

Ukuziphendulela kubahlaziyi besiZulu

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IQOQA

Ukubhala ngezilimi zase-Afrikha kuhlala kuyinselelo ikakhulukazi uma ukubhala kwakho kuzokwahlulelwa ngokusebenzisa indlelakubuka yolimi lwamakholoni. Lokhu kungenxa yokuthi izilimi ezihamba phambili emfundweni, njengesingisi, zengamela ukufunda nokubhala kwezemfundo, ngakho-ke yizo ezibeka imithetho yokubhala kwezemfundo nokuthi kufanele kwenziwe kanjani. Leli phepha lisekelwe emibonweni yabahlaziyi mayelana nesahluko esithunyelwe ukuze sishicilelwe encwadini. Isahluko sibhalwe ngesiZulu kanti abahlaziyi babuye banikeza imibono yabo nangesiZulu. Ngakho-ke leli phepha liphenya le mibono lisebenzisa i-*autoethnography* evumela ukuthi 'uqobo' lo mcwaningi lube yingxenywe yophenyo. Umcwaningi uphendula le mibono ukuze athole isisekelo sayo. Uhlaziyo lukhombisa ukuthi nakuba abahlaziyi beveze imibono ewusizo ukuze kuthuthukiswe isahluko, okunye ukuphawula kwabo kuveze ukungazi kwabo ngephuzu locwaningo elikhethwe umcwaningi. Isiphetho siwukuthi ukuphawula okusekelwe ekungazini kwabahlaziyi ngendlela yophenyo ekhethiwe yomcwaningi kungenzeka kudikibalise ababhali abangase bangabi nawo amandla okuzichaza kubahlaziyi.

Amatemu anqala: ukubhala kwezemfundo, imibono yomhlaziyi, ukubhala ngesiZulu, i-*autoethnography*, incazelo ewugqinsi

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Responding to isiZulu reviewers

ABSTRACT

Writing in African languages remains a challenge, mainly when one's writing will be judged through the lenses of a colonial language. This is because the dominant languages in education, such as English, preside over academic literacy and dictate how academic writing should be carried out. This paper is based on the reviewers' comments about a chapter submitted for publication in a book. The chapter was written in isiZulu, and the reviewers provided their review. Therefore, this paper interrogates these comments using auto-ethnography, allowing the researcher's 'self' to be part of the investigation. The researcher responds to these comments in order to establish their basis. The analysis indicates that whilst the reviewers provided valuable comments for the improvement of the chapter, some of their comments revealed their ignorance about the research paradigm chosen by the researcher. The conclusion is that comments based on reviewers' ignorance of the researcher's preferred method of investigation are likely to discourage writers who might not have the energy to explain themselves to the reviewers.

Keywords: academic writing; reviewer's comments; writing in isiZulu; autoethnography; thick description

1. Isingeniso

Ukuthuthukiswa kwezilimi zabomdabu ukuze zilingane nezilimi zabamhlophe kungumqansa omelwe ukhushukwe abanini bolimi. Ingxenye yokuthuthukisa izilimi zabomdabu ifaka ukuzisebenzisa ekubhaleni okuhlukahlukene okufaka ukubhala amaphepha ashicilelwa kumajenali kanye nezahluko ezishicilelwa ezincwadini. La maphepha kumele ahlaziywe yilabo abongongoti ukuze kuqinisekise ukuthi asezingeni eliphezulu. Labo abathathwa njengongoti kuvamise ukuthi kube izifundiswa ezisebenza ezikhungweni zemfundo ephakeme. Izikhungo zemfundo ephakeme zinezinjulalwazi eziningi ezisetshenziswa izifundiswa njengeso lokubuka. Lokhu kunomthelela endleleni abahlaziya ngayo imibhalo ephambi kwabo. Isibonelo ukuthi lowo ogogode kwezenkolo, kunendlela yokubuka ehambisana nezinjulalwazi ezisebenza kulo mkhakha. Osuke egogode emkhakheni wezilimi naye uba nezinjulalwazi ezithile ezisetshenziswa kulowo mkhakha. Kuyaye kusale kumcwaningi ukuthi alungise njengokuncoma komhlaziyi noma aziphendulele uma kubonakala sengathi kukhona ukuphambana ekuhlaziyeni komhlaziyi.

Lolu cwaningo lusebenzise indlela yokuzibheka (*autoethnography*). I-*autoethnography* iwuhlobo lokuphenya okucabangayo olubheka ulwazi lombhali ngokwakhe ezimeni zemfundo, ezengqondo noma ezezenhlalo (Ellis, Adams & Bochner 2011; Maunganidze & Ruggunan 2021; Ntombela 2021). Ngaphezu kwalokho, u-Ellis nabanye (2010: isigaba 3) babheka i-*autoethnography* ‘njengeny ezezindlela ezivumayo futhi ezivumela ukuzithoba, imizwa, kanye nomthelela womcwaningi ocwaningweni, kunokucasha kulezi zindaba noma ucabange ukuthi azikho.’ UNtombela (2021) ubuye akugcizelele ukuthi umlingiswa oyinhloko ku-*autoethnography* umcwaningi uqobo lwakhe.

Ucwaningo kuleli phepha lusukela emshikashikeni wokubhala isahluko esiyingxeny yencwadi ethuthukisa izilimi zabomdabu. Njengomkhuba wokubhala ezifundisweni, isahluko kwakumele sikhaziywe abahlaziyi abagcina bebathathu. Leli phepha libika ngokuziphendulela komcwaningi kubahlaziyi. Lokhu kwenziwa wokuthi kuvamisile ukuthi abahlaziyi babheke yonke imibhalo ngeso lokubhala ngesiNgisi. UJansen (2019), lapho ekhuluma ngenkinga yolwazi ekususweni kobukoloni, uthi into okunqakiswa ngayo e-Afrikha umbuzo wokuthi olukabani ulwazi oluqhakanjiswa. Ngamanye amazwi, kuyenzeka ukuthi abahlaziyi baholwe ulwazi oluthile ekuhlaziyeni kwabo balushiye lolu umbhali alusebenzisile. Ngakho kulolu cwaningo ngibheka ukuthi kungabe amazwi abahlaziyi ayahambisana nolwazi lombhali noma qha.

2. Ukubhala kwezemfundo

Ukubhala kocwaningo kanye nezincwadi kwezemfundo kusancike kakhulu olimini lwesiNgisi. Labo abafundisa izifundo zokufunda nokubhala emfundweni ephakeme bagcizelela ulimi lwesiNgisi. Lokhu kwenza ukuthi ukucabanga komuntu ofundile kulandele ukucabanga komuntu owazi isiNgisi. Kanti uSanon-Ouattara (2022) uthi imfundo ehlekile yalethwa e-Afrikha ukuze iphakamise umAfrikha abe sezingeni labanye abantu okuchaza ukuthi le mfundo yalethwa ukuze ikhiphe umAfrikha emongweni wamasiko akhe ifake usikompilo lwaseYurophu ukuze izinjongo zokubusa umAfrikha zifezakale. Ingxeny enkulu umAfrikha abuswa ngayo yiyo le yokusetshenziswa kwezilimi zaseYurophu ukufunda nokufundisa ikakhulu emabangeni aphezulu (Ntombela 2023). Lokhu kusho ukuthi eNingizimu Afrika, ukubhala kwezemfundo kulawulwa ulimi lwesiNgisi ngoba yilo olusetshenziswa ukufunda nokufundisa emfundweni ephakeme.

Ngaleyondlela ukhulelwa kwendlela yokubhala izinhlobo eziningi zokubhala okufaka umbiko wocwaningo, izincwadi, i-*curriculum vitae*, nokuningi kuyatholakala emibhalweni kaBailey (2006), uGillett, uHammond noMartala (2009) kanye

noBeekman,uDube, uPotgieter, no-Underhill (2016). Ngenxa yokuthi lezi zincwadi zifundwa abafundi abaningi emfundweni ephakeme ukuze bakwazi ukubhala kwezemfundo, kulindelekile ukuthi kube nomthelela uma sebebhala nangezilimi zomdabu. Nalabo abahlaziya imibhalo ebhalwe ngezilimi zabomdabu, kuyenzeka basebenzise ulwazi oluqokethwe kulezi zincwadi.

Uma singenza isibonelo, uGillett nabanye (2009) babalula indlela iqoqa okumelwe libhalwe ngayo okufaka lokhu okulandelayo: qala ngokunikeza isizinda solwazi; bese uchaza inhloso enkulu yocwaningo; lokhu kuzolandelwa isifinyezo sendlela yokusebenza esetshenzisiwe; imiphumela ebalulekile izolandela; bese uhlola le miphumela; ekugcineni, chaza kafushane iziphetho, ezingase zihlanganise izincomo. Lokhu kuchaza ukuthi umhlaziyi onalolu lwazi, uyobheka ukuthi umbhali uzilandele zonke lezi zinyathelo. Njengalokhu uGillett nabanye (2009) bekubalula ukuthi lezi zinyathelo ezilandelwayo uma ubhala iqoqa ziyafana nalezo ezilandelwa uma ubhala umbiko wocwaningo. Ngaleyo ndlela futhi, umhlaziyi onalolu lwazi uyobheka ukuthi umbhali uzilandele zonke lezi zinyathelo.

3. Indlela yalolu cwaningo

Leli phepha lihlaziya izincomo zabahlaziyi besahluko okwakumele samukelwe njengengxenywe yebhuku elithuthukisa izilimi zabomdabu. Isahluko sasibhalwe ngesiZulu sabe sesihlaziya abahlaziyi abathathu. Bobathathu abahlaziyi basebenzisa ikhompyutha ukubhala imibono yabo. Lapha ngicaphune imibono yomhlaziyi ngamunye, ngiqala ngowokuqala ngiye kowesibili ngigcine ngowesithathu, emva kwalokho ngabe sengiphendula ngeyami imibono kulokho okushiwo umhlaziyi. Lokhu kuyahambisana ne-*autoethnography* njengalokhu sibalulile ngenhla. Ngisebenzise utsheku ukukhombisa imibono yomhlaziyi ngamunye ngasebenzisa nenombolo ukukhombisa ukulandelana kwemibono.

4. Umhlaziyi wokuqala

[1.1]

Isihloko sidinga ukuhlelwa kabusha

Isib: Ukubaluleka kokusetshenziswa kwezilimi ezahlukehukene ekufundiseni umntwana e-Ningizimu Afrika

Kuyinto ejwayelekile ukuthi abahlaziyi bancome izindlela ezehlukene ongamisa ngazo isihloko sakho. Isihloko sibalulekile ngoba sigoqa ucwaningo sibe umhlahlandlela okhombisa ukuthi ukhuluma ngani embhalweni wakho. Lokhu kuhlelwa kabuhla

kwesihloko okulethwa umhlaziyi kulethe amagama ambalwa angekho esahlukweni: ukubaluleka, ukusetshenziswa, eNingizimu. Isihloko umhlaziyi afuna siguqulwe sikhuluma ngokwehlukahlukana kwezilimi ekufundiseni umntwana wase-Afrikha. Lezi zihloko zihlobene kodwa azifani ncimishi. Isihloko somcwaningi asikuvezi ukuthi kukhulunywa ngokusetshenziswa noma ngokubaluleka kodwa sibalisa ngokuthi kunezilimi ezahlukene uma ubheka ukufunda komntwana e-Afrikha.

Umhlaziyi ubuye waphongoza iNingizimu mhlawumbe ngoba ebona i-Afrikha inkulu kakhulu ukuthi umcwaningi angabhala ngayo esihlokweni. Iqiniso, noma kunjalo, ukuthi umntwana waseNingizimu Afrikha ungumAfrikha. Mhlawumbe isihloko singaguqulwa sithi Ukusetshenziswa kwezilimi ezahlukene ekufundiseni umntwana wase-Afrikha. Lo mbono womhlaziyi unikeza ithuluzi elibalulekile ukusiza umbhalo ugeleze kahle kusuka esihlokweni kuya kokusemzimbeni.

[1.2]

Kufanele iqoqa liqale ngesendlalelo sesihloko okuyikhona okwenze waba nogqozi lokubhala ngalesi sihloko, bese ubika ngesihloko obhala ngaso.

*Isib: E-Afrikha yonkana naseNingizimu Afrikha kunezilimi zomdabu eziningi ezikhulunywa izizwe ezahlukene. Umntwana uma eqala ukukhuluma ufunda ulimi olukhulunywa ekhaya. Ebangeni lokuya esikoleni, uqala afundiswe ngolimi lwasekhaya. Ukuqonda izifundo kuncike olimini lomntwana lwasekhaya. **Inhloso** Lolu cwaningo kuhlonza ukubaluleka kokufundiswa kwabantwana ngezilimi zabo zomdabu. **Indlela yokwenza ucwaningo... injulalwazi... okuzuzwe ucwaningo... Zonke lezi zigaba azivele ngaphansi kweqoqa locwaningo***

Iqoqa libalulekile ekufingqeni ucwaningo. Ezikhathini eziningi abamema ababhali bamaphepha bajwayele ukucela ukubona iqoqa kuqala bese benquma ukuthi liyahambisana yini nalokho abazimisele ukukushicilela. Ngaleyo ndlela abanye babalula izindlela ezithile abafisa iqoqa lakho limiswe ngazo. Kusobala ukuthi lomhlaziyi unendlela ethile alindele ukuthi iqoqa lime ngayo ethi ayihambisane nale ebalulwa uGillett nabanye (2009). Lokhu okushiwo umhlaziyi akulona iphutha. Maningi amajenali asebenzisa le ndlela ebalulwa umhlaziyi. Kepha kumelwe kucaciswe ukuthi akuyona yodwa indlela yokubhala iqoqa. Indlela umuntu abhala ngayo iqoqa kumelwe ilawulwe indlela ucwaningo olumi ngayo. Ucwaningo olwenziwe ngokuthola iminingwane kubabambiqhaza ngokokusebenza (*empirical*) alufani ncimishi nocwaningo olwenziwa ngokusebenza uhleli phansi (*desktop*). Indlela futhi abantu ababhala ngayo ayifani okwenza kuhluke indlela iqoqa elimi ngayo. Uma kungabekwanga indlela ethile iqoqa okumele lime ngayo, umbhali uvumelekile ukuqoqa ucwaningo lwakhe ngendlela abona ngayo. Ngakolunye uhlangothi kuyinto

encomekayo ukuthi umhlaziyi unikeze isibonelo sendlela iqoqa okumele lime ngayo, kanti ngakolunye kunikeza isithombe sokuthi umbhali akazi lutho usadinga ukucathuliswa. Lo mbono womhlaziyi singawufaka ngaphansi kwamathuluzi abalulekile ekubhaleni iphepha elibika ngocwaningo.

[1.3]

Lawa mandla; Ngaleyo ndlela; Lesi sahluko

Lapha umhlaziyi ucacisa ngendlela isiZulu esibhalwa ngayo. Isabizwana sokukhomba sibhalwe sahlukana nebizo. Lena yindlela okubhalwa ngayo nakuba bekubhalwa kuhlangukaniwe esikhathini esedlule. Lokhu kukhombisa ukubaluleka kokulandela ushintsho olukhona olulethwa ukuvamisa ekubhalweni kolimi lwesiZulu. Lo mbono womhlaziyi ungena ngaphansi kwezinsiza zokubhala ngendlela eyamukelekile.

[1.4]

Igama eliyisihlanganiso alikwazi ukuba sekuqaleni emshweni.

Lapha umhlaziyi uphawula ngokusetshenziswa kolimi. Ziningi izindlela izingcweti zolimi ezizilandelayo uma kuhlaziywa ukusetshenziswa kolimi. Indlela evamile futhi esetshenziswa ukufundiseni ulimi ezikoleni yileyo ebalula indlela okumelwe ilandelwe uma kubhalwa. Le ndlela idweba umgwaqo okumele ulandelwe abasebenzisi bolimi ekubhaleni. Kumele siphawule nokho ukuthi akusiyona yodwa le ndlela okumelwe kubhekwe ngayo ukusetshenziswa kolimi. Enye indlela ebalulekile ebheka indlela abakhulumani bolimi abalusebenzisa ngayo bese ikufaka lokho ekubhalweni kolimi. Okwenza lo mbono womhlaziyi ube ngolandelwayo wukuthi isihlanganiso sikhomba ukuhlangukani kwemisho. Nokho kumelwe kucaciswe ukuthi nakuba kuliqiniso ukuthi kuhlangukaniwa imisho, kumele kuvunywe nokuthi kuhlangukaniwa nemiqondo okungenzeka ibe semishweni ehlukeni. Nasolimini lwesiNgisi ukhona lomthetho abasawulandela othisha wokuthi ungaqalisi umusho ngesihlanganiso. Ababhali abangochwepheshe batholakele ezikhathini eziningi besebenzisa isihlanganiso ekuqaleni komusho ngempumelelo. Singabalula uNyembezi (1983: viii) lapho ethi “Kepha uma kusekhona esinamaqiniso ngakho, kufanele sikulobe phansi ukuze izizukulwane ezizayo ziwafumanise amaqiniso ngoZulu eqoqiwe akhwezwa kahle.” UNyembezi (1983: 2) futhi ubuye athi “Futhi phela izimbongi kwakungabantu ababenelungelo elingandile, ilungelo lokusho izinto noma zinganambitheki kahle enkosini, izinto omunye umuntu ayengenakuzisho adlule adle amabele.” Sibuye sithole noHlengwa (2007: 61) ethi “Kodwa athi nje akaphindeli emotweni.” Siyamthola futhi noMagagula (2021: 5-6) ethi “Kodwa lona akuwona nje umuzi wabantu, umuzi kadadewethu, igazi lami uqobo.”

[1.5]

Ngabe lo mbiko ngokufunda kukaTizana nezingqinamaba ahlangabezane nazo ziwumbhalo wobuciko oseke washicilelwa? Ayiveziwe incwadi ocashunwe kuyo. Akuveli nasesingenisweni ukuthi kucwaningwa impilo kaTizana?

Kusobala ukuthi umhlaziyi akakuqondi ukusebenza kocwaningo ngendlela ye-*ethnography*. Le ndlela ivumela umcwaningi ukuba achaze ngokujulile abuye ahlaziye lokho akuchazayo ngendlela ebizwa ngokuthi ukuchaza okulugqinsi (*thick description*) (Cassar 2023). Ngakho lo mbuzo womhlaziyi ukhombisa ukungaqondisisi izindlela ezahlukahlukene zokubhala nokwenza ucwaningo. Indlela yokuchaza ngombambiqhaza ukuze uveze konke okuhlangene nocwaningo ijwayelekile uma usebenzisa indlela ye-*ethnography*. Le ndlela isebenze kakhulu esifundweni esicubungula amasiko nomlandokuhlala wabantu (*anthropology*). Esingababalula ekusebenziseni le ndlela singabala uGeertz (2005) lapho echaza kabanzi ngomkhuba wokuqhatha amaqhude eBali e-Indonesia. Siyamthola futhi futhi noCanagarajah (1999) eyisebenzisa le ndlela ocwaningweni lwakhe ngolimi lwesiNgisi olusetshenziswa abafundi ukuze bamelane nobukoloni.

[1.6]

Ucwaningo lwenziwa ngokwake kwabhalawa noma lokho okutholwe ucwaningo olwenziwe yilowo obhala isahluko. Uma lolu kuwucwaningo olwenziwe umbhali akuvele ukuthi ulwenze kanjani, mhlawumbe ngokumbuza imibuzo ethile. Uhla lwemibuzo nezimpendulo zikaTizana kufanele kuvela khona lapha ocwaningweni.

Lokhu kuphawula kukamhlaziyi kukubeka kucace ukuthi akaziqondi ezinye izindlela zokwenza ucwaningo. Umuntu ocwaninga ngokuphila kwabantu elandela i-*ethnography*, ufana nozicwilisa ekuphileni kwalabo abacwaningwayo aze abe yingxenye yabo okumnikeza amathuluzi okuchaza ngokujulile konke okwenzekayo okwembula ukuphila kwabantu. Umhlaziyi wazi indlela yokubuza imibuzo kuphela. Futhi sengathi umhlaziyi akakubambisisanga ukuthi uTizana lo, igama elinikezwe umbambiqhaza okungelona elakhe ngokwempela ukuze kube lula ukuxoxa ngokuhlaziya izigameko zokufunda nokufundisa kwakhe emfundweni ephakeme.

[1.7]

Kudinga ukulungiswa indlela yokucwaninga esetshenzisiwe

Okwenza umcwaningi ayale ukuthi kulungiswe indlela ucwaningo olwenziwe ngayo ukuthi aluhambisani nendlela ayijwayele. Lokhu kuvezwa ukuthi umcwaningi

akakubaluli ukuthi kushoda kuphi ukusebenzisa *i-ethnography* kodwa ubalula lokhu angakuboni.

5. Umhlaziyi wesibili

[2.1]

Iqoqa kumele lifake inhloso yephepha nokuthi limayelana nani, yimiphi imibuzo ezophenduleka. Iqoqa aliveze ukuthi yini etholakele.

Njengomhlaziyi wokuqala, lo wesibili ubalisa ngendlela iqoqa elimiswe ngayo elenza umhlaziyi angayiboni inhloso yephepha, okuqukethwe kanye nemibuzo okumele iphenduleke kanye nokutholakele. Nakuba eqinisile umhlaziyi kulokhu, akusho ukuthi yiyona ndlela kuphela yokubhala iqoqa. Maningi amaqoqa atholakala emaphepheni ahlukene kumajenali angakufaki konke lokhu okubalulwa umhlaziyi. Lapha singaphawula ngeqoqa lephepha elibhalwe uMbembe (2015) lapho ekhuluma ngokujika ubukoloni bokwazi kanye nombuzo wenqolobane. Iqoqa likaMbembe libalula kuphela ukuthi umbhalo wakhe ususelwa ezifundweni ayezenzisa eNyuvesi yaseWitwatersrand nokuthi uncike ezehlakalweni ezazenzeka eNingizimu Afrika. Konke lokhu okubalulwa umhlaziyi akuveli nakancane eqoqeni likaMbembe.

[2.2]

Enjani incazelo ewugqinsi?

Lo mbuzo womhlaziyi ukhombisa ukungayazi indlela ye-*ethnography* esebenzisa incazelo ewugqinsi (*thick description*). Ukungayiqondi le ndlela ye-*ethnography* ehambisana nencazelo ewugqinsi kwenza kube lukhuni ukuyibona uma umcwaningi eseyisebenzisa.

[2.3]

Isabizwana sokukhomba siyehlukana negama esilandelana nalo.

Lo mbono womhlaziyi uyahambisana nendlela isiZulu okumelwe sibhalwe ngayo ngokwalesi sikhathi. Kodwa kumele sikubalule ukuthi kube nokuguquguquka kusukela onyakeni we-1934 lapho amagama ayebhalwa ngokwehlukana, kanti ngowe-1957/1962 kwalandela ukubhala ngokuhlukanisa noma ngokuhlanganisa; kanti kuzothi ngowe-1972 kube ukubhala ngokuhlanganisa; kwase kuthi ngowe-1993 kwaba ukubhala ngokuhlukanisa, njengalokhu kubika uMaphumulo (2021). IsiZulu besibhalwa ngongoti bengasehlukani isabizwana sokukhomba negama esilandelana

nalo. Lapha singabalula ukubhala kukaNyembezi (1983: ix) lapho ethi “Lencwadi iqukethe futhi nendaba yezibongo zamakhosi aseSwazini.”

[2.4]

Lugweme ulimi lokuhlonipha

Lokhu okushiwo umhlaziyi kucishe kuhambisane nendlela yokubhala ngolimi lwesiNgesi uma uletha umbiko ngocwaningo. Lokhu kuhambisana nendlela yokucwaninga encoma ukuthi umcwaningi angakhombisi ukuba yingxenye yalokho akucwaningayo ukuze abike ngokungachemi. Ngaleyo ndlela, ulimi olusetshenziswa umbhali kumele luqonde lungavezi imizwa yomcwaningi. Kumele sikubalule lokhu ukuthi akuhambisani ncimishi nokusebenza kolimi lwesiZulu ikakhulukazi ukwambula ubunjalo bomuntu ongumZulu okuqukethwe olimini. Lapha singacaphuma amazwi kaMdlokombane iSilo uZwelithini kaBhekuzulu:

UMthiya usethubeni elihle hhayi nje ngokukwazi ukukhuluma ulimi ngoba engumZulu yena uqobo kodwa futhi uyaziqonda izimfombe nemiyalezo efihlekile yalabo axoxisene nabo. Kuze kube namuhla AmaZulu angabaxoxi abakhulu kodwa umlayezo uyaye ulahleke ekuhumusheni. Abangaluncelanga lolu limi baba nengqinamba ophenyweni lwabo (Mbatha 2021: 9).

Kuyacaca ukuthi indlela ulimi olumi ngayo lwenza umuntu owaluncela akwazi ukufunda lezo mfumbe eziqukethwe kokushiwoyo nakulokhu okungashiwongo. Ngakho ulimi lokuhlonipha lusebenza ukufihla leyo miyalezo kwesinye isikhathi elahlekayo uma ingalethwanga ngolimi uluyifanele. Ngakho ukususa ulimi lokuhlonipha kumZulu akuhlukile nokususa ubuntu ngoba ukuhlonipha ngokwesiZulu kufaka ubuntu. Lokho kwenza kube sengathi ukubhala ngocwaningo kuphambene nobuntu.

Ngikubalulile futhi ukuthi ucwaningo olulandela *i-autoethnography* luyamvumela umcwaningi ukuzithoba nokuveza imizwa yakhe (Ellis nabanye 2010). Ngaleyo ndlela akonakele lutho ukuthi umbhali asebenzise ulimi lokuhlonipha.

[2.5]

Nikeza umthombo

Imithombo ibalulekile ekubhaleni ngombiko wocwaningo. Umbhali kumele acacise ukuthi lokhu akushoyo kuvela kuye noma kukhona lapha akucaphune khona. Kwesinye

isikhathi umuntu ubhala ngendlela emfikelayo angayicaphunanga ndawo kodwa abafundayo bangakholwa ukuthi umuntu angakususela ekhanda lokhu akushoyo engakufundanga ndawo.

[2.6]

Akuzwakali lokhu

Ukungazwakali kwengxenye ekhonjwe umhlaziyi kudalwe ukusebenzisa ulimi ngokungathekisa. Umhlaziyi ubonakala enenkinga uma ulimi luthe ukujiya. Into athi umhlaziyi ayizwakali ukukhuluma ngombambiqhaza njengengwevu ukukhombisa ububanzi nokujula kolwazi analo.

[2.7]

Lokhu akudingekile kuyaklanta

Ukuchaza sakwendlalela kubonakala kungahambisani nendlela umhlaziyi afunde ngayo. Indlela umhlaziyi ayilindele ukuba umuntu asuke ahlale endabeni okuyindlela enconywayo uma ubhala umbiko wocwaningo.

[2.8]

Akulona iqiniso lokhu. Bheka imisebenzi ephathelene nokuhlelwa kolimi kwezemfundo. Ulimi lwesiZulu kufundiswa ngalo emabangeni aphansi

Lokhu alwisana nakho umhlaziyi ukuthi ulimi lwesiZulu alusetshenziswa ezikoleni ukufunda nokufundisa. Umhlaziyi ugxile emabangeni aphansi kuphela akabe esakubheka ukuthi uma abafundi beqeda ibanga lesithathu akekho osebenzisa isiZulu ukufunda nokufundisa. Empeleni lenkinga yokusetshenziswa kwezilimi zabomdabu emabangeni aphansi kuphela igcwele i-Afrikha yonke (Oloruntoba-Oju, Van Pinxteren noSchmied 2022). Lokhu kukhombisa ngokusobala ukubukela phansi izilimi zabomdabu.

[2.9]

Sebenzisa amagama aqondile hhayi awokuhlonipha

Lo mbono womhlaziyi uletha umbuzo wokuthi yini lena emkhathaza ngale ndlela ngokusetshenziswa kolimi lokuhlonipha. Okunye okungenzeka ukuthi umhlaziyi akacabangi ukuthi umbhalo wocwaningo kumele ufundwe ngabomdabu nabo bawuhlaziye ngendlela yesintu. Uma ukubalekela ukubhala ngendlela abomdabu abakhuluma nabaqonda ngayo, kusho ukuthi ubhalela abanye abantu, kanti futhi kungasho ukuzenyeza ngendlela ama-Afrikha abuka ngayo izinto.

[2.10]

Sebenzisa ulimi lwesiNgisi hhayi lukaKhwini

Umhlaziyi bekumele acacise ukuthi kunini lapho kuvumelekile ukukhuluma ngolimi lukaKhwini. Njengoba kumcacela umhlaziyi ukuthi ulimi lukaKhwini ulimi lwesiNgisi, kusiza bani ukusebenzisa ulimi lwesiNgisi kuphela?

[2.11]

Akube nenhlalanjalo. Uma usebenzise ulimi lomdabu Qhubeka nalo njalo ungabe ususebenzisa ulimi lwengabadi

Indlela uMaphumulo (2021: 96) abeka ngayo inhlalanjalo kulabo abahlela ulimi ukhuluma ngokuphathelene nenhlalanjalo yesipelingi neziphumuzi nokuzenza zivumelane nombhalo; inhlalanjalo yokubhala izinombolo; inhlalanjalo yokuqhathanisa okusembhalweni; ukubheka inhlalanjalo yokuhleleka kanye nokubaluleka komsebenzi wamathebula nezinombolo nalokhu okuphathelene nemifanekiso. Lapha umhlaziyi uncoma ukuthi uma kusetshenziswe igama elithize akumele usebenzise elinye. Lokhu akubonakali kuhambisana nokubhala okuhlwabusile nokuhehayo.

[2.12]

Awukwazi ukuqala umusho ngesihlanganiso

Akuqondakali kahle ukuthi kungani umhlaziyi aphawule ngalo mthetho, kanti futhi akucaci ukuthi uvelaphi. Isibonelo ukuthi uMaphumulo (2021: 71) uqalisa ngesihlanganiso lapho ethi “Kanti futhi yiwo lo moya osisiza ekwakheni imisindo eyahlukene.” Esinye isibonelo sitholakala ekubhaleni kukaFuze (2023: xxiv) lapho ethi “Kepha abantu abamtsheli kahle lapha saphuma khona.” Singacaphuna futhi uMbatha (2021: 47) lapho ethi “Kanti enye yamadodana kaJobe eyayingathintekanga uMyaka waphila impilo ende eyayigcwele izigigaba.”

[2.13]

Akulona iqiniso lokhu

Kungenzeka ukuthi umhlaziyi unokudideka uma ephikisa ukuthi igama elethiwe umbambiqhaza akulona elakhe ngempela. Cishe umhlaziyi usola ukuthi umbhali ucaphune indaba embhalweni thizeni obalula leli gama lombambiqhaza wase eshaya

sengathi uyaziqambela umbambiqhaza. Noma kungelula ukusekela lokhu kucabanga kuyamangalisa ukuthi umhlaziyi ukubona kungelona iqiniso lokhu okushiwo umbhali.

[2.14]

Isihloko asihambelani nokubhalwe

Into eyenza umhlaziyi angakuboni ukuhambisana kokubhaliwe nesihloko ukuthi kusetshenziswe incazelo ewugqinsi ye-*ethnography* okusobala ukuthi umhlaziyi akayiqondi.

[2.15]

Kuzwakala kuwukuxoxa indaba esanganekwane lokhu.

Okwenza umhlaziyi ezwe incazelo ewugqinsi izwakale njengenganekwane, ukungaqondi ukusebenza kwencazelo ewugqinsi esebenze ngohlelo lokucwaninga lwe-*ethnography*.

[2.16]

Impilo ayinabo ubuningi

Lapha bekumele umhlaziyi acacise ukuthi kunini lapho impilo ingabuthathi ubuningi. Uma sikhululuma ngempilo esho ukungaguli noma esho ukuthi awufile, siyakwazi ukusebenzisa ubuningi. Isibonelo esingasenza ukuthi “Selokhu kwahlasehla ubhubhane lomkhuhlane omkhulu, izimpilo zethu sezincikinciki.” Kanti uma sikhuluma ngempilo ekhomba ukunethezeka, sisebenzisa ubunye. Lapha singasebenzisa isibonelo esithi “Siphila impilo enzima”, angeke sithi “Siphila izimpilo ezinzima.”

[2.17]

Akuhlawumbiselwa ocwaningweni kepha kuhlaziywa ulwazi olutholakele

Umdlaziyi akabange esabheka konke okushiwo umbhali wamane wahlala phezu kwegama lokuhlawumbisela. Nokho alikho iqiniso kulokhu okushiwo umhlaziyi ngoba ukuhlawumbisela kuseyingxenywe yokucwaninga. Awuhlawumbiseli emoyeni kodwa ucwaningo lukuholela ekutheni ukwazi ukuhlawumbisela ngendlela ekhonjwa ucwaningo.

[2.18]

Kuyiphutha lokhu

Umdlaziyi uphikisa ukuthi esikhathini esedlule izikhungo zemfundo ephakeme zabantu abamnyama zazibizwa ngamakolishi asehlathini (Timis nabanye 2022). Kungenzeka

ukuthi umhlaziyi akanawo lowo mlendo okwenza abone sengathi umbhali usenga ezimithiyo.

[2.19]

Akuhlangene nesihloko sakho lokhu

Akucaci kahle okwenza umhlaziyi angakuboni lokhu kuhlangene nesihloko. Okuvezwa umbhali yilokho okukhonjwa akutholile ekuhlaziyeni kwakhe impilo yombambiqhaza.

6. Umhlaziyi wesithathu

[3.1]

Isihloko sakho sihle kakhulu futhi siyaheha kepha asihambisani ncimishi nalokhu okubhale emzimbeni. Akukho lapho uchaza khona ngokwehlukana kwezilimi ekufundiseni umntwana e-Afrika. Okunalokho ubhale wenabe ngezimo ezazibhekana nomlingiswa othile kwasengathi ubhala indaba elandisayo.

Umhlaziyi wesithathu naye akakuqondi ukucwaninga okulandela incazelo ewugqinsi ye-*ethnography*. Kusengathi wehlulekile ukubona isizathu sokuxoxa ngocwaningo ngale ndlela nakuba umcwaningi enze isendlalelo sale ndlela. Lokhu kwehlukana kwezilimi ekufundiseni umntwana e-Afrika kuqukethwe kuyo incazelo ewugqinsi umhlaziyi ayibona njengendaba elandisayo.

[3.2]

Igama elithi Afrika alifakwa u (h) libhalwa kanjena Afrika. Kulungise lokhu kwisahluko sonke.

Kunomehluko phakathi kobhamu abangompheshethwa (ph, th, kh) kanye nobhamu abangebona ompheshethwa kodwa abangopotshu (p, t, k). Isibonelo: -paka ≠ -phaka; -teta ≠ -thetha; -kala ≠ -khala. Ukukhombisa ukuthi umsindo ungumpheshethwa ongubhamu, kufakwa umsindo u 'h'. Ukubhalwa kwegama elithi Afrika okunconywa umhlaziyi kulandela ulimi lwesiBhunu lapho kuze kususelwe khona i-Afrikaans (ulimi lwesiBhunu). Lo 'k' umhlaziyi akhuluma ngawo ufaka amagama esuselwa esiBhunwini afana nokat – ikati, kop – isikobho (ikhanda), njll. Ngakolunye uhlangothi u 'kh' lo ongafunwa umhlaziyi uyatholakala egameni lesiNgisi 'Africa'. Ukubizeka komsindo u 'ca' ku-Africa kuyahambisana no 'kha' ku-Afrika. Kanti nokubizeka kwegama i-Afrika esiZulwini kulandela umsindo ongumpheshethwa ongubhamu u 'kh' hhayi ubhampotshu u 'k'. Ngakho akucaci kahle ukuthi umhlaziyi ukususela kuphi ukuthi umsindo u 'h' awufakwa egameni elithi Afrika.

[3.3]

Iyiphi indlelakubuka (paradigm) esetshenzisiwe noma elandelwa kuleli phepha?

Akucaci kahle hle ukuthi umhlaziyi uwubuzelani lo mbuzo ngoba lapho awubuze khona umbhali ukuvezile ukuthi indlela kubuka esetshenzisiwe ikhwalithethivu. Kungenzeka ukuthi umhlaziyi udidwe ukuthi umcwaningi ube eseveza ukuthi ngaphansi kwekhwalithethivu kulandelwe incazelo ewugqinsi ye-*ethnography*.

[3.4]

Iqoqa lakho aliveze isithombe esicacile sokuthi ikuphi okutholakele (findings), futhi yiziphi izincomo eliza nazo (recommendations).

Lokhu okuvezwa umhlaziyi kungenye yezindlela iqoqa okumele lime ngayo kodwa akuyona yodwa indlela. Mhlawumbe umhlaziyi ubelindele ukuthi umcwaningi abhale isihlokwana esithi 'Okutholakele' alandelise ngesinye isihlokwana esithi 'Izincomo'. Noma kunjalo, umcwaningi ube esezengeza lezi zingxenywe ezibalulwe umhlaziyi.

[3.5]

Iqoqa lakho usulifingqe kakhulu. Okungenani lenze libe ngamagama ayikhulu (100 words).

Okungenani umhlaziyi bekumele abalule okushodayo kunokukhathazwa ukufingqeka kweqoqa. Angeke kusize ukwelula iqoqa uma konke okufanele kube kulo kukhona. Lezi zingxenywe ezinconywe umhlaziyi zibe sezilelula iqoqa lafinyelela emagameni anelisa umhlaziyi.

[3.6]

Veza kancane izindlela owazisebenzisa ukuqoqa ulwazi. (Qualitative/ quantitative).

Yonke lemidanti efunwa umhlaziyi eqoqeni ijwayelekile uma ubhala umbiko wocwaningo. Nakuba ukungabikho kwalezi zingxenywe kungasho ukuthi iqoqa aliphelele, umcwaningi wazilandela izincomo zomhlaziyi.

[3.7]

Thasisela igama elilodwa kulawa ukuze abe mahlanu.

Nakuba umhlaziyi eyala ukuthi kwengezwe igama elilodwa kulawo asemqoka, asikho isidingo salokho. Empeleni maningi amaqoqa angenawo amagama asemqoka.

[3.8]

Olimini lwesiZulu onkamisa abalandelani. Bhala ukhonco lapha phakathi kwalamagama (-).

Uqinisile lapha umhlaziyi. Kepha kumele sikucacise ukuthi ngasekuqaleni kokubhalwa kolimi lwesiZulu onkamisa babelandelana. Lapha singabalula esinye sezithunyuwa zenkolo u-J.W. Colenso owabhala incwadi yohlelo lwesiZulu ngonyaka we-1855 eyayilandelanisa onkamisa; isibonelo: ugwai, usaoti, aukho (Maphumulo 2021). Kepha u-A.T. Bryant ngonyaka we-1905 waphakamisa ukuthi kufakwe “usingankamisa uma imisindo engonkamisa isondelene futhi ingenakho ukuvaleka emphinjeni uma iphinyiswa” (Maphumulo 2021: 27). Ngaleyo ndlela la magama ayizibonelo uColenso ayewabhala kulandelane onkamisa, uBryant wawabhala aba ugwayi, usawoti, awukho. UMaphumulo (2021: 42) uncoma ukuthi ikhonco isetshenziswe emagameni okwethekela aqala ngonkamisa, isibonelo: e-India, e-Uganda, e-Oman.

[3.9]

Likhona igama lesiZulu elichaza itiyori, lithi insizakuhlaziya noma uthathe elithi injulalwazi.

Amagama aphakanyiswa umhlaziyi ashaya emhlohlweni. Kepha nalo leli elisetshenziswe umbhali lamukelekile. Ngenxa yokuthi yigama elethekelwe esiNgisini, abanye balibhala libe ithiyori.

[3.10]

Lana bekufanele usinikeze isicaphuno esichaza kabanzi ngenjulalwazi eniyikhethile i-language ecology theory.

Isicaphuno esifunwa umhlaziyi sinikeziwe noma sinikezwe esigabeni lapha kuxoxwa kabanzi ngale njulalwazi. Umhlaziyi uphawula ngesicaphuno esingenisweni.

[3.11]

Izisombululo kufanele uzibhale ngasekugcineni kwesahluko sakho zikhiphe lapha.

Cishe umhlaziyi udidwe ukuthi umusho uqala ngegama elithi isisombululo akabe esabheka ukuthi okulandelayo kuthini. Kuyiqiniso ukuthi izisombululo kulindeleke zibe ngasekugcineni kwesahluko kodwa lapha akukhulunywa ngazo, kepha umusho nje kuphela ophawula ngokuthi ikuphi lapho isisombululo esingatholakali khona.

[3.12]

Siphi isahluko semibono yongoti? Lapho uzoveza khona ukuthi bathini ongoti/ababhali abahlukene ngesihloko obhala ngaso?

Okudide umhlaziyi lapha ukuthi asikho isihlokwana esithi 'Imibono Yongoti'. Bekumele umhlaziyi akuqonde ukuthi imibono yongoti igcwele yonke indawo embhalweni. Zonke izinto umcwaningi azishoyo zesekelwe imibono yongoti, nezihlokwana azisebenzisile umcwaningi ziqukethe imibono yongoti.

[3.13]

Bekungakuhle uveze nokuthi nalapha eNingizimu Afrika kunomthethosisekela ogunyaza ukulingana kwezilimi bese uyawucaphuna. Uphinde uveze ukuthi izikhungo zemfundo zinenqubo mgomo yolimi (Language Policy) egunyaza ubuliminingi okumele ilandelwe

Uqinisile lapha umhlaziyi. Umcwaningi ubhale ngamazwe athile ase-Afrika eqhakambisa lokho akhuluma ngakho esihlokwani sakhe. Kepha akabange esaphawula ngeNingizimu Afrika okungelinye lamazwe abalulekile e-Afrika.

[3.14]

Lesi sihloko asishayi kahle. Mhlampe lapha bekufanele uthi insizakuhlaziya (Theory). Kubukeka sengathi ulwazi oluningi lukhuluma ngenzizakuhlaziya.

Isihloko esichithwa umhlaziyi sifaka phakathi insizakuhlaziya esetshenzisiwe okwenza umhlaziyi abone yona yodwa. Umcwaningi unqume ukuthi angasishintshi isihloko ngokuphelele kodwa aveze insizakuhlaziya esihlokwani ngenxa yokuthi okuqukethwe kungaphezu kwensizakuhlaziya.

[3.15]

Qala umusho ngosoNhlamvukazi.

EsiZulwini yonke imisho iqalisa ngofeleba. Imithetho yokufelebisa esiZulwini inakho ukudida. Isibonelo: kwabanye ondaweni ufeleba uba selungeni lokuqala emuva kukankamisa wokuqala wegama, njengokuthi eSikhaleni; kanti uma la magama angondaweni engamagama ezikole, amaposi, iziteshi nezinye izindawo zomphakathi aqalisa ngofeleba, njengokuthi ESikhawini (Maphumulo 2021: 88). Lokhu kudala amaphutha okushiya ufeleba uma uhlamvu olulandelayo lungufeleba.

[3.16]

Ngaphansi kwalesi sihloko bekufanele uqoqe lonke ulwazi oluveza ukuthi izilimi zesiNtu zicindezeleke kagakanani emfundweni yasemabangeni aphakeme Isib. KwaZulu-Natali iningi labantu lisebenzisa ulimi lwesiZulu njengolimi lwasekhaya kepha zonke izikhungo zemfundo ephakeme ziludicilela phansi ekufundiseni zicheme nolwesiNgisi.

Lo mbono uvezwa ukuthi umhlaziyi akalandelanga indlela umcwaningi asebenzise ngayo incazelo ewugqinsi ye-*ethnography*. Ngakho lokhu okushiwo umhlaziyi angeke kusebenze kahle ngendlela umcwaningi ahlele ngayo umbiko wocwaningo.

[3.17]

Yenza isiqiniseko sokuthi uma ubhala igama lomuntu kwisahluko umetha igama okungesilona elakhe ngempela (pseudonym) bese ubhala eceleni kwalo ukuthi (igama okungesilo elakhe langempela).

Lokhu okushiwo umhlaziyi kuliqiniso. Empeleni umcwaningi uchazile esigabeni esingenhla ukuthi igama elethiwe umbambiqhaza akusilo elakhe ngempela. Mhlawumbe umhlaziyi ubelindele indlela ethile obekumelwe lokhu kubikwe ngayo.

[3.18]

Kususe konke lokhu ngoba sekuyindaba emfushane. Akudingeki lapha.

Lokhu athi umhlaziyi akususwe, incazelo ewugqinsi elandisa ngombambiqhaza ngokuhlaziya izigameko ezihambisana nesihloko socwaningo. Kuyacaca ukuthi umhlaziyi akayijwayele le ndlela, ubona sengathi kuxoxwa indaba. Umhlaziyi unendlela eyodwa ucwaningo olubhalwa ngayo okuthi uma umuntu engayilandelanga afane novejayo.

[3.19]

Isampula lakho kumele licace ngeke kube umuntu oyedwa. Chaza ukuthi bangaki bangobani uveze nokuthi ubakhethe kanjani

Indaba yesampula ilawulwa uhlobo locwaningo. Akusilo iqiniso ukuthi angeke umuntu oyedwa abe isampula. Ukwehluleka komhlaziyi ukulandela indlela yencazelo ewugqinsi yikho okwenza aphawule ngesampula nokukhetheka kwalo. Nakuba incazelo ewugqinsi ikhuluma ngombambiqhaza oyedwa, izigigaba zifaka abantu abaningi abathintekayo esihlokweni esicutshungulwayo. Konke lokhu kuyavela

encazelweni ewugqinsi. Okwenza umhlaziyi angakuboni lokhu ukuthi ubesevele eshilo ukuthi kumelwe kususwe lokhu ngoba akudingeki.

[3.20]

Lungisa lamakhasi engiwagqamisile abe sesimeni sesahluko se-Academic book.

Ngokukamhlaziyi, amakhasi awagqamisile afaka incazelo ewugqinsi athe ayisuswe ayifuneki lapha ngoba ngokwakhe ayikho esimweni se-*Academic book*. Bangingi ababhali abalandele le ndlela esingabalula uRyle (1949), uPonterotto (2006), noDrew (2023). Ngokuchaza kukaDrew (2023), incazelo ewugqinsi ifaka phakathi ukubhala izindaba ezinemininingwane noma 'amavignette' echaza izimo kanye 'nomongo' wazo. Uphinde acacise uDrew (2023) ukuthi nakuba isuka ku-*anthropology* yezenhlalo, incazelo ewugqinsi manje isisetshenziswa njengendlela yokucwaninga esezingeni eliphezulu emikhakheni eyahlukene yokufunda, okuhlanganisa isayensi yezokuhlalisana kwabantu, umlando, izifundo zamasiko, izifundo zemidiya, izifundo zemfundo, nokunye. Ngeshwa ukungayiqondi komhlaziyi le ndlela, kumenza angayiboni isesimeni se-*Academic book*.

[3.21]

Kungaba kuhle ukuthi ulisuse igama lomuntu kepha kepha uhlaziye ulwazi oluphathelele nokufunda nokufundiswa kwezilimi zesiNtu ezikhungweni zemfundo ephakeme.

Lokhu okushiwo umhlaziyi kusahambisana nokungayiqondisisi incazelo ewugqinsi kanye nokucabanga ukuthi igama elisetshenzisiwe ngelombambiqhaza ngokwempela. Ukukhuluma ngegama lombambiqhaza elingelona elangempela kuyingxenyekukuhlaziya yingakho kungafanele liyekwe njengokuncoma komhlaziyi.

[3.22]

Lokhu kungakuhle ukubhale ngaphambi kokubhala isiphetho ukunike isihlokwana esithi izincomo/ iziphakamiso.

Lokhu okushiwo umhlaziyi kungenzeka uma ucwaningo lulandela indlela ayincomayo kusukela ekuqaleni. Indlela esetshenzisiwe umcwaningi iyakuvumela ukuthi lokhu umhlaziyi ancuma ukuthi kube nesihlokwana sakho kubhalwe esiphethweni.

7. Ingxoxo

Kunezinto abahlaziyi abathathu abuvumelana ngazo. Okukuqala bancoma ukuthi umbhali alungise iqoqa ukuze lifake izinto abazibona zishoda. Kuyabonakala ukuthi laba hlaziyi bafunde izindlela zokubhala iqoqa ezifana nale ephakanyiswa uGillett nabanye (2009). Uma iqoqa lingazifaki lezi zinto ezibalulwe uGillett nabanye, umhlaziyi ubona sengathi umbhali akazi ukuthi iqoqa libhalwa kanjani. Lokhu sikubona ngokuthi umhlaziyi aze anikeze isibonelo ukuthi umbhali abhale kanjani. Nakuba kunjalo, ziningi izindlela zokubhala iqoqa kwesinye isikhathi ezilawulwa uhlobo locwaningo. Umbhali kulolu cwaningo usebenzise indlela ebonakala ibadida abahlaziyi okwenza bayisole nendlela abhale ngayo iqoqa.

Okwesibili abahlaziyi bobathathu banokuvumelana ukuthi indlela umbhali asebenzise incazelo ewugqinsi ayishayi khona. Babona sengathi umbhali ucaphune indaba eshicilelwe obekumele aveze umthombo lapho acaphune khona. Kokunye ukucabanga ukuthi umbhali uxoxa inganekwane okungabonakali ukuthi ihlanganaphi nesihloko okubhalwa ngaso. Kolunye uhlangothi ukubhala ngale ndlela kubonakala kungahambisani nokubhala emfundweni. Okudala le mibono yabahlaziyi ukungaqondi ukusebenza kwendlela ye-ethnography. Lokhu kubonakala ngokuthi la bahlaziyi abaphawuli lutho nge-ethnography, kunalokho, kuvela umbuzo wokuthi enjani incazelo ewugqinsi. Ukuhlangana nemibono efana nale kunokwenza umbhali adikibale ngoba yena usuke azi ukuthi ucwaningo lwakhe lumi kanjani kodwa abahlaziyi babona engazi lutho.

Okunye abahlaziyi abavumelana ngakho ukubhalwa kolimi lwesiZulu njengokuthi isabizwana sokukhomba siyehlukana negama elilandelayo; umusho kumele uqale ngofeleba, nokuthi onkamisa abalandelani esiZulwini. Eminye imithetho efana nokuthi umusho awukwazi ukuqala ngesihlanganiso ibonakala ingahambisani nendlela ababhali abasebenzisa ngayo ulimi. Akuqondakali kahle hle ukuthi lo mthetho ususelwa kuphi. Kepha kunokusolakala ukuthi kungenzeka ukuthi uhambisana nomthetho othisha besiNgisi abawufafazayo ezikoleni nakuba nababhali abaningi besiNgisi bengawushayi ndiva.

8. Isiphetho

Leli phepha libheke imibono evezwe ngabahlaziyi lapho behlaziya isahluko esasibhalwe umcwaningi ngolimi lwesiZulu. Nakuba zikhona izingxenye zemibono

ekhuthaza ukuhlela kangcono ukubhaleka kwesahluko, ezinye izingxenye zikhombisa ukuthi abahlaziyi abanakho ukuqonda okupheleleyo ngendlela esetshenziswe umcwaningi. Lokhu kwenze ukuthi bancome ukuthi umbhali ashintshe indlela acwaninge ngayo. Kuyabonakala ukuthi imibono efana nale inokwenza ukuthi ababhali badikibale ikakhulu uma bekubona kungumqansa ukuchazela abahlaziyi indlela abayilandele ocwaningweni lwabo.

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