

Izinselelo ezibhekene nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza kwezinye izikhungo zemfundo ephakeme ezizimele eGoli

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ISIFINGQO

Leli phepha lihlaziya izinselelo ezibhekene nothisha abafundisa isiZulu ezikhungweni zemfundo ezizimele eGoli. Lezi zikhungo zifundisa othisha abazofundisa emabangeni aphantsi ezikoleni. Lokhu kusho ukuthi laba bafundi bafundela ukufundisa ezikoleni zamabanga aphantsi. Kuyabaphoqa ukuba bafunde zonke izifundo ezifundwa kula mabanga ayisisekelo. Okuyinkinga kakhulu ngukuthi ezinye zezilimi ikakhulukazi zomdabu azikho kulezi zikhungo. Izilimi ezikhona isiZulu, isiPedi nesiTswana. Lokhu kusho ukuthi abafundi abangaMandebele, amaXhosa, amaSwati kanye nabanye abamhlophe kumele bafunde isiZulu. Inkinga iqala uma sekufundwa noma sekubhalwa ngoba amagama amanye ahluke kakhulu kwawesiZulu. Inkinga enkulu ngukuthi laba bafundi kade benza izilimi zabo zebele baze bafika kumatikuletsheni. Uma sebefika ezikhungweni zemfundo ephakeme baqale ulimi olusha abangakaze balufunde. Leyo inkinga yabo othisha babo ngoba kusuke sekufanele beqaliswa phansi befundiswe izinto okumele ngabe bazifunde emabangeni aphantsi nasemabangeni athe thuthu. Leli phepha lisebenzise ikhwalithethivu njengendlela

yokuqoqa ulwazi. Ngaphansi kwale ndlela kusetshenziswe izingxoxo nababambiqhaza abanikeze ngolwazi. Bonke ababambiqhaza bafundisa ezikhungweni zemfundo ephakeme ezizimele eGoli. Leli phepha lisebenzise injulalwazi ebizwa ngenjulalwazi yokuhlelwa kolimi. Le njulalwazi ibuka ukuhlelwa kolimi emazingeni amabili, okuyisemazingeni aphezulu nasemazingeni aphantsi (Ndimande-Hlongwa, 2014). Leli phepha lithole ukuthi abanye babafundi abangewona amaZulu abaluthandisise kahle ulimi lwesiZulu, balufunda ngoba bephoqwa yisimo. Leli phepha liphakamisa ukuthi umnyango wemfundo ephakeme wenze isiqinisekiso sokuthi ukusetshenziswa kwezilimi zomdabu kwenzeka ngendlela efanele ezikhungweni zemfundo ephakeme, ikakhulukazi kwezizimele. Kugqame ukuthi ukufundiswa kwezilimi zomdabu kulezi zikhungo akuqikelelwa ngoba ngisho izinsizakufundisa azanele. Kuvele ukuthi kungumsebenzi wabafundisi ukuhlela ukuthi bazofundisa ngani.

Amagama abalulekile: indlela yekhwalithethivu, ababuzwa, ulimi lokuqala lokwengeza, ingqinamba, isiNdebele.

The challenges facing by isiZulu lecturers teaching isiZulu in some private higher institutions in Gauteng

ABSTRACT

This paper investigates the challenges facing by isiZulu lecturers in private institutions in Gauteng. These institutions train both foundation and intermediate student teachers who will teach in primary schools. This means that these students should be trained in all school subjects because they do not have major subjects like those who will teach in the senior and FET phase. The problem is that students who are training in these institutions are coming from all parts of South Africa and these higher institutions do not offer all African languages. They only have sePedi, seTswana and isiZulu. Xhosa, Ndebele and Swati students are forced to do isiZulu as a First Additional Language. These students have never studied isiZulu in their lives; this is their first encounter with it. They lack knowledge of isiZulu, as much as they can understand it spoken. They cannot write and read it. In this situation lecturers are expected to perform miracles in ensuring that these students learn isiZulu in a very short period of time.

A qualitative approach has been used as a method of data collection in this paper. Interviews were conducted to gather data from participants. Language management theory has been used as theoretical framework for this paper. This theory looks at language planning at two levels, a macro- and a micro-planning level. The analysis found that non-Zulu students did not really like the Zulu language. They learned it because they were forced by circumstances. This paper recommends that the Department of Higher Education ensures that the use of indigenous languages is carried out effectively in higher education institutions, especially in the private sector. It is noteworthy that the teaching of indigenous languages in these institutions is neglected because even the teaching resources are inadequate. It turns out that it is the lecturers' responsibility to plan what they will teach.

Keywords: language teaching, indigenous languages, higher education, secondary education

1 Isingeniso

Ulimi luyinto ebaluleke kakhulu eNingizimu Afrika. Ingakho nomthethosisekelo ukubeka kucace ukuthi izimili ziyalingana. Umthethosisekelo futhi uyakugcizelela ukuthi zonke izilimi ezisemthethweni okuyisiNgisi, isiZulu, isiPedi, isiSuthu, isiXhosa, isiNdebele, isiTshwana, isiBhunu, isiVenda, isiSwati nesiTsonga kumele zisetshenziswe ngokulingana. Ezikhungweni zemfundo ephameke ezizimele kunabafundi abaqeqeshelwa ukufundisa emabangeni aphansi. Abafundi ukuze baphothule iziqu zabo kumele bafundele nakho ukufundisa izilimi. Akekho umfundi emabangeni aphansi nasemabangeni athe thuthu ongazifundi izilimi. Ngokwenqubo yomnyango wezemfundo kufanele umfundi afunde izilimi ezimbili, olulodwa kube ngolwasekhaya bese olunye kufanele kube ngulimi lokuqala lokwengeza. Izilimi zibaluleke kakhulu ngoba zincike kakhulu emasikweni abantu. Ingakho leli phepha lihlola izinselelo ezibhekene nothisha abafundisa isiZulu kwezinye zezikhungo zemfundo ephamekem ngoba kulezi zikhungo ziningi izinselelo ezikhona ezibhekene nothisha abafundisa izilimi. Umsebenzi wolimi enhlalweni ukwakha ukuxhumana. Lokhu kusho ukuthi uma ulimi lusentshenziswe ngendlela engafanele, negeke kube khona ukuxhumana okuhle. Ziningi izinto ezingadala ukuthi kungaxhumaneki ngolimi, okungabalwaisimomqondo ngalolo limi noma ukungabinaso isisekelo esifanele ngalolo limi ngoba lungancelwanga ebeleni. Leli phepha libheka zonke izinselelo othisha besiZulu abahlangabezana nazo ngesikhathi beqeqesha othisha abazofundisa emabangeni aphansi.

Isitatimende senkinga. Lesi zikhungo nakuba nazo zifana nezinye kodwa umehluko wezikhungo ezizimele ukuthi azikho ngaphansi kukaHulumeni. Kulezi zikhungo abafundi bazikhokhela bona, ayikho imali yesibonelelo ebizwa ngo-*National Student Financial Aid Scheme* (NSFAS). Kulezi zikhungo kuqeqeshwa othisha abazofundisa emabangeni aphansi abizwa ngo-*Foundation Phase kanye no-Intermediate Phase*. Uma kuqeqeshwa othisha balolu hlobo kufundwa izifundo eziningi, akufani nokuqeqesha othisha abazofundisa emabangeni aphezulu abizwa ngo-*Senior Phase noFET*. Lokhu kunomthelela ngoba ukube abafundi benza amabanga aphezulu ngabe abasifundi isiZulu ngoba abasazi, manje akukho abangakwenza ngoba kuphoqelekile ukuba basifunde. Kuphoqelekile ukuthi bafunde zonke izifundo abazofundisa uma sebephothule uqeqesho lwabo. Njengoba kuke kwavela ukuthi inkinga idaleka uma sekufundwa emakilasini, lapho kutholakala ukuthi akulula ukuba laba bafundi befunde ngoba isiZulu basuke besifunda okokuqala ezimpilweni zabo. Abafundi ababa nenkinga kakhulu abafundi besiXhosa, isiNdebele nesiSwati.

2 Injulalwazi

Injulalwazi eqokwe ngumcwaningi kulolu cwaningo ibizwa ngenjulalwazi yokuhlelwa kolimi. URwantabagu (2011) uthi le njulalwazi ibuka ukusetshenziswa kolimi. UNdimande-Hlongwa (2014) uthi injulalwazi yokuhlelwa kolimi yahlangozwa uJernudd noNeustupny ngonyaka we-

1986. Injulalwazi yona engumgogodla wocwaningo futhi yiyona elawula ucwaningo. UNekvapil (2007) uthi umqondo wegama lenjulalwazi wethulwa uJernudd noNeustupny ngesikhathi bebamba iqhaza engqungqutheleni eyabe iseQuebec, eCanada. UNekvapil (2007) uthi injulalwazi yokuhlelwa kolim ibuka ukusetshenziswa kwezilimi ezindaweni eziningi ezahlukene, ikakhulukazi emikhakheni emayelana nokuhlelwa kwezilimi. UJernudd (1990) uveza ukuthi injulalwazi yokuhlelwa kolimi ihlukaniswe izigaba ezintathu. Isigaba sokuqala simayelana nokwethulwa kwenkinga yocwaningo. Lesi sigaba sifuna inkinga yocwaningo ihlale obala ukuze izoxazululeka kahle. Isigaba sesibili *senjulalwazi yokuhlelwa kolimisimayelana nezinyathelo okumele zithathwe ukuze kusombululeke inkinga evezwe esigabeni sokuqala. Inhloso yokwenza ucwaningo ukusombulula inkinga mayelana nesihloko (Johnson, 2013). UKaplan (2011) uthi le njulalwazi buka ukuhlelwa kolimi emazingeni ahlukene, okuyizinga eliphezulu nezinga eliphansi lokuhlelwa kolimi. UKaplan (2011) uthi leli zinga eliphezulu libuka ukuhlelwa kolimi okwenzeka emazingeni aphezulu eminyangweni kaHulumeni. Eziningi lokuhlelwa kolimi eliphansi kusuke kubhekwa okwenziwa ngabantu nezinhlangano ezingekho ngaphansi kukaHulumeni. Ulimi lungahlelwa emazingeni ahlukene kusukela emazingeni aphezulu kwehle kuye emazingeni aphansi. UNdimande-Hlongwa (2014:84) ubeka kanje ngale njulalwazi*

Kepha kunobufakazi bokuthi ulimi luphinde luhlelwe izinhloko zomphakathi ezizimele, lokho okudala ukuthi itemu elithi ukuhlelwa kolimi emazingeni aphansi lisebenze. Le njulalwazi iphakamisa ukuthi ukuhlobana phakathi kokuhlelwa kolimi emazingeni aphansi naphakeme kuyefana njengoba zozimbili lezi zingxenye zisebenzisana.

Le njulalwazi ihambelana kahle nalulu cwano ngoba ukuhlelwa kwezilimi ezikhungweni zemfundo kubhekelelwa imikhakha eminingi eyahlukene. Okungabalwa kuyo izikhungo zemfundo ephakeme neminyango kahulumeni, ikakhulukazi umnyango wezemfundo ephakeme.

3 Ukubuyekezwa kocwaningo oselwenziwe ngokufundiswa kwesiZulu

Umcwaningi usebenzise amaphepha kanye nezincwadi ezahlukene akhele ngazo kulolu cwano mayelana nokufundiswa kwesiZulu.

3.1 Izinkinga ezibhekana nothisha

UZikhali (2016:88) uthi othisha besiZulu bahlangabezana nezinkinga eziningi ekufundiseni kwabo. Uveza ukuthi ngisho emabangeni aphansi imbala othisha besiZulu bahlangabezana nezinsalelo eziningi ezahlukene. Kulezo zinsalelo ubala ukungabibikho kwezinsizakufundisa

ezanele nabafundi abangenandaba nokufundwa kolimi lwesiZulu. Uthi lokho kuyadumaza kakhulu ngoba yizona kanye izingane ezingamaZulu ezibukela phansi ulimi lwazo. Uma zingasatholi imphumela egculisayo kubhekwa kothisha kube sengathi yibona abanenkinga kanti inkingaisezinganeni. UZikhali (2016:88) ukubeka kucace ukuthi ngisho abazali nabo banawo umthelela wokuthi abafundi balubukele phansi ulimi lwesiZulu ngoba bathatha izingane zabo bayozifundisa ezikoleni zakobeLungu ngoba befuna izingane zabo zikhiphe isiNgisi ngamakhala. UZikhali uthi lokhu kukhomba ukuthi ulimi lwesiNgisi ilona olubaluleke okwedlula ulimi lwesiZulu.

UPrah (2005) uthi ulimi olusetshenziswa ngesikhathi sokufunda nokufundisa emphakathini luba wulimi olukhombisa ukuthi ngubani oqhoqhobele amandla ombuso nokuthi ngubani ocindezelekile kunomunye. Uma ulimi lusetshenziswa ngesikhathi sokufunda nokufundisa lokho kuphinde kuchaze ukuthuthuka kolimi lwebele njengolimi losiko, lwesayensi nobuchwepheshe. Ngakho-ke ukukhululeka kwezamasiko nokukhululeka kwabomdabu base-Afrika kungeke kwabonakala uma ulimi abafunda ngalo ezindlini zokufundela kungelona ulimi lwabo lwebele. NgokukaPrah (2005) abomdabu base-Afrika kumele bafunde ngezilimi zabo kusukela emazingeni aphansi kuze kuyofika emazingeni emfundo ephakeme. Uze enze isibonelo ngolimi lwesiSwahili eTanzania lapho lusetshenziswa khona njengolimi lokufunda nokufundisa. Ucwangingo oselwenziwe ezikhungweni eziningi ngaphambilini eNingizimu Afrika luthole ukuthi inqubomgomo yolimi yakuleli lizwe ayilandelwa futhi ishaywa indiva.

3.2 Ukubukelwa phansi kwezilimi zomdabu

UNdimande-Hlongwa (2014:102) uthi izilimi zomdabu zisabukelwa phansi ezikhungweni zemfundo ephakeme. Uthi kwezinye izikhungo zemfundo ephakeme inqubomgomo ithi izohlolipha izilimi, zisetshenziswe ngokulinganayo kodwa uma sekufanele kwenzeke lokho uthole ukuthi akwenzeki. UNdimande-Hlongwa (2014:102) uqhuba uthi emaYunivesithi wonke akhona eNingizimu Afrika kufanele engabe izilimi zomdabu ziyasetshenziswa njengoba kusetshenziswa isiNgisi nesiBhunu.

UMutasa (2006:96) uthi izilimi zomdabu ezifana nesiZulu azinakiwe ezikoleni. Ingakho noma abafundi sebefika ezikhungweni zemfundo ephakame bengenandaba nesiZulu. Ukungabinandaba kwabafundi kwenza ukuthi umsebenzi wothisha ubelukhuni kakhulu. UMutasa (2006:96) ubeka kanje:

African languages like isiZulu and other minority languages in the world, have received less recognition in schools and other spheres of life. Some scholars believe that these languages have been marginalized mainly because people do not recognize them as languages of upward mobility, and job interviews are never conducted in languages like isiZulu even if the person is applying for a job in that language department for example, isiZulu teachers.

“Izilimi zomdabu ezifana nesiZulu nezinye izilimi ezincane emhlabeni, azinakiwe ezikoleni nakwezinye izindawo zempilo. Abanye ababhali bakholelwa lezi zilimi zisacindezelekile ngoba azihlonishwa ezindaweni eziphezulu futhi azisetshenziswa nangezikhathi zenhlolekhono yemisebenzi, nanoma ngabe umuntu wenza inhlolekhono yomsebenzi wesiZulu isibonelo, uthisha wesiZulu”.

UMutasa (2006:97) uveza ukuthi ukungahlonishwa nokubukelwa phansi kwesiZulu kwenza ukuba singathuthuki. Uthi kwesinye isikhathi nabo othisha banawo umthelela wokuthi izilimi zomdabu njengesizulu zingahlonishwa ngendlela abaziphatha ngayo. Uqhuba uthi ezikoleni kuyaye kuthiwe khona izifundo ezinkulu kunezinye uthi kwesinye isikhathi akushiwo ngomlomo kodwa izenzo ezikhomba lokho. Lokhu okushiwo uMutasa (2006:97) kuyahambisana nalolu cwaningo ngoba ukungahlonishwa kwesiZulu kuthwesa othisha umthwalo wokuthi bagqugquzele abafundi ukuba bahloniphe isiZulu. Lokho kuba umthwalo kothisha ikakhulukazi laba abafundisa ezikhungweni zemfundo ephakeme ngoba basuke benzela ukuthi laba abaqeqeshwayo bazimisele ukuze bezokwazi ukuba othisha abanolwazi esikhathini esizayo.

UGumbi (2014:185) uthi ukufundiswa kwezilimi zomdabu ezikhungweni zemfundo ephakeme kubalulekile. Uthi lezi zilimi azihlonishwa ezikhungweni zemfundo ephakeme. Wenza isibonelo ngeNyuvesi yaseFreystata ekhempasini eseQwaqwa. Uthi lesi sikhungo inqubomgomo yaso ikubeka kucace ukuthi iyawuhlonipha umthethosisekelo othi zonke izilimi ziyalingana. UGumbi uthi kodwa lokho akubonakali ngoba kule nyuvesi kusetshenziswa isiNgisineshiBhunu ekubeni abafundi abaningi bengamaZulu nabeSuthu. Uveza ukuthi kule nyuvesi kufanele ngabe kusetshenziswa isiZulu kanye neSesotho ngoba ilona lulimi olukhulunywa kakhulu kule khempasi. Uthi lokho bekuzosiza abafundi ukuthi benze kangcono ezifundweni zabo. Uqhuba uthi lokhu okwenziwa kulesi sikhungo akwamukelekile ngoba inqubomgomo yale nyuvesi ithi iyazihlonipha izilimi zomdabu kodwa abakwenzayo kuphambene nalokhu abakushoyo.

3.3 Ukuhlelwa kwezilimi

UNdimande-Hlongwa (2009:78) noMazrui (1998:98) baveza izingqinamba amazwe aseNingizimu ne-Afrika abhekene nazo uma kubuyezwa uhlelo lolimi kumbe izihloko ezithinta ulimi. Bathi uma wazisa ulimi lwakho futhi ufuna lukhule lusetshenziswe izizukulwane ngezizukulwane kufanele ulingise amaBhununabantu baseSomaliya bona abazazisayo izilimi zabo, ngokuthi bakulwele ukusetshenziswa kwazo njengezilimi ezisemthethweni (Ndimande-Hlongwa 2009:78). Uma eqhubeka uNdimande-Hlongwa, uthi kunokwenzeka-ke ukuthi akukho kahle ezinhlelweni zikahulumeni waseNingizimu Afrika ngokweqiniso ukuthi izilimi zabomdabu zithuthuke zifike ezingeni lokufunda nokufundisa.

Uma kungenzeka lezi zinsolo zibe yiqiniso, uhulumeni uyobe engahlukile neze kwamanye amazwe ase-Afrika wona avele aqoke ukusebenzisa ulimi lokufika, okuyaye kube isiNgisi noma isiFrentshi njengolimi olusemthethweni, ebese kuthi izilimi zomdabu zase-Afrika zishaywe indiva. Lokhu okushiwo nguNdimande-Hlongwa (2014) kuyahambisana nalolu cwaningo ngoba kulezi zikhungo othisha babhekana nezinsalelo ngoba ezinye izilimi zomdabu azikho kulezi zikhungo kodwa ziyabemukela abafundi abakhuluma lezi zilimi. Ekugcineni abafundi abaqeqeshwayo bayaphoqeleka ukuba bafunde izilimi abangakaze bazifunda selokhu bazalwa. Lokho kuthwesa othisha umsebenzi ongaphezulu kokufanele ngabe bayawenza.

3.4 Ukubaluleka kolimi lwasekhaya ekufundeni

Ngokuka-Alexander (1989:125), ingane ifunda kangcono futhi kalula uma ngabe inikwa ithuba lokufunda esikoleni ngolimi lwayo lwebele, ikakhulu emazingeni aphansi. Ugqugquzela ukusetshenziswa kwezilimi zomdabu ngoba ethi zinalo iqhaza elibalulekile kwezombusazwe, ukubuyisana nokuzwana kwesizwe, ukukhulisa imfundo kumbe ezemfundo nomnotho wezwe (Alexander 1989). Ngakolunye uhlangothi uKamwangamalu (2004:56) uveza umbuzo othi yini eyenza isigaba sesithupha somthethosisekelo singaqondi ngqo kulokhu esikushoyo. Ngokwakhe lokhu ukubona kudala inkinga ngoba kushiya imibuzo eminingi enjengokuthi ngubani okumele athathe isinqumo sokuthi isifiso salowo mntwana ofunda ngolimi lolo alufunayo anikwe imvume yokwenza kanjalo. Nanokuthi kusetshenziswa ziphi izinkomba eziyizo ukuthatha isinqumo sokuvumela umfundi lowo ukuba anikwe igunya lokufunda ngolimi lwakhe? (Kwamwangamalu 2004:56). Lokhu kucindezeleka kwezilimi zomdabu zicindezelwa isiNgisi ezibalisa ngakho lezi zingqalabutho kube sekucindezela labo abakhuluma izilimi zomdabu ekuphileni kwabo kwansuku zonke. Zibalisa nje lezi zingqalabutho yingoba zihlose ukulungisa isimo salezi zilimi zabomdabu nokusetshenziswa kwazo zonke njengokusho komthethosisekelo nenqubomgomo yolimi eNingizimu Afrika.

U-Oliver (2014:66) uthi ukwethulwa kwezilimi zomdabu ezikhungweni zemfundo ephakeme kusemqoka ngoba abafundibomdabubakhona kuzo zonke izindawo. U-Oliver uveza ukuthi lokhu kufanele kube kwinqubomgomo yezilimi yawo wonke amaNyuvesi aseNingizimu Afrika. Uqhuba ukuthi ukufakwa kwezilimi zomdabu ezikhungweni zemfundo ephakeme kuzokwehlisa umthwalo obhekene nabafundi ngoba bazokwazi ukufunda ezinye zezifundo ngolimi lwabo futhi bazoba nelungelo lokucela ukucaciselwa ngolimi lwabo lapho bengezwa khona. U-Oliver (2014:66) uthi akusho ukuthi iNyuvesi kumele ibe nazo zonke izilimi zomdabu kodwa kumele nakanjani ulimi lomdabu olusetshenziswa endaweni noma esifundazweni saleyo Nyuvesi kumele kube yilo olusetshenziswayo.

3.5 Ukubuyezwa kwenqubomgomo yezilimi

Inqubomgomo iyona engumgogodla wazo zonke ezinto ezithinta ukusetshenziswa kwezilimi. Lokho kusho ukuthi kumele ibuyezwe ukuze kuzocaca ukuthi ngabe ukusetshenziswa kwezilimi kuhambisana nakho yini okushiwo yinqubomgomo yezilimi. UNgcobo (2009:209) ubeka kanje uma ephawula ngesinqumo seNingizimu Afrika sokuvumela izilimi eziningi:

Ukufa kombuso wobandlululo ngonyaka 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 ...

Lapha ngenhla uNgcobo uphawula ngenselelo eyayibhekene nabaholi bakahulumeni omusha wentando yeningi ukubhekana nodaba lobuliminingi njengoba kwabe kunokwehlukana kwemibono ngalolu daba. Njengoba yaze yaqoma inqubomgomo ephakamisa izilimi eziyisishiyagalolunye zomdabu nesiNgisi nesiBhunu njengezilimi ezisemthethweni. Kwaba yinqubomgomo yolimi yokuqala emhlabeni ukuphakamisa izilimi eziningi kangaka. UNdimande-Hlongwa (2009:21) uma efakazela leli phuzu elingenhla ubeka athi “INingizimu Afrika yizwe lokuqala emhlabeni ukuthi libe nezilimi eziyishumi nanye ezisemthethweni. Ngaleyo ndlela inqubomgomo yobuliminingi ayijwayelekile”.

Le nqubomgomo ibonakala njengokuyiyona efanele ukubhekana nezinkinga zolimi emiphakathini yobuliminingi. UNgcobo (2007:157) uyalifakazela leli phuzu ngokubeka kanje:

INingizimu Afrika yakhipha inqubomgomo ebukeka njengefanele ukubhekana nezinkinga zolimi emiphakathini okhuluma izilimi eziningi. Inqubomgomo yangena esikhundleni izinqubomgomo zakudala ezaba neqhaza ekufukuleni nasekuthuthukiseni isiNgisi nesiBhunu njengazo kuphela izilimi ezisemthethweni zelizwe eNingizimu Afrika.

UKamwangamalu (2004) wahlola isimo sokuhlelwa kolimi eNingizimu Afrika, uthi kubukeka kunokungahambisani phakathi kwenqubomgomo yolimi nokusetshenziswa kolimi, ngokubheka ukugququzelwa.

3.6 Umbuzo wocwaningo

Iziphi izingqinamba ezibhekene nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza kwezinye izikhungo zemfundo ephakeme ezizimele eGoli?

3.7 Inhloso yocwaningo

Ukuhlaziya izinkinga ezihlangabezana nothisha abafundisa iziZulu njengolimi lokuqala lokwengeza kwezinye zezikhungo zemfundo ephakeme ezizimele eGoli.

4 Izindlela ezisetshenzisiwe ukuqoqa ulwazi

Ziningi izindlela ezisetshenziswayo ukuqoqa ulwazi locwaningo. Umcwaningi kulolu cwaningo ukhethe ukusebenzisa ikhwalithethivu ngenhloso yokuqoqa ulwazi locwaningo.

4.1 Idizayini yocwaningo

Kuleli phepha kusetshenziswe indlela yekhwalithethivu. Isizathu salokhu ukuthi le ndlela ihlola ulwazi, imiqondosimo, ukwenza nezimvo zabantu kuye ngokuthi sithini isihloko socwaningo. ULeedy no-Ormrod (2005) bagcizelela ukuthi le ndlela ifuna ukuthi kusetshenziswe indawo ekhokakayo lapho kuzoqoqwa khona ulwazi lubuye luhlaziywe. Indlela yekhwalithethivu ifanelekile kuleli phepha ngoba ligxile ekucubunguleni izinselelo ezibhekene nothisha abafundisa isiZulu kwezinye zezikhungo zemfundo ephakeme ezizimele eGoli. Le ndlela yiyona ebe wusizo ngoba kube khona izingxoxo nothisha abafundisa isiZulu kulezi zikhungo zemfundo ephakeme.

4.2 Ukuqokwa kwababambiqhaza

Kubuye kwasetshenziswa indlela yokusampula ebizwa ngokuqoka ngenhloso, lapho okhetha khona ukuthi obani okufunakala kubo ulwazi bese uphumela phandle oyobathola labo bantu emphakathini. Okunye ngokuqoka ngenhloso ukuthi ibandakanya ukuthatha ingxenye ethile yabantu, kuhlaziywe leyo ngxenye encane bese lokho okutholiwe kuthathwe njengento eyenzeka noma ejwayeleke kubantu abaningi (Bernard, 2002:65). Nalapha umcwaningi ukhetha le ndlela ngenxa yokuthi akusibona bonke othisha ababe yingxenye yabantu abakhethwe ngumcwaningi ngoba ebazi ukuthi bafundisa ezikhungweni zemfundo ephakeme ezizimele eGoli. Kwasetshenziswa izingxoxo ezazihambisana nemibuzo evulekile ngoba kumele abantu bakwazi ukuveza imibono nezingqinamba abahlangabezana nazo kulezi zikhungo. Bayisikhomisa (7) ababambiqhaza kulolu cwaningo. Abane (4) ngabesifazane kanti abathathu (3) babo ngabesilisa ngoba kulezi zikole kufundisa othisha besilisa kanye nabesifazane. Bonke laba babambiqhazaba bafundisa ezikhungweni ezizimele eGoli. Bonke laba babambiqhaza baphakathi kweminyaka kusukela kwengama-25 kuya kwengama-45.

4.3 Indlela yokuhlaziya ulwazi oluqoqiwe

Umcwaningi usebenzise isu lokuholela kokuthize ukuhlaziya ulwazi.

4.3.1 Isu lokuholela kokuthize

Umcwaningi usebenzise isu lokuholela kokuthize ukuhlaziya ulwazi, okusho ukuthi ayikho injulalwazi aqale isikhona kodwa ulwazi oluqoqiwe yilo oluveze izindikimba ezibalulekile eziholele encazelweni (Patton, 1990:89). Ulwazi umcwaningi uluqoqe esebenzisa izingxoxo waluguqulela enkulumweni ebhaliwe. Izimpendulo umcwaningi uzihlaziyile, waziqhathanisa, wazehlukanisa ngamaqoqo (Creswell, 1998:120). Ekugcineni uhumushe okuvezwa yila maphethini ukuze afinyelele esiphethweni. Nanka amabanga alandeliwe ukuhlaziya ulwazi oluqoqiwe: ukulungiswa kolwazi, ukuhlukaniswa kolwazi ngokwezigaba ukwakhiwa kwezindikimba, ukuqhathaniswa kwamaqoqonokwethulwa kombiko.

4.3.2 Ukulungiswa kolwazi

Ukuhlaziya okuhle kolwazi kuncike ekutheni umcwaningi uyaluqonda, ngaleyo ndlela isinyathelo sokuqala ekuhlaziyweni kwalo, ukulungisa (Marshall noRossman, 2011:86) Ulwazi oluqoqwe ngokuqoshwa ngesiqophamazwi, kuleli banga umcwaningi ululalelile ephindaphinda ukuze athole umqondo opholele (Holloway, 1997:66). Uphinde wayiguqulela emazwini abhaliwe ukuze ifundeke, kubandakanya nenkulumo edluliswa ngezitho zomzimba.

4.3.3 Ukuhlukaniswa kolwazi ngamayunithi

Ukuze okubhaliwe kuhlaziywe kahle, emva kokuba umcwaningi esethole umqondo opholele wakho konke akufundayo, uqale wehlukana lokho ahlose ukukuhlaziya ngokwezigaba ezinomqondo (Creswell, 1998:203). 'Isigaba esinomqondo' ngokuvamile kuba yingxenye yolwazi, ekungathi noma seyizimele yodwa ilethe umqondo ozwakalayo kumcwaningi. Kubalulekile-ke ukuthi umcwaningi azi ukuthi isigaba ngasinye noma seyizimele, ixhumana kanjani nolwazi oluyingxenye yayo.

5 Ukwakhiwa kwezindikimba

UMoustakas (1994:88) uphawula ukuthi izindikimba zakhiwa ngokuhlukaniswa kwezigaba ezinomqondo ofanayo. Izigaba umcwaningi uphinde wawafundisisa kuleyo naleyo ngxoxo, ebheka ukufana nokwehluka kwawo phakathi kwezingxoxo ezehlukene. Lawo afanayo anikwe ikhodi ethile efanayo, ekugcineni abekwa ngamaqoqo.

6 Ukuqhathaniswa kwamaphethini anobudlelwano phakathi kwamaqoqo

Kubhekwa amaphethini amasha, akheka eqoqweni ngalinye naphakathi kwamaqoqo ehlukeni. Lokhu kusho ukufunda kuphindelelwa kubhekwa ulwazi oselungamaqoqo nalolo olususiwe

ukwakha isithombe esiphelele. Kubhalwa iqoqa kulelo nalelo qoqo, elakhe indikimba. Kuhlanguaniswe okufanayo ukwakha amaqoqo abanzi (izindikimba ezinkulu), ngokuhlanguanisa zonke lezi ezincane.

7 Ukwethulwa kombiko

Kuleli banga umcwaningi ucabanga ngendlela azoyilandela ukuchaza nokwethula izindikimba ezitholakale ocwaningweni. Nakuba ukuqoqwa kolwazi nokuhlaziywa kwalo kufana ocwaningweni lonke olusebenzisa amasu ekhwalithethivu, ukwethulwa kombiko wokutholakele kuyehluka (Creswell, 1998:166). Umcwaningi usebenzise indlela yengxoxo ukuchaza nokuhumusha izindikimba zalokho okutholakele ukuze kuvele isithombe esicacile. Yileyo naleyo ndikimba ichaziwe, yese kwa nangamazwi ababambiqhaza acashunwe ezingxoxweni.

8 Ukwethulwa kolwazi olutholakele

Ulwazi olutholakele kulolu cwaningo luqoqwe ngokwenza izingxoxo nalabo ababambe iqhaza kulolu cwaningo. Ababambiqhaza balolu cwaningo kube ngothisha abafundisa isiZulu kwezinye zezikhungo ezizimele eGoli.

8.1 Ukubukelwa phansi kwezilimi zomdabu

Kuvele ukuthi ukubukelwa phansi kwezilimi zomdabu kudlala enkulu indima kulezi zikhungo ezizimele eGoli. Lezi zikhungo ezizimele zivele zamukele bonke abafundi nakuba kubonakala ukuthi akumele engabe bayamukelwa ngoba izilimi zabo abazenze emfundweni ephansi nakumatikuletshezi azibavumeli. Lezi zikhungo zinenkolelo yokuthi wonke umuntu angakwazi ukufunda isiZulu uma nje emnyama. Omunye wababuzwa ofundisa kwezinye zalezi zikhungo uveze ukuthi indaba yezilimi ibucayi kakhulu ngoba ihambisana nobudlelwano obuthile bezinhlanga ezahlukeni. Lo mbuzwa ubeke kanje ngesikhathi semibuzo:

Akuzona zonke izikhungo zemfundo ephakeme ezihlonipha ubuliminingi nezilimi zomdabu, abanye bengenxa sengathi bayazihlonipha kodwa bebebazi kahle ukuthi abazihloniphi kodwa bayazenzisa. Lokhu sikubona ngokuthi noma sizifundisa abafuni zizimele bafuna zincike olimini lwesiNgisi noma lwesiBhunu. Lokhu kuyakhombisa ukuba abazithembi lezi zilimi ukuthi zingazimela ngaphandle kokuthi zincike kulezi. Lokho kwenza ukuba abafundisi besiZulu kulezi zikhungo babe nomsebenzi omningi ngoba kusuke kufanele bahumushe izincwadi zesiNgisi bazihumushele esiZulwini ngoba basuke bephoqekile ukuba basebenzise lezo zincwadi.

Lokhu okushiwo yilo mbuzwa kukhombisa ngokusobala ukuthi abafundisi besiZulu kulezi zikhungo bathwele kanzima ngoba ukuhumusha ezinye izincwadi zolunye ulimi kungumsebenzi omkhulu kubo. Omunye wababuzwa uthi yena lokhu kungaphezu kwamandla abo ngoba akusho ukuthi azikho yini izincwadi zesiZulu abangazisebenzisa kodwa inhloso yokuthi kusetshenziswe ezesiNgisi ingoba nje bengaluhloniphi ulimi lwesiZulu. Ababuzwa baveze ukuthi ngaphandle kokudelela ulimi lwesiZulu lokhu kuphinde kuveze ukuthi abawuhloniphi umthethosisekelo wezwe laseNingizimu Afrika okubeka kucace ukuthi zonke izilimi ziyalingana, alukho ulimi olungcono kunezinye. Lesi senzo sikhomba ukuthi lezi zikhungo zikholelwa kakhulu olimini lwesiNgisi nolwesiBhunu. Lokhu akuhambisani nomthetho waseNingizimu Afrika. Ababuzwa baveze isiZulu sibukelwa phansi ngisho ilezi zikhungo ngoba ngisho kuqashwa abafundisi banalokhu kucabanga ukuthi wonke umuntu uma ekhuluma isiZulu kusho ukuthi angasifundisa. Ngesikhathi sezingxoxo ababuzwa baveze ukuthi ngisho nabafundi imbala bagcina sebesibukela phansi isiZulu ngoba bebona ukuthi asinasithunzi. Lokhu kugcina sekwenza ukuthi nabafundisi baso isiZulu kulezi zikhungo begcine sebebukelwa phansi futhi bengahlonipheki nabo.

8.2 Umlando omude wokucwasana ngokobuhlanga

Ababuzwa baveze ukuthi nakuba laba bantu bemnyama bodwa kodwa kukhona ukungazwani kahle phakathi kwabafundi bezinhlanga ezahlukenene ezimnyama eGoli. Ababuzwa baveze ukuthi ezikhathini eziphambili lezi zinhlanga ezimnyama zake zangaba nabo ubudlelwano obuhle. Lokho kwenza ukuba ukuhlalisana ndawonye kungabi bikho kuhle. Omunye wababuzwa obambe iqhaza ocwaningweni ubeke kanje:

Kwake kwaba nezikhathi lapho izinhlanga ezimnyama zingazwani kahle. Nakuba manje kungasekubi kakhulu kodwa leyo nsila isekhona ngoba uke uzwe abangamaXhosa bethi amaZulu azenza ukuthi asile, ngokunjalo namaZulu athi amaXhosa azenza ukuthi asile. Lokhu kubukeka kuyinto encane kodwa ulimi luyahambisana kakhulu nesimomqondo somuntu ngalolo limi. Kuzokhumbuleka futhi ukuthi zona lezi zinhlanga azifundi isiZulu ngoba zisithanda kodwa ziphoqwa yisimo.

Lokhu kungazwani kwazo kwenza ukuba lezi zinhlanga zingasebenzisani kahle, ukungasebenzisani kahle kwazo kwenza ukuba ubemkhulu umsebenzi wothisha ngoba abafundi abaphumeleli ngendlela efanele. Othisha babhekana nenselelo yokuba bazame izindlela ezingasiza lezi zinhlanga ukuba zisebenzisane ukuze ziphumelele ekuphaseni isiZulu. Ababuzwa baveze ukuthi kwesinye isikhathi kuba sengathi othisha abangamaZulu bathanda abafundi abangamaZulu ngoba nakhu bona bephasa. Ababuzwa bathi ngisho abaphathi bezikhungo balindele ukuthi abafundi baphase bakhohlwe ukuthi kuningi othisha ababhekene nakho emagumbini okufundela

8.3 Ukungaqeqesheki kothisha abafundiseni isiZulu njengolimi lokuqala lokwengeza

Nalena kuseyingqinamba nenselelo othisha abafundisa kwezinye zezikhungo ezizimele eGoli ababhene nayo. Uma beqashwa basuke beqashelwe ukufundisa isiZulu njengolimi lwasekhaya kodwa uma sebefikile banikezwa isiZulu njengolimi lokuqala lokwengeza. Ababambiqhaza abafundisa isiZulu kulezi zikhungo bathi lokhu kuyinselelo enkulu ngoba bona basuke bengenalo ulwazi olwanele ngokufundisa isiZulu njengolimi lokuqala lokwengeza. Bathi ngesikhathi beqeqeshwa bona baqeqeshelwa ukufundisa isiZulu njengolimi lwasekhaya. Omunye wothisha ongumbuzwa ubeke kanje:

Ukufundisa ulimi lokwengeza kudinga abantu abakufundele ngoba kufanele uqeqeshwe ukuthi uzokwazi ukufundisa lolu limi. Maningi amasu okufanele uqeqeshwe kuwo ukuze uzolufundisa ngokuphumelela. Lapha uvele unikezwe into kuthiwe ifundise kungabhekwa ukuthi ukuqeqeshelwe yini ukuyifundisa.

Omunye wothisha uthi ukufundisa ulimi lokuqala lokungeza kudinga abantu abakuqeqeshelwe ayi nje abantu abathathelwe phezu ngoba bekhuluma lolu limi. Omunye wothisha abafundisa kulezi zikhungo ezizimele eGoli uveze ukuthi yena wabe eqashelwe ukuzofundisa *ukukwazi ukubhala nokufunda* kodwa wacelwa ukuba afundise isiZulu ngoba ungumZulu. Uthi ubhekana nenkinga enkulu ngoba akazi ukuthi ikuphi okumele akwenze ukuze ahlangabezane nezinkinga zolimi abafundi abangewona amaZulu ababhekana nazo ekufundeni kwabo. Uthi into edala lokhu ukuthi akaqeqeshelwanga ukufundisa isiZulu, ikakhulu ulimi lokuqala lokwengeza ngoba usuke efundisa abafundi abangewona amaZulu. Uthi lezi izinselelo ababhekana nazo futhi akulula ukuphikisana nazo ngoba nabo basuke bevikela imisebenzi yabo. Lapha kusuke kufanele bona othisha bazibonele ukuthi baphuma kanjani kule nkinga. Ekugcineni kusuke kufanele bafundise futhi ngempumelelo. Zonke lezi zinselelo zisuke zibhekene nabo uqobo, kwesinye isikhathi baze bacabange ukuthi kwakungafanele basebenze le misebenzi ngenxa yengcindezi nezinselelo.

8.4 Umthelela wolimi lokuqala olimini lokwengeza

Othisha baveze ukuthi inkinga enkulu ababhekana nayo ngokuthi abafundi basebenzisa ulimi lwabo lokuqala uma bekhuluma noma bebhala ekilasini lesiZulu. Lokho kwenza kube nzima ukubafundisa njengoba kulukhuni ukufundisa umuntu ulimi esesemazingeni aphezulu. Ababambiqhaza baveze ukuthi uma abafundi bebhala basebenzisa izilimi zabo zasekhaya. Lokho kwenza ukuba kube lukhuni kuthisha ngoba usuke engalwazi ulimi lomfundi, lokho kwenza ukuba kube nzima ukubona ukuthi leyo mpendulo ifanele yini. Omunye wothisha ongumbambiqhaza ubeke kanje:

Inhloso yolimi ukudlulisa umyalezo. Uma abafundi bengakwazi ukudlulisa umyalezo kuba inkinga enkinga enkulu kothisha abafundisayo. Kwesinye isikhathi abafundi bavele bebhale amagama okungewona awolimi lwesiZulu kodwa ulimi lwabo lwasekhaya. Lokho kuba inkinga enkulu kothisha besiZulu ngoba bagcina bengazi ukuthi ukufundisa kwabo kuyaphumelela noma akuphumeleli. Futhi sigcina singakwazi okumele sikwenze ngoba laba bafundi basuke befunda isiZulu okokuqala ezimpilweni zabo, basuke bengenalokuphutha.

Okuvelile ngukuthi kulukhuni ukufundisa abafundi abasezikhungweni zemfundo ephakeme ulimi ngoba kuningi abangakwazi kusukela ekubhaleni isipelingi, ukusebenzisa amagama. Abazi ngisho amabizo esiZulu neziqalo, imisuka neminye imithetho yolimi. Lokho kwenza ukuthi bangakwazi ukubhala nokusikhuluma isiZulu. Omunye wothisha uthi le nto imkhathaza kakhulu ngoba akazi ukuthi laba bafundi bazoba ngothisha abanjani kusasa ngoba nabo kuzofanele basifundise isiZulu njengoba bezobe befundisa emabangeni aphantsi lapho kufundiswa khona zonke izifundo. Othisha abafundisa kulezi zikhungo bakholelwa ngukuthi lezi zikhungo azinandaba nokuqeqesha othisha abasezingeni eliphezulu ezilimini zomdabu futhi baveze ukuthi imali ibhizinisi ikona okuhamba phambili. Baveze ukuthi lezi zikhungo zamukele bonke abafundi noma ngabe baphase ngendlela engagculisi umfundi bayamthatha. Lokho kwenza ukuthi othisha abafundisa kulezi zikhungo bebe nenkinga yokufundisa abafundi vele okungafanele engabe bafundela imisebenzi ngenxa yemiphumela yabo engagculisi.

8.5 Umsebenzi ongaphezu kwamandla kothisha bolimi

Othisha baveze ukuthi abanayo inkinga nencane yokufundisa kodwa ingqinamba abahlangabezana nayo ngukuthi isikhathi asikho kanti umsebenzi obhekene nothisha bolimi mningi kakhulu. Ikakhulukazi njengoba benabafundi abahlukene abafunda isiZulu okokuqala ezimpilweni zabo. Lokho kusho ukuthi laba bafundi badinga isikhathi esiningi kakhulu ukwedlula abanye abafundi. Bathi noma bezama kodwa ubuningi bomsebenzi benza kube nzima ukufundisa ngempumelelo. Baveze ukuthi bafundisa nezifundo ezifundwa nge-inthanethi, ezibizwa nge *Distance learning modules*. Omunye wothisha uthe lezi zifundo nazo zidinga isikhathi esanele ngoba kuzo kukhona ngisho abafundi abamhlophe abafunda sona isiZulu. Omunye wothisha ubeke kanje:

Umsebenzi kulezi zikhungo mningi ngokweqile ngoba lezi zikhungo azifuni ukuqasha othisha abazofundisa ngoba zisaba ukukhokhela abasebenzi. Lokho kwenza ukuthi thina esikhona sigcine sesifundisa izifundo eziningi. Sifundisa emagumbini okufundela siphinde sifundise lezi zifundo ezifundwa ngohlelo lwe-inthanethi, lokho kusenza sihlezi sikwikhompyutha ngezikhathi zonke. Asikwazi ukugxila entweni eyodwa ikakhulukazi kulaba bafundi abanenkinga yokufunda, ukubhalanokukhuluma isiZulu.

Abafundi abangalwazi ulimi badinga isikhathi esanele futhi esingaphezulu kwesabanye abalwaziyo ikakhulukazi labo abangamaZulu. Abafundi bahlukene izigaba eziningi. Ababuzwa bathi kukhona abafundi abafunda isiZulu njengolimi lokuqala lokwengeza kodwa abafunda ezikoleni zabeLungu bafunda isiNgisi njengolimi lwasekhaya. Labo bafundi bayakwazi ukubhala nokukhuluma isiZulu, angeke ubaqhathanise nabafundi abafunda isiZulu okokuqala njengamaXhosa namaNdebele. Njengoba lezi zinhlobo zabafundi zifundela egumbini elilodwa kuba nenkinga ngoba ngesikhathi ugxila kulaba abangasazi nhlobo isiZulu laba abasaziyo bazibona bemoshelwa isikhathi. Ababuzwa bathi abanye abafundi baze bacele ukusizwa ngaphandle kwegumbi lokufundela. Ababambiqhaza bathi noma bethanda ukubasiza kodwa isikhathi basuke bengenaso ngenxa yokubamningi kwemisebenzi abayenzayo. Bathi lezi zinselelo akulula ukuba zisombululeke kalula ngoba lokhu kulele ekutheni lezi zikhungo zizame ukuhlela kabusha indlela ezenza ngayo izinto.

8.6 Ukungakhuthali kwabafundi abenza isiZulu okokuqala

Othisha baveze ukuthi ayikho indlela yokufunda ulimi ngaphandle kokuthi ulukhulume futhi ulusebenzise ngazo zonke izikhathi. Baveze ukuthi abafundi abenza isiZulu njengolimi lokuqala lokwengeza kulezi zikhungo bayasaba ukukhuluma nokuzama ngesikhathi kufundwa. Lokho kwenza ukuba ukufunda kwabo kungabi yimpumelelo ngoba ulimi ludinga ukusetshenziswa ukuze lufundwe. Othisha bathi kuyabakhathaza lokhu kuthula kwabafundi uma kufundwa ngoba basuke bengazi noma abafundi bayaqonda noma abaqondi yini. Uma benikwa imisebenzana babuya bengayenzile noma beyenze kodwa bengayiqedi. Bathi uma bebuzwa bethi bebengazi ukuthi kufanele benze njani. Ukungakhuthali kwabo yikona okukhathaza othisha ngoba bafuna ukuthi othisha babahumushele konke ngesiNgisi. Othisha kuyabakhathaza lokho ngoba bathi kusho ukuthi abafundisi isiZulu uma kuzofanele babuye bahumushele isiZulu esiNgisini. Othisha bathi kwesinye isikhathi baze babanike imisebenzi ebhalwe ngesiNgisi babacele ukuthi bahambe beyozama ukukuhumushela esiZulwini kodwa abafundi bebuye bengakwenzile lokho. Kuvele ukuthi laba bafundi abaceli ngisho usizo kubafundi abanye abakhuluma isiZulu njengolimi lwasekhaya. Omunye wothisha ongumbambiqhaza uphawule wathi ukungakhuthali kwabo kungaba ngukuthi bayazi vele ukuthi lesi sifundo abasidingi kangako ngisho bengasiphasa ngokuciciyela vele ngoba basifunda ngoba kuphoqa isimo. Ukube besingaphoqi isimo bebengeke basenze.

9 Okutholakele neziphakamiso

Leli phepha licwaninge ngezingqinamba nezinselelo ezibhekene nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza kwezinye zezikhungo ezizimele eGoli. Lezi zinselelo ziphazamisa othisha emsebenzini wabo ngoba akumele engabe zikhona futhi azinasidingo. Leli phepha lihlose ukuveza izingqinamba ezihlangabezana nothisha abafundisa isiZulu kulezi

zikhungo zemfundo ephakeme. Kutholakale ukuthi ukucwasana ngokobuhlanga okwenzeka ngaphambilini kunomthelela omkhulu ekufundweni kwezilimi ezikhungweni zemfundo ephakeme. Kukhona abafundi abafunda isiZulu ngoba bephoqwa yisimo Lokhu kwenziwa ngukucwasana okwake kwabakhona phakathi kwabantu abangamaXhosa nabangamaZulu. Ukucwasana lokho basuka nakho emphakathini baze bafike nakho ezikhungweni zemfundo. Lokho kwenza ukuba laba bafundi bangafuni ukuzimisela ekufundeni kwabo, lokho kwenza ukuthi umsebenzi wothisha ube lukhuni kakhulu. Kugqame ukuthi kulezi zikhungo into ebaluleke kakhulu imali ngoba kwamukelwa ngisho nabafundi okungafanele ngabe bayemukelwa ngenxa yemiphumela yabo kamatikuletsheni engemihle. Lokho kushaywa indiva inqobo nje uma abafundi bezokwazi ukukhokhela lezi zikhungo zemfundo. Lokho nje kukodwa kwehlisa izinga lemfundo, ikakhulukazi njengoba laba bafundi beqeqeshelwa ukufundisa. Ukungaqeqesheki kothisha ekufundiseni isiZulu njengolimi lokuqala lokwengeza kungezinye zezinselelelo othisha ababhekene nazo ngoba bazithuka sebefundisa ulimi lokuqala lokwengeza nakuba bengakuqeqeshelwanga lokho. Othisha baqashwa bezofundisa isiZulu njengolimi lwasekhaya kodwa ngenxa yokushoda kothisha kulezi zikhungo bese besebenzisa othisha bolimi lwasekhaya ukufundisa ulimi lokuqala lokwengeza. Lokhu kuletha uvalo kulabo thisha ngoba benza umsebenzi abangaqeqeshelwanga wona. Ukufundisa ulimi lokuqala lokwengeza kudinga amakhono athile, njengelokubekezelela ukuthi abantwaba khona abangakwazi ukufunda nokuphimisa amagama. bona abangenawo. Ukungakhuthali kwabafundi nakho kube ngenye yezinto etholwe yilolu cwaningo. Abafundi bafuna ukusebenzisa ulimi lwabo lwasekhaya ekubeni befunda ulimi lokuqala lokwengeza. Lokho kwenza ukuthi ukufunda kungabi lula ngoba basebenzisa izilimi zakho zasekhaya. Noma kubhalwa imisebenzi kwesinye isikhathi basebenzisa izilimi zabo, bekhohlwe ukuthi othisha kungenzeka ukuba abazazi lezo zilimi zabo. Lokho kuba nomthelela ongemuhle ekufundeni kwabo ngoba abaphumeleli ngendlela egculisayo. Okutholakele kulolu cwaningo kunobudlelwano nokutholakale ocwaningweni olwenziwe ngaphambili. UNdimande-Hlongwa (2014) ocwaningweni lwakhe wathola ukuthi ukubukelwa phansi kwezilimi zomdabu yikho okuhamba phambili. Nakulolu cwaningo kutholakele ukuthi ukubukelwa phansi kwezilimi zomdabu yikho okunomthelela ekutheni othisha babe nezinkinga abahlangabezana nazo ezikhungweni zemfundo ephakeme. UGumbi (2014) yena ocwaningweni lwakhe wathola ukuthi izikhungo zemfundo ephakeme zithembisa ukuthi ziyahambisana nobuliminingi njengoba kusho umthethosisekelo kodwa lokho abakusho kwinqubomgomo yabo akwenziwa, nakho lokho kuseyikho ukubukela phansi izilimi zomdabu. Lokho kukhombisa ngokusobala ukuthi umnyango wezemfundo ephakeme awuqinisekisi ukuthi izikhungo zemfundo ephakeme ziyawulandela yini umthethosisekelo wezwe nenqubomgomo yezilimi yaseNingizimu Afrika.

Kumele umnyango wezemfundo ephakeme uqinisekise ukuthi izilimi zomdabu ziyahlonishwa ezikhungweni zemfundo ephakeme ukuze nalezi zikhungo ezizimele zizokwazi ukuthi zonke izilimi ziyalingana eNingizimu Afrika. Izikhungo zemfundo ephakeme kumele zingathathi nje abafundi zibabhalise ukuba bafunde ulimi lwesiZulu ekubeni bengakaze balufunde emfundweni yamazanga aphantsi. Uma kwenzekile babhaliswa akuqashwe othisha abanolwazi lokufundisa ulimi lokuqala lokwengezwa. Akungathathwa othisha abangaqeqeshiwe ngoba bahlangabezana nengcindezi ngoba abanawo amakhono okufundisa lesi sifundo. Izikhungo azingahambisi imali phambili kodwa zicabangele abasebenzi bazo nemfundo eseqophelweni eliphezulu.

10 Isiphetho

Umthethosisekelo wezwe nomnyango wezemfundo ephakeme uyakugqugquzela ukuthuthukiswa kwezilimi zomdabu. Lokhu kugqugquzelwa ngoba izilimi zomdabu bezicindezekile futhi zinganakiwe esikhathini esiphambili. Kuyadabukisa ukuthola ukuthi othisha abafundisa izilimi zomdabu njengaso isiZulu basahlangabezana nezingqinamba ekufundiseni lezi zilimi ngenxa yokungahlonishwa kwazo. Leli phepha licubungule izinselelo ezihlangabezana nothisha abafundisa isiZulu njengolimi lokuqala lokwengeza ezikhungweni zemfundo ephakeme eGoli. Kuvele ukuthi ziningi izinkinga labo thisha abahlangabezana nazo kodwa okugqamile ngukuthi izinkinga ezingalungiseka ngoba zenziwa ngamasibomu ngenxa yokubukela phansi izilimi zomdabu.

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Addendum A: English summary

This paper investigates the challenges faced by lecturers teaching isiZulu as a first additional language in a sample group of Higher Education private institutions in Gauteng. According to the South African Constitution, all official eleven languages of the country are given equal status in formal and informal environments. Furthermore, the language policy of the Department of Higher Education stipulates that African languages in particular should be better implemented in educational contexts.

The study shows that English and Afrikaans are the two official languages that are mostly used in education while the other nine official languages, largely comprised of African languages, are underutilised. This disproportionality underlines the need for working harder to ensure equity among languages is ensured. The treatment of languages is also considered as a sensitive area. The qualification programmes offered to Higher Education students comprise of few African Language courses, which mostly included isiZulu, seTswana and sePedi. This results in Ndebele, Swati, and Xhosa students becoming estranged as they are compelled to take courses outside of their mother tongue, and resorted to isiZulu as it is the closest in relation to the linguistic composition of their first language. Since the students have a limited exposure to isiZulu in their secondary education, the impact on the teaching and learning process facilitated by lecturers grows in its demands and challenges. The students also exhibit a distaste for the isiZulu language because of the double language prerequisite for qualification in the Bachelor of Education degree. This distaste for the language is further increased by literacy barriers while studying. The disconnect on throughput of requirements persists in arrangements of the Department of Education, where students are required to take higher education courses in a language they completed at school, and private institutions which continue to accept students into available language courses even where the student has not completed the relevant secondary school study of the language. Higher education lecturers then find themselves in a difficult situation of having to teach basic skills within restricted periods of time. These are often found to be outside the scope of the accredited course. It is possible that the financial motive of private Higher Education institutions permits acceptance of students without a secondary school background in a specific language as well as an unfair expectation of educators to ensure high pass rates. The study also finds that some isiZulu first additional language lecturers are not first additional teaching specialists. They were trained to teach isiZulu as a home language but here they find themselves teaching isiZulu as a first additional

language. The two modes of teaching the language require a distinct skillset. Teaching becomes problematic when the skills and experience of strategies for teaching a first additional language is lacking. The sample group analysis reveals that a negative attitude to isiZulu language acquisition exists because of tribal history, especially the conflict between Xhosa and Zulu people. This results in student refusal to complete tasks. As a result, private institution lecturers often carry a burden of accountability for low pass rates, while in fact the problem lies in the imbalance of the teaching and learning relationship.

This research adopted a qualitative method and interview schedules were used for data collection. The sample selection criteria used required participants who have knowledge about challenges faced by lecturers in private institutions, as well as student participation in the teaching and learning process. The data were collected using interviews with qualified home language isiZulu lecturers in these institutions. In consideration of the current 35% unemployment rate of the South African population, it is recommended that specialist teachers be employed in respect of their expertise as opposed to already employed staff members becoming overloaded with tasks and responsibilities beyond their experiential function. It is also recommended that the Department of Higher Education, in line with the language policy, should more closely ensure that private institution follow the enrolment regulations where students should enter a language course only if they have completed a secondary school level of study in that particular language.