyakuveza futhi ukuthi izivivinyo zihlola nekhono lokwazi ukuhlela umsebenzi nesikhathi, elokuhlela izinhloso zokufunda kanye nekhono lokuxazulula izinkinga.

Abafundi uma bebhaliswa izivivinyo kunconywa ukuba bafundiswe ukuthi izivivinyo zihlola amakhono amaningi omfundi. Kumele bafundiswe ukuzilungiselela ukuze uma bebhakana nezingqinamba bakwazi ukuzixazulula.

UMaphumulo, (2012:172-176) uthi abafundi bahlolwa ngohlelo lukaBarrett okulandela amazinga amahlanu:

- **Izinga loku-1:** Imibuzo isobala kanti iqondene nokutholakala kolwazi okusobala. (Imibuzo ama-40%).
- **Izinga lesi-2:** Ukukhula nokwenzeka kwezinto: Imibuzo edinga ukuhlaziya, ukuhlelwa kwemiqondo efanayo nengafani nokunye. (Imibuzo 40%).
- **Izinga lesi-3:** Umhlolwa kudinga akwazi ukubhekisisa ulwazi olwethulwayo emathekhsthini ngokusebenzisa ulwazi lwakhe. Umfundi uyaqhathanisa, acabangele, athathe izinqumo, asebenzise ulimi nokunye. (Imibuzo 40%).
- **Izinga lesi-4:** Ukuhlolisisa: Umfundi uphendula imibuzo emayelana nezinqumo ezithinta amagugu nokunohlonze, ukukholeka, ubuqiniso nombono, ukuphikisana, ukuthandeka, ukwamukeleka kwezinqumo nokunye. (Imibuzo 20%).
- **Izinga lesi-5:** Kulesi sigaba abafundi balindeleke ukuphendula imibuzo engama-20% eqondene nokuncoma ithekhsthi kugxilwe kakhulu endleleni aphenhula ngayo ephawula ngemithelela yabalingisi, ulimi olusetshenziwe, isitayela sombhali, imifanekisomqondo, ukusetshenziswa ngempumeleo kwamasu enkondlo nemibhalo nokunye kwezinga eliphezulu.

Abafundi bamabanga aphezulu kuyadingeka banikezwe isikhathi sokufunda ngabodwa, ukufunda ngamaqembu, bafundiswe ukuphendula imibuzo ngamaphepha eminyaka edlule nenzuzo yokusebenzisa lezi zindlela zokufunda. Kungagxishwa nje ulwazi kuthiwa bayasizwa ukuze baphumelele ngamalengisi. Inqondo iyadinga ukuphunyuzwa nokunikezwa izindlela ezehlukene zokuthola ulwazi. Yingakho iZikhungo Zemfundo Ephakeme zikwenza lokhu kubafundi bazo ngoba kuwumgogodla wokufunda. Umfundi uma engasaphumeleli enikiwe ithuba akasoli muntu. Akuqashelwe ukuthi abafundi ababhunyelwa ngolwazi oluningi kepha kufanele banikezwe amakhono okufunda, ukuqondisisa, ukuhlaziya, ukubhala bephenhula okubuziwe ukuze baphumelele. Isizwe seLembe uma sihlizekwe kanjalo izizukulwane ziyowuphonsa umbalane.

8.6 Isiphetho

Ucwaningo belucwaninga amakhono okusetshenziswa kwesiZulu ngokuyikho ukuze kugwenywe kulekelelwe futhi isizwe sikaPhunga singaphunyukwa ulimi lwaso. Ubukiwe umthelela wesingisi ekukhulunyweni kwesiZulu. Ubonakele nomonakalo odalwa ukushetshwa kolimi lwesiZulu nezinye izilimi ikakulu isingisi.

IsiZulu sinendlela esikhulunywa ngayo nendlela esibhalwa ngayo. Kukhona indlela okukhulunywa ngayo eyamukelekile esiZulwini kepha uma sekubhalwa kubhalwa ngenye indlela. Isibonelo: *Umusubuya* udlule la. Indlela yokubhala: “Uma usubuya udlule lapha.” Njengoba ulimi lubanzi kangaka kuba nemithelela eminingi olimini eminye abantwana abayithatha njengesizulu esisemthethweni kanti akunjalo.

Kutholakele ukuthi amakhono olimi adinga ukukhuthazwa ikakhulu ngoba uma ulimi luxega kubafundi nezinye izifundo ezifundwa ngezilimi zizofekela.

Ongoti abehlukene baphawulile ngokubaluleka kwezilimi zabaNsundu begcizelela ukuthi lolu daba alungaxotshwa ngezinyawo. Kuvelile ukuthi udaba lwezilimi zabaNsundu akuyona indaba yoMnyango Wezemfundo kuphela. Lolu udaba oluthinta usikompilo lwabantu, umnotho, ezombusazwe nobuntu besizwe. Izwekazi i-Afrika lenza okuphambene namazwe amaningi athuthukile ngamalungelo okusetshenziswa kwezilimi zaboMdabu njengezilimi zesizwe. Amazwe ase-Afrika nayo iNingizimu-Afrika aphakamisa amathemba ezakhamuzi ngokwenza izilimi zabo zibe ezisetshenziswa ngokusemthethweni bese kugcina lapho. Zibekiwe izizathu ongoti kepha esicacile yilesi sokungabi nanhloso ngezilimi zabaNsundu. I-Afrika yonke pho ayinanhloso ngezilimi zayo?

USEhoole, (2005: 13-14) ubeka kanje uthi:

As Mandela puts it, Bantu Education as expressed in the Bantu Education Act of 1953 was an intellectual baaskap (bossiness) a way of institutionalizing inferiority. This view was not only expressed in words but the allocation of resources, appointment to jobs ensured that black people socialized into inferior positions as well. We should not give natives academic education as some of you are prone to do.

If we do this we shall later be burdened with a number of academically trained Europeans and non-Europeans, and who is going to do the manual labour in this country. Put the native education on a sound basis and half of the racial questions are resolved. We should so conduct our schools that the native attends those schools will know that to a great extent he must be a labourer in this country.

UMandela uma echaza ngemfundo yabaMnyama echazwa umthetho weMfundo iBantu Education wonyaka we-1953 uveza ukuthi abaNsundu kwakufanele bafundiselwe ukuphathwa nokugqilazwa. Lo mthetho wakuveza lokhu ngohlelo lokuqasha, nokwaba izimali nezinsiza. AbaNsundu kwakungafanele banganikwa imfundo ephilisayo ngoba lokho kuzokwenza ukuthi abaNhlophe baqhudlane nabaNsundu. Leso simo siyokwenza kungabi khona ozosebenzela abaNhlophe enza imisebenzi yezisebenzi. Imfundo yabaMnyama kufanele kube yileyo ezobenza babe izisebenzi nezigqila ezweni labo.

Izwe laseShayina licebe kangaka ngenxa yokuba nolimi lwesizwe olulodwa lwemfundo, umnotho nombuso. Yiso lesa emanzweni afana noJalimane, Fulansi, iNgilandi, iJaphani namanye. Imfundo ayihlose ukukhulula hhayi ukucindezela isizwe.

UDesai nabanye, (2007:11) bagcizelela ngokuthi:

The post-apartheid years have seen the limited but principled dismantling of the administrative structure of apartheid-based education and the adoption of a new education system, which reflects better, at least on paper, the cultural and linguistic interests of African language-speakers. It also implicitly points to the fact that continuing and future transformation in the country will have to pay full attention to the language question. A democratically-based language policy is crucial for the development of a democratic culture. Without a policy, which culturally empowers mass society, development in South Africa will, in the long run, stagnate.

Esikhathini samanje kubonakala izinsika ezithile zobandlululo zisishuliwe emfundweni ngokuba nohlelo olusha lwemfundo olukhombisa ukukhathalela ukusimamiswa kwezilimi

zabaNsundu. Lokhu kucaca ngokusho kuphela nangokubhalwe phansi hhayi ngezenzo. Kuvela ukuthi uma kuzohanjiswa kahle konke kuyofanele inkinga yezilimi zakuleli ezicindezwe ibuye idingidwe. Umthetho okhululekile wezilimi ubalulekile ukwakha intando yeningi egxile esikweni labantu. Ngaphandle kwalokho inqubekela phambili kuleli yobhuntssha.

UDesai nabanye, (2007) bagcizelela okushiwo uNtshangase, (2011) ukuthi akungabuyelwa emuva kungemgqigqo. Izilimi zabaNsundu azinikezwe indawo yazo njengezilimi eziwumnsinsi kuleli. Lolu daba lubonakala lunezinkinga ezidinga ukuxazululeka ngakho alubuyele emuva luxoxwe lusongwe.

U-de Lange, u-Engelbrecht noTaunyane, (1989:76) bagcizela bathi:

There is a problem of culture as a context for education which in turn is expected to redefine cultural imperatives. I have no right to condemn black people who sent their children to independent multi-racial school but there is a stop gap. Mphahlele, (1987:18) quotes Denis Scott who wrote: Even in future schools that the state may permit to be multi-racial the black child will be subjected to the 'white education' to equip him for the 'white world' of which he can never truly be part if he is to be himself. If the structure and the culture are alien to the child's world, if the dominant culture controls the power structure, the curriculum will be merely a form of cultural imperialism.

Ikhona inkinga yokuchazwa kwesiko okufanele lichaze imfundo nezinye izimiso eziphoqelekile kuleli. Akufanele kugxekwe izingane zabaNsundu ezifunda ezikoleni ezixube izinhlanga nokho lokhu kunezinkinga zakho. Ngomuso izingane zabaNsundu ezifunda kulezi zikole zizocindezelwa ngemfundo yabaMhlophe ezilungiselela 'impilo yabaMhlophe' ezingasoze zayinuka uma zifuna ukuba yizo phaqa (Mphahlele, 1987:18). Uma uhlaka lwemfundo nesiko lomntwana kuphambene, uma uhlaka olunamandla luqhoqhobe isiko elinamandla uhlelo lokufunda luyoba indlela enye yengcindezelo.

U-de Lange nabanye, (1989) bayakugcizelela ukuthi uma imfundo isancike ohlangeni olulodwa kuleli inhloso ukucindezela isizwe. Bayakuveza futhi ukuthi ukufundisa

umntwana ezikoleni lapho ulimi lwakhe lushaywa indiva khona lokho kuyomenza abe mhlophe ngaphakathi kepha emnyama ngaphandle. Lokho kuyophendula umntwana inhlwa engenamsuka phakathi kwezizwe ezinezilimi, ubuntu nobuzwe bazo. Izizukulwane ziyosebenza zisebenzela ukukhulula abaNhlophe ezweni lazo ezingasoze zaba ingxenye yalo. Isiko labaNhlophe liyokwenza isizukulwane zicindezelwe kepha zihluleke ukuzikhulula ngenxa yebele ezalincela elinobisi oluphambana nokuzikhulula.

Enyangeni kaMeyi kugujwa usuku lwaMasiko eZwekazi lase-Afrika ngokulandela uhlelo lweNhlangotho yase-Afrika i-*African Unity* (AU). Ephawula ngalolu suku ohlelweni lwemibuzo kuSABC 2 uSolwazi u-Itumeleng Mosala we-AZAPO zingama-25 kuMeyi 2016 uthi:

Africa is celebrating African cultures with nothing to celebrate since African countries are in chaos economically, socially, politically and culturally.

I-Afrika igubha usuku lwayo lwamasiko kungekho ekugubhayo ngenxa yokucindezelwa kwayo kwezomnotho, ezenhlalakahle, ezamasiko nezombusazwe.

Ukugujwa kwamasiko kusho ukugujwa kokunqoba ngolimi, ubuzwe, ubuntu inhlalo enhle yabantu ezemfundo, ezombusazwe nokunye. UMosala nabanye bakuveza kwacaca ukuthi i-Afrika yonkana ayikakafiki esigabeni sokugubha amasiko e-Afrika yonkana uma izilimi nobuntu bama-Afrika busacindezelwe ngale ndlela. Iyazikhulula epalini noma ingazibophanga. Indololwane yabulala umakoti egoyile.abanye bathi ukuziba ukuzibulala kanti ukugadla ukuzilamulela.

Idubukele nina “beNdlondl’ enophaphe ekhanda kaMenzi!”

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APPENDICES

ANEXTURE A : UHLAMBUZO

UHLAMBUZO

Isicelo sokuthi nje esikhathi sakho esingengakanani uphe iso wabelane ngolwazi ngokusiza ukugcwalisa lolu hla-mbuzo locwaningo lokufezekisa izidingo zeZiqu zobuDokotela eMnyangweni weziLimi zaBomdabu uBuciko namaGugu eSizwe eNyuvesi yaKwaZulu 2015. Ucwaningo luhlose ukuphenya iqhaza elingabanjwa yisizwe (othisha, abafundi, abazali, imiphakathi nabanye) ukuthuthukisa kuqhakanjiswe amakhono okusetshenziswa ngokuyikho kolimi lwesiZulu (ukulalela, ukukhuluma, ukwethula, ukubhala nokufunda) nokuwulimi lwebele.

Khombisa impendulo yakho : (√)

1. Zikhona yini izinselelo enihlangana nazo ezimayelana nokufundwa kolimi lwesiZulu?

Yebo

Qha

2. Nijwayele yini ukuhlala phansi nizidingide na?

Yebo

Qha

3. Nijwayele ukuhlagana

Njalo

Ngekwata

Emuva kwezinyanga eziyi-6

Unyaka

Anihlangani

Okunye

Chaza:.....
.....

4. Ungake uthi qaphu ngohlobo lwezinsalelo zolimi enihlangana nazo?

Ukusetshenziswa 90-100%

Upelelomagama 70-100%

Ulimi

50—70 %

Ukupela 40-50 %

Okunye

Chaza:.....
.....

5. Khombisa amazinga okusetshenziswa kolimi ngokuyikho ngokuzimisela kulaba abalandelayo:

Othisha (*liphakeme*)

liphakathi

Liphansi

Abafundi (*liphakeme*)

liphakathi

Liphansi

Umphakathi (*liphakeme*)

liphakathi

Liphansi

6. Khombisa izinga lokusetshenziswa kwesiZulu ngabafundi besididiyela nezinye izilimi engxoxweni yabo.

Liphezulu

Liphakathi

Liphansi

Akukho

7. Ucabanga ukuthi ukuxuba izilimi engxoxweni kunawo yini umthelela olimini ?

Yebo

Qha

8. Ucabanga ukuthi lo mkhuba wokuxuba izilimi uqhamuka kuphi/ udalwa yini ?

Chaza:.....

.....

8.b *Ucabanga ukuthi unganqandwa kanjani ?*.....

.....

9. Ucabanga ukuthi lo mkhutshana uyoba namiphumela mini olimi lwasekhaya isiZulu?

.....

.....

10. Kungenzeka yini ukuthi izikole namakhaya anesandla kulo mhlola ?

Yebo Qha

Kungenzeka Kungenzeke

11. Kungenzeka ukuthi lokhu kudidiyelwa kwezilimi kungenxa yababazali?

Qha Yebo

Kungenzeka Kungenzeke

12. Ungalichaza kanjani iqhaza lomphakathi ekuzimiseleni ukuthuthukisa uqhakambise amakhono okusetshenziswa kolimi lwesiZulu?

Liphezulu Liphakathi Liphansi Ali

13. Ngokucabanga kwakho ubona ukuthi izikole zithola usizo olwanele ukwenza lo msebenzi ongaka?

Yebo

Qha

14. Yini ocabanga ukuthi ingenziwa kulokhu?

.....
.....

15. Kula makhono yimaphi ongathi adinga ukuphuthunywa ?

Ukufunda Ukubhala Ukwethula Ukuxoxa

Ukulalela Onke

16. Gagula izinga neqhaza elibanjwe abemisakazo ehlukene ukudidiyeleni isiZulu nezinye izilimi?

Liphakeme Liphakathi Liphansi Alikho

17. Kungenzeka yini ukuthi i-inthanethi nolwazi lobuchwepheshe kuneqhaza ekungathuthukini ngokuyikho kwamakhono olimi lwesiZulu?

Yebo Qha

Kungenzeka

Chaza:.....
.....

18. Ucabanga ukuthi yikuphi okufanele kweziwe abafundi ukuthuthukisa bacije amakhono abo olimini lwabo?

.....
.....

19. Kungabe abafundi bavamile yini ukuluthola usizo lwemisebenzi abangayenza ngokwezifundo abazenzayo ? (Career Guidance)

Njalo

Hhayi njalo

Kuyenzeka

Abalutholi

20. Ucabanga ukuthi izikole ezisemakhaya zinezinga eliphezulu lokuthuthuka kwamakhono olimi lwesiZulu kunezinye ?

Yebo

Qha

Kungenzeka

Kungenzeke

Chaza:.....

.....

21. Kula makhono yimaphi ocabanga ukuthi adinga ukuthuthukiswa ngezilimi kuleli?

- Ezomnotho
- Ezesayensi
- Ubuchwepheshe
- Amabhizinisi
- Ulimi
- Onke
- Awekho

Chaza:.....

.....

22. Ucabanga ukuthi bukhona yini ubudlelwane phakathi kokuthuthuka kwezwe kanye nokuthuthuka kolimi/ kwezilimi ezweni ?

Yebo

Abukho

Kungenzeka

Kungenzeke

23. Ucabanga ukuthi bukhona yini ubudlelwane phakathi kokukhula komuntu ngokupheleleyo ngokwengqondo nokuthuthuka kwakhe olimini lwakhe?

Yebo

Qha

24. Kungenzeka yini kube khona izimo emphakathini ezi(nga)phazamisa ukuthuthuka kwemfundo emkhakheni wezilimi?

Ziningi Zincane Azikho

25. Ngokubheka kwakho ngabe abafundi bafunda baphumelele ngokwanelisayo ngenxa yokuba namakhono ezilimi ?

Yebo Kuyenzeka Qha

Chaza :

28. Kwenzekani kulabo bafundi abadonsa kanzima?

Bayasizwa Bayayekwa

29. Ngokubona kwakho ucabanga ukuthi umuntu onezinkinga ngokusebenzisa amakhono olimi lwakhe ungamchaza ngokuthi uphelele?

Yebo Qha

30. Ngokucabanga kwakho ingakanani indima okusafanele ilinywe ukuthuthukisa amakhono olimi lwesiZulu.

Isebanzi Iphakathi Incane Ayikho

31. Phawula n gekhono labafundi lokwazi ukufunda imibuzo bayiqonde, bayiphendule ngokunembayo.

Liphezulu Lisendimeni Liphansi Alikho.

ANNEXTURE B

QUESTIONNAIRE

Kindly spare minutes of your time to assist in the filling of this questionnaire for a purpose of Doctorate Degree research at the University of Zululand in the African Languages Department. The research is investigating the contribution that needs to be made by all the stake holders (teachers, learners, parents and the community at large) to develop, bolster linguistic skills and maintain the proper usage of isiZulu as a language in all levels of life.

Indicate by means of a tick where applicable. (✓)

1. Do you face any challenges in the department of languages in this school?

Yes No

2. Do you always sit down and deal with these challenges?

Yes No

3. How often do you sit to discuss these linguistic challenges?

Often Quarterly 6 Months

Yearly Never Other

Specify:.....
.....

4. Indicate the nature of your challenges in isiZulu?

Usage 90-100% Spelling 70-100%

Usage 50—70 %

Spelling 40-50 %

Other

Specify:.....
.....

5. Indicate the levels of commitment to proper usage and the development of isiZulu by all stake holders.

Teachers (very high)	<input type="checkbox"/>	Average	<input type="checkbox"/>	Low	<input type="checkbox"/>
Learners (very high)	<input type="checkbox"/>	Average	<input type="checkbox"/>	Low	<input type="checkbox"/>
Community (very high)	<input type="checkbox"/>	Average	<input type="checkbox"/>	Low	<input type="checkbox"/>

6. Indicate the levels of mixing languages in conversations by learners.

Very High High Low None

7. Do you think mixing languages has effects in language and skills development?

Yes No

8. Why do you think this practise is so prevalent in schools?

Explain.....
.....
.....

9. What do you think will be the effects of such a practice in isiZulu as a Home Language in the long run?

.....
.....

10. Do you think there is a level of neglect of the proper usage of isiZulu and its development as a Home Language at schools?

No	<input type="checkbox"/>	Yes	<input type="checkbox"/>
Sometimes	<input type="checkbox"/>	Not At all	<input type="checkbox"/>

11. Do you think there is a level of neglect in the proper usage of isiZulu and its development as a Home Language by parents?

No	<input type="checkbox"/>	Yes	<input type="checkbox"/>
Sometimes	<input type="checkbox"/>	Not At all	<input type="checkbox"/>

12. How do you see the role of the society/community in the development of isiZulu for the benefit of all in their daily activities?

Positive	<input type="checkbox"/>	Average	<input type="checkbox"/>	Low	<input type="checkbox"/>
----------	--------------------------	---------	--------------------------	-----	--------------------------

13. Do you think the support given to schools in developing linguistic skills especially isiZulu is sufficient?

Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
-----	--------------------------	----	--------------------------

14. What do you think still needs be done?

.....
.....

15. Which aspect of linguistic aspects (skill/s) need/s urgent attention in learners?

Reading Writing Presenting Speaking
Listening All

16. How do you rate the effects of the media in retarding linguistic development especially of isiZulu?

Very high Average Low Non- existent

17. Does internet or technology have to do with anything in this regard?

Yes No

Specify:.....
.....

18. What else do you think still needs to be done by students to develop their linguistic skills?

.....
.....

19. What should schools which need support do in order to be assisted in this matter?

.....
.....

20. How often do educators in the matter of linguistic development get assistance?

Often

Not Often

Sometimes

Not at all

21. How often do schools provide guidance to learners in this matter?

Often

Not Often

Sometimes

Not at all

22. Do you think rural schools do better in linguistic skills development than other schools?

Yes

No

Sometimes

Not certain

Specify:.....
.....

23. Which of the ff. skills do you think this country need to develop using languages?

(Tick)

- Financial/economical
- Scientifically /engineering
- Technical
- Entrepreneurial
- Linguistically
- All
- None

Specify.....
.....

24. Do you think there is a link between a properly developed country and its linguistic excellence?

Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Sometimes	<input type="checkbox"/>	Not certain	<input type="checkbox"/>

25. Do you think there is a link between a person's proper maturity and their linguistic excellence?

Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
-----	--------------------------	----	--------------------------

26. Are there any influences in the environment which hamper the culture of learning and linguistic success?

Yes	<input type="checkbox"/>	Not much	<input type="checkbox"/>	No	<input type="checkbox"/>
-----	--------------------------	----------	--------------------------	----	--------------------------

27. Do all learners cope well in all subjects through language as it is taught?

Yes	<input type="checkbox"/>	Sometimes	<input type="checkbox"/>	No	<input type="checkbox"/>
-----	--------------------------	-----------	--------------------------	----	--------------------------

Specify.....
.....

28. What is done to those who do not cope?

Assisted	<input type="checkbox"/>	Not assisted	<input type="checkbox"/>
----------	--------------------------	--------------	--------------------------

29. Does the school provide career guidance on specialisation in languages?

Yes Occasionally No

30. Do you think people who have deficiencies in linguistic skills are properly balance?

Yes No

ANNEXTURE C: ETHICAL CLEARANCE

**UNIVERSITY OF ZULULAND
RESEARCH ETHICS COMMITTEE**
(Reg No: UZREC 171110-030)



RESEARCH & INNOVATION

Website: <http://www.unizulu.ac.za>
Private Bag X1001
KwaDlangezwa 3886
Tel: 035 902 6731
Fax: 035 902 6222
Email: asandedlams95@gmail.com

ETHICAL CLEARANCE CERTIFICATE

Certificate Number	UZREC 171110-030 PGD 2017/186				
Project Title	Ucwaningo ngokusatshenziswa kollimo ngenhloso yokuqhakanjiswa la makhono: elokulalela, elokubhala, elokufunda, elokukhuluma Kanye nelokwethula/ The critical use of isiZulu language with the aim of emphasizing the following skills: Listening, Reading, Writing, Speaking and Presenting.				
Principal Researcher/ Investigator	Bengu RMM				
Supervisor and Co-supervisor	Prof LZM Khumalo				
Department	Umnyango wezilwimi zomdabu namasiko/ African Languages & Culture				
Faculty	Arts				
Type of Risk	Low risk – research				
Nature of Project	Honours/4 th Year	Master's	Doctoral	<input checked="" type="checkbox"/>	Departmental

The University of Zululand's Research Ethics Committee (UZREC) hereby gives ethical approval in respect of the undertakings contained in the above-mentioned project. The Researcher may therefore commence with data collection as from the date of this Certificate, using the certificate number indicated above.

- Special conditions:
- (1) This certificate is valid for 2 years from the date of issue.
 - (2) Principal researcher must provide an annual report to the UZREC in the prescribed format [due date-01 July 2018]
 - (3) Principal researcher must submit a report at the end of project in respect of ethical compliance.
 - (4) The UZREC must be informed immediately of any material change in the conditions or undertakings mentioned in the documents that were presented to the meeting.

The UZREC wishes the researcher well in conducting research.



Professor Gideon De Wet
Chairperson: University Research Ethics Committee
Deputy Vice-Chancellor: Research & Innovation
01 February 2018

CHAIRPERSON
UNIVERSITY OF ZULULAND RESEARCH
ETHICS COMMITTEE (UZREC)
REG NO: UZREC 171110-30

02-02-2018

RESEARCH & INNOVATION OFFICE

ANNEXTURE D: LETTER TO DISTRICT DIRECTOR

2 Fynn Crescents
P. O. Box 12828
Empangeni
3880
06 February 2015

The District Director
UThungulu District, 3880

Dear Sir

**Re: PERMISSION TO CONDUCT RESEARCH IN SCHOOLS IN
UTHUNGULU DISTRICT (UMHLATHUZE CIRCUIT)**

Kindly grant me the permission to conduct the research in certain schools in your district. I am currently registered for Doctorate Degree at the University of Zululand with the Department of African Languages.

The research is investigating the contribution that need to made by all the stake holders (teachers, learners, parents and the community) at large to develop, bolster and maintain the proper usage of the language in all levels. Notwithstanding the fact that language is the vehicle through which all learning takes place, its development therefore and its maintenance becomes paramount for various reasons particularly in this day and age in education. Skills development does not happen in a vacuum but in a proper context of linguistic set up. It would be paradoxical therefore to aim for skills development in education without attempts being made to cater for skills development in isiZulu as a home language. The research will further look at what schools in return are doing in order to acquire certain levels of competency in this regard and assistance needed to rectify and deal with their challenges at hand.

The information collated would be treated with greatest respect and accorded the confidentiality it deserves as it is only required for the accomplishment of this project as well as the improvement of quality of linguistic skills for the benefit of all South African citizens .

Yours Faithfully

Rodney Muzikayise Martin Bengu

ANNEXTUERE E:

LETTER TO HOD

2 Fynn Crescents
P. O. Box 12828
Empangeni
3880
06 February 2015

THE HOD
Pietermaritzburg 3200

Dear Sir

**Re: PERMISSION TO CONDUCT RESEARCH IN SCHOOLS AT
UTHUNGULU DISTRICT (UMHLATHUZE CIRCUIT)**

Kindly grant me the permission to conduct the research in certain schools in your district. I am currently registered for Doctorate Degree at the University of Zululand with the Department of African Languages.

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The information collated would be treated with greatest respect and accorded the confidentiality it deserves as it is only required for the accomplishment of this project as well as the improvement of quality of linguistic skills for the benefit of all South African citizens .

Yours Faithfully

Rodney Muzikayise Martin Bengu

**ANNEXTURE F : PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE
INSTITUTIONS**



education

Department:
Education

PROVINCE OF KWAZULU-NATAL

Enquiries: Nomangisi Ngubane Tel: 033 392 1004 Ref.:2/4/8/489

Mr RMM Bhengu
PO Box 12828
EMPANGENI
3880

Dear Mr Bhengu

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **“THE CORRECT USAGE OF ISIZULU LANGUAGE WITH AN AIM TO PROMOTE SPEAKING, LISTENING, READING, WRITING AND PRESENTATION SKILLS,”** in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 20 July 2015 to 31 August 2016.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Connie Kehologile at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.

10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu- Natal Department of Education.
UThungulu District

Nkosinathi S.P. Sishi, PhD
Head of Department: Education
Date: 16 July 2015

KWAZULU-NATAL DEPARTMENT OF EDUCATION POSTAL: Private Bag X 9137, Pietermaritzburg, 3200, KwaZulu-Natal, Republic of South Africa PHYSICAL: 247 Burger Street, Anton Lembede House, Pietermaritzburg, 3201. Tel. 033 392 1004 EMAIL ADDRESS: **kehologile.connie@kzndoe.gov.za / Nomangisi.Ngubane@kzndoe.gov.za** CALL CENTRE: **0860 596 363**; Fax: **033 392 1203** WEBSITE: **WWW.kzneducation.gov.za**

ANNEXTURE G: LETTER TO UMHLATHUZE CIRCUIT

**2 Fynn Crescents
P.O. Box 12828
Empangeni
3880
06 February 2015**

**The Circuit Manager
UMhlatuze Circuit**

Dear Sir

**Re: PERMISSION TO CONDUCT RESEARCH IN SCHOOLS UNDER YOUR
JURISTITION AT UTHUNGULU DISTRICT**

Kindly grant me the permission to conduct the research in schools under your jurisdiction. I am currently registered for Doctorate Degree at the University of Zululand in the Education Department.

The research is investigating the contribution that need to made by all the stake holders (teachers, learners, parents and the community) at large to develop, bolster and maintain the proper usage of the language in all levels. Notwithstanding the fact that language is the vehicle through which all learning takes place, its development therefore and its maintenance becomes paramount for various reasons particularly in this day and age in education. Skills development does not happen in a vacuum but in a proper context of linguistic set up. It would be paradoxical therefore to aim for skills development in education without attempts being made to cater for skills development in isiZulu as a home language. The research will further look at what schools in return are doing in order to acquire certain levels of competency in this regard and assistance needed to rectify and deal with their challenges at hand.

The information collated would be treated with greatest of all respect and accorded the confidentiality it deserves, as it is only required for the accomplishment of this project as well as the improvement of quality of skills for all South African citizens.

Yours Faithfully

Rodney Muzikayise Martin Bengu