

# Ukusetshenziswa kwezaga nezisho ukufundisa ngobuntu kubafundi abenza isiZulu uLimi lwaseKhaya

**Sicelo Ziphozonke Ntshangase** 

University of KwaZulu-Natal, South Africa

E-mail: [ntshangases2@ukzn.ac.za](mailto:ntshangases2@ukzn.ac.za)

**Sibonelo Edgar Zulu**

University of KwaZulu-Natal, South Africa

## IQOQA

Inhloso yaleli phepha ukuhlaziya ukuthi izaga nezisho zingasetshenziswa kanjani ukufundisa ngobuntu kubafundi abenza isiZulu uLimi Lwasekhaya emfundweni yaseNingizimu-Afrika. Lolu wucwaningo oluyikhwalthethivu, oluveza ngendlela esakuxoxa, kusetshenziswa ipharadayimu yokuhumusha ukubika ukuthi ukungahloniphi, ukungaziphathi kahle, nobubhoklolo kuwumthelela wokwehluleka kwesikole nothisha ukutshala ubuntu kubafundi babo. Imininingo yaleli phepha ikhiqizwe kusetshenziswa izincwadi zesiZulu, okuyilezi: Inqolobane Yesizwe, Izaqheqhe, Zinqunywa Amakhanda!, Injula Nokujiya KwesiZulu, neNsengwakazi. Izinjulalwazi ezilawula lolu cwaningo yiSemiyothikhi kanye ne-Social constructivism. Injulalwazi iSemiyothikhi yakhethwa ngoba ikhuluma ngokuhunyushwa kwezimpawu zolimi, kulolu cwaningo okuyizaga nezisho, kanye nomyalezo eziwedlulisayo ngobuntu. I-Social constructivism yona yakhethwa ngoba igxile ekwakhiweni kolwazi olusha kanye nokubaluleka kokusebenzisana phakathi kwabafundi, othisha nomphakathi, okuyimfundo enxantathu. Ngokusebenzisa indlela yokuhlaziya ngokwezindikimba, lolu cwaningo lubheka indlela othisha abafundisa ngayo izaga nezisho ukufundisa ngobuntu, okufaka inhlonipho, ukuziphatha kanye nothando. Lolu cwaningo luveza incazelo nolwazi ngemvelaphi yezaga nezisho nokuthi Ubuntu buvuseleleka kanjani kubafundi uma befundiswa ngezaga nezisho. Kuyavela emiphumeleni yalolu cwaningo ukuthi abadala babebuka ukwenzeka kwezinto emphakathini bese beqamba izaga nezisho ngaleso senzeko ngenhloso yokufundisa noma ukuyala izingane kanye nomphakathi jikelele. Ngakho-ke, imiphumela yocwaningo iveza ukuthi uma abafundi emakilasini esiZulu befundiswa ngemvelaphi kanye nencazelo yezaga nezisho kuyabenza babe nobuntu. Ucwaningo luthole ukuthi yinkulu indima edlalwa izaga nezisho ukubuyisa ubuntu ezikoleni kanye nasemphakathini uma kusetshenziswa indlela yokufundisa egxile emfundweni yendabuko.

**Amatemu anqala:** IsiZulu uLimi Lwasekhaya, iSemiyothikhi, izaga nezisho, izindlela namasu okufundisa, Ubuntu

## CITATION

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# Using proverbial and idiomatic expressions to teach the values of Ubuntu to isiZulu Home Language learners

## ABSTRACT

This study reports on how proverbs and idioms can be utilised to teach the values of Ubuntu to isiZulu Home Language learners in the South African education context. This is an interpretivist qualitative research study, reporting on how schools and teachers struggle to deal with learners' insolence, misconduct and bullying, personality traits opposed to Ubuntu. This is a desk top study reporting on data generated from the following isiZulu books: *Inqolobane Yesizwe*, *Izaqheqhe*, *Zinqunywa Amakhanda!*, *Injula Nokujiya KwesiZulu neNsengwakazi*. The study is underpinned by semiotic theory and social constructivism. Semiotic theory focuses on language imageries and symbols, which are proverbs and idioms, as well as the message they relay in relation to the values of Ubuntu. Social constructivism stresses the significance of a tripolar education, which advocates for collaborative learning between learners, teachers and community. Using the thematic analysis approach, the paper reports on the role of proverbs and idioms in teaching respect, good morals and love. It is evident that ancient wisdom was used as a reservoir from which the forebearers drew their inspiration to coin proverbs and idioms, thus teaching and reprimanding both the young and old. The findings demonstrate that the values of Ubuntu can be restored through proverbs and idioms. A learner-centred pedagogical approach and indigenous knowledge systems can be used to promote epistemological diversity.

**Keywords:** IsiZulu Home Language, social constructivism, semiotic theory, teaching methods and strategies, tripolar education, Ubuntu

## 1. Isingeniso nesandlalelo

Ukulahleka kobuntu kubafundi yinto ekhathazayo nokudinga ukuba isukunyelwe. Ulimi ludlala indima enkulu ekufundiseni intsha ngokubaluleka kwamagugu empilo afana nokuhlonipha, ukuphana, ukuzwelana, ukwazisana kanye nokunye. Zonke lezi zinto ziwumgogodla wobuntu. Lolu cwaningo luhlose ukuveza ukubaluleka nezinjongo zokusetshenziswa kwezaga nezisho ekuziphatheni kwabantu, ngenhloso yokuhlonza ukuthi izaga nezisho zidlala yiphi indima ukufundisa ngobuntu kubafundi besiZulu uLimi lwaseKhaya.

IsiZulu singolunye lwezilimi zomdabu zaseNingizimu-Afrika kwezilishumi nanye ezisemthethweni ezagunyazwa nguMthethosisekelo wezwe laseNingizimu; okuyisiBhunu, isiNgisi, siSwati, isiNdebele, isiXhosa, iSepedi, iSesotho, iSetswana, iTshivenda neXitsonga (Constitution of the Republic of South Africa, 1996). UHlongwa nabanye (2014) bathi isiZulu sinothile ngokusebenzisa ulimi ngobuciko, okubalwa kubona izaga, izisho, kanye nezinye izifengo. Ubuciko obusezageni nesezishweni bakhiwe ngokusebenzisa amagama athile aveza umyalezo wokuziphatha kwabantu, ukuthanda, ukubekezela, ububele nomusa, konke okukhombisa Ubuntu. UHlongwa nabanye (2014) bathi ulimi lwesiZulu lusebenza njengolimi lokufunda nokufundisa ezifundweni kanye nasemaqoqweni amancane okufunda. Abafundi babuye basebenzisa lolu limi lobuciko ukuchaza kabanzi imiqondongqangi noma imibono kanye nemiyalezo (Hlongwa et al., 2014). Lokhu kuveza ukuthi izaga nezisho ziwulimi lobuciko olwedlulisa umyalezo wobuntu kubafundi futhi zisiza abafundi ukuba baqonde ngobuntu. IsiZulu ulimi olukhulunywa kakhulu ngabantu abansundu abayisizwe samaZulu abatholakala bebaningi esiFundazweni sakwaZulu-Natali. Abantu abangamaZulu bayatholakala nakwezinye izifundazwe ezakhele izwe laseNingizimu-Afrika. Ngenxa yokuyofuna imisebenzi uma beyithola bagcina bazithola sebehlela kuzona lezo zifundazwe. Imiphumela yokubalwa kwabantu ithi ulimi lwesiZulu yilona olukhulunywa kakhulu esiFundazweni saKwaZulu-Natali ngoba abantu abasikhulumayo bangamaphesenti angama-77, esifundazweni saseGauteng bangamaphesenti ayi-19,8, bese kuthi esiFundazweni saseMpumalanga babe ngamaphesenti angama-24,1 (Statistic SA, 2021). Lokhu kusho ukuthi lolu limi lunamandla okushintsha indlela intsha ecabanga ngayo, ivuselele ivuso lobuntu, uma nje imfundo etholakala ezageni nesezishweni isatshalaliswa ngendlela efanele futhi igcizelewe ngendlela eyiyona.

Umlando nenhlakanipho yesizwe yedluliselwa ezizukulwaneni ngalo ulimi. Izaga nezisho ukuqambeka kwazo zaziqanjwa ngabantu abadala bezisusela ekwenzekaleni kwezinto phambi kwabo bese beziqamba (Radebe & Mchunu, 1987). Lokho kuveza ukuhlakanipha nokukhalipha komqondo wabantu abadala besizwe samaZulu. Ngenxa yokuthi babengakwazi ukubhala lezo zaga nezisho babezidlulisa ngomlomo kwababebalandela kwaze kwafika esizukulwaneni lapho okwabe sekubhalwa khona phansi (Radebe & Mchunu, 1987). UMazibuko (2015) uveza ukuthi imvelaphi yezaga nezisho igxile ekubukeni ngeso elibukhali nangokukhalipha ukwenzeka kwezinto ezinhlobonhlobo ezizungeze impilo, maqede kwakhiwe amazwi ahlakaniphile, akhomba ubuhle, ukuncoma, ukukhuthaza, ubungozi, nokunye. U-Oporinde nabanye (2017) bachaza izaga nezisho njengendlela yokudlulisa ukujula kwencazelo nengqikithi yenkulumo.

Umuntu uma esilalele kahle isaga noma isisho esishiwo ngumuntu omdala bese esibhekisa kuyena, uye asicabange bese esesihlaziya ukuthi ubeqondeni lowo muntu kuyena futhi leyo nkulumo iyamsiza ngoba imnika isifundo (Radebe & Mchunu, 1987). Lokhu kusho ukuthi uma umuntu enza okubi uyakuyeka kepha uma enza okuhle uyakhuthazeka. USitompul no-Elfrid (2018) bathi ukusetshenziswa kwezaga nezisho kunomthelela omkhulu wokufundwa nokufundiswa kolimi ngoba kungaba ezinye zezindlela zokunika abafundi izimo ezingcono zokuthuthukisa ikhono lokukhuluma esimweni sansuku zonke. UDe Caro (2009) uveza ukuthi izaga nezisho ziyingxenywe yolimi olusebenzisa amagama asho into ehluke kunencazelo evamile ukuze kugcizelelwe umbono othize.

Isizwe samaZulu saziwa njengesizwe esinenhlonipho. Abantu abansundu inhlonipho yinto abayifundiswa ekhaya nabayifunda kubazali babo ngenxa yolimi abalusebenzisa uma bekhuluma nabo. UNTuli nabanye (2015) bathi izaga nezisho ziyabaluleka abantu ngezindlela okumele baziphathe futhi baphathane ngayo. Ukusetshenziswa kwezaga nezisho kungenye yezindlela zokufundisa ngobuntu kubafundi abafunda isiZulu uLimi lwaseKhaya, akukhona kuphela ukufunda izaga nezisho njengesifunjwana nje. UMaphumulo nabanye (1987) bathi izaga ziyincwadi yempilo yesizwe ngoba ziyafundisana.

Ukusunguleka kwezaga nezisho kwakunenhloso esizweni samaZulu. UMazibuko (2015) uthi izaga nezisho zibonakala zibambe iqhaza elikhulu ekwakheni umphakathi wonkana. UMathonsi (2004) uthi izaga nezisho zibonakala ziyimiphumela yokwenza kwabantu usuku nosuku empilweni yabo, lokho kwenziwa ukuphindeka kwesimo esithile noma isigameko bese abantu baqamba isaga. Abaqambi bazo izaga nezisho kuyatholakala ukuthi kwakuba ngabantu abadala ababebona into ethile yenzeka phambi kwabo bese beqamba ngayo izaga nezisho (Mathonsi, 2004)..

Ubuntu ezikoleni bubukeka bushabalala ngenxa yokuthi imfundo enikezwayo ayigxili kakhulu ekufundiseni ngolwazi lwendabako olufana nezaga nezisho. Lokhu kwenza ukuba abafundi bagcine sebengalawuleki ezikoleni. Lolu cwaningo beluhlose ukubheka ukuthi ukufundiswa kwezaga kungabuvuselela kanjani Ubuntu kubafundi besiZulu uLimi lwaseKhaya ukuze le nkinga ethulwa kulesi sitatimende socwaningo ixazululeke. Kulolu cwaningo ngihlose ukuphendula imibuzo elandelayo:

1. Yini izinjongo zokusetshenziswa kwezaga nezisho uma kufundiswa abafundi besiZulu uLimi lwaseKhaya?

2. Ngabe iyiphi indima edlalwa yizaga nezisho ukufundisa ngobuntu kubafundi besiZulu uLimi lwaseKhaya?

## 2. Ukubuyekeza imibhalo

Kule ngxenye yalolu cwaningo kubhekwa imibhalo yabanye ababhali asebeke babhala ngezaga nezisho. Izaga nezisho esikhathini esiningi zethula amaqiniso ngempilo ephilwa ngabantu imihla ngemihla ngoba zisuselwa ezintweni abantu abazenzayo emhlabeni. Kulolu cwaningo ngigxila ekusetshenzisweni kwezaga nezisho ukufundisa ngobuntu kubafundi abafunda isiZulu uLimi lwaseKhaya. Lolu cwaningo luhlose ukuqonda noma ukuthola ukuthi izaga nezisho zidlala yiphi indima ukufundisa ngobuntu kubafundi besiZulu uLimi lwasekhaya.

## 3. Ukufundiswa kwezaga nezisho emazweni aphehaya

UDuhl (1983) uthi impilo yenzeka esimweni lapho kungekho umuntu ongakhula ngaphansi kwabazali abakhuluma isiNgisi bese yena akhulume isiShayina, futhi akukwazi ukuthi kungathi kufundiswa abafundi isiNgisi bese silindela ukuthi bakhulume isiShayina. Lokhu kuveza ukuthi abafundi kumele bafundiswe ngendlela okumele kusasa bakhulume ngayo, okufaka phakathi nendlela yokuziphatha, babe nobuntu, okuyinto ebonakala ixega ekufundisweni kolimi olungagxilile emfundisweni esekelwe yimfundo yendabuko. UZaid (2019) wenza ucwaningo eTransylvania ngesihloko esithinta ukuhlaziya izinkulumo zabalngiswa lapho besebenzisa khona izaga nezisho emdlalweni kamabonakude. Imiphumela yocwaningo lukaZaid (2019) yakhombisa ukuthi izaga nezisho zingasetshenziswa kanjani ezinganekwaneni nokuthi zingaba namuphi umphumela ekufundweni kwezinganekwane. UPrace (2015) wenza ucwaningo ngezaga nezisho lapho wayeqhathanisa izaga nezisho zolimi lwesiNgisi nezolimi lwesiJalimane. Imiphumela yocwaningo lukaPrace (2015) yaveza ukuthi izaga nezisho zesiNgisi nezesiJalimane zinezincazelo ezingafani futhi zinokusondelana okuncane kwencazelo yolimi. U-Anh (2019) wenza ucwaningo olwaluphenya izaga nezisho zesiNgisi esisetshenziswa ngabantu baseVietnam. Kulolu cwaningo wayeqhathanisa izisho nezaga zesiNgisi nezaseVietnam. Kulolu cwaningo, u-Anh (2019) wathola imiphumela ethi izilimi zombili zinothe ngezaga nezisho ezisebenzisa izithombe futhi zombili izilimi zinezaga nezisho eziningi, iningi lazo ezisebenzisa imfanekiso yezilwane. UXiao (2016) uthi izaga nezisho kuvamise ukuba nzima ukuzisho ngendlela ehlelekile uma zifundiswa ekilasini.

UPrastiti (2021) wenza ucwaningo ngokuhlaziywa kwezinkulumo zesiNgisi embhalweni ka-Alice waseWonderland. Inhloso yocwaningo lukaPrastiti (2021) kwakuwukuhlonza izinhlobo zezisho nokuthola incazelo yangempela yezisho ezisetshenziswe embhalweni ka-Alice waseWonderland. UZaccai (2021) wacwaninga ngamasu azuzwa ngokuhunyushwa okulinganayo ekuhumusheni izaga nezisho. Imiphumela yocwaningo lukaZaccai (2021) yaveza ukuthi izaga nezisho zisetshenziswa ukuveza imicabango, izinkolelo, amasiko kanye neminye imibono evamisile kubantu emhlabeni jikelele. UTroon noJoyeeta (2020) bathi iizaga nezisho ziphethe indlela eyenza ukuba umuntu aqonde inhlakanipho futhi ziqukethe ulimi lwenhlakanipho olwenza ukuthi uma uzihlaziya uthole umsoco wolimi. URodrigues noWinnberg (2013) benza ucwaningo ngokufundiswa kwezaga nezisho. URegmi (2015) wenza ucwaningo lapho ayehlaziya khona ukusetshenziswa kwezimo zokukhuluma. Imiphumela yocwaningo lukaRegmi (2015) yaveza ukuthi inhlosongqangi yokusetshenziswa kwezimo zokukhuluma ukwenza ulimi olukhulunywayo luhlobiseke.

Kusobala ukuthi izaga nezisho zisetshenziselwa ukwedlulisa umyalezo ngendlela engekho obala ngoba ziyibeka inkulumo ngendlela ecashile esikhundleni sokuyibeka ngendlela ejwayelekile. Lokho kuveza ukuthi kubalulekile ukuthi uma othisha befundisa abafundi ngezaga nezisho babachazele imvelaphi yazo, inhlosongqangi yokubafundisa izaga nezisho kanye neqhaza elibanjwa izaga nezisho empilweni yabo yemihla ngemihla.

Nokho lonke lolu cwaningo olubalwe ngenhla alusho lutho ngokubaluleka kwezaga nezisho ukufundisa ngobuntu, okubalulekile nje ukubheka ukuthi izaga nezisho ziyafundiswa yini nokuthi zijule kangakanani ngokuhlaziya ukujula kolimi. Lokhu kwenza olwami ucwaningo lwehluke kulolu oluvele lukhona ngoba olwami lubheka ukuthi izaga ziqukethe muphi umyalezo ophathelene nokuguqula isimilo sabafundi ukuze bakwazi ukufunda ngobuntu.

#### **4. Ukufundiswa kwezaga nezisho emazweni ase-Afrika**

Izaga nezisho ziqukethe injulamqondo yendabuko. U-Omoregbe (1997) uthi injulamqondo yendabuko yase-Afrika ichazwa njengomcabango womphakathi. UMsibi (2016) waseSwatini uthi othisha abaphuma emanyuvesi nasemakolishi okufundela ubuthisha baphuma bengakulungiselele noma benolwazi oluncane lokufundisa izaga nezisho kanye nezinye izakhi zokukhuluma. Le nkinga ayikho nje kuphela ezilimini zamdabu kodwa ikhona nasesiNgisini. UMamba (2000) ocwaningweni lwakhe uthi kunezinkinga ekufundiseni izaga nezisho ngesiNgisi ezikoleni zamabanga aphansi naphezulu ezikoleni zaseSwatini. UQwabe (1996) uveza ukuthi kunemibhalo emincane

enezinkondlo esetshenziswa ngothisha besiNgisi ukufundisa izaga nezisho kanye nezinye izimo zokukhuluma emabangeni aphantsi naphezulu ezikoleni zaseSwatini. UBonuali (2014) ocwaningweni lwakhe waphakamisa ukubaluleka kokufundiswa kwezimo zokukhuluma kubafundi base-Algeria ukuze kuthuthukiswe ulwazi lwabafundi. Lokhu kucacisa ukuthi kunenkinga enkulu kothisha abafundisa ulimi uma befundisa izaga nezisho kwamanye amazwe ase-Afrika, ikakhulukazi ezweni laseSwatini kanye nezwe lase-Algeria.

UMasubele (2015) wenza ucwaningo ngezaga nezisho zesiZulu ezisuselwa olimini buthule, okuwukunyakaza kobuso kanye nobunjalo babo. UKhathi (2002) wenza ucwaningo ngekhoonika likaMagolwane Jiyane ekusebenziseni izithombemagama, izifengqo nezakhiwo ezibongweni zenkosi uDingane. Inhloso kaKhathi (2002) kwakuwukuqhakambisa ukusetshenziswa kwezimo zokukhuluma, ikakhulukazi izaga nezisho.

UZulu (2010) wenza ucwaningo olwaluhlola izinselelo ezibhekene nothisha abakhuluma isiZulu uLimi lwaseKhaya uma befundisa isiZulu uLimi lwesibili. Imiphumela eyatholakala kulolu cwaningo lukaZulu (2010) ukuthi ziningi izinselelo othisha ababhekana nazo. Isisombululo ukuthi kube khona imfundo enxantathu, eqgugquzela ukubambisana phakathi kothisha, abazali kanye nabafundi, nokuthi othisha bakwazi ukusebenzisana nabafundi abahlukene ngokwamasiko (Zulu, 2010). UMazibuko (2015) wenza ucwaningo lapho ayebheka khona okuzuzwa ngabafundi uma befundiswa izaga nezisho ngesiZulu uLimi lwasekhaya. Imiphumela yocwaningo lukaMazibuko (2015) yaveza ukuthi abafundi nothisha abaziqondi izaga nezisho nokuthi zingafundisa kanjani ngobuntu. Kuyavela ukuthi abafundi bafundiswa ukuthi bazazi nje kuphela izaga nezisho kepha abafundiswa ukuthi zavela kanjani, zisuselwa kuphi, abafundiswa futhi incazelo yazo ejulile nokuthi zisetshenziselwa ukugqugquzela ukuzwana, uthando, inhlonipho, ukuyala, ubuntu, ukubekezela, njalonjalo. Lokhu kwenza ukuba imibhalo yocwaningo ekhona ibe nesikhala esikhulu mayelana nokuhlumeleliswa kwezimilo zabafundi, okuwukufundisa ngobuntu. Olwami ucwaningo lungena lapho-ke, ukuba luvale leso sikhala esikhona. Olwami ucwaningo lugcizelela ukubaluleka kolwazi lwendabuko, njengoba kuchazwa lapha ngezansi.

## **5. Ukubaluleka kokufundiswa kolwazi lwendabuko kanye nokuqedwa kohlelo lwemfundo yobukoloni**

USchenck noLouw (1994) benza ucwaningo lokufunda ngokuthola kabusha kanye nokubuyisela ulwazi lwendabuko kanye namakhono lapho baveza khona ukuthi uma

kufundwa ngolwazi lwasendulo uyathola ukuthi kusetshenziswa izaga nezisho. Ubuntu buchazwa njengesenzo esihle esenziwa ngumuntu komunye umuntu, esingafundiswa kumfundi ngumzali, uthisha, umphakathi umfundi aphila nawo, kanye nontanga yakhe umfundi ahlala nabo (Schenck & Louw, 1994). UBroodryk (1997) uthi Ubuntu bugxile ebuntwini noma kumuntu futhi umuntu nguyena ohamba phambili kukho konke, kanti ukuziphatha, isithunzi nenhlonipho yikho okuza kuqala. Ubuntu bususelwa enkulumweni yesaga esithi “umuntu ungumuntu ngabanye abantu” okuchaza ukuthi Ubuntu bomuntu ngamunye amazwi buvezwa kahle ngubudlelwane anabo nabanye abantu (Broodryk, 1997).

Kubukeka sengathi izaga nezisho zidlala indima enkulu ekukhuliseni abafundi ukuthi bakhule bekwazi ukutshengisa Ubuntu kubantu abaphila nabo. ULefa (2015) uthi udaba lokuziphatha esikoleni noma kwezemfundo luthathwa njengendlela yokukhombisa umqondo womuntu, ikakhulukazi kubafundi nothisha. Ubuntu empilweni buthathwa njengomgogodla wempilo, oqondisa cishe zonke izinhlaka zempilo yomphakathi wase-Afrika futhi bakha ubudlelwane phakathi komphakathi wezwekazi lase-Afrika (Lefa, 2015). ULetseka (2011) uthi Ubuntu bukuyena umuntu ngaphakathi, ukuze kuthiwe unobuntu kubonakala ngokuthi akwazi ukubekezelela abanye abantu, ukuxolela noma ngabe nguyena owoniwe, uyanakekela, unobubele nabanye abantu, unozwelo (uyazwelana) nokuthi uzwana nawo wonke umuntu. UMsila (2008) uthi Ubuntu busho ukuthi abantu bangabantu ngabanye abantu futhi Ubuntu bungamalungelo nezibopho zazo zonke izakhamuzi ezithuthukisa inhlalakahle yomuntu ngamunye.

UDu Toit nabanye (2006) bathi umqondo wobuntu ugcizelela ukubaluleka kokuhlangana emphakathini ngokuphilisana nokuzimela komuntu ngamunye kanti futhi Ubuntu buvela lapho imiphakathi yase-Afrika sekumele isebenzisane ukuze iphile ndawonye. UTutu (1999) uthi uma kunconywa umuntu kuthiwa unobuntu, lokho kushiwo kumuntu ngoba bebona ukuthi uyaphana, unomoya wokwamukela izihambi, unobungani, uyanakekela, unozwelo futhi wabelana ngalokho anakho. ULetseka (2011) uthi Ubuntu buthathwa njengemfundiso ebalulekile empilweni yoluntu jikelele, lokho okusho ukubambisana komphakathi, ukubambisana kwezinhlaka ezakha isikole okuyizona ezibambe iqhaza ekubambisaneni esikoleni, othisha, abafundi, abaholi besikole, abazali, umphakathi, uhulumeni wendawo kanye nohulumeni omkhulu. Imfundo ngokwesiNtu kayiqali esikoleni kepha iqala ekhaya kubazali bomfundi, ontanga bomfundi akhula nabo endaweni abahlala kuyona kanye nomphakathi aphila kuwona, bese kwedlulela esikoleni lapho umfundi ethola khona imfundo ehlelekile (Letseka, 2011). ULefa (2015) uveza ukuthi izikole eziningi eziphumelelayo noma eziqhuba kahle ezifundweni yilezo zikole eziphethwe abaphathi abahola ngobuholi



bobuntu. Ubuholi bobuntu yilapho kwelulekwa khona abafundi ngobuntu kusetshenziswa ulimi lwezaga nezisho (Lefa, 2015).

## 6. Incazelo ngomongo wezaga nezisho ezinkulumweni zesiZulu

UCohen (1992) uthi ulwazi lwasemandulo lwendabuko luchazwa njengoshintsho noma ukufunda okuvela kumuntu futhi okusekelwe emasikweni omphakathi futhi kususelwa emaqinisweni emvelo. Ulwazi lendabuko yilona lolu olwakhiwe ngezaga nezisho ngoba lona luthathelwa kwabadala ababebuka ukwenzeka kwezinto bese beqamba lezo zaga nezisho. UBateson (1994) uthi ukufunda kwenzeka ekhaya kanti futhi inqubo yokufunda ingashintsha umongo ongajwayelekile ube ngojwayelekile futhi ekugcineni ube indawo yokuhlala yengqondo nenhliziyo. Ubuntu umfundi ubufundiswa ekhaya bese esezishintsha yena uma efika emphakathini, kepha imfundo esemqoka neyisisekelo uyithola ekhaya. Othisha esikoleni basuke sebecizelela emfundweni umfundi asuke esenayo ayithole ekhaya. UWilkinson (1986) uthi ulimi ingane ilufunda ngokulingisa abadala kunayo, ngesikhathi ilingisa izimo zokukhuluma, eziyizaga nezisho, nayo bese isiyalufunda ulimi. Ngokwenza kanjalo ingane yona isuke inganakile ukuthi kanti isifunda ulimi njalo.

U-Omoregbe (1997) uveza ukuthi imibono yezazi zangaphambili zase-Afrika yayidluliselwa ngomlomo, ngokuxoxwa kwezinganekwane, izindaba, izisho ezihlakaniphile, izaga, nemikhuba yamasiko kanye nezinkolelo. UChindongo (1997) uthi izaga nezisho ziwulimi olufana nezinkomba okumele zibe ulwazi olugxilise ngokwesiko, ngencazelo enembayo kanye nolwazi lwendawo. Izaga nezisho ziveza imizwa ejulile, zibonisa izilinganiso, izimo zengqondo yomuntu ophilayo kanye nomhlaba abantu abaphila kuwona (Chindongo,1997). U-Alagoa (1997) uthi izaga nezisho zingamagama avame ukusetshenziswa ngenhloso eyodwa kepha zisetshenziswe ngokwehlukana. UZaccai (2021) uveza ukuthi izaga nezisho akulula ukuzihumusha futhi ukuhumusha okubi kungaholela ekudluliseni umyalezo ongewona.

Lolu cwaninga belufisa ukuvala isikhala esavulwa yimfundo yasemandulo yobukoloni eyafike yagudluzisa imfundo eyakhelwe olwazini lwendabuko, nokwenza abafundi bagcine bentula ulwazi olunqala ngezaga nezisho kanye nezinye izimo zokukhuluma. Inhloso yocwaningo ukugcizelela ukubaluleka kwezaga nezisho ukufundisa abafundi ngobuntu esikhathi samanje ukuze kwakheke isizwe esiqotho nesinothando. Lokhu kungalekelela othisha ukulwa noma ukunqanda ububhoklolo okukubafundi besikhathi samanje, nobuphazamisa imfundo nenhlalakahle ezikoleni.

## 7. Izinjulalwazi zocwaningo

Lolu cwaningo lusebenzise izinjulalwazi ezimbili ezibalulekile ekuhlaziyeni izaga nezisho. Ekuqhubeni lolu cwaningo kwasetshenziswe injulalwazi iSemiyothikhi kanye ne-Social constructivism ngenhloso yokuhlaziya imininingwane ehambisana nalolu cwaningo. Inhloso yokusebenzisa lezi zinjulalwazi ukuveza umqondo ocacile ngokujula kokusetshenziswa kwezaga nezisho ukwedlulisa umyalezo wobuntu. U-Ezema (2013) uthi iSemiyothikhi injulalwazi yokuhunyushwa kwezimpawu zolimi ezisetshenziswa ukuze kudluliswe umyalezo othile. Lokhu okushiwo ngu-Ezema (2013) kuveza ukuthi izaga nezisho ziyasetshenziswa ngumuntu ukwedlulisa umyalezo komunye umuntu akhuluma naye, okungaba umyalezo ofundisa ngobuntu. USitompul noRatau (2018) bathi izaga nezisho nazo ziyindlela yokubeka inkulumo noma amazwi ngendlela okungeyona yamagama ayiwona nokudinga ukuba ahunyushwe ukuze kutholakale ukuthi aqondeni. Injulalwazi yeSemiyothikhi ingisizile ukuthi ngihumushe izaga nezisho ezedlulisa umyalezo wobuntu.

Injulalwazi i-Social constructivism kaVygotsky (1978) ithi okubaluleke kakhulu ekufundisweni komfundi okwenzeka ngokuxhumana kukathisha onekhono nomphakathi, bese ebonisa umfundi indlela yokuziphatha, anikeze nemiyalelo enohlonze. Le njulalwazi i-Social constructivism yasungulwa nguVygotsky (1978) ngenhloso yokucwaninga ngokufundwayo nokufundiswayo, lokho okusuke kubhalwe phansi ngenhloso yokufundisa noma yokufundwa. Izaga nezisho ziwumbhalo ofundwayo futhi ziyafundiswa yingakho ngikhethe le njulalwazi ukuhlaziya lo msebenzi. UVygotsky (1978) wayekhohlelwa futhi ekutheni umfundi ukuze akwazi ukufunda ulimi kumele asondelane nabanye abantu ukuze azi ngezimo zempilo aphila ngaphansi kwazo endaweni ahlala noma aphila kuyona. Lokhu kusho ukuthi umfundi ukuze azi ngokubaluleka ngokusetshenziswa nokufundiswa kwezaga nezisho kumele afundiswe imvelaphi yazo, achazelwe ngokuqambeka kwazo, achazelwe ngendima eziyidlalayo empilweni yakhe, ekuphileni nomphakathi, ontanga yakhe kanye nesizwe sisonkana, usikompilo kanye nomlando wokuqambeka kwezaga nezisho. Lokhu kusho ukuthi uthisha usebenzisa indlela ethile yokufundisa umfundi Ubuntu. U-Aljohn (2017) uthi ukuzuza ulwazi kufaka noma kuhlelelwa ukufunda noma ukuthola ulwazi kwabanye abanolwazi olunzulu noma abanolwazi oluthe thuthu kwabanye. Ngamanye amazwi, injulalwazi ye-Social constructivism iphakamisa ukufunda okuyimpumelelo okwenzeka kunoma yisiphi isimo senhlalo, phakathi kukathisha nomfundi, phakathi komfundi nontanga yakhe kanye naphakathi kwamalungu omphakathi, okwaziwa ngokuthi yimfundo enxanthathu. UMbatha (2020) uthi injulalwazi i-Social constructivism kaVygotsky (1978) igcizelela ukubaluleka kokuqondisisa

nokusebenzisa ulimi lokufundisa nendlela yokufundisa efanelekile yothisha abaqeqeshelwa ukuyofundisa. UDiko (2015) uthi i-Social constructivism igcizelela ukubaluleka kwesiko nemvelo ohlelweni lokufundisa. Ucwangingo lwakhetha le njulalwazi i-Social constructivism kaVygotsky (1978) ikhuluma ngokwenzeka emphakathini kanye nokufundiswa kolimi. Kulolu cwangingo kubhekwa ukusetshenziswa kolimi, okuyizaga nezisho eziphathelene nokuziphatha kwabantu noma komphakathi nokubaluleka kobuntu.

## 8. Izindlela zocwangingo

Kulolu cwangingo kusetshenziswe indlela yocwangingo oluyikhwalithethivu. UMacMillan (1993) uthi ucwangingo oluyikhwalithethivu lukhiqiza imininingo ngokulandisa okusangxoxo kunokuba lusebenzise zinombolo. Kulolu cwangingo kusetshenziswe indlela yocwangingo oluyikhwalithethivu ngoba kukhiqizwe imininingo ngokuthi ibhalwe phansi, isuselwa ezincwadini ezibhalwe ngolimi lwesiZulu ezinezincazelo zezaga nezisho. Lolu cwangingo luhlose ukuveza ukuthi izaga nezisho ziyasetshenziswa ngothisha ukufundisa ngobuntu kubafundi abafunda isiZulu uLimi lwaseKhaya. UJackson nabanye (2007) bathi ucwangingo oluyikhwalithethivu lugxila kakhulu ekuqondeni amava abantu ngendlela yobuntu. USherman noWebb (1988) bathi ucwangingo oluyikhalithethivu lubandakanya ukusetshenziswa kwemininingo esezingeni eliphakeme ukuqonda nokuchaza izenzakalo zomphakathi.

Lolu akulona ucwangingo olukhiqize imininingo kubahlangayeli kodwa ucwangingo olukhiqize imininingo ezincwadini zesiZulu, okusho ukuthi abekho abahlanganyeli, kodwa sisebenzise izincwadi zesiZulu ezinezincazelo zezaga nezisho. URowlands (2005) uthi ucwangingo oluyikhwalithethivu olusezingeni eliphezulu luyisambulela esihlanganisa amasu amaningi afaka ukuchazwa, ukucaciswa nokuhunyushwa kwemininingo. Kulolu cwangingo oluyikhwalithethivu kubhekwe amava ababhali bezincwadi, ama-Athikili, izichazamazwi nemibhalo yocwangingo, konke okukhuluma ngezaga nezisho. Lolu cwangingo lwaqhutshwa ngaphansi kwepharadayimu yokuhumusha. UTingi-Toomoy (1984) igama ipharadayimu ulichaza njengohlaka lomqondo oluhlanganisa uhla lwesihlwawumbiselo. UWilliams (1998) uthi ipharadayimu ihlanganisa amazanga amathathu: elokuqala, izinga lenjulamqondo, olulweyamaniswa nezinkolelo eziyisisekelo ngokomhlaba; elesibili, izinga lezenhlalo, imihlahlandlela yabacwangingi mayelana nendlela okufanele baqhube ngayo imizamo yabo; izinga lesithathu yizinga lobuchwepheshe, lona liphathelene nezindlela namasu okusetshenziswa ekwenzeni ucwangingo.

UWalsham (1993) uthi ucwaningo olulandela ipharadayimu yokuhumusha kuhloswe ngalo ukukhiqiza ngokuqonda umongo wohlelo lolwazi kanye nenqubo yokuhlaziya lolo lwazi. UGuba noLincoln (2001) bathi ipharadayimu yokuhumusha iwumthombo oyinhloko yolwazi, ulwazi oluqukethe imibono emayelana neqiniso. Ipharadayimu yokuhumusha iyindlela yokuthola ukuqonda ngokuthola incazelo ephelele ngamaqiniso lawo (Neill, 2006). Inhloso yokuthi ngisebenzise ipharadayimu yokuhumusha kwakuwukuthi ingelekelele ekuqondeni nasekuhumusheni umongo omayelana nokusetshenziswa kwezaga nezisho ekufundiseni ngobuntu abafundi besiZulu uLimi lwaseKhaya.

Lolu wucwaningo lwesimo. UFeagin nabanye (1991) bathi ucwaningo lwesimo luyindlela ekahle lapho kudingeka uphenyo oluphelele nolujulile. UStake (1995) uthi ucwaningo lwesimo lwenzelwa ukuveza izincazelo ezahlukene ngokusebenzisa imithombo eminingi yababhali abahlukene. UHeale noTwyecross (2017) bathi ucwaningo lwesimo lungachazwa njengocwaningo olunzulu ngomuntu oyedwa, iqembu, umphakathi noma inhlanguanisela lapho kuhlolwa khona imininingo ejulile ehlobene noma ehlukehlukehene.

Kulolu cwaningo kusetshenziswe izindlela ezintathu zocwaningo lwesimo: eyokuqala ucwaningo lwesimo oluphenyayo; eyesibili ucwaningo lwesimo oluchazayo; eyesithathu ucwaningo lwesimo olucacisayo. Indlela yesimo ephenyayo ingisize ukuba ngiphenye ngezaga nezisho ezisetshenziswa ukufundisa ngobuntu abafundi besiZulu uLimi lwaseKhaya. Indlela yesimo echazayo necacisayo ingisize ukuba ngichaze bese ngiphinda ngicacisa ngokusetshenziswa kwezaga nezisho ekufundiseni ngobuntu abafundi besiZulu uLimi lwaseKhaya.

Imininingo yalolu cwaningo ngayikhiqiza ngisebenzisa imibono engangiyithathe emithonjeni eyahlukene, okuyizincwadi ezibhalwe ngongoti bolimi lwesiZulu. Ngasebenzisa izincwadi ezinezincazelo nemvelaphi yezaga nezisho, okuyilezi: *Inqolobane yesizwe* (Nyembezi & Nxumalo, 2006); *Izaqheqhe*, (Makhambeni, 1990); *Zinqunywa Amakhanda!* (Mabuya, 1992); *Injula Nokujiya kwesiZulu*, (Shange, 2012); *Insengwakazi*, (Ntuli et al, 2015). Lezi zincwadi zakhethwa ngoba ziqukethe izinhlobonhlobo ezahlukene zezaga nezisho, ezinezincazelo nemvelaphi yazo izaga nezisho. Izichazamazwi, imibhalo yocwaningo kanye nolwazi olutholakala ku-Inthanethi kwasiza ukuthola incazelo ngezaga nezisho.

Ukuqinisekisa ukwethembeka kocwaningo ngikwenze ngokuthi ngibhale izaga nezisho njengoba zinjalo bese ngilokothisa ngemithombo efanele. Umqakuliswano wocwaningo wona bengiwusekela ngezimvo zababhali abahlukene bese futhi

ngilokothisa ngendlela efanele. Lolu cwaningo lwalungadingi kuhlwaywe noma kukhiqizwe imininingo kubantu abangabahlanganyeli bocwaningo ngoba imininingo yalolu cwaningo yatholakala ngokusetshenziswa kwezincwadi zesiZulu ezinolwazi olujulile ngencazelo nemvelaphi yezaga nezisho. Ubuhle bale ndlela yokukhiqiza imininingo ukuthi ngakwazi ukuthola okuningi engangikudinga ngibe ngihlezi phansi futhi kongeka nesikhathi, nemininingo nayo yatholakala kalula ngenxa yezobuchwepheshe besimanje. Okubi ngale ndlela yokucwaninga ukuthi kwangiphoba ukuthi ngingene ezindlekweni zokuthenga ezinye izincwadi ezichaza ngezaga nezisho ngoba zazingatholakali emitatshweni yolwazi naku-inthanethi.

Njengenqubo nenkambiso elungileyo yesikhungo semfundo, iNyuvesi yaKwaZulu-Natali, kuyaphoba ukuba kufakwe isicelo sokucela ukwenza ucwaningo ukuze kutholakale incwadi eqinisekisa ukuthi ucwaningo olwenziwayo lulandela imigomo efanelekile. Nami-ke, ngasifaka isicelo ngase nginikezwa imvume yokwenza ucwaningo. Inombolo yobufakazi besiqinisekiso sokwenza ucwaningo yilena: HSSREC/00004059/2022 (Protocol reference number). Lolu cwaningo olwethulwe lapha luyingxenye yocwaningo olukhulu, olususelwa eziqawini zobubudokotela, i-PhD.

## 9. Imiphumela nengxoxo ngemiphumela

Imiphumela yocwaningo iyaveza ukuthi zikhona izaga nezisho ezisetshenziswayo ukufundisa Ubuntu kubafundi abafunda isiZulu uLimi lwaseKhaya. Imithombo esetshenzisiwe izincwadi ezibhalwe ngolimi lwesiZulu ezikhuluma ngezaga nezisho, ezichaza ukwehlukana nokuhleleka kwezaga nezisho, zinikeze incazelo nemvelaphi yezaga nezisho.

## 10. Umsebenzi wezisho ekufundiseni Ubuntu kubafundi abafunda isiZulu uLimi lwaseKhaya

UMashumi nabanye (1994) bathi izisho zehlukile zona kunezaga ngoba azimtsheli umuntu ukuthi akenzeni. Izisho ziyasetshenziswa ukuveza inhlonipho esimweni somuntu olisela futhi izisho ziyasebenza esimweni somuntu oligwala lapho kungathiwa uyabaleka kepha kuthiwa ucela empunzini. UMabuya (1992) uthi izisho ziqukethe umqondo ohlosiwe, zilandela usikompilo lwabantu. Izisho zehlukene: kukhona izisho eziphathelele neminxa ehlukeneyo yempilo; kube khona eziphathelele nenhlalakahle yabantu; eziphathelele nemfundo yabantu kanye nemfundiso; izisho eziphathelele nenkolo kanye nomlando wabantu; eziphathelele nomthetho wokuphathwa kwabantu; kanye nezisho eziphathelele nesimo somnotho wabantu, okuyimfuyo nezilimo.

UMakhambeni (1990: 24) uchaza isisho esithi, *Ukuba nenhliziyo*, uthi lesi sisho sisho ukubekezela. UTutu (1999) uthi umuntu ukuze kuthiwe unobuntu yingoba uyaphana, uyabekezela, uyamukela, unobungani, uyanakekela, unozwelo futhi wabelana nalokho anakho. Lesi sisho uma uthisha efundisa umfundi wakhe ofunda isiZulu uLimi lwaseKhaya angabutshala Ubuntu kuyena ngaphakathi ukuze lowo mfundi naye abe nobuntu bokubekezela. Lesi sisho esivezwe uMakhambeni (1990: 24) siyahambisana nesivezwa uMabuya (1992: 13) esithi, *Ukwaphula emlilweni*, okusho ukwelekelela umuntu osebunzimeni. UNyembezi noNxumalo (2006: 178) nabo bayavumelana ukuthi lesi sisho esithi, *Ukwaphula emlilweni nesithi, Ukwaphula ebhodweni*, kusho ukusiza umuntu osebunzimweni. Lesi sisho sishiwo kumuntu osuke esize umuntu obesebunzimweni ngokuthi amlekelele. Kusho ukuthi lowo muntu okwazile ukusiza unenhliziyo enhle, unesihe, uyalekelela. Ngokomqondo osobala, ukwaphula kusho ukukhipha into ephekiwe ebhodweni ngoba isivuthiwe noma ngoba isisha. Ibhodwe isitsha sokupheka esishiswa ngumlilo ukuze kuvuthwe ukudla okuphekiwe. Ngokomqondo ojulile wesisho ukwephula ukukhipha umuntu oseseningeni, ibhodwe inkinga umuntu asuke esengene kuyona. Lesi sisho siveza ukwenza komuntu onobuntu.

UMasubulele (2015) uyakuveza ukuthi izisho ziyakwazi ukusetshenziswa uma kubhekwe ne nezimo ezithile empilweni, ukuvikela ukwehlisa isithunzi somunye umuntu ngabanye abantu. Isisho esithi, *Ukufaka isandla* (Makhambeni, 1990: 27) sisho ukulekelela kokwenziwayo. Lesi sisho sishiwo uma omunye umuntu edinga ukwelekelelwa ngento ethile esimweni abhekene naso engenawo amandla okubhekana naso eyedwa. Kungenzeka lowo muntu ushonelwe yilungu lomndeni wakhe manje akanawo amandla okulifihla bese kucelwa abantu abanamandla ukuba bamlekelele (*ukufaka isandla*) ngosizo abangamupha lona. *Ukufaka isandla* kungenzeka ukuthi umuntu onobuntu ufaka isandla ephaketheni akhiphe imali abele lowo muntu ngemali ukuba athenge ngayo okufunekayo noma ufaka isandla ngokuthi alekelele ngezandla zakhe asebenze kulokho okwenziwayo. UDU Toit nabanye (2006) bathi umqondo wobuntu ugcizelela ukubaluleka kokuhlangana emphakathini ngokuphikisana nokuzimela komuntu ngamunye.

Ubuntu baqala lapho imiphakathi yase-Afrika ivuka isebenzisana ukuze iphile ndawonye. UNyembezi noNxumalo (2006: 186) noMakhambeni (1990: 27) bavumelana ngesisho esithi, *Ukudla ngalukhezo lunye*, esichaza ukuzwana, okuveza Ubuntu. UNyembezi noNxumalo (2006: 17) bathi ukhezo isipunu esibazwe ngokhuni, sisetshenziswa ukudla amasi noma okunye ukudla okumanzi njengesinambathi. *Ukudla ngalukhezo lunye* kusho ukuthi abantu abangaphezu koyedwa noma ababili basebenzisa

ukhezo olulodwa uma bedla, okusho ukuthi bayathandana noma abanyanyani, bayezwana. Lesi sisho ziveza ukuthi abantu banobuntu.

UNtuli nabanye (2015) bathi izisho ziyasiza futhi ekuhloniphiseni inkulumo, ziyasiza ekufundiseni ngempilo kanye nenhlalo nangamasiko, futhi izisho zinokuhleleka ngemvelaphi yazo. Kukhona izisho eziphathelene nezilwane, eziphathelene nemikhutshana yabantu, eziphathelene nomzimba womuntu, eziphathelene nenjabulo, eziphathelene nentukuthelo, eziphathelene nobudlelwano, eziphathelene nobuvila, eziphathelene nenhlonipho, eziphathelene nobuphofu, eziphathelene nobuqhawe kanye neziphathelene nabantwana.

Kubalulekile ukuthi umuntu okhuluma ulimi lwesiZulu noma uthisha ofundisa isiZulu uLimi lwaseKhaya azazi izisho angazisebenzisa uma efuna ukukhuthaza omunye umuntu ngento ethile enhle noma emxwayisa ngobungozi obungamvelela uma enza okuthile okungekukhle. Uthisha ofundisa ngezisho yilowo onolwazi oluningi ngezisho, owazi ukuthi lezo zisho zisetshenziswa nini, zisetshenziswa kanjani, siqondani lesi sisho uma esisebenzise kumuntu.

## **11. Umsebenzi wezaga ekufundiseni Ubuntu kubafundi abafunda isiZulu uLimi lwaseKhaya**

UNtuli nabanye (2015) bathi izaga kukhona lapho zisuselwa khona noma zivela khona ngoba kukhona izaga eziphathelene nezilwane, eziphathelene nemikhuba eyenziwa ngabantu, ezisuselwa emzimbeni yabantu, eziphathelene nenjabulo nentukuthelo, eziphathelene nenhlonipho, eziphathelene nobubha, njalonjalo. UNtuli nabanye (2015) bathi izaga zethula ubuhlakani osebakazeleka empilweni yabantu, ngakho kudinga ukuba umuntu abuqaphele lobu buhlakani ukuze aphile kahle, yingakho phela kuthiwa zingamazwi enhlakanipho noma olwazi maqondana namasiko nenhlalo nempilo yabantu.

Izaga zisetshenziselwa izinjongo ezahlukene, zeluleka abantu ngezindlela okumele baziphathe futhi baphathane ngayo, zifundisa abantu ngokuthi yini okumele bayenze, bayenze kanjani nokuthi yikuphi okumele bakuqaphele ukuze baphile futhi baphilise kahle futhi ziyabaxwayisa abantu ngezinto ezinhle nezimbi ezingalimaza impilo yabo (Ntuli et al., 2015).

Kuleli phepha ngihlaziya izaga ezifundisa ngobuntu. UNyembezi noNxumalo (2006: 143) bachaza isaga esithi, *Isisu somhambi asingakanani, singangenso yenyoni* ukuthi isihambi saneliswa yilokho esikuphiwayo noma ngabe kuncane kangakanani. Lesi saga

siveza ukuthi umuntu onobuntu wabelana nabanye abantu lokho anakho noma ngabe kuncane kangakanani ngoba umuntu wokuhamba wamukela lokho akuphiwayo noma kuncane kangakanani. Lesi saga siphinde sifundise abafundi ukuthi umuntu wokuhamba uyaphiwa ukudla noma kukuncane kangakanani. Lapha abadala babona ubuncane benso yenyoni base beyifanisa nesisu somuntu wokuhamba ukuthi sincane singasuthiswa noma ngabe ukudla okuncane kangakanani. Lowo ophisana ngokudla usuke ekhombisa Ubuntu ngoba naye umupha ekudleni kwakhe okuncane anakho.

UNtuli nabanye (2015: 187) bachaza isaga esithi, *Unyawo alunampumulo* ngokuthi sisuselwa esifengqweni sokwenzasamuntu ngoba phela unyawo alukwazi ukuba nekhala lokuhogela. Lesi saga sasixwayisa ngokuphathwa kwesihambi ukuthi unyawo ngeke lwakwazi ukuhogela uma uhambile ukuthi dlula ungangeni lapha ngoba kunabantu owake wabaphatha kabi behambile, abangase bakuphathe kabi nawe. Umyalezo walesi saga ukuthi ubaphathe kahle abantu bokuhamba ngoba awazi ukuthi ngelinye ilanga uyohamba uze ufikephi (Ntuli, et al., 2015: 187). Ukuphatha kahle isihambi kusho ukuthi unobuntu ngoba kungezeka nawe uhambe uze ufike ekhaya lakhe lowo muntu ungazi bese uthola ukusizakala ngenxa yokuthi wamsiza nawe.

Esinye isaga esiveza Ubuntu yilesi esishiwo nguNyembezi noNxumalo (2006: 144) esithi, *Umuzi ngumuzi ngokuphanjukelwa*, esisho ukuthi phatha kahle abantu emzini wakho ukuze bangawexwayi. Ukuphambuka ukushintsha indlela obuhamba ngayo uthathe enye eya kwenye indawo. Lokhu kusho ukuthi abantu bayakwazi ukungena emzini womuntu onobuntu nakuba bebengaqonde khona ukuya kuwona, umuzi okuthi uma bengena khona bathole ukwamukelwa, uthando, uzwelo bese bethola lokho abangenakho abakudingayo. Lesi saga siyafana nalesi futhi esishiwo nguNyembezi noNxumalo (2006: 143) esithi, *Ukupha ukuziphakela*, esisho ukuthi ukupha umuntu ukuzisiza ngoba naye uyokusiza mhla usudinga usizo. Lokhu kusho ukuthi ukwabelana nabantu abangenalutho kuwubuntu ngoba kusasa nabo uma sebenakho okuthile nawe bayokupha. Lokhu bubalulekile ngoba isondo liyajikajika. Isondo lithatha osem samo limbeke emnyango, lithathe osemnyango limbeke emsamo. UMakhambeni (1990: 43) uchaza isaga esithi, *Inkomo ehambayo kayiqedi tshani*, okusho ukuthi akuthi ngoba uphe umuntu wokuhamba ukudla bese uyahlupheka ungabi nalutho. Lesi saga sisho ukuthi yipha isihambi ukudla ngeke sikuqede. Lokhu kugcizelela ukuthi umuntu wokuhamba kumele aphiwe lokho okukhona ekhaya ngoba angeke akuqede. Akumele kuncishwe umuntu wokuhamba ukudla ngenxa yokuthi ekhaya kunokudla okuncane. Ukwabela ukudla isihambi kuveza ukuthi unobuntu.



## 12. Isiphetho

Emphakathini wesizwe samaZulu Ubuntu buyisisekelo sempatho enhle jikelele yempilo yomuntu siqu sakhe kanye nabanye abantu, yikho nje kukhona izaga ezithi izandla ziyagezana kanye nesithi ikhotha eyikhothayo. Kuleli phepha bengiveza ukuthi zingasetshenziswa izaga nezisho ukufundisa ngoBuntu kubafundi abenza isiZulu uLimi lwaseKhaya. Kunezizameko eziningi ezikoleni ezitshengisa ukuthi abafundi abanayo inhlonipho, uthando, abalaleli, babuye batshengise ububhoklolo kwabanye abafundi abafunda nabo kwenziwa ukuthi abanabo Ubuntu futhi abafundisiwe ngabo. Kuyavela ukuthi othisha abafundisa isiZulu uLimi lwaseKhaya uma bengasebenzisa izaga nezisho ukufundisa ngobuntu isiko lenhlonipho kubafundi lingabuya, babe nobuntu.

Ngokwalolu cwaningo, kuyacaca ukuthi othisha bangabamba iqhaza elikhulu ekukhuliseni abafundi ngokuthi batshale Ubuntu ngaphakathi kubafundi. Kuyavela ukuthi izaga nezisho zihlelwe ngokwehlukahlukana kwemiyalezo nezinhloso zazo ezifuna ukuzedlulisa kulowo ozifundayo noma ofundiswayo. Kuyavela ukuthi kukhona izaga nezisho eziphatelene nenhlonipho, eziphatelene nobuphofu, nobuqhawe, nobuhlakani, eziphatelene nokuphathana kwabantu, eziphatelene nokubonga, njalonjalo. Kuphinde kuvele kulolu cwaningo ukuthi inhloso yokusetshenziswa kwezaga nezisho ukwedlulisa umyalezo kulowo okukhulunywa naye ukuze abe nobuntu. Lolu cwaningo luthole ukuthi othisha bangazisebenzisa izaga nezisho ukufundisa abafundi abafunda isiZulu uLimi lwaseKhaya ngobuntu.

Kuyavela kulolu cwaningo ukuthi abafundi kumele bafundiswe izaga nezisho ngendlela yokuthi bazi incazelo kanye nemvelaphi yazo ukuze bathole ukuthi zenzani emiqondweni yabo kanye nokuthola imiyalezo ezisuke ziyedlulisa kubona. Kuphinde kuvele ukuthi izaga nezisho zinezimfundiso ezinhle kubafundi ngobuntu, njengesaga esithi, *Isisu somhambi asingakanani, singangenso yenyoni*. Lesi saga sifundisa abafundi ukuthi umuntu wokuhamba uyaphiwa ukudla uma efika ekhaya noma ngabe kuncane kanjani. Kuyavela kulolu cwaningo ukuthi indima nenjongo yokusetshenziswa kwezaga nezisho ukwelekelela nokufundisa abafundi besiZulu uLimi lwaseKhaya ukubekezelela abanye abantu, ukufundisa abafundi ukuxolela abanye abantu, ukubaluleka kokuphilisana komphakathi kanye nokukwazi komfundi ukuzimela yedwa ngaphandle kokuba ngumthwalo wabanye abantu. Ngakho-ke, lolu cwaningo luzodlala indima enkulu emkhakheni wezocwaningo ngoba lugquqguzela ukushintsha kwendlela yokucabanga kubafundi, kothisha nasemphakathini. Lolu cwaningo luvuselela ukuzigqaja nokusetshenziswa kolwazi lwendabuko, okuyizaga nezisho. Luveza ukuthi izaga nezisho ziyisilulu esikhusele inhlakanipho yokhokho futhi zingasetshenziselwa

ukwakha isizwe esisha, amagugu aso akhelwe phuzu kobuntu, nokungenza abafundi besiZulu uLimi lwaseKhaya isizwe siziqhenye ngabo njengabaholi besizwe bakusasa.

## Summary

*IsiZulu is one of the 11 official South African languages that is rich in artistic use of a language, especially the figuratives expressions such as proverbs and idioms. This study explored the use of proverbs and idioms in teaching the values of Ubuntu to isiZulu Home Language learners. The qualitative approach was used to carry out this research study. The study was underpinned by the interpretivist paradigm, and also adopted a case study design. This study employed two important theories for the analysis of the proverbs and idioms, namely, the Semiotic theory and Social constructivism. The study focused on only 6 examples of isiZulu proverbs and 6 examples of isiZulu idioms to critically reflect on their usefulness in educating isiZulu Home Language learners about the values Ubuntu, in the South African education context.*

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## ABOUT THE AUTHORS

### **Sicelo Ziphonke Ntshangase**

University of KwaZulu-Natal, South Africa

**Email:** ntshangases2@ukzn.ac.za **ORCID:** <https://orcid.org/0000-0002-8540-8413>

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Dr Sicelo Ziphonke Ntshangase is a Senior Lecturer and Deputy Academic Leader in the Language and Arts Education Cluster in the School of Education at University of KwaZulu-Natal. He holds a Doctor of Literature and Philosophy degree in African Languages, obtained from University of South Africa. His research interest is pedagogy, multilingualism, gender, African religion, philosophy & cosmology, and technology.

### **Sibonelo Edgar Zulu**

University of KwaZulu-Natal, South Africa

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Dr Sibonelo Edgar Zulu served as an IsiZulu Home Language teacher at Khula High School, Esikhaleni Township. He held a Master of Arts in isiZulu, obtained from University of Zululand and submitted a Doctor of Philosophy (in Education) thesis for examination at the University of KwaZulu Natal, Edgewood Campus. He posthumously graduated in May 2024.

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