

Izingqinamba ezibhekana nothisha abafundisa isiZulu ULimi LokuQala LokwEngeza kwezinye zezikole ezazaziwa njengezabamhlophe eMnambithi

Melusi Ernest Msomi 

University of Kwazulu-Natal, South Africa

E-mail: MsomiM1@ukzn.ac.za

ABSTRACT

Exploring challenges faced by teachers of isiZulu as First Additional Language in some ex-Model C schools in Ladysmith

This study examines the challenges faced by teachers who teach isiZulu as a first additional language (FAL) in schools formerly known as Model C schools. These teachers face many challenges because this language is not taken seriously. The Department of Basic Education has made it compulsory for all schools in KwaZulu-Natal to offer isiZulu either as Home Language or as FAL. The ex-model C schools were forced to put measures in place to accommodate these changes implemented by the Department of Basic Education in the province of KwaZulu-Natal. It is evident that when these schools introduced isiZulu as FAL this language was not taken seriously and that has led some teachers to leave these schools. That in turn means going an extra mile when trying to instil an interest in the language among learners. As a result, the performance of learners in such schools is not good, and teachers do not stay

for a long period. This paper serves to increase the awareness among teachers at these schools of the challenges they face. It will also suggest possible solutions to the challenges. A qualitative methodology has been followed as research approach. Interviews and observations have been used to collect data. Constructivism is used as the theoretical framework of this paper. This theory supports the view that there are many ways of teaching a language. In some schools it is thought that teaching a language is about going into class and teaching, without considering other factors affecting language teaching, like the insights we may gain from second language acquisition research. Additionally, this paper employed a language management approach to analyse the data on both macro and micro levels.

Keywords: qualitative methodology, data analysis, observation, participants

CITATION

Msomi, E. M. (2024). Izingqinamba ezibhekana nothisha abafundisa isiZulu ULimi LokuQala LokwEngeza kwezinye zezikole ezazaziwa njengezabamhlophe eMnambithi. *Journal for Language Teaching*, 58(2), Article 5931. <https://doi.org/10.56285/jltVol58iss2a5931>

ISIFINGQO

Leli phepha lihlose ukuhlola izingqinamba ezibhekana nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza ezikoleni zabamhlophe. Izikole zabamhlophe zinezindlela ezisebenza ngaphansi kwazo. Kulezi zikole isiZulu noma isiBhunu sifundwa kube wuLimi lokuQala lokwengeza kanti isiNgisi sifundwa sibe wuLimi lwaseKhaya. Nakuba zilandela inqubomgomo elawula ukufunda nokufundiswa kwezilimi zomdabu eNingizimu Afrika kodwa kusekhona ukungabhekelelwa kolimi lwesiZulu njengoba zisanda kuqala ukulufundisa. Othisha abafundisa isiZulu njengolimi lokuqala lokwengeza bahlangabezana nezinkinga eziningi. Ukuntuleka kwezinsizakufundisa kungenye yezinkinga ezibhekana nothisha. Ezinye zalezi zinkinga zenza ukuba bagcine bengazinzi kulezi zikole ngoba inhlalakahle ayikho. Lokho kwenza ukuba izingane zingaphumeleli kahle ngoba othisha abahlali kakhulu. Lolu cwaningo luzosiza ekuqwashiseni izikole mayelana nezinsalelo ezibhekene nazo ekwenzeni ngcono inhlalo yothisha abafundisa isiZulu njengolimi lokuqala lokwengeza. Lokhu kuzosiza lezi zikole ekutheni zibe nothisha abazingeni eliphezulu futhi abazohlala isikhathi eside befundisa ulimi lwesiZulu. Lokho akuzukugcina ngokusiza isikole kuphela kodwa kuzosiza abafundi ukuba baphumelele ngamalengiso. Leli phepha lisebenzise ikhwalithethivu njengendlela yokwenza ucwaningo. Ikhwalithethivu ibandakanye izingxoxo ezihlelekile kanye nalezo ezingahlekile ukuqoka ulwazi. Isampula ebizwa ngokuqoka ngenhloso ingenye yezindlela esetshenzisiwe ukuqoka ababuzwa ukuleli phepha. Ukubukela nakho kusetshenzisiwe ukuze kubonakale ukuthi othisha iziphi izinkinga ababhekana nazo ngesikhathi befundisa lolu limi. Kuleli phepha kusetshenziswe injulalawazi ebizwa nge-constructivism. Le njulalwazi iveza ukuthi kuningi okunomthelela ekufundeni nasekufundisweni kwabafundi. Akukhona ukuthi zingene emagunjini bese zifundiswa kuphela. Injulalwazi ye-constructivism imayelana nokufundwa kolimi kanye nemithelela yenhlalo yabantu ekufundweni kolimi okufaka imiphakathi kanye namasiko ahambisana nalolo limi. Leli phepha lisebenzise ukuhlelwa kolimi ukuhlaziya ulwazi. UNdimande-Hlongwa (2010) uthi ukuhlelwa kolimi kubheka ukuhlaziywa kolimi emazingeni aphantsi kuze kuyofika emazingeni aphezulu. Uthi okubaluleke kakhulu ngale nsizakuhlaziya bngukuthi ikubheka inkinga kuqala ngaphambi kokuthola isixazululo.

Amagama asemqoka: insizakuhlaziya ulimi lokuqala lokwengeza, izikole zabamhlophe

1. Isingeniso

Izilimi zisemqoka kakhulu kubantu kanye nasezikoleni. ENingizimu Afrika ulimi lokuqala lokwengeza izingane ziqala ukulufunda ebangeni lokuqala. Lolu limi umuntu ulufunda eselwazi vele ulimi lwakhe lwasekhaya. UMnyango wezeMfundo usulwenze lwaba yimpoqo ulimi lokuqala lokwengeza ezikoleni. UMnyango wezeMfundo KwaZulu-Natali ukwenze kwaba semthethweni ukuthi zonke izikole zabamhlophe ezazaziwa ngokuthi ezabamhlophe (*Model C*) esikhathini esiphambili zifunde isiZulu okungenani sibe ulimi lokuqala lokwengeza. Lokhu kwenziwa ukuze kukhululwe abafundi abangamaZulu ukuba bafunde ulimi lwabo, bangaphoqekeki ukuba benze isiBhunu ngoba kumele abafunde benze izilimi ezimbili, olulodwa lwasekhaya nolulodwa lokwengeza. Lokhu kwenza ukuba abafundi abafunda kulezi zikole bakwazi ukukhetha phakathi kwesiZulu kanye nolimi lwesiBhunu. Esikhathini esiphambili ebafundini abangamaZulu ababefunda kulezi zikole ezabe zenza isiNgisi njengolimi lwasekhaya bese zenza isiBhunu njengolimi lokuqala lokwengeza. Lokho kwabe kuba nomthelela ongemuhle ezinganeni ezingamaZulu ngoba ulimi lwesiZulu lwabe lungafundwa nhlobo kulezi zikole. Inkinga enkulu eyenzeka kulezi zikole ngokuthi othisha abafundisa isiZulu njengolimi lokuqala lokwengeza abanazo izinsizakufundisa ezanele kodwa kulindleke ukuthi bazibonele ukuthi bafundisa kanjani. Leli phepha lihlose ukuhlaziya izinkinga ezibhekene nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza ezikoleni ezazaziwa njengezabamhlophe. Leli phepha liphinde lihlose ukuthola ukuthi ikuphi okwenziwa yilezi zikole kanye nomnyango wezemfundo ukubhekana nezinsalelo ezibhekene nothisha besiZulu. Lolu cwaningo luhlose ukuphendula le mibuzo; i) Ngabe iziphi izingqinamba ezibhekene nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza ezikoleni ezazaziwa njengezabamhlophe? ii) Ngabe ikuphi okwenziwa yilezi zikole kanye noMnyango wezeMfundo ukubhekana nalezi zinkinga? Umthethosisekelo wezwe laseNingizimu Afrika uthi zonke izilimi ziyalingana futhi kufanele zisetshenziswe ngokulingana. Ngakolunye uhlangothi umnyango wezemfundo uthi kumele okungenani zibembili izilimi ezifundwa ngabafundi. Olokuqala lufundwe ezingeni lolimi lwasekhaya kanti olunye lube ngulimi lokuqala lokwengeza. Ngonyaka we-1996 iNingizimu Afrika yabhala uMthethosisekelo omusha ovuna ubuliminingi (*multi-lingualism*). Lo Mthethosisekelo (Constitution of the Republic of South Africa, 1996) ubeka ukuthi: *the state must take practical and positive measures to elevate the status and advance the use of indigenous languages which were historically diminished*. La mazwi aveza ukuthi kwakudingeka ukuba kuthuthukiswe isimo nezinga lokusetshenziswa kwezilimi zabomdabu ezazinganakiwe ngezikhathi zobandlululo. Ukwengeza kuleli phuzu, *i-Language in*

Education Policy (Department of Education, 1997) nguMnyango wezeMfundo iveza ukuthi lo mthetho uhlose ukuthuthukisa ubuliminingi, ukuthuthukisa izilimi zabomdabu zibe semthethweni (*official languages*) kanye nokufundwa kwezilimi zokwengeza. Elandela uMthethosisekelo kanye nenqubomgomo yolimi (*language policy*), uDokotela Zweli Mkhize (2005) wethula inkulumo yesiFundazwe wabeka ngokucacile ukuthi izikole zakwaZulu-Natali zizofundisa isiZulu njengesifundo ezikoleni. Nakuba isiZulu sasivele sifundwa ezikoleni eziningi esifundazweni sakwaZulu-Natali kepha lokhu kwagcizelelwa ukuze kubuyiswe isithunzi solimi lwesiZulu njengoba lesi sifundazwe sande ngabantu abangamaZulu futhi abakhuluma isiZulu. Lokho kwakuyoqala kusukela ngonyaka wezi-2006. Lokhu kwakuhloswe ngakho ukuthuthukisa ukusetshenziswa kwaso isiZulu kulesi sifundazwe. Lolu cwaningo lwenziwe ngezikole ezintathu eziseMnambithi ngaphansi kwesifunda sasoThukela. Bekungakuhle ukuthinta imithombo ethile ukuze abafundi babone ukuthi igebe noma isikhala sikuphi elizovalwa ilolu cwaningo. Kulezi zikole ukufundwa kwesiZulu ulimi lokuQala lokwEngeza akuthathwa njengobalulekile kodwa kuba sengathi kugcinwa icala ngoba isikhathi sokufundwa kwalo kuba ngasekupheleni kosuku. Lapho abafundi sebekhathele bengasenawo umdlandla wokufunda. Ezinye izifundo ezithathwa njengezibalulekile zifundiswa ekuseni abafundi besenomdlandla. Okunye okuxaka othisha ngukuhumusha izincwadi zesiNgisi bezisa esiZulwini, nakho okukhombisa ngokusobala ukuthi izinsizakufundisa zesiZulu ziyantuleka kulezi zikole.

Isitatimende senkinga. Inkinga eqaphelekayo ngukuthi othisha abafundisa isiZulu uLimi lokuQala lokwEngeza abanazo izinsizakufundisa ezanele kodwa kulindeleke ukuthi bazibonele ukuthi bafundisa kanjani. Okulindelwe kubo nguthi abafundi baphumelele ngamalengiso noma ngendlela egculisayo. Labo thisha bathwele kanzima kangangokuthi lezi zikole zilubukela phansi ulimi lwesiZulu. Imithetho ebhalwe kwinqubomgomo yezilimi yalezi zikole ikubeka kucace futhi kube kuhle ukuthi bayabuhlonipha ubuliminingi futhi bahlonipha zonke ezilimi ezisemthethweni eNingizimu Afrika, kodwa okwenzeka emaklasini okufundela akukhona lokhu okubhalwe kwinqubomgomo yezilimi. Othisha besiZulu kulezi zikole basebenza ngaphansi kwengcindezi enkulu, nakuba kunjalo benza okungaphezu kwamandla ukuze abafundi baphumelele ngamalengiso. Labo thisha bathwele kanzima kangangokuthi lezi zikole zilubukela phansi ulimi lwesiZulu. Lokhu kubukelwa phansi kolimi lokuQala lokwEngeza kunomthelela ngoba abafundi abaphumeleli ngendlela efanele ngoba abazinikezi isikhathi esanelo sokulufunda. Lokho kwenza kube ngathi othisha abenzi okwanele.

2. Injulalwazi yocwaningo

Injulalwazi ingumgogodla wocwaningo, ichaza okuzodingidwa wucwaningo nokuthi zizocwaningwa kanjani. Kulolu cwaningo kusetshenziswe injulalwazi kaVygotsky i-*socio-cultural constructivism* ngenxa yokuthi le njulalwazi iyahambisana nalolu cwaningo ngoba ulwazi abafundi abasuka nalo emiphakathini abaphila kuyona. Ludlala indima enkulu uma sekufundwa ulimi. Nendlela abafundi abalubuka ngakhona ulimi idlala indima enkulu ekufundweni. Njengoba kunobudlelwano phakathi kocwaningo nenjulalwazi ngibone kubalulekile ukuba ngisebenzise injulalwazi i-*scio-constructivism*. Le njulalwazi iveza ukuthi indlela imiphakathi ephila ngayo kanye namasiko abantu anomthelela ekufundweni ulimi kanti lolu cwaningo lugxile ekufundisweni kwesiZulu njengolimi lokuqala lokwengeza. Lokhu kungisize ukuba ngibone njengomcwaningi ukuthi lokhu engicwaninga ngakho ngikubheka kusiphi isimo. Ukusebenzisa injulalwazi yokucwaninga i-*scio-constructivism* kungisize ukuthi lolu cwaningo lunganhlahlathi kepha lugxile emzileni walokhu okucwaningwa ngakho. UNtombela (2021) uthi le njulalwazi icacisa ukuthi kuningi okunomthelela ekufundweni kolimi, ikakhulukazi ulimi lokuqala lokwengeza. UCummins (2020) yena uthi ukufundwa kolimi kumbandakanya umfundi kanye nomfundisi ngoba ukuphumelela kokufundwa kolimi kulele ekubambisaneni kwalezi zinhlaka. Le njulalwazi igqugquzela ukubaluleka kwamasiko kanye nomphakathi abafundi abaqhamuka kuyo ibamba elikhulu iqhaza ekufundweni kolimi. Ulimi nesiko angeke ukuhlukanise. Uma umuntu ebukela phansi isiko lakho lokhu kusho ukuthi ubukela phansi ulimi lwakho futhi. Le njulalwazi ihambelana kahle nalolu cwaningo ngoba kulezi zikole uNtombela (2021) uthi le njulalwazi icacisa ukuthi ziningi izinhlaka ezibalulekile ekufundweni kolimi ngoba nomphakathi imbala unomthelela. Njengoba lolu cwaningo lugxile ekufundiseni ulimi. Le njulalwazi iveza ukuthi ukufundiswa kolimi kuthinta izinhlaka eziningi. Isiko kanye nomphakathi lapho abafundi beqhamuka khona kunomthelela omkhulu ekufundweni kolimi. Ulimi oluhlonishwayo emphakathini luba ulimi olufundeka kalula esikoleni ngoba lusuke luhlonisha kanti ulimi olungahlonishwa emphakathini aluhlonishwa nasesikoleni. Ngaleyo ndlela kuba ngumsebenzi onzima kothisha ukwakha uthando nesithunzi salolo limi. Isiko futhi libaluleke kakhulu ekufundisweni kolimi ngoba zonke izilimi zincike kakhulu emasikweni. Abafundi abafunda ulimi okungelona olwabo akubilula ukuthi baluhloniphe ngoba abawaqondi amasiko ancike kulolo limi. Ingakho izikole okwakungezabamhlophe zingaluhloniphi ulimi lwesiZulu ngoba aziqondi ukubaluleka kwalo.

3. Ukubuyekezwa kocwaningo oselwenziwe ngokufundwa kolimi lwesiZulu ezikoleni

Miningi kakhulu imisebenzi esiyenziwe emayelana nokufundwa kanye nokufukulwa kwezilimi zomdabu ezikoleni. Eminye igqamisa ukushoda kwezinsizakufundisa zokufundisa izilimi zomdabu kubalwa nesiZulu.

UKhohliso (2015) uthi izikole eziningi ezixube izinhlanga, yilezo ezazikade zaziwa njengezabomdabu waseNdiya, ezabeLungu kanye namaKhaladi ezisezindaweni zasemadolobheni okanye ezisondelene nedolobha. Kulezi zikole ulimi lwesiZulu lufundiswa ikakhulukazi luwulimi lokuQala lokwEngeza. UKhohliso (2015) uthi ngokukaThaFuZwe lolu limi lubizwa ngolokuQala lokwEngeza. Lokhu kusuke kushiwo ngenxa yokuthi kufundwa isiNgisi njengolimi lokuqala noma lwebele. Ucwano olwenziwe kulezi zikole luveze ukuthi othisha abafundisa isiZulu ulimi lokuQala lokwEngeza babhekene nengwadla yokuntuleka kwezinsizakufundisa kulolu limi. Kanti kwasanabo othisha bayashoda kulezi zikole. Lolu cwano lukaKhohliso luyahambelana nalolu cwano ngoba kulezi zikole kuntuleka izinsizakufundisa zokufundisa isiZulu uLimi lokuQala lokwEngeza. Lokho kwenza umsebenzi wothisha abafundisa isiZulu ube nzima kakhulu ngoba kufanele bazibonele ukuthi bafundisa kanjani.

Umlondo (2015) uthi ulimi lwesiZulu luthathwa njengolimi olungabalulekile ezikoleni ikakhulukazi esifundazweni sakwaZulu-Natali. Uveza ukuthi lokho kwenziwa ngokuthi isiZulu ngulimi olusetshenziswa emakhaya, manje abafundi bacabanga ukuthi njengoba belukhuluma lolu limi kusho ukuthi ngisho ukuluphasa kulula. Uphawula uthi ezikoleni eziningi uma sekuyisikhathi sokuba kufundwe isiZulu, izingane ziba matasa zenza imisebenzi yezinye izifundo ezifana nezibalo, isayensi kanye nezinye nje izifundo. Umlondo (2015) uveza ukuthi lokho kunomthelela omubi ngoba izingane zigcina zingasaphumeleli kahle kanti yizona ebezingasisebenzisi isikhathi esinikezwe lesi sifundo. Lo mbono kaMlondo ubalulekile kulolu cwano ngoba ezikoleni ezazaziwa ngezabamhlophe ulimi lwesiZulu aluthathwa njengolubalulekile kodwa lubukelwa phansi. Lokho kuze kube nomthelela ngisho kubafundi nabo bagcine sebelubukela phansi ngoba nakhu bezitshela ukuthi ulimi olulula olukhulunywa emphakathini kanye nasekhaya.

UStanovich (2000) uveza ukuthi izingqinamba ezithinta ukufundiswa kolimi ziningi kakhulu. Uthi ulimi lusemqoka ngoba yilona olusetshenziswayo ukudlulisa umyalezo kanti nokufundwa kwezinye izifundo kuncike olimini. Uma umfundi enenkinga olimini usuke engeke akwazi ukuphumelela kahle nakwezinye izifundo. UStanovich (2000)

uphawula uthi ukungahlonishwa kwezilimi ezikoleni akuqali nje esikoleni kodwa abantwana basuka nakho emakhaya ngoba ngisho abazali imbala ababagqugquzeli abafundi ukuba bafunde ulimi. Babuka ulimi njengento engenawo umsebenzi otheni, kanti yilona olungumongo wokufundwa kwazo zonke izifundo. Lolu cwaningo lukaStanovich (2000) luyahambisana nalolu ngoba kuleli phepha kubhekwe izinkinga ezibhekana nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza, laphinda laveza ukubaluleka kokufundwa kwesiZulu njengolimi lokuqala lokwengeza ezikoleni.

Ukujeziswa kwabafundi uma bekhuluma ulimi lwesiZulu ezikoleni kusakhombisa lona uhlevana lokuthi isiZulu asibalulekile (Mbatha, 2020). UMbatha (2020) uthi ingakho abafundi bengakuboni ukubaluleka kolimi lwesiZulu ngoba ngisho ezikoleni lapho okufundwa khona isiZulu njengolimi lwasekhaya abafundi baphoqwa ukuba bakhulume isiNgisi emagecekeni esikole. UMbatha uthi lokho kwakha isithombe sokuthi isiZulu asibalulekile kangako. Kusukela emabangeni aphansi abafundi bagqugquzelwa ukufunda isiNgisi, lokho kwakha isithombe sokuthi isiZulu asibalulekile. UMbatha (2020) uthi le ngcindezi abafundi bayithola emakhaya kanye nasemphakathini lapho okwaziwa khona ukuthi uma ukhuluma isiNgisi ubukeka njengomuntu ohlakaniphile. Lokho kwenza ukuba bonke abafundi bafune ukwazi isiNgisi bese bengabi nandaba nesiZulu noma nolimi lwazo lwasekhaya.

UVerbeek (2010) uthi ukufundwa kwezilimi kwezilimi zomdabu kusezingeni eliphansi kakhulu. Lapha ubala ukufundwa kwezilimi emabangeni athe thuthu kanye nasezikhungweni zemfundo ephakeme. UVerbeek (2010) uthi ngisho umfundi ethi uqeqeshelwa ukufundisa izilimi, ikakhulukazi zomdabu, lowo mfundi ubukelwa phansi. Uveza ukuthi lokho nje kukodwa kukhombisa ngokusobala ukuthi izilimi zomdabu zithathelwa phansi ngisho abanikazi bazo imbala. Uphawula ngokuthi usemkhulu umsebenzi okufanele wenziwe ukususa le nkungu egcwele mayelana nezilimi zomdabu kwezemfundo. UVerbeek (2010) uthi izilimi zibaluleke kakhulu, ingakho uMnyango wezeMfundo wenza isiqinisekiso sokuthi izilimi ziyafundwa ezikoleni. Uphawula uthi ukubaluleka kwezilimi kugqama lapho umfundi engaluphasanga ulimi akadluleli ebangeni elilandelayo. Futhi nasezikhungweni zemfundo ephakeme akangeni umfundi othole ngaphansi kwamaphesenti angamashumi amahlanu (50%) ezilimini. Lokhu okuvezwa nguVerbeek (2010) kuyahambelana nalolu cwaningo ngoba leli zinga eliphansi lokufunda nokufundiswa kwezilimi zomdabu kuqala khona ezikoleni. Ukungafundwa kwazo ngendlela efanele kuncike kukho ukubukelwa phansi kwazo. Nokushoda kwezinsizakufundisa kusakhomba khona ukuthi izilimi zomdabu zisasalele emuva.

Izilimi zomdabu zisacindezelekile. Phela ulimi olusetshenziswa ezweni ilona kanye olukhombisa ukuthi ngobani abasaqhoqhobele izintambo zombuso (Ndimande-Hlongwa, 2014). Ocwaningweni lwakhe uNdimande-Hlongwa (2014) uveza ukuthi ezikhungweni zemfundo ephakeme kuncane kakhulu okwenziwayo ukuthuthukisa izilimi zomdabu. Uqhuba uthi lokho kudalwa ngukuthi abasemagunyeni yibona kanye abacindezela izilimi zomdabu ngoba bengakholelwa ekutheni zingaba sezingeni elilingana nolimi lwesiNgisi. UNdimande-Hlongwa (2014) uthi lokhu kuyaxaka ngoba umthethosisekelo wezwe laseNingizimu Afrika uyakucacisa ukuthi izilimi zonke ezimsemthethweni ziyalingana, alukho ulimi olungcono ukunolunye. Izilimi zomdabu zibukelwa phansi kangangokuthi ngisho emabangeni aphantsi emfundo azigqugquzelwa kodwa kugqugquzelwa isiNgisi sodwa. Lokho kwenza ukuba izingane zikhule zazi ukuthi isiNgisi kuphela esibalulekile. Bekungakuhle ukubuyekeza kwemibhalo kuphinde kuqinise olimini lokwengeza njenjoba injongo yocwaningo ibheke lokho, imibuzo kanye nesihloko socwaningo. Lokhu okushiwo nguNdimande-Hlongwa kukhombisa ngokusobala ukuthi ukucindezeleka kwezilimi zomdabu akuqali ezikhungweni zemfundo ephakeme kodwa kuqala khona emabangeni ephantsi kuze kuyofika ezikhungweni zemfundo ephakeme.

4. Imibuzo yocwaningo

Lolu cwaningo luhlose ukuphendula le mibuzo.

- Iziphi izingqinamba ezibhekene nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza kwezinye zezikole ezazaziwa njengezabamhlophe eMnambithi?
- Yikuphi okungenziwa yizikole kanye nomnyango wezemfundo ukuxazulula lezi zinkinga?

5. Indlelakucwaninga nezindlela zokuqoqa ulwazi

Ziningi izindlela ezingasetshenziswa ukusingatha okucwaningwayo kanye nokuqoqa ulwazi. Kulolu cwaningo umcwaningi ukhethe ukusebenzisa indlelakucwaninga eyikhwalthethivu kanye nezindlela zekhwalthethivu zokuqoqa ulwazi.

5.1 Idizayini yocwaningo

Kuleli phepha kusetshenziswe indlelakucwaninga eyikhwalthethivu. Isizathu salokhu ukuthi le ndlela ihlola ulwazi, imiqondosimo, ukwenza kanye nezimvo zabantu kuye ngokuthi sithini isihloko socwaningo. ULeedy no-Ormrod (2005) bagcizelela ukuthi le

dizayini ifuna ukuthi kusetshenziswe indawo ekholekayo lapho kuzoqoqwa khona ulwazi lubuye luhlaziywe. Le dizayini yiyona ebe wusizo ngoba kube khona izingxoxo nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza ezikolweni ezazaziwa njengezabamhlophe.

5.2 Ukuqokwa kwababambiqhaza

Kubuye kwasetshenziswa indlela yokusampula ebizwa ngokuqoka ngenhloso. Ukuqoka ngenhloso uhlobo lwesampula olukhetha abantu abathile abazoba ingxenye yocwaningo nesizathu esithile. Enye indlela yokusampula esetshenzisiwe *isimple random*. Lolu uhlobo lokusampula olusetshenziswe ngenxa yokuthi abanye abantu abakhethwanga ukuthi babe yingxenye yocwaningo kodwa abacwaningi basebenzisa labo ababezifunela bona futhi akukho migomo eyalandelwa nababebekelwe yona uma sebezwa ukuthi abasakhululekile ukuqhubeka (Bailey, 1994). Babevumelekile ukuyeka kutholakale abanye ababengafeza injongo yocwaningo yingakho umcwacwaningi esebenzise le ndlela kulolu cwaningo. UBernard 2002 uthi okunye nge*purposive-sampling* ukuthi ibandakanya ukuthatha ingxenye ethile yabantu, uhlaziye leyo ngxenye encane bese lokho okutholile ukuthathe njengento eyenzeka noma ejwayeleke kubantu abaningi. Nalapha-ke umcwacwaningi ukhethe le ndlela ngenxa yokuthi akubona bonke abantu ababe yingxenye yocwaningo kodwa kube yilabo abaziwayo ukuthi banolwazi olunzulu ngokufundiswa kwesiZulu uLimi lokuQala lokwengeza ezikoleni zabamhlophe, bavakashelwa ukubabuza imibuzo evulelekile. Kwasetshenziswa izingxoxo ezazihambisana nemibuzo evulekile ngoba kumele abantu bakwazi ukuveza imibono, ngabakwaziyo ngamasiko kanye nemfundo.

Kuleli phepha kusetshenziswe izingxoxo ezihlelekile. Kule ndlela uyazi ukuthi ubani okunikeze ulwazi obuludinga ngendlela yokuthi ungamkhumbula (Sherman noWebb, 1998). UBernard (2002) uthi le ndlela inabo ububi ngoba ingabiza isikhathi kanye nemali futhi ungaba nenkinga uma usebenza wedwa engekho okusizayo endaweni enomgwaqo omubi. UNhlumayo (2006) uthi ukuxoxisana ngenye yezindlela encikene kakhulu neyokubuza imibuzo lapho kwenziwa ucwaningo. Ukuxoxisana yindlela enikeza imininigwane lapho abantu bephendula umbuzo phakathi komcwacwaningi nalowo axoxisana naye. Lolu hlobo lokuqoqa ulwazi luthathwa njengolusizayo kakhulu ngoba yilona olwenza ukuthi umbhali athole yonke ingonyuluka yalokho akudingayo ngoba izingxoxo ziyagxila. Ulwazi lwalolu cwaningo luqoqwe kothisha abayisishiyagalombili (8), abafundisa isiZulu ezikoleni zabamhlophe. Kube ngothisha abane isikole ngasinye. Abafundi ababeyingxenye yocwaningo babe yisishiyagalombili (8). Kube ngumfundi oyedwa ibanga ngalinye, kusukela ebangeni lesishiyagalolunye (Grade 9) kuya ebangeni leshumi nambili (Grade 12). Kube ngabafundi abane (4) isikole ngasinye

njengoba lolu cwaningo lwenziwe ezikoleni ezimbili. Okusho ukuthi izikole ezisetshenzisiwe zimbili kuphela. Lolu cwaningo lugxile ekufundisweni kwesiZulu njengolimi lokuqala lokwengeza.

6. Izinsizakuhlaziya

Insizakuhlaziya ezosetshenziswa lapha kuleli phepha eyokwengamela ulimi (Language Management). Insizakuhlaziya yeLanguage Management yahlongozwa uJernudd noNeustupny ngonyaka we1986. UNekvapil (2006) uthi umqondo wegama lensizakuhlaziya lethulwa uJernudd noNeustupny ngesikhathi bebamba iqhaza engqungqutheleni eyabe iseQuebec, eCanada. Le nsizakuhlaziya ihlukaniseke izigaba ezintathu. Isigaba sokuqala esokubalulwa kwenkinga kanti esesibili esokuthathwa kwezinyathelo yizikhungo ezihlelayo. Isigaba sesithathu esokuqinisekisa ukuthi izinqumo ezithathiwe ziyalandelwa. Le nsizakuhlaziya ibuka ukuhlelwa kolimi okwenzeka emazingeni aphakeme (macro language planning) okunikezwa imvume nguhulumeni, kanye nokuhlelwa kolimi emazingeni aphansi (micro language planning) okwenziwa ngabantu ngabodwana kanye nezinhlangano ezingekho ngaphansi kukahulumeni. UNekvapil noNekula (2006:307) bathi ukuhlelwa kolimi okwenzeka emazingeni ezwe noma ukuhlelwa kolimi okwenziwa ezikoleni. Le njulalwazi iyahambisana nalolu cwaningo ngoba lolu cwaningo lubheka izinkinga ezihambisana nokufundiswa kolimi lwesiZulu ezikoleni. Lezi zinkinga zidinga ukucutshungulwa emazingeni amaningi okungabalwa amazanga aphansi (izikole kanye namazinga amphzulu (uMnyango wezeMfundo) ngoba yiwo ongamele ukufunda nokufundisa ezikoleni.

7. Ukwethulwa kolwazi olutholakele

Lolu lwazi lutholakale ngokuhlwaywa kusetshenziswa izingxoxo nothisha kanye nabafundi abafunda isiZulu njengolimi lokuqala lokwengeza ezikoleni ezintathu zaseMnambithi ngaphansi kwesifunda uThukela. Ungatshela bafundi ukuthi kutholakale izindikimba ezingaki, bese uzibala ngaphambi kokuba uzichaze ukuze umfundi alandele kahle angalahleki.

7.1 Ukubukelwa phansi kolimi lwesiZulu

Othisha ababuziwe bathi ulimi lwesiZulu lubukelwa phansi ezikoleni zabamhlophe. Ngokwenjulalwazi ye-*socio-constructivism* ukufundwa kolimi kuncike kakhulu emphakathini lapho abafundi bevela khona. UCummins (2020) uthi kwesinye isikhathi abafundi abathandi ukufunda ulimi ngoba emphakathini wabo lubukelwa phansi.

Othisha bathi lokhu kudalwa ngukuthi vele kulezi zikole kwabe kungeyona inhloso yabo ukufundisa isiZulu kodwa baphoqwe ngumnyango wezemfundo. Labo thisha bathi ngisho izingane imbala uma kuyisikhathi sokufunda isiZulu azizimiseli njengoba zenza kwezinye izifundo. Kwesinye isikhathi uthi uthisha wesiZulu efundisa zona zibe zenza imisebenzi yezinye izifundo. Othisha besiZulu ababe yingxenywe yalolu cwaningi baveze ukuthi ngisho ukuzimisela akukho ngoba abafundi abakuboni ukubaluleka kwesiZulu. Baze balibeke ngembaba elokuthi ukufunda isiZulu kuzobasiza ngani. Abafundi bakholelwa ekutheni yisiNgisi esibalulekile njengoba besifunda njengolimi lwasekhaya. Othisha baveze ukuthi ngisho izikole imbala zilubukela phansi ulimi lwesiZulu ngoba zinenkolelo yokuthi noma ngubani okhuluma isiZulu angakwazi ukusifundisa uLimi lokuQala lokwEngeza. Lokho nje kukodwa kukhombisa ngokusobala ukuthi isiZulu njengolimi lokuqala lokwengeza asihlonishwa njengazo zonke izifundo ezifundwa kulezi zikole. Abafundi ngesikhathi bebuzwa imibuzo baveze ukuthi vele lolu ngulimi olungatheni ngoba into ebalulekile kubo uLimi lwaseKhaya okuyisiNgisi. Abafundi baveze ukuthi isiZulu bayasikhuluma nasekhaya, ngakho ngeke bekwazi ukuthatha isikhathi esiningi ukusifunda ngoba vele angeke sibasize ndawo kule mikhakha abazoya kuyo ezikhungweni zemfundo ephakeme. UVygotsky uveza ukuthi ukufundwa kolimi ngempumelelo kungaba nemithelela eminingi, okungafaka phakathi indlela abantwana abalubuka ngayo ulimi. Inejulalwazi ye-*social constructivism* ithi imiphakathi namasiko abamba elikhulu iqhaza ekufundeni ulimi. Ukubukelwa phansi kolimi lwesiZulu akusuki ezikoleni kodwa kuqala emakhaya nasemiphakathi lapho abafundi behlala khona.

7.2 Ukungabikho kwezinsizakufundisa ezanele zolimi lwesiZulu

Injulalwazi ye-*socio-constructivism* ikubeka kucace ukuthi ukufunda nokufundiswa kolimi kunezingqinamba ezingaxazululwa ukungenelela kwezinhloso ezahlukene (Ellis, 2019). Othisha ngesikhathi sezingxoxo baveze ukuthi ukungahlonishwa kwesiZulu njengolimi lokuqala lokwengeza kwenza ukuba othisha kulezi zikole basokole ngokuthola izinsizakufundisa ezifanele. UNTombela (2021) naye uveza ukuthi emiphakathini ulimi lwesiZulu aluhlonishwa. Lokho kwenza ukuba kube nzima kakhulu ukufundiswa kwalolu limi. Ababuzwa abangothisha abafundisa isiZulu bathi bagcina sebephoqeuka ukuba baze baye ezikoleni ezifundisa isiZulu njengolimi lwasekhaya beyofuna usizo ngezincwadi. Bathi uma sebezitholile izincwadi bayazifunda bese behlunga lokho abakubona kufanelwe noma kusezingeni elingafundwa ngabafundi bolimi lokuqala lokwengeza. Kubabuzwa kutholakale ukuthi othisha abaningi abaqashwe ngokuzofundisa isiZulu kulezi zikole abahlali ngaso isizathu sokushoda kwezinsizakufunda. Lokho kudala ukuthi abafundi baphazamiseke

ekufundeni kwabo ngoba bahlezi beshintsha othisha. Othisha kulezi zikole babalekiswa yikho ukuthi basebenza ngaphansi kwezimo ezinzima. Omunye wababuzwa ubeke kanje:

Kunzima ukufundisa ulimi kulesi sikole ngoba size sisebenzise izincwadi zesiNgesi ngoba ezesiZulu asinazo. Nokho lokho kungumsebenzi omkhulu ngoba kufanele sihumushe konke esikufundisayo kuye olimini lwesiZulu.

Uthisha ofundisa isiZulu njengolimi lokuqala lokwengeza emabangeni asuka kwelesi-8 kuya kwelesi-9 uthi lobu bunzima bumenza aphelelwe ngumdladla ngoba ufundisa izingane eziqalayo ukufunda isiZulu ngoba zisuke kade zifunda ulimi lwesiBhunu emazingeni emfundo aphansi. Omunye wababuzwa ubeke kanje ngesikhathi semibuzo:

Kufanele ngabe uthola ukwesekwa okukhulu ngoba lezi zingane zidinga ukunikezwa isikhathi esiningi futhi zidinga izincwadi ezisezingeni elifanele ulwazi lwazo. Lokho akwenzeki kodwa kusuke kufanele kube ngumthwalo wakho ukuthungatha izincwadi bese ezifothokhophu ukuze uzokwazi ukufundisa.

Othisha abafundisa isiZulu ebangeni le-10 kuya kwele-12 bakhala esifanayo ngoba nabo bathi ukuntuleka kwezinsizakufundisa yikona okubaqeda amandla. Ngesikhathi omunye wothisha ephendula umbuzo mayelana nezinkinga abahlangabezana nazo ekufundiseni isiZulu, uphendule kanje:

Nakuba ngikuthanda ngenhliziyo yami yonke ukufundisa isiZulu, kodwa ubunzima engihlangabezana nabo zonke izinsuku bungenza ngizibuze ukuthi ngabe yikona engikufunayo yini lokhu. Izinkinga engihlangabezana nazo zenza ukuba ngingakuthokozeli ukufundisa lesi sifundo manje njengoba izinsizakufundisa zesiZulu zentuleka kulesi sikole. Ukufundisa ngempumelelo kwenziwa ukubakhona kwezinsizakufundisa ezanele, uma zingekho kubanzima kakhulu

Othisha baveze ukuthi izincwadi zimqoka kakhulu, ikakhulukazi ezabo njengothisha ngoba kufanele kubekhona izincwadi zabo ezizohambisana nemibuze nezimpendulo. Bathi uma benazo ezabo sebengazama ukufothokhophela abafundi. Omunye wothisha uthe abaceli okuningi kodwa badinga izinsizakufundisa ngoba angeke uzibize ngothisha uma ungenazo izinto zokufundisa abantwana. UNdimande-Hlongwa (2010) uthi indlela okufundwa ngayo izilimi iyacacisa ukuthi obani abasemagunyeni ngaleso sikhathi. Kulezi zikole ezazaziwa njengezabamhlophe isekhona inhlansi yobandlululo ngoba njengoba kubukela phansi izilimi zomdabu kuseyiyo ingcindezelo leyo. Ukube ziyazihlonishwa izilimi zomdabu ngabe nazo zinikezwa zonke izinsizakufunda

ezifanele. Lokhu okwenzekayo kusakhombisa ukuthi kulezi zikole kusaphethe bona abamhlophe.

7.3 Ukungezi kwabafundi emagunjini okufundela

Ngesikhathi sezingxoxo zalolu cwaningo othisha baveze ukuthi ngesikhathi sesiZulu baba nezinkinga ngokungezi kwabafundi emagumbini okufundela. Baveze ukuthi bahlalelwa ngumthwalo wokuthi beyofuna abafundi ngaphandle kwamagumbi ukuze bezoya bezofunda. Bathi lokhu kudalwa yikho ukungakuboni ukubaluleka kokufunda isiZulu. Abafundi ababeyingxenye yalolu cwaningo baveze ukuthi babuye bangafuni ukuya emagumbini okufundela ulimi lwesiZulu ngoba kwesinye isikhathi bafunda into eyodwa abayifunda vele emabangeni angemuva. Baveze ukuthi ukuphindaphinda into eyodwa kufana nokumosha isikhathi. Ababuzwa basho kanje:

Abafundi abakuthokozeli ukuya egumbini lokufunda isiZulu kodwabayaya ukuyofunda ezinye izifundo kodwa uma kuyisiZulu abezi, uma bezile abanawo umdlandla wokufunda.

Kuvele nokuthi imisebenzi yasekhaya kanye neminye abayinikezi isikhathi esanele, lokhu kubenza bangaphumeleli ngendlela egculisayo. Abafundi bathi bona bakwenza lokhu ngoba vele isiZulu angeke sibasize ngalutho, kungcono ukusebenzisa isikhathi saso ukuze bazilongele ezinye izifundo. Lokhu kubaphatha kabi othisha abafundisa isiZulu ngoba benza konke okusemandleni abo ukuthi isiZulu sihlonishwe futhi nabafundi bakubone ukubaluleka kwaso njengazo zonke izifundo. Othisha ababuziwe baveze ukuthi abanye abafundi bayabuya sebenenkinga yokungena ezikhungweni zemfundo ephakeme ngenxa yokungenzi kahle esiZulwini njengolimi lokuqala lokwengeza. Bathi kuyaye kudingeke ukuba basibhale kabusha lesi sifundo ukuze bezothola okungenanai amaphesenti angamashumi amahlanu (50%). Labo thisha bathi lokhu kubaphatha kabi ngoba ukube abafundi bayazimisela ngabe akwenzeki ukuba babuye bazochibiyela isiZulu. Abafundi bafika ezikoleni benokuthi ulimi lwesiZulu alubalulekile, lokhu basuka nakho emphakathini abaqhamuka kuyo kanye nasemkakhaya. Injulalwazi esekela lolu cwaningo ikubeke kwacaca umpakathi kanye namakahaya abafundi abaqhamuka kuyo inomthelela ekufundeni ulimi. Uma ulimi lubukelwa phansi emphakathini, lokho kusho ukuthi abafundi angeke beluhloniphe ngisho sebesesikoleni ngoba kwaziwa ukuthi alubalulekile. Emiphakathini eminingi yabantu abamnyama kwaziwa ukuthi isiNgisi esibaluleke kunazo zonke izilimi. Lokho kwenza ukuthi isiNgisi sihlonishwe ngaphezu kwezilimi zomdabu ngisho nasezikoleni.

7.4 Ukhumusha isiZulu siye esiNgisini uma kufundiswa

Ngesikhathi sezingxoxo nothisha kutholakale ukuthi enye inkinga enkulu ebhekana nothisha ukhumushela isiZulu esiNgisini. Bathi nakuba izingane eziningi zingamaZulu kodwa azisazi kahle isiZulu ngenxa yokuthi ezinye zisuke zisifunda okokuqala isiZulu. Omunye uthisha wesiZulu ofundisa amabanga asukela kwelesi-8 kuya kwelesi-9 ephendula umbuzo mayelana nezinkinga ababhekene nazo ubeke kanje:

Ngajabula uma ngibona uhlu lwezingane engizofundisa ngoba ngibona ukuthi zingamaZulu, kodwa ngamangala uma sengifundisa, zidideka zingangizwa. Uma ngifundisa zingicela ukuba lokhu engikufundisayo ngiphinde ngikusho ngesiNgesi. Ilapho engabona khona ukuthi ngizalelwe yinja endlini.

Omunye wothisha ofundisa ibanga lesi-9 ukhala ngokufanayo. Uthi lezi zikole zinomkhuba wokwamukela abafundi akade befunda isiBhunu emabangeni aphantsi. Uma sebefika kulezi zikole bafike baqale isiZulu ekubeni bengakaze basifunde. Othisha baveze ukuthi kubanzima ukufundisa umfundi izinto zamabanga aphantsi okumele ngabe uyazazi uma efika ebangeni lesi-8 kanye nelesi-9. Othisha bathi lokhu kubafakela ingcindezi ngoba kusuke kufanele benze imizamo yokufundisa laba bafundi. Laba bafundi badinga isikhathi esingaphezulu kwesifanele amabanga abawafundayo. Othisha bakhala ngokuthi lokho abakwenzayo kufana nokuphindela emuva esikhundleni sokuba baqhubekele phambili. Baphawule bathi kusuke kusafanele baqale phansi bafundise laba bafundi ukufunda kanye nokubhala isiZulu. Baveze ukuthi kwesinye isikhathi abafundi abaningi kunamagama esiZulu abangawezwa futhi abangawazi nezincazelo zawo.

7.5 Ukungatholakali kosizo oludingekayo uma kuqalwa isifundo esisha esikoleni

Othisha ngesikhathi sezingxoxo mayelana nezinsalelo ababhekene nazo ekufundiseni isiZulu baveze ukuthi usizo bebengalutholi kulezi zikole. Nakuba othisha abafundisa ezinye izilimi bebebachazela ngemigomo yokufundiswa kwezilimi zokuqala zokwengeza kanye nemisebenzi okumele yenziwe, bathi kodwa lokho bekungenele. Belungekho usizo lokubacathulisa ukuthi lesi sifundo sifundiswa kanjani. Omunye wothisha omusha ngesikhathi sezingxoxo ephendula umbuzo ngezingqinamba abahlangabezana nazo ekufundiseni isiZulu, ubeke kanje:

Ngesikhathi ngithola lo msebenzi ngajabula kakhulu ngoba ngabe ngimusha ngiphuma ukuyoqeqeshelwa ukufundisa esikhungweni semfundo ephakeme, kodwa ngathi sengifika egumbini lokufundela kwaba sengathi ngikomunye nje umhlaba engingawazi. Lokho ebengikufundiswa esikhungweni semfundo

ephakeme kuhluke kakhulu kulokho okwakumele ngikwenze egumbini lokufundela. Ngaze ngazisola ukuthi bengivumelani ukuthatha lo msebenzi.

Othisha bathi abakufice kulezi zikole kwakungakhombisi ukuthi bebekulungele ukufundisa lesi sifundo. Okwenzekayo kukhombisa engathi basiqale phezulu isiZulu bengakazilungiseleli ukuthi bazosifundisa. Baveza ukuthi abazi noma lokhu okwenzakalayo kunguphawu lokuthi abanandaba nalesi sifundo. Baveze ukuthi lokhu kuyabakhathaza ngoba imiphumela ayibi mihle ngendlela efanele, lokhu kuthinta bona ngoba yibona abafundisa isiZulu njengolimi lokuqala lokwengeza. Omunye wothisha uphawule wathi noma beyohlangana nothisha bakwezinye izikole baba namahloni ngoba kuba sengathi abasebenzi ngokuzikhandla njengabanye othisha, kanti inkinga izingqinamba ababhekana nazo kulezi zikole.

7.6 Ukusetshenziswa kolimi lwesiNgisi kakhulu ukwedlula olwesiZulu kulezi zikole

Kubabuzwa kutholakale ukuthi kulezi zikole kusetshenziswa kakhulu ulimi lwesiNgisi ngaphezu kolwesiZulu. UMgqwashu (2018) uthi uma ulimi lusetshenziswa kakhulu esikoleni, lokho kutshala umqondo wokuthi lubalulekile kakhulu kunolunye olukhona. Othisha ababuzwe imibuzo mayelana nezinkinga abahlangabezana nazo bathi abafundi basikhuluma isiZulu kuphela ngesikhathi saso eklasini lokufundela, bathi nakhona sixutshwa nesiNgisi. Lokho kwenza ukuba abafundi bangazilungiseleli ngokwanele esiZulwini ngoba abasikhulumi njalo. Baphawula bathi phela ulimi lufundwa ngokulukhuluma njalo futhi uzinike isikhathi ufunda izinto ezibhalwe ngalolo limi, okungaba yizincwadi, amaphephandaba kanye nokubuka umabonakude osebenzisa lolo limi. Omunye wababuzwa ubeke kanje:

Ukungakhulunywa kwesiZulu yikhona kanye okubambezela abafundi ekuqeqesheni olimini lwesiZulu. Uma izingane zitholakale zikhuluma olunye ulimi esikoleni ngaphandle kwesiNgisi ziyajeziswa. Lokho kwenza ukuthi ngisho abafundi bethanda ukukhuluma isiZulu ngenhloso yokuzilolonga bangakwazi ngoba besaba ukujeziswa.

Lokhu okushiwo ngababuzwa kufakazelwa injulalalwazi ye-*socio-constructivism* ethi indlela izilimi ezisetshenziswa ngayo inomthelela ekufundweni kwazo (Ntombela, 2020). Abafundi ngesikhathi sezingxoxo baveze ukuthi ingakho becabanga ukuthi isiZulu ulimi olungabalulekile, ngoba uyajeziswa uma utholakale ulukhuluma. Abafundi baveza ukuthi bagxila kakhulu esiNgisini ngoba kusho ukuthi sibalulekile ngoba isona esivumelekile ezikoleni zabo. Abafundi okuxoxiswane nabo abafunda amabanga kusekela kwele-10 kuya kwele-12 baveze ukuthi abazali babo emakhaya

babagquguzela ukuthi bafunde kakhulu isiNgisi kunesiZulu. Bathi abazali bakholelwa ekutheni uma ungasazi isiNgisi ayikho into ongaba yiyo empilweni. Abazali bakholelwa ekutheni isiNgisi sibaluleke ngaphezu kwesiZulu. Abafundi baphawule bathi abazali bathi isiNgisi sibaluleke kakhulu ezikhungweni zemfundo ephakeme. Baveze ukuthi ulimi lwesiZulu alunamsebenzi kangako futhi alusetshenziswa ezikhungweni zemfundo ephakeme. Othisha bathi ukungabaluleki kwesiZulu kuvela ngesikhathi befundiswa ngoba emagumbini okufundela abazami ukusikhuluma kodwa bajahela ekutheni uthisha ahumushela isiZulu esiNgisini ukuze bezoqonda. Ukungasetshenziswa kolimi lwesiZulu ezikoleni kusaphula ilungelo elikumthethosisekele oveza ukuthi izilimi ziyalingana futhi zinamalungelo afanayo okusetshenziswa. Ukuhlonishwa kolimi oluthile ngaphezu kolunye akuvumelekile. Kusobala ukuthi kulezi zikole umthethosisekelo awuhlonishwa ngoba abafundi baphoqwa ukuba basebenzise ulimi olulodwa ekubeni lukhona olunye olungasetshenziswa. Ukungasetshenziswa kwesiZulu kwakha isithombe sokuthi asibalulekile kubafundi. Lokho kwenza isisindo kothisha abafundisa isiZulu ngoba ibona abagquguzela abafundi ukuba bathande futhi bahloniphe isiZulu ngooba sibalulekile naso.

7.7 Ukwentuleka kolwazi kubazali nabafundi mayelana nokufundwa kolimi lwesiZulu

Ukwentuleka kolwazi yikona kanye okutholakale ukuthi kuyinkinga enkulu kubazali. Lolu cwaningo luthole ukuthi abazali abanalo ulwazi olwanele mayelana nokusetshenziswa kwezilimi esikoleni. Abazali abazi ukuthi izilimi kumele zibe mbili ezifundwayo, okungulimi lwasekhaya kanye nolimi lokuqala lokwengeza. Othisha baveze ukuthi abazali bazitshela ukuthi umfundi uma ephase ulimi lwesiNgisi kusuke sekuphelile. Lokhu kuvele ngesikhathi bethumela izingane zabo kulezi zikole. Abafundi ababuzwe imibuzo bagcizelele ukuthi abazali babo babalethe kulezi zikole ngoba befuna ukuba bazi isiNgisi. Omunye wabafundi ephendula umbuzo mayelana nokubaluleka kwesiZulu ezifundweni ubeke kanje:

Abazali basilethe kulezi zikole ngoba bethi bafuna siphase kakhulu isiNgisi ngoba isona okungenwa ngaso ezikhungweni zemfundo ephakeme. Thina sifunda sona kakhulu ngoba yisona esibalulekile kunesiZulu. Nakuba sisithanda isiZulu ngoba kodwa asikuboni ukubaluleka kwaso.

Izimpendulo zabafundi ziyakucacisa ukuthi abazali bantula ulwazi ngokusetshenziswa kwezilimi ezikoleni. Kuvelile nokuthi abazi ukuthi izilimi zibalekelela kanjani abafundi ukuthi bangene ezikhungweni zemfundo ephakeme. Othisha bathi abazali nabafundi

abazi ukuthi izilimi zibaluleke ngokulingana futhi ukuphumelela kahle esisodwa akusizi ngalutho uma ungeke usiphumelele esinye ngoba zisebenza ngokufana. Abazali bazi ukuthi isiNgisi nje sisodwa singakuvulela iminyango yakho konke ofuna ukukwenza ezikhungweni zemfundo ephakeme. Omunye wabafundi uphawule kanje:

Ukufunda isiZulu kufana nokuthi sizichithela isikhathi nje ngoba asisizi lutho futhi siyakwazi nokusiphasa singasifundanga. Phela ulimi lwethu lolu ngeke lusehlule. isiNgisi sibalulekile ngoba sona awungeni ezikhungweni zemfundo ephakeme ungasiphasanga kahle.

Othisha bathi abazali yibona kanye abenza umsebenzi wabo ube nzima ngoba bagqugquzela izingane ukuba zingasinaki isiZulu ngoba asibalulekile. Abazali bafundisa izingane okungekona ngenxa yokuthi nabo abanalo ulwazi. Othisha bathi ukube bayazi ukuthi isiZulu sibaluleke kangakanani ngabe afunzi izingane ulwazi okungelona.

7.8 Kuncane okwenziwayo ukugqugquzela abafundi ngokubaluleka kwezilimi zomdabu

Othisha abafundisa isiZulu njengolimi lokuqala lokwengeza kulezi zikole ezazaziwa ngokuthi ezabamhlophe baveze ukuthi kuncane kakhulu okwenziwayo kulezi zikole kanye nasemphakathini ukugqugquzela ukubaluleka kwezilimi zabamnyama. Bathi nakuba izwe selikhululekile kodwa kusenensila yokubukela phansi izilimi zomdabu. Omunye wothisha ababuziwe ephendula umbuzo mayelana nokwenziwa yisikole ukugqugquzela ukufundwa kwesiZulu ubeke kanje:

Kuyaxaka ukuthi kule Ningizimu entsha kusekhona abantu ababukela phansi izilimi zabamnyama, ikakhulukazi nasezikoleni imbala. Into edala ukuthi abafundi bazibukele phansi lezi zilimi ukuthi ngisho emiphakathini nasemakhaya abaqhamuka kuwo azihlonishwa izilimi zomdabu. Zithathwa njengento nje engenamsebenzi futhi engasho lutho. Kuyaxaka ngoba izwe selikhululekile futhi nomnyango wezemfundo uyazama ukuthuthukisa lezi zilimi kodwa abantu abakakuboni ukubaluleka kwazo.

Othisha baveze ukuthi nakuba umnyango wezemfundo kwaZulu-Natali ugqugquzela ukusetshenziswa kanye nokuhlonishwa kwezilimi zomdabu ezikoleni kodwa akwenzeki lokho ezikoleni. Basaqhuba lo mqondo wasesikhathini esidlule sokubona isiNgisi kanye nesiBhunu njengezilimi ezibalulekile kunezinye. Othisha baveza ukuthi lokho kwenza ukuthi nabafundi bangazinaki izilimi zabamnyama okuyisiZulu kulesi sifundazwe. Othisha baveze ukuthi kulukhuni ukubuyisa isithunzi sesiZulu ngoba

ngisho abantu abasikhulumayo basibukela phansi. Omunye wothisha ababuziwe ubeke kanje:

Ngabe kungcono ukube sihlushwa ngabantwana abangewona amaZulu, manje sihlushwa yibona kanye. Okubuhlungu le nto ishaya bona ezifundweni zabo ngoba izilimi zombili ezifundwayo zinomthelela ekwamukelweni kwabafundi ezikhungweni zemfundo ephakene. Noma ngabe ulimi lwasekhaya noma ulimi lokuqala lokwengeza, zombili lezi zilimi zibalulekile.

Abafundi bathi okubaluleke kakhulu kubo ngukuthi bathole okungenani amaphesenti angama-50 olimini lokuqala lokwengeza ngoba vele angeke lubasize ngalutho. Isikhathi esiningi abasitholayo bazosisebenzisela ukufunda izifundo ezibalulekile. Othisha bathi umnyango wezemfundo akukho okuningi okwenzayo ukugqugquzela ukufundwa nokukhombisa ukubaluleka kwesiZulu ezikoleni zakulesi fundazwe, ikakhulukazi kulezi zikole ezisifunda njengolimi lokuqala lokwengeza.

8. Okugqamile kulolu cwaningo

Lolu cwaningo beluhlose ukuhlaziya izingqinamba ezibhekene nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza ezikoleni ezazaziwa njengezabamhlophe. Kulolu cwaningo kugqame ukuthi othisha kuningi ababhekene nakho. Lokhu kuze kubakhubaze baze bazisole ngomsebenzi wabo. Ukungahlonishwa kolimi lwesiZulu nakho kunomthelela ekutheni othisha babhekane nezinkinga. Lokhu kungahlonishwa kolimi lwesiZulu akuyona inkinga yasesikoleni kuphela kodwa kugwele emphakathini kanye nasemakhaya lapho kuphuma khona izingane. Olwazini olutholakele kubabuzwa kugqame ukuthi izingane zikholelwa ukuthi isiNgisi isona esivulela izingane amathuba kanti isiZulu asinamsebenzi kangako. Lokhu kungukuntula kolwazi kubafundi ngoba ezikhungweni zemfundo ephakeme eNingizimu Afrika izilimi zibaluleke zombili.

Ulimi lwasekhaya kanye nolimi lokuqala lokwengenza kudlala indima enkulu ekutheni abafundi bemukelwe ezikhungweni zemfundo ephakeme. Ukukhuculula le nsila yokungabinalo ulwazi kwabafundi kuba ngumthwalo wothisha ngaphezu komthwalo abanawo wokufundisa. Kutholakale ukuthi ukungabibikho kwezinsizakufundisa nakho kungenye yezingqinamba ezibhekene nothisha besiZulu kulezi zikole. Akufanele ngabe isiZulu asinazo izinsizakufundisa ekubeni ezinye izifundo zinazo. Lokho kusakhomba khona ukubukelwa phansi kolimi lwesiZulu kulezi zikole ezabe zaziwa njengezabamhlophe ngoba othisha abanazo izincwadi ezanele, baze basizwe ngothisha abafundisa isiZulu njengolimi lwasekhaya kwezinye izikole. Lokho kuyinkinga kukodwa ngoba kusuke kufanele bakhethe okulungele abafundi abafunda isiZulu

njengolimi lokuqala lokwengeza. Lezi zinkinga yizo ezidala ukuthi othisha abafundisa isiZulu bangahlali isikhathi eside kulezi zikole. Lokho kuba nomthelela omubi emphumeleni yabafundi ngoba ukushintsha othisha kugcina sekudida abafundi bagcine bengazinzi kahle esifundweni.

Okugqamile ngukuthi abafundi bayasifunda nje isiZulu kodwa akukho okwenziwayo kulezi zikole ukuthi kugqugquzele abafundi kulolu limi, kunalokho isiNgisi siyaxhaswa ngezimali kwenziwe amaqembu okufunda (*book clubs*) kuphinde kwenziwe izinkulumompikiswano ezinemiklomelo. Lokhu kunikeza isithombe sokuthi abafundi kumele bagxile olimini lwesiNgisi ngaphezu kolwesiZulu. UNdimande-Hlongwa (2014) uke wakuveza ukuthi ukungahlonishwa kolimi lwesiZulu akusukeli ezikhungweni zemfundo ephakeme kodwa kuqala emakhaya kanye nasempakathini kuze kuyofinyelele ezikoleni. Okubuhlungu ukuthi yibona kanye abafundi abangamaZulu abayingxenye yokubukelwa phansi kwesiZulu. Leli phepha lithole ukuthi ukusetshenziswa kakhulu kolimi lwesiNgisi kungenye yezinkinga othisha besiZulu ababhekana nazo kulezi zikole ngoba abafundi uma betholakale bekhuluma olunye ulimi okungelona isiNgisi ngaphakathi emagcekeni esikole bayajesizwa. Lokho kwenza ukuthi bangasitholi isikhathi sokuzilolonga esiZulwini ngoba isiZulu basigcina ngesikhashana leso esincane kufundwa sona. Isikhathi esiningi basebenzisa isiNgisi. Ukuntula kolwazi lwezilimi kubazali kuyinkinga etholwe yilolu cwaningo. Abazali bagqugquzela ulimi lwesiNgisi kubafundi. Batshela abafundi ukuba nabake noma bafunde kakhulu isiNgisi ngoba yiso esibalulekile. Lokho kuyinkinga ngoba othisha bagqugquzela ukubaluleka kwesiZulu kodwa abazali benza okuhlukile. Ngokwenza lokho benza umsebenzi wothisha ube lukhuni kakhulu ngoba izingane zizolalela abazali bazo. Ungahlukanisa ngezigaba ukuze kufundeke kahle.

9. Iziphakamiso zocwaningo

Kuningi okungenziwa ngumnyango wezemfundo ukulekelela ekunciphiseni izinkinga ezibhekene nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza ezikoleni ezazaziwa ngezabamhlophe. UMnyango ungalekelela ngokuqeqesha othisha ngokufundiswa kwalolu limi. Babazise ngezinkinga abangase bahlangabezane nazo ngaphambi kokuba baqashwe kulezi zikole ngoba kubonakele ukuthi othisha bahlangabezane nembizane ekade bengayilindele. Kufanele uMnyango ulekelele ekutheni izingane zifundiswe ngokubaluleka kwesiZulu njengolimi lokuqala lokwengeza. Njengoba insizakuhlaziya yokwengamela ulimi ikubalulile ukuthi ukufundwa nokuhlelwa kwezilimi kuwumsebenzi woMnyango wezeMfundo ukuqinisekisa ukuthi izilimi zifundwa ngendlela efanele zonke ezikoleni (Nekvapil,

2006). Lokho uMnyango ungakwenza ngokuthi uhlanganise izikole ezahlukene lezi ezaziwa ngezabamhlophe, kwenziwe imincintiswano ngokubhala izindaba ngolimi lwesiZulu kanye nemincintiswano yezinkulumompikiswano zesiZulu. Lokho kuzokwenza abantwana babone ukuthi ulimi lwesiZulu lubalulekile nalo ngoba kukhona okwenziwa nguMnyango ukugqugquzela ukuba abantwana balufunde.

UMnyango wezeMfundo ungaphinda futhi uhlele nezikhungo zemfundo ukuze zizovakashela izikole zichazele abantwana ukuthi yini edingekayo ukuze bangene ezikhungweni zemfundo ephakeme. Lokho kumele bakwenze bagxile kakhulu olimini, ikakhulukazi olwesiZulu. Kuzosizakala abantwana abazitshela ukuthi isiZulu asibalulekile ezikhungweni zemfundo ephakeme. Izikole ezingenazo izinsizakufundisa zenza ukuba othisha basebenze ngaphansi kwenkulu ingcindezi. Kumele ikomidi elilawula isikole lenze isiqinisekiso sokuthi ngaphambi kokuba kuqalwe ukufunda zonke izifundo zinazo zonke izidingo zesifundo, lelo komidi kufanele lisebenzisane nothisha noma nezinhlangotho zomnyango zazo zonke izifundo. Lokhu kufakazelwa insizakuhlaziya yokwengamela ulimi ethi ukuhlelwa kolimi kufanele kwenzeke ezingeni eliphasi, okuyizinga lesikole. Leli zinga lifaka amakomidi engamele ukusebenza kwesikole kanye nesikole uqobo. Kumele inhloko yomnyango wezilimi esikoleni iqinisekise ukuthi emnyangweni wayo konke kumi ngomumo ngaphambi kokuqala ukufundisa.

Ukukobukelwa phanzi kwezilimi zomdabu inkinga okufanele imiphakathi iyicabangisise kahle. Le nkinga idalwa ukungafundiseki kwemiphakathi kanye nokungawazi umthethosisekelo wezwe. Imiphakathi kufanele izazi ukuthi ingobani futhi yazi ukuthi ukubukela phansi izilimi zayo kusho ukuthi abazihloniphi kwabona. Phela ulimi luhambiselana nomuntu ubuyena kanye namasiko akhe. Umcwaningi uphakamisa ukuthi luningi ucwaningo olusengenziwa mayelana nendlela okufunda kuphinde kufundiswe ngayo izilimi zomdabu ezikoleni. Ucwaningo olulandelayo lungacwaninga ngendlela abantwana ababuka ngayo izilimi zomdabu ezikoleni. Kungaba ulimi lwasekhaya noma ulimi lokuqala lokwengeza. Izilimi zihlangabezana nezinkinga eziningi ezahlukene ezikoleni. Ucwaningo olulandelayo lungabheka ukusetshenziswa kwezilimi esikoleni ngoba kuvelile ukuthi izilimi zomdabu zibukelwa phansi. Lolo cwaningo lungakopolota ukuthi kudalwa yini ukuthi izilimi zomdabu zithatheke kancane ezikoleni zakuleli laseNingizimu Afrika. Umcwaningi uphakamisa ukuthi ucwaningo olulandelayo lungabheka nasezikhungweni zemfundo ephakeme ngoba lezi zinkinga azigcini kuphela ezikoleni kodwa zize zifike nasezikhungweni zemfundo ephakeme. Lokhu ungakuhlela ngezigaba ukuze kufudeke kalula. Njalo uma ubhala, cabanga ngomfundi.

10. Isiphetho

Leli phepha licubungule kabanzi izinkinga ezibheke nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza ezikoleni ezazaziwa ngezabamhlophe. Izilimi zomdaba ezinjengolimi lwesiZulu nazo zibalulekile zidinga ukunikezwa isithunzi esilingana nesezinye izilimi ezisetshenziswa ezikoleni. Lapha kubhekwe nezinto ezingenziwa ngumnyango wezemfundo eyisisekelo ukulekelela othisha kanye nabafundi ngoba kutholakele ukuthi abafundi kanye nabazali bantula ulwazi. Ukuntula kolwazi kuholela ekutheni abantu babe nezinkolelo okungezona mayelana nento. Ingakho kutholakale ukuthi abafundi bakholelwa ekutheni ulimi lwesiZulu angeke lubasize ngalutho uma sebeya kofunda ezikhungweni zemfundo ephakeme. Kuphinde kwavezwa okungenziwa ukulekelela othisha kulesi simo ababhekene naso. Insizakuhlaziya yokwengamela ulimi iyona esetshenziswe ukuhlaziya ulwazi oluqoqwe kuleli phepha. Le nsizakuhlaziya iyacacisa ukuthi ukuhlelwa kwezilimi kungenziwa emazingeni amabili. Izinga eliphansi (*micro-level*) kanye nezinga eliphezulu (*macro-level*). Emazingeni aphansi kusuke kubhekwa ukuthi ikuphi okwenziwa yizikole ukuxazulula izinkinga ezibhekene nezilimi kanti emazingeni aphezulu kubhekwa ukuthi ikuphi okwenziwa nguMnyango wezeMfundo ukuqinisekisa ukuthi ukufundwa kwezilimi kwenzeka ngaphandle kwezihibe.

AMAZWI OKUBONGA

Ngicela ukuthatha leli thuba ngibonge iNyuvesi yakwaZulu-Natali (UKZN) kanye nabakwa National Institute for the Humanities and Social Sciences (NIHSS) ngokungixhasa kulolu cwaningo, ngolwazi kanye nezindleko zonke zalolu cwaningo.

SUMMARY

This paper examines the issues faced by teachers who teach Zulu as the first additional language in schools known as ex model c schools in Ladysmith. This paper aims to examine whether these constraints are being created. It aimed to investigate what can be done by schools and the Department of Basic Education to solve these challenges. This paper used a qualitative design to collect data for this study. Qualitative allows the researcher to go to the community where the participants live to collect data. Constructivism is used as a theoretical framework in this study. This theory categorizes language learning in several ways. It says that a student comes to school with some knowledge, this means that the student should be part of his learning. Much has been done by researchers regarding the challenges facing the teaching of the Zulu language

in schools. This study found that teachers work under a lot of pressure in these schools. A lot of pressure on teachers is caused by the schools they teach in. Many of those teachers pointed out that there are no teaching books and some of them are not trained enough to teach isiZulu as a first additional language, but they were hired because they could read and speak isiZulu. That makes those teachers not have the techniques and skills to teach this language. In these schools, children are taught that the English language is the most important language and will help them in life. Now when the children must learn isiZulu it is not possible because they consider isiZulu as an unimportant language. Others know that since isiZulu is spoken at home it is not important. Not only in schools but also in communities the isiZulu language is looked down upon. This study recommends that the Department of Education should look closely at whether the teachers teaching isiZulu in these schools have been trained. The department should create workshops where teachers who teach additional languages in schools will be trained so that they will have strategies for teaching first additional languages in schools.

Imithombo yolwazi

- Bailey, K. (1994). *Methods of social research* (4th edition). New York: The Free Press.
- Bernard, R. H. (2002). *Research methods in anthropology: Qualitative and quantitative methods*. London: Altamira Press.
- Creswell, J. W. (1998). *Qualitative inquiry and research design*. Thousand Oaks, CA: Sage.
- Cummins, J. (2000). *Language, power and pedagogy: Bilingual children in the crossfire* Multilingual Matters.
- Constitution of the Republic of South Africa, 1996.
- Department of Education, South Africa. (1997). Language in Education Policy (Notice 1701). Government Gazette 18546, 19 December.
- Ellis, R. (1994). *The study of second language acquisition*. Oxford: Oxford University Press..
- Khohliso, X. (2015). *Ucwaningo oluphenya bgokukadebona kanye namasu okufundisa kothisha bamabanga aphansi ekufundiseni ikhono lokufunda nokubhala esiZulwini ulimi lwesibili ezikoleni ezisemaphethelweni eNingizimu yeTheku* [Master's dissertation, University of KwaZulu-Natal].
- Leedy, P. D., & Ormrod, J. E. (2005). *Practical research-planning and design*. New York: McMillan Publishing.

- Marshall, C., & Rossman, G. B. (2006). *Designing qualitative research* (4th edition). Thousand Oaks, CA: SAGE Publications.
- Mbatha, D. (2020). *Ukucwaninga ukulungela kothisha abasaqeqeshwa ukuyofundisa izibalo ngezilimi zomdabu emabangeni ayisisekelo: Kugxilwe olimini lwesiZulu* [Master's dissertation, University of KwaZulu-Natal].
- Mgqwashu, E. M. (2011). *Academic literacy in the mother tongue*. Oxford: Oxford University Press.
- Mkhize, Z. (2005). *State of the Province Address*. KwaZulu-Natal Provincial Government.
- Mlondo, Z. W. (2015). *Ucwaningo lokuhlola ukufundiswa kokufunda okubhalwe ebangeni leshumi esiZulwini ulimi lokuqala lokwengeza esikoleni esisesifundeni sasePine Town* [Master's dissertation, University of KwaZulu Natal].
- Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage.
- Ndimande- Hlongwa, N. P. (2014). *Ukufunda Nokufundiswa Kwezilimi Zomdabu Zase - Afrika Ezikhungweni Zemfundo Ephakeme ENingizimu Afrika: Izingqinamba Namathuba Okusetshenziswa Kwezilimi Emikhakheni Eyahlukene nokuHlola (CAPS)*. Pretoria: Government Printing Works.
- Nekvapil, J. & Nekula, M. (2006). On language management in multinational companies in the Czech Republic. *Current Issues in Language Planning* 7(2-3), 307-327.
- Nekvapil, J. (2006). From language planning to language management. *Sociolinguistica International Year Book of European Sociolinguistics* 20, 92-104.
- Neustupny, J. (1994). Problems of English contact discourse and language Ukufunda Nokufundiswa Kwezilimi Zomdabu Zase - Afrika 101 Planning. In T. Kandeh, & J. Kwan-Terry (Eds.), *English and Language Planning*. Singapore: Academic Press.
- Nhlumayo, V. B. (2006). *Ucwaningo Ngolimi Lwesigodi isiCele* [Doctoral thesis, University of KwaZulu Natal].
- Ntombela, N. (2021). *Ukufundiswa kohlelo nolimi kubafundi bebanga 10 abenza isiZulu ulimi lokuqala lokwengeza ezikoleni ezintatu zase-Richards Bay* [Master's dissertation, University of KwaZulu-Natal].
- Patton, M. Q. (1990). *Qualitative evaluation and research methods* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Sarantakos, S. (1998). *Social research*. Charles Surt University, Australia. Macmillan Press.

- Sherman, R. R., & Webb R. B. (1988). *Qualitative research in education: Focus and methods*. London: Falmer Press.
- Stanovich, K. E. (2000). *Progress in understanding reading*. New York: Guilford.
- UMnyango WezeMfundo. (2011). *IsiTatimende seNqubomgomo yoHlelo lweziFundo*
- Verbeek, D. C. (2010). *Teaching reading for meaning? A case study of initial teaching of reading in a mainstream South African school* [Doctoral thesis, University of KwaZulu-Natal]. <http://hdl.handle.net/10413/7706>
- Webb, V. (2002). *Language in South Africa: The role of language in national transformation, reconstruction & development*. Amsterdam: John Benjamins Publishing.

ABOUT THE AUTHOR

Melusi Ernest Msomi

University of KwaZulu-Natal, South Africa

Email: MsomiM1@ukzn.ac.za **ORCID:** <https://orcid.org/0000-0002-1774-6437>

Dr Melusi Ernest Msomi is a researcher at the University of KwaZulu-Natal, in the School of African Languages.
