

**UCWANINGO NGOKUNGFUNDISWA KWEZILIMI ZESINTU KWI-NCV  
EMAKOLISHI EMFUNDO YAMAKHONO (TVET COLLEGES): KUBHEKWA  
ISIZULU EMAKOLISHI AMABILI KWAZULU-NATALI**

**KHAYELIHLE EXCELLENT KHUMALO**

**2020**

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**NGU-**

**KHAYELIHLE EXCELLENT KHUMALO**

**LWETHULWE UKUFEZA IZIMFANELO ZEQUHUZU**

**LE-**

**MASTERS OF ART**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO**

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**INDAWO : KWADLANGEZWA**

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## ISIFUNGO

Mina, Khayelihle Excellent Khumalo ngiyafunga ngiyagomela futhi ngifakazisa ngokugcwele ukuthi lo msebenzi osihloko sithi: **Ucwaningo Ngokungafundiswa Kwezilimi Zesintu Kwi-NCV Emakolishi Emfundo Yamakhono (TVET Colleges): Kubhekwa IsiZulu Emakolishi Amabili KwaZulu-Natali.** ngumsebenzi wezandla nengqondo yami, ucwaningwe yimina ngisebenzisa imithombo yolwazi eyahlukahlukene. 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. Awukaze ubhalelwe noma wenziwe ngesinye isikhungo semfundo ephakeme ngenhloso yokuthola iziqu. Imithombo yolwazi enhlobonhlobo esetshenzisiwe kulolu cwaningo kusuka kubantu, abafundi, ababhali, izikhulumi ezinonhlonze, nezinkundla zesizindalwazi (inthanethi), izinjulabuchopho, amaphephandaba nabanye. Bonke bavezwe ngokuyikho ezindaweni ababambe kuyo iqhaza kanye nasengosini yemithombo yolwazi njengoba kufanele.



---

K.E. Khumalo

Usuku: \_\_\_\_\_

## **UMNIKELO**

Lo msebenzi ngiwethula ngenhlonipho kumama ongizalayo uZanele Beauty Khumalo (uMaMzimela) ngaphandle kwakho ngabe angikho kuleli zinga esengikulona. Ngibonga ukuthi usikhulise kahle wasifandisa ukuthi sithande sinakekele okungokwethu futhi sazise abanye abantu. Ngibonga ngokusinakekela kwakho ngokungakhathali thina bantwana bakho. Ngibonga nangokusikhulekela kwakho ungakhathali. UNkulunkulu akubusise Mnguni omuhle.

## UKUBONGA

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

Ukubonga kwami okukhulu ngikubhekisa kuDokotela Z.G. Buthelezi obengeluleka ekwenzeni lolu cwaningo. Ngibonga isineke sakhe sokungicathulisa ekwenzeni lo msebenzi. Ngithi ngiyabonga Shenge, Mnyamana kaNgqengelele. Likhulu igalelo lakho kulesi sizwe sikaPhunga noMageba. Ngingakhohlwa kanjani umeluleki wami wesibili uMama uMbokazi S.D ngokufaka ihlombe kwakhe kulo msebenzi. Ngithanda ukubonga kakhulu kwinhloko yoMnyango uSolwazi ZLM Khumalo ngithi nje ngiyabonga Mbulazi, Mntungwa, Mzilikazi KaMashobana.

Ngiphinde ngibonge umndeni wami. Ngizoqala ngokubonga ubafowethu nodadewethu ngokungesekela kwabo ekuqhubeni lolu cwaningo. Bekuthi noma sengiphelelwa wumdladla wokuqhubeka nokubhala ningigququzele. Ngibonga kakhulu kuMama wami ngokungisekela ngaso sonke isikhathi.

Ngithanda ukubonga kakhulu kubaba ongizalayo noma esalala. Mntungwa, Mbulazi, Mzilikazi kaMashobane, ngiyohlale ngiwakhumbula amazwi akho okuthi asifunde sigogode. Ngibonga kakhulu nakozakwethu esisebenza nabo isandla sidlula ikhanda.

## **IQOQA**

### **Isahluko sokuqala**

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

### **Isahluko sesibili**

Lesi yisahluko esigxile kakhulu ezindleleni namathuluzi azosetshenziswa ukuqoqa ulwazi kulolu cwano kanye nezinjulalulwazi ezizotshenziswa. Kuzoqale kuphawulwe ngezinhlobo ezahluco zamapharadiyamu bese kugxilwa kuleyo ezosetshenziswa kulolu cwano. Ekugcineni kuzobhekwa izinjulalulwazi ezizosetshenziswa kulolu cwano.

### **Isahluko sesithathu**

Lesi yisahluko sokubuyekwezwa kwemibhalo. Kuzobhekwa lokho osekubhaliwe kanye nalokho osekucwaniwe mayelana nokungafundwa kolimi lwesiZulu ezikhungweni zemfundo ephakeme. Kucashunwe imisebenzi yabacwaniwe abehlukahluco asebeke bacwaniwa ngokungasetshenziswa kolimi lwesiZulu ezikhungweni zemfundo ephakeme. Kuzobhekwa lokho osuke kwabhalwa maqondana nokunganikwa kolimi lwesiZulu isithunzi esilufanele.

### **Isahluko sesine**

Kulesi sahluko kuzokwethulwa lonke ulwazi olutholakele emaKolishi lokufundela amakhono aqokiwe. Lesi sahluko siwumongo wocwano. Lapha kuzolethwa ulwazi olutholwe kubafundi, abafundisi nabaphathi basemaKolishi amakhono aqokiwe olumaqondana nokungafundiswa kolimi lwesiZulu.

### **Isahluko sesihlanu**

Isahluko sesihlanu siquethe isihlaziyo jikelele socwano, izincomo zocwano kanye nesiphetho socwano.

## SUMMARY

This research is basically looking at the fact that why indigenous languages such as isiZulu Home Language is not the part of the NCV curriculum in KwaZulu Natal TVET Colleges. The main focus of this research is the two TVET Colleges selected in the province of KwaZulu Natal. This research has been motivated by the fact that isiZulu is gradually losing its originality as a language and if nothing is being done, it is at the verge of collapse.

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

**Chapter two** is based on the methods used in collecting data of this study. The study used a qualitative research approach from an interpretive paradigm. The tools like interviews, focus groups, field notes and questionnaires was used in collecting data. The study draws on linguistic hegemony theory, critical theory, and positivism theory which emphasize the importance of fairness.

**Chapter three** is revealing the information from different literatures used by the researcher in this study. All information gathered is talking about the importance of studying IsiZulu language.

**Chapter four** is based on data analysis. This chapter will be analysing the information from the participants about the topic. Researcher will be also using the linguistic hegemony, critical theory and positivism theory to analyse data.

**Chapter five** focusses on the findings, recommendations and conclusion of the entire work done.

## **Uhlu Lwamagama Atholakele Nokunqanyulwa Kwawo**

DoE	Department of Education
FET	Further Education and Training
HEQF	Higher Education Qualifications Framework
KZN	KwaZulu-Natal
LEP	Language in Education Policy
LoLT	Language of Learning and Teaching
NCS	National Curriculum Statement
NATED	National Technical Education
NCV	National Certificate Vocational
NSFAS	National Student Financial Aid Scheme
NQF	National Qualifications Framework
NSFAS	National Student Financial Aid Scheme
SAQA	South African Qualifications Authority
TVET	Technical Vocational Education and Training
CAO	Central Applications Office

## ISAHLUKO SOKUQALA

### 1.0. ISETHULO SOCWANINGO

#### 1.1. Isingeniso

Ngemuva kokuthola inkululeko eNingizimu Afrika kwaqokwa izilimi ezisemthethweni eziyishumi nanye. Umthethosisekelo wezwe laseNingizimu Afrika uzinikeza ilungelo lokuthi zisetshenziswe ngendlela elinganayo lezi zilimi kungabi bikho olubukelwa phansi kunolunye.

UNdimade-Hlongwa, (2009: 14) uthi:

Ngokomthethosisekelo wezwe laseNingizimu Afrika ziyishumi nanye izilimi ezisemthethweni esingabala kuzo: IsiZulu, isePedi, isiXhosa, isiTsonga, isiSwati, isiVenda, isiNdebele, isiTswana, isiSuthu, isiNgisi nesiBhunu.

Umcwaningi ubona sengathi lezi zilimi azinikezwa izinga elilinganayo ikakhulukazi emfundweni yesitifiketi se-NCV emaKolishi okufundela amakhono esifundazweni saKwaZulu Natali. Kunalokho kubonakala sengathi isiNgisi yilona limi olubalulekile noluthandekayo kubafundi, ngisho nakothisha nabazali imbala (Nzuza, 2006). Umcwaningi ube esezibuza umbuzo othi yimuphi umphumela oba khona ngokungafundiswa kolimi lwesiZulu emaKolishi amakhono?

UNdimande-Hlongwa, (2009: 40) uthi:

Uma kubhekwa isimo sezilimi manje eNingizimu Afrika kubonakala kuyisiNgisi kuphela esithathwa njengolimi olusemthethweni ngoba lezi ezinye izilimi azisetshenziswa ngokwanele.

Umcwaningi ubona sengathi abafundi abenza isitifiketi se-NCV emaKolishi amakhono KwaZulu Natali bayaphucwa ilungelo lokufunda ulimi lwabo lwebele okuwulimi lwesiZulu. Uma abafundi befundiswa ulimi lwesiZulu kuba khona amakhono olimi abawazuzayo.

I-CAPS, (2012: 10) ithi:

Inhlosongqangi yokufunda ulimi, ukuthi, ukufunda ulimi kumele kwelekelele abafundi ukuthi bakwazi ukuthola amakhono olimi adingekayo ekufundeni, zonke izifundo ezisohlelweni lwemfundo. Kumele abafundi bakwazi ukulalela, bakhulume, bafunde noma babukele babuye babhale bethule ulimi ngokuzethemba nangokulujabulela. La makhono nendlela yokubuka izinto yikho okuyisisekelo sokufundiswa kwempilo yonke.

Lesi sicaphuno esingenhla sicacisa ngokusobala ukuthi ulimi lwesiZulu lunikezana amakhono okubhekana nezinsalelo zempilo yansukuzonke. Lokho-ke kuyasicacisela ukuthi laba bafundi abenza isitifiketi se-NCV emaKolishi bengalufundiswa ulimi lwesiZulu balahlekelwa kakhulu. Umcebo nolwazi oluphelele lulele olimini lwesiZulu.

Ngokuka Neething (2010:65) *one of the main challenge is the lack of political will which contributes to the underdevelopment and non-usage of indigenous languages in higher education.* Okuhunyushwa ngokuthi inkinga esibhekene nayo eyokushoda kwamandla epolitiki angalekelela ekulwisaneni nokungakhuli kwezilimi zomdabu ezikhungweni zemfundo ephakeme. Umcwaningi unesifiso sokuthola ingonyuluka yokuthi abafundi emaKolishi bancishwelani leli thuba lokunikwa ulwazi lwamasiko namagugu abo.

UNgubane noQwabe, (2015: vi) bathi:

Ukuze wenze kahle esiZulwini kumele ujwayele ukufunda. Ukufunda lokhu kuthuthukisa ulwazi lwakho lwamagama futhi kukusize ukwazi ukukhuluma kahle nokubhala ngokucacile ulimi. Kuthuthukisa umqondo wakho ngesikhathi ucabanga ujula ngalokho okufundwayo.

Lesi sicaphuno esingenhla sicacisa ngokusobala ukuthi ukuze uluqonde kahle ulimi lwesiZulu kumele ulufunde. Umcwaningi uzibuza uyaziphendula ukuthi yini eyenza isiZulu singafundwa esitifiketini se-NCV emaKolishi amakhono aKwaZulu Natali, kube kuyilona limi olukhulunywa yiningi labantu kulesi sifundazwe. Umcwaniningi ubona sengathi isizwe samaZulu sibhekene nenkinga yokubukelwa phansi kolimi lwaso. Lolu cwanningo lubona inkinga efufusayo yokushabalala kolimi lwesiZulu ngenxa yokungafundiswa kwalo emaKolishi amakhono kubafundi besitifiketi se-NCV.

UKumar, (2014:38) uthi:

Formulating a research problem is the first and most important step in research process. A research problem identifies your destination. It should tell you, your research supervisor and your readers what you intend to research.

Okuhunyushwa ngokuthi:

Ukuvezwa kwenkinga ecwaningwayo kuyinto ebalulekile kakhulu ekuqhubeni ucwaningo. Inkinga ecwaningwayo ichaza kabanzi ngalokho umcwaningi afisa ukukuzezela umphakathi. Inkinga yenza ukuthi nomeluleki okusizayo ekuqhubeni ucwaningo nabanye abakusizayo babone okuhloswe ucwaningo.

AmaKolishi amakhono abamba iqhaza elibalulekile ekufukuleni umnotho waseNingizimu Afrika. La maKolishi asiza abantwana ukuthi baphume sebenamakhono adingakalayo abenza bakwazi ukuqasheka kanye nokuziqalela awabo amabhizinisi.

Ogbuanya and Onyenwe (2015: 30) bathi:

The crucial need to the youth is to empower them with viable knowledge and skills for serving in a hostile environment. Knowledge and skills could be acquired through vocational education that prepares them for employment. However, the primary role of Technical Vocational Education and Training (TVET) previously known as Further Education and Training (FET) is to support the transition of young people from education to work field. TVET balances education and training by offering students with the sound foundation of knowledge in conjunction with practical aspects on information.

Okuhunyushwa ngokuthi:

Kunesidingo esibalulekile sokuthi intsha ithuthukiswe ngamakhono adingakalayo emhlabeni. Lawo makhono nolwazi kumele

kutholakale emakolishi amakhono abafundi baphume sebelungele ukusebenza. Umsebenzi wamakolishi amakhono ukunikeza intsha amakhono ahambisana nesipiliyoni somsebenzi ukuze iphothule izifundo isinolwazi kanye namakhono adingakalayo.

Lesi sicaphuno esingenhla sicacisa kahle ukuthi inkinga ecwaningwayo kumele icace ibonakale nobungozi bayo. Umcwaningi uzimsele ukuthola ingonyuluka yokuthi yini lungafundiswa ulimi lwesiZulu kubafundi besitifiketi se-NCV emaKolishi amakhono KwaZulu Natali.

## 1.2. Ukuvezwa kwenkinga

Inkinga idalwa ukungafundiswa kolimi lwesiZulu kubafundi abenza isitifiketi se-NCV emaKolishi okufundela amakhono KwaZulu Natali. Isitifiketi se-NCV sisezingeni lesitifiketi sikaMatikuletsheni kodwa sinolimi olulodwa lwesiNgisi kuphela. Lesi sitifiketi singasibiza ngokuthi siwumatikuletsheni wamakhono (*Technical Matric*). Inkinga enkulu ngeyokuthi laba bafundi abakwazi ukwamukeleka emaNyuvesi ngolimi olulodwa esitifiketini sabo. Kubukeka sengathi akekho oyinakile le nkinga lapha KwaZulu Natali. Iningi labantu abahlala KwaZulu Natali bakhuluma ulimi lwesiZulu kodwa alufundiswa esitifiketini se-NCV kufundiswa olwesiNgisi kuphela. Umcwaningi ubona ukuthi kubalulekile ukuthi athole inkinga ukuze akwazi ukuveza izisombululo zayo ocwaningweni lwakhe.

UKerlinger, (1986: 17) uthi:

If one want to solve a problem, one must generally know what the problem is.

Okuhunyushwa ngokuthi:

Uma umuntu efuna ukuxazulula inkinga, kumele aqale aqonde kabanzi ukuthi inkinga iyini?

Le nkinga yokungafundiswa kwesiZulu emakolishi amakhono igcina ikapakele emphakathini lapho laba bafundi behlala khona. Bagcina bengakwazi ukukhuluma isiZulu ngisho bekhuluma nabantu abadala. Umcwaningi ubona sengathi umsoco, inhlonipho, namagugu kutholakala olimini lwesiZulu. Ukuqokwa kwalezi zilimi njengezilimi ezisemthethweni kuzinika ilungelo eliphelele lokuthi zifundiswe

ezikoleni. Inqubomgomo yezilimi yangonyaka we-1997 ikubeka kuace ukuthi izilimi kumele zilinganiswe kungabi bikho olungcono kunolunye.

UShozi, (2015:02) uthi:

INqubomgomo yeziLimi zeMfundo yangonyaka we-1997 (The Language- in-Education Policy for Schools, 1997) ikubeka kuace ukuthi izilimi eziyi-11 ezisemthethweni eNingizimu Afrika kufanele zisebenze futhi zihlonishwe ngokulinganayo. Ukubuyekezwa kwale nqubomgomo kunika kakhulu igunya namandla ezilimi zaboMdabu eziyisi-9 ukuba zivale igebe elavuleka ngesikhathi lezi zilimi zicindezekile ngesikhathi sobandlululo.

Lesi sicaphuno esingenhla sisicacisela kabanzi ngokushiwo inqubomgomo yolimi maqondana nenkululeko yezilimi lapha eNingizimu Afrika. Kulolu cwaningo umcwaningi uzobe ecwaninga ukungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV kodwa le nkinga ithinta zonke izilimi zomdabu lapha eNingizimu Afrika.

### **1.3. Intshisekelo yocwaningo**

Ziningi izinselelo ezibhekene nabafundi emakolishi amakhono KwaZulu Natali, singabala ezokungafundiswa kolimi lwesiZulu ezifundweni ze-NCV nezinye. Lokho kususe phansi umcwaningi wanesifiso sokukhanyisela isizwe ngalesi simo. Lolu cwaningo luhlose ukuthola ukuthi uma sebeqedile laba bafundi bengenalolimi lwesiZulu ezitifiketini zabo bayakwazi yini ukwamukeleka emaNyuvesi nolimi olulodwa?

UDonald nabanye, (1997:197) bathi:

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

Okuhunyushwa ngokuthi:

Uma ulimi lwebele lwezitshudeni lunganikwa izinga elilufanele ekufundiseni lokho kungadala inkinga. Ukubukelwa phansi kolimi

Iwebele nokunganikezwa izinga elilufanele kungenza abafundi bagcine sebeluthatha njengento enganamsebenzi walutho nengabalulekile.

Ukufundiswa kolimi lwesiZulu emakolishi, abafundi kungabenza baziqonde kangcono ukuthi bangobani, bazi kabanzi nangezimpande zabo. Lesi senzo sokungafundwa kolimi lwesiZulu emakolishi senza abafundi abangamaZulu babe ngamambuka.

UNtuli noMakhambeni, (1993: 07) bathi:

Noma yisiphi isizwe siyaziqhenya ngobuzwe baso. Lobu buzwe butholakala kakhulu olimini esilukhulumayo isizwe leso. Bugqama kakhulu lapho sekubhekisiswa umlando namasiko aso. AmaZulu, nawo njengesizwe esiphila kulo mhlaba wezizwe eziningi anomlando namasiko ajulile aselokhu aba khona kusukela emandulo.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi ulimi lwesiZulu lubaluleke kangakanani esizweni samaZulu. Lolu cwaningo lufuna ukuthola ukuthi amakolishi amakhono kwaZulu Natal acheme nesiNgisi noma cha? Ulimi lwesiZulu lucebe ngezifundiso namagugu enza ukuthi umntwana akhule abe qhotho. Ulimi lwesiZulu luyafundwa emaNyuvesi kodwa alufundwa emakolishi amakhono yize efundisa abafundi abangamaZulu.

U-Grissel nabanye, (1995:155) bathi:

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

Okuhunyushwa ngokuthi:

Ulimi lwalabo abayingcosana luncina sekuyilona oluvelele ukwedlula izilimi zabaningi. Abamhlophe bayingcosana kodwa ulimi lwabo yilona oluqhakanjiswayo okwedlule olwesiZulu.

Lolu cwaningo luhlose ukuthola amaqiniso emakolishi amakhono aKwaZulu Natali ukuthi kungenzeka yini ukuthi asenensila yobandlululo. AmaNyuvesi athatha abafundi

abanezilimi ezimbili ezitifiketini zabo zikamatikuletsheni. Ucwangingo lufisa ukwazi ukuthi laba bafundi bayazithola yini izikhala zokufunda emaNyuvesi?

#### 1.4. Izinjongo zocwangingo

Lolu cwangingo luhlose ukuthola ukuthi yimiphi imiphumela abafundi abenza isitifiketi se-NCV emakolishi amakhono KwaZulu Natali ababhekana nayo ngoba bengalufundiswa ulimi lwesiZulu. Ngaphambi kokuqala ucwangingo umcwangingi kufanele abe nezinhlalo ezinqala afuna ukuzifeza.

U-Auriacombe, (2014:54) uthi:

Research has to be undertaken with a clear purpose in place. The objectives of any research reflect the value of research and justify the research to be undertaken.

Okuhunyushwa ngokuthi:

Ucwangingo kufanele luqhutshwe ngaphansi kwenhloso ecacile olufuna ukuyifeza. Izinjongo zanoma yiluphi ucwangingo zinika ucwango izinga elicokeme ziqinisekise nesidingo sokwenziwa kwalolo cwangingo.

Lolu cwangingo luhlose ukuguqula imiqondo yeziphathimandla zoMnyango Wemfundo Ephakeme ukuba zibone isidingo sokufundwa kwesiZulu esitifiketini se-NCV emakolishi amakhono KwaZulu Natali. Lolu cwangingo luhlose ukwendlala umhlahlandlela okuzosetshenzelwa phezu kwawo ekuqalisweni kokufundiswa kolimi lwesiZulu esitifiketini se-NCV emakolishi amakhono KwaZulu Natali. Phakathi kwezinjongo zalolu cwangingo singabala:

- Ukuthola imbangela yokungafundiswa kolimi lwesiZulu esitifiketini se-NCV emakolishi amakhono KwaZulu Natali?
- Ukuthola ukuthi bayakwazi yini ukuqhubekela emaNyuvesi ngolimi olulodwa abafundi besitifiketi se-NCV?
- Ukuvezela isizwe ngemiphumela ebakhona uma umuntu engalufundiswa ulimi lwakhe lwebele.

- Ukuthola ukuthi njengoba isitifiketi se-NCV silingana nesikamatikuletsheni senziwa yini ukuthi singalufaki ulimi lwesiZulu?

Umbuzo omkhulu uthi bayawulandela yini umthethosisekelo okhuluma ngenkululeko yezilimi abahleli besitifiketi se-NCV emaKolishi amakhono? Ngokomthethosisekelo waseNingizimu Afrika ziyishumi nanye izilimi ezisemthethweni futhi zonke kufanele zithole izinga elifanayo.

UWolhuter nabanye, (2007:32) bathi:

The constitution (RSA, 1996b:5) guarantees equal status to 11 official languages to cater for the country's diverse people and their cultures.

Okuhunyushwa ngokuthi:

Umthethosisekelo waseNingizimu Afrika, (RSA, 1996b: 5) uqinisekisa ukuthi zonke izilimi eziyishumi nanye kufanele zithole izinga elilinganayo njengoba zimele abantu abangafani abanamasiko angefani.

Kubukeka sengathi abafundi balahlekelwa lukhulu ngokungalufundi ulimi lwesiZulu. Ulimi lwesiZulu lumumethe amasiko nezimfundiso zobuntu. Izinhloso zocwaningo kubalulekile ukuthi zicace kahle lusaqala nje ucwaningo.

UKumar, (2014:262) uthi:

The objectives of study should be clearly stated and specific in nature. Each sub objective should delineate only one issue. Use action-orientated verbs such as 'to determine', to find out and 'to ascertain' in formulating objectives which should be numerically listed.

Okuhunyushwa ngokuthi:

Izinhloso zocwaningo kumele zicace kahle zihlale obala. Kumele ziveze ukuthi ucwaningo luhloseni. Kumele zivezwe zibe wuhlu oluhleke kahle izinjongo zocwaningo.

Lolu cwaningo luzokhanyisela isizwe ngesimo esibhekene nabafundi abenza isitifiketi se-NCV emakolishi amakhono aKwaZulu Natali. Loluhloso lwezifundo luzogxila kakhulu emaKolishi amabili aqokiwe esifundazweni saKwaZulu Natali. Kuzocwaningwa

abaphathi bekolishi, abafundisi, kanye nabafundi okuyibo abayizisulu zalesi simo. Kuzophinde kubuzwe nabafundi asebaphothula izifundo zabo ze-NCV ukuthi sebekuphi ngemfundo yabo?

### **1.5. Umklamo wocwaningo**

Ukuthi lolu cwanningo lugxile kakhulu emakolishi amakhono aKwaZulu-Natali, akuchazi ukuthi umcwaningi uzowahambela wonke amakolishi akhele leli likaMthaniya. Kuzohanjelwa amaKolishi amabili aqokiwe lapha KwaZulu Natali. Kuzophoswa imibuzo abafundi besitifiketi se-NCV abane, asebaphothula izifundo zabo abathathu, kanye nabafundisi besitifiketi se-NCV abathathu.

U-Auriacombe, (2014:104) uthi:

Sampling is utilised when it is not possible to study the whole population. Principle should be that your sample closely represents the whole population.

Okuhunyushwa ngokuthi:

Umklamo wocwaningo usetshenziswa uma ungenke ukwazi ukucwaninga umthamo omkhulu wabantu. Inqubomgomo ithi kumele labo ozobaphoswa imibuzo bakwazi ukumela iningi ongaliqokanga.

Kuzohanjelwa imitapo yolwazi ehlukenene kuthungathwe izincwadi ezikhuluma ngokubaluleka kolimi lwesiZulu.

UMakhoba, (2014: 35) uthi:

Ulimi lwesiZulu luyahlonishwa ngokuba ulimi olunothile futhi olukwazi ukusebenzisa amagama afingqiwe ukuxoxa luyiqede yonke indaba.

Ucwanningo luzoqhutshwa nangokuhlwaya ulwazi kwiziqoqeli lwazi. Kuzophinde kuqokwe neqoqo lababambiqhaza elizobe lakhiwe ngabafundisi nabafundi besitifiketi se-NCV basemaKolishi amabili aqokwe ngumcwaningi.

UNeuman, (2003:232) uthi:

The issue of the minimum size of sample is repeatedly addressed in the literature. It is generally stated that the larger the population, the smaller the percentage of that population the sample needs to be, and vice versa.

Okuhunyushwa ngokuthi:

Ukuthi inani labantu ozobaphosa imibuzo kufanele libe ngakanani kuhlale kuchazwa ezincwadini ezehlukene. Ngokuvamile uma bebaningi abantu abazibandakanye nocwaningo kumele ukhethe iphesenti elincane ozoliphosa imibuzo. Uma bebancane abantu abazibandakanye nocwaningo kumele uphose imibuzo iphesenti elikhulu.

Lincane kakhulu iphesenti labantu elizophoswa imibuzo kulolu cwaningo nakuba bebaningi abantu abakulungele ukuzibandakanya nalolu cwaningo.

UGrinnell no Williams, (1990:127) bathi:

In most cases a 10 per cent sample should be sufficient for controlling for sampling errors.

Okuhunyushwa ngokuthi:

Ngokuvamile kuyaye kuthathwe amaphesenti ayishumi abantu abazocwaningwa. Lokho phela kwenzelwa ukugwema izinkinga ezingaba khona ezingenza ucwaningo lungaphumeleli.

Ziningi izindlela ezingasetshenziselwa ukuqoka abantu ozobaphoswa imibuzo ocwaningweni. Phakathi kwalezo zindlela singabala *i-random sampling*, *representative sampling*, *probability sampling*, *non-probability sampling* nezinye. Umcwaningi kulolu cwaningo lwakhe uzosebenzisa indlela *i-purposive sampling* etholakala ngaphansi kwe *non-probability sampling*.

UGrinnelle no Unrau, (2008:153) bathi:

This type of sample is based on entirely on the judgement of the researcher, in that a sample is composed of the elements that contain the most characteristic representative or typical

attributes of the population that serve the purpose of study best.

Okuhunyushwa ngokuthi:

Lolu hlobo lomklamo luncike ekunqumeni komcwaningi. Lapha umcwaningi uyazinqumela ukuthi ukhetha bani, abakhethayo abazomnika ulwazi aludingayo ngoba ebona sengathi bathinteka kakhulu yisihloko esicwaningwayo.

Umcwaningi uzophosa imibuzo labo azoziqokela bona nabona sengathi bazoba nezimpendulo ezinqala mayelana nokungafundwa kolimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono KwaZulu Natali.

U-Maphalla, (2013:22) uthi:

When the researcher chooses purposive sample, they select participants that they know are most likely to supply the information that the researcher requires for their study.

Okuhunyushwa ngokuthi:

Uma umcwaningi eqoka abantu azobaphosa imibuzo, uqoka labo abona ukuthi maningi amathuba okuthi bamunike izimpendula ezizohlomulisa ucwaningo.

Ulimi lwesiZulu liwumgogodla womunutu ongumZulu. Umcwaningi uhlose ukuthola ukuthi emaKolishi lesi senzo basenza ngoba bebukela phansi ulimi lwesiZulu noma basenza bengaqondile.

## **1.6. Izindlela zokuqhuba ucwaningo**

Lolu cwaningo luzocwaninga abafundi abenza isitifiketi se-NCV, abafundi asebaphothula izifundo zabo, kanye nabafundisi besitifiketi se-NCV emaKolishi amakhono amabili aqokiwe KwaZulu Natali. Ngokuka Goetz noMahony, (2012:13) *the type of research method that a researcher chooses for their study depends on the research task*. Okuchaza ukuthi ukuqoka indlela ozoyisebenzisa ekuqhubeni ucwaningo lwakho kulele ohlobeni lwesihloko osicwaningayo. Kukhona indlela yocwaningo lwesimo (*qualitative research*) kanye neyokubala (*quantitative*). Ikhona

futhi enye indlela ehlanganisa zombili lezi ezibalwe ngenhla ebizwa ngokuthi *i-mixed research method*.

U-Ivankova, nabanye (2007:261) bathi:

A mixed method of research is procedure for collecting, analysing and mixing both quantitative and qualitative data at some stage of research process within a single study to understand the research problem more completely.

Okuhunyushwa ngokuthi:

Indlela exubile yokucwaningo iyinqubo yokuqoqa, uhlanganise ulwazi ngokuhlanganisa indlela yesimo neyokubala ocwaningweni olulodwa ukuze uqonde kahle inkinga ecwaningwayo.

Lolu cwaningo luzocwaninga ukungafundiswa kolimi lwesiZulu emaKolishi amakhono KwaZulu Natali kubafundi abenza isitifiketi se-NCV yikho-ke kuzosetshenziswa indlela yocwaningo lwesimo.

U-Auricomble, (2014:450) uthi:

Qualitative research is a study that seeks to describe and analyse the behaviour of people.

Okuhunyushwa ngokuthi:

Indlela yokucwaninga yesimo ihlaziya iphinde ichaze indlela yokuziphatha kwabantu.

Umcwaningi ukhethe indlela yocwaningo lwesimo ngoba ebona sengathi izomnika izimpendula emibuzweni yalolu cwaningo. Ucwaningo lwesimo luyanconywa ngokuchaza lukhiphe ingonyuluka yalokho okucwaningwayo.

U-Velez, (2008: 04) uthi:

One of the other strengths of qualitative research methods is their ability to give a description of their study.

Okuhunyushwa ngokuthi:

Okuhle ngale ndlela yocwaninga lwesimo ukuthi iyakwazi ukuthi ikunike incazelo ephelele osuke uyidinga ocwaningweni lwakho.

Le ndlela yokucwaninga iyisendlalelo solwazi, iphinde ibuke nendlela izinto ezenzeka ngayo emhlabeni. Umcwaningi uyibona njengendlela enhle kakhulu ngoba iletha amaqiniso angenakuphikiswa.

U-Cole, (2006: 26) uthi:

Qualitative research shares its philosophical underpinnings with the naturalistic paradigm, which describe and explain a person's experiences, behaviours, interactions and social contexts without the use of statistical procedures or quantification.

Okuhunyushwa ngokuthi:

Ucwaningo lwesimo lusebenzelana nenjululwazi yokuchaza imvelo yento. Le ndlela ingachaza isipiliyoni somuntu, ukuziphatha kwakhe, nokuxhumana kwakhe nabantu emphakathini. Uma kulandelwa le ndlela akulokothwa kusetshenziswe izibalo.

Lesi sicaphuno esingenhla sigcizelela ubumqoka bocwaningo lwesimo. Le ndlela izomsiza kakhulu umcwaningi ekutheni azuze amaqiniso wodwa ngesimo asicwaningayo. Ekuqhubeni lolu cwano umcwaningi uzosebenzisa i-*casae study*, inhlwayalwazi kanye nama-*secondary sources*.

### **1.6.1. Ucwaningo oluyi-*case study***

Lolu cwano luzosebenzisa indlela yocwaningo oluyi-*case study*. Ucwaningo oluyi-*case study* lugxila esigamekweni esisodwa noma ngaphezulu esisemqoka, ukuqonda kahle ngaleso simo noma isehlakalo okuyisona esicutshungulwayo (Nkosi, 2011:56).

Ucwaningo oluyi-*case study* lungenza uphenyo (*exploratory*), luchaze (*descriptive*) noma lucacise (*explanatory*) (Nkosi, 2011:57).

Okuhle ngocwaningo oluyi-*case study* ukuthi luyakwazi ukuveza imbangela nomphumela wento ethile, ngenxa yokuthi ocwaningayo uya khona ngqo lapho kusuke kwenzeka khona lokho afuna ukuqonda kabanzi ngakho ayozibonela, axoxe nabantu abathintekayo ngaleyo ndlela azi ukuthi abantu abathile benziwa yini ukuthi benze izinto ngendlela ethile. Ziningi izincazelo umcwaningi angazisebenzisa ukucuchaza i-*case study*.

U-Simons, (2009:19) uthi:

Case study is an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, programme or system in real life context.

Okuhunyushwa ngokuthi:

I-*case study* indlela ejulile esetshenziselwa ukuchaza izimo ezihlukene ezenzeka empilweni yethu yangempela.

Ucwaningo oluyi-*case study* luhle ngokuthi lucwaninga izinto ezenzeka empilweni yethu yansukuzonke.

U-Yin, (2014: 06) uthi:

Case study is an empirical enquiry that investigates a contemporary phenomenon, the case, in depth and its real world context.

Okuhunyushwa ngokuthi:

I-*case study* indlela ebalulekile yokwenza ucwaningo, ecwaninga isimo esithile ngokujulile. Le ndlela icwaninga izinto ezenzeka emhlabeni wangampela.

Lapha umcwaningi ufuna ukuthola ulwazi olujulile lokuthi yini imbangela yokungafundiswa kolimi lwesiZulu esitifiketini se-NCV emakolishi amakhono.

## **1.6.2. Inhlwayalwazi**

Umcwaningi uzosebenzisa inhlwayalwazi ekuqhubeni ucwaningo lwakhe. Lapha umcwaningi uzobe ephosa imibuzo bonke abantu abathintekayo kule nkinga yokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV emaKolishi amakhono amabili awaqokile KwaZulu Natali.

U-Maree, (2012:87) uthi:

The main aim of qualitative interviews is that the interviewer can see the world through the eyes of the responder.

Okuhunyushwa ngokuthi:

Inhlosongqangi yokwenza Inhlwayalwazi ocwaningweni lwesimo ukuthi umcwaningi akwazi ukubona umhlaba ngehlo lababambiqhaza.

Inhlwayalwazi izomulekelela kakhulu umcwaningi ekutholeni izimpendulo zalolu cwaningo. Ngokujwayelekile izingxoxo ziba phakathi kwabantu ababili nangaphezulu.

U-Bloom no Crabtree, (2006: 40) bathi:

An interview is an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situatedness of research data.

Okuhunyushwa ngokuthi:

Inhlwayalwazi ingukushintshisana ngamazwi phakathi kwabantu ababili kuya phezulu ngenhloso yokushiyelana ulwazi olungasetshenziswa ekwenzeni ucwaningo.

Umcwaningi uzoya emaKolishi amakhono awaqokile afike aphose imibuzo abafundi, abafundisi, kanye nabaphathi. Umcwaningi uzokuqinisekisa ukuthi amagama ababambiqhaza awadalulwa kunalokho bayoqanjwa amagama okungesiwona awabo angempela ukuze bavikeleke (*Pseudonyms*).

### **1.6.2.1. Inhlwayalwazi esakuhleleka**

Inhlwayalwazi esakuhleleka iwuhlelo lwemibuzo evulelekile esetshenziswa ekuqoqeni ulwazi olujulile mayelana nesihloko esicwaningwayo. Lolu hla lwemibuzo kuba yilona olusiza umcwaningi ukuba ashayele, aphinde aqondise izingxoxo zokuthola ulwazi locwaningo.

U-De Vos nabanye, (2011:186) bathi:

Structured interviews are usually conducted with one respondent at a time. This type of data collection method has the advantage that the fieldworker has more control over the response rate. Respondents are more likely to respond since they do not want to disappoint the fieldworker.

Okuhunyushwa ngokuthi:

Indlela ehlelekile yenhlwayalwazi iphonsa umuntu oyedwa ngesikhathi imibuzo. Ubhle bale ndlela ukuthi umcwaningi uyakwazi ukulawula, aphonse imibuzo ezosiza ucwaningo. Abaphoswa imibuzo maningi amathuba okuthi baphendule ngobuqiniso ngoba basuke besaba ukuphoxa umcwaningi. Lolu hlobo lokuqoqa ulwazi luwusizo kakhulu kulabo abangwakazi ukufunda nokubhala.

Inhlwayalwazi izosiza kakhulu ekutheni umcwaningi athole ingonyuluka ngokungafundiswa kolimi lwesiZulu esitifiketini se-NCV. Inhlwayalwazi inika umcwaningi ulwazi oluyisisekelo salokho akucwaningayo.

### **1.6.3. Imithombo ethe thuthu yolwazi ezosetshenziswa**

Auricombe, (2014:36) *describes secondary sources as those sources that the researcher utilises in order to gain background information on what the study is on.*

Okuhunyushwa ngokuthi imithombo ethe thuthu yolwazi isetshenziswa ngumcwaningi ukuze athole umsuka walokhu akucwaningayo. Umcwaningi uzosebenzisa imithombo yolwazi ehlukeni esingabala kuyo izincwadi, amajeneli, amaphephandaba kanye neminye. Imithombo yolwazi yenza ucwaningo lube nesigqi. Ubhle bokusebenzisa imithombo ethe thuthu yolwazi ukuthi akubizi futhi kulula ukufinyelela kuyona.

UDe Vos, nabanye, (2011:382) bathi:

Secondary sources as methods are more affordable, as there are not many costs which involved when one uses them.

Okuhunyushwa ngokuthi:

Imithombo ethe thuthu yolwazi iyindlela yokuthola ulwazi etholakala kalula, aziziningi izindleko umcwaningi angena kuzona uma esebenzisa le mithombo.

Ukusebenzisa imithombo ethe thuthu yolwazi kunobubi bakho. Kuyenzeka imithombo ethe thuthu yolwazi iqukathe ulwazi olunokuchema nesimo esithile. Ngokwenkambiso elungile yocwaningo akuvumelekile ukuthi umcwaningi akhombise ukuchema ocwaningweni lwakhe.

UDe vos nabanye, (2011 382) uthi:

Disadvantages include the possibility that the writers are likely to be biased. Secondly, the way data is presented may be complicated, making it hard for the researcher to know exactly what they are looking for.

Okuhunyushwa ngokuthi:

Ububi bokusebenzisa imithombo ethe thuthu yolwazi ukuthi ivamisile ukuchema. Okwesibili ulwazi oluqukethwe aluqondakali kalula, lokho kwenza kube nzima kumcwaningi ukuthola ulwazi asuke elufuna.

Umcwaningi ubona sengathi imithombo ethe thuthu yolwazi izomsiza ekutheni athole ingonyoluka yokuthi kudalwa yini ukuthi lungafundwa ulimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono KwaZulu Natali ekubeni ulimi lwesiZulu kuyilona olukhulunywa kakhulu kulesi sifunazwe?

## **1.7. Inkambiso elungile yocwaningo**

Kuyisidingo esikhulu ukuthi umcwaningi alendele inkambiso elungileyo yocwaningo lapho eqhuba ucwaningo lwakhe. Ngokwale nkambiso umcwaningi kumele asebenzise ulimi oluvumelekile futhi olungahlambalazi.

U-Morris, (2006:247) uthi:

These mandates instruct us to do the right thing, but our motivation to work an ethical manner should be driven by something more than rules and legislation, such as the values and ethical norms that make researchers search for just approach to everything they do in research context.

Okuhunyushwa ngokuthi:

Le ndlela ilekelela umcwaningi ekutheni alandele inkambiso elungileyo. Indlela elungileyo yokuziphatha kumele ilawulwe okungaphezulu komthetho, esingabala ubuntu kanye nenhlonipho ekuqhubeni ucwaningo.

Inkambiso elungileyo indlela endala kakahulu enhle yokuqinisekisa ubuqiniso bocwaningo. Le ndlela iqinisekisa ubumsulwa nokungachemi kumcwaningi.

UHammersely no Trainou, (2012: 02) bathi:

Research ethics came to the fore at the end of the Second World War in the field of medical research. There were concerns over the unfair treatment by the Nazi doctors on people in institutions and concentration camps for medical research purpose. The importance of research ethics then spread out to the other disciplines.

Okuhunyushwa ngokuthi:

Inkambiso elungileyo yocwaningo yaqala ngemuva kwempi yesibili yomhlaba endimeni yokucwaninga ezemithi. Babekhathazekile ngokwenzela okwakwenziwa ngodokotela benhlangano iNazi Party nekhempu eyayihlala odokotela yokwenza ucwaningo. Emveni kwalokho-ke inkambiso elungileyo yabe seyisabalala umhlaba wonke.

Kunoma yiluphi ucwaningo kumele umcwaningi alandele inkambiso elungileyo yocwaningo (*research ethics*) (Mhlongo, 2017:20). Ukulandela inkambiso elungileyo kubeka ucwaningo lwakho ezingeni eliphezulu.

U-Gay, (1996: 50) uthi:

The most important rule of ethics is not to harm the participants in any way, whether physically, emotionally or mentally.

Okuhunyushwa ngokuthi:

Umgomo obalulekile wenkambiso elungileyo, ukungabaphathi kabi abantu obacwaningayo, ngokomzimba, ngokomoya noma ngokomqondo.

Lolu cwaningo luzoyilandela yonke imigomo nemibandela yenkambiso elungileyo. Ngokwenkambiso elungileyo ukukopela umusebenzi wabanye ababhali akwamukelekile. Uma umcwaningi ezocaphuna umsebenzi womunye umbhali uyakucacisa lokho.

U-Booyse nabanye, (2011:34) bathi:

Plagiarism is the word derived from the Latin *plagiarius* meaning kidnapper, seducer, plunder. It means using someones ideas or words without appropriately acknowledging the source, either through citation, the use of inverted commas or a block quotation.

Okuhunyushwa ngokuthi:

Ukukopela igama elivela kwisiLathini elithi *plagiarius* elichaza umuthumbi, umuhehi nesigebengu. Kusho ukusebenzisa umuqondo womuntu ngaphandle kokumveza ngokumcaphuna, ukusebenzisa osocaphuna noma ukusebenzisa amagama angama bhulokisi.

Uma kuqoqwa ulwazi oluqondene nocwaningo, inkambiso elungileyo ingenye yezinto okumele ziqikelelwe umcwaningi. Abantu okuxhunyanwa nabo kumele baziswe ngawo wonke amalungelo abanawo mayelana nokuqhutshwa kocwaningo. Bayaziswa ukuthi

kuyilungelo labo ukuthi uma bengeke bakwazi ukuqhubeka nocwaningo bahoxe, futhi abazobe bekwenza bazokwenza ngokwentando yabo abaphoqiwe.

UWelman nabanye, (2012:181) bathi:

Ethical behaviour is important in research, as in any other field of human activity. Certain ethical considerations, concerned with such matters as plagiarism and honesty in reporting of results, arise in both the research, involves human subjects, in both the biological and human subjects. The principles underlying ethics are universal and concern issues such as honesty and respect for the rights of individuals. Most universities now have code of ethics enforced by the ethics committee, which must approve all research projects involving human or animals.

Okuhunyushwa ngokuthi:

Inkambiso elungileyo ibaluleke kakhulu ocwaningweni njengoba ibalulekile nakwezinye izenzo zabantu. Le nqubo ilwisana nokukopela umsebenzi wabantu, bese incoma ukubika okuneqiniso kuzona zonke izinhlobo zocwaningo. Umgomo wokulandela inkambiso elungileyo (*research ethics*) wenziwa ezweni lonke. Lapha kubhekwa ubuqiniso nokuhlonipha amalungelo abantu. AmaNyuvesi amaningi manje aseyawulandela lo mgomo wenkambiso elungileyo ngoba ephoqwa ngumthetho awashaywa ikomidi lenkambiso elungileyo. Leli komidi lenza umsebenzi wokuqinisekisa ubuqiniso bocwaningo olubandakanya abantu noma izilwane.

Ngokwale nkambiso bonke abazibandakanya ocwaningweni kumele babe nolwazi oluphelele ngokuzodingeka kubo ngaphambi kokuba kuqalwe ucwaningo. Bakhona nabanye ababhali abavumelanayo nalesi sicaphuno ngenhla.

U-Forrester, (2010:99) uthi:

There are number of research ethics that should guide a researcher and these are; Protection from harm (both physical and psychological),

respect individual dignity, right to privacy, protection of confidentiality as well as honesty and integrity from the side of the researcher.

Okuhunyushwa ngokuthi:

Ziningi izinhlobo zenkambiso elungileyo ezilawula umcwaningi. Ukuvikela obacwaningayo ekutheni bengahlukunyezwa ngokomzimba nangokwengqondo. Kubandakanya ukuhlonipha isithunzi sabantu abaphonswa imibuzo, nokuthembeka komcwaningi.

Inkambiso elungileyo yocwaningo ibaluleke kakhulu uma kwenziwa ucwaningo. Iyona esuke icacise ukuthi umcwaningi uyayihlonipha imithetho yokuqhuba ucwaningo. Ngokwenkambiso elungileyo yocwaningo, uma uqhuba ucwaningo kumele ahloniphe amalungelo abantu ozobabaphosa imibuzo.

### **1.8. Imibono Yongoti**

Imibono yongoti ibalulekile kakhulu ekwenziweni kocwaningo. Ibaluleke ngokuthi iletha ubufakazi bokuthi umcwaningi lokhu akushoyo akakususeli phansi kodwa kukhona abake babhala ngakho ezincwadini.

UZulu, (2017:18) uthi:

Kubalulekile ukuba umcwaningi abheke ucwaningo oselwenziwe ngaphambi kokuba enze ucwaningo lwakhe. Lokhu kulekelela umcwaningi ukuba angiphindi ucwaningo oselwenziwe. Kuphinde kumlekelele ukuthola imibono yabanye nokuthola izinto ezizoba umhlahlandlela lapho eqhuba ucwaningo lwakhe.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi ukubheka umsebenzi osubhaliwe kumelekelela kakhulu umcwaningi ekutheni abe nesithombe esiphelele ngesimo asicwaningayo, nokuthi angabhali ngento eseyake yabhalwa. Imibono yongoti yenza ucwaningo lube ngolwezinga eliphezulu futhi lwethembeke.

UKumar, (2014:48) uthi:

Reviewing the literature can be time consuming, daunting and frustrating, but it is also rewarding. The literature review is an integral part of the research process and makes a valuable contribution to almost every operational step. It is important even before the first step; that is, when you are merely thinking about a research question that you may want to find answers to through your research journey.

Okuhunyushwa ngokuthi:

Ukubuyekeza imibono yongoti kungabukeka kuwukumosha isikhathi futhi umcwaningi kumnikeza isithukuthezi. Imibono yongoti iyingxenywe ebalulekile kakhulu ekuqhubeni ucwaningo yenza ucwaningo lube nesigqi kwisigaba nesigaba. Imibono yongoti ibalulekile ngisho ungakafiki esinyathelweni sokuqala. Uma uqala ucabanga ngokwenza ucwaningo kumele ucabangisise ukuthi kukhona yini okushicilelwe ongoti okuhambisana nesihloko sakho.

Le mibono iyona eba ngumgogodla wocwaningo. Ucwaningo oluhle oluncika kakhulu emibonweni yongoti. Abahleli bemfundo yesitifiketi se-NCV emakolishi okufundela amakhono kubukeka sengathi balubukela phansi ulimi lwesiZulu nezinye izilimi zendabuko ezisemthethweni lapha eNingizimu Afrika.

UZungu, (1998:44) uthi:

If Zulu speakers look down upon their own mother tongue, they will end-up as speakers who are incapable of appreciating their history, culture, literature and environment, fully.

Okuhunyushwe ngokuthi:

Uma ngabe abantu abangamaZulu belubukela phansi ulimi lwabo lwebele bayocina befana nabantu nje abangakwazi ukwamukela ngokugcwele umlando wabo, usikompilo, izincwadi ezibhalwe ngolimi lwabo kanye nendawo abahlala kuyo, ngokugcwele.

Umcwaningi kube nesidingo esinqala sokuthi abheke osekuke kwashicilelwa okuhambisana nesihloko esicwaningwayo. Lokho kumsizile umcwaningi ukuthi anganhlahlathi. Imibono yongoti ibamba iqhaza elibaluleke kakhulu ekwenzeni ucwaningo. Le mibono iyona eba ngumgogodla wocwaningo.

UShelembe, (2011: 59) uthi:

NgokoMnyango weZemfundo kaZwelonke usungakwazi ukuthi ugcine ka-*grade 09* esikoleni emva kwalokho uye kula makolishi. Usuzofundela isitifiketi esibizwa ngokuthi i-National Certificate Vocational (NCV) eminyakeni emithathu, esilinganayo noma esifanayo nesitifiketi se-National Senior Certificates (NSC). Sona singesokuthi uqhubeke ufunde emaNyuvesi.

Abantu abaningi bakholelwa ekutheni ukuze kuthiwa ufundile kumele akhulume ulimi lwesiNgisi hhayi olwesiZulu. Isizwe esiNsundu sivamile ukubukela phansi izilimi zomdabu sicheme nolimi lwesiNgisi.

UHlongwane no Seme, (2013: 257) bathi:

Yini ebangela ukuthi thina singaziqhenyi ngolimi lwethu na? AmaNgisi apha theka kabi uma umuntu ekhuluma kabi isiNgisi sawo. AmaBhunu amthanda kakhulu umuntu osikhuluma kahle isibhunu sawo. AmaZulu nalabo isiZulu okuwulimi lwabo lwasekhaya, kabanendaba nje nalo ukuthi lukhulunywa kanjani. YiSilo samabandla nabanye abamubalwa abanendaba.

Imibono yongoti ibamba iqhaza elikhulu ekwenzeni ulwazi olutholakele lube kwelinye izinga futhi lukholalakale. Umfundi ukuze ahlomule kwezemfundo kuhle abe nesisekelo esihle solimi lwesiZulu.

UGrinnell no Unarau, (2005:47) bathi:

Literature also assists a researcher after data collection to explain differences between the findings and existing knowledge, and allows identification of ways in which the current findings are consistent with and support

existing knowledge, and how they may advance knowledge.

Okuhunyushwa ngokuthi:

Imithombo yolwazi isiza umcwaningi ngemuva kokuqoqa ulwazi ekutheni achaze umehluko phakathi kolwazi olutholakele kanye nalolo obelukhona. Imithombo yolwazi ivumela ukuqokwa kwezindlela zokuveza ukuthi ulwazi olutholakele luyakholakala, nokuthi lungalukhulisa kanjani ulwazi.

Ngale kokulekelela ekuqhubeni ucwaningo kodwa imibono yongoti ingaphinde ikhulise ulwazi lomcwaningi, azithole esechazeleke kahle. Imibono yongoti yenza ucwaningo lube ngolwezinga eliphezulu futhi lwethembeke. Ucwaningo olwesekelwe emibonweni yongoti iyakholakala imiphumela yalo. Lapha kuzoba kukhishwa ingonyuluka ngesitifiketi se-NCV ukuthi kwenziwa yini singabi nalo ulimi lwesiZulu?

UButhelezi, (2016: 03) uthi:

The new National Certificate Vocational (NCV) curriculum, which commenced in January 2007, was introduced. It was a new TVET college qualification that was to give learners industry-focused vocational alternative to the academic grades 10–12 offered by senior secondary schools in the mainstream education system.

Okuhunyushwa ngokuthi:

Amakolishi okufundela amakhono aqalisa isitifiketi esisha esaziwa ngokuthi yi-*National Certificate Vocational*. Lesi sitifiketi saqala ukusebenza ngonyaka wezi 2007 kuMasingana. Lesi sitifiketi sabe siyinto entsha emakolishi amakhono, sinika abafundi ikhono lomsebenzi kanti futhi siyalingana nesebanga leshumi.

Umqulu oyisititimende senqubomgomo yohlelo lokufundisa nokuhlola webanga leshumi kuya kweleshuminambili uthi:

Ulimi luyisikhali sokucabanga nokuxhumana, okwenza umphakathi uqondisise indawo ohlala

kuyo. Ukufunda ukusebenzisa ulimi ngempumelelo kwenza kungabi nobunzima kubafundi ukuba bathole ulwazi, okusho imvelaphi yabo, imizwa nemibono, nokuxhumana nabanye nokulawula indawo yabo. Yilo futhi ulimi olwenza impilo ibe ngcono kunalokhu eyikho, ibe nokunye kunalokhu eyikho futhi icace kunalokhu eyikho. Ulimi luphinde lwenze ukuthi ukwehlukana ngamasiko nobudlelwano nokuhlalisana kwesintu kuvezwe kuphinde kwakheke, futhi yilona ulimi olwenza ukuthi lokho okusuke sekwakhiwe kuguqulwe, kunwetshwe kuphinde kucoyisiswe.

(CAPS, 2011, p.9)

Ngaphandle kwemibono yongoti ucwaningo alubi ngolukholekayo ngaba isisekelo sisuke singaqinile.

UCurrie no De Waal, (2013: 634) bathi:

Legislation preventing the use of a particular language in public places, in schools or universities, commerce, or the press or broadcasting media would be a prima facie violation of section 31. The same would hold true of restrictions imposed by a private individuals. Should, for example, an employer seek to restrict the use of language by its employees while at work, this may constitute a violation of section 31.

Okuhunyushwa ngokuthi:

Umthetho onqabela ukusetshenziswa kolimi oluthize emphakathini, ezikoleni, eMaNyuvesi, kwezamabhizinisi, eMaphephandabeni, emisakazweni uphula umthetho okusigaba sama-31 kumthetho sisekelo ogcizelela inkululeko yolimi. Ngokufanayo uma umqashi evimbela ukuthi abasebenzi bakhulume ulimi lwabo abaluthandayo ngesikhathi somsebenzi, lokho kungukuphula umthetho olawula izilimi okusigaba sama-31 kumthethosisekelo.

Isifundazwe sakwaZulu Natal sakhelwe ngabantu abakhuluma ulimi lwesiZulu. Lolucwaningo luzokhipha ingonyuluka yokuthi lesi senzo sokungafundiswa kolimi lwesiZulu kwi-NCV siyalukhulisa noma siyalubulala yini lolu ulimi?

UHlongwane nabanye, (2003:01) bathi:

Kubamnandi uma umfundi efinyelela ezingeni  
lokuzitholela amaqiniso ngolimi lwakhe.

Lesi sicaphuno esingenhla siveza kabanzi ukubaluleka kokuthi umfundi afundiswe ulimi lwakhe lwebele esikoleni. Abafundi ukuze baphumelele ezifundweni zabo zesitifiketi se-NCV kubalulekile ukuthi kube khona ulimi lwebele ezifundweni zabo.

UZikode, (2017: 119) uthi:

The use of indigenous languages as medium of instructions will be a huge benefit to the better performance of students. The South African education system has been faced with challenges of the poor performance by learners over the years.

Okuhunyushwa ngokuthi:

Ukusetshenziswa kwezilimi zomdabu njengengxenyek yokufunda nokufundisa kungenza abafundi baphumelele ezifundweni zabo. INingizimu Afrika ibhekene nenani elikhulu labafundi elingenzi kahle ezifundweni unyakanonyaka.

Umcwaningi uzoqoqa yonke imibono yongoti ekhuluma ngokuhambelana nokucwaningayo ukuze asekele ucwaningo lwakhe. Umcwaningi uzocubungula ucwaningo oseluke lwenziwa ngaphambilini njengomigodla yokusekela lolu cwaningo.

## **1.9. Izingqinamba zocwaningo**

Njengalo lonke ucwaningo, nalolu luzoba nazo izingqinamba. Okokuqala ukuthi lolu cwaningo lugxile kubafundi abenza izitifiketi ze-NCV emaKolishi, alugxilile kuzo zonke izitifiketi ezenziwa emaKolishi. Lugxile emaKolishi amabili aqokwa ngumcwaningi lapha KwaZulu Natali. Lokhu ngeke kuveze isithombe sokwenzeka

kuwo wonke amakolishi kodwa imiphumela yocwaningo izoveza okwenzeka kulawa amabili aqokiwe.

USimon, (2011:31) uthi:

Izingqinamba zocwaningo ziwukuntengezela okungenzeka ocwaningweni futhi umcwaningi angeke azilawule, nokho okudingeka ukuba akwazi ukubhekana nazo zingamthiyi ocwaningweni.

Umcwaningi uzozama ukusombulula zonke izingqinamba ezingasombululeka bese kuthi ezingasombuleki aziyeke.

### **1.10. Ubumqoka bocwaningo**

Lolu cwaningo njengoba lugxile ekucwaningeni ukungafundiswa kolimi lwesiZulu esitifiketini se-NCV, ukwenziwa kwalo ngesiZulu kuzothuthukisa ulwazi maqondana nesiZulu uLimi Lwasekhaya. Ingakho-ke umcwaningi enqume ukuthi lo mqingo awubhale ngesiZulu ukuze enze umnikelo wokuthuthukisa ulimi luye phambili.

U-Devos nabanye, (2015:106) bathi:

In this part this part of proposal, one takes the opportunity to convince the reader of the value of the proposed research and to indicate the results of the study will be relevant for people in other settings. Convincing the reader that the study is significant.

Okuhunyushwa ngokuthi:

Kule ngxenyana yocwaningo umcwaningi uyaye aguqule imiqondo yabantu babone ukubaluleka kocwaningo oluzokwenziwa. Kulo leli banga umcwaningi angaphinde aveze okuzozuzwa umphakathi lapho seluphuthuliwe ucwaningo lwakhe. Lapha kuguqulwa umqondo wabantu babone ukuthi ngempela lolu cwaningo lubalulekile futhi kusnesidingo esinqala ukuba lwenziwe.

Lolu cwaningo luzohlomulisa uhulumeni ngokumele akwenze maqondana nokungafundiswa kwesiZulu kubafundi besitifiketi se-NCV emakolishi okufundela amakhono KwaZulu Natali. Kunesidingo esinqala sokuthi izilimi zabaNsundu zinikwe ithuba emfundweni yesitifiketi se-NCV emakolishi amakhono ngoba iningi labafundi linsundu.

UZikode, (2017: 09) uthi:

African indigenous languages need more pivotal role in education system of the country. Many of students to whom English is not their mother tongue are not sufficiently proficient in English to be taught and to learn using it.

Okuhunyushwa ngokuthi:

Izilimi zabaNsundu zidinga ukunikwa ithuba emfundweni yasezweni laseNingizimu Afrika. Abafundi abaningi ulimi lwesiNgisi okungesilo ulimi lwabo lwebele luyabehlula uma befundiswa ngalo.

Lolu cwaningo luzokhanyisela abazali abafundisa izingane zabo emakolishi amakhono KwaZulu Natali ngokungafundiswa kolimi lwesiZulu esitifiketini se-NCV. Lolucwaningo lusemqoka ngokuthi luzokhanyisela Umnyango Wezemfundo Ephakeme ngemfundo yesitifiketi se-NCV esenziwa emakolishi amakhono eNingizimu Afrika.

### **1.11. Imibuzo ezophendulwa wucwaningo**

Kukhona imibuzo eminingi engabuzwa maqondana nalolu cwaningo, kodwa kuzocashunwa leyo ebonakala ibaluleke kakhulu futhi ezokwenza ucwaningo luqhubekela phambili. Le mibuzo ezophendulwa ihlelwe kanje:

- Kungani abafundi besitifiketi se-NCV bengafundiswa ulimi lwesiZulu kuleli Kolishi?
- Ngabe abafundi abafundela amakhono emakolishi amakhono bayakwazi yini ukuqhubekela phambili nemfundo emveni kokuthola isitifiketi se-NCV?

- Ngabe abafundisi be-NCV emakolishi bayayibona inkinga edalwa ukungafundiswa kwesiZulu kubafundi besitifiketi se-NCV?
- Ngabe abaphathi beKolishi bayayibona yini inkinga engase yehlele abafundi abenza isitifiketi se-NCV lapho sebephothule izifundo zabo ezinolimi olulodwa lwesiNgisi kuphela?

Yonke-ke le mibuzo ebalwe ngenhla ucwaningo kumele luyiphendule. Kufanele luthi luphela lube seluzitholile izimpendulo zombuzo ngamunye. Le mibuzo engenhla iwumgogodla walo lonke lolu cwaningo.

### 1.12. Injulalwazi

Injulalwazi yakha uhlaka, ucwaningo olwakhelwa phezu kwalo. Umcwaningi wenza isiqiniseko sokuthi ukhetha injulalwazi ehambelana nesihloko asicwaningayo. Ngamafuphi nje injulalwazi isiza ekutheni umsebenzi womcwaningi ube nesisekelo esiqinile.

UNkosi, (2011: 25) uthi:

Injulalwazi yiqoqo lezitatimende noma inqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento, noma ukusebenza kwento ethile. Kungaba yiqembu elithile labantu, isimo noma isikhungo esithile, ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa liphindelelwa, noma abantu abaningi bavumelana ngalo. Injulalwazi iyincazelo ewumphumela wocwaningo olunzulu futhi yeyeme enkollelweni ethile kanti isetshenziswa ngabantu abaningi.

Injulalwazi iyisisekelo socwaningo. Kubalulekile ukuthi umcwaningi asekele ucwaningo lwakhe ngenjulalwazi ethile. Injulalwazi iwuhlaka lomcabango oluwumgogodla wocwaningo.

UShabane (1997:08) uthi:

Injulalwazi iwuhlaka lwemicabango ejulile eyelukwa ebuchosheni bomuntu emayelana nesimo sempilo njengoba sinjalo. Le micabango isuke imayelana nolwazi olunzulu oluyosetshenziswa ngisho nayizizukulwane,

umuntu alubopha ngoba eselwethisile  
walucabangisisa kahle.

Umcwaningi kulolu cwaningo uzosebenzisa injulalwazi yokugxeka (*critical theory*) *i-linguistic hegemony* kanye ne-*positivism theory*. Isizathu esenze umcwaningi akhethe lezi zinjulalwazi ukuthi zisiza ekucwaningeni indlela abantu abaqonda ngayo izimo ezithile nokucindezelwa kwezilimi ziqonelwa ngezinye.

### 1.13. Ipharadiyamu

Ipharadayimu iyinkolelo abantu abayisebenzisayo ukubuka umhlaba kanye nezinto ezenzeka kuwo. Ukuqokwa kwepharadayimu okuyiyonayona kubalulekile kunoma yiluphi ucwaningo ngoba iyona eba yisisekelo socwaningo lonke. Ipharadiyamu imsiza kakhulu umcwaningi ekutheni athole umnyombo wenkinga ayicwaningayo.

UXaba, (2018: 38) uthi:

Ipharadayimu yocwaningo yindlela yokwenza  
nokucabanga echazela umcwaningi  
ngomnyombo walokho akucwaningayo.

Ipharadayimu iwuhlobo oluthile lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nakho konke okwenziwayo. Kubaluleke kakhulu ukuthi lonke ucwaningo lwesekelwe ngepharadiyamu.

U-De Vos nabanye, (2011:312) bathi:

It is important that all scientific research is  
conducted within a specific paradigm, or way  
of viewing one's research material.  
Researchers must, therefore, decide within  
what paradigm they working, know the nature  
of their selected paradigm very well.

Okuhunyushwa ngokuthi:

Kubalulekile ukuthi lonke ucwaningo  
lusekelwe ngepharadiyamu ethile.  
Umcwaningi kufanele akhethe ukuthi

uzosebenzisa yiphi ipharadiyamu futhi ayazi kahle imidanti ephathelene nayo.

Ipharadayimu imele isifanekiso salokho okucatshangwayo ngeqiniso, ulwazi lwalelo qiniso kanye nezindlela ezithile zokwazi lelo qiniso. Ipharadiyamu isiza kakhulu ekusekeleni ucwaningo ilwenze lube nesisekelo esiqinile.

UBabbie noMountain, (2001: 28) bathi:

This paradigm is also called the phenomenological approach that is an approach that aims to understand people and situations that occurred in the society.

Okuhunyushwa ngokuthi:

Ipharadiyamu ingabuye ibizwe ngokuthi yi-phenomological approach. Ipharadiyamu isetshenziselwa ukuthi umcwaningi aqonde kabanzi ngezenzo zabantu kanye nezimo ezenzeka emphakathini.

Umcwaningi ubona sengathi ukusebenzisa ipharadiyamu kuzokwenza ucwaningo lwakhe lube ngolunesisekelo esihle futhi esiqinile. Umcwaningi uzosebenzisa ipharadiyamu yokuhumusha (*interpretive paradigm*) ekusekeleni ucwaningo lwakhe.

UXaba, (2018: 39) uthi:

Le pharadayimu yokuhumusha yavela ngasekupheleni kwekhulunyaka le-19 njengepharadayimu ehlukelele ekukwazini ukuqonda iqiniso.

Umcwaningi ukhethe ukusekela ucwaningo lwakhe ngepharadiyamu yokuhumusha ngoba ubefuna ukuthola amaqiniso wodwa maqondana nokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV emaKolishi amakhono kwaZulu Natali.

#### **1.14. Ukuvikelwa kolwazi olutholakele**

Umcwaningi uzokuqikelela ukuvukela lonke ulwazi alutholile ngokuthi enze isiqiniseko sokuthi lube yimfihlo yakhe nomeluleki wakhe kuze kuba uyaluphuthula lolu cwaningo. Izinsiza kusebenza ebezisetsenziselwa ukuqoqa ulwazi ezinjengama dayari, ama-USB, ama-CD, amanothi, iziqophimazwi nokunye kuyobulawa

ngemuva kokuphothulwa kwalolu cwaningo. Umcwaningi uyobe enza konke lokhu ngenhloso yokuthi umsebenzi wakhe ungakotshelwa ngabanye abantu.

U-Louw, (2017: 02) uthi:

Plagiarism include taking credit for or benefitting from somebody else's ideas, words, concepts, formulations, etc. without giving due credit by means of referencing or quoting, and presenting work for personal benefit which does not contain individual authorship.

Okuhunyushwa ngokuthi:

Ukukopela kubandakanya ukukopela umsebenzi womuntu ngaphandle kokucaphuna umbhali wawo usho nesihloko sencwadi owuthathe kuyo kanye nonyaka eyashicilelwa ngayo.

Yingaleso sizathu-ke umcwaningi ekhethe ukuthi awuvikele umsebenzi wakhe kuze kube uyawuphuthula lo msebenzi. Kuyisinyathelo esinqala okumele bonke abacwaningi basenze, ukuvikela umsebenzi wabo ukuze ungakotshelwa. Umcwaningi ngamunye kufanele aziqhelelanise nokukopela umsebenzi wabantu ngoba lokhu akwamukelekile futhi kukhinyabeza ubuqiniso bocwaningo.

## **1.15. Ukuhleleka kwezahluko**

### **Isahluko sokuqala**

Lesi sahluko siyisendlalelo socwaningo. Kwethulwa ucwaningo bese kuhlaziywa amagama aqukethwe yisihloko socwaningo. Kuzobhekwa okuyizona zinhloso zokwenza lolu cwaningo. Kuzobhekwa isidingo kanye nenkuthazo yokwenza lolu cwaningo. Kuzobhekwa umklamo wokwenza lolu cwaningo kanye nemibuzo yalolu cwaningo. Kulesi sahluko kuzophinde kuthiwe qaphuqaphu ngezindlela zocwaningo kanye nenjulalwazi ezosetshenziswa.

### **Isahluko sesibili**

Lesi yisahluko esigxile kakhulu ezindleleni namathuluzi azosetshenziswa ukuqoqa ulwazi kulolu cwaningo kanye nezinjulalulwazi ezizotshenziswa. Kuzoqale kuphawulwe ngezinhlobo ezahlukene zamapharadiyamu bese kugxilwa kuleyo

ezosetshenziswa kulolu cwaningo. Ekugcineni kuzobhekwa izinjulalulwazi ezizosetshenziswa kulolu cwaningo.

### **Isahluko sesithathu**

Lesi yisahluko sokubuyekwezwa kwemibhalo. Kuzobhekwa lokho osekubhaliwe kanye nalokho osekucwaningiwe mayelana nokungafundwa kolimi lwesiZulu ezikhungweni zemfundo ephakeme. Kucashunwe imisebenzi yabacwaningi abehlukahlukene asebeke bacwaninga ngokungasetshenziswa kolimi lwesiZulu ezikhungweni zemfundo ephakeme. Kuzobhekwa lokho osuke kwabhalwa maqondana nokunganikwa kolimi lwesiZulu isithunzi esilufanele.

### **Isahluko sesine**

Kulesi sahluko kuzokwethulwa lonke ulwazi olutholakele emaKolishi lokufundela amakhono aqokiwe. Lesi sahluko siwumongo wocwaningo. Lapha kuzolethwa ulwazi olutholwe kubafundi, abafundisi nabaphathi basemaKolishi amakhono aqokiwe olumaqondana nokungafundiswa kolimi lwesiZulu esitifiketini se-NCV.

### **Isahluko sesihlanu**

Isahluko sesihlanu siqukethe isihlaziyo jikelele socwaningo, izincomo zocwaningo kanye nesiphetho socwaningo.

## **1.16. Isiphetho**

Kulesi sahluko bekwethulwa konke okuhlelelwe ukwendlalela lolu cwaningo. Kulesi sahluko umcwaningi ubethula ucwaningo ngokuchaza kabanzi izinjongo zocwaningo, izindlela zokuqhuba ucwaningo, injulalwazi nokunye. Umcwaningi uphinde wathi ukuchaza kafushane ngalokhu okungaba izingqinamba ekuqhubeni ucwaningo lwakhe. Umcwaningi uphinde wathi qaphuqaphu imibuzo ezophendulwa yilolu cwaningo. Akagcinanga lapho uphinde waphawula ngenkambiso elungileyo yokuqhuba ucwaningo okuyinto ebaluleke kakhulu ocwaningweni. Ngamafuphi nje lesi sahluko siyisendlalelo socwaningo lonke.

## ISAHLUKO SESIBILI

### 2.0. IZINDLELA, INJULALWAZI KANYE NEPHARADIYAMU ESETSHENZISWE EKUQHUBENI LOLU CWANINGO

#### 2.1. Isingeniso

Esahlukweni esidlule umcwaningi wethule isandlalelo socwaningo lwakhe, izinjongo zocwaningo, umklamo wocwaningo, injulalwazi, ipharadiyamu, inkambiso elungileyo, kanye nemibuzongqangi yalolu cwaningo. Kulesi sahluko kuzochazwa kujulwe ngezindlela, ipharadayimu kanye nezinjulalwazi esetshenzisiswe ekwenzeni lolu cwaningo. Umcwaningi usebenzise indlela yocwaningo lwesimo ekuqhubeni lolu cwaningo. Lapha umcwaningi ukhethe ukusebenzisa injulalwazi *i-critical theory*, *i-linguistic hegemony theory* kanye ne-*positivism theory* ukuze ahlaziye lesi simo sokungafundiswa kolimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono KwaZulu Natali. Kulolu cwaningo kusetshenziswe ipharadiyamu yomhumusho (*interpretive paradigm*) ukwesekela ucwaningo.

#### 2.2. Izindlela zocwaningo

*According to Geertz and Mahony, (2012: 23) the type of research method that a researcher chooses for the study depends on research task.* Okuhunyushwa ngokuthi

indlela yokuqhuba ucwaningo eqokwe ngumcwani kuba yileyo ezomelekelela ekuphenduleni imibuzo yocwaningo. Kukhona indlela yokubala kanye neyesimo.

UKhuzwayo, (2012: 40) uthi:

Indlela yokwenza ucwaningo iyindlela yokwenza nokucabanga echazela umcwani ngomnyombo walokho azokucubungula.

Lolu cwani lwagxila kakhulu endleleni yokucwani ephathelene nesimo. Lokhu umcwani wakwenza ngoba wathi lapho eziqhathanisa izindlela ezikhona wabona kuyiyona emhlaba umxhwele, futhi kuyiyona ezomenza aphenhlele imibuzo yocwaningo.

U-Ellewood (2007, 21) uthi:

Data collection steps involve setting boundaries for the study, collecting information through observation, interviews, documentary data collection such as diaries, photographs, official documents, newspaper articles and visual materials, and establishing the protocol for recording the information.

Okuhunyushwa ngokuthi:

Izindlela zokuqoqa ulwazi zibandakanya ukubeka imingcele yocwaningo lwakho. Ucwani lungaqoqwa ngezindlela eziningi esingabala kuzo indlela yokuzibonela (observation), inhlwayalwazi (interview), amadayari, amaphephandaba, ama-athikili, okuqoshiwe kanye nokunye.

UKelly, (1999:24) noMdletshe, (2003:30) bayavumelana ngokuthi ziningi izindlela zokwenza ucwaningo, umcwani angazisebenzisa ekuqhubeni ucwaningo lwakhe. Umcwani ubuke izinjongo zocwaningo wabe esekhetha indlela ezomusiza ukuphendula imibuzo yocwaningo lwakhe.

UGoertz no Mahony, (2012:03) uthi:

The choice between the two methods is not merely based on the data that is available, but the research goals assist the researcher to

choose the best one to assist them to reach those goals.

Okuhunyushwa ngokuthi:

Ukukhetha ukuthi iyiphi indlela ozoyisebenzisa phakathi kwalezi ezimbili akulele kulwazi olucwaningwayo kepha kulele ekufezekiseni izinjongo zocwaningo.

Okwadala ukuthi umcwaningi akhethe indlela yocwaningo lwesimo ukuthi wayefuna ukufeza izinjongo zalolu cwaningo. Le ndlela yanika umcwaningi ulwazi oluphelele lokuthi kungani singafundiswa isiZulu kubafundi be-NCV emaKolishi amakhono KwaZulu Natali. Injulalwazi eyasungulwa nguGramsci *i-linguistic hegemony* eyakhethwa ngumcwaningi ukusekela lolu cwaningo iyahambisana nokuguqula imiqondo yabantu babone izinto ngendlela entsha.

Ives, (2004) uthi:

Gramsci's interest was to ultimately transform people's common sense into a radical new common sense including "a truly transformed language founded upon a critical awareness that will provide the masses with a foundation to transform their conditions."

Okuhunyushwa ngokuthi:

Injongo kaGramsci kwabe kungukuguqula indlela abantu abacabanga ngayo ibe yintsha, lokho ke kubandakanya ukuguqulwa kolimi kanye nokufundisa abantu ngokubaluleka kolimi olusha.

Lesi sicaphuno esingenhla sicacisa kabanzi ngeqhaza elabanjwa injulalwazi kaGramsci *i-linguistic hegemony* ekuguquleni isimomqondo sabantu maqondana nokuthi baqonde ukubaluleka kolimi lwesiZulu. Kunesidingo sokuthi izilimi ezisemthethweni zithole amalungelo nezinga elifanayo ngisho nasemaKolishi emfundo yamakhono.

### **2.2.1. Ucwaningo lwesimo**

Lolu ucwaningo lwesimo. Le ndlela yokucwaninga ivumbulula amaqiniso angenakuphikwa ngesimo esicwaningwayo. Yingalesi sizathu-ke umcwaningi wakhetha yona wayiyeka eyokubala (*quantitative approach*). Le ndlela yokuqhuba ucwaningo ithuthukisa iphinde yandise ulwazi lwenjulalwazi

UKumar, (2014: 14) uthi:

The qualitative is embedded in the philosophy of empiricism; follows an open, flexible and unstructured approach to enquiry; aims to explore diversity rather than to quantify; the extent of variation in a phenomenon; emphasis the description of narration of feelings, perceptions and experiences rather than their measurement; and communicates findings in a descriptive and narrative rather than analytical manner, placing no or less emphasis on generalisation.

Okuhunyushwa ngokuthi:

Ucwaningo lwesimo lwesekelwe yinjulalwazi evulelekile, nengahleliwe esetshenziswa ngenhloso yokubhekelela izinhlobo zabantu abahlukene, kunokubheka izibalo zabantu. Le ndlela yesimo igxile kakhulu emizweni, ukuhlawumbisela, nesipiliyoni kunokubheka izibalo. Kule ndlela kuvezwa okutholwe wucwaningo kunjengoba kunjalo akuhlawumpiselwa.

Indlela yokuqoqa ulwazi yocwaningo oluphathelele nesimo ibandakanya ukuzibonela mathupha, ukuhlola kwemibhalo ehlukene nokwaxhiwe ngobungcweti okubandakanya ukuba yingxenye yalokho okwenziwayo.

UDenzin noLincoln, (2005:03) bathi:

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means

that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret phenomena in terms of the meanings people bring to them.

Okuhunyushwa ngokuthi:

Ucwaningo lwesimo lunika umcwaningi lonke ulwazi aludingayo kulo mhlaba. Luqethe uhlu lwemithombo yolwazi ehunyushiwe eyenza kube lula kumcwaningi bese ebona umhlaba ngamanye amehlo. Le ndlela iyawuthukisa iphinde iwuguqule umhlaba. Le ndlela yenza umcwaningi akwazi ukubhala amanothi alokho akuzuze kwabaphenyayo, inhlwayalwazi, izinkulumompendulwano, izithombe, okuqoshiwe nokunye. Kuleli banga ucwaningo lwesimo lubandakanya indlela yokuhumusha ukudaleka kwezinto emhlabeni. Lokhu kuchaza ukuthi ucwaningo lwesimo lucwaninga ngokudaleka kwezinto, luhumushe isimo lusebenzisa ulwazi olusuke lwethulwe ngabantu abacwaningiwe.

Kulolu cwano umcwaningi wayefuna iqiniso lokuthi kwenziwa yini ukuthi singafundwa isiZulu esitifiketini se-NCV emaKolishi amakhono KwaZulu Natali. Umcwaningi wabona sengathi ukukhetha ucwaningo lwesimo kwaba nomvuzo omkhulu. Le ndlela yocwaningo ibanzi ikwazi ukuveza amaqiniso onke ngezimo ezihlukene.

UMason, (2002: 01) uthi:

Qualitative researching is exciting and important. It is a highly rewarding activity because it engages us with things that matter, in ways that matter. Through qualitative research we can explore a wide array of dimensions of the social world, including the texture and weave of everyday life.

Okuhunyushwa ngokuthi:

Ucwaningo oluphatelene nesimo luyamangaza futhi lubalulekile. Lolu cwano lukunika ulwazi olunzulu ngoba luxhumanisa ngqo umcwaningi nalokho akucwaningayo. Ngaleyo ndlela umcwaningi uthola ingonyuluka yalokho akucwaningayo.

Ngokusebenzisa indlela ephathelene nesimo singakwazi ukuhlolisisa izinto ezenzeka emhlabeni jikelele, okubandakanya nezinto esizibona zenzeka imihla namalanga.

Ucwaningo oluphathelene nesimo luhlose ukuthuthukisa injulalwazi. Le ndlela isiza ukuvezela umphakathi izinto ezenzeka emhlabeni kodwa zifihlakele.

U-De Vos nabanye, (2011:312) bathi:

The qualitative research strive to make sense of the social world and create new knowledge or revisit what we know, new research perspectives will evolve in an effort to answer the unanswered philosophical questions related to the representations of the “other” for fuller discussion of the “other”.

Okuhunyushwa ngokuthi:

Ucwaningo lwesimo lulwela ukuvezela isizwe izinto ezenzeka emhlabeni, bese lwakha ulwazi olusha. Inhloso yokusebenzisa le ndlela kusuke kuwukuphendula imibuzo engaphenduleki ngesimo esithile.

Le ndlela yocwaningo lwesimo ivumela umcwaningi ukuba azakhele isithombe esijulile kanye nesinophile salokho okwenzakalayo ngesimo asicwaningayo.

UCreswell, (2009:04) uthi:

Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem.

Okuhunyushwa ngokuthi:

Ucwaningo lwesimo luyindlela yokwenza abantu babone futhi baqonde isimo noma inkinga ethile ekhungethe umuntu ngamunye noma idlanzana labantu emphakathini.

Ucwaningo lwesimo lusetshenziselwa ukuchaza luphinde luhlaziye indlela abantu abaziphatha ngayo. Le ndlela yokuqhuba ucwaningo isetshenziselwa ukuchaza nokuhlaziya izimo ezehlukene zempilo.

U-Auriacombe, (2014:50) uthi:

Qualitative research is a study that seeks to describe and analyse the behaviour of people from their point of view.

Okuhunyushwa ngokuthi:

Ucwaningo lwesimo luyachaza laphinde luhlaziye indlela yokuziphatha kwabantu.

Lapha kusuke kudingwa izimvo zabantu maqondana nesihloko esithile. Kule ndlela yokuqoqa ulwazi akulokothwa kusetshenziswe izibalo. Indlela yekhwalthethivu umcwaningi wayisebenzisa ngoba efuna ukuthola ukuthi yini lungafundiswa ulimi lwesiZulu esitifiketini se-NCV?

UCole, (2006:26) uthi:

Qualitative research shares its philosophical underpinnings with the naturalistic paradigm, which describe and explain a person's experiences, behaviours, interactions and social contexts without the use of statistical procedures or quantification.

Okuhunyushwa ngokuthi:

Ucwaningo lwesimo luthi aluhambisane nenjulalwazi ye-*naturalistic paradigm*, echaza kabanzi ngesipiliyoni sabantu, ukuziphatha kwabantu, nokwenzeka emphakathini ngaphandle kokusebenzisa izibalo.

Umcwaningi wabona sengathi le ndlela iyasiza kakhulu ngoba umcwaningi uxhumana ngqo nabantu okuyibo ababhekene nenkinga ecwaningwayo. Maningi amathuluzi asetshenziselwa ukuqoqa ulwazi ocwaningweni lwesimo.

USherman noWebb, (1988:84) bathi:

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

Okuhunyushwa ngokuthi:

Indlela yesimo ibandakanya ukuqoqa ulwazi ngesimo esithile, kusetshenziswa inhlwayalwazi, uhla lwemibzo, imiqulu, izincwadi, ukuhlola isimo ngokusibuka usiqonde bese uchaza isimo esicwaningwayo. Izibonelo zezindlela zocwaningo lwesimo yilezi *action research, case study research* and *ethnography*.

Ucwaningo lwesimo lusuke luhlose ukuhumusha, lucubungule futhi lwenze umuntu aqonde kahle ngokwenzeka kwezimo emhlabeni. Lolu cwano lwaluhlose ukuvezela isizwe ngesimo esinganakiwe sokungafundiswa kolimi lwesiZulu kubafundi abenza isitifiketi se-NCV emaKolishi amakhono KwaZulu Natali. Injulalwazi eyakhethwa ngumcwaniningi *i-linguistic hegemony* ichaza kabanzi ngokuthi abantu abasemazingeni aphezulu bashaya imithetho egcina ilimaza abasemazingeni aphantsi.

UShozi, (2015: 52) uthi:

*I-hegemony* emkhakheni wezeMfundo isetshenziswe kakhulu ekubeni abantu abasemazingeni aphantsi bakholelwe yikho konke okushiwo yilabo abaqhoqhobele umbuso. Indlela okufundwa ngayo ezikoleni kanye nezifundo ezifundwayo zihlelwa phezulu ngoba kubonakala ukuthi zifanele izimfuno zalabo abasembusweni wezwe.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi ukufundwa kolimi olulodwa esitifiketini se-NCV emaKolishi amakhono kuwumthetho owashaywa nguhulumeni kazwelonke kodwa ogcina usulimaza abafundi basemaKolishi amakhono.

### **2.2.2. Ucwaningo lokubala**

Lolu uhlobo locwaningo olugxila kakhulu ezintweni ezibalwayo. Umcwaningi uqoke ukungayisebenzisi le ndlela kulolu cwano. Kubukeka sengathi luncane kakhulu ulwazi obeluzodinga ukubalwa ekwenzeni lolu cwano.

USibanda, (2009:02) uthi:

Quantitative research that which focuses on gathering numerical data then generalising it throughout a group of people. It does not necessarily set out questions such as the why?

Okuhunyushwa ngokuthi:

Ucwaningo lokubala lugxila ekuhlanganiseni ulwazi oluyizinombolo kubantu abayidlanzana. Le ndlela yokucwaninga ayiyibuzi imibuzo ethi kungani?

Le ndlela yokucwaninga noma iyinhle kodwa inobubi bayo. Umcwaningi wabona sengathi akulula ukuqonda kahle ulwazi uma luthulwe ngezinombolo. Kulolu cwaningo kusetshenziswa izinombolo ukuhlola umcabango ovezwa wukubonakala kwezinto ezikhona. Lolu hlobo locwaningo lusemqoka kakhulu emlandweni wezomnotho noma emlandweni webhizinisi noma wemboni (Khuzwayo, 2012:25). Umcwaningi ukhethe ukungayisebenzisi le ndlela ekuqhubeni ucwaningo ngoba ubone sengathi izinombolo azibalulekile kangako kulolu cwaningo kodwa ulwazi oludingeka kakhulu.

### **2.3. Amathuluzi okuqoqa ulwazi asetshenziswe**

Inhloso enkulu yokuqoqa ulwazi uma kwenziwa ucwaningo kusuke kungukuthola isisombululo senkinga ecwaningwayo. Lapha umcwaningi ukhethe ukusebenzisa inhlwayalwazi yomuntu ngamunye, inhlwayalwazi yeqoqo, inhlwayalwazi esakuhleleka, imithombo ethe thuthu yolwazi kanye namanothi ekuqoqeni ulwazi.

UKumar, (2014:176) uthi:

Data collection steps involve setting boundaries for the study, collecting information through observation, interviews, documentary data collection such as diaries, photographs, official documents, newspaper articles and visual materials, and establishing the protocol for recording the information.

Okuhunyushwa ngokuthi:

Ukuqoqwa kolwazi kubandakanya ukubeka imingcele ocwaningweni lwakho. Ucwaningo lungaqoqwa ngokusebenzisa indlela yokubuka, inhlwayalwazi, ukuqoqa ulwazi olusemabhukwini esingabala kuwo amadayari, izithombe, amaphephandaba, amathikili, amavidiyo aqoshiwe njalonzalo.

Lezi zindlela zokuqoqa ulwazi umcwaningi aziqokayo zamusiza kakhulu ekuqhubeni ucwaningo lwakhe. Zakwazi ukuthi zimulekelele umcwaningi ekutheni akwazi ukuphendula imibuzongqangi yocwaningo. Lezi zindlela zokuqoqa ulwazi

ziyahambisana kahle nepharadayimu yomhumusho kanye nendlela yocwaningo lwekhwalitheyithivu kanye nocwaningo lwe-*case study* okusetshenziswe kulolu cwaningo.

### 2.3.1. Inhlwayalwazi

Inhlwayalwazi ithuluzi lokuqoqa ulwazi lapho umcwaningi ephosa imibuzo kumuntu amucwaningayo bese lowo muntu emunikeza izimpendulo. Le ndlela yamsiza kakhulu umcwaningi ekutheni athole ulwazi oluzophendula imibuzo yocwaningo. Le ndlela yenzeka ngokuxoxisana nabantu abathintekayo, ukuze kuphendulwe imibuzo yocwaningo.

UKvale, (1996: 77) uthi:

Qualitative interview is based in conversation.

Okuhunyushwa gokuthi:

Inhlwayalwazi yenzeka ngokuthi kube khona ukuxoxisana nabantu abathintekayo.

Kule ndlela umcwaningi usuke ephosa imibuzo kulowo okuxoxwa naye ngenhloso yokuthekela ulwazi. Umcwaningi wayeyibhale phansi yonke imibuzo eyabe izobuzwa ababambiqhaza. Umcwaningi kulolu cwaningo wasebenzisa inhlwayalwazi yomuntu ngamunye kanye nenhlwayalwazi yeqoqo.

U-De Poy no Gilson, (2008:108) bathi:

Interview is the predominant mode of data or information collection in qualitative research. Researchers obtain information through direct interchange with an individual or a group that is known or expected to possess the knowledge they seek.

Okuhunyushwa ngokuthi:

Inhlwayalwazi iyindlela edumile yokuqoqa ulwazi ngaphansi kocwaningo lwesimo. Abacwaningi bathola ulwazi ngokushintshisana ngamazwi nomuntu oyedwa noma idlanzana elisuke linolwazi olufunekayo.

Inhlwayalwazi inconywa kakhulu ngabacwaningi abasebenzisa ucwaningo lwesimo, ngokuthi iyakwazi ukuthi inikeze umcwaningi lonke ulwazi asuke eludinga ukuze aphenandle imibuzo yocwaningo. Le ndlela yokuqoqa ulwazi ikunika ithuba lokuthola ingonyuluka ngesihloko esicwaningwayo.

UHeppner nabanye, (1999:286) bathi:

Qualitative researchers are interested in using interviews to make sense of people's actions in naturalistic settings.

Okuhunyushwa ngokuthi:

Abaqhubi bocwaningo lwesimo bayakuncoma kakhulu ukusebenzisa inhlwayalwazi ngenhloso yokuthola ulwazi ngezenzo zabantu kanye nezimo ababhekene nazo.

Ukusetshenziswa kwendlwayalwazi kwenza umcwaningi acaciseleke ngalokho asuke efuna ukuthola ulwazi lwakho. Inhlwayalwazi ngokuvamile iba phakathi kwabantu ababili noma ngaphezulu ngenhloso yokuthola ulwazi oluthile maqondana nesihloko esicwaningwayo.

UFontana no Frey, (2000:65) bathi:

Interviews can be classified into three types: structured interviews, unstructured interviews, group interviews.

Okuhunyushwa ngokuthi:

Inhlwayalwazi ingahlukaniswa izigaba ezintathu inhlwayalwazi esakuhleleka, inhlwayalwazi engahleliwe kanye nenhlwayalwazi yeqoqo.

Inhlwayalwazi ingachzwa njengethuluzi elisetshenziselwa ukuqoqa ulwazi ukuze umcwaningi aqonde kahle izinto ezenzeka ezweni ngehlo labaphoswa imibuzo. Le ndlela yenza umcwaningi wathola ingonyuluka ngenkinga yokungafundwa kolimi lwesiZulu esitifiketini se-NCV emaKolishi amabili emfundo yamakhono ayewaqokile lapha KwaZulu Natali.

U-Kvale, (1996:78) uthi:

Interviews is an attempts to understand the world from the participant's point of view, to unfold the meaning of people's experiences and to uncover their lived world prior to scientific explanations.

Okuhunyushwa ngokuthi:

Inhlwayalwazi iyithuluzi elisetshenziselwa ukuqonda umhlaba ngehlo labantu abaphoswa imibuzo. Le ndlela isetshenziselwa ukuchaza izimo ezihlukene kusetshenziswa isayensi yokuchaza.

Umcwaningi uma enza inhlwayalwazi kumele alalelisise kahle izimpendulo ezilethwa abantu abaphoswa imibuzo. Inhlwayalwazi yamsiza kakhulu umcwaningi ukuthi athole ulwazi oluningi maqondana nesihloko ayesicwaninga.

U-De Vos nabanye, (2011:342) bathi:

The interview is a social relationship designed to exchange information between the participant and the researcher.

Okuhunyuhwa ngokuthi:

Inhlwayalwazi indlela esetshenziselwa ukushintshisana ngolwazi phakathi kombambiqhaza kanye nomcwaningi.

Inhlwayalwazi yamlekelela kakhulu umcwaningi ekutholeni izimvo zabafundisi, nabafundi emaKolishi ayewacwaninga maqondana nenkinga yokungafundiswa kolimi lwesiZulu esitifiketini se-NCV.

### **2.3.1.1. Inhlwayalwazi yomuntu ngamunye**

Umcwaningi wayisebenzisa le ndlela ngesikhathi eqhuba ucwaningo wayibona inezithelo ezinhle. Kule ndlela kuphoswa umuntu oyedwa imibuzo hhayi iqoqo. Kule ndlela umcwaningi usuke ephosa imibuzo kumuntu oyedwa ngesikhathi, lokho ke kwamsiza umcwaningi wathola lonke ulwazi ayeludinga.

UKumar, (2014:176) uthi:

One on one interviewing is commonly used method of collecting information. This type of interview occurred whereby in a form a person-to person interaction either face to face or otherwise with the specific perpose in mind.

Okuhunyushwa ngokuthi:

Inhlwayalwazi yomuntu ngamunye iyindlela esetshenziswa ngabacwaningi abaningi uma beqhuba ucwaningo. Le ndlela yenhlwayalwazi yenzeka lapho abantu ababili kuyaphezulu bebuzana imibuzo behleli ndawonye.

Le ndlela yokuqoqa ulwazi inhle ngoba umuntu ophoswa imibuzo usuke ekhululekile engasabi muntu ngoba kusuke kunguyena nomcwaningi kuphela. Umcwaningi wayibona iyinhle kakhulu le ndlela ikakhulukazi uma uzoyisebenzisa kumuntu nihleli naye hhayi esocingweni. Umcwaningi wasebenzisa le ndlela ukuze athole amaqiniso wodwa ngesimo sokungafundiswa kolimi lwesiZulu emaKolishi emfundo yamakhono KwaZulu Natali.

### **2.3.1.2. Inhlwayalwazi esakuhleleka**

Inhlwayalwazi esakuhleleka iyindlela esetshenziswa kakhulu ekutholeni amava abantu abasuke beqokiwe kanye nendlela ababuka ngayo izinto kanye nemizwa yabo ngezinto ezenzekayo neziyiqiniso. Le ndlela yokuqoqa ulwazi umcwaningi wayibona ilula kakhulu futhi ingadingi buciko obungako kumcwaningi oyisebenzisayo.

UKumar, (2014:178) uthi:

In a semi-structured interview the researcher asks a predetermined set of questions, using the same wordering and order of questions as specified in the interview schedule. An interview schedule is a written list of questions, open-ended questions or closed, thoroughly pre-tested for standardised wording, meaning and interpretation, prepared for use by interviewer in a person-to-person.

Okuhunyushwa ngokuthi:

Kwinhlwayalwazi esakuhleleka umcwaningi ubuza bonke abaphoswa imibuzo ngendlela efanayo imibuzo efanayo njengoba ilandelana ohlwini lwemibuzo. Lapha kuba khona uhlu lwemibuzo ebhalwe phansi. Le mibuzo iyafana futhi ibuzwa kumuntu ngamunye ibuzwa ngumcwaningi.

Lesi sicaphuno esingenhla sicacisa ngokusobala ukuthi le ndlela inhle kakhulu futhi inezithelo ezinhle. Umcwaningi wabona le ndlela imsize ekutheni akwazi ukuphendula imibuzo yocwaningo lwakhe. Lapha umcwaningi wahlanganisa bonke abantu abathintekayo kulolu daba lokungafundiswa kolimi lwesiZulu emaKolishi amakhono. Lolu cwano lwaluqhutshwa emaKolishi amakhono amabili ayekhethiwe esifundazweni saKwaZulu Natali.

### **2.3.2. Ubuhle bokusebenzisa inhlwayalwazi**

Inhlwayalwazi inhle ngoba inikeza umcwaningi ulwazi asuke eludinga ngokushesha. Abantu abaphoswa imibuzo kusuke kungabantu abathinteka kakhulu esimweni esicwaningwayo. Ngokusebenzisa le ndlela umcwaningi uyakwazi ukuthola ingonyuluka yeqiniso maqondana nemibuzo asuke ezibuza yona engazi ukuthi ubani azomnikeza izimpendulo zayo.

U-De Vos nabanye, (2011:09) bathi:

They are useful way of getting large amount of data quickly and are especially effective way of obtaining debth data.

Okuhunyushwa ngokthi:

Inhlwayalwazi iyindlela enhle kakhulu yokuqoqa ulwazi isebenza kahle uma ufuna ukuqoqa ulwazi oluningi.

Inhlwayalwazi inhle ngoba yenza wonke umuntu akwazi ukuletha izimpendulo kungakhathaleki noma bayakwazi ukubhala noma cha. Le ndlela umcwaningi yamsiza kakhulu ekutheni aphenhule imibuzo yocwaningo lwakhe.

UMazibuko, (1999:25) uthi:

Inhlwayalwazi yinhle ngoba yenza kube lula ukuthola ulwazi. Le ndlela ayidingi umuntu ukuthi aze abe ngumuntu okwaziyo ukubhala kepha uma nje ekwazi ukukhuluma kwanele lokho. Ibuye ibe yinhle le ndlela ngoba yenza ukuthi kungabibikho mgoqo kulowo obuzwayo uma esephendula ngoba angazinabela nje bese kuba ocwaningayo ohluza lokho okunomsoco.

Inhlwayalwazi ibasiza kakhulu abacwaningi ekutholeni ulwazi abangeke bakwazi ukufinyelela kulona. Lapha kuphoswa imibuzo abantu abathintekayo isimo esicwaningwayo lokho kuchaza ukuthi maningi amathuba okuthola ulwazi oluyiqiniso.

UBlaxter nabanye, (2006: 172) bathi:

It is worthwhile doing interviews because it offers researchers the opportunity to uncover information that is “probably not accessible using techniques such as questionnaires and observations”.

Okuhunyushwa ngokuthi:

Ukusebenzisa inhlwayalwazi kunomphumela omuhle ngoba kunikeza umcwaningi ithuba lokuthola ulwazi angeke akwazi ukulithola uma esebenzisa ezinye izindlela ezinjenge ndlela yohlu lwemibuzo, neyokubukela.

Umcwaningi uyibone iyinhle kakhulu le ndlela yokuqoqa ulwazi ngoba ikunika lonke ulwazi oludingayo. Abaphoswa imibuzo akulula ukuthi balethe izimpendulo ezingezona ngoba usuke umcwaningi ephambi kwabo. Inhle le ndlela ngoba lapha kuphoswa imibuzo abantu esibathinta ngqo isimo hhayi abahlawumpiselayo. Umcwaningi uyichoma uphapha legwalagwala le ndlela yokuqoqa ulwazi ngoba innike ulwazi oluningi kakhulu abeludinga kulolu cwanningo.

### **2.3.3. Ububi bokusebenzisa inhlwayalwazi**

Inhlwayalwazi noma imsize umcwaningi ekuqhubeni ucwaningo kodwa inabo ububi bayo. Umcwaningi uzokwenza isiqinisekiso sokuthi uyaziqaphela izingqinamba zehlwayalwazi ukuthi zingamphazamisi ekuqoqeni ulwazi. Ngaphambi kokwenza inhlwayalwazi kufanele umcwaningi azilungiselele kahle ukuze agweme ukungaphoxeki ngesikhathi sezingxoxo.

UDe Vos nabanye, (2011:347) bathi:

Careful planning can reduce problematic interview.

Okuhunyushwa ngokuthi:

Kubalulekile ukuqaphela uma wenza inhlwayalwazi ukuze ugweme izinkinga.

Lesi sicaphuno esingenhla siveza ngokusobala ukuthi umcwaningi osebenzisa inhwayalwazi kungenzeka abhekane nezingqinamba uma engazilungiselelanga kusenesikhathi.

UDonalek, (2005; 124) uthi:

If multiple problems arise rather reschedule the interview.

Okuhunyushwa ngokuthi:

Uma umcwaningi ehlangebezana nezingqinamba eziningi kuba kuhle uma isikhathi senhlwayalwazi ezosihlehlisela olunye usuku.

UMazibuko, (1999:25) ubeka uthi “isiZulu sithi akukho soka lingenasici”, nayo le ndlela inabo ububi bayo. Okokuqala nje, iyindlela edinga ukuthi ube nesikhathi esiningi ngaphezu kwazo zonke ezinye izindlela. Le ndlela iyona edlula zonke ngokudla iphakethe lomcwaningi ngoba ugcina ngokuchitha eningi imali ehla enyuka efuna labo azoxoxisana nabo. Kokunye kuyaye kuphoqeleke ukuba abagibelise ngemali yakhe ukuze akwazi ukubonana nalabo afisa ukuxoxisana nabo.

U-Bailey, (1987:175) uthi:

This type of method is very expensive because it requires one to travel and it needs money to finance all the travelling expenses.

Okuhunyushwa ngokuthi:

Le ndlela yokuqoqa ulwazi iyabiza. Izindleko zokugibela kuyohlwaywa ulwazi kumele zikhokhelwe ngumcwaningi.

Obunye ububi benhlwayalwazi ukuthi kuyenzeka ukuthi abantu abaphoswa imibuzo balethe ulwazi okungesilona. Umcwaningi kufanele aluhlunge ulwazi alutholile ahlolisise ukuthi kungabe luyiqiniso noma cha. Umcwaningi kumele aphinde alucubungule ukuthi luyahambisana yini nesihloko asicwaningayo noma cha.

UDe Vos nabanye, (2011:360) bathi:

The criticism that the interview is one of the weakest methodologies because the participants is likely to provide the researcher with the “official account” is not really valid.

Okuhunyushwa ngokuthi:

Inhlwayalwazi igxekwa ngokuthi kuyenzeka abantu obaphosa imibuzo bakunike ulwazi olungaqondile futhi olungashayi emhloni.

Umcwaningi wenza isiqiniseko sokuthi lezi zingqinamba azimuphazamisi ekuqhubeni ucwaningo lwakhe. Umcwaningi wabhekana nenkinga yabantu abafike bavume ukubamba iqhaza ocwaningweni kwathi ngelanga lenhlwayalwazi bangabe besathanda ukuzibandakanya nocwaningo.

#### **2.4. Isiqophimazwi**

Ukusebenzisa isiqophimazwi kulolu cwaningo kwamelekelela kakhulu umcwaningi ekutheni aphenhule imibuzo yocwaningo. Ngaphambi kokusebenzisa isiqophimazwi umcwaningi kwaba nesidingo sokuthi athole imvume kubabambiqhaza yokuqopha izinkulumo ngesikhathi sezingxoxo.

UDe Vos nabanye, (2011:359) bathi:

If possible, and if permission is obtained from the participants, the researcher should record interviews on tape or video.

Okuhunyushwa ngokuthi:

Kufanele umcwaningi athole invume kubabambiqhaza ngaphambi kokuthi aqophe izingxoxo noma abathwebule ngesikhathi senhlwayalwazi.

Isiqophimazwi siba wusizo olukhulu kumcwaningi uma eqhuba ucwaningo lwakhe. Leli thuluzi linikeza umcwaningi ulwazi oluphelele ngisho esesukile endaweni abeqhuba kuyo ucwaningo. Ngamafuphi isiqophimazwi senza umsebenzi womcwaningi ukuthi ube lula.

USmith nabanye, (1995:17) bathi:

Tape recorder allows a much fuller record than notes taken during the interview. It also means that the researcher can concentrate on how the interview is proceeding and where to go next.

Okuhunyushwa ngokuthi:

Isiqophimazwi sikwazi ukumumatha umthamo omkhulu wolwazi oluqoshwa ngesikhathi sezingxoxo kunokubhala amanothi. Le ndlela yokuqoqa ulwazi iphinde inikeze umcwaningi ithuba lokuqaphelisisa isimo somuntu ngamunye amaphonsa imibuzo, aphinde akwazi nokulandelanisa imibuzo ngendlela.

Okubalulekile ngokusebenzisa isiqophimazwi ukuthi uma umbambiqhaza ecela umnike ikhophi yesiqophimazwi esinezinkulumo eziqoshiwe uyakwazi ukuthi umnikeze lapho usuphothule lonke ucwaningo. Umcwaningi ngesikhathi eqhuba ucwaningo wenza isiqiniseko sokuthi usebenzisa isiqophimazwi esizezingeni eliphezulu ngenhloso yokugwema ukucisheka kwezinkulumo.

#### **2.4.1. Ubuhle bokusebenzisa isiqophamazwi**

Ukusebenzisa isiqophamazwi kuhle kakhulu ngoba kunikeza umcwaningi ulwazi obeludingidwa ezingxoxweni lunjengoba lunjalo. Leli thuluzi lisiza ekutheni umcwaningi angabhali amawongowongo kodwa abhale ulwazi olushaya emhlozeni ukuze akwazi ukuphendula imibuzo yocwaningo.

#### **2.4.2. Ububi bokusebenzisa isiqophamazwi**

Ububi bokusebenzisa leli thuluzi ukuthi liyabiza kanti namalahle okulisebenzisa ayashesha ukuphela. Umcwaningi kufanele athenge amalahle amaningi ukuze akwazi ukuqopha kahle izingxoxo ngokungaphazamiseki. Ziningi izinto ezingaba ububi bokusebenzisa isiqophamazwi.

UDe Vos nabanye, (2011:359) bathi:

Tape recorder does have its disadvantages, however. The participant may not feel happy being taped, and may even withdraw. Tape recorders should therefore be placed inconspicuously so as not to unnerve the participant or novice researcher.

Okuhunyushwa ngokuthi:

Ukusebenzisa isiqophamazwi kunobubi bakho. Abantu abaphoswa imibuzo kwesinye isikhathi kuyenzeka bengathandisisi ukunikeza izimpendulo uma bebona ukuthi ziyaqoshwa izinkulumo.

Umcwaningi ububonile ububi bokusebenzisa isiqophamazwi ngesikhathi eqhuba ucwaningo. Abacwaningi bayasaba ukukhipha ingonyuluka yokucwaningwayo uma kuqoshwa izingxoxo. Umcwaningi wababona besaba ukukhuluma phambi kwesiqophamazwi waze wabacacisela ukuthi kungani kusetshenziswe isiqophamazwi.

## **2.5. Iqoqo labazophoswa imibuzo**

Lena ngenye yezindlela enhle kahulu yokuqoqa ulwazi uma uqhuba ucwaningo. Lapha ulwazi luqoqwa kwiqoqo labantu abasuke beqokwe ngumcwaningi ngokubheka ukuthi bayathinteka esihlokweni asicwaningayo futhi bangaba nezimpendulo ezidingekayo ekuphenduleni imibuzo yocwaningo.

U-Kingry nabanye, (1990:124) bathi:

Focus group is a carefully planned discussion designed to obtain perceptions on a defined area of interest in a permissive, non-threatening environment.

Okuhunyushwa ngokuthi:

Ukuqoka iqoqo labazophoswa imibuzo kuyinto ehlelwa kahle ukuze kutholakale izimvo zabantu abathintekayo ngesihloko esicwaningwayo. Umcwaningi kumele athole imvume yokuqhuba ucwaningo futhi angabasabisi abantu azobaphosa imibuzo.

Umcwaningi akasukeli noma ubani nje amufake kwiqoqo azoliphosa imibuzo kodwa ufaka umuntu ambona sengathi siyamuthinta isimo esicwaningayo. Ukuthola ingoyuluka ngokucwaningwayo kulele eqoqweni eliphoswa imibuzo ekutheni liphendula ngezimpendulo eziyiqiniso noma cha.

UMorgan no Kruguer, (1998:01) bathi:

What the participants in the group say during the discussions constitutes the essential data in focus group.

Okuhunyushwa ngokuthi:

Konke abakushoyo ababambiqhaza ngesikhathi sezingxoxo kuletha ulwazi olubalulekile eqoqweni elicwaningwayo kanye nakumcwaningi.

Ngesikhathi umcwaningi eqoka iqoqo lababephoswa imibuzo wayeqoka abantu abathintekayo yisimo sokungafundwa kolimi lwesiZulu kwi-NCV. Isizathu sokwenza lokho kwabe kungukuvundulula amaqiniso wodwa maqondana nale nkinga yokungafundiswa kolimi lweziZulu esitifiketini se-NCV emakolishi amakhono.

U-Barbour no Schostak (2005:46) bathi:

An interviewing technique in which participants are selected because they are a purposive, although not necessarily representative, sampling of a specific population, this group being 'focused' on a given topic.

Okunyunyushwa ngokuthi:

Ithuluzi lenhlwayalwazi liqoka abantu abanolwazi lwenkinga ecwaningwayo, yikho lokhu okubenza banike umcwaningi lonke ulwazi asuke eluding ekuphenduleni imibuzo yocwaningo.

Kule ndlela umcwaningi uhlanganisa iqoqo labantu ndawonye bese ebaphosa imibuzo ngalokho okucwaningayo. Iyasiza le ndlela ekongeni isikhathi kanye nasekutholeni izimvo zabantu abehlukene ngesikhathi esisodwa. Umcwaningi imusebenzele kakhulu le ndlela yakwazi umnika ulwazi abekade eludinga.

### **2.5.1. Ukuqoka iqoqo labazophoswa imibuzo**

Kubalulekile ukuthi umcwaningi aqoke abantu abanolwazi olwanele ngesihloko asicwaningayo ukuze akwazi ukuphendula imibuzo yocwaningo. Lincane kakhulu inani labantu elingaqokelwa ukufakwa eqoqweni labazophoswa imibuzo.

UWelman nabanye, (2012:202) bathi:

The researcher should use an appropriate sample consisting of not more than 12 and not fewer than six participants. The participants should be knowledgeable or experienced with regards to the topic of the investigation that will be discussed.

Okuhunyushwa ngokuthi:

Umcwaningi kumele uma eqoka iqoqo labazophoswa imibuzo aqoke abantu abanolwazi kusukela kwabayisithupha kuya kwabayishumi nambili. Abazophoswa imibuzo kumele kube ngabatu abanolwazi kanye nesipiliyoni maqondana nesihloko esicwaningwayo.

Kulolu cwaningo umcwaningi wakha iqoqo labafundi besitifiketi se-NCV, asebebothula, kanye nabafundisi besitifiketi se-NCV emaKolishi amkhono amabili aqokiwe esifundazweni saKwaZulu Natali.

### **2.5.2. Ubuhle bokusebenzisa iqoqo labazophoswa imibuzo**

Ukusebenzisa indlela yeqoqo labazophoswa imibuzo kuhle kakhulu ngoba inika umcwaningi ulwazi olwanele ukuphendula imibuzo yocwaningo. Kulolu cwaningo umcwaningi yamsebenzela le ndlela ngoba wayeqoke abantu abona sengathi bazoba nazo izimpendulo zemibuzo yocwaningo (*purposive sampling*). Iqoqo lachaza lageqa amagula ngolwazi elinalo maqondana nokungafundiswa kolimi esitifiketini se-NCV emaKolishi amakhono aKwaZulu Natali.

UDe Vos nabanye, (2011:373) bathi:

The strength of relying on focus groups is their ability to produce concentrated amount of data on precisely the topic of interest. Another strength is reliance on interaction in the group to produce the data.

Okuhunyuswa ngokuthi:

Okuhle ngosebenzisa iqoqo labaphoswa imibuzo ukuthi liyakwazi ukunikeza umcwaningi ulwazi oluningi maqondana nesihloko asicwaningayo. Okunye okuhle ngale ndlela yokuqoqa ulwazi ukuthi ngesikhathi kukhona ukuxoxisana eqoweni umcwaningi luningi ulwazi alutholayo.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi leli ithuluzi elihle kakhulu futhi elinemiphumela emihle lokuqoqa ulwazi. Le ndlela yokuqoqa ulwazi imsebenzelile umcwaningi ngoba ubekwazi ukucela ababambiqhaza ukuthi abachazisise ezwe kahle ukuze athole umnyombo wenkinga.

OStewart no Shamdasani, (1990:68) bathi:

Since the researchers communicates directly with the respondents, he or she can easily clarify some aspects of the questions put to the respondents. The researchers can ask respondents to elaborate on their answers.

Okuhunyushwa ngokuthi:

Njengoba ubacwaningi bexhumana ngqo nabaphoswa imibuzo, umcwaningi kubalula ukuthi acacise kahle amaphuzu athile maqondana nemibuzo ebhekiswe eqoqweni labaphoswa imibuzo. Abacwaningi bangacela ukuthi abantu abaphoswa imibuzo bachazisise ngesikhathi bephendula.

Kuningi okuncomekayo ngokusebenzisa iqoqoqo labazophoswa imibuzo. Abaphoswa imibuzo bacaciseleka kahle ngombuzo abazowuphendula ngaphambi kokuthi baphendule.

U-Bailey, (1987:174) uthi:

Even if the question is not clear to the interviewee, the interviewer can repeat the question once more until the interviewee able to answer the question appropriately.

Okuhunyushwa ngokuthi:

Noma ngabe akawuzwa umbuzo lowo muntu obuzwayo kepha ngenxa yokuthi usuke ekhona umcwaningi eduzane uwuphinda awucacise aze awuzwe umbambiqhaza bese ewuphendula ngendlela okuyiyona. Umcwaningi ubuye abe nesiqiniseko ngolwazi alutholile ngoba naye usuke ekhona ebonana ubuso nobuso nababambiqhaza.

Umcwaningi wayibona iyinhle le ndlela futhi yamenza wathola ulwazi olungumthanyana. Umcwaningi uhambele amaKolishi amabili aKwaZulu Natali wafike wasebenzisa le ndlela yathela izithelo ezinhle ngoba yakwazi ukuthi imnikeze lonke ulwazi ayeludinga.

### **2.5.3. Ububi bokusebenzisa iqoqo labaphoswa imibuzo**

Kuthiwa alikho isoka elingenasici, indlela yeqoqo labaphoswa imibuzo nakuba iyinhle kodwa inabo ububi bayo. Umcwaningi ngesikhathi eqhuba ucwaningo wazama ukukugwema lobu bubu ukuthi bungenzeki kulolu cwaningo.

UDe Vos nabanye, (2011:374) bathi:

Focus groups can be quite costly and require researchers who are skilled in group processes. Bias may also be the problem.

Okuhunyushwa ngokuthi:

Ukusebenzisa iqoqo labaphoswa imibuzo kuyabiza futhi kudinga ukwenziwa ngumcwaningi onekhono. Enye inkinga engaba khona eyokuthi umcwaningi acheme.

Ngaphandle kwalokhu okubalulwa yisicaphuno esingenhla bungaba khona obunye ububi bokusebenzisa iqoqo labaphoswa imibuzo. Umcwaningi ubone sengathi uma

wehlulekile ukucophelela ngesikhathi uqoka abazophoswa imibuzo kungenzeka ungatholi ulwazi oludingayo.

O-Stewart no Shamdasani, (1990:67) bathi:

The members of the focus group should be selected carefully to prevent any problems regarding the quality of information.

Okuhunyushwa ngokuthi:

Iqoqo elizophoswa imibuzo kumele liqokwe ngokucophelela ukuze kugwenywe ukuthi kungaphazamiseki ubuqiniso nezingabinjalo locwaningo.

Umcwaningi wazama ngokusemandleni akhe ukuthi angachemi ekuqhubeni ucwaningo lwakhe. Le ndlela yamsebenzela kakhulu umcwaningi, akazibonanga izingqinamba ezinkulu ezazingaholela ekutholeni ulwazi olungamampunge.

## **2.6. Imithombo ethe thuthu yolwazi**

Imithombo ethe thuthu yolwazi ibamba iqhaza elibalulekile ekutholweni kolwazi oluningi maqondana nesihloko esicwaningwayo. Umcwaningi wabona kunesidingo esikhulu sokuthi asebenzise le ndlela ekuqoqeni ulwazi maqondana nokungafundiswa kolimi lwesiZulu esitifiketini se-NCV emakolishi amakhono KwaZulu Natali.

UWalliman, (2006:52) uthi:

Secondary sources analysis is the reworking of already analysed data over which the present researcher had no direct control or in which he or she had no direct involvement.

Okuhunyushwa ngokuthi:

Imithombo ethe thuthu yolwazi (*secondary sources*) ihlaziya ulwazi oseluke lwahlaziywa ngaphambilini kodwa umcwaningi owayengesiyo ingxenye yalo.

Imithombo ethe thuthu yolwazi imsiza kakhulu umcwaningi ekutheni avundulule ulwazi olusha. Umcwaningi wabona imithombo ethe thuthu yolwazi ifanelekile njengoba wayenza ucwaningo lwesimo.

UDe Vos nabanye, (2011:384) bathi:

Secondary analysis should offer a new explanation or perspective on the first investigation. The researcher should take care not to modify the contents of the original material in any way or simply repeat it mechanically.

Okuhunyushwa ngokuthi:

Imithombo ethe thuthu yolwazi inikezana incazelo entsha maqondana nokwakucwaningwe ekuqaleni. Umcwaningi kumele acophelele angazitholi esechibiyela ngolwazi okungesilona, agweme nokubuyisa ulwazi olwatholakala ekuqaleni lunjengoba lunjalo.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi imithombo ethe thuthu yolwazi iyayisombulula inkinga ecwaningwayo. Le ndlela isebenza kahle uma kwenziwa ucwaningo lwesimo.

UKumar, (2014:194) uthi:

There are many sources that can provide data for your qualitative research study.

Okuhunyushwa ngokuthi:

Miningi imithombo yolwazi engasetshenziswa umcwaningi wocwaningo lwesimo imulekelele ekuphenduleni imibuzo yocwaningo.

Umcwaningi ngesikhathi eqhuba ucwaningo wahambela imitapo yolwazi ehlukene ngenhloso yokuthola imithombo ethe thuthu yolwazi ayibona sengathi izomsiza ekuphenduleni imibuzo yocwaningo. Imithombo ethe thuthu yolwazi yamsiza kakhulu umcwaningi ngokuthi yamnika ithuba lokuthi aqhathanise osekuke kwacwaningwa kanye nalokhu okusha akucwaningayo.

### **2.6.1. Ubuhle bokusebenzisa imthombo ethe thuthu yolwazi**

Umcwaningi wakhetha ukusebenzisa imithombo ethe thuthu yolwazi ngoba ebona sengathi kuningi okuhle okutholakala kuyona. Umcwaningi wabona sengathi leli thuluzi lokuqoqa ulwazi akubizi kakhulu ukulisebenzisa.

U-Rubin no Babbie, (2005:279) bathi:

The need to collect data is avoided in secondary analysis and the researcher saves on costs, time and inputs.

Okuhunyushwa ngokuthi:

Isidingo sokuthi umcwaningi ehle enyuka efuna ulwazi asibibikho uma ezosebenzisa imithombo ethe thuthu yolwazi futhi iyamsiza umcwaningi ngokumnciphisela izindleko.

Okunye okuhle ngemithombo ethe thuthu yolwazi ukuthi ingasetshenziswa ocwaningweni lwesimo kanye nasocwaningweni lokubala. Umcwaningi uyayincoma le ndlela yokuqoqwa kolwazi ngoba yanelisa zonke izinhlobo zocwaningo. Luningi ulwazi uluqukethwe yimithombo ethe thuthu yolwazi.

### **2.6.2. Ububi bokusebenzisa imithombo ethe thuthu yolwazi**

Kukhona okubi umcwaningi akubona ngesikhathi esebenzisa imithombo ethe thuthu yolwazi kulolu cwaningo. Umcwaningi wayebuqaphe ngeso lokhozi lobo ubi ukuthi bungaphazamisi ubuqiniso bocwaningo lwakhe.

URoyse, (2004:213) uthi:

The main disadvantage of using secondary sources is the difficulty of obtaining sources. Some of the important sources are often impossible to trace or have been destroyed.

Okuhunyushwa ngokuthi:

Okubi ngokusebenzisa imithombo ethe thuthu yolwazi ukuthi kunzima ukuthola imithombo yolwazi. Imithombo yolwazi ebalulekile ayitholakali nhlobo kwesinye isikhathi uthola ukuthi seyahlwa noma yashiswa.

Lesi sicaphuno esingenhla sikubeke kwacaca ukuthi kuyinto engelula ukufinyelela emithonjeni yolwazi ethe thuthu. Umcwaningi kulolu cwaningo lwakhe akabanga nayo inkinga enkulu yokuhluphekela imithombo ethe thuthu yolwazi.

## **2.7. Amanothi aqoqiwe**

Ukuze umcwaningi angalukhohlwa ulwazi aluthole ngesikhathi eqhuba ucwaningo kubalulekile ukuthi abhale phansi amanothi olwazi alutholayo. Abanye abacwaningi basebenzisa nesiqophimazwi ukuze bagcine ulwazi abaluthole ngesikhathi becwaninga.

UDe Vos nabanye, (2011:359) bathi:

During interviews, it is vital to make full and accurate notes of what goes on. Do not trust your memory any more than you have to.

Okuhuntushwa ngokuthi:

Ngesikhathi senhlwayalwazi kubalulekile ukuthi umcwaningi abhale phansi amanothi alo lonke ulwazi alutholayo ukuze agweme ingozi yokukhohlwa ulwazi abalutholile.

Amanothi lawa, umcwaningi uthi engathola ulwazi olusha awabhale phansi. Ngisho kuthiwa umcwaningi ulwazi ubeluoqoqa ngayiphi indlela kubalulekile ukuthi abhale phansi amanothi olwazi alutholile. Uma umcwaningi ebhala amanothi kufanele angapholisi maseko, ulwazi olusha alutholayo alubhale ngaso lesi sikhathi.

UBabbie (2007:310) uthi:

Always sit down immediately after an interview and jot down your impressions. These notes will help you to remember and explore the process of the interview.

Okuhunyushwa ngokuthi:

Ngaso sonke isikhathi umcwaningi ngemuva kwenhlwayalwazi kufanele ahlale phansi

abhale lonke ulwazi aluthola kubabambiqhaza. Amanothi amsiza kakhulu umcwaningi ngokuthi angakhohlwa ulwazi aluthole ngesikhathi senhlwayalwazi.

Amanothi umcwaningi uyakwazi ukuthi awabhale ngisho kade esebenzisa indlela yokubuka isimo (*observations*). Kulolu cwaningo umcwaningi akayisebenzisanga indlela yokubuka isimo kodwa usebenzise ezinye.

UWelman nabanye, (2012:199) bathi:

Field notes can be described as detailed notes and observations that are made by the interviewer/researcher. Notes should be made of everything that is said during interview.

Okuhunyushwa ngokuthi:

Amanothi angachazwa njengolwazi olunzulu oluqoqwa ngokubhalwa phansi ngumcwaningi nokuthi abheka isimo asicwaningayo noma asitshelwa ngabantu abacwaningayo bese ebhalala phansi amanothi ngemuva kwenhlwayalwazi.

Ngesikhathi umcwaningi eqhuba ucwaningo waya emaKolishi okufundela amakhono amabili wafike waphosa bonke abathintekayo imibuzo wase ebhala amanothi olawzi alutholayo. Umcwaningi waphinde wahlanganisa iqoqo labafundi asebephothule izifundo zabo ze-NCV wababuzwa imibuzo wabhala amanothi olwazi abalulethayo ngesikhathi sezingxoxo.

### **2.7.1. Ubuhle bokusebenzisa amanothi**

Ubuhle bokusebenzisa indlela yamanothi ukuthi iyashesha kakhulu futhi ayibizi mali. Umcwaningi wayisebenzisa le ndlela ngesikhathi ecwaninga wayibona iwusizo kakhulu ekuqhubeni ucwaningo lwakhe.

UKieren noMunro, (1985:76) bathi:

The main advantage of this method is that the most economical option in terms of time and money.

Okuhunyushwa ngokuthi:

Okuhle kakhulu ngale ndlela ukuthi yonga imali kanye nesikhathi.

Le ndlela yokucwaninga yaba wusizo ekutheni umcwaningi akwazi ukuthola izimvo zabantu maqondana nenkinga yokungafundwa kolimi lwesiZulu emaKolishi amabili amakhono ayebacwaninga. Amanothi ayamsiza umcwaningi ukuthi abe nolwazi olungumthanyana maqondana nesihloko asicwaningayo.

### **2.7.2. Ububi bokusebenzisa amanothi**

Ukusebenzisa amanothi kunobubi bokuthi umcwaningi kufanele aqaphele angabhali okungesikho ngoba kufanele athi elalele abe ebhala ngesikhathi esisodwa. Kuyinkinga ukuqasha umuntu ozokubhalela phansi amanothi ngesikhathi usaqhuba ucwaningo lwakho eqoqweni ngoba kumba eqolo. Kunesidingo esinqala sokuthi umcwaningi aphaathe isiqophimazwi lapha eyothungatha ulwazi.

UKumar, (2014:195) uthi

You may audiotape discussions or employ someone else to record notes during discussions. If you are taking your own notes during during discussions, you need to be careful not to lose something of importance because your involvement in discussion, you need need to be careful not to lose something important because of your involvement in discussions.

Okuhunyushwa ngokuthi:

Umcwaningi angasebenzisa isiqophamazwi noma aqashe umuntu ozomlekelela ngokubhala amanothi ngesikhathi socwaningo. Uma uthatha amanothi ngesikhathi sezingxoxo, kufanele uqaphele ungagcini usuphuthwa ulwazi olubalulekile ngenxa yokuthi ulalele ngapha futhi ubhala amanothi.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi amanothi abhaleka kalula uma kade kuqoshwa izingxoxo ngesiqophamazwi. Kufanele umcwaningi uma ebhala amanothi awabhale ngendlela okuzoba lula ukuwakhumbula uma esebhala umbiko wocwaningo lwakhe.

## 2.8. **Ukuhlaziywa kolwazi olutholakele**

Ukuhlaziywa kolwazi olutholakele yisinyathelo esibalulekile ekuqhutshweni kocwaningo. Kubalulekile ukuthi ulwazi olutholakele lucutshungulwe kahle ukuze kugwenywe ukushicilelwa kolwazi olungelona iqiniso.

OKrueger no Casey, (2000:127) bathi:

Analysis begins by going back to purpose of the study. A key principle is that the depth and intensity of analysis is determined by the purpose of study.

Okuhunyushwa ngokuthi:

Ukuhlaziya kwenziwa ngokubheka izinjongo zocwaningo lwakho obuziveze ngasekuqaleni. Umgomo obalulekile othi ukuhlaziywa kocwaningo kuncike ezinhlosweni zocwaningo.

Umcwaningi kumele azinike isikhathi ahlaziye lonke ulwazi alutholile. Ziningi izizathu zokuhlaziya ulwazi olutholakele, esinye sazo ukubheka ukuthi akukho yini ulwazi ongalutholanga kanti bekudingeka lona kakhulu ocwaningweni.

OMorgan no Krueger, (1998:14) bathi:

In analysing, the researcher should consider the words, the context, the internal consistency, and frequency of comments, specificity of common comments and what was not said, as well as finding the big idea.

Okuhunyushwa ngokuthi:

Uma umcwaningi ecwaninga usuke ebheka amagama, ahambelana nokucwaningwayo, ukuhleleka, ubunjalo bokuphawuliwe, imibono efanayo elethwe abantu abangefani, ukuthi batheni abantu abekade becwaningwa kanye nombono owumgogodla obaluleke kakhulu.

Uma kuhlaziywa ulwazi olutholakale kwiqoqo labantu kubalulekile ukuthi kubhekiswe iphuzu lomuntu ngamunye. Umcwaningi ngesikhathi ephosa imibuzo kwiqoqo wakuqaphela ukuthi kuyenzeka iqoqo libe nemibono engafani.

UDe Vos nabanye, (2011:332) bathi:

There is a danger of assuming that the focus group should be analysed in the same way as the transcript of an individual interview. Focus group analysis combines many different elements of qualitative research and, in addition, adds the complexity of group interaction.

Okuhunyushwa ngokuthi:

Kunobungozi obukhulu ukuthatha ulwazi oluthole kwiqoqo ebeliphoswa imibuzo uluhlaziye ngendlela efanayo nolwazi oluthole kwenziwa inhlwayalwazi yomuntu ngamunye. Iqoqo labaphoswa imibuzo lilethe imibono nemiqondo ehlukene elethwe ngabantu beyiqoqo.

Umcwaningi waluhlaziya ulwazi aluthola ngesikhathi eqhuba ucwaningo kubaphathi, abafundisi kanye nabafundi basemaKolishi amabili ayewacwaninga. Lapha umcwaningi wayecubungula onke amaphuzu awabona ezomsiza ukuphendula imibuzo yocwaningo.

OBarbour no Kitzinger, (1999:16) bathi:

Analysis will involve, at the very least, drawing together and comparing discussions of similar themes, and examining how these relate to the variation between individuals and between groups.

Okuhunyushwa ngokuthi:

Ukuhlaziya kubandakanya ukuhlanganisa kuphindwe kuqhathaniswe okudingiwe okufanayo kuhlolwe ukuthi kuhlobana kanjani nokushiwo umuntu ngamunye eqoqweni.

Ukuhlaziywa kolwazi olutholakele kwabamba iqhaza elikhulu ekuphumeleleni kwalolu cwaningo. Kuleli banga umcwaningi wayehlaziya ulwazi olutholakele wabe esebheka ukuthi luzomsiza yini ekufezekiseni izinjongo zocwaningo lwakhe. Umcwaningi wabe esehlunga, wakhetha lolo lwazi ayelubona ukuthi aluphatelene nocwaningo lwakhe.

UPatton, (1987: 67) uthi:

There are three things occur during analysis data are organized, data are reduced through summarization and categoriation, and patterns and themes in the data are identified and linked.

Okuhunyushwa ngokuthi:

Zintathu izinto ezenzeka uma kuhlaziywa ulwazi olutholakele, ulwazi luyafingqwa, luhlelwa ngokwezigaba, bese kuqokwa olushaya emhloeni lusetshenziswe kucwaningo.

Kule ndlela kusuke kuhlaziywa ulwazi olutholakele kubhekisiswa nokuthi kungabe luyaziletha yini izimpendulo zemibuzo yocwaningo. Le ndlela ibuye isize umcwaningi akwazi ukubona ulwazi olunamaphutha adaleka ngesikhathi eqoqa ulwazi. Uma umcwaningi ebekade esebenzisa indlela yokuthatha amanothi kungenzeka adideke abhale okungesikho, lelo phutha liyalungiswa uma sekuhlaziywa ulwazi olutholakele.

## **2.9. Umklamo wocwaningo**

Umcwaningi wakhetha abazobamba iqhaza ocwaningweni lwakhe ngokusebenzisa ukuqoka okunenhloso (*purposive sampling*). Abacwaningi abaningi bavamisile ukusebenzisa le ndlela ekuqokeni abazobamba iqhaza ocwaningweni lwesimo.

UDe Vos nabanye, (2011:332) bathi:

The researcher may decide, for instance, that matriculation learner's views on drugs are representative of those of modern youth. The judgement of researcher is obviously too prominent factor in this type of sample.

Okuhunyushwa ngokuthi:

Umcwaningi uyena ozikhethelayo abazoba yingxenywe yocwaningo. Uma umcwaningi efuna ukucwaninga ngemibono yentsha ngokusetshenziswa kwezidakamizwa angakhetha ukubuza imibuzo abafundi bakamatikuletshehi bese ethola isithombe esiphelele ngokucabanga kwentsha yonke maqondana nezidakamizwa. Ukuqoka komcwaningi kubamba iqhaza elibalulekile ekutholakaleni kolwazi olucwaningwayo.

Ukusebenzisa le ndlela kwamsiza kakhulu umcwaningi ekutheni athole abantu abanolwazi oluphelele maqondana nokungafundiswa kwolimi lwesiZulu emakolishi amakhono. Le ndlela inhle ngoba akuphoswa noma ngubani imibuzo kodwa kuphoswa labo ababonakala bethinteka kakhulu yisihloko esicwaningwayo. Ngemuva kokusebenzisa le ndlela umcwaningi wathola lonke ulwazi ayelufuna kulolu cwaningo.

## **2.10. IPharadiyamu**

Ipharadiyamu iyisisekelo socwaningo iyona eyenza ucwaningo lube nezithelo ezinhle. Ukusebenzisa ipharadayimu enye indlela yokuqinisekisa ukuxhumana kwezingxenywe zocwaningo kanjalo nokuveza ubukhali balo ucwaningo. Ipharadiyamu ivezela umhlaba indlela umcwaningi abuka ngayo izinto.

O-Bertram no-Christiansen (2014:22) bathi:

A research paradigm represents a particular world view... that defines, for the researcher who holds the view, what is acceptable to research and how it should be done.

Okuhunyushwa ngokuthi:

Ipharadayimu iveza izinga lobunzululwazi bomcwaningi uma kuza ekubukeni kwakhe umhlaba okubandakanya ukwenza okwamukelekile umcwaningi okumele akwenze.

Ipharadiyamu ingabukwa njengeqoqo lezinkolelo ezakha indlela umcwaningi abuka ngayo umhlaba. Umcwaningi ngesikhathi eqhuba ucwaningo lwakhe wakhetha ukusebnzisa ipharadiyamu njongohlaka olusekela ucwaningo lwakhe.

U-Guba beno-Lincoln (1994:107) bathi:

A paradigm may be viewed as a set of beliefs (or metaphysics) that deal with the ultimates or first principles. It represents a world view that defines, for its holder, the nature of the “world”, the individual’s place in it, and the range of possible relationships to that world and its parts.

Okuhunyushwa ngokuthi:

Ipharadiyamu ingabukwa njengenkolelo elandela imigomo ethile. Ipharadiyamu ibuka umhlaba ngehlo elibanzi, iphinde ibhekisise umuntu ngamunye bese icwaninga ubudlelwane phakathi komhlaba nezingxenye zawo.

Ziningi izincazelo ezingasetshenziselwa ukuchaza ipharadiyamu. Ababhali abahlukene banezindlela zabo ezihlukene abachaza ngazo ipharadiyamu. Ipharadiyamu isiza kakhulu ekuvezeni ubuqiniso bocwaningo.

U-MacNaughton nabanye, (2001:50) bathi:

Paradigm comprises of three elements: a belief about the nature of knowledge, a methodology and criteria for validity.

Okuhunyushwa ngokuthi:

Ipharadiyamu ibandakanya izinto ezintathu: inkolelo mayelana nemvelaphi yolwazi, izindlela zokuthola ulwazi, kanye nobuqiniso nokukholakala kolwazi olutholakele.

Uma kwenziwa ucwaningo, ziningana izingxenye ezisemqoka okumele umcwaningi azibuke futhi aziqaphelise ukuze ucwaningo luphumelele. Enye yalezo zingxenye ibizwa ngokuthi ipharadayimu. Ipharadiyamu imsiza kakhulu umcwaningi ekutheni avumbulule amaqiniso wodwa ngezinto ezenzeka ezweni.

UBabbie, (2007) uthi:

Each of the paradigms offers a different way of looking human social life. Each make certain assumptions about the nature of social reality. Each opens up new understandings, suggests different kinds of theory and inspires different kinds of research.

Okuhunyushwa ngokuthi:

Ipharadiyamu ngayinye inikeza izindlela ezehlukene zokubheka impilo yansuku zonke. Ipharadiyamu iletha ukuhlawumpisela maqondana nempilo yabantu yansuku zonke. Yenza abantu baqonde kangcono izimo ezehlukene, incoma ukusetshenziswa kwezinjulalwazi ekuqhutshweni kocwaningo olunhlobonhlobo.

Ipharadiyamu iyindlela ejulile yokuhlaziya izimo ezenzeka emhlabeni. Abacwaningi abanengi basekela ucwaningo lwabo ngamapharadiyamu ahlukene ukuze abe nobuqiniso obukholakalayo.

UKuhn, (1970: 37) uthi:

Paradigm are general way of thinking about how the world works and how we gain knowledge about the world.

Okuhunyushwa ngokuthi:

Ipharadiyamu iyindlela yokucabanga ngokwenzeka kwezinto emhlabeni nokuthi siluthola kanjani ulwazi ngezinto ezenzeka emhlabeni.

Ipharadiyamu ingachazwa njengendlela umcwaningi abuka ngayo umhlaba. Umcwaningi ukhethe ukusebenzisa ipharadiyamu yokuhumusha. Le ndlela yokusekela ulwazi ingachazwa njengenkolelo esetshenziselwa ukuhlaziya ulwazi olutholakele.

UWeaver no-Oslon (2006:460) bthi:

Paradigms are patterns of beliefs and practices that regulate inquiry within a discipline by providing lenses, frames and processes through which investigation is accomplished.

Okuhunyushwa ngokuthi:

Amapharadiyamu angamaphethini ezinkolelo kanye nokwenza okuqondisa ukuhlolwa kumkhakha othile wemfundo aletha izipopolo, nohlaka olusetshenziswa ocwaningweni.

Isizathu esenza umcwaningi wakhetha ukusebenzisa ipharadiyamu yokuhumusha ukuthi wabona sengathi iyona elungele lolu hlobo locwaningo njengoba kucutshungulwa inkinga yokungafundwa kolimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono KwaZulu Natali.

UNkosi, (2011:43)) uthi:

Ipharadiyamu inikeza uhlaka lwamagama, iphinde inikeze uhla lwamagama okuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile.

Ipharadiyamu imumethe uhlu lokuhlawumbisela olusetshenziswa umcwaningi ukuze ahumushe isimo esithile. Kulolu cwaningo umcwaningi wasebenzisa ipharadiyamu yokuhumusha, yamulekelela etheni ahumushe isimo sokungafundiswa kolimi lwesiZulu emakolishi amakhono KwaZulu Natali.

UBarker, (2003:312) uthi:

Paradigm as a model or pattern containing a set of legitimated assumptions and design for collecting and interpreting data.

Okuhunyushwa ngokuthi:

Ipharadiyamu	ingachazwa
njengokuhlawumbisela	okuqondile
okusetshenziselwa	ukuhumusha
olutholakele.	ulwazi

Okugqamayo ngepharadiyamu ukuthi ihambisana nocwaningo lwesimo. Ipharadiyamu iyasetshenziswa ekuboneni izinto ezingenzeka esikhathini esizayo. Umcwaningi wabona sengathi ukusebenzisa ipharadiyamu yokuhumusha kwamenza wathola izimpendulo zemibuzo yocwaningo.

## 2.11. Ipharadiyamu yomhumusho

Ipharadiyamu yomhumusho umcwaningi iyona ayibona ilulungele lolu hlobo locwaningo njengoba umcwaningi wayezohlaziya isimo sokukhishwa inyumbazane kolimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono KwaZulu Natali.

UWillis, (2007: 04) uthi:

Interpretivism usually seeks to understand a particular context, and the core belief of the interpretive paradigm is that reality is socially constructed.

Okuhunyushwa ngokuthi:

Ipharadiyamu yokuhumusha ngokuvamile isetshenziswa ngumcwaningi ukuze asiqonde kahle isimo asicwaningayo. Abacwaningi bale pharadiyamu bakholelwa kakhulu ekuvezeleni umphakathi iqiniso lodwa ocwaningweni lwabo.

Ipharadiyamu yokuchaza ibandakanya ukwamukela nokuhlwaya imiqondo eyehlukene engasiza ekuqhutshweni kocwaningo. Le pharadiyamu isiza kakhulu ekutholeni ulwazi maqondana nokuziphatha kwabantu.

UCreswell, (2003:56) uthi:

In contrast, interpretivist researchers understand the world of human experience.

Okuhunyushwa ngokuthi:

Abacwaningi abasebenzisa ipharadiyamu yokuhumusha bawuqonda kahle umhlaba wokuziphatha kwabantu.

Abacwaningi bale pharadiyamu bavamise ukuzibuza imibuzo ezosombulula ilethe izimpendulo zocwaningo. Le pharadiyamu isebenza kahle lapho kwenziwa ucwaningo lwesimo.

UThomas, (2003:06) uthi:

Qualitative methods are usually supported by interpretivists, because the interpretive paradigm “portrays a world in which reality is socially constructed, complex, and ever changing...”

Okuhunyushwa ngokuthi:

Indlela yesimo ngokuvamile ilekelwa ipharadiyamu yokuchaza ngoba le pharadiyamu iveza umhlaba unjengoba unjalo.

Le pharadiyamu isetshenziselwa ukucwaninga izinto eziphathelene nabantu. Kokunye basuke benza amaphutha beqondile kokunye bengaqondile. Umcwaningi yamsiza le ndlela ekutheni akwazi ukuhumusha isimo sokungafundiswa kwesiZulu eKolishi kubafundi abenza isitifiketi se-NCV.

UBabbie, noMounton, (2001:28) bathi:

This paradigm is also called the phenomenological approach that is an approach that aims to understand people.

Okuhunyushwa ngokuthi:

Le pharadiyamu ibuye yaziwe ngokuthi yi-*phenomenological approach* isetshenziselwa ukuqonda kahle izezo zabantu.

Kubalulekile ukuthi umcwaniningi ngaphambi kokuthi akhetho ipharadiyamu azoyisebenzisa ayazi kahle imvelaphi yayo. Ukwazi imvelaphi yepharadiyamu kuyamsiza umcwaningi lapho esehlaziya akuthole ngesikhathi ecwaninga.

U-De Vos nabanye, (2011:09) bathi:

Interpretive paradigm can be traced to the German sociologist Max Weber (1854-1920) and the German Philosopher Wilhelm Dilthey (1833-1911).

Okuhunyushwa ngokuthi:

Ipharadiyamu yokuhumusha yasungulwa yizingcithabuchopho zaseJalimane ezingo-Max Weber, (1854-1920) kanye no-Wilhelm Dilthey, (1833-1911).

Umcwaningi wakhetha ukusebenzisa ipharadiyamu yokuhumusha ukuze aqonde kahle imbangela yokuthi yini lungafundiswa ulimi lwesiZulu emaKolishi amabili amakhono ayeqokwe ngumcwaningi. Le ndlela isebenza kahle uma ufuna ukuqonda isimo esithile esenzeka emphakathini.

U-Willis, (2007: 04) uthi:

Interpretivism usually seeks to understand a particular context, and the core belief of the interpretive theory is that reality is socially constructed.

Okuhunyushwa ngokuthi:

Ipharadiyamu yokuhumusha isetshenziselwa ukuqonda kabanzi ngesimo esithile, le ndlela ikholelwa ekwenziweni kwezinto ngeqiniso emhlabeni.

Umcwaningi wakhetha ukusebenzisa le ndlela ngoba isebenzelana kahle nocwaningo lwesimo. Le pharadayimu iphinde igxile ekuhunyushweni kolwazi olutholakele. Le ndlela yembula amaqiniso ngezinto ezenzeka emhlabeni.

UThomas, (2003:06) uthi:

Qualitative methods are usually supported by interpretivists, because the interpretive theory “portrays a world in which reality is socially constructed, complex, and ever changing...”

Okuhunyushwa ngokuthi:

Izindlela zocwaningo lwesimo ngokuvamile zinconywa kakhulu abasebenzisi bepharadiyamu yomhumusho ngoba le ndlela iveza amaqiniso wodwa ngezinto ezenzekayo emhlabeni.

Ziningi izincazelo zepharadiyamu umcwaningi azitholayo futhi wazibona sengathi zonke zishaya emhloeni. Ababhali abaningi bayavumelana ngokuthi ipharadiyamu iyinkolelo yomuntu othile oyithatha uyisebenzise ocwaningweni lwakho.

UGuba beno-Lincoln (1994:107) bathi:

A paradigm may be viewed as a set of beliefs (or metaphysics) that deal with the ultimates or first principles. It represents a world view that defines, for its holder, the nature of the “world”, the individual’s place in it, and the range of possible relationships to that world and its parts.

Okuhunyushwa ngokuthi:

Ipharadiyamu ingabukwa njengeqoqo lezinkolelo ezakha indlela umcwaningi abuka ngayo umhlaba.

Abacwaningi abasebenzisa ipharadiyamu yomhumusho bayathanda ukuthola ingonyuluka yezimo ezenzeka ezweni ngeso labantu abahlukene ezibathintayo lezo zimo. Umcwaningi wayisebenzisa le ndlela wayibona iwusizo olukhulu kulolu cwaningo.

## 2.12. Injulalwazi

Injulalwazi iyisisekelo socwaningo. Ingachazwa njengombono womuntu ongawusebenzisa ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethulwe ucwaningo. Ukuze ucwaningo lube ngolwethembekile kumele lweyamaniswe nenjulalwazi ethile noma izinjulalwazi ezithile.

UNtuli, (2006:26) uthi:

Insizakuhlaziya ilekelela emuva kokuba lokho okusuke kuwumcabango sekucutshunguliwe kwathola nokuqinisekiswa okusezingeni eliphezulu. Kuyaqapheleka ukuthi ileyo naleyo nsizakuhlaziya yamukeleka emva kokucubunguleka nangokuvivinyeka kabanzi mayelana nalokho esuke ikusho.

Kunezinhlobo eziningi zezinjulalwazi ezisiza ukuba umfundi wombhalo akwazi ukufunda umbhalo nokuthola umyalezo okulowo mbhalo. Kubalulekile ukuthi umfundi azi kabanzi ngalezi zinjulalwazi nangokuhluka kwazo ukuze akwazi ukukhetha azoyozisebenzisa ocwaningeni lwakhe.

UWelman nabanye, (2012:12) bathi:

Theory is a group of logical, related statements that is presented as explanation of a phenomenon. A theory therefore encompasses one or more hypothesis.

Okuhunyushwa ngokuthi:

Injulalwazi ingachazwa njengezitatimende ezichaza kabanzi ngalokhu okucwaningwayo. Ingaphindwe ichazwe njengenkulumo ehlawumbiselayo.

Inhlosongqangi yokusebenzisa injulalwazi yocwaningo ukuthola ukuthi zithini izingcithabuchopho maqondana nesihloko osikhethile. Injulalwazi iyisisekelo esiqinile esenza ukuthi ucwaningo lwethembeke. Ukusebenzisa injulalwazi eziningi kubalulekile ngoba umbhalo udinga ukufundwa ngezindlela ezihlukene. Kuyenzeka futhi ukuba umbhalo owodwa udinge ukusekelwa ngezinjulalwazi ezihlukene uwodwa. Kungaleso sizathu-ke umcwaningi ekhethe ukusebenzisa injulalwazi ezihlukene.

UKhumalo, (2017: 06) uthi:

Injulalwazi yakha uhlaka ucwaningo olwakhelwa phezu kwalo. Umcwaningi wenza isiqiniseko sokuthi ukhetha injulalwazi ehambelana nesihloko asicwaningayo. Ngamafuphi nje injulalwazi isiza ekutheni umsebenzi womcwaningi ube nesisekelo esiqinile.

Kubalulekile ukuthi umcwaningi azi kabanzi ngezinjulalwazi ezihlukene nangokuhluka kwazo ukuze akwazi ukukhetha ezohambelana nocwaningo lwakhe. Injulalwazi iyamsiza umcwaningi ngokuthi abe nesithombe esiphelele sesimo asicwaningayo ngaphambi kokuphuthula ucwaningo lwakhe.

USwanson, (2003: 03) uthi:

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge, within the limit of the critical bounding assumptions.

Okuhunyushwa ngokuthi:

Injulalwazi yasungulelwa ukuchaza, ukuhlawumbisela nokuqonda kahle isihloko esicwaningwayo. Ngokuvamile ukubhekana nokuqhuba ulwazi olukhona luhlotshaniswe nenani elincane lokuhlawumbisela.

Injulalwazi iyimicabango noma imizwa yomunye umuntu oyisebenzisa ocwaningweni lwakho. Singayibiza injulalwazi ngohlelomagama lwamaqiniso oselukwe lwahlolwa kaninginingi ngabantu abahlukene.

UThomas, (1996: 52): uthi:

Theory is an explanation of how the facts fit together. More precisely, theorizing about a topic means the act of proposing, which facts are most important for understanding that topic and what sorts of relationships among the facts are most significant for producing this understanding.

Okuhunyushwa ngokuthi:

Injulalwazi iyincazelo yokuthi amaqiniso uwahlanganisa kanjani ukuze uphendule imibuzo yocwaningo. Injulalwazi isetshenziselwa ukuqonda kahle isihloko esicwaningwayo, nokuthi yibuphi ubudlelwane obukhona phakathi kweqiniso langempela namahemuhemu. Kubalulekile ke ukuthi umcwaningi asekele umsebenzi wakhe ngenjulalwazi ukuze enze nabantu baqonde kahle isihloko abesicwaninga.

Injulalwazi iyasiza ekulekeleleni ukuhlaziya ucwaningo nokuveza amaqiniso ngokuthile. Ucwaningo olwesekelwe ngenjulalwazi luba nesigqi futhi luyathembeka. Umcwaningi wakhetha ukusebenzisa injulalwazi yokugxeka *i-critical theory*. Injulalwazi ingumbono womunye umuntu othathwa njengovuthiwe futhi owethenjiwe ukuthi ungayisisekelo sombhalo obhalwe phansi (Mfeka, 1998:06).

### **2.12.1. Injulalwazi yokugxeka**

Injulalwazi yokugxeka isetshenziswa lapho umcwaningi efuna ukugxeka isimo esithile esenzekayo emphakathini. Lapha umcwaningi uyasigxeka lesi senzo sokungafundiswa kwesiZulu emaKolishi amakhono amabili ayeqokiwe ngoba iningi labafundi bakhona lingamaZulu.

UPatton, (2003:130) uthi:

Critical theory focuses on how injustice and subjugation shape peoples experiences and understanding of the world. What gives critical theory its name-what makes its critical-is that it seeks not just to study and understand society but rather to critique and change the society.

Okuhunyushwa ngokuthi:

Indlela yokugxeka igxila ekulwisaneni nokungenziwa kobulungiswa emhlabeni jikelele. Indlela yokugxeka yaze yethiwa leli gama ngoba ayisetshenziselwa ukuqonda isimo kuphela kodwa iphinde isetshenziselwe ukugxeka isimo esithile esenzeka emphakathini.

Injulawazi kumele ihambisane kahle nalokhu okucwaningwayo kanye nesihloko socwaningo (Msomi, 2015:14). Umcwaningi ubone sengathi le njulawazi ihambisana kahle nesihloko sakhe asicwaningayo futhi ubone sengathi izokwenza ucwaningo lwakhe lube yimpumelelo.

UBabbie no Mouton, (2001:36) uthi:

Critical approach emphasises becoming part and parcel of the everyday life worlds of the people to be studied, whoever they may be, with the aim of becoming educative and ultimately transformative. Participants should feel free and be encouraged to give their own view of their own situation and the world they live in.

Okuhunyushwa ngokuthi:

Injulawazi yokugxeka igcizelela ukuthi umcwaningi abe yingxenywe yempilo yabantu abacwaningayo yansukuzonke ngenhloso yokubafundisa ukuze abashintshe indlela abacabanga ngayo. Abacwaningwayo bayagqugquzelwa ukuthi baveze izimvo zabo ngesimo ababhekene naso nomhlaba abaphila kuwona.

Ngokwale njulawazi isizwe kumele singathuli kepha sigxeke uma kukhona ukungabi bikho kobulungiswa okwenzekayo. Lapha umcwaningi wayefuna kucace obala ukuthi

bukhona yini ubulungiswa ekutheni amakolishi amakhono ethi ekwaZulu Natali kukhulunywa ulimi lwesiZulu kodwa angalufundisi kubafundi besitifiketi se-NCV.

UDe Vos nabanye, (2011:09) bathi:

The focus of the critical theory is thus on transforming human beings and change their circumstances.

Okuhunyushwa ngokuthi:

Injulalwazi yokugxeka igxile kakhulu ekugudluzeni abantu endleleni abacabanga ngayo bese ishintsha nesimo sabo.

Umcwaningi wabona sengathi le njulalwazi yokugxeka yamulekelela ekutheni agxeke lesi senzo samaKolishi amakhono sokungalufundisi ulimi lwesiZulu esitifiketini se-NCV ekubeni kuyisizinda salo KwaZulu Natali.

UMoyo nabanye, (2015:61) bathi:

The word ‘critical’ has its origins in the Greek word, *krinein* which means to discern, reflect and judge. Used in research, it means taking a set of ideas and questioning them, making them problematic by subjecting them to analysis, in order to identify ways of changing them without distorting their essence or meaning.

Okuhunyushwa ngokuthi:

Igama elithi *khithikhali* lasuselwa kwelama *Grikhi* elithi *krinein* elichaza ukugxeka, ukujejeza emuva nokujaja. Ukusebenzisa le ndlela ocwaningweni kusiza ngokuthi ukwazi ukuthola imiqondo eminingi, uyicubungule kahle ukuze uqoke ozoyisebenzisa kucwaningo lwakho ngaphandle kokuphazamiseka.

Le ndlela yenze kwakhanya bha ukuthi le nkinga yokungafundiswa kwesiZulu emfundweni yesitifiketi se-NCV inkulu ukuthi nje ibinganakiwe. Ngokulandela le ndlela umcwaningi wakwazi ukukhanyisela isizwe ngesimo esenzeka emfundweni yesitifiketi se-NCV.

### 2.12.2. Injulalwazi *i-linguistics hegemony*

Injulalwazi *i-linguistics hegemony* yaqhamuka nomcwaningi uGramsci, A. ngonyaka wezi-1971. Le njulalwazi icubungula kabanzi izimo lapho ulimi lwesizwe oluthile luqonela ezinye izilimi. Ukuqonelwa kolimi oluthile noma kwesizwe esithile kusuke kwesekelwa nayizimo zepolitiki.

U-Gramsci, (1971: 50) uthi:

Hegemony is a political power that flows from intellectual and moral leadership, authority or consensus as distinguished from armed forces. A ruling class in the community forms and maintains its hegemony, which dominates the other classes in the society.

Okuhunyushwa ngokuthi:

*I-hegemony* inika amandla ezepolitiki abaholi abathile ibanike negunya lokuthi babe namandla phezu kwabanye. Idlanzana elisemandleni liba nolimi, nezinto zazo elizoqonela ngazo ezinye izizwe ezingenamandla.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi *i-linguistics hegemony* ichema nedlanzana elithile elisemandleni bese iqonela idlanzana elidelekile. Ngakho-ke nezilimi ngokunjalo ziqhoqhobelwe yilabo abanemicabango nezinkolelo abafuna ukuba ziphumelele bese kushabalala lezo zilimi zalabo abangabokudabuka (Ndimande-Hlongwa, 2009). Emfundweni yesitifiketi se-NCV ulimi lwesiNgisi yilona kuphela olufundiswayo okudlula zonke lezi eziyishuminanye ezisemthethweni.

UNdimande-Hlongwa, (2009: 30) uthi:

IsiZulu phela naso sibukelwa phansi kunesiNgisi, okuyisona esithandwa ngabantu abaningi.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi ulimi lwesiNgisi lubukeka luyimfivilithi uma luqhathaniswa nezinye izilimi. AmaKolishi amakhono aKwaZulu Natali aqhakambisa ulimi lwesiNgisi esitifiketini se-NCV. Kubukeka sengathi iziphathi mandla zoMnyango Wemfundo Ephakeme eNingizimu Afrika zihlela izilimi ngokulandela injulalwazi ka-Grimsci eyaziwa ngokuthi *i-linguistic hegemony*.

UNdimande-Hlongwa, (2009: 137) uthi:

Ukuhlelwa kolimi kwesinye isikhathi kuhambisana nalokho abakholelwa kukho abasebuholini, yingakho u-Antonio Gramsci waqhamuka negama le-*Hegemony*, elisho ukuthi amandla alokho okukholelwa kukho atholakala kakhulu ngokuvumelana kunokusetshenziswa kwamandla. Labo abasemandleni basebenzisa izinsiza nezinto abafinyelela kuzo, kubandakanya ulimi abalukhulumayo ukusebenzisa ngokungafanele amandla abanawo.

Umcwaningi wabona sengathi le njulalwazi iyamulekelela kakhulu ekuhlaziyeni ulwazi ayeluthola kulolu cwaningo. Igama elithi “*hegemony*” liqhamuka egameni lesiGrikhi elithi “*egemon*” elisho ukuthi “*leader or guider*” ngesiZulu lichaza ukuthi “ukuhola”.

UMustapha, (2014:85) uthi:

The word ‘hegemony’ might be traced to its root meaning in Greek, ‘to lead’. Some scholars have thrown light on the concept of hegemony.

Okuhunyushwa ngokuthi:

Igama elithi hegemony izimpande zalo zisezweni lase Greek ngesiNgisi lithi “to lead” ngesiZulu lisho ukuhola. Izifundiswa eziningi ziyayisebenzisa le njulalwazi ekuskeleni ucwaningo lwazo.

Lesi sicaphuno siveza imvelaphi yenjulalwazi i-*hegemony*. Ulimi lwesiNgisi luyazihola ezinye izilimi ezisemthethweni ngokuthandwa lapha eNingizimu Afrika. Lolu cwaningo lwalihlose ukuvezela isizwe ngokubukelwa phansi kwezilimi zabaNsundu lapha eNingizimu Afrika ikakhulukazi emaKolishi amakhono esitifiketini se-NCV.

### **2.12.3. Injulalwazi i-*Postpositivism***

Umcwaningi wakhetha ukusebenzisa injulalwazi i-*postivism* ngoba wabona sengathi izomsiza ekuphenduleni imibuzo yalolu cwaningo. Le njulalwazi ilwela ukuqinisekisa ukuthi izinto zenzeke ngokweqiniso emhlabeni.

UDe Vos nabanye, (2011:06) bathi:

Positivism contends that there is a reality out there to be studied, captured and understood.

Okuhunyushwa ngokuthi:

Injulalwazi *i-positivism* ilwela ukuvezela isizwe iqiniso lodwa ngezinto ezenzeka emphakathini.

Le injulalwazi isetshenziselwa ukuhlaziya izimo zendalo kanye nezimo ezenzeka emhlabeni jikelele. Injulalwazi *i-positivism* igqugquzela ukungachemi komcwangingi lapho eqhuba ucwaningo. Le ndlela isetshenziselwa ukuveza amaqiniso enjengoba enjalo ngezimo ezenzeka emphakathini.

UMorris, (2006:03) uthi:

Positivism maintained that it is possible and essential for the researcher to adopt a distant, detached, neutral and non-interactive position.

Okuhunyushwa ngokuthi:

Injulalwazi *i-positivism* igqugquzela ukuthi kubalulekile ukuthi umcwangingi angachemi ekuqhubeni ucwaningo lwakhe abe phakathi nendawo angahambisani nohlangothi oluthile.

Abacwangingi abakholelwa kule injulalwazi bathi yenza umsebenzi womcwangingi ube ngothembekile futhi ukholakale. Umcwangingi wayibona iyinhle kakhulu le ndlela futhi yaba nezithelo ezinhle ekuphumeleliseni lolu cwanningo.

U-Brayman, (2000:15) uthi:

Many accounts of positivism suggest that the scientific knowledge is arrived through the accumulation of verified facts.

Okuhunyushwa ngokuthi:

Abahlaziyi abasebenzisa injulalwazi *i-positivism* bayayincoma le ndlela ngokuthi ibanikeza ulwazi olunzulu abasuke beludinga ekutholeni amaqiniso ocwaningo.

Zonke lezi zichaphuno ezingenhla ziyafakazelana ngokuthi i-*positive theory* ibamba iqhaza elibalulekile ekusekeleni ucwaningo. Abacwaningi abanengi bayavumelana ngokuthi le njulalwazi isetshenziselwa ukuveza amaqiniso angenakuphikiswa ngezinto ezenzeka emphakathini. *Positivism typically applies the scientific method to the study of human action* (Crotty, 1998:35). Okuchaza ukuthi le njulalwazi icwaninga izenzo nokuziphatha kwabantu. Umcwaningi wayibona imsebenzela kakhulu le njulalwazi ekwakheni uhlaka locwaningo lwakhe nasekutheni akwazi ukuphendula imibuzo yalolu cwano.

### 2.13. Ubuqiniso nokukholakala kocwaningo

Ukuze ucwaningo lukholakale futhi lube nobuqiniso, kwasetshenziswa izindlela ezahlukene zocwaningo ezihambelana nocwaningo lwesimo. Ubuqiniso bocwaningo bubonakala ngokuthi uma kungathiwa luyaphindwa luyenziwa kuphinde kutholakale imiphumela efana ncamashi naleyo ebitholakale ekuqaleni.

USmith (1991:106) uthi:

Validity is defined as the degree to which the researcher has measured what he has set out to measure

Okuhunyushwa ngokuthi:

Ukukholeka kocwaningo kwenzeka ngokuthi umcwaningi akwazi ukuxazulula inkinga abeyicwaninga alethe izisombululo nezincomo.

Ababhali abanengi bayavumelana ngokuthi ubuqiniso bocwaningo buncika ekutheni ucwaningo luyaphumelela yini ekuvezeni inkinga luphinde luqhamuke neziphakamiso ezingasiza ukuxazulula inkinga.

UKerlinger, (1973:475) uthi:

The commonest definition of validity is epitomised by the question: Are we measuring what we think we are measuring?

Okuhunyushwa ngokuthi:

Zonke izindlela okuchazwa ngazo ubuqiniso bocwaningo zincike kulo mbuzo othi “kungabe sicwaninga lokho okufanele sikucwaninge?”

Lesi scaphuno esingenhla sicacisa ngokusobala ukuthi ubuqiniso nokukholakala kocwaningo kuyinto ebalulekile. Kuwumsebenzi wawo wonke umcwaningi ukuthi enze isiqiniseko sokuthi ucwaningo lwakhe lukholakale.

USalkind, (2006:106) uthi:

Reliability means dependable, consistent, stable, trustworthy, predictable and faithful of research.

Okuhunyushwa ngokuthi:

Ukukholakala kocwaningo kusho ukukwazi ukuzimela kwalo, ukuthembeka kwalo kanye nokungangabazeki kwalo.

Umcwaningi ngesikhathi eqhuba ucwaningo walandela yonke imigomo elungile ukuze ucwaningo lukholakale futhi lwethembeke. Lonke ulwazi umcwaningi alusebenzisa wakuveza ukuthi uluthole kuyiphi imithombo yolwazi.

#### **2.14. Indawo Yocwaningo**

Umcwaningi wacwaninga amaKolishi amabili atholakala KwaZulu Natali. AmaKolishi amakhono ayecwaningwa mabili iVuka *TVET College* kanye neMseni *TVET College* (okungesiwona amagama awo angempela). Lawa maKolishi asezindaweni ezihlukene lapha esifundazweni saKwaZulu Natali. Kukhona elisendaweni yasemakhaya bese kuba khona eliseduze nedolobha kanye nezimboni. Umcwaningi wakhetha lawa maKolishi ngoba enesifiso sokuthola ulwazi oluhlukene kubafundi abasuka ezindaweni ezihlukene maqondana nokungafundiswa kolimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono. Izifundo ezenziwa kula maKolishi izifundo zesitifiketi se-NCV kanye nezifundo zesitifiketi se-*NATED*.

## **2.15. Abahlanganyeli bocwaningo kanye nokuqokwa kwabo**

Lolu cwano lwalugxile emaKolishi amabili emfundo yamakhono KwaZulu Natali ababambiqhaza kwaba ngabafundi besitifiketi se-NCV abane (04), abafundi asebaphothula izifundo zabo ze-NCV abathathu (03), kanye nabafundisi besitifiketi se-NCV abathathu (03). Kubafundi abasafunda kwaqokwa abafana ababili (02) namantombazane amabili (02). Kubafundi asebaphothula izifundo zabo ze-NCV kwakethwa umfana oyedwa (01) namantombazane amabili (02). Abaqokwa kubafundisi besitifiketi se-NCV kwaba ngabesilisa ababili (02) kanye nowesifazane oyedwa (01). Umcwani wabuye wakha iqoqo lababambiqhaza elalakiwe ngabafundi abathathu (03) nabafundisi abathathu (03) besitifiketi se-NCV abavela kuwona womabili amaKolishi amakhono.

## **2.16. Isiphetho**

Kulesi sahluko umcwani ubechaza kabanzi ngenjulalwazi, izindlela kanye nepharadiyamu esetshenziwe ekuqhubeni lolu cwano. Umcwani uchaze kabanzi ngenjulalwazi ngayinye kanye nepharadiyamu ayisebenzisile ngesikhathi eqhuba ucwano. Lapha umcwani ubeveza isithombe esicace bha mayelana nemigudu ayilandelile ngesikhathi ecwani.

## **ISAPHLUKO SESITHATHU**

### **3.0. UKUBUYEKEZWA KWEMIBHALO ESETSHENZISIWE**

#### **3.1. Isingeniso**

Esahlukweni esedlule umcwaningi ubechaza kabanzi ngezindlela, injulalwazi, ipharadiyamu, kanye namathuluzi okuqoqa ulwazi asetshenziswa ekwenzeni lolu cwaningo. Ingqikithi yalolu cwaningo kwangukuthola ulwazi olunzulu maqondana nokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV emaKolishi okufundela amakhono KwaZulu Natali.

UNdimande-Hlongwa, (2015:71) uthi:

South Africa is a multilingual country with 11 languages. IsiZulu speakers constitute the largest language group i.e. of the national population, and 80% of the population in KwaZulu Natal. According to the constitution all South Africans enjoy equal rights.

Okuhunyushwa ngokuthi:

Izwe laseNingizimu Afrika lisebenzisa izilimi eziyishuminanye ezisemthethweni. Ulimi lwesiZulu yilona olukhulunywa ngabantu abaningi kuleli likaMthaniya. Babalelwa kuma- 80% abantu abakhuluma ulimi lwesiZulu esifundazweni saKwaZulu Natali. Ngokomthethosisekelo bonke abantu baseNingizimu Afrika kumele bathole amalungelo alinganayo.

Kulesi sahluko umcwaningi uzoqala ngokuthi anikeze incazelo ebanzi yokuthi luyini ulimi lwebele. Lapha kuzophinde kubuyekwezwe imibhalo eyasetshenziswa ngesikhathi kuqhutshwa ucwaningo. Ngesikhathi umcwaningi ehlwaya ulwazi wakhombisa ukungachemi nokungenzeleli ngenhloso yokuqikelela ubumsulwa bocwaningo lwakhe. Injulalwazi eyakhethwa ngumcwaningi *i-positive theory* iyakugququzela ukungachemi komcwaningi lapho eqhuba ucwaningo.

UMorris, (2006:23) uthi:

Positivism theory maintains that it is possible and essential for the researcher to adopt a distant, detached, neutral and non-interactive position.

Okuhunyushwa ngokuthi:

Injulalwazi *i-positivism* iqinisekisa ukuthi umcwaningi angachemi uma enza ucwaningo.

Ukungachemi kungumgogodla wenjulalwazi *i-positivism* okuyiyona eyesekele lolu cwano. Lapha umcwaningi wazibophezela ngokungahambisani nahlangothi kepha waba nguyena nje.

### **3.2. Incazelo yolimi lwebele**

Ulimi lwebele yilolo limi olukhulunywa ngabazali bomtwana okunenkololo yokuthi ingane iluncela ebeleni. Lolu limi yilona unina wengane axhumana ngalo nengane yakhe. Yilo futhi lolu limi unina wengane aculela ngalo ingane yakhe imilolozelo ukuze ilale.

UMngomezulu, (2014:19) uthi:

Ulimi lwebele ulimi ingane eluncela kunina kusukela unina esho umlolozelo ewusho sakucula. Izinhlamvu azishoyo ziye zijwayeleke ezindlebeni zomntwana ngesikhathi eyeka ukukhala ethuliswa ukulalela lowo mgqumo oshiwo unina.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi imilolozelo ibamba iqhaza elibalulekile ekutheni ingane ifunde ulimi lwayo lwebele. Umcwaningi ubona sengathi ulimi lukanina yilona oluba wulimi lwebele ngoba nguyena oxhumana

nengane yakhe ngalo isikhathi esiningi. Izilandelo nazo ziyayilekelela ingane ekutheni isheshe ilufunde ngokushesha ulimi lwayo lwebele.

UMathenjwa nabanye, (1999:60) bathi:

Izilandelo azigcini ngokuthokozisa kodwa zibuye zikhuthaze ingqondo ukuba ikwazi ukulondoloza zibuye zifundise ulimi umntwana. Ezinye zazo zinenkulumo mpendulwano.

Abantu abaningi lapha KwaZulu Natali basebenzisa ulimi lwesiZulu njengolimi lwebele. Yikho kanye-ke lokhu okusukumise umcwaningi phansi wabona kufanele kwenziwe ucwaningo ngokungafundwa kwalo emaKolishi amakhono. Abanye abahlaziyi bachaza ulimi lwesiZulu njengolimi oluyisayensi.

UHlongwane noSeme, (2012:43) bathi:

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

Ulimi lwesiZulu lingumgogodla wesizwe samaZulu. Olimini lwesiZulu yilapho amaZulu ethola khona ubuntu, inhlonipho kanye nokuziphatha. Umuntu ongumZulu ngempela umuzwa ngendlela akhuluma ngayo, ulimi lwakhe luyanotha lube nomsoco.

UZulu, (2010:100): uthi:

ULimi lwaseKhaya lwesiZulu lujulile futhi lunone ngokusebenzisa izimo zokukhuluma: okuyizaga, izisho, nezifengqo.

Njengoba abafundi abaningi esifundazweni saKwaZulu Natali bekhuluma ulimi lwesiZulu kunesidingo sokuthi lunikwe izinga lwalo emaKolishi amakhono.

UDreyer, (2016: 89) uthi:

Learners come from different backgrounds and therefore teaching, learning and assessment will have to be differentiated to bridge the gap

between those who can communicate and those who struggle to communicate in the Language of Learning and Teaching (LoLT) of the schools.

Okuhunyushwa ngokuthi:

Abafundi baqhamuka ezindaweni ezahlukene ngakho-ke ukufundisa, ukufunda nokuhlola kumele kwehlukaniswe ukuze kusalwe igebe phakathi kwalabo abakwazi kahle ukusebenzisa ulimi lokuxhumana kanye nabangakwazi.

Lolu cwaningo alunankinga nokuthi kufundiswe izifundo ngolimi lokufunda nokufundisa (LoLT) kodwa lufuna izimpendulo zokuthi kungani singafundiswa isifundo solimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono KwaZulu Natali? Ulimi lwebele liwumongo, umgogodla kanye nensika yesizwe ngesizwe. Isizwe samaZulu sinelungelo lokuthi ulimi lwaso lwebele lunikezwe izinga elilufanele ngisho nasezikhungweni zemfundo ephakeme. Ulimi lwesiZulu umuntu uqala ukulufunda kubazali bakhe ngesikhathi esemncane kakhulu.

UBerk, (2013:364) uthi:

Language acquired early in life, during an age span in which the brain is particularly responsive to language stimulation. Around 2 months, babies begin to make vowel-like noises, called cooing because of their pleasant “oo” quality. Gradually, consonants are added, and around 6 months babbling appears, in which infants repeat consonant-vowel combinations, often long strings such as “babababa” and “nananana”

Okuhunyushwa ngokuthi:

Ulimi lufundiswa umuntu esemncane kakhulu ngesikhathi ingqondo isalangazelele ukuthola ulwazi olusha. Ingane eneminyaka emibili iyaqala ibize imisindo engonkamisa “aaaaa.” Ayigcini lapho iyaqhubeka ibhibhidle ibize imisindo engongwaqa ekuhambeni kwesikhathi ibize izinhlavu ezizwakalayo kanjena “nananana.”

Ukungakufundiswa kwezilimi zomdabu ezikhungweni zemfundo ephakeme lapha eNingizimu Afrika kukhombisa ukuthi mningi umsebenzi okusamele wenziwe ukuze kuqinisekiswa inkululeko yezilimi.

UNdimande-Hlongwa, (2012:43) uthi:

Ukuthuthukiswa kwazo zonke izilimi ezisemthethweni kuyisidingo ngoba kuzobuyisa isithunzi futhi kuyilungelo, yikhona okuzokwenza sikwazi ukuthi sifinyelele emazingeni apha keme emfundo, kulondolozeke amagugu ethu, ukuxhumana kanjalo namasiko. Leli yithuba elihle lokuthi iminyango eyengamele izilimi zomdabu ithuthukise ubudlelwane phakathi kwayo neminyango eyengamele ubuchwepheshe bolwazi lwezokuxhumana.

Kuhle ukuba umfundi aqale ngokwazi ulimi lwakhe lwebele ukuze kube lula ukuthi afunde ulimi lwesibili. Umfundi oluqonda kahle ulimi lwakhe lwebela uphumelela ngamalengiso olimini lokwengeza ngokuvamile okuba ngolwesiNgisi.

Lo mbono ufakazelwa nangu-Horn (2007:50) lapho ethi:

The processing of information in the home language enhances the transefer of concepts to the second language. Knowledge of the basics concepts in the home language reduces the fear and the frustrations the second languges learners may experience when learning the second language.

Okuhunyushwa ngokuthi:

Ukufundiswa kolimi lwebele kuqinisa amathuba okuthi umuntu aqonde kangcono ulimi lwesibili. Ulwazi olutholakala olimini lwasekhaya lwenza ukuthi kungabibikho ukwesaba uma usufunda ulimi lwesibili.

Lo mbono ongenhla ubalulekile kothisha abafundisa ulimi ngoba izinselelo zokungaphumeleli kahle olimini lwesiNgisi zidalwa ukungabi nolwazi lolimi lwebele kubafundi. Lo mbono ucacisa kahle ukuthi abafundi be-NCV akulula ukuthi baphumelele ulimi lwesiNgisi njengoba bengalufundiswa ulimi lwesiZulu.

UDonald nabanye, (1997:197) bathi:

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

Okuhunyushwa ngokuthi:

Uma ulimi lwebele lwabafundi lubukelwa phansi lunganikezwa izinga elilufanele kungenza abafundi bagcine sebeluthatha njengento engenamsebenzi futhi engabalulekile.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi uma ulimi lwebele lushaywa indiva ezikoleni abafundi bagcina sebelithatha kancane ulimi lwabo bacheme nolimi lwesiNgesi. Lapha umcwaniningi wayefuna ukunekela isizwe amaqiniso enjengoba enjalo ngokwenzeka emakolishi amakhono maqondana nokungafundiswa kolimi lwesiZulu kanye nezinye izilimi zesintu esitifiketini se-NCV.

URichards, (2003:37) uthi:

Positivism assumes that reality exists independently of humans. It is not mediated by our senses and it is governed by immutable laws. The ontological position of positivists is that of realism. Positivists strive to understand the social world like the natural world.

Okuhunyushwa ngokuthi:

Injulalwazi i-positivism icacisa ukuthi iqiniso lizimele alidingi abantu ukuze liphile. I-positivism ilekelela ukuthi sikwazi ukuqonda ukuthi izinto ezenzeka emhlabeni njengoba siqonda imvelo.

Umcwaningi wabona sengathi ukungafundiswa kolimi lwesiZulu emakolishi amakhono kungadala ukuthi abafundi bangazazi ukuthi bangobani. Ulimi lwesiZulu lubamba iqhaza elibalulekile ekukhuliseni umfundi ngendlela eqondile.

URadebe noMchunu, (1989:9) bathi:

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

Umcwaningi wakuqaphela ukuthi iningi labafundi emaKolishi amabili ayecwaninga bathanda ukukhuluma ulimi lwesiNgisi kunolimi lwesiZulu. Ukufundiswa kolimi lwesiNgisi kwenza ukuthi abafundi bacheme namasiko nezimfundiso zaseNtshonalanga.

UMakhoba, (2013: xvi) uthi:

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

Lesi sicaphuno esingenhla sicacisa ngokusobala ukuthi ulimi lwesiZulu luyigugu esizweni samaZulu. Lolu cwaningo lwaluhlose ukuvundulula iqiniso lokuthi akubalimazi yini abafundi basemaKolishi amakhono ukungafundiswa kolimi lwesiZulu esitifiketini se-NCV? Likhulu iqhaza okumele libanjwe izikhungo zemfundo ephakeme ekufukuleni ulimi lwesiZulu.

UNdimande-Hlongwa (2009:85) uthi:

Izikhungo zemfundo ephakeme kumele zibhukule ekufundiseni izilimi zomdabu zase-Afrika, lokho kuzoba yinzuzo enkulu kubafundi ngoba kuzobafundisa ubuntu, kanti okukhulu kakhulu ngukuthi ngeke sikwazi ukuba nenkululeko ezwenikazi i-Afrika uma izilimi zomdabu zase-Afrika zingeyona ingxenye yenkululeko.

Umcwaningi ubona sengathi kunesidingo esinzulu ukuthi abazali bezingane ezifunda emaKolishi amakhono bazi ngokuma kwezifundo zesitifiketi se-NCV. Umcwaningi ubona sengathi izinga elikhulu lokungaphumeleli kwabafundi abenza isitifiketi se-NCV emaKolishi amakhono lidalwa ukungafundiswa kolimi lwesiZulu kanye nokungachazelwa ngolimi lwesiZulu uma befundiswa izifundo zabo.

UMakhathini (2011:57) uthi:

Abafundi basezikhungweni eziphakeme kuba nokukhululeka kanye nokuzethemba ezifundweni zabo uma besebenzisa ulimi lwabo lwebele ekufundeni kwabo. Ezindaweni zokusebenza izilimi zase-Afrika azikakhuliswa ngokwanele ukugqugquzela abafundi ukuba babone ukubaluleka kokukhetha ulimi lwase-Afrika njengolimi lokufundisa/ukuhlinzeka ngolwazi. Ukusetshenziswa kolimi njengolimi lokunikezela ngolwazi kudala isidingo samatemu amasha kuphinde kunikezele ngethuba lokuwasebenzisa ezingqikithini ezinolwazi olunzulu, isib. ezincwadini, ekufundiseni, ocwaningweni lwezesayensi kanye nakokunye, futhi le nkambiso ingadayisa ulimi emnothweni womhlaba wonke.

Lesi sicaphuno esingenhla sicacisa ngokusobala ukuthi sikhulu isidingo sokuthi kufundiswe ulimi lwesiZulu emaKolishi amakhono. Umcwaningi ubona sengathi lolu cwaningo luzovula amehlo amaKolishi amakhono akuleli abone isidingo sokufundisa ulimi lwesiZulu kubafundi besitifiketi se-NCV.

UDlodlo (1999: 321) uthi:

Home languages can serve important functions in expressing alternative concepts, in clarifying concepts, in eliminating misconceptions and formulating ideas.

Okuhunyushwa ngokuthi:

Ulimi lwebele lubamba iqhaza elibalulekile ekuzwakaliseni izimvo ezithile kanye nasekucaciseni izinto, nasekunciphiseni amaphutha maqondana nolwazi oluthile.

Umcwaningi ngesikhathi eqhuba ucwaningo lwakhe wacwaninga abaphathi beKolishi, abafundi besitifiketi se-NCV, kanye nalabo asebaphothula izifundo zabo ze-NCV. Isizathu sokubandakanya bonke laba bantu kwakungukunguthola iqiniso ezinhlakeni ezahlukene. Loku kuyahambisana nokushiwo yinjulalwazi *i-positivism* eyakhethwa ngumcwaningi.

U-Cresswell, (2007:20) uthi:

Researchers of positivism theory normally believes in in multiple perspectives from participants rather than a single than a single reality.

Okunyushwa ngokuthi:

Abacwaningi benjulalwazi *i-positivism* ngokuvamile bakholelwa ekucwaningeni inani elikhulu labantu kunokucwaninga umuntu oyedwa, inhloso yokwenza lokho kusuke kungukuthola ubuqiniso besihloko esicwaningwayo.

Umcwaningi wayilandela le ndlela yokucwaninga umthamo omukhulu wabantu njengoba ucwaningo lwakhe lwenziwela emaKolishi amabili okufundela amakhono esifundazweni saKwaZulu Natali. Umcwaningi ngesikhathi enza lolu cwanningo wabe ezimisele ngokunekela isizwe ngokwenzeka emaKolishi amakhono KwaZulu Natali.

UKerry noHowell, (2013: 188) bathi:

For positivisim, validity involves the extent of which measurement is accurate and what is supposed to be messured is actually being measured; how far can we be sure that a test meassure the phenomenon we expected to.

Okuhunyushwa ngokuthi:

Kubacwaningi benjulalwazi *i-positivisim* kubhekwa ukuthi iyiphi indlela engasetshenziswa ezoveza amaqiniso wodwa ngesihloko esicwaningayo, nokuthi singakanani isiqiniseko sokuthi izoletha amaqiniso wodwa.

Umcwaningi wakhetha ukusekela lolu cwaningo ngenjulalwazi *i-positivisim* ngoba wayehlose ukuthi iqiniso lihlale obala ngokungafundwa kolimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono.

UKerry noHowell, (2013: 188) bathi

Positivism has been based upon the principle that only reliable knowledge of any field of phenomenon reduces to knowledge of particular instances of patterns of sensations.

Okuhunyushwa ngokuthi:

Injulalwazi *i-positivisim* yakhelwe phezu komgomo othi iqiniso langempela elinciphisa amampunge asuke eshiwo ngabantu emhlabeni.

Ulimi lwebele liwumgogodla wesizwe ngesizwe. Luyigugu ulimi lwebele kubanikazi balo. Umuntu oluqonda kahle ulimi lwakhe lwebele umuzwa ngisho ekhuluma usebenzisa izinongo zolimi okuyizisho nezaga. Lolu cwaningo lwathola ukuthi ulimi lwesiNgisi ludla ubhedu emaKolishi emfundo yamakhono eNingizimu Afrika yonke. Injulawazi ka-Gramsci *i-hegemony* yayinika iqeqebana labantu izinga elingcono kanye nelungelo lezomnotho bese kuthi abanye babukelwe phansi.

UHerrman, (2017:571) uthi:

In Gramsci's scheme a given group or class, as it develops in the economic sphere, finds some values more congenial than others, more resonant with its own everyday experience.

Okuhunyushwa ngokuthi:

Kule injulalwazi ka-Gramsci idlanzana labantu liyathuthukiswa lize linikwe igunya lezomnotho, linekzwe amagunya kanye nezinga elicokeme kunabanye abantu.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi injulalwazi ekhethwe ngumcwaningi *i-hegemony* inika igunya idlanzana labantu ukuba liqonele abanye. AmaKolishi amakhono eNingizimu Afrika anika igunya ulimi lwesiNgisi ngaphezu kwezilimi zesiNtu.

### 3.3. Umlando omfushane wolimi lwesiZulu

Ulimi lwesiZulu lukhulunywa ngabantu abadabuka esizweni samaZulu. Lolu limi lunotho ngenhlonipho, ubuntu, uzwelo, uthando, nokunye. Umuntu ongumZulu uyakwazi ukunakekela abantu uma besosizini ngenxa yobuntu abuzuze olimini lwesiZulu.

UNyathikazi, (2014:67) uthi:

Ulimi lwesiZulu lususelwa olimini lwesigodi olwalungelesizwe esincane samaZulu, esabe sakhe nezinye izizwe zamaNtungwa. Ulimi lwesiZulu lwadlondlobala ngesikhathi kubusa iNkosi uShaka. Ngenxa yokuthi wathi angazehlula lezi zizwe ayakhelene nazo nezinye ezikude, wabe esezifaka ngaphansi koMbuso wamaZulu zakhuluma nesiZulu.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi ulimi lwesiZulu lwalukhulunywa ngisho nangezikhathi zeLembe KwaZulu. Umcwaningi ubone kunesidingo sokuthi kube khona akwenzayo ukubuyisa isithunzi salolu limi okubukeka sengathi luyashabalala. Ukungafundiswa kwalolu limi kubafundi besitifiketi se-NCV emaKolishi amakhono esifundazweni sakwaZulu Natali kwenza umcwaningi abone sengathi luzoshabalala.

UShozi, (2015:31) uthi:

Ngokomlando, isiZulu siwulimi oluhlonishwa kakhulu ezizweni eziningi, siwulimi olwahlanganisa izizwe eziningi ngenhloso yokuxhumana kalula kungabi nazingqinamba. Naso sinomlando othi mawufane nesiNgisi kodwa umehluko ukuthi asithuthukiswanga ngokwemibhalo, sisabalaliswe ezindaweni zikahulumeni njengesingisi.

Umlando waso unesithunzi esesabekayo ngoba iNkosi uShaka waqoqa izizwe ngokuzehlula empini wase echumisa lona lolu limi oluyisiZulu kulezo zizwe. Umcwaningi ubona sengathi ulimi lwesiZulu seliya ngokuya linyamalala.

UMsimang, (1975:03) uthi:

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

Lesi sicaphuno esingenhla sikucacisa kabanzi ukuthi ulimi lwesiZulu luzogcina lungasaziwa nhlobo. Ngokwenza lolu cwaningo umcwaningi wayehlase ukuthola ukuthi kungabe kuwukuluhlonipha yini ulimi lwesiZulu ukungalufundisi emaKolishi amakhono esifundazweni saKwaZulu Natali? Umthethosisekelo wezwe waseNingizimu Afrika uyavumelana nokuthi abafundi kumele bafundiswe izilimi zabo zebele ezikoleni.

UNgwenya, (1995:51)) uthi:

Ngonyaka we-1979 umthethosisekelo wemfundo yabomdabu wathi izifiso zabazali yizona ezibalulekile emfundweni yabantwana babo mayelana nolimi lokuqala. Emva kocwaningo olunzulu, kwatholaka ukuthi ukufundiswa kwesiZulu uLimi lwaseKhaya kwabe kuzinze ezindleleni namasu okufundisa ulimi lwesibili. Ngakho-ke umsebenzi woMnyango Wemfundo Nokuqeqesha kwaba ukuphucula izinga lolimi lwesiZulu emfundweni. Amasilabhasi ekuqaleni ayebhalwe ngesiNgisi kodwa manje asebhalwe nangesiZulu.

Abacwaningi abaningi bayavumelana ngokuthi isiZulu siwulimi oludala kakhulu KwaZulu. Izisho nezaga eziningi ezisetshenziswa olimini lwesiZulu zasungulwa yizenzo zamakhosi nabantu ababephila esikhathini sasendulo.

UZulu, (2010:45) uthi:

Ezinye izaga zisuselwe ezigamekweni ezenzeka emlandweni wesizwe samaZulu, phela isizwe nesizwe sinomlando waso othile okungaba umlando omuhle noma umlando omubi. Sizobheka isaga esithi: “Siyobohla Manyosi”. UManyosi kuthiwa kwakuyiqhawe leNkosi uDingane, elalidla imbuzi yonke lilodwa liyiqede, maqede lehlise ngomhluzi nangokhamba lotshwala.

Ngokufundwa kwezimo zokukhuluma ngendlela eyiyo abafundi bangazuza lo mlando okungamele ushabalale, kanti futhi uma zifundwa nje zingendlalelwa ngamaqiniso

nemvelaphi yazo. Lolu cwaningo lubona sengathi ukukhuluma ulimi lwesiZulu kukwenza ukuthi ungazingabazi ukuthi ukuthi ungumZulu.

UNtombela, (2009:09) uthi:

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

Umcwaningi wathi ehlaziya wathola ukuthi ulimi lwesiNgisi lunikezwa izinga elithe thuthu ezikhungweni eziningi zemfundo ephakeme. Ngisho neminyango kahulumeni eminingi kubukeka sengathi icheme nomlimi lwesiNgisi.

UKeih, (2013: 56) uthi:

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

Okuhunyushwa ngokuthi:

Sekuwumkhuba owejwayelekile ukuthi iminyango kaHulumeni ivune ukuqanjwa kwenqubomgomo evumela ukusetshenziswa kwezilimi ezimbili ezikoleni bese kuchenywa nolimi lwesiLungu. Lokhu ke kuyaphikisana nokunconywa ngumthethosisekelo wezwe, ukuthi zonke izilimi kumele zinikezwe izinga elilinganayo ezikoleni.

Umcwaningi wakuphawula ukuthi abafundi abaningi be-NCV emaKolishi amabili amakhono ayewacwaninga bangamaZulu kodwa bafundiswa ulimi lwesiNgisi kuphela. Lokhu kubukeka sengathi kuwukuchema nolimi olulodwa bese kukhishwa inyumbazane ezinye izilimi zendabuko.

UKhohliso, (2015:03) uthi:

IsiNgisi sesakhonya isikhathi eside kakhulu futhi senziwe mqoka nakwizinqubomgomo ngaleyo ndlela abantu basibuka kuyisona esisemqoka kunezinye izilimi nakuba izilimi zabo zama-Afrika sezikhululekile.

Lesi sicaphuno esingenhla sicacisa ngokusobala ukuthi sesiside isikhathi ulimi lwesiZulu lubukelwa phansi kuqhakanjiswa ulimi lwesiNgisi. Lolu cwaningo lwathola ukuthi abazali babafundi abafunda emaKolishi amakhono abazi ukuthi izingane zabo azifundiswa ulimi lwesiZulu. Ucwanningo lwathola ukuthi kunenkolelo ethi usuke uyisifundiswa sangempela uma wazi kakhulu ulimi lwesiNgisi.

USibiya, (2013: xiii) uthi:

Kakusekho manje ukuthi yonke indlela idlula esiNgisini. Kunalokho indlela eya esiNgisini kufanele iqale ngokwazi ukukhuluma kahle ulimi lwebele bese-ke ukufunda isiNgisi kuthasiselwa kancane, kancane.

AmaKolishi amakhono ulimi lwesiZulu awaluniki isithunzi esilufanele. Ezikhathini zanamuhla sekuyinsakavukela umchilo wesidwaba ukuzwa intsha ihlulwa ukukhuluma isiZulu geqe ize isebenzise isiZulu esixutshwe nesiNgisi.

UHlongwane noSeme, (2012: 20) bathi:

Ingxenye enkulu yabantu abangamaZulu ingenwe yilolu limi lwesiNgisi. Umuntu uthi ekhuluma isiZulu ebe ephonsa namagama esiNgisi enkulumweni yakhe. Lokhu bakubiza ngokuthi yisiZulu-siNgisi.

Lolu hlobo lokukhuluma selwandile. Wonke umuntu okhuluma isiZulu kulezi zinsuku akayiqedi inkulamo yakhe engakhulumanga ngale ndlela yokukhuluma. Le ndlela yokukhuluma iwushevu ozogcina ngokulubulala ulimi lwesiZulu. Ifa lethu elingaka esalishiyelwa ngokhokho bethu. Umcwanningi wathola ukuthi amaKolishi amakhono anomthelela omkhulu ekufeni kolimi lwesiZulu njengoba engasifundisi isiZulu kubafundi be-NCV. Likhulu iqhaza elibanjwa wulimi lwesiZulu ezimpilweni zabafundi kanye nezabantu baseNingizimu Afrika.

UMakhathini (2011:12) uthi:

Izilimi zomdabu kumele zidlale indima ebalulekile ezimpilweni zabafundi abaningi baseNingizimu Afrika ekufundeni kanye nasekuzuzeni amakhono amasha kanye nolwazi. Kepha azisetshenziswa ngendlela okusetshenziswa ngayo isiNgisi kanye nesiBhunu, ikakhulukazi ezikoleni, emaNyuvesi kanye nasemisakazweni.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi kulesi sikhathi esiphila kusona ulimi lwesiZulu selubukelwa phansi. Ulimi lwesiNgisi nolwesiBhunu uMnyango wemfundo ephakeme uzithatha njengezilimi eziwumgogodla wemzemfundo. Lolu cwaningo luzokhanyisela isizwe ukuthi nolimi lwesiZulu lungaba negalelo ekuthuthukiseni umfundi emaKolishi amakhono. Ulimi lwesiZulu lwenza umuntu azi kabanzi ngemvelaphi yakhe.

U-Okorie (2008: 123) uthi:

Language of a people, is a fundamental aspect of their identity, with which they are not only known but can express themselves or communicate with one another.

Okuhunyushwa ngokuthi:

Izilimi, zabansundu zisiza kakhulu ekutheni abafundi bazazi ukuthi bangobani ziyabasiza futhi ekutheni baphinde bakwazi ukuxhumana ngazo nabanye abantu.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi ulimi lwebele lubamba iqhaza elibalulekile ekutheni umuntu azi kabanzi ngemvelaphi yakhe. Lesi sicaphuno sesishiya umbono othi ukungalufundiswa ulimi lwesiZulu kubafundi besitifiketi se-NCV kubenza balahlekelwe ithuba lokwazi ngemvelaphi yabo.

### **3.4. Umlando omfushane wolimi lwesiNgisi eNingizimu Afrika**

Ulimi lwesiNgisi lwaqala ngesikhathi amaNgisi efika eKapa ngonyaka we-1795. Ngonyaka we-1806 amaNgisi aqala ukufaka umthetho wawo wokusetshenziswa kwesiNgisi. Abantu baseNingizimu Afrika kwafuneka ukuba badele izilimi zabo bafunde isiNgisi (NdimandeHlongwa, 2009). Ulimi lwesiNgisi lwagcina selwenziwa impoqo eNingizimu Afrika ngezikhathi zobandlululo.

UShozi, (2015: 17) uthi:

Ukusukela ngonyaka we-1814 kuya kowe-1826 uLord Charles Somerset wazama ukushintsha isiDutch ngesiNgisi. Saqala-ke isiNgisi saphoqwa ezikoleni zikaHulumeni. Yadlula njalo le mpoqo yaya nasezinkantolo ngonyaka we-1820.

Kuze kube yimanje ulimi lwesiNgisi luthathwa njengolimi olubaluleke oludlula zonke izilimi zabaNsundu eNingizimu Afrika. AmaKolishi emfundo yamakhono asafundisa ulimi lwesiNgisi kuphela kubafundi besitifiketi yize izwe laseNingizimu Afrika selikhululekile.

### **3.5. Umlando omfushane wolimi lwesiBhunu eNingizimu Afrika**

Ulimi lwesiBhunu ludala kakhulu. Abasebenzisi balolu limi balulwela lwaze lwathola amalungelo alo ngonyaka we-1910 lapha eNingizimu Afrika. Lwakhula lolu limi lwaze lwathola nelungelo lokuthi lufundiswe ezikoleni.

UNdimande-Hlongwa, (2009: 16) uthi:

Ngonyaka we-1910 kwasayinwa isivumelwano esungunombolo-137 kumthethosisekelo wezwe laseNingizimu Afrika esinikeza ulimi lwesiDutch amalungelo olimi afanayo nesiNgisi, njengezilimi ezisemthethweni. INingizimu Afrika yaba ilizwe elinezilimi ezimbili ezisemthethweni. Ngonyaka we-1925 isivumelwano salungiswa ukuze kufakwe nolimi lwesiBhunu. Ngowe-1933 ukufundiswa kwesiBhunu ezikoleni kwase kuqalile sekufinyelele naseNatali.

Lesi sicaphuno esingenhla sichaza kabanzi ngokukhula kolimi lwesiBhunu ezweni laseNingizimu Afrika. Ulimi lwesiBhunu lungolunye lwezilimi ezaziqonele izilimi zabaNsundu ngesikhathi sikaHulumeni wencindezelo lapha eNingizimu Afrika. Intsha yangonyaka we-1976 yalwa ilwela ukukhululwa ekufundisweni ngolimi lwesiBhunu ifundiswe ngolimi lwesiNgisi ezikoleni

### **3.6. Ukubukelwa phansi kolimi lwesiZulu**

Umcwaningi wathola ukuthi abafundi abaningi basemaKolishi amakhono aKwaZulu Natali balubukela phansi ulimi lwesiZulu. Lokhu kudalwa ukuthi lezi zikhungo zifundisa ulimi lwesiNgisi kuphela kubafundi be-NCV. Lesi senzo samaKolishi siyahambisana nokushiwo injulalwazi eyakhethwa ngumcwaningi i-*linguistic hegemony* lapho iphawula ngokuhunguleka kwabantu behungulwa izilimi nezinkolelo zezinye izizwe.

UStrinati, (1995: 165) uthi:

Arguably, Gramsci's theory suggests that subordinated groups accept the ideas, values and leadership of the dominant group not because they are physically or mentally induced to do so, nor because they have reasons of their own.

Okuhunyushwa ngokuthi:

Injulalwazi ka-Gramsci's igqugquzela ukuthi idlanzana labantu lamukele imiqondo, amagugu, nokuholwa ngezinye izizwe hhayi ngoba liphazamisekile ngokwengqondo kodwa ngenxa yezizathu zalo.

Akuwona kuphela lawa maKolishi amabili ayecwaningwa angalufundisi ulimi lwesiZulu kubafundi besitifiketi-NCV kodwa wonke amaKolishi amakhono awazifundisi izilimi zomdabu lapha eNingizimu Afrika. Lokhu kungafundiswa kwabafundi ulimi lwesiZulu kubenza balubone njengolimi oludelelekile futhi olungekho esitayeleni.

UNkosi, (2011: 40) uthi:

Kuye kubonakale sengathi abanye abafundi abakuthandi kahle ukufunda isiZulu baze baqede esikoleni noma emaNyuvesi ngaso. Lokhu kungenxa yokuthi bakubona kuwukwehla ezingeni abakulo noma ubuqaba nokunye okubi.

Lolu cwaningo lwabona sengathi amaKolishi amakhono aseNingizimu Afrika anesandla ekufeni kolimi lwesiZulu. Iningi labafundi lizitshela ukuthi uma ukhuluma isiNgisi uhlakaniphile kanti uma ukhuluma ulimi lwesiZulu awazi lutho.

UMarivate, (1993:91) uthi:

The mother tongue principle in African education has always met with strong resistance from sectors in the country, particularly from the African community.

Okuhunyushwa ngokuthi:

Ulimi lwebele emkhakheni wezemfundo  
alikhutholi ukwamukeleka ikakhulukazi  
ezwenikazi lase-Afrika.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi umkhakha wezemfundo uzibukela phansi izilimi zabaNsundu. Umcwaningi ubona sengathi kufanele kube khona okwenziwayo maqondana nalesi sikhava sokungafundiswa kolimi lwesiZulu esitifiketini se-NCV esenziwa ngaphansi kwemfundo yamakhono.

UNdimande-Hlongwa, (2004:66) uthi:

Even though the current multilingual language policy is in place, it does not necessarily address the problem of stigmatization of African languages.

Okuhunyushwa ngokuthi:

Yize isikhona inqubomgomo yezizilimi kodwa ayilwisani nokucindezelwa kwezilimi zase-Afrika.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi inqubomgomo yezizilimi kufanele ngabe khona ekushoyo maqondana nokubukelwa phansi kwezizilimi zabaNsundu eNingizimu Afrika. Umcwaningi wazibonela ngawakhe amehlo ngesikhathi ehambele elinye iKolishi lamakhono ayelicwaninga wafica idlanzana labafundi abangamaZulu lixoxa ngesiNgisi emagcekeni esikole.

UNojiyeza, (2013:23) uthi:

Banengi abafundi okuseyinkinga enkulu kubona ukunikeza ulimi lwabo ukuhlonipheka okufana nokwesiNgisi. Ezikhungweni eziningi okubalwa namaNyuvesi amaningi, banengi abafundi abasalubeka phambili ulimi lwesiNgisi. Iningi lalaba bafundi babhala, bafunde, bakhulume kahle sona lesi siNgisi, bese bezibona njengabaphambili futhi abahlakaniphile.

Umcwaniningi wabe esezibuza umbuzo othi engabe izizukulwane ezilandelayo ziyobe zisalufica yini ulimi lwesiZulu. Ukungafundiswa kolimi lwesiZulu kwenza ukuthi abafundi be-NCV bazibone bengabeLungu bese bebukela phansi ulimi lwabo lwesiZulu. Ukungafundiswa kwabafundi izilimi zabo zendabuko kuphambene nokushiwo injulalwazi *i-positivism* kanye nomthethosisekelo olawula izwe laseNingizimu Afrika.

U-Gall et al., (2003:14) uthi:

Positivists believe that there are laws governing social phenomena, and by applying scientific methods, it is possible to formulate these laws and present them through factual statements.

Okuhunyushwa ngokuthi:

Abacwaningi benjulalwazi *i-Positivism* bakholelwa ekutheni kunemithetho elawula izinto emphakathini, ngokwenza ucwaningo oluchwepheshile, leyo mithetho ingenziwa ukuthi ukwazi ukubhekana namaqiniso enjengoba enjalo.

Injulalwazi *i-critical theory* eyakhetwa ngumcwaningi isetshenziselwa ukugxeka isimo esithile esenzeka emphakathini. Umcwaningi wabona kunesidingo esikhulu sokuthi asekele ucwaningo lwakhe ngayo, ngoba kubukeka sengathi kukhona ukubukelwa phansi kwezilimi zabaNsundu lapha eNingizimu Afrika.

OGuba & Lincoln, (1994: 90) uthi:

Critical theory is aimed at probing and criticizing taken for granted assumptions about race, culture, gender, economy, politics etc. to change awareness. In critical discourse analysis, analysts set out to study how the powerful use language to maintain their authority.

Okuhunyushwa ngokuthi:

Injulalwazi *i-critical theory* yasungulelwa ukugxeka izinto ezifana nokubukelwa phansi kwesizwe esithile, ubulili, umnotho, ipolitiki, nokunye. Kule njulalwazi abacwaningi babuye babheke ukubaluleka kokusebenzisa ulimi ukuze lugcine amandla alo.

Lolu cwaningo lwabona sengathi kukhona ukubukeleka phansi kwezilimi zomdabu njengoba zingafundwa emaKolishi amakhono aKwaZulu Natali. Njengoba iNingizimu Afrika seyazuza iNkululeko lolu cwaningo luzibuza umbuzo othi kungabe izilimi zabaNsundu zayithola yini inkululeko eNingizimu Afrika?

UButhelezi, (2006: 30) uthi:

The influence of English over indigenous languages has a negative effect as these languages are looked down upon, especially by young people. And as the older generation leaves the world one by one, there won't be any people left to speak the indigenous languages in our country unless all stakeholders work towards changing the situation.

Okuhunyushwa ngokuthi:

Kuba nomthelela ongemuhle ukusetshenziswa kolimi lwesiNgisi phezu kwezilimi zomdabu abantu abasha bagcina bezibukela phansi izilimi zendabuko. Isizukulwane esidala siyadlula emhlabeni liyancipha kakhulu inani labantu abazi izilimi zendabuko eNingizimu Afrika ngaphandle uma kungaba khona iziphathimandla ezikwenzayo.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi ulimi lwesiNgisi luyaziqonela izilimi zendabuko lapha eNingizimu Afrika osequze kwadala ukuthi ngisho nentsha izibukele phansi izilimi zabaNsundu. Umcwaningi wabona sengathi kukhulu okusamele kwenziwe mayelana nokungafundiswa kolimi lwesiZulu esitifiketini se-NCV.

### **3.7. Imiphumela yokungafundiswa kolimi lwesiZulu**

Ukungafundiswa kolimi lwesiZulu kungaba nemiphumela yokuthi abafundi bangagcina belahlekelwe inhlonipho njengoba lunothe ngobuntu nangokuziphatha.

Abafundi basemaKolishi bangazithola belengela eweni lokulahlekelwa izimpande nemvelaphi yabo ngoba sebecheme nezinkambiso zabamhlophe.

UNene, (2014: V) uthi:

Izilimi zomdabu kufanele zibambe iqhaza elikhulu empilweni yabantu baseNingizimu Afrika ukuze abantu bezokwazi ukuzithuthukisa ngazo. Izikhungo zemfundo ephakeme kumele zikusukumele ukulondoloza kanye nokuthuthukisa izilimi zomdabu.

Lesi sicaphuno esingenhla sikucacisa kahle ngokubaluleka kokufundiswa kolimi lwesiZulu kubafundi abasezikhungweni zemfundo ephakeme. Kuba lula ukuqonda ezinye izifundo uma uluqonda kahle ulimi lwakho lwebele. AmaKolishi amakhono aKwaZulu Natali kumele azibuze umubuzo othi kungabe ukungafundiswa kolimi lwesiZulu kubafundi be-NCV kuyalukhulisa noma kuyalubalala ulimi? Kunesikhalo esigcwele umhlaba wonke sokuthi abafundi besitifiketi se-NCV abaphumeleli kahle ezifundweni zabo.

UShozi, (2015: 21) uthi:

Umntwana uma ecabanga umcabango wokuqala uba ngolimi lwakhe lwebele, bese ewushintshela olimini lwesibili (isiNgisi). Lokho kwenza kuthathe isikhathi ukuba umntwana aphenjule lokho okubuzwa wuthisha. Ngalokho umntwana akabe esakujabulela ukufunda ngenxa yezingqinamba zolimi futhi nokwenza isimomqondo sakhe ngolimi lwakhe sishintshe.

Lesi sicaphuno esingenhla sicacisa kahle ngeqhaza elibanjwa wulimi lwesiZulu emfundweni yomntwana. Kuyamlimaza umfundi ukungalufundiswa ulimi lwesiZulu kumenza angaphumeleli kahle ezifundweni zakhe ngoba akakutholi nokuchazelwa ngolimi lwakhe kufundiswa ngesiNgisi kuphela.

### **3.8. Iqhaza lamaKolishi amakhono**

AmaKolishi amakhono abamba iqhaza elibalulekile ekuthuthukiseni amakhono entsha esifundazweni saKwaZulu Natali. Maningi amakhono afundelwa kula maKolishi

phakathi kwawo singabala ikhono lokwakha, elikagesi, elokushisela namanye. Kwabonakala isidingo esikhulu sokuthi kusungulwe amaKolishi amakhono ngoba abantu abamnyama babengenawo amakhono ayedingeka ezinkampanini kanye nasezimayini.

UShelembe, (2011:59) uthi:

Ngokutholakala kwedayimani e-Kimberly ngonyaka ka-1867 nokutholakala kwegolide eGoli ngeminyaka yama-1880 kwakudingeka amakhono okulungisa izinto afana no-*boilermarker*, o-*fitter*, nomagesane (*electrician*). Izimayini zazilanda abelungu phesheya ukuzokwenza le misebenzi. Ngokuhamba kwesikhathi kwafanele ukuqeqeshawa kwenzeke ezweni.

UMnyango weMfundo Ephakeme eNingizimu Afrika ugqugquzela abafundi ukuba baqhube izifundo zabo amaKolishi amakhono hhayi emaNyuvesi. Ukuqeqesha kulawa maKolishi kugxile kumakhono adingwa izinkampani ingakho lamaKolishi ehlala njalo exhumana namaFemu ukwenza isiqiniseko sokuthi akufundisayo kuyahambisana nokufunwa izinkampani. Lawa maKolishi awadingi ukuthi uze ube nomatikuletshe ni ukuze ufunde kuwona.

UShelembe, (2011:60) uthi:

NgokoMnyango wezeMfundo kaZwelonke usungakwazi ukuthi ugcine ka-grade 09 esikoleni emva kwalokho uye kulamaKolishi. Usuzofundela isitifiketi esibizwa ngokuthi yi-*National Certificate Vocational* (NCV) esiyiminyaka emithathu. Lesi sitifiketi siyalingana nesikamatikuletshe ni esibizwa ngokuthi i-*National Senior Certificate* (NSC). Umehluko nge-NCV ukuthi usuke usukulungele ukuthi usebenze enkampanini noma embonini.

Umcwaningi wathola ukuthi ukuze ukwazi ukwamukelwa eKolishi lamakhono kufanele ube nemiphumela yebanga lesi shagalolunye. EmaKolishi kaHulumeni izifundo zakhona zihambisana ne-SAQA nama-SETA okwenza ukufunda khona kube nenzuzo (Shelembe, 2011:61). Inkinga isekutheni isitifiketi se-NCV asinalo ulimi lwesiZulu.

UButhelezi, (2016:60) uthi:

National Certificate Vocational (NCV) curriculum, which commenced in January 2007, was introduced. It was a new TVET college qualification that was to give learners industry-focused vocational alternative to the academic grades 10–12 offered by senior secondary schools in the mainstream education system.

Okuhunyushwa ngokuthi:

Isitifiketi se-NCV sasungulwa ngonyaka ka-2007. Lesi sitifiketi sinikeza abafundi amakhono adingwa izimboni. Umuntu owenza isitifiketi se-NCV uyefana nomuntu owenza ibanga leshumi kuya kwelehumini nambili ezikoleni.

Ulimi olufundwa ngabafundi besitifiketi se-NCV lulodwa ngolwesiNgisi kuphela. Umcwani wathola ukuthi uma kwenziwa izinguquko emakolishi amakhono KwaZulu Natali abathintwa abantu abathintekayo.

UWang, (2012:130) uthi:

Technical Vocational Education and Training (TVET) curriculum requires continuous renewal and constant involvement of stakeholders in the redesign process.

Okuhunyushwa ngokuthi:

Imfundo yasemakolishi amakhono idinga ukuhlale iguqulwa, ibuyezwe. Lokhu kufanele kwenziwe ngokuthi kubandakanywe bonke abantu abathintekayo yimfundo yamakhono.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi kusafanele kube khona okwenziwayo ukulungisa isimo samakolishi amakhono KwaZulu Natali. Ukungafundiswa kolimi lwesiZulu kwenza izilimi zesiNtu zibukeke ziqonelwe izilimi zezinye izizwe. Injulalwazi eyakhethwa umcwani i-*linguistic hugenomy* iyalwisana nokungalingani kwezilimi ngoba ziqonelwa ngezinye.

UNdimande-Hlongwa, (2015: 64) uthi:

The concept of hegemony presupposes a consent given by the majority of the population to a certain direction suggested by those in power. The hegemony of English in education is a reality in South Africa and in former British colonies in Africa.

Okuhunyushwa ngokuthi:

Injulalwazi *i-hegemony* inikeza umthamo wabantu abaningi igunya lokuqonela idlanzana labantu ngokugunyazwa ngamandla abasuke benawo. Ukuqhakanjiswa kolimi lwesiNgisi kwezemfundo kuyinto eyandile emazweni ayeqonelwe izwe laseBritain ngezikhathi zobandlululo esingabala kulo izwe laseNingizimu Afrika.

Nantu uhla lwamaKolishi amakhono atholakala kwaZulu Natali. UMfolozi TVET, iMajuba TVET, iMnambithi TVET, iSivananda TVET, Coastal KZN TVET, Mgungundlovu TVET, eSayidi TVET, kanye noMthashana TVET College. Wonke lamaKolishi abalwe ngenhla awabafundisi abafundi besitifiketi se-NCV ulimi lwesiZulu kepha bafundiswa ulimi lwesiNgisi kuphela.

UShelembe, (2011:61) uthi:

AmaKolishi afundisa amakhono okwenza ngezandla nawokulungisa ikakhulukazi. Lezi zikhungo zisebenzisana nezinkampani ukuze enze isiqiniseko sokuthi izinhlelo zabo zihambisana nokudingwa ngabaqashi. Awu 50 lamakolishi angakaHulumeni ezweni lonke. Uma ususiqedile isitifiketi se-NCV uyaqhubeka wenze u-N4, N5, ne-N6.

Lokhu kungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV kushiya wonke umuntu edidekile ngoba phela ukuze izinga le-NCV lifane nelikaMatikuletsheni (NSC) kufanele lesi sitifiketi sibe nezilimi ezimbili. Ucwangingo luzibuza umbuzo wokuthi inhlangotho ecubungula izingabunjalo leziqu zasezikhungweni zemfundo ephakeme eNingizimu Afrika i-HEQC ithule ithini kufa ulimi lwesiZulu?

UDreyer, (2016:11) uthi:

The Higher Education Quality Council (HEQC) has to make sure that the standard of

programme delivery by providers in the higher education field is good enough to ensure successful learning, and that graduands are equipped with enough knowledge and skills to succeed in their chosen occupational fields.

Okuhunyushwa ngokuthi:

Isikhungo esicubungula iziqu zasezikhungweni zemfundo ephakeme i-HEQC senza isiqiniseko sokuthi iziqu ezikhiqizwa ezikhungweni zemfundo ephakeme zisezingeni eliphakeme futhi elamukelekile, nelenza izifundiswa eziphuma kuwo zibe nolwazi kanye namakhono adingakalayo emkhakheni yabo.

Umcwaningi ube esezibuza umbuzo othi kungabe ababhalisi beziqumane zibe semthethweni eNingizimu Afrika I-SAQA bayalibona yini iphutha lokungafundwa kolimi lwesiZulu okwenzeka esitifiketini se-NCV emaKolishi amakhono esifundazweni saKwaZulu Natali?

UShelembe, (2011:62) uthi:

EmaKolishi kaHulumeni izifundo zakhona zihambisana ne-SAQA nama-SETA lokho ke kwenza ukufunda khona kube inzuzo.

Umcwaningi wabe esezibuza ukuthi uma umfundi esesitholile isitifiketi sakhe se-NCV eKolishi bamemukela kanjani eNyuvesi enolimi olulodwa esitifiketini sakhe? Ulimi lwesiZulu kubukeka sengathi alunikwa isithunzi esilufanele. Lolu cwaningo lwalukhipha ingonyuluka yokuthi mungakanani umonakalo odaleka ngokungafundiswa kolimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono esifundazweni saKwaZulu.

UMcGrath (2012:60) uthi:

South African TVET system needs to be strengthened in a manner that it provides high quality technical vocational education for all young South Africans, without losing sight of the TVET special relationship with the world of work. To achieve this vision the TVET College may need to go through a lengthy process of curriculum review.

Okuhunyushwa ngokuthi:

AmaKolishi amakhono eNingizimu Afrika kumele aqiniswe ngendlela yokuthi anikeze ulwazi namakhono asezingeni eliphezulu entsheni futhi adingakalayo emhlabeni. Ukufezekisa lo mbono kufanele amaKolishi amakhono abhekisise aphinde abuyekeze ikharikhulamu.

Lesi sicaphuno esingenhla sikubeka ngokusobala ukuthi kunesidingo esinqala sokuthi kubuyekwezwe ikharikhulamu yasemaKolishi. Ucwangingo lwathola ukuthi kuyabalimaza abafundi ukungafundiswa kolimi lwabo lwebele. Umcwangingi wakuqaphela ukuthi abantu abaningi amaKolishi amakhono basawabiza ngama-FET College's nakuba esebizwa ngokuthi ama-*TVET Colleges*.

UNESCO, (2008, 01) uthi:

In the second international conference on TVET in 1999 there was unanimous agreement that the phrase 'technical vocational education and training' be adopted to describe the combined process of education and training that recognizes the common objective of employment as their immediate goals. In South Africa, this term was not adopted initially. The technical colleges were called FET colleges and were only renamed in 2015 as TVET Colleges.

Okuhunyushwa ngokuthi:

Engqungqutheleni yesibili yokudingida ngamaKolishi amakhono ngonyaka we-1999 kwaba khona isivumelwano sokuthi igama elithi 'technical vocational education and training, (TVET) kumele lisetshenziswe ngoba lichaza kahle ngenhlanganisela yokuqeqeshelwa amakhono kanye nokufundiswa uthole ulwazi, nokuyizinto ezitholakala emaKolishi amakhono. ENingizimu Afrika leli temu abasheshanga ukulamukela. AmaKolishi amakhono ayebizwa ngokuthi ngama-FET Collges kwaze kwaba aqanjwa kabusha ngonyaka wezi-2015 njengama TVET Colleges.

Umcwaningi wakuqaphela ngesikhathi senhlwayalwazi ukuthi kubafundi abaningi alikabaphumi leli gama elithi '*FET Colleges*' basalisebenzisa yize esebizwa ngama *TVET Colleges*. Inqubo yokuhlwaya ulwazi ngokuzifikela mathupha endaweni oyicwaningayo ufike ubambe izingxoxo, ihambisana kahle nenjulalwazi eyakhethwa ngumcwaningi *i-critical theory*.

OGuba noLincoln, (1994:45) bathi:

Critical theory methodology is dialogic and dialectical it requires the investigator to engage the subjects in dialogue with the aim of bringing about a change in their outlook on social systems that keep them deprived of intellectual and social needs.

Okuhunyushwa ngokuthi:

Injulalwazi *i-critical theory* igxile kakhulu kwinkulumo mpendulawno, idinga ukuba umcwaningi asingathe izingxoxo ngenhloso yokuthola ulwazi kubantu ngesimo esenzeka emphakathini.

AmaKolishi amakhono abamba iqhaza elibalulekile ekufukuleni umnotho wezwe ngoba anikeza intsha amakhono adingakalayo emhlabeni. Umcwaningi wathola ukuthi siyanda isibalo sabafundi abanesifiso sokuqhuba izifundo zabo emaKolishi amakhono. Imfundo yasemaKolishi amakhono ihlukile kunemfundo yasezikoleni, ifundisa nabantu asebekhulile ngeminyaka.

UKnowles, (1990: 43) uthi:

One of the most well known theories that argues that adults do not learn the same way as children is termed andragogy. The architect of andragogy is Malcolm Knowles. Knowles defines 'andragogy' as 'the art and science of helping adults to learn'.

Okuhunyushwa ngokuthi:

Enye yezinjulalwazi ezidume kakhulu egcizelela ukuthi imfundo yabantu abadala ihlukile kuneyezingane, ibizwa ngokuthi *i-andragogy*. Umsunguli wale njulalwazi uMalcom Knowles. UKnowles uyichaza

i-‘*andragogy*’ njengobuciko bokufundisa abantu abadala.

Lesi sicaphuno esingenhla sichaza kabanzi ngenjulalwazi elawula ukufundiswa kwabantu abadala i-*androgogy*. Umcwaningi wakuqaphela ukuthi likhulu inani labafundi asebekhulile ngeminyaka abafunda emaKolishi amakhono KwaZulu Natali.

### 3.9. Imvelaphi yamaKolishi amakhono

AmaKolishi amakhono kade aqala ukusebenza kuleli likaMthaniya. Ngesikhathi sikaHulumeni wobandlululo ayekhona kodwa ayehlukaniswe ngezinhlanga. Umcwaningi wathola ukuthi amaKolishi amakhono ilokhu aqala ukuba khona ngesikhathi kutholakala ezimbiwa phansi lapha eNingizimu Afrika.

UMalherbe (1977: 100) uthi:

Technical institutions were to supply skills needed for the increased commercialization and industrialization, which gradually grew from the discovery of diamonds in Kimberly since 1871. It is noted that these facilities were not available in rural areas, but only in urban areas.

Okuhunyushwa ngokuthi:

Izikhungo zamakhono zazisungelelwe ukwabela izimboni ngabasebenzi abanamakhono adingekayo, nokukhulisa umnotho ngesikhathi izwe laseNingizimu Afrika lisanda kuthola iDayimane eKimberly ngonyaka we-1871. Kwakuphawuleka ukuthi amaKolishi amakhono asezindaweni zasemakhaya ayenganakekelwa kodwa awasemadolobheni ayethola unakekelo olusezingeni eliphezulu.

Kukhona amaKolishi ayelawulwa uMnyango owawubizwa nge-*Department of Native affairs ngonyaka we-1958*. Lawo maKolishi ayetholakala ezindaweni ezihlala abaMhlophe. AmaKolishi ayetholakala ezindaweni zabantu abamnyama ayelawulwa uMnyango owawubizwa ngokuthi i-*Department of Education and Culture*.

UButhelezi, (2016: 32) uthi:

With the creation of Bantu Homelands in 1968, other colleges fell under the control of the homelands' Departments of Education and Culture. As has been alluded to above, black technical colleges were centrally controlled, state-aided institutions governed by councils who had very limited governing powers. Councils were responsible for advisory, supervisory and monitoring roles.

Okuhunyushwa ngokuthi:

Ngonyaka we-1968 kwasungulwa izindawo ezihlala abantu abaNyama bodwa lokho okubizwa kwakubizwa ngokuthi yi-Bantu Home lands. Kwabe sekusungulwa uMnyango wezeMfundo kanye naMasiko owawuzolawula amaKolishi abantu abaNyama. Lo mnyango wabe sewuqoka umkhandlu ozobhekana ngqo namaKolishi abaNyama. Lo mkhandlu wabe ungenawo amandla. Lo mkhandlu kwakufanele ululeke uphinde ubheke ukusebenza kwalamaKolishi kwansuku zonke.

Ngonyaka we-1961 uhlanga lwamaKhalathi lwakhelwa amaKolishi amakhono abe eselawulwa uMnyango obizwa ngokuthi *Department of Coloured affairs*. Lawa maKolishi ayeqeqesha abafundi bohlanga lwaMakhaladi ebanikeze amakhono adingakalayo emhlabeni.

U-Behr & MacMillan, (1971:436) uthi:

The first Coloured technical college, the Peninsula Technical College, was established in 1967 in Bellville, Cape Town.

Okuhunyushwa ngokuthi:

IKolishi lokuqala lohlanga lwamaKhalathi lalisedolobheni lase *Cape Town* lalibizwa ngokuthi yi-*Peninsula Technical College* elasungulwa ngonyaka ka-1967 endaweni yaseBellville.

Uhlanga labomdabu waseNdiya nalo lwakhelwa awalo amaKolishi amakhono ngonyaka we-1927. Lawa maKolishi ayebizwa ngokuthi ama-*Indian Technical Institutes*. IKolishi lamaNdiya elalidume kakhulu eThekwini ngeminyaka yo-1960 lalibizwa ngokuthi yi-*ML Salaton Technical College*.

O-Behr no MacMillan, (1971: 446) uthi:

While it was still a college, it was governed by a College Council, consisting of 24 members, 14 of whom were Indians.

Okuhunyushwa ngokuthi:

AmaKolishi ayelawulwa ngumkhandlu, omumethe inani labantu abangama-24 kulabo bantu abayishuminane kwakungabodabu waseNdiya.

AmaKolishi amakhono amaNdiya ayenekhukulamu yawo eyayihlelelwe wona wodwa. Le khukulamu yayigxile kakhulu ekufundiseni ikhono lokupheka ukudla. Kuze kube yimanje isizwe samaNdiya sinamakhono amalingisayo okupheka ukudla.

U-Malherbe (1977:189) uthi:

The main feature of the Indian curriculum was a hotel and catering division, specializing in training to produce chefs and waiters which were in demand in the hospitality industry around Durban.

Okuhunyushwa ngokuthi:

Ikhukulamu yohlanga lwamaNdiya yayigxile kakhulu emakhonweni ezasemahhotela kanye nakwezokupheka okwakudingeka kakhulu ngalesiya sikhathi ezimbonini ezazakhele iTheku.

AmaKolishi abaMhlophe ayethola unakekelo kanye noqeqesho olusezingeni eliphezulu uma eqhathaniswa nawezinye izinhlanga. Lawa maKolishi ayethatha abafundi abaMhlophe kuphela hhayi ezinye izinhlanga.

U-Wedekind, (2010:303) uthi:

At a technical college level, white colleges were semi-autonomous and were governed by a college council. They had control over their budgets, but 'staff remained employees of the relevant department of education.'

Okuhunyushwa ngokuthi:

AmaKolishi amakhono abantu abamhlophe ayezimele kodwa hhayi ngokugcwele ngoba ayelawulwa umkhandlu olawula amaKolishi. AmaKolishi abamhlophe ayezilawulela izimali zawo kodwa abasebenzi babelawulwa umnyango wezemfundo.

Lolu cwaningo lwathola ukuthi amaKolishi amakhono kade aba khona kodwa ayehlukene ngezinhlanga. Uhlanga lwabamhlophe lwalunamathuba angcono uma luqhathaniswa nezinye izinhlanga. Ngemuva kokuzuza intando yeningi lawa maKolishi abe eshlelwa kabusha esexuba izinhlanga.

### **3.10. Ikharihulamu yasemaKolishi amakhono**

Ikharihulamu yasemaKolishi amakhono kumele ibhekane nezidingo zabafundi, zezimboni, kanye nezomphakathi. Ngamanye amazwi amaKolishi amakhono afundisa agxile emakhonweni adingakala kakhulu emphakathini.

O-Stark no Lattuca, (1997:22) bathi:

Curriculum as a plan for students' academic development that is situated in a historical, social and political context. The term curriculum is thus a programme of activities designed so that learners will attain, as far as possible, certain educational ends or objectives.

Okuhunyushwa ngokuthi:

Ikharihulamu iwuhlelo lwezefundo olugxila emlandweni, empilweni yabantu, kanye nakwezepolitiki. Igama elithi kharihulamu liqukethe uhlu lwezifundo okumele luzuzwe ngabafundi ukuze kufezekiswe izinjongo zemfundo.

Imfundo yasemaKolishi amakhono inikeza abafundi amakhono anzulu abenza bakwazi ukuzimela ngaphandle kokuyofuna umsebenzi ezimbonini. Abafundi basemaKolishi

bathola imfundo ebalungiselela ukuthi kube lula ukuthi bathole umsebenzi uma sebephothule izifundo zabo.

U-Du Plessis, (2017:60) uthi:

The purpose of the TVET curriculum is to prepare students for a specific job or a broader occupation by equipping them with industry relevant knowledge and skills that will enhance their employability. In addition, the TVET curriculum content must be relevant to address the needs of the labour market through regular research, reviews, as well as industry involvement and support with curriculum development.

Okuhunyushwa ngokuthi:

Inhlosongqangi yemfundo yasemaKolishi ukulungiselela abafundi ukuthi baqasheke kalula futhi babe namakhono. AmaKolishi amakhono akhiqiza abantu abanamakhono adingakalayo emhlabeni.

Okudidayo kukodwa, yilokhu kokungafundiswa kolimi lwesiZulu emaKolishi. Umcwaningi wayedinga izimpendulo zokuthi akukhona yini ukuchema nolimi olulodwa lokhu okwenziwa uMnyango Wemfundo Ephakeme njengoba wanquma ukuthi kufundwe ulimi lwesiNgisi kuphela esitifiketini se-NCV. Umfundi ukuze akwazi ukwenza isitifiketi se-NCV kumele abe nemiphumela yebanga lesishagalolunye esuke inezilimi ezimbili.

UButhelezi, (2016: 25) uthi:

The minimum requirement for entry at NCV level 2 is a pass in Grade 9 from a secondary school. According to a DoE guide to opportunities in TVET colleges, the list of qualifications that can be used to access NCV includes a year-end school report for Grades 10 and 11, or a matric certificate. This guide further stipulates that the Grade 9 equivalent to access Level 2 will be any NQF Level 1 qualification.

Okuhunyushwa ngokuthi:

Ukuze umfundi akwazi ukwenza izifundo ze-NCV kumele aphumelele ibanga lesi shayagalolunye (grade 9) ezingeni lamabanaga athe thuthu. NgokoMnyango wezemfundo umuntu uyakwazi ukungena emaKolishi amakhono ngisho kungathiwa unemiphumela yebanga leshumi kanye neleshuminanye noma enesitifiketi sikamatikuletsheni. Ibanga lesishagalulunye (*grade 9*) lisiza ekutheni ukwazi ukungena ekolishi lamakhono wenze isitifiketi se-NCV.

AmaKolishi amakhono anikeza ithuba abafundi abasuke bengaphiwe kahle ezifundweni ukuthi bakwazi ukuqhubeka nemfundo yamakhono. Kunesidingo sokuthi imfundo yasemaKolishi amakhono ilokhu ibuyekwezwa sonke isikhathi ukugwema izinkinga ezinjengalena yokungafundiswa kolimi lwesiZulu eyenzeka emaKolishi amakhono.

UDalton no Smith (2004) bathi:

Technical Vocational Education and Training (TVET) curriculum requires continuous renewal and constant involvement of stakeholders in the redesign process. In the recommendation of their study findings, they further suggested that a government structure needs to establish formal connections between industry and TVET institutions regarding curriculum development.

Okuhunyushwa ngokuthi:

Imfundo yasemaKolishi okufundela amakhono kufanele ihlale ibuyekwezwa sonke isikhathi futhi kubandakanywe wonke umuntu othintekayo. Imiphumela yokubuyekwezwa kwemfundo yasemakolishi kufanele iveze iqhaza elingabanjwa uHulumeni ekwakheni ubudlelwano phakathi kwezimboni namaKolishi.

Likhulu iqhaza elingabanjwa uHulumeni ekulwisaneni nenkinga yokungafundiswa kolimi lwesiZulu emaKolishi amakhono. Umcwaningi wabona sengathi kunesidingo

esinqala sokuthi osopolitiki balandele imigudu efanele uma kunqunywa izilimi okumele zisetshenziselwe ukufundisa ezikoleni.

URollnick, (1998:35) uthi:

The discussion concerning the use of Language in the classroom are frequently based on political grounds rather than based on findings related to the best practice in education, further, implications of the discussions of these decisions may reach far beyond the classroom.

Okuhunyushwa ngokuthi:

Izingxoxo eziphathelene nokusetshenziswa kolimi ekilasini zeyame kwipolitiki kunokuba kubhekwe ukuthi iluphi ulimi oluzwakala kahle kubafundi. Isinqumo kumele sithathwe ngokuthi kubhekwe okwenzeka emakilasini ngesikhathi kufundwa.

Lesi sicaphuno esingenhla sicacisa kabanzi ngeqhaza okumele libanjwe ngosopolitiki ekuthuthukisweni kolimi lwebele ekufundiseni. Abafundisi basezikoleni nasemaKolishi kufanele babandakanywe ezingxoxweni zokudingida ngezilimi okumele zifundiswe.

### **3.11. Abafundisi basemaKolishi amakhono**

Lolu cwaningo lwathola ukuthi abafundisi basemaKolishi amakhono abaqeqeshiwe ngokusezingeni eliphezulu. Kukhona abanye abafundisi abafundisa ngesitifiketi sika-N6, kanti abanye banama-*Diploma*. Umcwaningi ube esezibuza ukuthi akunawo yini umthelela ongemuhle emiphumeleni yabafundi ukuthi bafundiswe ngabantu abangekho sezingeni eliphezulu nemfundo.

UButhelezi, (2016:62) uthi:

The TVET colleges still face lecturer capacity challenges in the form of unqualified and under-qualified lecturers. According to the Employment of Educators Act no 76 of 1998, a qualified college lecturer needs to have an M + 3 diploma qualification, which will include professional teaching training.

Okuhunyushwa ngokuthi:

AmaKolishi amakhono abhekene nengwadla yokuba nabafundisi abangaqeqeshiwe ngokusezingeni elifanele. Ngokomthetho wokuqashwa kothisha obizwa ngokuthi yi- “Employment of Educators Act no 76 of 1998” uthisha ukuze kuthiwe uqeqeshwe kahle kumele abe noMatikuletseni, neziqumbezwe zeminyaka emithathu okumele zihambisane neziqumbezwe zokufundisa.

Lesi sicaphuno esingenhla sicacisa ngokusobala ukuthi abafundisi basemaKolishi amakhono KwaZulu Nali abaqeqeshwe kahle. Kuyivela kancane ukuthola umfundisi waseKolishi lamakhono eneziqu zokufundisa.

### **3.12. Umkhandlu olawula amaKolishi amakhono**

AmaKolishi amakhono aseNingizimu Afrika alawulwa ngumkhandlu. Umcwangingi wathola ukuthi lo mkhandlu ubhekelele ukuthuthukisa amaKolishi, ukuqasha abafundisi, ukukhetha izifundo okumele iKolishi lizifundise nokunye.

I-FET Colleges Act of (2006: 34) uthi:

The Council must approve conditions of employment, including the determination and review of salaries for lecturers and support staff and all other forms of remuneration in accordance with the rules.

Okuhunyushwa ngokuthi:

Umkhandlu kufanele uthuthukise izimo zokusebenza, ukuqashwa kwabasebenzi kanye nokubuyekeza amaholo abafundisi uphinde uhlolele izisebenzi ngamabhonasi njengokulawula komthetho.

Umcwangingi wabona sengathi lo mkhandlu awuyiboni le nkinga yokungafundiswa kwezilimi zendabuko esitifiketini se-NCV emaKolishi amakhono aseNingizimu Afrika. Lo mkhandlu kufanele ubandakanye abafundisi nabafundi ekuthathweni kwezinqumo zokulawula amaKolishi.

UButhelezi, (2016: 47) uthi:

Council needs to fulfill the following responsibilities, as developed by SAQA and published by the eDegree (1998): The development of a strategic plan which must, incorporate the mission, vision, goals and planning for the funding of the institution and address the past imbalances and gender and disability matters. The determination of the language policy of the institution, which must be published and made available on request.

Okuhunyushwa ngokuthi:

Umsebenzi walo mkhandlu ukwenza lokhu okulandelayo ngokulawulwa yi-SAQA kusomqulu owashicilelwa ngonyaka we-1998. Ukwenziwa komhlahlandlela oyinqubomgomo okumele ubandakanye *i-mission, vision, ama-goals*, kanye nokuxhaswa kwamaKolishi ngezimali. Ukwenza isiqiniseko sokuthi balwisana nokungalingani okwakwenzeka ngaphambilini. Ukusungulwa kwenqubo mgomo yolimi engatholwa yinoma ubani uma eyicela.

Lesi sicaphuno esingenhla sisicacisela kabanzi ngomsebenzi womkhandlu olawula amaKolishi. Lolu cwaningo lwabona sengathi lo mkhandlu fanele ngabe khona okwenzayo maqondona nokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV emaKolishi amakhono.

### **3.13. Ilungelo lokufundiswa ulimi lwebele**

Imibhalo eminingi iyakuveza ukuthi wonke umfundi unelungelo lokufundiswa ulimi lwakhe lwebele. Lokho kuyamukhulisa umntwana akwazi nokuzuza umsoco nezimpande nemvelaphi yakhe. Lolu cwaningo lwaluzimisele ukuthola ukuthi ulimi lwesiZulu luzokhula yini njengoba lungafundwa emaKolishi amakhono KwaZulu Natali? Ngamanye amazwi lolu cwaningo lwaluhlose ukuvumbulula amaqiniso ngokwenzeka emaKolishi amakhono, lokho-ke kuyahambisana nokushiwo injulalwazi *i-positivism* eyakhethwa umcwaningi.

U-Cohen nabanye, (2018:10) bathi:

Positivism implies the particular stance concerning the social scientist as an observer of the social reality.

Okuhunyushwa ngokuthi:

Injulalwazi i-positivism ichaza kabanzi ngezimo ezithile ezicutshungulwa ngososayensi abacwaninga ngenhloso yokuthola amaqiniso.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi injulalwazi i-positivism isetshenziselwa ukuthola amaqiniso wodwa ngesimo esicwaningwayo. Lolu cwaningo lwabona sengathi amaKolishi amakhono KwaZulu Natali asenenhlese yobandlululo ngokuqhakambisa ulimi olulodwa ekubeni ziyishumi nambili izilimi ezisemthethweni eNingizimu Afrika.

ULe Roux, (2000:31) uthi:

Due the legacy of apartheid (where policies were specifically designed to ensure that the South African black languages did not develop) not all the languages spoken in South Africa have the same capacity. There is a commitment from Government however, to put resources into developing the South African black languages.

Okuhunyushwa ngokuthi:

Ngenxa yensila yobandlululo olwaluqala imigomo ecindezela izilimi zabaNsundu, akuzona zonke izilimi eziqhakanjiswayo eNingizimu Africa. UHulumeni ubhekene nomsebenzi omkhulu wokuthuthukisa izilimi zabaNsundu ngokuthi zinikezwe izinga ezilifanele.

Inhlese yobandlulo inomthelela omkhulu ekutheni ulimi lwesiZulu lunganikwa isithunzi esilufanele. Intsha yango 1976 yashaya phansi ngonyawo ilwisana nokufundiswa zonke izifundo ngolimi lwesiBhunu. UHulumeni wangaleso sikhathi wayeqhakambisa ulimi lwesiBhunu kwase kuthi ezinye izilimi wazibukela phansi. Abafundi banqoba bathola inkululeko yolimi lwesiNgisi kwase kuthi ulimi lwesiZulu nezinye zamaNguni zasala ngemuva.

UGoduka, (1998:35) uthi:

The socio-political history of South Africa has contributed significantly to the exclusion of multilingualism in South African schools and South African society. For many years, English and Afrikaans were maintained as the official languages in South Africa, to the cost of black languages.

Okuhunyushwa ngokuthi:

Umlando wezopolitiki wase Ningizimu Afrika waba nomthelela omkhulu ekutheni ulimi lwesiZulu lukhishwe inyumbazane. Eminyakeni eminingi eyedlule ulimi lwesiBhunu nolwesiNgisi zabekwa kwaba izilimi ezisemthethweni eNingizimu Afrika, zadlula izilimi zabaNsundu.

Ngemuva kokuzuzwa inkululeko eNingizimu Afrika ngonyaka we-1994 nezilimi zeSintu zathola inkululeko zaze zafakwa ngisho eculweni lesizwe. Izilimi eziyishuminanye ezisemthethweni kumele zithathwe ngendlela elinganayo.

OPretorius no Lemmer, (2014:78) bathi:

Since 1994, language right (including the right to be taught and learn in the language of one's choice) have been guaranteed by the constitution of Republic of South Africa (Act No. 108 of 1996).

Okuhunyushwa ngokuthi:

Kusukela ngonyaka we-1994 abafundi banikezwa ilungelo lokufundiswa ulimi abaluthandayo. Lelo lungelo laqinisekiswa umthetho olawula izikole i*South African Schools Act no 108 of 1996*).

Ngesikhathi umcwaningi eqhuba ucwaningo lwakhe waxhumana nabafundi basemaKolishi amabili ayewaqokile KwaZulu Natali, ngenhloso yokuthola ukuthi bayazi yini ukuthi banelungelo lokufundiswa izilimi abazithandayo. Umcwaningi wakuqaphela ukuthi abafundi abaningi abanalo ulwazi lokuthi banelungelo lokufunda ulimi abaluthandayo njengokubalula komthethosisekelo wezwe kwisigaba seshumi nantathu.

OPretorious no Lemmer, (2014:11) bathi:

The constitution (section 13) determines that every person has the right to receive education in public schools in the official language(s) of their choice, wherever reasonably practicable.

Okuhunyushwa ngokuthi:

Umthethosisekelo wezwe kwisigaba se-13 ucacisa ukuthi wonke umuntu unelungelo lokuthola imfundo ezikoleni zikahulumeni ngolimi olusemthethweni oluhambisana naye.

Lesi sicaphuno esingenhla sicacisa ngokusobala ukuthi abafundi kufanele befundiswe ulimi lwabo lwebele ezikoleni. Umthethosisekelo unika igunya abafundi basemaKolishi amakhono abenza isitifiketi se-NCV lokuthi bafundiswe ulimi lwesiZulu. Umcwaningi wabona sengathi kuwumsebenzi wezigungu ezilawula amaKolishi ukunquma ukuthi abafundi bafundiswe nezilimi zabo zendabuko hhayi olwesiNgisi kuphela.

UButhelezi, (2016:02) uthi:

The College Councils are responsible for developing strategic plans, mission statements and acquiring substantive strategic planning capabilities.

Okuhunyushwa ngokuthi:

Izigungu ezilawula amaKolishi zenza umsebenzi wokuthuthukisa amaKolishi, zithathe izinqumo, zenze uhlelo oluzolandelwa, ziveze nokuzozuzwa yiKolishi esikhathini esizayo.

Umcwaningi wabona sengathi kukhona ukuphulwa komthetho ngalolu daba lokungafundiswa kolimi lwesiZulu kubafundi abenza isitifiketi se-NCV emaKolishi amakhono lapha KwaZulu Natali. Ucwangingo luzimisele ukuvundulula amaqiniso okuthi lokhu kungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV kwenzeka ngenhloso noma ngephutha? Wonke umuntu unelungelo lokuthi ulimi lwakhe lunikwe isithunzi esilufanele.

UShozi, (2015:21) uthi:

Ilungelo lolimi emazweni amaningi alihlonishwa ngokulinganayo. Kuba nezilimi okuba yizona ezinikwa inhlonipho okudlula ezinye, bese kuthi ikakhulukazi lezi zoMdabu zinganikwa ilungelo nenhlonipho ezifanele. Umuntu nomuntu unelungelo lokufundiswa ngolimi lwakhe lwebele, ukuhlonishwa kolimi lwakhe ngokusemthethweni.

Umcwaningi wathola ukuthi abafundi abaningi basemaKolishi amakhono, ukufunda ulimi lwesiZulu ilokhu bakugcina ngesikhathi besenza ibanga lesishagalolunye (*grade 09*) emazingeni athe thuthu emfundo. Ukungafundiswa kolimi lwesiZulu kungaba nomthelela ongemuhle wokuthi umuntu alahlekelwe ngumsoco omumethwe wulimi lwakhe lwebele.

ULemmer noVanWyk, (2010:239) bathi:

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

Okuhunyushwa ngokuthi:

Ingane enganikezwanga ithuba lokuthuthukisa ulimi lwayo lwebele ivamisa ukuba buthaka olimini lwesiZulu ngenxa yokuthi yazi kakhulu ulimi lwesibili. Isiko layo ilubukela phansi ngoba isuke isidume namasiko olimi lwesibili.

Intsha yakithi isicheme nolimi lwesiNgisi yaze yazikhohlwa nemvelaphi yayo. Ngisho phakathi kwabantu abadala uyifika iveteza ulimi lwesiNgisi ingazi nokuthi lidumephi.

UNyathikazi, (2016:19) uthi:

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

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi lezi zingane ezifunda emaKolishi emfundo yamakhono. Umcwaningi uzibuza umbuzo othi lithule lithini ibhodi elililawula izilimi zomdabu i-PanSALB njengoba lungafundwa ulimi lwesiZulu emaKolishi?

UNdimande-Hlongwa (2009:77) uthi:

Kwaqokwa ibhodi yezilimi zonke zaseNingizimu Afrika okuyilona elibhekelela ukunakekelwa kanye nokusetshenziswa kwezilimi eNingizimu Afrika elaziwa ngokuthi yi*Pan South African Language Board* (PanSALB). Imisebenzi emibalwa nje yaleli bhodi ukuthuthukisa ubuliminingi, ukusetshenziswa ngokulinganayo kwezilimi ezisemthethweni, ukuhlonishwa kwezinye izilimi, ukuthuthukisa izilimi zabomdabu ebezikade zicindezelwe kanye neminye.

Umcwaningi ubona sengathi leli bhodi aliwenzi umsebenzi walo ngendlela ngoba kufanele ngabe leli bhodi kukhona eselikuphawulile ngalolu daba lokungafundwa kwezilimi zabaNsundu emaKolishi amakhono. Umcwaningi wakuqaphela ukuthi abafundi abangafundiswa ulimi lwesiZulu kuba nzima ukuthi baluqonde kangcono ulimi lwesiNgisi.

UBrodie, (1989:41) uthi:

The encouragement to develop first Language skills is necessary if the learner is to develop competence in second language and if the learner receive instruction in the foreign language without simultaniously support in his or her mother tongue, both languages as well as the learner's cognitive development and school performance will suffer.

Okuhunyushwa ngokuthi:

Kunesidingo esibalulekile sokuthi  
kugqugqazelwe ukuthuthukiswa kolimi  
lwebele ikakhulukazi uma ufuna

ukuqonda kangcono ulimi lwesibili. Uma umfundi efundiswa ngolimi lwangaphandle lungaxutshwa nolwesiZulu kungaba nobungozi bokuthi agcine engazazi zombili lezi zilimi.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi lokhu kungafundiswa kolimi lwesiZulu kungadala ukuthi abafundi basemaKolishi amakhono bangaluqondi kahle ulimi lwesiZulu. Umcwaningi lapha wayefuna ukuthola ukuthi yini le ebangela ukuthi ulimi lwesiZulu lubukelwe phansi yize sesazuza inkulululeko kuleli likaMthaniya.

UNgcobo, (2009:209) uthi:

Ukufa kombuso wobandlululo mgonyaka we-1994 kwacaba indlela yombuso wentando yeningi ezweni laseNingizimu Afrika. Omunye wemisebenzi yabaholi abasha kwakungukwakha inqubomgomo yolimi entsha umsebenzi owawuzobonakalisa ubunzima. Ngokukhanyiselwa ukwahluka kwemibono, uhulumeni waseNingizimu Afrika ngonyaka we-1994 waphakamisa izilimi eziyishumi nanye ukuba kube yizilimi ezisemthethweni zelizwe.

Lesi sicaphuno esingenhla sicacisa ngokusobala ukuthi likhulu iqhaza elabanjwa uhulumeni wentando yeningi enkululekweni yezilimi. Umcwaningi ubona sengathi kunesidingo esinqala sokuthi zonke izilimi ezisemthethweni eNingimu Afrika zinikezwe izinga lazo. Umcwaningi ngesikhathi eqhuba lolu cwaningo wayefuna amaqiniso ahlale obala kucace ngezimo ezibhekene nabafundi emakolishi amakhono.

UDevos, (2011:16) uthi:

Accuracy implies that fact are presented in a pure manner without any form of distortion. All relevant information should be provided, and the auther must ensure that it is accurate.

Okuhunyushwa ngokuthi:

Ukukholakala kocwaningo kuncika ekutheni amaqiniso athulwe ngendlela emsulwa engenakho ukwenzelela. Lonke ulwazi olutholakele kumele lulethwe ngaphambili

ukuze kuqinisekiswa ubuqiniso bocwaningo  
nokukholakala kocwaningo.

Izwe laseNingizimu Africa lazuzisa inkululeko ngonyaka we-1994. Ucwango lwabona sengathi izilimi ezisemthethweni eNingizimu Afrika azilitholi izinga elifanayo. Umcwango wakuqaphela ukuthi abafundi abaningi abasakwazi ukukhuluma isiZulu gelekeqe ngenxa yokungalusebenzisi.

### **3.14. Iqhaza lamaKolishi amakhono eNingizimu Afrika**

AmaKolishi amakhono abamba iqhaza elibalulekile ekufukuleni umnotho waseNingizimu Afrika. La maKolishi asiza abantwana ukuthi baphume sebenamakhono adingakalayo abenza bakwazi ukuqasheka kanye nokuziqalela awabo amabhizinisi. Umcwango wathola ukuthi likhulu iqhaza elibanjwe ngamaKolishi amakhono amabili ayewacwaninga empahakathini awakhele. Likhulu inani labafundi eseliphothule izifundo zabo emaKolishi amakhono lapha KwaZulu Natali Umcwango wabe esefikelwa ukuthi imuphi umthelela oba khona kubafundi njengoba bengenalo ulimi lwesiZulu ezitifiketini zabo ze-NCV?

UDlamini, (2015: 25) uthi:

Public TVET Colleges offer a very wide variety of programmes which have been developed with the aim of responding to the scarce skills required by employers in different industries.

Okuhunyushwa ngokuthi:

AmaKolishi ahulumeni okufundela amakhono anikeza izifundo ezicijana ngamakhono amqoka adingwa ngabaqashi abaningi ezimboninini.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi likhulu iqhaza elibanjwe amaKolishi lamakhono. La maKolishi agxila kakhulu ekufundiseni amakhono kubafundi.

UWilliams (1963:92) uthi:

Technical education is practical, in contrast to university education, which is by implication more theoretical or academic.

Okuhunyushwa ngokuthi:

Imfundo yasemaKolishi amakhono igxile kakhulu ekwenzeni kanti eyasemaNyuvesi igxile kwi-*theory*.

Umcwaningi wayefuna ukuthola ukuthi abafundi asebephothule izifundo zabo ze-NCV bakuphi manje nezinga lempilo njengoba izitifiketi zabo zingenalo ulimi lwesiZulu olubavumela ukuthi bangene emaNyuvesi. Umcwaningi wathola ukuthi izimboni zikhathazekile ngezingabunjalo lesitifiketi se-NCV esingenalo ulimi lwesiZulu.

UTshele and Agumba (2009:55) bathi:

Industries have raised concern about the quality and theoretical training that TVET students receive in their respective institutions.

Okuhunyushwa ngokuthi:

Izimboni eziningi ziphakamisa ukungagculiseki ngezingabunjalo kanye nangemfundo yasemaKolishi amakhono.

Ukungafundiswa kolimi lwesiZulu kuyalehlisa izingabunjalo lesitifiketi se-NCV. Izimboni ziyabathatha laba bafundi zibanikeze ithuba lokwenza lokho abebekufunda esikoleni, yilapho-ke zilibona kahle izinga labo ukuthi alithokozisi.

### **3.15. Izitifiketi ezifundelwa emaKolishi amakhono**

EmaKolishi amakhono kukhona abafundi abenza isitifiketi se-NCV bese kuba khona abenza isitifiketi se-NATED. Isitifiketi se-NCV sifundelwa iminyaka emithathu sithatha umuntu onemiphumela yebanga lesishagalolunye. Isitifiketi se-NATED sithatha umuntu onemiphumela yebanga leshuminambili. Lolu cwanningo lwalugxile kakhulu kubafundi abenza isitifiketi se-NCV okuthiwa siyalingana nesikamatikuletsheni.

#### **3.15.1 Umumo wesitifiketi se-NCV**

<b>Course Type</b>	<b>National Certificate (Vocational)</b>
Description / Definition	NC (V) programmes are delivered under the Department of Higher Education and Training and quality assured by Umalusi. The programmes integrate theory and practice and provide students with a broad range of knowledge and practical skills within specific industry fields.
Duration	3 Years (1 year per level)
Qualification	Full Certificates on NQF Level 2, 3 and 4 NC(V) Level 4 Certificate is equivalent to National Senior Certificate (matric)
Admission Requirements	Grade 9 + college requirements set per programme

SourceFET website: [http://www.fectolleges.co.za/Site\\_Course.aspx](http://www.fectolleges.co.za/Site_Course.aspx). [Accessed in 25 November 2018]

### 3.15.2. Umumo wesitifiketi se-NATED

<b>Course Type</b>	<b>NATED / Report 191</b>
Description / Definition	NATED / Report 191 programmes are delivered under the auspices of the Department of Higher Education and Training and quality assured by Umalusi. The programmes consist of 18 months theoretical studies at colleges and 18 months relevant practical application in work places. Engineering studies range from N1 – N6

	while Business and Utility Studies range from N4 – N6
Duration	1 Year for N1 – N3 Engineering Studies 1 Year for N4 – N6 Engineering Studies 3 Years (18 months theoretical studies + 18 months' workplace application) for N4 – N6 Business and Utility Studies.
Qualification	N6 Diploma
Admission Requirements	Grade 9 for N1 admission Grade 12 for N4 admission
Resources	Bursaries available for financially and academically qualifying students

SourceFET webste: [http://www.fectolleges.co.za/Site\\_Course.aspx](http://www.fectolleges.co.za/Site_Course.aspx). [Accessed in 25 November 2018]

### 3.16. Incazelo yesitifiketi se-NCV.

Isitifiketi se-NCV sinikezana amakhono adingakalayo ezimbonini. Ukuze wenze lesi sitifiketi kufanele ube nemiphumela yebanga lesishagalolunye. Lesi sitifiketi sithatha iminyaka emithathu ukusifundela eKolishi. Isitifiketi se-NCV sinolimi olulodwa okuwulimi lwesiNgesi kuphela. Umbuzo omkhulu uthi lushiywa kanjani ulimi lwesiZulu?

UButhelezi, (2016:02) uthi:

The NCV is a three-year qualification, offered at Levels 2, 3 and 4. Each level takes a full year of study and a student is required to take 7 subjects for each level. A student has to take three compulsory fundamental subjects, which are a language, Life Orientation and Mathematics or Mathematical Literacy. Over and above this, a student takes four vocational subjects which can be chosen from Business, Engineering or General Studies.

Okuhunyushwa ngokuthi:

Isitifiketi se-NCV sithatha iminyaka emithathu ukusifundela senziswa ezingeni lesibili, lesithathu, kanye nelesine. Izinga ngalinye lithatha unyaka ukulifundela, umfundi kufanele abhalise izifundo eziyisikhombisa ngezinga ngalinye. Zintathu izifundo eziyimpoqo kulesi sitifiketi yizibalo, (*Mathematics/ Mathematical Literacy*), ulimi (*English*) kanye ne-*Life Orientation*. Emveni kwalokho umfundi kufanele enze izifundo ezine zamakhono azikhethele wona kwezamaBhisisnisi, (*Business*), ubuNjiniyela, (*Engineering*), or kanye nezijwayelekile (*General Studies*)

Lesi sicaphuno esingenhla sikhapha ingonyuluka ngesitifiketi se-NCV. Lolu ucwaningo lobusayensi obeluqonde ukuveza isimo sokungafundwa kwesiZulu emaKolishi amakhono. Lolu cwano luzibuza umbuzo othi yini ndaba kungenziwa kube yimpoqo ukufunda ulimi lwesiZulu emaKolishi amakhono?

UNene, (2014:46) uthi:

Abantu abasebenzisa injulalwazi i-*Positivism* bakholelwa ukuthi ukuhlaziya ngokwesayensi kuphela okungakuqhamukela namaqiniso okuthi yini into ethile yenzeke ngendlela eyenzeka ngayo noma kungani abantu abathile benze izinto ngendlela ethile.

Injulalwazi i-*Positivism* yamulekelela kakhulu umcwaningi ekutheni athole amaqiniso wodwa ngesihloko asicwaningayo. Lolu cwano lwalufuna ukuthola ukuthi abaphathi bamaKolishi ayeqokiwe KwaZulu Natali ababoni yini kunesidingo sokuthi kube khona ushintsho olwenziwayo esitifiketini se-NCV?

U-Du Plesis, (2017: 100) uthi:

The need to revise the content and design of the National Certificate Vocational (NC(V) L2L4) apparently deserves immediate attention. The NC(V) curriculum is wide, complex, and faced with varied challenges. Many of the programmes, specifically subject and textbook content, are outdated and need

revision, while others are in need of total revision to ensure industry responsiveness.

Okuhunyushwa ngokuthi:

Kunesidingo sokuthi kubuyezwe izifundo ezifundiswa kwisitifiketi se-NCV futhi lokho kufanele kwenziwe ngokushesha. Izifundo ezifundwa esitifiketini se-NCV zivulekile futhi zigubezelwe izinkinga. Izifundo eziningi kanye nezincwadi ezisetshenziswa ngabafundi be-NCV ziqukethe ulwazi oludala kumele zibuyezwe ukuzi zihambisane nolwazi oludingwa yizimboni.

Umcwaningi wazizwa lezi zinkinga ezibalwe ngenhla ngesikathi eqhuba ucwaningo lwakhe kubafundi abenza isitifiketi se-NCV emaKolishi amakhono amabili ayewaqoke KwaZulu Natali. Umcwaningi wathola ukuthi lesi sitifiketi sinikeza umfundi ithuba lokungena eNyuvesi, siphinde simnikeze amathuba okuthi aqasheke ezindaweni zokusebenza ezihlukene.

U-Du Plessis, (2017:90) uthi:

National Certificate Vocational, NC(V) levels 2 to 4) are not recognised by industry as foundational knowledge preparation for artisan development as a career path. Instead, the intention of NC(V) programmes is rather to access higher education programmes and enhance employment and self-employment opportunities.

Okuhunyushwa ngokuthi:

Izimboni azimthathi njengomuntu ofundele ikhono umuntu onesitifiketi se-NCV. Kunanolokho lesi sitifiketi sikulungiselela ukuthi ukwazi ukuqhubekela emfundweni yamabanga aphezulu noma uziqalele ibhizinisi lakho.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi isitifiketi se-NCV sinezinga elifanayo nesitifiketi sikaMatikuletsheni. Umcwaningi waziyela mathupha emaKolishi amabili ayewacwaninga ngenhloso yokuthola amaqiniso wodwa ngalesi simo sokungafundiswa kolimi lwesiZulu ezikoleni.

UNeuman, (2003:76) uthi:

In interpretive paradigm the researcher often uses participant observation and field research which are techniques where many hours and days are spent in direct contact with participants. Transcript, conversation and video tapes may be studied in detail in order to gain a sense of subtle non-verbal communication or to understand the interaction in its real context.

Okuhunyushwa ngokuthi:

Ipharadiyamu yokuhumusha isebenzisa inqubo yokuzibonela mathupha kanye neyokuya ngqo endaweni oyicwaningwayo, lokho kuthatha amahora amaningi nezinsuku eziningi kuxhunywana nabantu ababambe iqhaza. Izingxoxo nokuqoshwa kwezingxoxo kuyasetshenziswa ukuze kutholwe ingonyuluka ngolwazi olunzulu ngesihloko esicwaningwayo.

Lesi sicaphuno esingenhla sicacisa kabanzi ngepharadiyamu yokuhumusha. Umcwaningi ngesikhathi eqhuba lolu cwaningo wayesebenzisa ipharadiyamu yokuhumusha. Kungaleso sizathu achitha isikhathi esiningi exhumana nababambi qhaza ukuze kuphenduleke imibuzo yalolu cwaningo.

### **3.17. Ukuhlolwa kwabafundi be-NCV**

Umcwaningi uthole ukuthi abafundi abenza isitifiketi se-NCV bayahlolwa ukuze kutholwe ukuthi sebekwazi kangakanani lokho asebekufundile. Ukuhlolwa kwabo kuyaqhubeka kuze kuphele unyaka. Umcwaningi wabona sengathi kuba nzima ukuphumelela kwabanye abafundi ngoba kulezo zifundo abasuke bezifunda lusuke lungekho ulimi lwesiZulu futhi abachazelwa nangalo.

UButhelezi, (2016: 57) uthi:

Assessment takes the form of tests written as the Internal Continuous Assessment (ICASS). These tests assess the skills, knowledge, attitudes and values of learners, internally throughout the year.

Okuhuyushwa ngokuthi:

Ukuhlolwa kwaphakathi nonyaka  
okuqhubekayo kubandakanya izivivinyo  
ezihlola amakhono nolwazi unyaka wonke.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi ukuhlolwa kwabafundi be-NCV kwenzeka unyaka wonke. Ngesikhathi umcwaningi eqhuba lolu cwaningo wathola ukuthi ukuhlolwa kokuphela konyaka kusuke kuhlelwe ngaphandle kweKolishi (*external papers*).

UButhelezi, (2016: 57) uthi:

At the end of the year, when continuous assessment has been completed, students do the Integrated Summative Assessment Task (ISAT). This is a compulsory, standardized and prescriptive practical examination set by the DoE, done by all students around September. It is a component task that draws on the learner's cumulative learning throughout the year.

Okuhunyushwa ngokuthi:

Ekupheleni konyaka uma ukuhlolwa okuqhubekayo sekuphelile abafundi kumele babhale ukuhlolwa kokuphela konyaka. Lokhu kuhlola kuyimpoqo futhi kusuke kuhlelwe umNyango wezemfundo kwenziwa ngenyanga kaMandulo. Loku kuhlolwa kususke kumumethe umsebenzi abafundi abasuke bewufundiswe unyaka wonke.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi abafundi besitifiketi se-NCV ekupheleni konyaka babhala izivivinyo ezivela ngaphandle njengabafundi bebanga leshumi. Kulokho kuhlolwa lusuke ulimi lwesiZulu lusuke lungekho ngoba vele alufundwa. Lolu cwaningo lwaluhlose ukuqeda ukungalingani kwezilimi okwenzeka emaKolishi amakhono KwaZulu Natali.

U-Cohen nabanye, (2018:52) uthi:

Critical theory and critical educational research have their substantive agenda: for example, examining and interrogating the relationship

between and school and society; how school perpetuate or reduce inequality in society.

Okuhunyushwa ngokuthi:

Injulalwazi *i-critical theory* ne *critical educational research* babhekelele ukuphenya ubudlelwano phakathi kwezikole kanye nemiphakathi nokunciphiswa kwezinga lokungalingani emphakathini.

Lesi sicaphuno esingenhla sicacisa kahle ukuthi lokhu kungafundwa kolimi lwesiZulu emaKolishi amakhono kuhambisana nokungalingani kwezilimi. Lapha umcwaningi wayefuna ukuveza ingonyuluka yokuthi uma izinga lesitifiketi se-NCV lifana nesikaMatikuletsheni, kungani pho ulimi lwesiZulu yini lungafundwa emaKolishi?

### **3.18. Iminyaka yabafundi eyemukelekile emaKolishi amakhono**

AmaKolishi amakhono nawo ayefana nezikole aneminyaka ayibhekayo uma emukela abafundi ikakhulukazi labo abenza isitifiketi se-NCV. Umfundi kumele abe neminyaka eyishuminane ukuze akwazi ukubhalisela isitifiketi se-NCV. Okubaluleke kakhulu ukuthi abe nemiphumela yebanga le sishagalolunye.

UMalherbe (1977:50) uthi:

It has always been very hard to demarcate students according to suitability of institutions to go to for prevocational or vocational education and also the time and age at which a student can start this kind of education.

Okuhunyushwa ngokuthi:

Kuhlale kuba nzima ukucacisa ukuthi abafundi bakulungela nini ukuya emaKolishi amakhono, ikakhulukazi kubhekwa iminyaka umfundi okumele abe nayo ukuze akwazi ukugena kula maKolishi.

Umcwaningi ngesikhathi eqhuba ucwaningo lwakhe wathola ukuthi zimbili izinhlobo zabafundi ezitholakala emaKolishi amakhono kukhona abafunda ngokugcwele nabafunda ngokungagcwele. Umcwaningi wabona sengathi laba bafundi abafunda ngokungagcwele sebethu ukukhula kancane kunalaba abafunda ngokugcwele.

UButhelezi, (2016:34) uthi:

Generally, a part-time student in technical colleges was older, from 17 years and above. Full-time technical college students were younger with a median age of 16 years.

Okuhunyushwa ngokuthi:

Ngokujwayelekile, abafundi abafunda ngokungagcwele emaKolishi amakhono baba badala ngeminyaka, baba neminyaka esukela kweyishumi nesikhombisa kuya phezulu. Abafundi abafunda ngokugcwele kuba ngabantu abaneminyaka engaphansi kweyishumi nesithupha.

Umcwaningi wakuqaphela ukuthi iningi labafundi abafunda emaKolishi amakhono amabili ayewacwaninga abenza isitifiketi se-*NCV* basebancane kakhulu ngeminyaka. Lalikhona idlanzana labafundi abambalwa abakhulile ngeminyaka umcwaningi abafica amabili ayewavakashele.

### **3.19. Ukuthembeka kwesitifiketi se-*NCV* kubaqashi**

Izimboni eziningi azibathandisisi abafundi abaphothule izifundo ze-*NCV* zize zincamele abafundi besitifiketi se-*NATED*. Umcwaningi ubona segathi kungaba nomthelela ukungafundiswa kwabo ulimi lwesiZulu kule nkinga yabo yokungaqasheki.

OTshele no Agumba, (2009: 48) bathi:

Industries have raised concern about the quality and theoretical training that TVET students receive in their respective institutions.

Okuhunyushwa ngokuthi:

Izimboni eziningi zizwakalisa ukukhathazeka kwazo ngezingabunjalo lemfundo etholwa ngabafundi basemaKolishi amakhono ahlukene kuleli.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi kubalulekile ukuthi kucutshunguliswe kahle imfundo yamakhono ukuthi kungabe ikhiqiza izinga elilindelekile yini na?

### **3.20. Isiphetho**

Kulesi sahluko bekubuyekwezwa imibhalo esetshenziwe ehambisana nenkinga yokungafundwa kolimi lwesiZulu esitifiketini se-NCV emeKolishi amakhono KwaZulu Natali. Lapha umcwaningi uphinde wabhekisisa kabanzi isitifiketi se-NCV kanye nese-NATED. Umcwaningi ubuye wabhekisisa umlando omfushane wolimi lwesiZulu, ukubaluleka phansi kolimi lwebele, iminyaka yabafundi basemaKolishi amakhono kanye nokunye. Umcwaningi yamsiza kakhulu lemibhalo ekutheni athole ulwazi olunzulu maqondana nokungafundiswa kolimi lwesiZulu kubafundi besiZulu emeKolishi amakhono esifundazweni saKwaZulu Natali.

## **ISAHLUKO SESINE**

### **4.0 UKWETHULWA KANYE NOKUHLAZIYWA KOLWAZI**

#### **4.1 Isingeniso**

Esihlokweni esedlule umcwaningi ubebuyekeza imibhalo ayisebenzisile nesikhathi eqhuba lolu cwaningo. Kulesi sahluko kuzokwethulwa ulwazi olutholakele bese luyahlaziywa. Imibuzo ebibuzwa kumuntu ngamunye kanye nebibuzwa emaqoqweni ahlonziwe iyefana, lokho kuzodala ukuba ulwazi lwethulwe luphinde luhlaziywe kanye kanye. Umbuzo ngamunye ohloswe ukuphendulwa wucwaningo, unezimpendulo ngaphansi kwawo ezivela kubabambiqhaza ababeyingxenywe yalolu cwaningo. Kulesi sahluko kuzophinde kuchazwe kafushane ngomlando wababambiqhaza.

#### **4.2. Ukuvikeleka kolwazi olutholakale ngesikhathi socwaningo**

Kuwumsebenzi wawo wonke umcwaningi ukuthi avikele ulwazi alutholile ngesikhathi ehlwaya ulwazi. Nakulolu cwaningo umcwaningi waluvikela lonke ulwazi aluthola kubabambiqhaza kwaze kwaba luyaphothulwa lolu cwaningo. Umcwaningi nababambiqhaza kumele bacaciseleke ngokuvikelwa kolwazi kuze kube ucwaningo luyaphutholwa.

UBurns, (2000:95) uthi:

Both the researcher and participant must have a clear understanding regarding the confidentiality of the results and findings of the study. All participants' information and responses shared during the study will be kept in private and results will be presented in an anonymous manner in order to protect the identities of the participants. All audiocassettes

will be destroyed as soon as the study has been completed.

Okuhunyushwa ngokuthi:

Bobabili umcwaningi nombambiqhaza kumele babe nokuqonda malungana nokugcinwa kolwazi olutholakele luyimfihlo. Yonke imininingwane ethinta ababambiqhaza kanye nezimpendulo ezitholakala ngesikhathi kuqhutshwa ucwaningo kumele lugcinwe endaweni eyimfihlo. Ulwazi olutholakele luvikelwa kuze kuba luyathulwa. Uma sekwenziwa izethulo zolwazi olutholakele bayavikelwa ababambiqhaza. Wonke amathuluzi amumethe ulwazi okungaba iziqophimazwi ziyabulawa lapho sekuphele ucwaningo.

Umcwaningi ngesikhathi eqhuba lolu cwaningo wenza isiqinisekiso sokuthi lonke ulwazi aluthola ngesikhathi eqhuba ucwaningo ulugcina luyimfihlo yakhe nomeluleki wakhe kuphela. Iziqophimazwi namanothi ezazisetshenziselwe ukuqoqa ulwazi zabalawa ngenhloso yokugcina ulwazi olutholakele luyimfihlo.

#### **4.3. Ulwazi oluminxaminingi**

Umcwaningi wenza isiqiniseko sokuthi uqoka amaKolishi amabili amakhono KwaZulu Natali azoqoqa kuwona ulwazi ngenhloso yokuthola ulwazi oluminxaminingi. Umcwaningi wasebenzisa amathuluzi amaningi ukuze athole ulwazi oluminxaminingi kulolu cwaningo. Phakathi kwamathuluzi umcwaningi ayewasebenzisa ekuqoqeni ulwazi kulolu cwaningo singabala, inhlwayalwazi, iqoqo lababambiqhaza, uhla lwemibuzo, isiqophimazwi kanye namanothi. Umcwaningi wakhetha ukucwaninga abafundi abafunda isitifiketi se-NCV, asebasiphothula, kanye nabafundisi besitifiketi seNCV ukuze athole ulwazi oluminxaminingi.

UStake, (2000:443) uthi:

Triangulation has been generally considered a process of using multiple perceptions to clarify meaning, verifying the responsibility of an observation or interpretation. The researcher aims to triangulate the findings from the telephonic questionnaire, (survey design-quantitative component) in order to facilitate the verification and validation of findings.

Okuhunyushwa ngokuthi:

Iminxaminingi ingachazwa njengethuluzi lokuthola izincazelo ezihlukene, iqinisekise ubuqiniso bolwazi olutholakale ngokubukela noma ngokhumush isimo. Umcwaningi angahlosa ukuthola iminxaminingi yolwazi ngokusebenzisa inhlwayalwazi yocingo, aphinde asebenzise nezinye izindlela zokuqoqa ulwazi esingabala indlela yokubala ukuze aqinisekise ubuqiniso bolwazi olutholakele.

Isizathu esenza umcwaningi walandela indlela yeminxaminingi ukuthi wayefuna ukuthola ulwazi kubantu abahlukene asebenzise nezindlela ezihlukene zokucwaninga ukuze aqinisekise ubuqiniso bolwazi alutholile.

#### **4.4. Umlando wababambiqhaza**

Ababambiqhaza kulolu cwaningo kwaba ngabafundi nabafundisi besitifiketi se-NCV emaKolishi amakhono amabili ayeqokiwe esifundazweni saKwaZulu Natali. Ababambiqhaza ibona abawumgogodla wocwaningo ngoba ulwazi oluningi lutholakala kubona.

UWelman, (2012:205) uthi:

Participants are actively involved in the planning and implementation of the research outcomes and are thus empowered.

Okuhunyushwa ngokuthi:

Ababaphonswa imibuzo babamba iqhaza elibalulekile ekuqinisekiseni ukuphumelela kocwaningo.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi ucwaningo ngeke lube yimpumelelo ngaphandle kwababambiqhaza. Ababebambe iqhaza kulolu cwaningo kwakungabafundi besitifiketi se-NCV abane abasafunda, abathathu asebaphothula kanye nabafundisi abathathu. Lolu cwaningo lwabona kunesidingo esibalulekile ukuthi luveze umlando omfushane wababambiqhaza. Umlando omfushane ubandakanya imvelaphi, izinga lemfundo kanye nokunye.

UDenzin (1989: 18) uthi:

All biographical backgrounds start with family histories, which he terms 'the zero point of origin for the life in question'.

Okuhunyushwa ngokuthi:

Wonke umlando nemvelaphi yababambiqhaza uqala kwimvelaphi yomndeni kanye nokunye okubalulekile.

Umndeni ubamba iqhaza elibalulekile ekwakhekeni nasekukhuleni komuntu, yingakho kunesidingo esinqala sokuthi ngaphambi kokubaphosa imibuzo wazi kabanzi ngemvelaphi yombambiqhaza. Umlando wababambiqhaza uba lusizo olukhulu kumcwaningi ekutheni awuhlobanise nezimpendulo zabo.

UCohen nabanye, (2018: 664) bathi:

Narrative and biographies cannot record all the events; rather a selective focus is adopted, based on the criteria that the researcher wishes to use. These may include: key decision points in the story or narrative; key, critical events, themes, behaviours, actions, decisions, people, points in chronology; meaningful events to the participants; reconstruction of the case history.

Okuhunyushwa ngokuthi:

Uma kubhalwa umlando wababambiqhaza akubhalwa yonke into kodwa kugxilwa kololo lwazi umhlaziyi oluzomsiza ekuqhubeni ucwaningo lwakhe. Lapha kuthathwa ulwazi olubalulekile oludingwa ngumcwaningi ukuze aluhlobanise nezimpendulo zombambiqhaza.

Ababambiqhaza yibona abenza lolu cwano lwaba yimpumelelo ngoba ulwazi oluniningi lwatholakala kubona. Umlando wababambiqhaza ukhanyisela umcwaningi ngezimpendulo angase azithole engakabuzi ngisho imibuzo.

## **Abafundi besitifiketi se-NCV**

### **U-Amanda**

U-Amanda (okungesilo igama lakhe langempela) wazalelwa kwaMaphumulo endaweni yaseMbitane. Uneminyaka eyishumi nesikhombisa. Ziyisthupha izingane zakwabo uma sezizonke, yena ungowesihlanu. Ubaba wabo uMnumzane Mkhize (okungesiso isibongo sakhe sangempela) wabashiya emhlabeni eminyakeni emithathu

edlule. Umama wabo usebenza epulazini lomoba elikwaMaphumulo. Uthi uphuma ekhaya elihlwempu ngoba imali eholwa ngunina ayizinelisi izidingo zakubo. Ufunda kwelinye lamaKolishi amakhono KwaZulu Natali wenza isitifiketi se-NCV ngaphansi komkhakha wezobunjinyela. Uthi ubonga uyanconcoza kwisikhwama soxhaso lwabafundi i-NSFAS ngokumulekelela ngezimali zokufunda.

### **U-Esethu**

U-Esethu (okungesilo igama lakhe langempela) wazalelwa eMandeni endaweni eyaziwa ngokuthi kukwaHlomendlini. Uneminyaka eyishumi nesishagalombili. Babili nje vo kwabo. Ubaba wakhe uMnu. Mbatha (okungesona isibongo sakhe sangempela usebenza eFemini yakwasiThebe eMandeni. Umama wakhe unebhizinisi lokuthunga izingubo. U-Esethu ufunda kwelinye lamaKolishi amakhono KwaZulu Natali wenza isitifiketi se-NCV ngaphansi komkhakha wezobinjinyela.

### **ULwazi**

U-Lwazi (okungesilona igama lakhe langempela) wazalelwa eNdwedwe endaweni yakwaNombika. Uneminyaka eyishumi nesikhombisa. Bane kwabo uma sebephelele. Abazali bakhe sebashona bobabili engozini yemoto enyantisa igazi ngonyaka odlule. Ufunda kwelinye ikolishi lamakhono KwaZulu Natali wenza isitifiketi se-NCV ngaphansi komkhakha wezokupheka. Izingane zakwabo sezithembele kuyena njengoba kunguyena omdala kwabo. Uthe ubonga uyanconcoza esikhwameni sika-NSFAS ngokuminika ithuba lokufunda. Wenza isitifiketi se-NCV ngaphansi komkhakha weZolimo.

### **UMusa**

UMusa (okungesilona igama lakhe langempela) wazalelwa KwaDukuza endaweni ebizwa ngokuthi kuseThembeni. Uneminyaka eyishumi nesishagalombili. Bathathu kwabo yena ungowesibili. Abazali bakhe basaphila bobabili. Ubaba wakhe ungumfundisi kwelinye lamabandla KwaDukuza. Ufunda ekwelinye lamakolishi amakhono atholakala KwaZulu Natali, wenza isitifiketi se-NCV ngaphansi komkhakha wezochwepheshe.

### **Abafundi asebaphothula izifundo zabo zesitifiketi se-NCV**

#### **USimthandile**

USimthandile (okungesilona igama lakhe langempela) wazalelwa endaweni yaseMpangeni. Uneminyaka engamashumi amabili. Babili kwabo, yena uyizibulo.

Abazali bakhe abasebenzi baphila ngokubamba amatoho. Unesitifiketi se-NCV emkhakheni wezobuchwepheshe asizuka kwelinye iKolishi lamakhono ngonyaka wezi-2017. Kuze kube yimanje akakawutholi umsebenzi kodwa unethemba lokuthi uzowuthola.

### **USenamile**

USenamile (okungesilona igama lakhe langempela) wazalelwa endaweni yaKwaMaphumulo esigodini sakwaHlongwa. Uneminyaka engamashumi amabili nanye. Bathathu kwabo yena uyizibulo. Abazali bakhe bobabili abasebenzi baphila ngemali yempesheni yokukhubazeka kukanina. Waphothula izifundo zakhe zesitifiketi se-NCV emkhakheni wezobunjinyela ngonyaka wezi-2017 kwelinye iKolishi lamakhono kwaZulu Natali. Kuze kube yimanje akakawutholi umsebenzi.

### **UThabo**

UThabo (okungesilona igama lakhe langempela) wazalelwa eKranskop endaweni yakwaNgcolosi. Uneminyaka engamashumi amabili. Bayisihlanu kwabo uyena ungowesibili. Abazali bakhe sebadlula emhlabeni bobabili. Uphothule izifundo zakhe ze-NCV emkhakheni weZolimo ngonyaka wezi-2017 kwelinye iKolishi lamakhono KwaZulu Natali. Uphila ngokuzibambela amatoho ezitolo zokudla.

### **Abafundisi besitifiketi se-NCV**

#### **UMuzi**

UMuzi (okungesilona igama lakhe langempela) wazalelwa endaweni yakwaDukuza ngonyaka we-1980. Usebenza njengomfundisi kwelinye iKolishi lamakhono kwaZulu Natali. UMuzi ufundisa abafundi abenza isitifiketi se-NCV. Wathi angaphothula umatikuletshe ngonyaka we-1998 wayoqhuba izifundo zakhe zeDiploma in Chemical engineering eMangosuthu University of Technology. Iziqu zakhe wazithola ngonyaka wezi-2000. Uke wabamba itoho kwenye inkampani labuye laphela. Uqale ukusebenza eKolishi lamakhono ngonyaka wezi-2004 efundisa izifundo zobunjinyela ngaphansi kweisitifiketi se-NATED. Manje usefundisa nabafundi besitifiketi se-NCV isifundo sesiNgisi.

#### **UMandla**

UMandla (okungesilona igama lakhe langempela) wazalelwa endaweni yaseNanda ngonyaka we-1986. Unesitifiketi sika-N6 kwi-Public Management asithola ngonyaka wezi-2013. Akakaze awuthole umsebenzi awufundela kwaze kwaba uthola umsebenzi

kuleli Kolishi lamakhono. Usebenza njengomfundisi kwelinye lamaKolishi lamakhono KwaZulu Natali. Ufundisa isifundo ze*Life Orientation* ne *English* kubafaundi besifiketi se-NCV. Useneminyaka emine efundisa abafundi besitifiketi se-NCV kuleliya Kolishi.

### **Nombuso**

UNombuso (okungesilona igama lakhe langempela) wazalelwa eThekwini endaweni yaseMlazi ngonyaka we-1985. Usebenza njengomfundisi kwelinye lamaKolishi lamakhono KwaZulu Natali. Ufunde kwelinye iKolishi lamakhono wazuza isitifiketi sika-N6 kwi Civil engineering. Iziqinisekisi zakhe waziphothula ngonyaka wezi-2012. Ufundisa abafundi abenza isitifiketi se-NCV ulimi lwesiNgisi kanye nese *Life Orientation*. Wangena kuleli Kolishi ngoba engawutholi umsebenzi ayewufundele.

#### **4.5. Uhla lwemibuzo kanye nezimpendulo**

Ngaphansi kwalesi sihlokwana kuzobe kwethulwa kuphinde kuhlaziywe izimvo zabafundi besitifiketi se-NCV abasafunda, asebaphothula izifundo zabo ze-NCV, kanye nabafundisi besitifiketi se-NCV emaKolishi amakhono aqokiwe amabili aKwaZulu Natali. Umchwanele uzokuqikelela ukuthi akawavezi amagama ababambiqhaza angempela ukuze abavikele.

UCohen nabanye, (2018:129) bathi:

The principal way of ensuring anonymity, then, is removing any means of identification. Further strategies for achieving anonymity have been listed by Frankfort-Nachmias (1992), for example, the use of: (a) aliases and pseudonyms; (b) codes for identifying people (to keep the information on individuals separate from access to them); and password protected files.

Okuhunyushwa ngokuthi:

Uma ufuna ukuqinisekisa ukungavezwa kwamagama abantu okade ubaphosa imibuzo kufanele ususe zonke izinto ezibavezayo ukuthi bangobani. Olunye ulwazi ngokufihlwa kwamagama ababambiqhaza luchazwa kabanzi nguFrankfort-Nachmias (1992), njengokuthi, (a) banikezwe amagama okungesiwona awabo ngempela; (b) kusetshenziswe amakhodi uma khulunywa ngabo; (c) noma kufakwe izinombolo

eziyimfihlo ukuvikela amafayela alondolozwe kwisiqoqeli lwazi.

Amagama abantu asetshenziswa kulolu cwaningo akusiwona amagama abo angempela (*pseudonyms*). Isizathu esenze umcwaningi wakhetha ukuwafihla amagama abantu ayebaphonsa imibuzo, ukuhambisana nokushiwo yinkambiso elungile yocwaningo.

#### **4.6. Imibuzo ebihlelelwe abafundi besitifiketi se-NCV.**

Lapha ngezansi kunemibuzo ebihlelelwe abafundi besitifiketi se-NCV, abafundi asebephothula izitifiketi zabo ze-NCV, abafundisi besitifiketi se-NCV bese kuthi ngaphansi kwalowo nalowo mbuzo kunezimpendulo ezitholakele. Lezi zimpendulo zemibuzo yocwaningo zatholakala ngesikhathi kwenziwa inhlwayalwazi emaKolishi amakhono amabili ayeqokiwe.

##### **4.6.1. Umbuzo: Kuniphatha kanjani ukungafundiswa ulimi lwesiZulu njengexenye yesitifiketi se-NCV?**

Ngaphansi kwalesi sihlokwana kuzokwethulwa ulwazi olumayelana nokuthi ngabe abafundi kanye nabafundisi basemaKolishi amakhono amabili aqokwe KwaZulu Natali, kubaphatha kanjani ukungafundiswa kolimi lwesiZulu esitifiketini se-NCV? Ulwazi olutholakele luyobe seluhlaziywa.

##### **Abafundi besitifiketi se-NCV**

**U-Amanda (okungesilo igama lakhe langempela):** Kusiphatha kabi kakhulu ukungafundiswa ulimi lwesiZulu. Mina nje ngingumZulu phaqa. Ekhaya sikhuluma isiZulu kodwa lapha esikoleni asilufundi ulimi lwesiZulu. Sifunda ulimi lwesiNgisi kuphela kulezi zifundo ze-NCV engizenzayo. Ukungafundiswa kwethu ulimi lwesiZulu kufadalalisa izilimi zabaNsundu.

**U-Esethu (okungesilo igama lakhe langempela):** Kusiphatha kabi ngoba amaKolishi amakhono asenza amambuka. Sigcina singasakwazi ukulusebenzisa ngendlela ulimi lwesiZulu ngoba asilufundiswa. EmaKolishi wonke nje mfowethu lapha eNingizimu Afrika azifundiswa izilimi zesintu. Lokho ke kuyasidida kwayithina ngoba phela sesazuza inkululeko lapha eNingizimu Afrika. Uma ungangibuza incazelo yesaga noma isisho sesiZulu kungabe ungithwese obukhulu ubunzima. Lokho ke kuwuphawu lokuthi ukungalufundiswa ulimi lwethu lesiZulu kuyasibulala. Siyaphucwa ilungelo lolimi eligunyazwe ngumthethosisekelo wezwe laseNingizimu Afrika.

U-Currie no De Waal, (2013: 625) bathi:

Everone has a right to use the language and to participate in the cultural life of their choice, but no ones exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights.

Okuhunyushwa ngokuthi:

Wonke umuntu unelungelo lokusebenzisa ulimi aluthandayo aphinde azibandakanye nezamasiko awathandayo, kodwa akumukelekile ukuthi uma wenza ilungelo lakho obese uhlukumeza amalungelo abanye abantu.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi umthethosisekelo wezwe ugunyaza ukuthi wonke umuntu afundiswe ngolimi lwakhe lwebele. Lokhu kusishiya nemibuzo yokuthi isenzo samaKolishi sokufundisa ulimi olulodwa akukhona yini ukuphula umthetho?

**ULwazi (okungesilona igama lakhe langempela):** Akusiphathi kahle. Yazi ngendlela engidonsa kanzima ngayo ezifundweni zami ze-NCV ukube khona nolimi lwesiZulu ngabe mhlampe kungconywa. Sengicabanga ngisho ukuyeka ukufunda ngoba kunzima, angiphumeleli ezifundweni zami. Ukuba kuthiwa siyakuthola ukuchzelwa ngolimi lwesiZulu kulezi sifundo esizenzayo ngabe kungconywa manje, sifunda ngesiNgisi yonke into nje.

UDlamini, (2015:72) uthi:

The negative impression of the NCV programme is that many learners drop out of the programme as they cannot handle the academic demand embedded within the programme, and this automatically leads to a high failure rate at the end of the year. The problem was also raised that curriculum advisers on NCV programmes do not to have a clear understanding of the programme

themselves. Furthermore, the research was not adequately done before the programme could be introduced or implemented.

Okuhunyushwa ngokuthi:

Okubi ngohlelo lwe-NCV ukuthi baningi abafundi abayekayo ukufunda ngenxa yokuhluleka. Kuyaphawuleka futhi ukuthi abafundi abaningi besitifiketi se-NCV bathola imiphumela engemihle. Abaluleki besitifiketi se-NCV nabo abasiqondi kahle lesi sitifiketi. Alwenziwanga ucwaningo olwanele ngesikhathi kufakwa lesi sitifiketi emaKolishi amakhono.

**UMusa (okungesilona igama lakhe langempela):** Kusiphatha kabi ukungalufundi ulimi lwethu lwebele. Lento yokungalufundi ulimi lwesiZulu iyangilimaza kakhulu ngoba aseyangehlula amagama esiZulu aqinile. Uma umama ekhuluma nami uyathanda ukusebenzisa isiZulu esiqinile kutholakale ukuthi mina angisamuzwa nhlobo ukuthi uthini. Kuze kufanele afake noma elilodwa lesiNgisi ukuze ngimuzwe ukuthi uthini. Mfowethu singajabula uma lolu cwaningo lwakho lungenza abaphathi basifakele ulimi lwesiZulu esitifiketini se-NCV. Lokhu okushiwo nguMusa kuyahambisana nokusesicaphunweni esingezansi.

USibiya, (2013: xiii) ubeka athi:

Kakusekho manje ukuthi yonke indlela idlula esiNgisini. Kunalokho indlela eya esiNgisini kufanele iqale ngokwazi ukukhuluma kahle ulimi lwebele bese-ke ukufunda isiNgisi kuthasiselwa kancane, kancane.

Lesi sicaphuno esingenhla sikhanyisela isizwe sakithi ngokubaluleka kolimi lwesiZulu ezimpilweni zethu. Lolu cwaningo lwabona sengathi ukungafundiswa kolimi lwesiZulu kubafundi emaKolishi kuyizimpawu zokushabalala kwalo. Umbuzo omkhulu uthi kungagcinwa kuxhunywana kanjani nalabantwana abangasalwazi ulimi lwesiZulu kanti nabazali abalwazi olwesiNgisi?

**Abafundi asebebothulile izifundo zabo ze-NCV**

**USimthandile (okungesilona igama lakhe langempela):** Kwangiphatha kabi ukungafundiswa ulimi lwesiZulu. Ngesikhathi ngenza isitifiketi se-NCV sasifunda

ulimi olulodwa okuwulimi lwesiNgisi. Lokho kwangibonisa ukuthi eNingizimu Afrika asikayitholi inkululeko yezilimi. Nakuba ngaphumelela ezifundweni zami ze-NCV kodwa ulimi lwesiZulu anginalo. Kuyimanje ngihleli ekhaya umsebenzi angikawutholi angazi noma ukuba nolimi olulodwa esitifiketini kunomthelela yini. Ngingajabula uma kungaba khona ushinsho olungenziwa esitifiketini se-NCV. Umcwaningi wabona sengathi le nkulumo iyahambisana nokushiwo yinjulalwazi i-*critical theory* eyesekela lolu cwaningo.

UCohen nabanye, (2018:51) bathi:

Critical theory intention is not merely to give an account of society and behaviour but to realize a society that is based on equality and democracy for all its members. Its purpose is not is not merely to understand situations and phenomena but to change them. In particular it seeks to emancipate the disempowered, to redress inequality and to promote individual freedoms within a democratic society.

Okuhunyushwa ngokuthi:

Inhloso yenjulalwazi yokugxeka akukhona ukubheka ukuziphatha kwabantu kuphela kodwa igxila kakhulu ekuqikeleleni ukulingana kwabantu kanye nenkululeko yabo bonke abantu. Le njulalwazi ayihlosile ukuqonda isimo kodwa ihlose ukusiguqula. Le njulalwazi isetshenziselwa ukulwisana nokungalingani emphakathini iphinde igqugquzele inkululeko yawo wonke umuntu emphakathini.

Injulalwazi yokugxeka yalwesekela kahle lolu cwaningo ngoba ukungafundiswa kolimi lwesiZulu esitifiketini se-NCV kukhombisa ukuthi izilimi zesintu emaKolishi amakhono eNingizimu Afrika azikayitholi inkululeko. Kugcina sekusengathi isizwe sabaMhlophe esibalulekile kunesizwe samaZulu ngenxa yokuthi abafundi abangamaZulu bafundiswa ulimi lwesiNgisi kuphela esitifiketini se-NCV. Lokhu kwenzeka eNingizimu Afrika yonke, izilimi zabaNsundu azifundiswa kubafundi besitifiketi se-NCV emaKolishi amakhono.

**USenamile (okungesilona igama lakhe langempela):** Ukungafundiswa ulimi lwesiZulu kwizifundo zami ze-NCV kwangiphatha kabi kakhulu. Kwangenza ngabona

ukuthi ezweni lakithi izilimi zabaNsundu zisacindezelwe. Okuxakayo ukuthi kuthiwa isitifiketi se-NCV siyalingana nese-NCS ngokwezinga. Okubuhlungu kakhulu ukuthi ngoba singafundiswa ulimi lwesiZulu siphuthelwa izaqheqhe, msoco kanye nomongo wobuzwe bethu.

**UThabo (okungesilona igama lakhe langempela):** Kungiphatha kabi kakhulu ukungafundiswa ulimi lwesiZulu ngoba siwulimi lwami lwebele. Ngendlela engangiphatheke kabi ngayo ngaze ngazijuba ngabuza omunye wabafundisi owangiphendula ngokuthi ukangufundiswa kwezilimi zomdabu emaKolishi kuyinto eyenzeka ezweni lonke. Izifundo zami ze-NCV ngiziphothule ngonyaka wezi-2018.

#### **Abafundisi besitifiketi se-NCV**

**UMuzi (okungesilona igama lakhe langempela):** Ukungafundiswa kwezilimi zomdabu amaKolishi amakhono eNingizimu Afrika kungiphatha kabi kakhulu. Kugcina sekusengathi thina njengabafundisi basemaKolishi sibukela phansi izilimi zethu zendabuko kanti akunjalo. Ngicabanga ukuthi kusafanele kubuyekezwe umthetho wezilimi kuzanywe ukuthi zonke izilimi zinikezwe ithuba. Enye inkinga engaba khona ukuthi thina asikuqeqeshelwe ukufundisa, mina nje kungangehlula ukufundisa ulimi lwesiZulu ngoba lujiyile.

UHibbert no van der Walt, (2014:31) bathi:

The report indicates that the South African higher institutions are not nearly adequate in bringing African languages to the fore and having them used fully as languages of tuition to support education. The present conditions are not conducive to growth of indigenous languages.

Okuhunyushwa ngokuthi:

Umbiko uveza ukuthi izikhungo zemfundo ephakeme eNingizimu Afrika ziyahluleka ukusebenzisa izilimi zendabuko njengengxenye yokufunda nokufundisa. Isimo esenzeka ezikhungweni zemfundo ephakeme asibonisi ukuthi izwe linenhloso yokukhulisa izilimi zabaNsudu.

Lesi sicaphuno esingenhla sikubeka ngokusobala ukuthi izilimi zabaNsundu azilitholi izinga elilinganayo nolwesiNgisi ezikhungweni zemfundo ephakeme. Ukungafundiswa kwezilimi zabaNsundu kungaba nomthelela ongemuhle ekukhuleni kwazo.

**UMandla (okungesilona igama lakhe langempela):** Lento yokuthi singalufundisi ulimi lwesiZulu kubafundi be-NCV emaKolishi amakhono ayingiphathi kahle. Ngiyasola ukuthi ukungafundiswa kwabafundi isiZulu kunomthelela omkhulu ekungaphumelelini kwabo ezifundweni ze-NCV. Ukuqaliswa kokufundiswa kolimi lwesiZulu kungaba yinkinga ngoba nathi asikuqeqeshelwe ukufundisa izilimi kungaphinde kube khona inkinga yokuthi sizoludlulisela kanjani ulwazi kubafundi sibe singaluqondi kwathina.

**UNombuso (okungesilona igama lakhe langempela):** Kungiphatha kabi kakhulu ukungafundiswa kolimi lwesiZulu emaKolishi amakhono KwaZulu Natali. Lesi senzo senza kube sengathi sisaphila kuhulumeni wobandlululo kanti cha sesiphila esikhathini sentando yeningi. Engikuqaphelayo ukuthi izilimi zesiNtu azinikezwa izinga elilinganayo nolimi lwesiNgisi lapha emaKolishi amakhono.

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

Languages are given different status based on their usefulness in different social structures (counts, education, economy, and politics) and the opportunities which are available to their speakers. Consequently, some languages are given more status and more power than others. The high status enjoyed by English

Okuhunyushwa ngokuthi:

Amazinga okuhlonipheka  
nawokuphakanyiswa kwezilimi akufani.  
Bambalwa kakhulu abantu abakhuluma  
isiNgisi njengolimi lwabo lwebele uma  
beqhathaniswa nabaningi bezinye izilimi,  
ikakhulukazi ezoMdabu. Lolu limi  
(lwesiNgisi) lunikezwe amandla emikhakheni  
eminingi emphakathini. Sibala ezinkantolo,  
kwezemfundo, kwezomnotho kanye  
nakwezombusazwe.

Lesi sicaphuno esingenhla sisivezela ukuthi ulimi lwesiZulu lusabukeleka phansi eNingizimu Afrika. Zonke izimpendulo zalo mbuzo ongenhla zikuveza

ngokusobala ukuthi abafundi besetifiketi se-NCV kanye nabafundisi abajabulile ngokungafundiswa kolimi lwesiZulu. Bonke iminwe bayibhekisa kwinqubomgomo yezezilimi eyenziwa kuNgqongqoshe Wemfundo Ephakeme.

#### **4.6.2. Zingaki izilimi enizifunda ngaphansi kwesitifiketi se-NCV?**

Ngaphansi kwalesi sihlokwana kuzokwethulwa ulwazi olumayelana nenani lezilimi ezifundwa esitifiketini se-NCV emaKolishi amakhono KwaZulu Natali. Lolu lwazi luzokhanyisela isizwe ngezingabunjalo lesitifiketi se-NCV.

**U-Amanda (okungesilo igama lakhe langempela):** Sifunda ulimi olulodwa okuwulimi lwesiNgisi.

**U-Esethu (okungesilo igama lakhe langempela):** Lolodwa kuphela ulimi esilufundiswa esitifiketini se-NCV kuleli Kolishi engifunda kulona. Sifundiswa ulimi lwesiNgisi kuphela.

**ULwazi (okungesilona igama lakhe langempela):** Sifundiswa ulimi olulodwa okuwulimi lwesiNgisi. Okugcina kunzima nokuluqonda kahle ngoba silufunda lodwa kulesi sitifiketi se-NCV.

**UMusa (okungesilona igama lakhe langempela):** Sifunda ulimi olulodwa ngaphansi kwesitifiketi se-NCV lolo limi-ke olwesiNgisi. Ulimi lwesiZulu asilufundiswa nhlobo.

UKhohiso, (2015: 08) uthi:

IsiNgisi akufanele sibe ulimi lokuvala isikhala solimi lwebele emabangeni aphansi. Lokhu kunganakisiswa nokubukelwa phansi kwezilimi zabomdabu kunomthelela ongemuhle nezingqinamba eziningana ekufundisweni kwazo ezikoleni.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi amaKolishi amakhono akumele asebenzise ulimi lwesiNgisi esikhundlelni solimi lwesiZulu kodwa kufanele zibe khona zombili lezi zilimi. Lokhu kungafundiswa kolimi lwesiZulu kunomthelela omkhulu ekutheni isitifiketi se-NCV sehlelwe yizinga.

#### **Abafundi asebepothulile izifundo zabo ze-NCV**

**USimthandile (okungesilona igama lakhe langempela):** Ngesikhathi ngiphothula izifundo zami zesitifiketi se-NCV ngonyaka wezi-2017 sasifunda ulimi olulodwa. Ngangihlale ngizibuza ukuthi kungani lungafundiswa ulimi lwesibili njengoba

kwezeka esitifiketini se-NCS. Isitifiketi sami se-NCV nje sinolimi olulodwa. Ngokucabanga kwami kufanele ngabe abafundi besitifiketi se-NCV bayafundiswa ulimi lwesiZulu ngoba emiphakathini abasuka kuyona kusetshenziswa ulimi lwesiZulu njengolimi lwebele. Lokhu okushiwo nguSimthandile kuyambisana nokushiwo injulawazi *i-critical theory*.

UCohen nabanye, (2018:52) bathi:

Critical theory and critical educational research have their substantive agenda: for example, examining and interrogating the relationships between school and society; how schools perpetuate or reduce inequality; the social construction of knowledge and curricula, who define worthwhile knowledge; what ideological interest schools serve and how this produces inequality in society; how power is produced and reproduced through education; whose interest are served by education and how legitimate these are (e.g. by social classes males rather than poor, non-white, middle-class, males rather than poor etc.

Okuhunyushwa ngokuthi:

Injulawazi yokugxeka icwaninga ubudlelwano phakathi kwezikole nemiphakathi. Le injulawazi ibhekelela ukuthi akukho yini ukungalingani okwenzeka ezikoleni kanye nokuqinisekisa ukuthi imfundo yasezikoleni iba sezingeni eliphakeme. Le injulawazi iphinde ibheke ukuthi inqubomgobo elandelwa ezikoleni ayikugqugquzeli yini ukungalingani. Lapha kubhekwa ukuthi amandla asatshalaliswa kanjani emfundweni. Le injulawazi ibhekela ukuthi kwezemfundo akwenzeki yini zenze ukungalinganiswa zibhekelele kangcono abafundi abaqhamuka emndenini ecebile kunalabo abaqhamuka emndenini ehlwempu.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi injulawazi yokugxeka ilwisana nokungalingani okwenzeka emiphakathini. Lolu cwaningo lwabona sengathi

ukungafundiswa kolimi lwesiZulu emaKolishi amakhono eNingizimu Afrika kuwuphawu lokungalinganiswa kwezilimi.

**USenamile (okungesilona igama lakhe langempela):** We anginalo ulwazi oluphelele lokuthi njengamanje zingaki izilimi asebezifunda ngoba mina ngaqeda ukufunda ngonyaka wezi-2017. Engikwazi kahle ukuthi ngesikhathi mina ngisafunda isitifiketi se-NCV ngangifunda ulimi olulodwa okuwulimi lwesiNgisi. Nginolimi olulodwa esitifiketini sami se-NCV.

**UThabo (okungesilona igama lakhe langempela):** Mina ngesikhathi ngiqeda izifundo zami ze-NCV ngonyaka wezi 2017 kuleliya Kolishi engangifunda kulo sasifunda ulimi olulodwa kuphela okuwulimi lwesiNgisi.

UNkosi, (2014: 23) uthi:

Ulimi lwesiNgisi luzihambela phambili  
njengolimi lokufunda nokufundisa  
ezikhungweni zemfundo ephakeme.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi ulimi lwesiNgisi yilona oludla ubhedu ezikhungweni zemfundo ephakeme. Okuxakayo ukuthi yini le edala ukuthi ulimi lwesiZulu lunganikezwa izinga elilifanele?

**Abafundisi basemaKolishi amakhono besitifiketi se-NCV**

**UMuzi (okungesilona igama lakhe langempela):** Mfowethu kuleli Kolishi lamakhono engisebenza kulo nakawamanye amaKolishi lapha eNingizimu Afrika abafundi be-NCV bafundiswa ulimi olulodwa. Ulimi abalufundiswayo ulimi lwesiNgisi. AmaKolishi akwenza lokho ngokulandela umthetho wezezilimi wasemaKolishi owashawa ezweni lonke. Lento yokungalufundi kwabo ulimi lwesiZulu ibenza ukuthi baphelelwe nayinhlonipho. Isizwe samaZulu sidume kakhulu ngenhlonipho. Lokhu okushiwo nguMuzi ngenhlonipho yesizwe samaZulu kuyafana nokusesicaphunweni esingezansi.

UMsimang, (2007: 92) uthi:

Kwakhlonipha kakhulukazi abesifazane.  
Phela lokhu kusho ukungagaguli ngegama into  
ebiza ngegama umuntu ohloniphekile. Kwabe  
kuhlonishwa abasemzini lapho umlobokazi  
endele khona noma lapho intombi iqome  
khona. Ngenxa yokuthi intombi ihlonipha nala

ingeyikwendela khona, cishe kwakuhlonishwa nje yonke imizi.

Lesi sicaphuno esingenhla sisicacisela kabanzi ngeqhaza elibanjwa ulimi lwesiZulu ekufundiseni intsha ngokuhlonipha. Sekuyinsakavukela umchilo wesidwaba ukubona intsha yenza ukungahloniphi phambi kwabantu abadala kulezi nsuku.

**UMandla (okungesilona igama lakhe langempela):** Lulodwa kuphela ulimi esilufundisayo olwesiNgisi. Mina kuleli Kolishi engisebenza kulo asilufundisi ulimi lwesiZulu kubafundi besitifiketi se-NCV. Ikolishi lithi lokho likwenza ngokuyalelwa umyalo owaphuma emNyangweni weMfundo Ephakeme kuzwelonke.

**UNombuso (okungesilona igama lakhe langempela):** EKolishi lamakhono engisebenza kulona sifundisi ulimi lwesiNgisi kuphela esitifiketini se-NCV. Nami ngangizitshela ukuthi ngizofika kuthiwe angifundise ulimi lwesiNgisi kanye nolwesiZulu kanti lutho akunjalo. Engikuthanda ukukutshela khona ukuthi ukungafundiswa kolimi lwesiZulu kubafundi be-NCV kuyinto eyenzeka ezweni lonke laseNingizimu Afrika.

#### **4.6.3 Kungani abafundi be-NCV bengafundiswa ulimi lwesiZulu emaKolishi okufundela amakhono KwaZulu Natali?**

**U-Amanda (okungesilo igama lakhe langempela):** Into edala ukuthi singasifundiswa isiZulu ukuthi asikho ohlwini lwezifundo okumele zifundwe ngabafundi besitifiketi se-NCV.

**U-Esethu (okungesilo igama lakhe langempela):** Mina ngezwa kuthiwa ukuthi singafundiswa ulimi lwesiZulu noma nje kwezilimi zabaNsundu kuyinto eyenzeka eNingizimu Afrika yonke. Ikolishi engifunda kulo lenza umthetho oshawe nguHulumeni kazwelonke.

**ULwazi (okungesilona igama lakhe langempela):** Ngabe ngiqamba amanga uma ngingathi ngiyazi ukuthi yini ndaba singalufundiswa ulimi lwesiZulu emaKolishi. Kubukeka sengathi kukhona ukubukeleka phansi kwezilimi zethu esazincela ebeleni.

**UMusa (okungesilona igama lakhe langempela):** Selokhu ngafika kuleliya kolishi engifunda kulo angikaze ngichazeleke ngokuthi kungani singasifundwa isiZulu esitifiketini se-NCV. Mfowethu umbuzo wakho ngingawuphendula ngokuthi angazi nami ukuthi kungani singafundwa isiZulu.

### **Abafundi asebephothulile izifundo zabo ze-NCV**

**USimthandile (okungesilona igama lakhe langempela):** Ngicela ukukutshela ukuthi ngaze ngaqeda isitifiketi sami se-NCV ngingazi ukuthi kungani sasingafundiswa ulimi lwesiZulu ekubeni iningi labafundi be-NCV kuleliya Kolishi kwakungamaZulu. Sengiqala nokusingabaza lesi sitifiketi sami se-NCV ukuthi kungabe sizezingeni elidingekayo noma cha ngoba nomsebenzi angiwutholi.

UMesuwini, (2015:27) uthi:

There are however, questions around the new NCV curriculum, and its relevance to industrial employers.

Okuhunyushwa ngokuthi:

Kukhona imibuzo ekhona maqondana nesitifiketi esisha se- NCV, yokuthi ngabe sikulo yini izinga elidingwa ngabaqashi ezimbonini.

Lesi sicaphuno esingenhla siletha izinsolo zokuthi isitifiketi se- NCV asikho sezingeni elidingakalayo. Lokho-ke kukhombisa ukuthi asihlelekanga kahle lesi sitifiketi kodwa savele saqaliswa nje isigubhukane.

**USenamile (okungesilona igama lakhe langempela):** Kuthiwa uHulumeni kaZwelonke owenza isinqumo sokuthi zingafundiswa izilimi zomdabu emaKolishi amakhono eNingizimu Afrika. Ngicabanga ukuthi yingaleso sizathu-ke abafundi besitifiketi se-NCV bangafundiswa ulimi lwesiZulu. Ulimi lwesiZulu luya ngokuya lushabalala kuleli lika Mthaniya.

UMsimang, (1975: iv) uthi:

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

Lesi sicaphuno esingenhla sicacisa kabanzi ngobungozi ulimi lwesiZulu elilengela kubo. Ukungafundiswa kwalolu limi ezikhungweni zemfundo eNingizimu Afrika kungaholela ekushabalaleni kwalo. Lolu cwaningo luzimisele ekulekeleleni ulimi lwesiZulu ukutheni lungashabalali kepha ludlondlobale.

**UThabo (okungesilona igama lakhe langempela):** Mina engingakutshela khona ukuthi uHulumeni wethu uzibukela phansi izilimi zomdabu. Njengoba sesazuza

inkululeko kuleli fanele engabe nezilimi zinikwa izinga elilinganayo ezikhungweni zemfundo ephakeme. Lokhu kufundiswa kolimi lwesiNgisi kuphela kungenza ngizibuze umubuzo ngezinga lesitifiketi se-NCV.

Akoojee no McGrath (2009:70) bathi:

There are questions about the fitness of the purpose and presumed equivalence between the qualifications under the NQF. They are alert to a danger that NCV may be inadequate for labour market purposes.

Okuhunyushwa ngokuthi:

Kunemibuzo ngobunjalo besitifiketi se-NCV uma siqhathaniswa nezinye ezingaphansi kwe-NQF. Kubukeka sengathi kunobungozi bokuthi isitifiketi se-NCV asikho sezingeni lokuthi abafundi abafunda khona bangaqasheka uma sebeziphothulile.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi ukungapheleli kwezilimi esitifiketini se-NCV kusenza singabazeke izinga laso uma siqhathaniswa nezinye izitifiketi. Laba babambiqhaza bobathathu abakawutholi umsebenzi yize sebaziphothula izifundo zabo. Lokho-ke kushiya imibuzo ngezinga nokwethembeka kwesitifiketi se-NCV.

### **Abafundisi basemaKolishi amakhono besitifiketi se-NCV**

**UMuzi (okungesilona igama lakhe langempela):** Mina ngokwazi kwami umthetho wezilimi kazwelonke olawula amaKolishi amakhono kaHulumeni yiwona othi asifundise ulimi olulodwa lwesiNgisi kuphela esitifiketini seNCV.

**UMandla (okungesilona igama lakhe langempela):** Umbuzo wakho ngizowuphendula ngokuthi ngithi uHulumeni kazwelonke uyena lona oshaya imithetho elawula amaKolishi aseNingizimu Afrika. Umthetho wokuthi kufundiswe ulimi olulodwa lwesiNgisi kuphela washaywa nguyena. Kungaleso sizathu-ke singafundwa isiZulu emaKolishi amakhono. UHulumeni uhlela ngokuchema nolimi lwesiNgisi uma ehlela izilimi okumele zifundwe ngabafundi.

UNdimande-Hlongwa (2009:88) uthi:

Uma kukhulunywa ngokuhlelwa kwezinga lolimi kusuke kubhekwe kakhulu izinto ezifana

nokukhethwa kwezilimi ezisemthethweni,  
kubhekwa ukuthi yiluphi ulimi okufanele  
lusetshenziswe ukufundisa ezikoleni,  
nokufanele lusetshenziswe ezinkantolo,  
kumabonisa kude njll.

**UNombuso (okungesilona igama lakhe langempela):** Ukungafundwa kolimi lwesiZulu emaKolishi amakhono kuwukubukelwa phansi kwezilimi zabantu abaNyama. Inkinga eyenzekayo izikhulu zikaHulumeni ukuthi zishaya imithetho ngokukhulu ukunganaki. Lokho-ke kugcina kulimaza abantu abasemazingeni aphantsi. Abafundi besitifiketi samakhono se-NCV balinyazwa umthetho owashaywa uhulumeni kaZwelonke.

I-DHET, (2012:5) ithi:

It is designed to provide both theory and practice in real or simulated workplace environments. Besides the four chosen vocational subjects, mathematics is compulsory. In order to improve their communication and life skills, students must also study language and life orientation.

Okuhunyushwa ngokuthi:

Isitifiketi se-NCV sasungulelwa ukufundisa abafundi ulwazi lwengqondo kanye nolwezandla sibalungiselele izindawo zokusebenza. Isifundo sezibalo yisona esibaluleke kakhulu kulezo ezine zesitifiketi se-NCV. Ukuze bakhulise izinga labo lokuxhumana nabantu, nokuhloma ngamakhono empilo bafundiswa ulimi lwesiNgisi neLife Orientation.

Lesi sicaphuno esingenhla siletha imibuzo ethi yini indaba kulezi zifundo ezibalwe ngenhla lungabibikho ulimi lwesiZulu noma olulodwa lwezilimi zeMdabu? Okudidayo ukuthi lawa maKolishi amabili umcwaningi awayecwaninga atholakala kwaZulu Natali esizindeni sabantu abasenzisa lwesiZulu njengolimi lwebele. Lolu cwanningo lwabona sengathi uHulumeni waseNingizimu Afrika ulwela ukuthi abafundi bakwazi ukuxhumana ngolimi lwesiNgisi bese bekhohlwa ngamasiko nemvelaphi yabo.

**4.6.4. Ngabe abafundi abafundela amakhono emaKolishi amabili akhethiwe KwaZulu Natali abenza isitifiketi se-NCV bayakwazi yini ukuqhubekela phambili emaNyuvesi nolimi olulodwa?**

**U-Amanda (okungesilo igama lakhe langempela):** Umbuzo wakho ngingawuphendula ngokuthi kuya ngokuthi ufuna ukuziqhuba kusiphi isikhungo semfundo ephakeme. Khona ezinye ezibathathayo abantu abanesitifiketi se-NCV kukhona ezingabathathi. Kuya ngokuthi ithini inqubomgomo yolimi kuleso sikhungo onesifiso sokuqhuba kusona izifundo zakho. Mina nje ukhona engimaziyo owasithola isikhala sokufunda e-*DUT* enesitifiketi se-*NCV*.

**U-Esethu (okungesilona igama lakhe langempela):** Ngokwazi kwami kuyaye kube yinkinga enkulu lapho usuthi ufuna ukuqhuba izifundo zakho emaNyuvesi ngoba omunye umbandela wokungena khona ukuthi kumele uphase kahle izilimi ezimbili. Ukhona umngani wami obefake isicelo sokufunda eNyuvesi yasoNgoye ngonyaka wezi 2017 esebenzisa isitifiketi sakhe se-NCV wangasithola isikhala sokufunda.

UMakole (2010:20) uthi:

There are uncertainties on whether the NCV curriculum prepares learners to enter specific occupations or whether it is a foundational programme that prepares learners to qualify for other occupational learning programmes.

Okuhunyushwa ngokuthi:

Kunongabazeka ukuthi isitifiketi se-NCV siyakwazi ukulolonga abafundi sibalungiselele ukuqhubeka nezifundo zabo bakwazi ukungena emaNyuvesi.

Lesi sicaphuno esingenhla sicacisa kabanzi ngokungathembeki kwesitifiketi se-NCV. Lolu cwaningo lufuna ukuthola ukuthi ukufundwa kolimi olulodwa lwesiNgisi kuphela akukhona okwehlisa izinga lesitifiketi se-NCV.

**ULwazi (okungesilona igama lakhe langempela):** Chabo awukwazi. Akekho noyedwa engimaziyo owake wamukeleka eNyuvesi ngemuva kokuphuthula izifundo ze-NCV.

**UMusa (okungesilona igama lakhe langempela):** Abafundi abaphothule izifundo ze-NCV ngokwazi kwami abakwazi ukuqhubeka nezifundo zabo ezikhungweni zemfundo yasemaNyuvesi ngoba thina sifundiswa ulimi olulodwa kanti bona bathatha umuntu onezilimi ezimbili. Ababa semathubeni angcono abafundi besitifiketi se-NSC.

UNene, (2014:10) uthi:

INyuvesi yaKwaZulu-Natali yaphakamisa inqubomgomo yayo yolimi egqugquzela ubulimimbili, eyabe isiqinisekiswa yikomidi ngonyaka wezi-2006, yabe seyamukelwa ngokusemthethweni umkhandlu weNyuvesi ngawo unyaka wezi-2006.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi inqubomgomo yolimi yeNyuvesi yaKwaZulu Natali igqugquzela ubulimi mbili. Kungaleso sizathu-ke umcwaningi enza lolu cwaningo ngoba wayefuna ukucacisela isizwe ngezinga lesitifiketi se-NCV esingenalo ulimi lwesiZulu.

### **Abafundi asebephothulile izifundo zabo ze-NCV**

**USimthandile (okungesilona igama lakhe langempela):** Ngizothanda ukuphendula umbuzo wakho ngokuthi chabo asikwazi ukuqhubekela phambili nezifundo zethu njengoba sinesitifiketi NCV. Uma uthi uyasifaka isicelo sokuyofunda emaNyuvesi inhlangotho ehlunga izicelo i-CAO ivele ikuphendule ngokuthi awuhambisananga nezidingo zeziqobuzifuna. Ngafaka isicelo sokufunda eNyuvesi yakwaZulu (oNgoye) ngonyaka odlule kwangalunga. Anginqaba onke amaNyuvesi engangifisa ukufunda kuwona. Ngiyabona nje ukuthi inkinga idalwa ukuthi isitifiket sami se-NCV sinolimi olulodwa. Okungixakayo ukuthi leli Kolishi engangifunda kulo likwaZulu Natali iningi labantu lisebenzisa ulimi lwesiZulu njengolimi lwebele.

U-DILMIHE, (2003:50) ithi:

Provincial language policy will have a major role in terms of influencing the language policies of higher education institutions of those provinces. Based on language priorities of particular province, the institution will have the grounds and the basis of how to go about having its own language policy.

Okuhunyushwa ngokuthi:

Inqubomgomo yolimi yesifundazwe ineqhaza elikhulu elibambayo ekuhleleni kwezinqubomgomo zolimi ezikhungweni zemfundo ephakeme ezifundazweni ezihlukene. Kuyaye kubhekwe ukuthi uluphi ulimi oluhamba phambili kuleso sifundazwe bese lukhethwa lube yingxenye yezilimi ezisetshenziswa esikhungweni zemfundo.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi ulimi olukhulunywa ngabantu abaningi esifundazweni, yilona oluvame ukuthi lusetshenziswe ezikhungweni zemfundo ephakeme. Uma ubheka isifundazwe sakwaZulu Natali sinabantu abaningi abasebenzisa ulimi lwesiZulu njengolimi lwebele.

UKhohliso, (2015: IV) uthi:

Ulimi lwebele lusho lolo lulimi umfundi azalelwe kulo kanye nokuyilona olusetshenziswayo ekhaya ukuxhumana kanye nokudlulisa umyalezo. Lolu limi ilona olubukeka luluhle ekufundiseni nasekufundeni ukuze lowo mfundi akwazi ukuthola ulwazi ngolimi aluqonda kangcono.

Lesi sicaphuno esingenhla sikucacisa kahle ngokubaluleka kolimi lwebele emfundweni yomntwana. Umcwaningi wabona sengathi ikusasa labafundi besitifiketi se-NCV lifiphele uma bengakwazi ukuqhubekela ezikhungweni zemfundo ephakeme lapho sebephothule izifundo zabo. USimthandile wathi “kunjima ngisho ukuthola amathuba omsebenzi selokhu ngaqeda ukufunda ngonyaka wezi-2017.”

**USenamile (okungesilona igama lakhe langempela):** Asikwazi ukuqhubekela phambili nezifundo zethu ngoba amaNyuvesi awasithathi. Ngonyaka wezi-2018 ngike ngazama ukufaka isicelo sokufunda eNyuvesi yaKwaZulu Natali kodwa abangithathanga.

UNene, (2014: v) uthi:

INyuvesi YaKwaZulu-Natali yona isiphumele obala ngokuthi izothuthukisa ulimi lwesiZulu. Lokhu kufakazelwa yinqubomgomo yayo yolimi egqugquzela ubulimimbili (isiZulu kanye nesiNgisi).

Lesi sicaphuno esingenhla sicacisa kahle ukuthi ukuze ukwazi ukuthola isikhala sokufunda eNyuvesi yaKwaZulu Natali kumele ube nezilimi ezimbili okuyisiZulu nesiNgisi. Umcwaningi wabona sengathi sikhulu isibalo sabafundi abenza isitifiketi se-NCV kulawa maKolishi amabili ayewacwaninga. Lolu cwanningo lwabona sengathi lonke lelo nani labafundi kuyalilimaza ukufundiswa ulimi olulodwa.

**UThabo (okungesilona igama lakhe langempela):** Kunjima bafo asikwazi ukuqhubekela phambili nemfundo. Mina ngazama ukufaka isicelo sokufunda eNyuvesi

ywaKwaZulu oNgoye ngonyaka wezi-2018 kodwa abangemukelanga. Bangingi abaqeda ngaphambi kwethu benza sona lesi sitifiketi se-NCV abakwazanga ukuqhubeka nemfundo yabo emaNyuvesi. Ngize ngizisole ukuthi ukube ngabekezela esikoleni ngazizuzela isitifiketi se-NSC ngabe angikho kulolu bishi.

### **Abafundisi basemaKolishi amakhono besitifiketi se-NCV**

**UMuzi (okungesilona igama lakhe langempela):** Ngokwazi kwami bafo ezinye izikhungo zemfundo ephakeme njengo-*DUT* no *TUT* ziyabamukela abafundi abanesitifiketi se-NCV. Kukhona izikhungo zemfundo ephakeme ezibamukelayo ezinye azibamukeli. Lokhu-ke kuyaphambana nokushiwo inqubomgomo yomnyango wezemfundo ephakeme kazwelonke.

U-DHET, (2012: 30) uthi:

A primary role of the College sector is expanding access to education and training opportunities and thereby increasing high levels of excellence and innovation. By these means, the Green Paper for post-school education and training.

Okuhunyushwa ngokuthi:

Umsebenzi omkhulu wamaKolishi amakhono ukunikeza amathuba abafundi okuthi baqeqesheke ngokusezingeni eliphezulu. Bakwazi nokusungula izinto ezintsha. Lokhu kushicilelwe kusomqulu olawula imfundo yamabanga apha.

Ucwaningo luzibuza umbuzo othi laba bafundi asebebothule izifundo zabo bese bengamukelwa emaNyuvesi sibasiza ngani lesi sitifiketi se-NCV?

**UMandla (okungesilona igama lakhe langempela):** Abafundi abenze isitifiketi se-NCV akulula ukuthi bamukeleke emaNyuvesi ngoba banolimi olulodwa kanti emaNyuvesi kuthathwa abafundi abanezilimi ezimbili. Okunye engingakubalula ngabafundi besitifiketi se-NCV ukuthi abaphumeleli ngamalengiso ezifundweni zabo. AmaKolishi amakhono lapha eNingizimu Afrika akhala isililo esisodwa sokungenzi kahle kwabafundi besitifiketi se-NCV. Lincane kakhulu inani labafundi eliphothula izifundo ze-NCV unyaka nonyaka lithole nemiphumela emihle.

**UNombuso (okungesilona igama lakhe langempela):** Anginalo ulwazi ukuthi bayakwazi yini ukungena emaNyuvesi ngalesi sitifiketi. Angikholwa kodwa kodwa ukuthi bangamukeleka ngoba phela emaKolishi sibafundisa ulimi olulodwa. EmaNyuvesi bathatha abafundi abanezilimi ezimbili hhayi olulodwa. Okunye esikuphawulayo kuleli Kolishi engisebenza kulona ukuthi abafundi besitifiketi se-NCV abaphumeleli kahle ngendlela encomekayo. Okuningi abakufundiswayo kulesi sitifiketi se-NCV amakhono, ngakho-ke mancane amathuba abo okuthi bangamukeleka emaNyuvesi.

#### **4.6.5 Ngabe abafundi nabafundisi be-NCV emaKolishi bayayibona inkinga edalwa ukungafundiswa kwabo ulimi lwesiZulu?**

**U-Amanda (okungesilo igama lakhe langempela):** Mina ngiyayibona inkinga inkulu futhi. Ulimi lwesiZulu liwulimi lwami lwebele ngakho-ke kufanele ngabe ngiyalufundiswa esikoleni ukuze ngilwazi kangcono. Kunzima ukuqhamuka usuqonda kangcono ulimi lwisiNgisi ube ungalwazi ulimi lwakho lwebele. Okunye okungixakayo ukuthi eKolishi engifunda kulona sonke esenza isitifiketi se-NCV singamaZulu kodwa asilufundiswa ulimi lwesiZulu. Ngingajabula uma imiphumela yalolu cwaningo lwakho ingenza ukuthi sifakelwe ulimi lwesiZulu njengengxenywe yezifundo zethu ze-NCV. Okufike kungixake ukuthi iningi labantu lapha KwaZulu Natali bakhuluma ulimi lwesiZulu kodwa esitifiketi se-NCV silushaya indiva.

UZikode, (2017: 67) uthi:

The current national statistics reveal that the most spoken languages in South Africa is isiZulu followed by isiXhosa. At national level, there are 22.7% Zulu speakers, 16% isiXhosa speakers 13.5% Afrikaans speakers, 9.6% English speakers, 8% Setswana speakers, 7.5% Sesoth speakers, 4.5% Xitsonga speakers, 2.6% Siswati speakers, 2.4% Tshivenda speakers, 2.1% IsiNdebele speakers, 0,5 Sign language users.

Okuhunyushwa ngokuthi:

Izibalo zakamuva zikwazwelonke ziveza ukuthi izilimi ezikhulunywa ngabantu eNingizimu Afrika ziholwa phambili ulimi lwesiZulu ngo 22.7%, isiXhosa 16%, Isibhunu

13.5%, IsiNgesi ngo 9.6%, Setswana 8.%,  
iSesotho 7.5%, Xitsonga 4.5% Tshivenda  
2.4%, IsiNdebele 2.1% kugcine iSign language  
0.5%

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi lapha eNingizimu Afrika ulimi lwesiZulu yilona olukhulunywa ngabantu abaningi. Lolu cwaningo lwathola ukuthi amaKolishi amaningi aKwaZulu Natali amumethe abafundi abasebenzisa ulimi lwesiZulu njengolimi lwebele. Abafundi besitifiketi se-NCV basemaKolishi abanjengo Amanda bazibona ikusasa labo lifiphele kwezemfundo ngenxa yokufundiswa ulimi olulodwa. Inqubomgomo yezezilimi yasesifundazweni saKwaZulu Natali ikubeka kucace ukuthi izilimi kulesi sifundazwe kufanele zinikwe izinga elifanayo.

I-KZN-Provincial Language Policy, (2008: 03) ithi:

Izinhloso zale nqubomgomo yilezi ezilandelayo; ukukhuthaza ukusetshenziswa ngendlela elinganayo kwezilimi eziqhakambile ezisemthethweni ezikhulunywa esiFundazweni saKwaZulu-Natali, okuyilezi: isiZulu, isiNgesi isiXhosa kanye nesiBhunu.

Lesi sicaphuno esingenhla sikubeka kucace bha ukuthi ulimi oluhamba phambili kulesi sifundazwe ulimi lwesiZulu olwesiNgesi lulandela ngemuva. Ukuqhakanjiswa kolimi lwesibili ngobuningi esifundazweni kuyekwe olokuqala okwenzeka esitifiketini se-NCV kushiya imibuzo yokuthi kungabe yini edala lokhu?

**U-Esethu (okungesilona igama lakhe langempela):** Lo mbuzo wakho ngizowuphendula ngokuthi ngithi yebo siyayibona inkinga yokungafundiswa kolimi lwesiZulu emaKolishi amakhono lapha KwaZulu Natali. Lokhu kungalufundi ulimi lwesiZulu kusenza siphuthelwe nayizimfundiso neziyalo ezitholakala olimini lwesiZulu. Size silahlekelwe nawubuntu ngenxa yokuthi asisakhunjuzwa lutho ngobuzwe bethu. Okubuhlungu kakhulu ukuthi iziphathimandla zomnyango wemfundo ephakeme zincoma ukuthi abafundi beze ngobuningi babo emaKolishi bezobhalisela ukufunda. Okubuhlungu ukuthi zikhohlisa isizwe ngemfundo yesitifiketi se-NCV. Lo mbono uyahambisana nokushiwo yinjulalwazi eyesekele lolu cwaningi *i-critical theory*.

U-Eagleton, (1991:100) uthi

Critical theory identifies the ‘false’ or ‘fragmented’ consciousness that has brought an individual or societal group to relative powerlessness or, indeed to power, and it questions the legitimacy of this.

Okuhunyushwa ngokuthi:

Injulalwazi yokugxeka iveza inkohliso nezimfundisoze ezenza abantu noma umphakathi uzibukele phansi futhi icwaningisisa kahle ngobuqiniso nobunjalo bento ethize.

Okunye engingakutshela khona ukuthi ukungalufundiswa ulimi lwami lwebele kungenza ngibone isizwe saKwaZulu njengesizwe esingabalulekile okunalokho ngibone esamaNgisi siyisizwe esibalulekile nesihlakaphile. Okuxakayo ukuthi sesiphila kuhulumeni wentando yeningi. Umbono ka-Esethu uyahambisana nokushiwo injulalwazi okwasekelwe ngayo lolu cwaningo *i-critical theory*.

UFay, (1987:76) uthi:

Critical theory is explicit prescriptive and normative, entailing a view of what behaviour in a social democracy should entailed.

Okuhunyushwa ngokuthi:

Injulalwazi yokugxeka ibheka kabanzi ukuthi abantu baziphatha kanjani ezweni elibuswa nguHulumeni wentando yabantu.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi injulalwazi yokugxeka iyalwisana nokucindezelwa kwezinye izilimi zinganikwa izinga elilinganayo nezinye nakuba kubusa uHulumeni intando yeningi. Lolu cwaningo luzibuza umbuzo othi ulimi lwesiZulu luyoyithola nini inkululeko kuleli likaMthaniya?

**ULwazi (okungesilona igama lakhe langempela):** Thina njengabafundi basemaKolishi abenza isitifiketi se-NCV abangamaZulu siyayibona nkinga futhi inkulu. Ukungafundiswa kwolimi lwesiZulu kuyasibulala ngoba asikwazi ukuqhubekela emaNyuvesi nezifundo zethu uma sesiphothule lesi sitifiketi esinolimi olulodwa.

I-UNIZULU admission policy, (2018: 13) ithi:

All applicants who meet the minimum requirements and who submitted their

applications during the appropriate application period are considered for admission regardless of race, gender, religion, national origin, disability and age. The standard qualification for admission to study for a degree is a National Senior Certificate, Matriculation endorsement or equivalent. The Matriculation Board of Universities South Africa does not regulate admission requirements for NCV.

Okuhunyushwa ngokuthi:

Bonke abafundi abafaka izicelo zabo ngesikathathi bezifeza nezidingo zokungena eNyuvesi bayamukelwa ngale kokubheka ibala, ubulili, ukukhubazeka kanye nobudala. Ngokuvamile iNyuvesi imukela abafundi abanesitifiketi sikaMatikuletsheni. Ibhodi lezilimi lase-Ningizimu Afrika alikugunyazi uthi amaNyuvesi amukele abafundi abanesitifiketi se-NCV.

Lesi sicaphuno esingehla sikucacisa kahle ukuthi abafundi besitifiketi se-NCV abakwazi ukwamukeleka eNyuvesi yaKwaZulu (ONgoye) ngoba banolimi olulodwa. Umcwaninigi wakuqaphela ukuthi ababambiqhaza abaningi ibaphatha kabuhlungu le ndaba yokungalufundiswa ulimi lwesiZulu ibe ingekho into abangayenza.

**UMusa (okungesilona igama lakhe langempela):** Mina ngesingami angiyiboni inkinga yokungafundiswa kwethu esitifiketini se-NCV. Ulimi lwesiZulu ulimi lwabantu abadala lokhu kungafundiswa kwethu ulimi lwesiZulu kusikhombisa ngokusobala ukuthi amaKolishi amakhono ahambisana nezikhathi. Siyakwazi ukuqasheka ngaso lesi sitifiketi se-NCV akudingi ukuthi sizihluphe ngokuqhubekela phambili. Phela lesi sitifiketi sethu se-NCV sixube imfundo yasesikoleni kanye namakhono.

**Abafundi asebephothulile izifundo zabo ze-NCV**

**USimthandile (okungesilona igama lakhe langempela):** Yebo siyayibona inkinga esibhekene nayo ngokungalufundiswa ulimi lwesiZulu emaKolshi amakhono. Inkinga enkulu esibhekana nayo eyokuthi izimboni azibathandisisi abantu abanesitifiketi se-NCV kodwa zithanda abantu abanesitifiketi se-Nated. Ukuba nolimi olulodwa

kwestifiketi se-NCV kusivalela amathuba amaningi empilweni. Kuyimaje nje ngijika nelanga angiqashiwe amathuba emisebenzi angiwutholi.

UMcQueen (2002: 16) uthi:

Interpretivists view the world through a “series of individual eyes” and choose participants who “have their own interpretations of reality” to “encompass the worldview and quantitative methods are not the preferred mode of interpretivism.

Okuhunyushwa ngokuthi:

Ipharadiyamu yokuhumusha ibuka umhlaba ngehlo nesipiliyoni somuntu ngamunye. Le pharadiyamu iqikelela ukuthi uma umcwaningi ekhetha ababambiqhaza akhethe abantu abathintekayo yisihloko ukuze bakwazi ukuhumusha isimo bevundulule namaqiniso ngesimo esicwaningayo. Ucwanningo lokubala alukuncomi ukusebenzisa ipharadiyamu yokuhumusha.

**USenamile (okungesilona igama lakhe langempela):** Yebo siyayibona inkinga yokungalufundi ulimi lwesiZulu. Ukungasifundi isiZulu kwenza isitifiketi sethu se-NCV sehlelwe yizinga. Okubuhlungu kakhulu ukuthi sigcina silahlekelwa umnotho nengebo etholakala olimini lwesiZulu. Uma ungathi angikunike incazelo yezisho nezaga zesiZulu nagabe udlala nesikhathi sakho.

UMadondo nabanye, (2007:3) bathi:

Okudumazayo ukuthola abantu abampisholo bengasazazi izilimi zendabuko. Lokhu kubangwa ukuthi isiLungu sibonwa sengathi siyisilinganiso sezinga elicokeme lempilo kanye nemfundo. Uzwa ngisho abamasonto sebeshumayela ngolimi lwesiNgisi bebe bemnyama bonke enkonzweni futhi besizwa isiZulu.

Kuningi nje okusilahlekelayo ngokungafundiswa ulimi lwethu lwebele. Sigcina sizikhohlwa ukuthi singobani size silahlekelwe nayinhlonipho imbala. Okungixakayo ukuthi izwe laseNingizimu Afrika selazuza inkululeko.

UNgcobo (2009:209) uthi:

Ukufa kombuso wobandlululo mgonyaka we-1994 kwacaba indlela yombuso wentando yeningi ezweni laseNingizimu Afrika. Omunye wemisebenzi yabaholi abasha kwakungukwakha inqubomgomo yolimi entsha – umsebenzi owawuzobonakalisa ubunzima. Ngokukhanyiselwa ukwahluka kwemibono, uhulumeni waseNingizimu Afrika ngonyaka we-1994 waphakamisa izilimi eziyishumi nanye ukuba kube yizilimi ezisemthethweni zelizwe.

Lesi sicaphuno esingenhla siphawula kabanzi ngokuthi eNingizimu Afrika izilimi zesiNtu azinikwa ilungelo lazo eligunyazwe ngumthethosisekelo wezwe. Amakolishi amakhono aseNinizimu Afrika enzisa abafundi besitifiketi se-NCV ulimi olulodwa okuwulimi lesiNgisi yize ziyishumi nanye ezigunyaziwe.

**UThabo (okungesilona igama lakhe langempela):** Yebo siyayibona inkinga ngokungalufundiswa ulimi lwethu lwebele emaKolishi. Mina ngokubuka kwami ukungafundiswa kwethu ulimi lwesiZulu kungenye yezindlela yokubulawa kwezilimi zomdabu. Angazi ukuthi iyiphi indlela ababeyisebenzisa ngesikhathi beqoka ulimi lwesiNgisi ukuthi kube yilona lodwa oluzofundwa yithina sibe singamaZulu. Kugcina sekusengathi ulimi lwesiNgisi lungcono kunezinye izilimi kanti akunjalo.

UMakhathini (2011:166) uthi:

Izilimi zesintu zase-Afrika kufanele zithole ukunakwa ngezinga elifanayo kwiNingizimu Afrika entsha, ikakhulukazi ukuze kuqhubeke kuphile izilimi zase-Afrika.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi kubalulekile ukuthi izilimi zaseNingizimu Afrika zithole ukunakekelwa ngendlela elinganayo ngoba ziyalingana. Ababambiqhaza abaningi bathi ulimi lwesiZulu kufanele ngabe ludla uhedu emaKolishi amakhono aKwaZulu Natali ngoba iningi labantu likhuluma sona.

**Abafundisi basemaKolishi amakhono besitifiketi se-NCV**

**UMuzi (okungesilona igama lakhe langempela):** Yebo ngiyayibona inkinga edalwa ngokungalufundiswa kolimi lwesiZulu kubafundi besitifiket se-NCV eKolishi engifundisa kulo. Izingane esizifundisayo ziphuthelwa lukhulu ngokungalufundiswa ulimi lwesiZulu. Umuntu akayilutho ngaphandle kolimi lwakhe lwebele.

UMsomi noNkosi, (2011:04) bathi:

Umkhakha wokucubungula ukusebenza kolimi emphakathini uveza ngokusobala ukuthi isintu siyisintu ngolimi esilukhulumayo nangamasiko aso. Ngangokuthi izinkolelo ngezinkolelo zamaZulu zigqama zithi bha uma kucutshungulwa izaga, ziyakhombisa ukuthi ubuntu besintu baziswa kakhulu ngabantu abakhuluma izilimi zabaNsundu e-Afrika kanjalo nokuthembeka nokuhlonipha.

Lesi sicaphuno esingenhla ngamafuphi nje sichaza kabanzi ngokubaluleka kolimi lwebele kubanikazi balo. Isizwe sakwaZulu, ubuzwe baso bumumethwe ngulimi lwaso lwebele okungulimi lwesiZulu.

**UMandla (okungesilona igama lakhe langempela):** Yebo ngiyayibona inkinga futhi inkulu. Ukungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV kuyichilo. Ngeke kuthi umuntu engumZulu bese efundiswa ulimi lwezinye izizwe. Nathi eKolishi engisebenza kulona asibafundisi abafundi besitifiketi se-NCV ulimi lwesiZulu bafundiswa olwesiNgisi kuphela. Ukungalufundiswa ulimi lwabo abafundi besitifiketi se-NCV kufana nokubabulala.

UMsomi noNkosi, (2011:17) bathi:

Ulimi luqukethe ulwazi ngempilo nangenqubo yalabo abalukhulumayo. Ukuthuthuka kwemikhakha ngemikhakha yomphakathi kuvezwa wulimi. Ulimi lunamandla okuqoqela ndawonye izimo zempilo yomuntu ezibonakalayo nezingabonakali, ukuze zigcineke bese zidluliselwa ezizukulwaneni ngezizukulwane.

Lesi scaphuno esingenhla sikucacisa ngokusobala ukuthi abafundisi bayabona ukuthi ukungalufundi ulimi lwakho kufana nokubulawa uqobo. Umcwaningi wakuqaphela ukuthi abafundisi besitifiketi samakhono bayayibona le nkinga kodwa akukho lutho abalwenzayo ukulungisa lesi simo.

**UNombuso (okungesilona igama lakhe langempela):** Yebo ngiyayibona inkinga edaleka ngokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV. Ulimi lwebele lungumgogodla wesizwe ngesizwe. Olimini lwebele yilapho umuntu efunda khona ubuntu nokuzithoba. Okuxaka kakhulu ukuthi iziphathimandla ezingamele imfundo yamabanga aphezulu zithule zithini kufa izilimi zabaNsundu lapha

eNingizimu Afrika? Ulimi lwebele yilona elikhulisa umuntu akwazi ukulondoloza nobuzwe bakhe azazi kahle ukuthi ungubani.

URodman no Fromkin (1977: 43) bathi:

To understand our humanity one must understand the language through which it humanity is reflected. Only by act of learning a language does the child become a human being.

Okuhunyushwa ngokuthi:

Ukuze umuntu aziqonde ukuthi ungubani kumele alwazi kahle ulimi lwakhe lwebele. Ukufundisa ingane ulimi lwebele kusiza ekutheni ingane izazi ukuthi ingubani.

Lesi sicaphuno esingenhla sicacisa kahle ngobungozi isizwe esingazithola sesikubona ngokungafundiswa kolimi lwesiZulu kubafundi be-NCV. Ukungalufundiswa ulimi lwakho kuyefana nokuphucwa iqatha emlonyeni. Ukungafundiswa kolimi lwebele emaKolishi kwenza isizwe esiNsundu sigcine singakwazi ukuxhumana ngezilimi zaso ngoba sesicheme nezilimi zezinye izezizwe.

UNKosi noMsomi, (2011: 04) bathi:

Ulimi luthathwa njengesikhali esibalulekile kakhulu ekudaleni ukuxhumana phakathi kwabantu. Ngaphandle kwalesi sikhali bekungeze neze kwabakhona ukwazi nokuzwana eswintini jikelele. Phela yiso lesi sikhali esiwulimi esenza isidalwa esingumuntu sehluke kwezinye ngoba sona siyakhuluma futhi siyacabanga bese senza sigunyazwa ulimi.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi ulimi lwesiZulu lwenza kube nokuxhumana phakathi kwesizwe esiNsundu. Ukungafundiswa kolimi lwesiZulu emaKolishi kwenza isizwe sakwaZulu silahlekelwe ngabuzwe baso. Umcwaningi wakuqaphela ukuthi abababambiqhaza kuyabadida nabo ukungafundiswa kwesiZulu ulimi lwebele okwenzeka emaKolishi amakhono.

**4.6.6. Ngabe ucabanga ukuthi kungaba yimpumelelo yini ukuqaliswa kokufundiswa kolimi lwesiZulu esitifiketini se-NCV emakolishi amakhono aKawaZulu Natali?**

**U-Amanda (okungesilo igama lakhe langempela):** Ukufundiswa kolimi lwesiZulu emaKolishi amakhono KwaZulu Natali kungaba impumelelo enkulu ngoba iningi labafundi basemaKolishi amakhono lingamaZulu. Abafundisi abasifundisayo esitifiketini se-NCV iningi labo lingamaZulu. Uma ubheka isifundazwe sakwaZulu uyabona ukuthi ulimi lwesiZulu yilona oluhamba phambili. Ngiyacela kuHulumeni waseNingizimu Afrika ukuthi kube khona imizamo ayenzayo ukuqinisekisa ukuthi amaKolishi amakhono aKwaZulu Natali ayalufaka ulimi lwesiZulu ukuze sibe neksasa eliqhakazile. Ukungalufundiswa ulimi lwesiZulu kungenza ngizizwe ngingabalulekile futhi ngiphelelwe nawukuzethemba.

**U-Esethu (okungesilona igama lakhe langempela):** Ukuqaliswa kokufundwa kolimi lwesiZulu emaKolishi amakhono kungaba yimpumelelo, futhi loloshintsho singalwamukela ngezandla ezimhlophe. Kuyiphupho lawo wonke umfundi wesitifiketi se-NCV ukufundiswa ulimi lwesiZulu. Abafundi abaningi esenza nabo isitifiketi se-NCV lubathwesa ubunzima ulimi lwesiNgisi. Kuba nzima kakhulu njengoba zonke izifundo sizifunda ngolimi lwesiNgisi. Asikutholi nokuchazelwa ngolimi lwesiZulu kulezi zifundo ze-NCV esizenzayo isiNgisi kuphela nje. Ngiyacabanga ukuthi ukuba khona kolimi lwesiZulu ezifundweni ze-NCV kungenza imfundo yesitifiketi samakhono ibe sezingeni elicokeme.

**ULwazi (okungesilona igama lakhe langempela):** Mfowethu ukufundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV kungaba yimpumelelo. Siyahlukumezeka kakhulu thina maZulu ngokungalufundiswa ulimi lwethu lwebele. Kunzima nokuphumelela ezifundweni zami zesitifiketi se-NCV ngenxa yokufunda ulimi engingaluqondi. Uma uNgqongoshe wezemfundo yamabanga aphakeme kukhona angakwenza ukulungisa lesi simo sokungalufundiswa ulimi lwethu lwesiZulu singathokoza kakhulu. Asethembe ukuthi lolu cwaningo lwakho luzothela izithelo ezinhle kube khona ushintsho olwenzekayo emfundweni yesitifiketi se-NCV.

**UMusa (okungesilona igama lakhe langempela):** Yebo kungaba yimpumelelo ukuqaliswa kokusebenza kolimi lwesiZulu. Angikuboni okungabahlula abafundisi bethu ngoba nabo iningi labo lingamaZulu.

I-DHET, (2012: 79) ithi:

Government's vision is to strive to build a post-school system that is fair, equitable, non-racial and non-sexist.

Okuhunyushwa ngokuthi:

Inhloso kaHulumeni wukwenza isiqiniseko sokuthi imfundo yase mabangeni aphakeme iba neqiniso, iyalinganisa, ayacwasi ngobuhlanga futhi ayicwasi nangabulili.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi kubalulekile ukuthi kube khona ukulingana kwezilimi ezikhungweni zemfundo yamakhono. Ababambiqhaza abaningi bavumelena ngokuthi bayasibona isidingo sokuthi kuqaliswe ulimi lwesiZulu ezifundweni zesitifiketi se-NCV amaKolishi amakhono lapha KwaZulu Natali. Umcwaningi wakuqaphela ukuthi linigi kakhulu inani labafundi abenza isitifiketi se-NCV kunabenza isitifiketi seNated kulawa maKolishi amabili ayewacwaninga KwaZulu Natali.

UMesuwini, (2015: 77) uthi:

There is a tendency to enrol high numbers of students for NC(V) because of the high subsidies received from government for these students. At the same time, Nated subsidies are very low, therefore colleges tend to enrol the maximum possible NC(V) students in order to maximise income.

Okuhunyushwa ngokuthi:

AmaKolishi amakhono anomkhuba wokuthi amukele inani elikhulu labafundi besitifiketi se-NCV, lokho akwenza ngenhloso yokuthola imali eningi yesibonelelo semfundo kuhulumeni. Lincane kakhulu inani labafundi elimukelwa ngaphansi kwesitifiketi-Nated ngenxa yesabelomali esincane esibhekele lesi sitifiketi esivela kuHulumeni. Ukuthatha inani elikhulu labafundi be-NCV kungenye yendlela amaKolishi enza ngayo inzuzo.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi okuhamba phambili kubaphathi bamaKolishi amakhono ukwenza inzuzo kunokuba babhekane nenkinga yokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV. Ukungalwazi limi lwakho kufana nokungazazi igama lakho.

## **Abafundi asebephothulile izifundo zabo ze-NCV**

### **USimthandile (okungesilona igama lakhe langempela):**

Umbuzo wakho ngizowuphendula ngokuthi yebo ukuqaliswa kokufundiswa kolimi lwesiZulu esitifiketini se-NCV kungaba yimpumelelo. Kuleli Kolishi engangifunda kulo bancane kakhulu abafundi abasenzisa ezinye izilimi njengolimi lwabo lwebele, iningi lisebenzisa ulimi lwesiZulu njengolimi lwebele. Lokho-ke kuyizinkomba zokuthi ayikho nencane inkinga engadaleka ngokuqaliswa kolimi lwesiZulu esitifiketini se-NCV. Okudidayo ukuthi uma iNyuvesi yaKwaZulu Natali yakwazi ukuthi iqalise uhlelo lokufundisa ulimi lwesiZulu, amaKolishi amakhono angahlulwa yini?

UNene (2014: 32) uthi:

Isinqumo esathathwa iNyuvesi yaKwaZulu-Natali sokuthuthukisa ulimi lwesiZulu njengolimi lwezemfundo siyahambisana nenqubomgomo yolimi kwezemfundo ephakeme kazwelonke.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi kunesidingo esinqala sokuthi kuqaliswe ukufundiswa kolimi lwesiZulu esitifiketini se-NCV. Ukungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV kwenza abafundi abasebenzisa lolu limi bazizwe becindezelwe futhi bengakhululekile. Injulalwazi *i-critical theory* iyalwisana nokungalingani, ukucindezelwa, nokungenziwa kobulungiswa emphakathini nasezikhungweni zemfundo.

UHammersley, (2013: 30) uthi:

The focus of critical theory is not only on the individuals and groups, but also on the society and its institutions and to promote individual freedoms within a domestic society. In doing so it focuses not only on individuals and groups, but also on society and its institution of bringing about specific political aims; equality, social justice, freedom from oppression and exploitation, and the transformation of society.

Okuhunyushwa ngokuth:

Injulalwazi *i-critical theory* ayigxili kumuntu ngamunye noma iqeqebana kuphela iphinde igxile emphakathini nasezikhungweni ezithile

iqikelele inkululeko yomuntu ngamunye. Lokho ikwenza ngokuthi yenze isiqiniseko sokuthi emphakathini baqonda kabanzi ngezinhloso zepolitiki, ukulingana kwabantu, ezobulungiswa, inkululeko, ukungagcindezelwa, ukungaxhashazwa, kanye nokuguquka kwezinto emphakathini.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi injulalwazi i-*critical theory* ibamba iqhaza elikhulu ekulwisaneni nokungalingani kwabantu eNingizimu Afrika. Ulimi lwesiZulu nalo luyadinga ukunikezwa izinga elilufanele. Ukufundiswa ulimi lwesiNgisi kuphela kwenza abantu abaNsundu bazibone sengathi basacindezelwe ngabaMhlophe kanti sesiphila ezweni elibuswa ngentando yeningi.

**USenamile (okungesilona igama lakhe langempela):** Umbuzo wakho ngizowuphendula ngokuthi yebo uhlelo lokufundiswa ulimi lwesiZulu kubafundi besitifiketi se-NCV lungaqaliswa kahle ngaphandle kwenkinga. EKolishi engangifunda kulo bonke abafundi be-NCV kwakungamaZulu. Ngiyafisa ukwazi ukuthi kungani ngempela singafundiswa isiZulu esitifiketini se-NCV. Ipharadiyamu yokuhumusha eyakhethwa ngumcwaningi iyahambisana nokushiwo ngumbambiqhaza ongenhla.

UThomas (2003:06) uthi:

Qualitative methods are usually supported by interpretivists, because the interpretive paradigm “portrays a world in which reality is socially constructed, complex, and ever changing.

Okuhunyushwa ngokuthi:

Ucwaningo lwesimo ngokuvamile lwesekelwa ipharadiyamu yokuhumusha ngoba le pharadiyamu ilwela ukuveza amaqiniso enjongoba enjalo ngezinto ezenzeka emhlabeni.

Ipharadiyamu yokuhumusha yalwelekelela kakhulu lolu cwano ekutheni lube yimpumelelo. Le pharadiyamu yaba usizo olukhulu ekutheni umcwaningi avundulule amaqiniso maqondana nokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV emaKolishi amakhono lapha KwaZulu Natali.

**UThabo (okungesilona igama lakhe langempela):** Yebo ukuqaliswa kolimi lwesiZulu kungaba yimpumelelo ngokucabanga kwami. Ayikho ngisho neyodwa into engavimba

ukuthi kuqaliswe ulimi lwesiZulu ngoba iningi labafundi be-NCV kuleli Kolishi engangifunda kulo kwakungabantu abasebenzisa ulimi lwesiZulu njengolimi lwaseKhaya. Abafundisi uma bekwazi ukusifundisa ulimi lwesiNgisi kungelona ulimi lwabo lwebele ngicabanga ukuthi kungaba lula kakhulu ukuthi basifundise ulimi lwesiZulu. Ngiyafisa ukuthi uMnyango Wemfundo Ephakeme ubuyekeze lo mthetho othi akufundwe ulimi lwesiNgisi kuphela esitifiketini se-NCV ngoba lokho kubulala ikusasa lethu. Ukufundiswa kolimi olulodwa kubafundi akuhambisani nokushiwo yinqubomgomo yolimi eNingizimu Afrika.

UNdimande-Hlongwa (2009:22) uthi:

Le nqubomgomo yolimi ihlose ukusiza ekutheni kuthuthukiswe izilimi ezahlukene eNingizimu Afrika. Ikhuthaza ukhlonishwa kwamalungelo olimi ngenhloso yokwakha isizwe esibumbene nesikhululekile saseNingizimu Afrika. Le nqubomgomo yolimi kufanele ihlelwe ngendlela yokuthi ihambisane nemizamo yokuhlela umphakathi neyoshintsho eNingizimu Afrika.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi ukufundiswa kolimi olulodwa kubafundi besitifiketi se-NCV kuyinto ephambene nokushiwo inqubomgomo yolimi. AmaKolishi amakhono anesandla ekufeni kolimi lwesiZulu lapha eNingizimu Afrika.

### **Abafundisi basemaKolishi amakhono besitifiketi se-NCV**

**UMuzi (okungesilona igama lakhe langempela:** Umbuzo wakho ngizowuphendula ngokuthi ukuqaliswa kokufundiswa kolimi lwesiZulu emaKolishi amakhono KwaZulu Natali kungenzeka ngoba iningi labafundi esibafundisayo basebenzisa ulimi lwesiZulu njengolimi lwebele.

UNdimande-Hlongwa, (2009:150) uthi:

Ukusimamisa ulimi lwesiZulu nakho kuyosiza kakhulu ekwakheni isizwe ngoba kuyokwenza kube lula ukuxhumana nabantu bonke besifundazwe sakwaZulu Natali, ngoba abantu abangaphesenti angama-84 abakhele lesi sifundazwe bakhuluma ulimi lwesiZulu ngakho kuyoba lula ukuphila ukuxhumana nabo ngolimi lwabo.

Izingane esizifundisayo esitifiketini se-NCV zilahlekelwa lukhulu ngokungalufundiswa ulimi lwazo lwebele. UHulumeni wase-Ningizimu Afrika kufanele kube khona akwenzayo ulungisa lesi simo esenzeka emaKolishi amakhono KwaZulu Natali. Ekilasini engifundisa kulona abafundi be-NCV akekho noyedwa umfundi webala elimhlophe kodwa kufundiswa ngolimi lwesiNgisi. Mina ngibona sengathi akulungile lokhu okwenzekalayo.

**UMandla (okungesilona igama lakhe langempela):** Ukuqaliswa kokufundiswa kolimi lwesiZulu esitifiketini se-NCV kungaba yimpumelelo ngoba iningi labafundi esibafundisayo bangamaZulu. Ngokubuka kwami lesi senzo sokungalufundisi ulimi lwesiZulu sinomuthelela omukhulu ekufeni kwezilimi zesiNtu lapha KwaZulu Natali.

UNdimande-Hlongwa, (2009:64) uthi:

Ulimi luyafa uma inani labantu  
abalukhulumayo luya ngokuya lushabalala.  
Izizathu zokuthi abantu bayeke  
ukukhuluma lolo limi ngezokuthi kuyaye kube  
khona izilimi ezimbili, bese kuthi lolu olunye  
lube namandla kunolunye ngenxa yamathuba  
omsebenzi, kanjalo nesimo somnotho.

Lesi sicaphuno esingenhla sisicacisela kahle ukuthi ngokuhamba kwesikhathi ulimi lwesiZulu luzoshabalala njengoba lungafundiswa nje esitifiketini se-NCV. Lena inselelo ebhekene nawo wonke umuntu ozigqajayo ngolimi lwesiZulu ukuthi kwenziwe imizamo yokuthi kwenziwe uHulumeni ayibone le nkinga yokufadabala kwezilimi zabaNsundu bese eqalisa ukufundwa kwazo emaKolishi amakhono.

**UNombuso (okungesilona igama lakhe langempela):** Ukuqaliswa kolimi lwesiZulu kubafundi besitifiketini se-NCV yinto engenzeka uma nje singathola umyalelo kuHulumeni othi akuqaliswe. Kuyiqiniso elingephikwe ukuthi kungukuhlukumeza ilungelo lolimi lwabantwana ukuthi bangafundiswa ulimi lwabo lwebele. Lokhu okushiwo umbambiqhaza ongenhla kuahambisana nokushiwo ipharadiyamu yokuhumusha eyakhethwa umcwaningi.

UMaree, (2013: 59) uthi:

What we find as a common trend is that  
interepretive researchers start out with the  
assumption that access to reality (given or  
socially constructed) is only through social  
constructions such as language (including text

and symbols), consciousness and shared meanings. Interpretive studies generally attempt to understand phenomena through the meanings that people assign to them.

Okuhunyushwa ngokuthi:

Esikuthola kuyinto efanayo ukuthi abacwaningi abasebenzisa ipharadiyamu yokuhumusha baqala basebenzise amahebezi agcina ebaholele ekutholeni amaqiniso. Ukuze bathole amaqiniso ngokwenzeka kwezinto basuke besibenzisa ulimi. Indlela yokuhumusha isetshenziselwa ukuqonda isimo ngokuthola izimvo zabantu abahlukene bese ziyahunyuhwa.

Kulolu cwaningo umcwaningi ubeyisebenzisa nalendlela yokuhumusha yamulekelela kakhulu ekutheni athole amaqiniso enjengoba enjalo maqondana nokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV emaKolishi amakhono aKwaZulu Natali.

#### **4.6.7. Uma nifundiswa izifundo zesifiketi se-NCV niyakuthola yini ukuchazelwa ngolimi lwesiZulu?**

**U-Amanda (okungesilo igama lakhe langempela):** Chabo asichazelwa ngolimi lwesiZulu. Zonke izifundo sizifundiswa ngolimi lwesiNgisi. Abafundisi bethu abalokothi basichazele ngolimi lwesiZulu. Lokho kwenza ibe lukhuni satshe imfundo yesitifiketi se-NCV.

**U-Esethu (okungesilona igama lakhe langempela):** Chabo othisha bethu abasichazeli ngolimi lwesiZulu. Lezi zifundo engizenzayo ngizifundiswa ngolimi lwesiNgisi kuphela, akuyona into elula ukuziqonda.

**ULwazi (okungesilona igama lakhe langempela):** Chabo asichazelwa ngolimi lwesiZulu. Zonke izifundo zethu zisizindiswa ngolimi lwesiNgisi nje kuphela akuchazwa lutho ngesiZulu kuleli Kolishi lamakhono engifunda kulona.

**UMusa (okungesilona igama lakhe langempela):** Chabo asichazelwa ngolimi lwesiZulu. Lokho-ke kwenza imfundo yesitifiketi samakhono ibe lukhuni satshe.

**Abafundi asebepothule izifundo zabo zesitifiketi se-NCV**

**USimthandile (okungesilona igama lakhe langempela):** Chabo asikutholi ukuchazeleka ngolimi lwesiZulu ezifundweni zethu ze-NCV. Abafundisi bethu baveteza ngesiNgisi kuphela uma besifundisa. Uma kuthiwa bayasisebenzisa isiZulu ngabe bungconywa lobu bunzima obutholakala kulezi zifundo.

**USenamile (okungesilona igama lakhe langempela):** Chabo abasichazeli ngesiZulu.

**UThabo (okungesilona igama lakhe langempela):** Chabo asichazelwa ngolimi lwesiZulu zonke izifundo zethu sizifundiswa ngolimi lwesiNgisi. Yabona bhuti wami ukukutshela iqiniso nje zinzima lezi zifundo ze-NCV.

**Abafundisi basemaKolishi amakhono besitifiketi se-NCV**

**UMuzi (okungesilona igama lakhe langempela):**

Uma sibafundisa izifundo ngaphansi kwesitifiketi se-NCV asilusebenzisi ulimi lwesiZulu silandela inqubomgomo ye-English Across the Curriculum (EAC). Le nqubomgomo igqugquzela ukuthi kufundiswe zonke izifundo ngolimi lwesiNgisi.

I-Manual for Teaching English across the Curriculum (2013: 09) ithi:

While the strategy is named English Across the Curriculum, the common concept applies internationally is Language Across the Curriculum (LAC). The English part is emphasised as English is currently the LoLT in the majority of schools.

Ukuhunyushwa ngokuthi:

Igama lalelisu libizwa ngokuthi i-*English Across the Curriculum*. Igama elijwayelekile elisetshenziswa ezweni lonke yileli le-Language Across the Curriculum (LAC). Izikole eziningi sezilqalise uhlelo lokufundisa zonke izifundo ngolimi lwesiNgisi.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi izikole eziningi lapha eNingizimu Afrika zisebenzisa ulimi lwesiNgisi ekufundiseni zonke izifundo. Lo mthetho ukhulisa izinga lokuqonda ulimi lwesiNgisi kubafundi. Abafundi basemaKolishi amakhono abenza isitifiketi se-NCV bakhala ngokuthi abachazelwa ngolimi lwesiZulu lokho kwenza izifundo zabo zibe nzima.

**4.7. Ukuhlaziywa kwezimvo zabafundi nabafundisi besitifiketi se-NCV ngokungafundiswa kolimi lwesiZulu ezatholakala ngesikhathi kwenziwa inhlwayalwazi.**

Lonke ulwazi olwatholwa ucwaningo luveza ukuthi abafundi nabafundisi basema Kolishi amakhono bayayibona inkinga yokungafundiswa kolimi lwesiZulu esitifiketini se-NCV. Ukusetshenziswa kwezilimi zomdabu ezikhungweni zemfundo yamakhono kubafundi kungaba isixazululo enkingeni yokungaphumeleli ngendlela ezifundweni zabo. Ngokwenqubomgomo yolimi yaKwaZulu Natali zonke izikhungo zikaHulumeni kufanele zisebenzise ulimi lwesiZulu.

I-KZN Language Policy, (2008: 06) ithi:

Zonke izinhlaka zikahulumeni (ngokwale nqubomgomo, izinhlaka zikahulumeni ngisho iminyango kahulumeni wesifundazwe), kanjalo nezikhungo ezisebenza ngomphakathi noma ezenza umsebenzi ozihlanganisa nomphakathi ngokomthetho ziyabophezelwa yile nqubomgomo Yezilimi.

Lesi sicaphuno sicacisa kahle ukuthi zonke izikhungo zikaHulumeni kulesi sifundazwe saKwaZulu Natali kufanele zizilinganise zonke izilimi ezisemthethweni. AmaKolishi amakhono nakuba eyizikhungo zikaHulumeni ayehluleka ukwenza okushiwo yinqubomgomo yolimi.

I-KZN Language Policy, (2008: 04) ithi:

Inqubomgomo yezilimi yesekelwe yile migomo elandelayo ukusebenza ngokubambisana ukuze kukhuthazwe ubuliminingi ngokuhambisana nomthethosisekelo.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi ukufundiswa kolimi olulodwa akuhambisani nokushiwo ngumthethosisekelo wezwe kanye nenqubomgomo yezilimi lapha eNingizimu Afrika. Umcwangingi wathola ukuthi abafundi, nabafundisi besitifiketi se-NCV emaKolishi amakhono amabili ayewacwaningwa bayafisa ukuthi kuqaliswe ukufundiswa kolimi lwesiZulu emfundweni yesitifiketi se-NCV. Umcwangingi unolwazi olunzulu ngokuhleleka kwesitifiketi se-NCV njengoba abangani

bakhe abaningi basebenza emaKolishi amakhono futhi bafundisa isitifiketi se-NCV. Ipharadiyamu yokuhumusha incoma ukuthi umcwaningi abe nolwazi ngesimo asicwaningayo.

UWillis, (2007: 04) uthi:

Interpretivists believe an understanding of the context in which any form of research is conducted is critical to the interpretation of data gathered.

Okuhunyushwa ngokuthi:

Ipharadiyamu yokuhumusha ikholelwa ekutheni kubalulekile ukuthi umcwaningi asiqonde kahle isimo asicwaningayo ukuze kube lula ukuhlaziya ulwazi olutholakele.

Ababambiqhaza abaningi kololu cwaningo bakuveza ukuthi amaKolishi amakhono acheme nolimi lwesiNgisi bese kuthi olwesiZulu alushaye indiva. Baphinda bakuveza futhi ukuthi iningi labafundi besitifiketi se-NCV bangamaZulu kodwa yize kunjalo lesi sitifiketi asinalo ulimi lwesiZulu kodwa lunelwesiNgisi kuphela.

UNdimande-Hlongwa, (2009:20) uthi:

Uma kubhekwa isimo sezilimi manje eNingizimu Afrika kubonakala kuyisiNgisi kuphela esithathwa njengolimi olusemthethweni ngoba lezi ezinye izilimi azisetshenziswa ngokwanele. Noma zisetshenziswa, iqiniso ukuthi azisetshenziswa njengesingisi.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi ulimi oluhamba phambili eNingizimu Afrika ulimi lwesiNgisi. Ababambiqhaza abaningi bakuveza ukuthi babona sengathi ulimi lwesiZulu lusacindezelekile emfundweni yesitifiketi se-NCV. Ucwangingo luzibuza imibuzo ethi lithule lithini ibhodi elilawula izilimi zonke eNingizimu Afrika iPanSALB ngoba isiZulu nezinye izilimi zomdabu zinganikwa izinga nesithunzi emaKolishi amakhono?

UNdimande-Hlongwa, (2009:20) uthi:

UHulumeni ubeke iBhodi Yezilimi Zonke ZaseNingizimu Afrika (iPanSALB) ukuthi yenze umsebenzi wokuthi ubuliminingi kube

yimpumelelo kuleli lizwe liphinde lithuthukise  
izilimi ebezicindezelwe phambilini.

Lesi sicaphuno esingenhla sikubeka kuqace ukuthi akusibo ubudedengu boMnyango Wemfundo Ephakeme kuphela ukungafundiswa kolimi lwesiZulu esitifiketini se-NCV, kodwa nekomidi elibhekelele izilimi eNingizimu Afrika kufanela ngabe liyasinqanda lesi simo kungaze kufike isikhathi lapho ulimi lwesiZulu nezinye izilimi zabanNsundu zishabalala khona. Umcwangingi wabona sengathi ukungafundiswa kolimi lwesiZulu emaKolishi amakhono aKwaZulu Natali kunomthelela ekufeni kolimini lwesiZulu. Ukuthi umcwangingi aveze umbono wakhe ngesihloko asicwangingayo kuyahambisana nokushiwo ipharadiyumu yokuhumusha esetshenzisiwe kulolu cwaningo.

UNsele, (2017:49) uthi:

Ngokwale pharadiyamu umcwangingi  
uyalwengama alweleke ngoluvo lwakhe  
ucwanningo ngenxa yobunjalo bocwanningo  
olungaphansi kwepharadiyamu yomhumusho  
nezinhloso zayo okungaba ukuphenya noma  
ukuqonda ngokadebona wabantu.

Umcwangingi wathola ukuthi lincane khulu inani labafundi abathi bona abanankinga ngokungalufundiswa ulimi lwesiZulu. Umcwangingi wabona sengathi idlanzana labafundi elathi lona aliboni nkinga ngokufundiswa ulimi lwesiNgisi kuphela ezitifiketini zalo limbozwe yinkungu emehlweni.

#### **4.8. Iqoqo elihlonziwe labafundi**

Iqoqo elalihlonziwe lalaxhiwe ngabafundi abathathu abaqhamuka emaKolishi amakhono amabili KwaZulu Natali. Bobathathu laba bafundi benza isitifiketi se-NCV kulo nyaka wezi-2019. Babebukeka bethukile kakhulu kwaze kwadinga ukuba umcwangingi abachazele ngenhloso yokubaqoqa kwakhe, wabatshela nokuthi angeke kushicilelwe amagama abo angempela kumbe izithombe zabo kulolu cwaningo. Ulwazi olwalethwa yileli qoqo lwamsiza kakhulu umcwangingi ekutheni athole izimpendulo zalolu zocwanningo.

UMaree, (2013:90) uthi:

The focus group interview strategy is based on  
the assumption that group interaction will be

productive in widening the range of responses, activating forgotten details of experience and releasing inhibitions that many otherwise discourse participants form disclosing information.

Okuhunyushwa ngokuthi:

Iqoqo labazophoswa imibuzo liyithuluzi lokuhlwaya ulwazi elimsiza kakhulu umcwaningi ngokwengeza inani lezimpendulo zemibuzo wocwaningo. Le ndlela yinhle kakhulu ngoba abafundi bayakwazi ukuthi bakhumbuzane bodwa uma sekhukhona osekohlwe ulwazi oluthile.

Mukhulu umnikelo owenziwa yiqoqo elalikhethiwe ekwenzeni lolu cwaningo lwaba yimpumelelo. Leli qoqo lalizimisele kakhulu umcwaningi wayelifika selihleli phansi selimulindile kanti nagesikhathi sezingxoxo lalikhapha lonke ulwazi elinalo mayelana nesihloko esicwaningwayo. Umcwaningi wakuqaphela ukuthi lento yokungafundiswa ulimi lwesiZulu kubafundi besitifiketi se-NCV abayithandi neze ababambiqhaza.

#### **4.8.1. Umbuzo: Kuniphatha kanjani ukungafundiswa ulimi lwesiZulu njengengxenywe yesitifiketi se-NCV?**

Umfundi wokuqala: Kungiphatha kabi kakhulu ukungafundiswa ulimi lwesiZulu ezifundweni zami ze-NCV ngoba mina ngingumZulu. Okungiphatha phatha kabi kakhulu ukuthi isiZulu siwulimi lwami lwebele. Lokhu kungafundiswa ulimi lwesiZulu kunginika isithombe sokuthi iNingizimu Afrika ayikakhululeki uma sekuziwa ohlangothini lwezilimi. Mina nje bangibulala kakhulu ngoba ulimi lwesiNgisi angiluqondi kahle luyangehlula. Lokho-ke kwenza ukuthi ngingaphumuleli ezifundweni ngenxa yokuhlulwa ulimi lwesiNgisi.

Umfundi wesibili: Kungiphatha kabi kakhulu ukungafundiswa ulimi lwami lwebele ezifundweni zami ze-NCV. Mina ngingumZulu phaqa ulimi lwami lwesiZulu luyizimpande zami. Lento yokungafundiswa ulimi lwesiZulu imbi kabi, isenza sibone sengathi asibalulekile thina maZulu kepha aBelungu kuphela ababalulekile. Mina lolu limi lwesiNgisi esilufundiswayo

angilwazi nhlobo, nothisha wethu wesiNgisi ngiyamsola ukuthi akalwazi kahle ngoba angimuzwa nje.

Umfundi wesithathu: Ukungafundiswa ulimi lwami lwebele ezifundweni zami ze-NCV akungiphathi neze kahle. Okuxakayo ukuthi kuthiwa i-NCV iyafana nomatikuletseni yini pho bona esabo isitifiketi sinezilimi ezimbili isiZulu nesiNgisi? Mina nje ngisashoda ngesikhulu esingangichazela ukuthi yini ndaba isitifiketi sethu singabi nalo ulimi lwesiZulu?

Bonke abantu ababeyingxenye yeqoqo elalihlonziwe bakubeka kwacaca ukuthi akubaphathi kahle ukungafundwa kolimi lwesiZulu emaKolishi amakhono lapha KwaZulu Natali. Lolu cwaningo lwabona sengathi ukungafundiswa kwabafundi ulimi lwesiZulu kuwukuphula ilungelo labo abalinikwa ngumthethosisekelo.

#### **4.8.2. Zingaki izilimi enizifunda ngaphansi kwesitifiketi se-NCV?**

Umfundi wokuqala: Lulodwa ulimi esilifundayo esitifiketini sethu se-NCV, ulimi lwesiNgisi.

Umfundi wesibili: Sifundiswa ulimi olulodwa, ulimi lwesiNgisi.

Umfundi wesithathu: Kulesi sitifiketi sethu se-NCV sifundiswa ulimi olulodwa kuphela okuwulimi lwesiNgisi.

#### **4.8.3. Kungani abafundi be-NCV bengafundiswa ulimi lwesiZulu emaKolishi okufundela amakhono?**

Umfundi wokuqala: Angazi mina ukuthi kungani singafundiswa isiZulu esitifiketini se-NCV. Engingakutshela khona ukuthi lento yokungafundwa kolimi lwesiZulu kulesi sitifiketi yenzeka eNingizimu Afrika yonke.

Umfundi wesibili: Mina ngiye ngizwe kuthiwe asifundiswa ulimi lwesiZulu ngoba kulandelwa inqubomgomo elawula isitifiketi se-NCV eyashaywa nguHulumeni kazwelonke ngaphambi kokuqaliswa kwaso emaKolishi.

Umfundi wesithathu: Uma sibuzwa othisha abasifundisayo baye bathi imbangela yokuthi singalufundiswa ulimi lwesiZulu inqubomgomo elawula

isitifiketi se-NCV eyasungulwa nguHulumeni kazwelonke egunyaza ukuba kufundiswe ulimi lwesiNgesi kuphela.

Umcwaningi wakuqaphela ukuthi abafundi besitifiketi samakhono abanalo ulwazi oluphelele lokuthi asifundwa ngani isiZulu ulimi lwebele esitifiketini se-NCV emaKolishi amakhono. Abafundi baveza ukuthi bakomele ukufundiswa ulimi lwabo lwesiZulu emaKolishi amakhono lapha KwaZulu Natali.

**4.8.4. Ngabe abafundi abafundela amakhono emaKolishi amakhono amabili akhethiwe kwaZulu Natali abenza isitifiketi se-NCV bayakwazi yini ukuqhubekela phambili emaNyuvesi nolimi olulodwa?**

Umfundi wokuqala: Ngabe ngiqamba amanga kuwena bhuti wami uma ngingathi ngiyazi.

Umfundi wesibili: Ngokwazi kwami emveni kokuphuthula lesi sitifiketi sethu asikwazi ukuqhubekela emaNyuvesi. Uma sesihothule lesi sitifiketi sizohamba siyofuna amatoho.

Umfundi wesithathu: Kuthiwa inqubomgomo ezilimi yasemaNyuvesi igunyaza ubulimimbili ngakho-ke angikhohlewa ukuthi abafundi besitifiketi se-NCV bayamukelwa emaNyuvesi benolimi olulodwa.

**4.8.5 Ngabe abafundi nabafundisi be-NCV emaKolishi bayayibona inkinga edalwa ukungafundiswa kwabo ulimi lwesiZulu?**

Umfundi wokuqala: Ngiyayibona inkinga futhi inkulu. Wake wezwaphi nje ukuthi kungathuthukiswa izilimi zabantu bokuhamba kushaywe indiva izilimi zasekhaya. Uma nje kungathiwa akuqalwe kusasa ukufundwa kolimi lwesiZulu esitifiketini se-NCV ngingkikiza.

Umfundi wesibili: Umbuzo wakho ngizowuphendula ngokuthi yebo ngiyayibona inkinga edalwa ukungafundiswa kolimi lwesiZulu esitifiketini sethu se-NCV. Mina nje seluqala ukungiphuma ulimi lwesiZulu. Uma ungake ungibuze incazelo yesisho esithile noma isaga esithile ngabe uyazihleka ngoba kungaduma umpotiyane lapha kimi.

Umfundi wesithathu: Ngiyayibona inkinga inkulu futhi. Lapha esikoleni siyazikhulumela nje isinoma ikanjani. Uma uzwa kuthi thuka inhlamba siyakwenza nje lokho. Izinga lokungaziphathi kahle likhulu kuleli Kolishi. Ngicabanga ukuthi uma bekuthiwa besilufunda ulimi lwesiZulu ngabe asinjena ngoba ulimi lwesiZulu lunotho ngezifundiso. Ngamanye amazwi siyaludinga kakhulu ulimi lwesiZulu lube yingxenye yezifundo zethu ze-NCV.

**4.8.6. Ngabe ucabanga ukuthi kungaba yimpumelelo yini ukuqaliswa kokufundiswa kolimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono aKwaZulu Natali?**

Umfundi wokuqala: Yebo kungaba yimpumelelo ngoba abafundisi abaningi bangamaZulu futhi nathi singamaZulu. Ozakwethu abaningi bangakuthakasela ukufundiswa isifundo sesiZulu ngoba kade sasikulindele lokho. Ngabe kungcono ukube kuthiwa lolu cwaningo lwakho luzokwenza ushintsho kuleli sonto siqale sifundiswe isiZulu.

Umfundi wesibili: Yebo ukuqaliswa kolimi lwesiZulu kungaba yimpumelelo ngoba isidingo solimi lwesiZulu kithina sikhulu. Okunye okungadala ukuthi ukuqaliswa kokufundiswa kolimi lwesiZulu kube yimpumelelo ukuthi isidingo salo sikhulu kakhulu esitifiketini se-NCV.

Umfundi wesibili: Yebo ukuqaliswa kolimi lwesiZulu kungaba impumelo ngoba abafundisi bethu bangamaZulu nathi futhi singamaZulu angicabangi ukuthi kungaba khona inkinga.

**4.8.7. Uma nifundiswa izifundo zesifiketi se-NCV niyakuthola yini ukuchazelwa ngolimi lwesiZulu?**

Umfundi wokuqala: Asichazelwa lutho ngolimi lwesiZulu ezifundweni zethu zesitifiketi se-NCV. Uma usafika nje ubhekana nenkinga enkulu yokungabezwa nokuthi bathini othisha ngoba awuchazelwa ngolimi lwesiZulu.

Umfundi wesibili: Uma sifundiswa izifundo esitifiketini se-NCV asichazelwa ngolimi lwesiZulu, lokho kwenza izifundo zesitifiketi sethu se-NCV zibe lukhuni.

Umfundi wesithathu: EKolishi engifunda kulo asichazelwa ngolimi lwesiZulu uma sifundiswa zonke izifundo zethu. Lokhu kungafundiswa kolimi lwesiZulu kwenza zibe lukhuni izifundo zesitifiketi se-NCV.

#### **4.9. Iqoqo elikethiwe labafundisi**

Iqoqo lothisha abafundisa esitifiketini samakhono lamulekelela kakhulu umcwaningi ekutheni athole izimpendulo zalolu cwaningo. Umcwaningi wakhetha iqoqo lothisha abathathu abafundisa isitifiketi se-NCV emaKolishi amakhono amabili ehlukene ukuze athole ulwazi oluhlukene luvela kubantu abahlukene abasebenza emaKolishi amakhono angefani ukuze kuphendulwe imibuzo yalolu cwaningo.

UMaree, (2013) uthi:

Group focuses or dynamics become an integral part of the procedure with participants engaged in discussion with one another rather than directing their comments solely to the moderator. The group dynamics therefore become an important dimension of what will be analysed as part of data generated.

Okuhunyushwa ngokuthi:

Iqoqo labantu abahlukene elikethelwe ukuphendula imibuzo libamba iqhaza elibalulekile ekuqhutshweni kocwaningo. Lapha ababambiqhaza bathola ithuba lokuxoxisana bodwa futhi bakhumbuzane ngokuthile ngaphambi kokuba balethe izimpendulo kumucwaningi. Iqoqo labantu abahlukene limusiza kahulu umcwaningi ekutheni athole izimvo zabantu abahlukene ngesikhathi esisodwa.

Umcwaningi wakuthakasela ukusebenzisana nothisha basemaKolishi amakhono ngoba babemnika lonke ulwazi ayeludinga maqondana nesihloko asicwaningayo. Uma kukhona osekukhohliwe okunye babeze bakhumbuzane. Umcwaningi wakuqaphela ukuthi iyabathinta le nkinga yokungafundiswa kolimi lwesiZulu kubafundi besitifiketi

samakhono ngoba lezi zingane abazifundisayo bazifisela inqubekelaphambili njengezingane zabo abazizala ngokwenyama.

**4.9.1. Umbuzo: Kuniphatha kanjani ukungafundiswa kolimi lwesiZulu njengengxenye yesitifiketi se-NCV emaKolishi amakhono?**

Uthisha wokuqala: Ukungafundiswa kolimi lwesiZulu esitifiketini se-NCV kungiphatha kabi kakhulu. Ngize ngibone sengathi ulimi lwami lwebele lubukelwa phansi. Yazi mfowethu lezi ngane ezenza isitifiketi se-NCV zilahlekelwa ubuntu nomsoco wolimi. Ulimi lwesiZulu phela alufani nolwesiNgisi. Lolu lwethu lwesiZulu luyinhlanganisela yamasiko, ubuntu, inhlonipho, ukuzithoba, imvelaphi, ukwazisa omunye umutu, ukuzazi ukuthi ungubani nokunye. Ukungafundiswa kwalezi ngane ulimi lwesiZulu kusho ukuthi lezi zingane zilahlekelwa lukhulu.

Uthisha wesibili: Kungiphatha kabi. Yabona mfowethu ukungafundiswa kolimi lwesiZulu kubafundi be-NCV kubenza amaZulu angemaZulu. Yabaona lezi ngane esizifundisayo uma ungake uzibuze incazelo yesisho esisodwa noma nje isaga esisodwa kungabe uyazihleka. Kuyinkinga nje ukuthi uma sihlangana nazo lapha egcekeni ukuthi zisibingelele angisayiphathi-ke eyokuthi zikuphathise uma uphethe kabi abasemzini. Uyabona ulimi lwethu lwesiZulu lunezaqheqhe ezinjengezinganekwane ezazisetshenziselwa ukuyala abantwana nokubakhilisa ngokubanika izifundo ezahlukenene.

Uthisha wesithathu: Kusiphatha kabi. Ngeke uhlukanise umuntu nobuyena. Ulimi lwesiZulu liwumgogodla womuntu ogumZulu. Lesi senzo samaKolishi angivumelani naso. Yize nami ngiwumfundisi wolimi lwesiNgisi esitifiketini se-NCV kodwa ngiyikhahlela ngezinyawo zombili le nto yokungafundiswa kwesiZulu ulimi lwebele kubafundi be-NCV. Ngamanye amazwi emaKolishi sizokhiqiza izifundiswa ezingazazi ukuthi zingobani. Lokhu kungafundiswa kolimi lwesiZulu esitifiketini se-NCV kugcina kukhanda isithombe sokuthi amaKolishi

amakhono adlondlobalisa amasiko abaMhlophe bese efadabalise amasiko esiNtu. Nagabe kungcono ukuba kwenziwa izigcawu lapho khona namalunga omphakathi anikezwa ithuba lokuba akhethe ukuthi yiziphi izilimi okumele zibe yingxenye yesitifiketi se-NCV esifundazweni ngasinye.

Ukukhethwa kwezilimi kweyeme emthethweni wolimi. Ulimi lukhethwa ngumphakathi ngokusebenzisana nabaholi bezepolitiki (uNdimande-Hlongwa, 2009). Lesi sicaphuno esingenhla sisicacisela kahle ngemigudu okwakumele ilandelwe ngaphambi kokuqoka ulimi lwesiNgisi ngejengolimi lona lodwa oluzofundiswa abafundi besitifiketi se-NCV. Ukufundiswa kolimi lwesiNgisi lodwa esitifiketini se-NCV akuhambisani nemigomo yobuliminingi egqugquzelwayo lapha eNingizimu Afrika.

UNdimande-Hlongwa, (2009: 04) uthi:

Ubuliminingi buyikhono lomuntu oyedwa noma iqembu labakhulumi lokukwazi ukusebenzisa izilimi ezintathu noma eziningi ngokulinganayo. Kungashiwo umkhulumi okhuluma kahle isiZulu njengolimi aluncela ebeleni aphinde futhi akhulme kahle isiNgisi kanye nolunye ulimi ngaphezulu.

Laba bafundisi besitifiketi se-NCV bakhombisa ukungayithakaseli le ndaba yokungafundiswa kolimi lwesiZulu emaKolishi akwaZulu Natali. Umcwaningi wakuqaphela uthi iyabathinta kakhulu lendaba.

#### **4.9.2. Zingaki izilimi enizifundisa ngaphansi kwesitifiketi se-NCV?**

Uthisha wokuqala: Sifundundisa ulimi olulodwa isiNgisi.

Uthisha wesibili: Lulodwa ulimi mfowethu esilufundisayo, olwesiNgisi.

Uthisha wesithathu: Lulodwa olwesiNgisi.

#### **4.9.3 Kungani abafundi be-NCV bengafundiswa ulimi lwesiZulu emaKolishi okufundela amakhono?**

Uthisha wokuqala: Kuthiwa kungumthetho owashawa ngumNyango Wemfundo Ephakeme ukuthi kufanele abafundi besitifiket se-NCV bafundiswe ulimi lwesiNgisi ngoba liwulimi lokuxhumana lapha eNgizimu Afrika.

Uthisha wesibili: UHulumeni kazwelonke uyena owagunyaza umthetho wokuthi amaKolishi amakhono afundise ulimi lwesiNgisi kuphela ezifundweni ze-NCV lungafundiswa olwesiZulu nezinye zomdabu ezisemthethweni.

Uthisha wesithathu: Senza umyalelo kaHulumeni kazwelonke owashawa maqondana nokufundiswa kwesitifiketi se-NCV lapha eNingizimu Afrika.

#### **4.9.4. Ngabe abafundi abafundela amakhono emaKolishi amakhono amabili akhethiwe KwaZulu Natali abenza isitifiketi se-NCV bayakwazi yini ukuqhubekela phambili emaNyuvesi nolimi olulodwa?**

Uthisha wokuqala: Ngokwazi kwami chabo abakwazi ukuqhubekela emaNyuvesi ngoba amaNyuvesi awabathathi abafundi abanesitifiketi se-NCV.

Uthisha wesibili: Ngokwazi kwami bayakwazi ukuqhubekela phambili kodwa sengathi i-Durban University of Technology (DUT) kuphela KwaZulu Natali emukela abafundi besitifiketi se-NCV.

Uthisha wesithathu: Mina ngokwazi kwami abafundi besitifiketi se-NCV abakwazi ukuqhubekela emaNyuvesi.

#### **4.9.5 Ngabe abafundi nabafundisi be-NCV emaKolishi amakhono bayayibona inkinga edalwa ukungafundiswa kwabo ulimi lwesiZulu?**

Uthisha wokuqala: Yebo ngiyayibona inkinga edalwa ukungafundiswa kolimi lwesiZulu kubafundi abenza isitifiketi se-NCV. Abafundi besitifiketi se-NCV ubezwa ngisho bekhuluma ukuthi bakhuluma isiZulu esingaqondakali. Uma ungababuza incazelo yesaga esithile ngabe ubanika enkulu inkinga.

Ulimi lwesiZulu lujiyile uma uqondene nabantu abalikhuluma kahle lolu ulimi lwesiZulu kuba nzima kakhulu ukubezwa ukuthi bathini. Lolu limi lucebe ngezisho nezaga okuba nzima kabi ukwazi izincazelo zazo.

UMbatha, (2013:12) uthi:

Kunamagama esiZulu avele asetshenziswe ngabanikazi bolimi lwesiZulu kanti kuvele kubemnyama ebantwini bangezwa nokuthi kuthiwani. Nathi kule nkundla sike siwasebenzise lawo magama njengoba kuyinkundla lapho kugiywa kuqephuzwa khona ngolukaMageba uthole ukuthi abantu bagcina bebuzana ukuthi kuthiwani uma kukhulunywa kanjena. Kwenye inkathi sike sisebenzise izimo zokukhuluma ezithile kanti abantu abaziqondi nakancane ukuthi zichazani lezo zimo zokukhuluma.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi ulimi lwesiZulu lujiyile futhi lunothile. Abafundi besitifiketi se-NCV bayaludinga lolu lwazi namagugu okumumethwe wulimi lwesiZulu.

#### **4.9.6. Ucabanga ukuthi kungaba yimpumelelo yini ukuqaliswa kokufundiswa kolimi lwesiZulu esitifiketini se-NCV emakolishi amakhono akawaZulu Natali?**

Uthisha wokuqala: Ukuqaliswa kokufundisa kolimi lwesiZulu esitifiketini se-NCV esifundazweni saKwaZulu Natali kungaba yimpumelelo ngoba abafundi bakulambeke ukufunda ulimi lwesiZulu futhi vele iningi labafundi lingamaZulu.

Uthisha wesibili: Ukuqaliswa kolimi lwesiZulu ngicabanga ukuthi kungaba yimpumelelo ngoba vele nathi singamaZulu liwulimi lwethu angicabangi ukuthi selungaba yinkinga ukuthi silufundise.

Uthisha wesithathu: Ukuqaliswa kokufundisa ulimi lwesiZulu kungaba yimpumelelo kodwa ngicabanga ukuthi kungafanele kuqashwe othisha abakuqeqeshelwe ukufundisa isiZulu ngoba ngokulwazi kwami ulimi lwesiZulu alilula neze.

#### **4.9.7. Uma nifundisa izifundo zesifiketi se-NCV niyabachazela yini abafundi ngolimi lwesiZulu?**

Uthisha wokuqala: Chabo mfowethu asibachazeli abafundi ngolimi lwesiZulu umthetho usho kanjalo.

Uthisha wesibili: Asibachazeli ngolimi lwesiZulu abafundi sibafundisa ngesiNgisi kuphela. Ukungabachazeli kwethu kuyinqubo yasemaKolishi amakhono.

Uthisha wesithathu: Asibachazeli ngolimi lwesiZulu abafundi besitifiketi se-NCV. Ukungabachazeli ngesiZulu kuyinqubomgomo elawula iKolishi.

#### **4.10. Izindikimba**

Kule ngxenye umcwaningi uzokwethula izindikimba azithola ngesikhathi enza ucwaningo maqondana nokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV emaKolishi amakhono amabili ayewaqokile esifundazweni KwaZulu Natali. Lapha kuzovezwa umongo wokutholakele usuhlelwe ngezindikimba ezavela kwimininingo eyaqoqwa ngesikhathi sezinhlawalwazi, uhlu lwemibuzo, kanye namaqoqo ababambiqhaza. Nazi izindikimba ezitholakele kulolu cwaningo.

- Ulimi lwendabuko namasiko.
- Ukuxhumana kwamaKolishi nezikhungo zemfundo ephakeme.
- Umfundi wesitifiketi nemvelaphi yakhe.
- Izinga lemfundo labafundisi besitifiketi-NCV.
- Izingabunjalo lesitifiketi se-NCV.
- Ukulingana kwesifiketi se-NCV nese-NCS.
- Ukukhucululwa kwensila yobukoloni emaKolishi amakhono.
- Ukubukelwa phansi kwezilimi zaboMdabu.

Umcwaningi wathola lezi zingqinamba ezingenhla ngesikhathi eqhuba ucwaningo lwakhe olwalucwaninga ukufundiswa kolimi lwesiZulu emaKolishi amakhono KwaZulu Natali.

##### **4.10.1. Ulimi lwendabuko namasiko**

Ulimi lwesiZulu luwulimi oluxhumanisa umuntu namasiko akhe. Lolu limi lukhulunywa ngabantu abangamaZulu. Lolu limi lumumethe amasiko nenhlonipho okuwumgogodla wesizwe samaZulu. KwaZulu umntwana ufundiswa ulimi

Iwenhlonipho esemncane uqambe uyakhula nje usazi kabanzi ngenhlonipho. Ukungafundiswa kwabafundi ulimi lwesiZulu kwenza ukuthi kwande isizukulwane esingenanhlonipho.

UMkhwanazi, (2013:65) uthi:

Isiko lokuhlonpha lingelibalulekile kakhulu esizweni samaZulu.

Umcwaningi wakuqaphela ukuthi iningi labafundi alisenayo inhlonipho kulawa maKolishi amakhono amabili ayewacwaninga. Abafunndi abayazi indlela elungile yokuphendula umuntu omdala uma ukhuluma nabo angisayiphathi-ke eyokubingelela. Inhlonipho yayigcizelelwa kakhulu esizweni sakwaZulu ikakhulukazi ezintombini.

UMsimang, (1975:242) uthi:

Yayingagcini ngomuzi kuphela kepha yayihlonipha nezinkomo zakhona. Lapho zihamba emzileni ehamba kuwo, yabe iguqa phansi ngamadolo ikhothamise ikhanda zize zidlule. Kwakungumgomo futhi ukuthi ingazidabuli izinkomo okungenani kumele igwegwese uma izohlangana nazo.

Kwaze kwaba nesisho esithi intombi ihlonipha nalapho ingayokwendela khona, esichaza ukuthi umuntu kumele ahloniphe noma ubani ohlangana naye ngoba akazi ukuthi ikusasa likuphatheleni. Ulimi lwesiNgisi luyaziqonela izilimi zomdabu lapha eNingizimu Afrika. Injulalwazi eyakhethwa ngumcwaningi *i-linguistic hegemony* ichaza kabanzi ngokuqonelwa kolunye ulimi.

USuarez, (2002: 514) uthi:

As a further example, linguistic hegemony exerts and legitimates power by presenting the dominant language as an instrument, or tool to be used by those who acquire it in whatever way they choose.

Okuhunyushwa ngokuthi:

Injulalwazi *ilinguistic hegemony* igququzela ukucindezelwa kwezinye izilimi ziqonelwa ulimi oluthandwayo noludumile.

Lolu cwaningo lwabona sengathi isenzo samaKolishi amakhono sokungalufundisi ulimi lwesiZulu siyahambisana nokushiwo yinjulalwazi *i-linguistic hegemony* ngokuqonelwa kwezilimi. Ulimi lwesiZulu lunothe ngomlando namasiko okwenza umfundi olufundayo azi kabanzi ngemvelaphi yakhe.

USuarez, (2002:512) uthi:

While heritage language maintenance is often described as language use motivated by antihegemonic ideologies, this paper suggests that the paradox of the resistance to linguistic hegemony is that in order to be successful, this resistance necessitates acquiescence to this hegemony on a certain level, namely proficiency in the dominant language.

Okuhunyushwa ngokuthi:

Ukugcinwa kwezilimi zesintu kugqogqazelwa kakhulu ngabantu abalwisana nokuqonelwa kwezilimi zabansundu. Leli phepha lincoma ukuthi kulwisane nenjulalwazi *i-linguistic hegemony* egqogqazela ukukhula kolimi oluqonela ezinye.

Lesi sicaphuno esingenhla sicacisa kabanzi ukuthi ukungafundiswa kolimi lwesiZulu kwenza ukuthi abafundi bangazi lutho ngamasiko abo. Amasiko awumgogodla esizwe samaZulu. UMnyango Wemfundo Ephakeme ezweni laseNingizimu Afrika kufanele kube khona akwenzayo ukulungisa lesi simo esenzeka emaKolishi emfundo yamakhono singaze siphume esandleni.

UNdimande-Hlongwa, (2004:81) uthi:

The Department of Education (DoE) must monitor and evaluate the process of language policy development for tertiary institutions so that transformation could take place.

Okuhunyushwa ngokuthi:

UMnyango Wemfundo Ephakeme (DoE) kufanele uqikelele ukusungulwa kwenqubomgomo elawula izilimi ezikhungweni zemfundo ephakeme ukuze kube khona uguquko.

Lesi sicaphuno esingenhla sichaza kabanzi ngeqhaza okumele libanjwe ngabafundisi ekwenzeni isiqiniseko sokuthi ulimi lwesiZulu luyalondolozwa. Ababambiqhaza abaningi kulolu cwaningo baveza ukuthi kufanele kube khona uguquko olwenzekalayo emaKolishi amakhono ukuze ulimi lwesiZulu lungashabalali.

#### **4.10.2. Ukuxhumana kwamaKolishi nezikhungo zemfundo ephakeme**

Ngesikhathi sezingxoxo umcwaningi wabona leli phuzu lilokhu livela wabe esekhetha ukuthi libhekisiswe njengendikimba ebalulekile. Abafundi besitifiketi se-NCV uma seabephothule izifundo zabo kuba lukhuni ukuthi baqhubekele emaNyuvesi.

UNdimande-Hlongwa, (2009: 32) uthi:

INyuvesi yaKwaZulu-Natali ihambisana nezinhloso zenqubomgomo yobuliminingi yaseNingizimu Afrika futhi ifuna ukubamba iqhaza ekutheni ibe yimpumelelo. Kunesidingo sokuthuthukisa nokuqhubekisa impumelelo ezilimini ezisemthethweni, ikakhulukazi isiNgisi nesiZulu.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi inqubomgomo yolimi yaseNyuvesi yaKwaZulu Natali igqugquzela ubulimimbili. Lokho-ke kuyasikhanyisela ukuthi ngeke ukwazi ukungena kule Nyuvesi unesitifiketi se-NCV ngoba sinolimi olulodwa. AmaNyuvesi amaningi kuleli agqugquzela ubuliminingi futhi awamemukeli umfundi onolimi olulodwa esitifiketini sakhe. Inqubomgomo yase *University of Pretoria* igqugquzela ubuliminingi kubafundi.

UZikode, (2017: 78) uthi:

According to University of Pretoria's website (2016) the institution was established in 1908 and was referred to as Transvaal University College. The language of instruction was Dutch and other languages included English. Under the apartheid regime, the institution was a white's only university and in addition, it was an Afrikaans only medium of instruction. However, over the years this changed as the institution introduced English as another medium of instruction.

Okuhunyushwa ngokuthi:

Ngokwe website yeNyuvesi yasePitoli (2016) lesi sikhungo sasungulwa ngonyaka we-1908 sasibizwa ngokuthi yiTranvaal University College. Ulimi olwalusetshenziselwa ukufunda nokufundisa kwakungulimi lwesiDutch kanye nezinye izilimi. Ngesikhathi sikaHulumeni wobandlululo lesi sikhungo sasiqukethe abafundi abamhlophe. Ngokuhamba kwesikhathi lesi sikhungo sagcina sesimukela wonke umuntu sase sifaka nolimi lwesiNgesi.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi i-University of Pretoria imukela abafundi abasebenzisa izilimi eziningi. Le Nyuvesi igqugquzela ubuliminingi. Abafundi besitifiketi se-NCV angeke bakwazi ukumukeleka kule Nyuvesi ngoba isitifiketi sabo sinolimi olulodwa.

UButhelezi, (2016: 258) uthi:

Therefore the NCV programmes had to be designed in such a way that they make provision for articulation and progression to universities for a few students who saw the need, were capable and could afford to do so. This part has been difficult to achieve, because the TVET college subject combination does not meet university entrance requirements. For example, lecturers in this study stated that the NCV programme package consists of only one language instead of two and universities find this unacceptable, compared to the common academic matriculation.

Okuhunyushwa ngokuthi:

Ngakho-ke isitifiketi se-NCV kufanele sakhawe ngendlela yokuthi umfundi onesifiso sokuqhubekela eNyuvesi akwazi ukuqhubeka. Lokho kusenzima ukuthi kwenzeke njengoba indlela okuhlanganiswe ngayo izifundo zesitifiketi se-NCV ayihamsani nezidingo zokungena eNyuvesi. Isitifiketi se-NCV sinolimi olulodwa esikhundleni sezilimi ezimbili kanti amaNyuvesi athatha abafundi abanezilimi ezimbili njengabafundi bakamatikuletseni.

Lesi sicaphuno esingenhla siyagcizelela ukuthi umfundi osephothule isitifiketi sakhe se-NCV akakwazi ukwamukeleka eNyuvesi. Lolu cwaningo lwathola ukuthi isitifiketi se-NCV asikwazi ukuthuthukisa izinga lemfundo yabafundi.

UMesuwini, (2015:17) uthi:

A primary role of the TVET College sector is expanding access to education and training opportunities and thereby increasing high levels of excellence and innovation.

Okuhunyushwa ngokuthi:

Iqhaza elikhulu lamaKolishi amakhono elokwandisa amathuba ezemfundo nokuqeqeshwa bese andisa nezinga lokwenza kahle nokuqaliswa kwezinto ezintsha.

Uma abafundi besitifiketi samakhono bengakwazi ukwamukeleka emaNyuvesi kusho ukuthi azikafezeki izinhloso zokusungulwa isitifiketi se-NCV. Lesi sitifiketi sasungulelwa ukunikeza abafundi ithuba lokuthi bakwazi ukungena emaNyuvesi yize bengenaso isitifiketi sikamatikuletsheeni.

OFisher no Scott, (2011: 50) uthi:

TVET sector as providing “second-chance” opportunities to premature school-leavers, as well as alternative entry routes into higher education through “bridging” or junior undergraduate programmes.

Okuhunyushwa ngokuthi:

Imfundo yasemaKolishi amakhono inikeza abafundi ababengasiqedanga isikole ithuba lesibili lokuthi bakwazi ukuqhubeka nemfundo yabo baze bafike ezikhungweni zasemaNyuvesi.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi enye yezinhloso yokusungulwa kwesitifiketi se-NCV kwakungukwelekelela abafundi bakwazi ukungena emaNyuvesi. Lolu cwaningo lwathola ukuthi le nhloso ayifezeki ngoba amaNyuvesi awabathathi abafundi asebephothule isitifiketi se-NCV kodwa athatha abanesitifiketi se-NCS. Ababambiqhaza abaningi bakhomba uHulumeni ngenjumbane ekutheni nguyena owashaya umthetho ocheme nolimi lwesiNgisi ngesikhathi kusungulwa isitifiketi se-NCV.

#### **4.10.3. Umfundi wesitifiketi nemvelaphi yakhe**

Ulimi lwesiZulu lumumethe umsoco okukhumbuza ukuthi ungubani futhi uvelaphi. Lolu limi lunotho ngezinganekwane ezifundisayo, izifengqo, izisho, nezaga elilwenza lujiye. Luphinde lunotho ngomlando owenza ukuthi umuntu ogumZulu aziqonde kahle ukuthi ungubani futhi uphumaphi. Ukungalufundiswa kwabafundi ulimi lwesiZulu H.L. kubenza bangazazi ukuthi bangobani. Uma ukhuluma nabafundi besitifiketi se-NCV bese ufaka isifengqo kubayinkinga ukuthi bakuzwe ukuthi uthini.

UFrye, (1985:193) uthi:

An expression extending language beyond its literal meaning. The most common rhetorical figures are. Simple repetition, parallelism, antithesis, climax, hyperbole and irony.

Okuhunyushwa ngokuthi:

Izifengqo ulimi olwengeziwe olusetshenziselwa ukuchaza okungale kwenkulumo esobala. Nazi izibonelo zezifengqo, ihaba, isifenyiso, isingathekiso kanye nombhinqo.

Lesi sicaphuno esingenhla sicacisa ngokusobala ukuthi izifengqo ziyinto enzima ukuthi uyiqonde uma ungalwazi ulimi lwesiZulu. Lolu cwaningo lwathola ukuthi ukungalufundiswa kwabafundi be-NCV ulimi lwesiZulu emaKolishi amakhono aKwaZulu Natali kubaphuthisela ngomsoco wolimi.

#### **4.10.4. Izinga lemfundo labafundisi besitifiketi se-NCV**

Umcwaningi wathola ukuthi abafundisi abaningi emaKolishi amakhono abanazo izitifiketi zokufundisa futhi ababhalisiwe emkhandlwini wothisha i-*South African Council for Educators (SACE)*. Umcwaningi wabona sengathi ukufundisa kothisha abangakuqeqeshelwe ukufundisa kwenza isitifiketi se-NCV sehlelwe yizinga. Umcwaningi wazibuza umbuzo wokuthi uma kungathiwa uyachitshiyelwa umthetho wokuthi kufundiswe nolimi lwesiZulu emaKolishi amakhono ubani ongasifundisa? Abafundisi besitifiketi se-NCV abakuqeqeshelwe ukufundisa abafundi.

UButhelezi, (2016: 264) uthi:

All of them have TVET related qualifications, but not all of them are professionally qualified

teachers. Most of them have, for many years, worked as artisans, trainers and facilitators and bring to the sector vast industry and workplace experience. But, with the introduction of the NCV, most of them began to feel inadequate. Expertise in the TVET theoretical knowledge seems insufficient for them to teach in very classroom-based NCV programmes.

Okuhunyushwa ngokuthi:

Bonke abafundisi basemaKolishi amakhono baneziqu ezihambelana nemfundo yasemaKolishi amakhono kodwa akusibona bonke abakuqeqeshelwe ukuba ngothisha. Iningi labo lalisebenza iminyaka eminingi njengama-*artisans*, abaqeqeshi, kanye nabaluleki. Kwathi uma kuqaliswa uhlelo lwe-NCV bazizwa bengakulungele ukufundisa. Bazizwa bengenalo ulwazi olwanele lokufundisa zasekilasini ze-zesitifiketi se-NCV.

Lesi sicaphuno esingenhla sikucacisa ngokusobala ukuthi iningi labafundisi basemaKolishi amakhono abakuqeqeshelwe ukufundisa. Lokhu-ke kuletha imibuzo yokuthi kungabe lesi sitifiketi esifundiswa ngabantu abafundele amakhono siyakwazi yini ukwenza umfundi onesitifiketi ancintisane nomfundi onesitifiketi sikamatikuletsheni (NSC)?

UMesuwini, (2015:23) bathi:

Lecturers regarded the new NC(V) curricula as more academically challenging than the previous Nated curricula, resulting in the need for more training for staff in teaching and classroom management.

Okuhunyushwa ngokuthi:

Abafundisi besitifiketi besitifiketi se-NCV bathi imfundo yalesi sitifiketi inzima ayifani neyese Nated. Lesi sitifiketi sidinga abafundisi abaqeqeshwe kahle ikakhulukazi ekuphathweni kwekilasi.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi abafundisi besitifiketi se-NCV basaludinga uqeqesho lwezifundo zobuthisha nezokuphathwa kwekilasi. Lolu cwaningo lubona sengathi uHulumeni kufanele kube khona akwenzayo ukunqanda lesi

simo sokungaqeqesheki kwabafundisi besitifiketi se-NCV. Kunzima ukwenza umsebenzi ongawuqeqeshelwanga.

UMesuwini, (2015:80) uthi:

There is no institution in South Africa that trains pre-service TVET lecturers, which may be an important reason for the failure of lecturers to impart the required skills set for sustainable employability. In order to give a new life to the system it is recommended that a lectureship program is introduced, where lecturers are trained both in content specific areas and the appropriate pedagogics.

Okuhunyushwa ngokuthi:

Asikho isikhungo semfundo ephakeme eNingizimu Afrika esiqeqesha abafundisi basemaKolishi, lokho-ke kubenza badlulise ulwazi olungashayi emhlohlweni. Ukuze amaKolishi amakhono abe sezingeni eliphezulu kufanele kuqeqeshwe abafundisi maqondana nezindlela zokufundisa kanye nangamasu okufundisa.

Lesi sicaphuno esingenhla sikucacisa kahle ukuthi kunesidingo esinqala sokuthi kuqeqeshwe abafundisi basemaKolishi emfundo yamakhono ukuze izinga labo lezemfundo libe ngcono. Lokho kungalekelela ngokuthi imfundo yasemaKolishi amakhono ibe nesithunzi futhi yethembeke.

UHall, (2005:21) uthi:

There had always been a debate regarding what a 'qualified technical College lecturer is' because not many have a combination of industrial experience and suitable professional qualifications.

Okuhunyushwa ngokuthi:

Kuhlale kunokuqagulisana maqondana nezinga lezemfundo labafundisi besitifiketi semfundo yamakhono ngoba abafundisi abaningi abanayo inhlanganisela yesipiliyoni kanye neziqu zemfundo ephakeme.

Ukungabi neziqu zemfundo yokufundisa kwabafundisi besitifiketi se-NCV kushiya imibuzo eminingi ngezinga lomkhiqizo abawudlulisela kubafundi. Ababambiqhaza

ababeyingxenywe yalolu cwaningo bazisholo ngokwabo ukuthi abanazo iziqu zokufundisa.

#### **4.10.5. Izingabunjalo lesitifiketi se-NCV**

Lolu cwaningo lwathola ukuthi ukungafundiswa kolimi lwesiZulu esitifiketini semfundo yamakhono kwenza isitifiketi se-NCV sibe sezingeni eliphansi. Ukungabi nazo iziqu zokufundisa kothisha kuveza umqondo wokuthi bafundisa into abangayiqondi kahle. Ukuqaliswa kwesitifiketi se-NCV kwaba yinto eyenzeka isigubhukane futhi alwenziwanga ucwaningo oluphelele ngaphambi kokuba siqaliswe ukufundiswa. Lolu cwaningo lwathola ukuthi ngisho nezimboni azibathandisisi kahle abafundi besitifiketi se-NCV ngenxa yezinga labo eliphansi. Kufanele sibuyezwe isitifiketi se-NCV ukuze sifeze izinhloso zokusungulwa kwaso.

UMesuwini, (2015:80) uthi:

The NC(V) policy needs to be revisited after a fixed period such as five years, so that role players can meet and refine the policy so that it achieves its intended purpose. It is important to ensure that a truly consultative process unfolds so that all role players will take responsibility for the end product.

Okuhunyushwa ngokuthi:

Inqubomgomo yesitifiketi se-NCV kunesidingo sokuthi ibuyezwe njalo ngemuva kweminyaka emihlanu ukuze lesi sitifiketi sikwazi ukufeza izinjongo zokuzokusungulwa kwazo. Kubalulekile ukuthi bonke abantu babambe iqhaza ekubuyezweni kwalesi sitifiketi ukuze sithole izithelo ezinhle.

Lesi sicaphuno esingenhla sichaza kabanzi ukuthi kufanele njalo ngemuva kwesikhathi esithile kube khona ukubuyezwa kwesitifiketi se-NCV. Umcwaningi ubona sengathi kungaba kuhle uma kungabandakanywa kwabo bonke abantu abathintekayo njengabafundisi, abafundi abaphathi bamaKolishi kanye abazali ekubuyezweni kwalesi sitifiketi sifundise nolimi lwesiZulu.

#### **4.10.6. Ukulingana kwesitifiketi se-NCV nese NCS**

Umcwaniningi ngesikhathi enza lolu cwaningo wathola ulwazi lokuthi isitifiketi se-(NCV) siyalingana nesitifiketi nesika-Matikuletshe (NCS). Umehluko phakathi kwesitifiketi se-(NCV) kanye nese (NCS) ukuthi isitifiketi se-NCV sigxile emfundweni yamakhono futhi asinalo ulimi lwesiZulu kodwa sinolwesiNgisi kuphela, kanti isitifiketi se-NCS sinezilimi ezimbili olwesiZulu kanye nolwesiNgisi futhi asigxilile emakhonweni.

#### **4.10.7. Ukukhucululwa kwensila yobukoloni amaKolishi amakhono**

Ucwaningo lwathola ukuthi amaKolishi amakhono asenensila yobukoloni. Izwe laseNingizimu Afrika laliqonelwe yizwe laseBritain. Ngaleso sikhathi izilimi zabaNsundu zazicindezelwe yizilimi zabaMhlophe okuwulimi lwesiNgisi nolwesiBhunu.

UNdimande-Hlongwa, (2004:66) uthi:

Tertiary institutions were strictly segregated on ethno-linguistic bases, and controlled with Verwoerden philosophy. Prior to this time Bantu education came to be so called, Smuts education Act of 1907 had been passed making teaching English obligatory and stipulating that every child had to learn English at school. Free English schools were established to promote English language culture.

Okuhunyushwa ngokuthi:

AmaKolishi emfundo yamakhono ayehlukaniswe ngezilimi elawulwa ngumthetho ka-Verwoerd. Ngaphambi kwalokho imfundo eyayibizwa ngokuthi yi-Bantu education yabe isisunguliwe ngaphansi komthetho i-*Smuts education act of 1907* owawushaywe ngenhloso yokuthi wonke umfundi afunde ngolimi lwesiNgisi esikoleni. Kwasungulwa imfundo yamahhala ukuze kuthuthukiswe ulimi lwesiNgisi kanye namasiko alo.

Lesi sicaphuno esingenhla sibonisa ngokusobala ukuthi ulimi lwesiNgisi yilokhu lwaqala ukuqhakanjiswa ngezikhathi zikaHulumeni wobandlululo. Isenzo samaKolishi emfundo yamakhono sokungalufundisi ulimi lwesiZulu kuletha isithombe sokuthi asenensila yobandlululo.

#### 4.10.8. Ukubukelwa phansi kwezilimi zaboMdabu

Umcwaningi wathola ukuthi amaKolishi amakhono azibukela phansi izilimi zaboMdabu. Lolu cwango lwathola ukuthi amaKolishi amakhono awazifundisi izilimi zabaNsundu kubafundi besitifiketi se-NCV lapha eNingizimu Afrika. Umnyango Wemfundo Ephakeme wakhetha ulimi lwesiNgesi ukuba kube yilona olufundiswayo kulesi sitifiketi ngoba kuxhunywana ngalo lapha eNingizimu Afrika. Lo mbono uyadida ngoba ngeke uqhakambise ukuxhumana kwabantu bese ukhohlwa imvelaphi nobuzwe babo.

USuarez, (2002:517) uthi:

The paradox of linguistic hegemony, scholars and educators can better explore the dynamics that lead to heritage language maintenance.

Okuhunyushwa ngokuthi:

Izifundiswa ezikholelwa kwinjulalwazi i-linguistic hegemony zigcizelela ukulondolozwa kolimi olumumethe amasiko namagugu esizwe.

Ulimi lwesiZulu lunotho ngamasiko nomlando okhulisa umuntu azi kabanzi ngemvelaphi yakhe. INingizimu Afrika inenqwaba yezilimi zomdabu kodwa ezingaqhakanjiswa emaKolishi emfundo yamakhono esitifiketini se-NCV. Phakathi kwalezo zilimi singabala IsiZulu, isePedi, isiXhosa, isiTsonga, isiSwati, isiVenda, isiNdebele, isiTswana, kanye nesiSuthu.

UNdimande-Hlongwa, (2004:80) uthi:

Our language is our identity. If our current generations is becoming illiterate in isiZulu, what hope do we have for coming generation?

Okuhunyushwa ngokuthi:

Ulimi lwethu luyithina uqobo. Uma isizukulwane sethu singalwazi ulimi lwesiZulu alikho ithemba lokuthi isizukulwane esizayo kukhona esiyokwazi maqondana nolimi lwesiZulu.

Lesi sicaphuno esingenhla sichaza kabanzi ngokubaluleka kolimi lwesiZulu kubantu abangamaZulu. Lolu limi liwumgogodla, izimpnde kanye nekusasa lesizwe samaZulu. Ukungafundiswa kolimi lwesiZulu esitifiketini se-NCV kuletha isithombe sokuthi ulimi lwesiZulu lwehlelwa yizinga futhi luyashabalala.

#### **4.11. Okunye okubalulekile okwatholakala**

Yize umcwaningi wayecwaninga inkinga yokungafundiswa kolimi lwesiZulu emaKolishi amakhono KwaZulu Natali kodwa kukhona ulwazi oluthinta amaKolishi alubona lubalulekile kakhulu. Umcwaningi wabona kunesidingo sokuthi aluhlaziye nalolu lwazi ukuze akhanyisele isizwe ngemfundo yesitifiketi se-NCV nokunye okwenzeka emaKolishi amakhono.

##### **4.11.1. Ukungabi nalo ubizo lokufundisa kubafundisi**

Lolu cwano lwathola ukuthi othisha abaningi besitifiketi se-NCV babengaqondile ukwenza umsebenzi wokufundisa kodwa bathatha lo mkhakha ngenxa yokuntuleka komsebenzi abawufundele. Umcwaningi wabona sengathi lokho kunomthelela ongemuhle ekutheni lesi sitifiketi sibe sezingeni elicokeme.

UButhelezi, (2016: 278) uthi:

Introduction of the NCV made lecturers without a teaching qualification feel inadequate even though they possessed specialized technical and vocational subject knowledge as well as industrial experience.

Okuhunyuhwa ngokuthi:

Ukuqaliswa kwesitifiketi se-NCV kwenza abafundisi basemaKolishi amakhono bengazizwa besezingeni ngoba bona banezitifiketi zamakhono, ulwazi lwamakhono kanye nesipiliyoni sasezimbonini.

Umcwaningi wathola ukuthi iningi labafundisi besitifiketi se-NCV abakuqeqeshelwe ukufundisa. Kungaba kuhle ukuthi kube khona umfundaze ozolekelela abafundisi basemaKolishi amakhono bafunde iziqu ze-*Bachelor of Education* ukuze bathole amakhono adingekayo ekufundiseni. Ukungabibikho sezingeni elifanele kwabafundisi besitifiketi se-NCV kungaba nomthelela ongemuhle kwizingabunjalo balesi sitifiketi.

##### **4.11.2. Imiholo emincane eholelwa abafundisi**

Abafundisi abaningi basemaKolishi amakhono bakhala ngemihlo emincane abayiholayo. Ucwango lwathola ukuthi ukuholelwa imali encane kodwa ubehene nomsebenzi omningi kuyalwehlisa uthando lokusebenza. Likhulu iqhaza elibanjwa ngabafundisi ekuqhakaziseni ikusasa labafundi emaKolishi amakhono ngakho kumele baklonyeliswe ngemihlomulo esezingeni elingcono.

UButhelezi, (2016:269) uthi:

Salaries were said not to be market-related and payment dates and amounts fluctuated all the time.

Okuhunyushwa ngokuthi:

Amaholo aholelwa abafundisi basemaKolishi amakhono awahambisani nezimakethe, abanalo usuku oluqondile lokuhola, kanti futhi umhlo kuyenzeka wehle abuye wenyuke.

Ukungaholelwa kwabafundisi basemaKolishi amakhono imali esizingeni lomsebenzi abawenzayo kunomthelela ongemuhle emkhiqizweni abawukhiqizayo. UMnyango Wemfundo Ephakeme kumele wenze imizamo yokubuyekeza amaholo abafundisi basemaKolishi amakhono ukuze bagqogquzeleke emsebenzini wokufundisa abafundi.

#### **4.12.3. Ukunikwa umsebenzi wokufundisa izifundo ongazifundelanga**

Abafundisi bakhala ngokuthi kubaphatha kabi ukunikwa umsebenzi wokufundisa izifundo abangazifundelanga. Iningi labafundisi ababeyingxenywe yalolu cwango bakucacisa kahle ukuthi bana abanalwazi lwe-*Life orientation*, Izibalo kanye nesiNgisi kodwa bafundele okunye. Ucwango lwabona sengathi akulula ukuthi bakhiqize umkhiqizo osezizingeni eliphezulu ngoba abanalwazi lomsebenzi abawenzayo.

UButhelezi, (2016: 268) uthi:

Lecturers were not given a chance to choose and teach their major subjects, but ended up teaching any of the subjects that were without a teacher at that time.

Okuhunyushwa ngokuthi:

Abafundisi abanikezwanga ithuba lokuthi bazikhethule izifundo abazifundele kodwa bagixabezwa ngezifundo abangazazi.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi abafundisi besitifiketi se-NCV bafundisa izifundo abangaziqondi kahle. Ukungabi nalo ulwazi lwezifundo abazifundisayo kwehlisa izingabunjalo lesitifiketi se-NCV.

#### **4.12.4. Izimo zokusebenza ezingavuni abasebenzi**

Lolu cwaningo lwathola ukuthi abafundisi abaningi emaKolishi amakhono abanelisekile ngezimo zokusebenza. Ababambiqhaza abaningi bakhala ngezinguquko ezibandakanya ukuqashwa ngokwezinkontileka, izifundo ezintsha ze-NCV kanye nemihlo engagculisi njengezingqinamba ezinkulu ababhekene nazo.

UButhelezi, (2016: 272) uthi:

Policies legislating educational reforms that led to new governance structures and change of employment status resulted in job insecurity, deterioration of work conditions and low morale among lecturers. Lecturers as employees and as teachers were plagued by fears of the unknown and doubted the effectiveness and appropriateness of the new reforms and what it all held for the future.

Okuhunyushwa ngokuthi ngokuthi:

Inqubomgomo elawula uguquko kwezifundo yaholela ekutheni kube khona uguquko ekuqashweni kwabafundisi kwenza bazizwe besengcupheni yokuphelelwa umsebenzi wabo. Lezi zimo zenza ukuzethemba kwabo kuphele. Le nqubo mgomo yenza abafundisi bahlale behlalele ovalweni ngekusasa labo njengoba sebeqashwa ngokwezinkontileka.

Lolu cwaningo lwabona sengathi kufanele sisheshe silungiswe lesi simo ukuze kungaphazamiseki ikusasa labafundi ngenxa yokungenami kwabafundisi emaKolishi amakhono. Kuyamgqugquzela umsebenzi ukusebenza ngaphansi kwesimo zokusebenza esingcono.

#### **4.13. Isiphetho**

Kulesi sahluko kwethulwe kwabuye kwahlaziywa ulwazi, ngendlela elandela imibuzo kanye nezinhloso zocwaningo ukuze kuvele ukuthi lolu cwaningo luyiphendule kanjani imibuzo ebeluhlose ukuyiphendula kanye nokuthi luzifeze kanjani izinhloso zalo.

Lapha umcwaningi uphinde wakhipha izindikima azithola ngesikhathi socwaningo wabe eseyichaza indima ngayinye. Umcwaningi uphinde waveza ezinye izinto ezingeyona ingxenye yalezo ayezicwaninga kodwa abona sengathi ziyayithinta imfundo yasemaKolishi amakhono.

## **IS AHLUKO SESIHLANU**

### **5.0 ISIHLAZIYO, IZINCOMO KANYE NESIPHETHO**

#### **5.1 Isingeniso**

Esahlukweni esandulela lesi, okuyisahluko sesine, kwendlalwe kwavezwa lonke ulwazi olutholakele ngendlela yenhlwayalwazi, uhlu lwemibuzo, kanye neqoqo lababambiqhaza. Kulesi sahluko ucwaningo seluyasongwa. Engxenyeni yokuqala kuzobuyekezwa ngamafuphi lokho okuqukethwe yisahluko ngasinye. Kweyesibili

kuzovezwa lokho okutholakele ngenkathi kwenziwa lolu ucwaningo. Engxenyeni yesithathu kuzokwethulwa iziphakamiso. Kweyesine kuzosongwa lonke ucwaningo kuphonswe nenselelo kwabanye abacwaningi abafisa ukucwaninga ngesimo sokungafundwa kolimi lwesiZulu emaKolishi amakhono KwaZulu Natali.

## 5.2. Okuqukethwe yizahluko zalolu cwaningo

Isahluko sokuqala siyisendlalelo socwaningo lapho lolu cwaningo lwethulwa khona. Lolu cwaningo lwalugxile kakhulu esenzweni sokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV emaKolishi amakhono aKwaZulu Natali. Kubhekwe okuyizona zinhloso zokwenza lolu cwaningo, kwabuye kwabhekwa isidingo kanye nenkuthazo yokulwenza. Emibuzweni eminingi engabuzwa emaqondana nocwaningo, kucashunwe leyo ezokwenza ucwaningo luqhubekele phambili. Kuvezwe injulalwazi kanye nomklamo wocwaningo.

Esahlukweni sesibili kwethulwe izindlela, injulalwazi kanye nepharadiyamu esetshenzisiwe ekwesekeleni lolu cwaningo. Lolu cwaningo lwesekelwa ngenjulalwazi *icritical theory*, *ipositivism* kanye nenjulalwazi *ilinguistic hegemony*. Zonke izahluko zalolu cwaningo zicutshungulwe zeyamaniswa nokushiwo yilezi zinjulalwazi. Inhlosongangi yokwenza lolu cwaningo kwakungukubona kuba khona uguquko olwenzekayo esitifiketini se-NCV emaKolishi amakhono.

UBabbie, (2001:36) uthi:

The critical social scientist then talks about the action, emancipation and transformation of human beings.

Okuhunyushwa ngokuthi:

Ososayensi benjulalwazi *icritical theory*  
bagcizelela ukubaluleka ukuthathwa  
kwezinyathelo zokukuguqulwa kwezimo  
zabantu.

Lesi sicaphuno esingenhla sikubeka kucace ukuhi injulalwazi eyakhethwa ngumcwaningi *i-critical theory* igqugquzela uguquko ezimpilweni zabantu. Lolu cwaningo lwabona sengathi kufanele kube khona uguquko olwenzekayo emaKolishi amakhono kuqaliswe nolimi lwesiZulu. Lolu cwaningo lwathola ukuthi emaKolishi

amakhono kuqhakanjiswa ulimi lwesiNgisi kuphela bese kuthi lezi ezinye zishaywe indiva. Lokho kuyahambisana nokushiwo yinjulalwazi eyakhethwa ngumcwaningi *linguistic hegemony*.

UPhillipson, (1992:287) uthi:

Linguistic hegemony exerts and legitimates power by presenting the dominant language as an instrument, or tool to be used by those who acquire it in whatever way they choose.

Okuhunyushwa ngokuthi:

Injulalwazi *linguistic hegemony* inikeza amandla ulimi oludumile noluthandawayo okuthi lusetshenziswe futhi lukhuliswe ngazo zonke izindlela.

Lesi sicaphuno esingenhla sikubeka kucace ukuthi injulalwazi *linguistic hegemony* igqugquzela ukuchema nolimi olulodwa. EmaKolishi amakhono aKwaZulu Natali bacheme nolimi lwesiNgisi. Lolu cwanningo lwathola ukuthi kusekhona ukubukeleka phansi kwezilimi zeNdabuko emkhakheni wezemfundo eNingizimu Afrika. Lesi simo sokungafundiswa kwezilimi zabaNsundu emaKolishi amakhono senzeka eNingizimu Afrika yonke.

UMarivate, (1993:91) uthi:

The mother tongue principle in African education has always met with a strong resistance from most sectors in the country, particularly from the African community. Even though the current multilingual language policy is in place, it does not necessarily address the problem of stigmatisation of the African language.

Okuhunyushwa ngokuthi:

Inqubomgomo yolimi lwebele emfundweni yase-Afrika ihlale ibhekana nokungafunwa ikakhulukazi ezinhakeni ezehlukene zezwe. Nakuba kukhona inqubomgomo yoliminingi kodwa iyahluleka ukulwisana nalesi sithombe esibi esesadaleka ngezilizesiNtu.

Umcwaningi ubona sengathi kunesidingo sokuthi kubuyezwe umthetho wezolimi olawula amaKolishi amakhono eNingizimu Afrika. Kulesi sahluko

umcwaningi waveza ukuthi lolu cwaningo lusebenzise indlela yocwaningo lwesimo.

O-Holloway no Wheeler (2002:51) bathi:

Qualitative research as a research methodology is concerned with understanding the processes and the social and cultural contexts which underlie various behavioral patterns and is mostly concerned with exploring the 'why' questions of research. Qualitative research typically studies people or system by interacting with and observing the participants in their natural environment and focusing on their meanings and interpretations.

Okuhunyushwa ngokuthi:

Ucwaningo lwesimo luwuhlobo locwaningo olusuke luzama ukuqonda ukusebenza kwezimo zezehlalo kanye nezosikompilo, futhi luphenya nezindlela lezi zimo ezizibonakalisa ngazo. Wuhlobo locwaningo oluzama ukuthola izizathu zokwenzeka kwezimo ezithile, yingakho imvamisa lolu cwaningo lugxile ekucwaningeni ngabantu, nezimo ezithile ezibathintayo. Lubheka ukuxhumana kwabantu nezimo abaphila ngaphansi kwazo ngenhloso yokuthola izincazelo.

Umcwaningi wayisebenzisa le ndlela yocwaningo lwesimo ngesikhathi eqhuba lolu cwaningo wayibona inezithelo ezinhle. Kulesi sahluko umcwaningi wakhetha ukusekela ucwaningo lwakhe ngepharadiyamu yokuhumusha ngenhloso yokuhumusha isimo sokungafundwa kolimi lwesiZulu esitifiketini se-NCV. Le pharadayimu igcizelela ukubaluleka kolimi ukunika izincazelo (Xaba, 2018: 39).

Isahluko sesithathu simayelana nokubuyekeza kwemibhalo ephathelene nalolu cwaningo. Ziningi izihlokwana ezibhekwe ngumcwaningi ngaphansi kwalesi sahluko. Phakathi kwalezo zihloko singabala incazelo yolimi lwebele, umlando omfushane ngolimi lwesiZulu, imiphumela yokungafundiswa kolimi lwesiZulu, iqhaza lamaKolishi amakhono kanye nezinye. Imithombo yolwazi eyasetshenziswa kulolu cwaningo yamulekelela kakhulu umcwaningi ekutheni aphenandle imibuzo yocwaningo.

UDe vos nabanye, (2015: 133) uthi:

A review of literature has different purposes and strategies, depending on whether a researcher conducts a quantitative or qualitative research project, but it also has certain aspects common to both.

Okuhunyushwa ngokuthi:

Ukubuyezwa kwemibhalo kunezinhloso kanye namasu ahlukene kuya ngokuthi umcwaningi usebenzisa yiphi indlela yokuqhuba ucwaningo. Endleleni yocwaningo lokubala kanye nasocwaningweni lwesimo kuyisidingo esinqala ukuba kubuyezwe imibhalo.

Lesi sicaphuno esingenhla sichaza kabanzi ngokubaluleka kokubuyezwa imibhalo ehambisana nesihloko esicwaningwayo. Umcwaningi luningi ulwazi aluthola ngokusebenzisa le ndlela yokubuyezwa imibhalo.

Esahlukweni sesine umcwaningi ubethula waphinda wahlaziya lonke ulwazi aluthola ngesikhathi eqhuba ucwaningo lwakhe. Izindlela eziveziwe kulesi sahluko yilezo okuqoqwe ngazo ulwazi kube yinhlawalwazi yomuntu ngamunye, iqoqo labantu abahlonziwe, ukuqoshwa kwamazwi, uhlu lwemibuzo kanye namanothi. Umcwaningi wenza isiqiniseko sokuthi abantu ayebaphonsa imibuzo uyabavikela akabashicileli amagama abo kodwa ubaqamba angesiwona awabo.

UDe vos nabanye, (2015: 120) uthi:

Information given anonymously ensures the privacy of subjects. Researchers sometimes assure subjects of anonymity in their covering letters or by verbal communication, but secretly mark the questionnaires.

Okuhunyushwa ngokuthi:

Ukuvikela kolwazi kuqiniseka ubumsulwa bocwaningo. Abacwaningi ngezinye izikhathi babaqinisekisa ababambiqhaza ngokuvikelwa kwabo ezincwadini zokubacela ukuthi babambe iqhaza kanye nangomlomo. Umumubambiqhaza uma uphendula uhlu lwemibuzo akalokothi abhale igama lakhe.

Lesi sicaphuno esingenhla sisinikeza incazelo ephelele yokuthi bavikelwa kanjani ababambiqhaza uma kuqhutshwa ucwaningo. Lapha umcwaningi ubeyamanisa ulwazi alutholile nokushiwo yizinjulalwazi *icritical theory, positivism theory, nelinguistic hegemony* okuyizona ezazisekele lolu cwaningo. Kuso lesi sahluco umcwaningi uhlaziye izindikimba ezahlukeni ezaqhamuka ngesikhathi kuhlwaywa ulwazi. Kuyasongwa ngokuphonswa inselelo kwabanye abacwaningi abangafisa ukucwaninga ngemfundo yasemaKolishi amakhono.

### **5.3. Izingqinamba ezavela ngesikhathi kwenziwa ucwaningo**

Umcwaningi wayenesifiso sokuyiqhuba lolu cwaningo eKolishi lamakhono elitholakala eNyakatho nesifundazwe saKwaZulu Natali kodwa kwangalunga. Inkinga enkulu kwaba ngeyokuthi uThishanhlolo waleli Kolishi wala waphetha ukumunikeza imvume yokwenza ucwaningo kulesi sikhungo. Umcwaningi waze wakhetha ukucwaninga abafundisi nabafundi basemaKolishi amakhono amabili awaqoka esifundazweni saKwaZulu Natali.

### **5.4. Okutholakele**

Kulesi sigaba kusuke kulethwa lonke ulwazi olutholakele luphinde luhlaziywe ngenhloso yokuphendula imibuzo yocwaningo. Luningi ulwazi olwatholakala kulolu cwaningo.

UDe vos nabanye, (2015: 289) uthi:

The largest portion of the report consist of the findings, including the processing, analysis and interpretation of data in figures, tables, or other forms of data display.

Okuhunyushwa ngokuthi:

Ucwaningo luba nokutholakele, esingabala ukuhlaziywa kocwaningo, ukuhunyushwa kolwazi kusetshenziswa izinombolo, amathebula, noma ezinye izindlela zokuveza ulwazi.

Lolu cwaningi lwathola ukuthi ababambiqhaza abaningi bayayibona inkinga eyenzeka emaKolishi amakhono yokungafundiswa kolimi lwesiZulu. AmaKolishi amakhono ayecwaningwa asesifundazweni saKwaZulu Natali lapho iningi labantu lisebenzisa

ulimi lwesiZulu njengolimi lwebele. Ucwangingo lwathola ukuthi iningi lababambiqhaza likhomba uHulueni kazwelonke ngenjumbane ngokuphasisa umthetho ocindezela izilimi zabaNsundu. Lolu cwangingo lwaphinde lwathola ukuthi abafundi besitifiketi se-NCV bangakuthokozela kakhulu ukuqaliswa kokufundwa kolimi lwesiZulu esitifiketini se-NCV.

### **5.5. Ukubuyekezwa kwemibuzo yocwangingo**

Esahlukweni sokuqala umcwangingo ubeke uhla lwemibuzo athe izophendulwa yilolu cwangingo. Lolu cwangingo alubange lusaqhutshelwa eKolishi elalihlosiwe kepha kwaqokwa amaKolishi amakhono amabili lapha KwaZulu Natali. Imibuzo eyayizophendulwa wucwangingo yayimi kanjena;

- Kungani abafundi besitifiketi se-NCV bengafundiswa ulimi lwesiZulu kuleli Kolishi?
- Ngabe abafundi abafundela amakhono emaKolishi amakhono bayakwazi yini ukuqhubekela phambili nemfundo emveni kokuthola isitifiketi se-NCV?
- Ngabe abafundisi be-NCV emakolishi bayayibona inkinga edalwa ukungafundiswa kwesiZulu kubafundi?
- Ngabe abaphathi beKolishi bayayibona yini inkinga engase yehlele abafundi abenza isitifiketi se-NCV lapho sebephothule izifundo zabo ezinolimi olulodwa lwesiNgisi kuphela?

### **5.6. Izimpendulo zemibuzo yocwangingo**

**Umbuzo wokuqala wawuthi kungani abafundi besitifiketi se-NCV bengafundiswa ulimi lwesiZulu kuleli Kolishi?** Ababambiqhaza abaningi baphendula lo mbuzo bathi amaKolishi amakhono awasifundisi isiZulu ngokulandela umthetho owashawa nguHulumeni kazwelonke othi kufanelwe kufundiswe isiNgisi esitifiketini se-NCV ngoba siwulimi lokuxhumana. Umcwangingo wakuqaphela ukuthi bonke ababambiqhaza balolu cwangingo bayasibona isidingo sokuthi kuqaliswe ulimi lwesiZulu ezifundweni ze-NCV. Umcwangingo wakuqaphela ukuthi akekho owaziyo ukuthi iyiphi inqubomgomo eyayilandelwa ngesikhathi kushaywa lo mthetho othi alungafundiswa ulimi lwesiZulu esitifiketini se-NCV.

UCurrie no De Wall, (2013:626) uthi:

The constitution contains detailed provisions of relating to the use and promotion of official languages and other languages used by communities in South Africa.

Okuhunyushwa ngokuthi:

Umthethosisekelo wezwe ugunyaza  
ukugqugquzela ukusetshenziswa kwenziswa  
kwezilimi ezisemthethweni abahlali  
eNingizimu Afrika.

Lesi sicaphuno esingenhla sikucacisa sikucacisa ngokusobala ukuthi ukungafundiswa kwezilimi zomdabu akuhambisani nokulawula komthethosisekelo wezwe. Lolu cwaningo lunesifiso sokuthi kube khona okwenziwayo maqondana nokungafundwa kolimi lwesiZulu emaKolishi amakhono KwaZulu Natali.

**Umbuzo wesibili wawubuza ukuthi ngabe abafundi abafundela amakhono emaKolishi amakhono bayakwazi yini ukuqhubekela phambili nemfundo emveni kokuthola isitifiketi se-NCV?** Lolu cwaningo lwathola ukuthi abafundi abafundela isitifiketi se-NCV abakwazi ukuqhubekela kwamanye amaNyuvesi ngenxa yokuba nolimi olulodwa esitifiketini sabo. Ucwanningo lwathola ukuthi amaNyuvesi afana ne University of Zululand, University of KwaZulu Natali, University of South Africa awabamukeli abafundi abanesitifiketi se-NCV ngoba sinolimi olulodwa. Umcwaningi wathola ukuthi amanye amaNyuvesi ezobuchwepheshe ayabamukela abafundi besitifiketi se-NCV phakathi kwalawo maNyuvesi singabala iDUT ne MUT.

**Umbuzo wesithathu wawubuza ukuthi ngabe abafundisi be-NCV emaKolishi bayayibona inkinga edalwa ukungafundiswa kwesiZulu kubafundi?** Impendulo yalo mbuzo ithi abafundi abaningi bayasibona isidingo sokuthi kufundiswe ulimi lwesiZulu esitifiketini se-NCV. Likhona idlanzana elathi lona alisiboni isidingo sokuthi kufundiswe isiZulu esitifiketini se-NCV. Umcwaningi wabona sengathi leli dlanzana elathi lona aliboni nkinga ngokungafundiswa ulimi lwesiZulu esitifiketini se-NCV likhungethwe yinkungu emehlweni.

**Umbuzo wesine ubuthi ngabe abaphathi bamaKolishi amakhono bayayibona yini inkinga engase yehlele abafundi abenza isitifiketi se-NCV lapho sebephothule izifundo ezinolimi olulodwa lwesiNgisi kuphela?** Impendulo yalo mbuzo ithi yebo bayayibona inkinga engase ibehlele njengoba bengalufundiswa ulimi lwesiZulu esitifiketini se-NCV. Okunye umcwaningi akuthola ukuthi abafundi besitifiketi

se-NCV kuyabalimaza ukungalifundi ulimi lwesiZulu bagcina belahlekelwe amasiko abo, kanye nokuzazi ukuthi bangobani. Lolu cwaningo lwathola ukuthi abafundi be-NCV sebeze balahlekelwa nayinhlonipho ngenxa yokungalufundiswa ulimi lwesiZulu olunotho ngezifundiso.

#### **5.4. Okungenziwa ngolunye ucwaningo**

Lusengaba khona ucwaningo olungenziwa maqondana nokubukelwa phansi kwemfundo yasemaKolishi amakhono eNingizimu Afrika. Umcwaningi ubona sengathi abantu abaningi basazitshela ukuthi imfundo yangempela eyasemaNyuvesi hhayi emaKolishi. Omunye umcwaningi usengacwaningi ngezizingabunjalo lesitifiketi se-NCV. Umcwaningi wathola ukuthi izimboni eziningi azibathandisise abafundi abanesitifiketi se-NCV zize zincamele abanesitifiketi se-Nated naso esenziwa khona emaKolishi amakhono.

#### **5.5. Izincomo zalolu cwaningo**

Ngaphansi kwalesi sihloko sizobheka izinhlangothi ezimbili ezithintekayo esimweni sokungafundwa kolimi lwesiZulu esitifiketini se-NCV. Lezo zinhlangothi uMnyango Wemfundo Ephakeme kanye nabafundi besitifiketi se-NCV. Umcwaningi ubona sengathi kunesidingo esinqala sokuthi umnyango wemfundo ephakeme uyisukumele le nkinga yokungafundiswa kolimi lwesiZulu kubafundi besitifiketi se-NCV ngoba kuphulwa ilungelo labafundi.

UNdimande-Hlongwa, (2009:154) uthi:

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

Lolu cwaningo luncoma ukuthi kufundiswe ulimi lwesiZulu kubafundi besitifiketi se-NCV emaKolishi amakhono. Abafundisi basemaKolishi kufanele bathole ukuqeqesheka okukhethekile ngokufundisa kolimi lwesiZulu. Lolu cwaningo luncoma ukuthi abafundisi bathole umfundaze wokwenza iziqu zokufundisa

emaNyuvesi khona bezofundisa into abayazi kahle. Lolu cwaningo luncoma ukuthi amaKolishi amakhono athekele ulwazi lolimi lwesiZulu emaNyuvesi aluqhakambisayo lolu limi esingabala kuwo i-University of Zululand ne-University of KwaZulu Natal. Lolu cwaningo luncoma ukuthi kubuyezwe inqubomgomo yezilimi yasemaKolishi amakhono. Lolu cwaningo luphinde luncome ukuthi kube khona okusha okufakwa kwinqubomgomo elawula amaKolishi amakhono.

UHogwood no Peters, (1983:26) bathi:

The word “innovation” in this context refers something “new”, in other words, a movement into a functional area that did not exist before. Policy innovation as a process happens when an institution involves itself in an activity or service that is completely new to the organisation or institution.

Okuhunyushwa ngokuthi:

Igama elithi “innovation” lisho ukwenziwa kwento kabusha ngamanye amazwi ushintsho ulufaka izinto ezingakaze zenziwe naphambilini. Ukwenziwa kabusha kwinqubomgomo kwenizwa uma kukhona ulwazi olusha okumele lufakwe kwinqubomgomo.

Umcwaningi ubona sengathi kufanele ibuyezwe inqubomgomo yemfundo yasemaTVET Colleges alapha eNingizimu Afrika ifake ulimi lwesiZulu esitifiketini se-NCV. Lokhu amaKolishi kufanele akwenze ngoba iningi labantu esifundazweni saKwaZulu Natali lisebenzisa ulimi lwesiZulu njengolimi lwebele. Okunganconywa ukuthi amaKolishi amakhono akwenze kubandakanya lokhu okulandelayo.

- Ikharihulamu yesitifiketi se-NCV kufanele ibe nezilimi ezimbili olwesiZulu nolwesiNgisi.
- AmaKolishi emfundo yamakhono kumele aqashe abafundisi abakuqeqeshelwe ukufundisa isitifiketi sika-NCV abaneziqo zika-B ED., NPDE, noma I-PGCE.
- Ulimi lwesiZulu kufanele lunikezwe isithunzi esilufanele emaKolishi amakhono njengoba kwenzeka olimini lwesiNgisi.
- Abafundi basemaKolishi kufanele bachazelwe ngolimi lwabo izifundo eziyingxenywe yesitifiketi se-NCV.

- Isitifiketi se-NCV asibuyekwezwe njalo ngemuva kweminyaka emihlanu.

Lolu cwaningo luncoma ukuthi amaKolishi amakhono anikeze oSolwazi noDokotela bolimi lwesiZulu ithuba lokuthi beqinisekise ukukhuliswa kolimi emaKolishi. Kunesidingo esinqala sokuthi uMnyango Wemfundo Ephakeme uphathwe ngabantu abanolwazi oluphelele futhi abaneziqo zokufundisa hhayi osopolitiki. AmaKolishi amakhono kufanele abe yizikhungo ezihloniphekile futhi ezikhulisa umuntu aphume enamakhono adingekayo futhi azi kabanzi ngemvelaphi yakhe.

## 5.6. Isiphetho

Uma sekusongwa lolu cwaningo olusihloko sithi “Ucwaningo Ngokungafundiswa Kolimi LwesiZulu Kwi-NCV EmaKolishi Emfundo Yamakhono (*TVET Colleges*): Kubhekwa AmaKolishi Amabili KwaZulu-Natali” kuyatholakala ukuthi ulimi lwesiZulu nezinye izilimi zabaNsundu zisacindezelwe emfundweni yesitifiketi se-NCV. Lolucwaningo luthole ukuthi akukho okwenziwayo ukulungisa lesi simo sokungafundiswa kolimi lwesiZulu esitifiketini se-NCV. Uma singalungiswa lesi simo isizwe samaZulu sizoba nentsha engazazi ukuthi ingobani. Njengoba sikwikhulunyaka lamashumi amabili nanye, masiqaphele ukuthi sihamba namasiko, imikhuba, umlando kanye nezinkolo zethu ukuze sibe yisizwe esaziyo ukuthi siphumaphi futhi siyaphi. Ulimi lwesiZulu luyinsika yomuntu ongumZulu. Ukufundiswa kolimi lwesiZulu kungenza isizwe samaZulu sibuyelwe ukuzigqaja ngobuzwe nolimi lwaso. Lolucwaningo lungukuphosa itshe esivivaneni solwazi lwezinto zomdabu.

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## **APPENDIX A**

### **Informed Consent Letter**

#### **Dear participants**

My name is Khumalo Khayelihle Excellent and I am pursuing a Master's Degree in the Department of African Languages and Culture (Faculty of Arts) at University of Zululand. My contact cell number is 0729047736 and my email address is: khaya121@gmail.com I am conducting a study which it's titled: **Ucwaningo**

**Ngokungafundiswa Kolimi LwesiZulu Kwi-NCV EmaKolishi Emfundo Yamakhono (TVET Colleges): Kubhekwa AmaKolishi Amabili KwaZulu-Natali.**

The study will interview campus manager, lecturers and learners who are doing NCV certificate this year. The study will also interview NCV learners who are already obtained their NCV certificates. Participation in this study is voluntary and **no payments** will be made to the participants. The knowledge gained from study will eventually benefit department of Higher Education in South Africa.

**The participant may withdraw or discontinue** participation at any time without penalty. If a participant **feels uncomfortable** in any way during the interview session, he, she has a right to decline to answer any question. The interview will last approximately 30-45 minutes. **Notes will be written** during the interview. **Audio tapes will be used. All recorded information will be kept locked and will be destroyed** as soon as possible after the research is finished. You, as a participant in this project are guaranteed that all information that you will provide will be confidential and your name will not be divulged (anonymity).

For further information regarding this project, you may contact my Supervisor Dr. Z.G. Buthelezi and her contact number is (035) 9026050 and email address: BuheleziZG@unizulu.ac.za.

For further information you may contact: Prof. L.Z.M. Khumalo, HOD of Department of African Languages and culture (035) 9026045 on email address: MsomiN@unizulu.ac.za.

P.O. Box 480  
Maphumulo  
4470  
15 August 2019

The Campus Manager  
Emseni TVET College (*Psuedonym*)  
Corner of 102 and 150  
Groutville

Dear Sir/Madam

**APPLICATION TO CONDUCT RESEARCH ON YOUR INSTITUTION ABOUT THE TOPIC OF: UCWANINGO NGOKUNGAFUNDISWA KOLIMI LWESIZULU KWI-NCV EMAKOLISHI EMFUNDO YAMAKHONO (TVET COLLEGES): KUBHEKWA AMAKOLISHI AMABILI KWAZULU-NATALI**

I am a Masters student from the Faculty of Art at the University of Zululand. I am a researcher who is undertaking a study under the title: **Ucwaningo Ngokungafundiswa Kolimi LwesiZulu Kwi-NCV EmaKolishi Emfundo Yamakhono (TVET Colleges): Kubhekwa AmaKolishi Amabili KwaZulu-Natali.**

I have identified your campus as one of the sites that can assist me in obtaining data for my thesis. I have identified five NCV students, 3 lecturers, and campus manager who work at your campus and I am thus seeking permission to interview them should this request be accepted. A meeting will be held in due course where you will be addressed in detail about this study. The main purpose of this study is to investigate that why isiZulu Home Language is not offered in KZN TVET Colleges but this research will be based on your TVET College.

During the interviews I will be using a tape recorder to ensure that no important information is lost and the tape will remain in a safe place and be made accessible only to the university officials. At least two interviews per lecturer will be held. Each interview will last one and a half hour with two short intervals in between. Participation is voluntary and if they do not wish to participate in this research they may withdraw at any time without any negative consequences to themselves or the campus. The information and identity will remain totally confidential and anonymous.

You can contact me on 0729047736 or khaya121@gmail.com or you may contact my Research Supervisors Dr. Z.G. Buthelezi her contact number is 035 9026050 and email address: ButheleziZG@unizulu.ac.za.

For further information you may contact: Prof. L.Z.M. Khumalo, HOD of Department of African Languages and culture (035) 9026045 on email address: MsomiN@unizulu.ac.za.

Yours Sincerely

Mr. Khayelihle Khumalo

P.O. Box 480  
Maphumulo  
4470  
15 August 2019

The Campus Manager  
Vuka TVET College (*Pseudonym*)  
End of Anderson  
Road Mandeni  
44990

Dear Sir/Madam

**APPLICATION TO CONDUCT RESEARCH ON YOUR INSTITUTION ABOUT THE TOPIC OF: UCWANINGO NGOKUNGAFUNDISWA KOLIMI LWESIZULU KWI-NCV EMAKOLISHI EMFUNDO YAMAKHONO (TVET COLLEGES): KUBHEKWA AMAKOLISHI AMABILI KWAZULU-NATALI**

I am a Masters student from the Faculty of Art at the University of Zululand. I am a researcher who is undertaking a study under the title: **Ucwaningo Ngokungafundiswa Kolimi LwesiZulu Kwi-NCV Emakolishi Emfundo Yamakhono (TVET Colleges): Kubhekwa AmaKolishi amabili KwaZulu-Natali.**

I have identified your campus as one of the sites that can assist me in obtaining data for my thesis. I have identified 15 NCV students, 3 lecturers, and campus manager who work at your campus and I am thus seeking permission to interview them should this request be accepted. A meeting will be held in due course where you will be addressed in detail about this study. The main purpose of this study is to investigate that why isiZulu Home Language is not offered in KZN TVET colleges but this research will be based on your TVET College.

During the interviews I will be using a tape recorder to ensure that no important information is lost and the tape will remain in a safe place and be made accessible only to the university officials. At least two interviews per lecturer will be held. Each interview will last one and a half hour with two short intervals in between. Participation is voluntary and if they do not wish to participate in this research they may withdraw at any time without any negative consequences to themselves or the campus. The information and identity will remain totally confidential and anonymous.

You can contact me on 0729047736 or khaya121@gmail.com or you may contact my Research Supervisors Dr. Z.G. Buthelezi her contact number is 035 9026050 and email address: ButheleziZG@unizulu.ac.za.

For further information you may contact: Prof. L.Z.M. Khumalo, HOD of Department of African Languages and culture (035) 9026045 on email address: MsomiN@unizulu.ac.za.

Yours Sincerely

Mr. Khayelihle Khumalo

**CONSENT FORM**

I, \_\_\_\_\_ (full names of official) grant Khayelihle Khumalo permission to use \_\_\_\_\_ campus to carry out her research studies.

SIGNATURE \_\_\_\_\_

DATE \_\_\_\_\_

P.O. Box 480  
Maphumulo  
4470  
15 August 2019

The Participants  
Emseni TVET College (*Pseudonym*)  
Corner of 102 and 150  
Groutville  
4449

Mfundi we-NCV

**INCWADI YOKUCELA INVUME YOKWENZA UCWANINGO  
NGESIHLOKO ESITHI: UCWANINGO NGOKUNGFUNDISWA KOLIMI  
LWESIZULU KWI-NCV EMAKOLISHI EMFUNDO YAMAKHONO (TVET  
COLLEGES): KUBHEKWA AMAKOLISHI AMABILI KWAZULU-NATALI**

Ngingumfundi ofunda e-University of Zululand, (oNgoye). Ngenza iqhuzu leziqu zeMasters eMnyangweni Wezilimi Zomdabu Namasiko. Ngenza ucwaningo ngenkinga yokungafundiswa kolimi lwesiZulu esitifiketini se-NCV.

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

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

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

\_\_\_\_\_

Isiginisha yombambiweqhaza

Indawo: \_\_\_\_\_

Usuku: \_\_\_\_\_

\_\_\_\_\_

Isiginesha yomcwaningi

Indawo: \_\_\_\_\_

Usuku: \_\_\_\_\_

The Participants  
Vuka TVET College (*Pseudonym*)  
End of Anderson Road  
Mandeni  
44990

Mfundi we-NCV

P.O. Box 480  
Maphumulo  
4470  
15 August 2019

**INCWADI YOKUCELA INVUME YOKWENZA UCWANINGO  
NGESIHLOKO ESITHI: UCWANINGO NGOKUNGAFUNDISWA KOLIMI  
LWESIZULU KWI-NCV EMAKOLISHI EMFUNDO YAMAKHONO (TVET  
COLLEGES): KUBHEKWA AMAKOLISHI AMABILI KWAZULU-NATALI**

Ngingumfundi ofunda e-University of Zululand, (oNgoye). Ngenza iqhuzu leziqu zeMasters eMnyangweni Wezilimi Zomdabu Namasiko. Ngenza ucwaningo ngenkinga yokungafundiswa kolimi lwesiZulu esitifiketini se-NCV.

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

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

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

\_\_\_\_\_

Isiginisha yombambiweqhaza

Indawo: \_\_\_\_\_

Usuku: \_\_\_\_\_

\_\_\_\_\_

Isiginesha yomcwaningi

Indawo: \_\_\_\_\_

Usuku: \_\_\_\_\_

The Participants  
EMseni TVET College (*Pseudonym*)  
End of Anderson Road  
Mandeni  
44990

Mfundi we-NCV

P.O. Box 480  
Maphumulo  
4470  
19 August 2019

**INCWADI YOKUCELA INVUME YOKWENZA UCWANINGO  
NGESIHLOKO ESITHI: UCWANINGO  
NGOKUNGAFUNDISWA KOLIMI LWESIZULU KWI-NCV EMAKOLISHI  
EMFUNDO YAMAKHONO (TVET COLLEGES): KUBHEKWA  
AMAKOLISHI AMABILI KWAZULU-NATALI.**

Ngingumfundi ofunda e-University of Zululand, (oNgoye). Ngenza iqhuzu leziqu zeMasters eMnyangweni Wezilimi Zomdabu Namasiko. Ngenza ucwaningo ngenkinga yokungafundiswa kolimi lwesiZulu esitifiketini se-NCV emaKolishi amakhono

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

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

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

\_\_\_\_\_  
Isiginisha yombambiweqhaza

Indawo: \_\_\_\_\_

Usuku: \_\_\_\_\_

\_\_\_\_\_  
Isiginesha yomcwaningi

Indawo: \_\_\_\_\_

Usuku: \_\_\_\_\_

## **APPENDIX B**

### **INFORMED CONSENT FORM**

#### **Declaration**

I \_\_\_\_\_ (full names of participant)  
hereby confirm that I have read, understood the information sheet for the above study and have had opportunity to ask questions.

I understand that I have a right to decline or withdraw from the study at any time without penalty.

#### **Additional Consent**

	YES	NO
I agree to take part in above study		
I understand that my participation is voluntary		
I understand that I will not be paid for participation		
I agree to interview/focus group being audio recorded		
I understand that researcher will not identify my name		
I request anonymity and not be divulged		
I agree to my interview to be transcribed		
I agree to the use of quotes in publication		

-----  
Name of participant

-----  
Date

-----  
Signature

-----  
Name of Researcher

-----  
Date

-----  
Signature

**PROPOSED RESEARCH TIMELINE**

<b>RESEARCH SCHEDULE</b>	
<b>Research activity</b>	<b>Completion dates</b>
Working on proposal	30 January 2018
Finalization of the research proposal	20 June 2019
Finalization of the research proposal and chapter 2	17 July 2019

Finalization of chapter 2 and 3	01 August 2019
Data collection	04 September 2019
Data analysis, triangulation and interpretation	27 September 2019
Finalization of chapter 4	16 October 2019
Finalization of chapter 5	13 November 2019
Finalization draft research documentation	05 December 2019
Finalization of document to be submitted	06 January 2020

## **IZINDLEKO ZOCWANINGO**

### **UCWANINGO NGOKUNGFUNDISWA KOLIMI LWESIZULU KWI-NCV EMAKOLISHI EMFUNDO YAMAKHONO (TVET COLLEGES): KUBHEKWA AMAKOLISHI AMABILI KWAZULU-NATALI.**

Lolu cwaningo luzokwenziwa endaweni yaseGroutville eKolishi lamakhono elibizwa ngokuthi iMseni TVET College (*Psuedonym*) kanye neKolishi eliseMandeni elibizwa nge-Vuka TVET (*Psuedonym*). Loluhlwana luzozwaningwa abafundi asebaphothula izifundo zabo zesitifiketi se-NCV.

### **Izinhlango okuzocelwa kuzo uxhaso lwalolu cwaningo**

Ucwaningo ukuze lube yimpumelelo ludinga abaxhasi abazolulekelela ngezimali. Umcwaningi uzobhalela izinhlango ezixhasa abacwaningi ezinjengo-National Research Fund (NRF), kanye neNational Art Council (NAC) nenhloso yokuthola uxhaso lwesizimali. Umcwaningi ubona sengathi isamba semali eyizi- R34 725, 00 singenza ucwaningo lwakhe lube yimpumelelo.

### **Uhla lwezindleko lumi kanje:**

<b>ITEM</b>	<b>AMOUNT</b>	<b>MOTIVATION</b>
Transport	R 3000	The researcher will have to travel from eMpangeni to Groutville and Mandeni for data collection.
Accommodation	R4000	Private accommodation including meals.
Stationary Printing, Photocopying Transcription of data, Library Typing proofreading and Editing Tools like tape recorders And Memory stick	R3000 R1000 R2000 R6000 R2600	Document production
Binding	R600	Binding a document
Research Assistant	R2025	The research assistance will assist the researcher in tracking down interventions, and also for taking notes and proof reading.

Conferences and workshops	R8000	After the study has been conducted it is important for the researcher to present the research findings in conferences and communicate with the relevant stakeholders concerning the findings and also to give a feedback to the participants.
Hall	R1000	It wise for the researcher to come back and share findings with people who were participating during data collection processes and brief them about recommendations and compliments of the study thus, hall will be hired for this event.
Call Expense	1500	Cell phone has been used in order to arrange meetings with those who can assist the researcher in the study.
<b>Total</b>	<b>R34 725</b>	<b>For all expenses</b>

**Imibuzo okuzoxoxiswanwa ngayo**

**Okuhlelwe ukuthi kuxoxoxiswane ngakho abafundisi nabafundi abenza isitifiketi se-NCV?**

1. Kuniphatha kanjani ukungafundiswa ulimi lwesiZulu njengengxenywe yesitifiketi se-NCV?
2. Ucabanga ukuthi mngakanani umonakalo odalekayo ngenxa yokungafundiswa ulimi lwesiZulu?

3. Uma ucabanga mthelela muni odalwa ukungafundiswa ulimi lwesiZulu?
4. Ngabe yini edala ukuthi ningafundiswa ulimi lwesiZulu?
5. Ngabe niyakuqonda yini ukubaluleka kolimi lwesiZulu ezimpilweni zenu?
6. Ukuziphatha ngendlela engamukelekile kwabafundi basema TVET College's akudalwa yini ungafundiswa ulimi olumumethe umsoco okuwulimi lwesiZulu?
7. Ngabe uma seniphothule isitifiketi se-NCV niyakwazi yini ukuqhubekela phambili emaNyuvesi?
8. Ngabe abaphathi basemaKolishi bayayibona yini inkinga engase inehlele lapho seniphothule izifundo zenu ninolimi olulodwa lwesiNgisi kuphela?
9. Ngokucabanga kwenu yini okumele yenziwe ukulungisa lesi simo sokungafundiswa ulimi lwesiZulu emakolishi?

**Ngiyabonga futhi ngokusisiza nokuba yingxenye yokuxoxisana**

**IMIBUZO EZOPHENDULWA ABAZOCWANINGWA**

**Ucwaningo Ngokungafundiswa Kolimi LwesiZulu Kwi-NCV EmaKolishi  
Emfundo Yamakhono (TVET Colleges): Kubhekwa AmaKolishi Amabili  
KwaZulu-Natali.**

*Uyacelwa ukuba uphendule imibuzo ngokukhululeka. Angeke kuvezwe imininingwane yabantu abalethe ulwazi lokho kuzokwenziwa ngokuqinisekisa umthetho wocwaningo*

*oluzosetshenziswa e-University of Zululand. Uyacelwa ukuba ushaye uphawu (x)  
ebhokisini lokuphendula bese uchaza lapho kudingekile khona.*

## **ISIQEPHU A**

### 1. Ukubheka ubulili

Owesilisa	
Owesifazane	

### 2. Izinga lokukhula

18-20	
20-26	
26-35	

### 3. Ubuzwe

ENingizimu Afrika	
Kwamanye amazwe	

### 4. Amazinga okufunda

Ibanga eliphansi	
Ibanga eliphakeme	
Isikhungo esipheme	
Okunye	

### 5. Ubuhlanga

UmZulu	
UmXhosa	
Okunye	

6. Izindawo ozalelwe kuyo

Emakhaya	
Emadolobheni	

**ISIQEPHU: B**

7. Kungani abafundi bengafundiswa ulimi lwesiZulu emaKolishi okufundela amakhono?

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8. Ngabe abafundi abafundela amakhono emaKolishi TVET College bayakwazi yini ukuqhubekela phambili nemfundo emveni kokuthola isitifiketi se-NCV?

.....

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9. Ngabe abafundisi be-NCV luthini uvo lwabo maqondana nokungafundiswa kolimi lwesiZulu kwabafundi abenza isitifiketi seNCV?

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10. Ngabe abaphathi beKolishi luthini uvo lwabo maqondana nokungafundiswa kolimi lwesiZulu kubafundi abenza ulimi lwesiZulu kubafundi abenza isitifiketi se-NCV?

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**SIYABONGA UKUBA YINGXENYE KWAKHO KULOLU CWANINGO**