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Challenges in promoting multilingualism at the University of Zululand, KwaDlangezwa campus

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ABSTRACT

Globally, languages fulfil various functions in different contexts such as business, education, law, and communication among others. The purpose of this study is to examine the factors that contribute to the lack of motivation and limited opportunities for advancements of the multilingualism programme implemented at the University of Zululand, specifically focusing on the Dlangezwa campus. The data was gathered through active listening to the statements made by University of Zululand staff that participated in a forum held on 17 July 2023, when the SADiLaR organization conducted a visit to the university of Zululand to evaluate the implementation of the language policy and assess available resources. Thereafter in-depth interviews were

from different departments to investigate challenges in promoting multilingualism in the university of Zululand. A qualitative approach was adopted in conducting the current study. The present study employed Language Management Theory as a framework for the analysis of the acquired data. The findings of the research indicate that the University of Zululand's mere desire for the successful implementation of a multilingual discourse plan is insufficient. It is crucial to consider various factors, including the development and incorporation of technological tools that can accommodate isiZulu as a language for teaching and learning.

Keywords multilingualism; higher education; indigenous languages; mother tongue; challenges

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Izingqinamba emizamweni yokugqugquzela ukusebenza kobuliminingi eNyuvesi iZululand esikhungweni sakwaDlangezwa

IQOQA

Izilimi zenza umsebenzi ohlukene okubalwa kuwo, ulimi lokuhweba, lwemfundo, lomthetho, lokuxhumana emhlabeni wonke jikelele. Leli phepha lihlose ukuphenya ngezingqinamba eziyimbangela yokugqoza noma ukuhamba kancane kohlelo lokusetshenziswa kobuliminingi eNyuvesi iZululand esikhungweni sakwaDlangezwa. Ulwazi luqoqwe ngokulalela okwaphakanyiswa abafundisi baseNyuvesi iZululand ababethamele leso sithangami esasingomhlaka 17 kuNtulikazi 2023, okubalwa kubo abaholi abaphezulu ababalelwa eshumini nesishiyagalombili (18) kanye nabasebenzi ababemele iminyango eyahlukene abangamashumi amathathu nesishiyagalombili (38). Ngemuva kwalokho abacwaningi base behlela imibuzo ejulile kubafundisi abangamashumi amabili (20) abaqhamuka eminyangweni eyahlukene ukuphenya ngezingqinamba abanazo ukugqugquzela ubuliminingi eNyuvesi iZululand. Lolu wucwaningo olulandela indlela yocwaningo oluhlonze (*qualitative*). Injulalwazi i-*Language Management Theory* isetshenzisiwe kulolu cwaningo ukuhlonza nokuhlaziya ulwazi olutholakele. Lolu cwaningo luthole izimbangela ezahlukene okuyizona ezenza uhlelo lokusetshenziswa kobuliminingi lungatheli ngokushesha eNyuvesi iZululand. Phakathi kwezinye izinto, ucwaningo luveza ukuthi ukufisa kukodwa akulekeleli ekufezekiseni uhlelo lokusetshenziswa kobuliminingi kodwa kumele kube khona kunezinto okumele zibhekwe ezifana nezinsizakusebenza zobuchwepheshe ezizovumela ukuthi isiZulu samukelwe njengolimi lokufunda nokufundisa.

Amagama asemqoka: ubuliminingi; imfundo ephakeme; izilimi zomdabu; ulimi lwebele; izingqinamba

1 Isingeniso

Eminyakeni embalwa eyedlule kubonakale ukwenyuka kwentshisekelo yokusebenzisa ubuliminingi (Madlala, 2018). ENingizimu Afrika lokhu kudlondlobala kuhambisana nenqubomgomo ekhuthaza ukusetshenziswa kwezilimi zabomdabu ukufunda nokufundisa ezikhungweni zemfundo ephakeme. Ubuliminingi buchaza ukusetshenziswa kwezilimi eziningi emphakathini, ikakhulukazi lezi ezikhulunywa abantu abakhele lowo mphakathi. Ngokuchaza kosomqulu iMicrosoft Encarta (2009), ubuliminingi buchazwa njengokudlondlobala kwezilimi eziningi. Lo mqulu ugqizelela isizathu esinqala esenza umuntu othile ahlonzwe ngokuthi wazi izilimi eziningi. Lokhu kubeka eqhulwini uhlangothi lokuthi umuntu kube ngowazi izilimi ezintathu ukuya phezulu. U-Obanya (2004: 153) uveza ukuthi

ulimi kwezemfundo kungaba olufundiswayo, olufundwayo noma olusetshenziswa ukufundisa emazingeni athile ezweni lonke. Lolu cwaningo lubheka ukusetshenziswa kobuliminingi emazingeni emfundo ephakeme. Kuhambisana nezigqinamba ezenza ukuthi kube yisenzeko esihamba kancane. Ucwangingo lubuka ulimi olufundwayo, olufundiswayo kanye nolusetshenziselwa ukuxhumana eNyuvesi yaKwaZulu esikhungweni sakwaDlangezwa.

UMthethosisekelo wezwe waseNingizimu-Afrika unezilimi zomdabu ezisemthethweni eziyisishiyagalolunye: isiZulu, isiXhosa, isiNdebele, isiSwazi, Sesotho, Sepedi, iXitsonga, Setswana neTshivenda (The Constitution of the Republic of South Africa, 1996). Ngokwenqubomgomo yolimi yeNyuvesi iZululand, zimbili kuphela izilimi ezisahlonzwe njengezisemthethweni ukufunda nokufundisa, okuyisiNgisi kanye nesiZulu. Inqubomgomo yolimi yaseNyuvesi iZululand esanda kushicilelwa ngonyaka wezi-2019, iveza ukuthi iNyuvesi izimisele ukuthuthukisa isiZulu sibe ulimi lwesibili oluzosetshenziswa ukufunda nokufundisa ukulekelela isiNgisi. Ukusetshenziswa kobuliminingi ezikhungweni zemfundo ephakeme kuyinto ekhuthazwa inqubomgomo elawula ukusebenza kwezilimi. INyuvesi iZululand ingamanye yamaNyuvesi azibophezele ukuhambisana nalokho okushiwo yinqubomgomo. Nakuba ibukeka isilele emuva kulo mkhankaso. Ukufunda nokufundisa ngezilimi ezimbili okuyisiNgisi nesiZulu kusenziwa UMnyango Wezilimi Zomdabu Namasiko okuyilapho izifundo zesiZulu zitholakala khona. Nakuba ikhona eminye iminyango esiqalile uhlelo lokwamukela ukufunda nokufundisa ngesiNgisi nesiZulu kubukeka kuwuhlelo oluhamba kancane. Lolu cwaningo luhlose ukubheka izingqinamba eziyimbangela yokuhamba kancane kohlelo lokusetshenziswa kobuliminingi eNyuvesi iZululand. Luhlose ukuthola izixazululo ngokungenziwa ukucacisa ubumqoka bokusebenzisa ubuliminingi emazingeni emfundo ephakeme eNyuvesi iZululand.

2 Ukubuyekezwa kwemibhalo

Abacwaningi abaningi babhale ngokungqungquzelwa kanye nokuthuthukiswa kobuliminingi emazingeni emfundo ephakeme. UMKhize noBalfour (2017) bethule ucwangingo ngamalungelo olimi emkhakheni wezemfundo ezweni laseNingizimu Afrika. Ocwaningweni lwabo baphawula ngendlela ubuliminingi kwezemfundo obubonakala buyisihloko esilumelayo ngayo ezweni. Lokhu kuchazwa njengokubangelwa ukudlondlobala kwezilimi ezifana nesiNgisi nesiBhunu nokuyizilimi ezinomlando wokubekwa eqhulwini ngesikhathi sengcindezelo. Ngalesi sizathu, amasu okugqugquzela ubuliminingi ezweni laseNingizimu Afrika agcina engatheli izithelo ezinhle.

Ocwaningweni ngemigomo eyelekelela neyeseka ukufakwa kwezilimi zase-Afrika njengezinye zezingxenywe ezimqoka zobuliminingi, uKaschula noMaseko (2014) bathule ucwangingo besebenzisa indlela eyesekelwe ocwaningweni. Kulolo cwaningo baphawula

ngendlela izilimi zaseNingizimu Afrika ezibonakala ngayo zingumgogodla ekuqinisekiseni ukuthuthuka kwezemfundo. Lokhu kubala nokuqinisekisa inqubomgomo yezilimi ezikhungweni zemfundo. Ngamafuphi, ucwaningo olwethulwa nguKaschula noMaseko (2014) luqinisekisa ukubaluleka kwezilimi zabantu abansundu njengohlaka olusemqoka ekuqinisekiseni ukuthi ukufunda nokufundisa kuhanjiswa ngendlela efanele. Ukuqikelela kokwaziswa kwalezi zilimi kungaba nomthelela omuhle emfundweni njengoba abafundi bengaba nethuba lokufunda ngolimi lwabo abaluncelayo.

Imizamo yokugqugquzela nokuthuthukisa ubuliminingi ayigcini ukubonakala ezweni laseNingizimu-Afrika kuphela kodwa namanye amazwe omhlaba abonakala ebamba iqhaza ezinhlakeni zocwaningo zalolu hlobo. UGao noZheng (2019) bathule ucwaningo ngobuliminingi ezikhungweni zemfundo ephakeme ezweni laseShayina. Kulolo cwaningo babehlola imibono emisha yezinqubomgomo zolimi ezinamasu ahlukene ezindabeni ezihlanganisa uhlelozifundo (*curriculum*) zolimi lwasemazweni angaphandle, ukukhuthazwa kwabafundi kanye nokuqeqeshwa kothisha bolimi. Ucwaningo lwabo luphetha ngokuphawula kabanzi ngezinsalelo zokungalingani kwezinqubomgomo zolimi ezibangelwa yizimo zezehlalo nezombusazwe. Lokhu kugcizelela indlela lezo zilimi ezabe zicindezelekile phambilini ezisasengcupheni yokusalela emuva uma abanini bazo bengeke babhukule bezame amasu okuzithuthukisa.

Ocwaningweni ngobuliminingi ezwenikazi i-Afrika, uBrock-Utne (2017) wethula ulwazi ngemibono yokucwasa nokugqugquzela ukusebenza kwezilimi zomdabu ezweni laseTanzania. Kulolo cwaningo uBrock-Utne ugcizelela indlela abafundi abangeke bakwazi ukufunda ngayo uma bengaluzwa ulimi olusetshenziswa nguthisha ekubafundiseni. Lokhu kugqugquzela ukuqinisekiswa kokuthuthukiswa kwezilimi zendabuko e-Afrika ukuze abafundi bezoba nethuba lokufunda ulwazi olusha ngolimi abaluncele ebeleni kunokuba bathembele ezilimini zaseNtshonalanga.

UNadudere (2011) naye uphawula ngokubaluleka kokuthi kufundiswe izilimi zomdabu zase-Afrika ngoba baningi abantu abazikhulumayo, nabaziqondayo. Lokhu kugcizelela umbono wokuthi abantu abangama-Afrika bayakwazi ukuveza ubuhlakani nobugagu uma besebenzisa izilimi zabo.

2.1 Ubuliminingi emanyuvesi aseNingizimu Afrika

Inyuvesi yaKwaZulu-Natali (UKZN) ivame ukuvezwa njengelinye lamanyuvesi aphambili ekukhuthazeni izilimi zomdabu, ikakhulukazi isiZulu, ezingeni lemfundo ephakeme. Iyunivesi ibone ukuthi isiZulu wulimi olukhulunywa kakhulu esifundazweni saKwaZulu-Natali, ngakho-ke yamukela inqubomgomo yolimi eqinile ekhombisa ukuzibophezela kwayo ekwamukeleni izinhlobonhlobo zamasiko nezilimi(Kamwendo, Hlongwa, & Mkhize, 2014).Enye yezindlela

ezivelele ezithathwe yi-UKZN kube wukuqaliswa kwesifundo sesiZulu esiphokelekile kubo bonke abafundi bezifundo zeziqo zokuqala (Kamwendo, Hlongwa, & Mkhize, 2014). Le nqubomgomo ayenzwanga nje ngenxa yokufaka uphawu, kodwa yenzelwe ukuhlinzeka abafundi ngamakhono okulwazi nokuqonda ngolimi lwendawo, ukuze kuphumelele iziqu eziphuma nekhono lobudlelwano emphakathini ohlukene (UKZN, 2006, 2012a, 2012b, 2012c). Lolu hlelo luqinisekisa ukuthi wonke abafundi, kungakhathaliseki ukuthi bakhuluma luphi ulimi ekhaya, bathola okungenani ulwazi oluyisisekelo lwesiZulu, ngaleyo ndlela kube negalelo ekuhlanganyeleni nasenkonzweni emphakathini okhuluma izilimi ezahlukene.

Enye yamanyvesi esithathe igxathu elibonakalayo ekuthuthukiseni izilimi zomdabu inyuvesi yaseNingizimu Afrika (UNISA). Inyuvesi yaseNingizimu Afrika njengeyunivesi enkulu kunazo zonke e-Afrika ehlinzeka ngemfundo ngezikole ezikude (distance education), inyuvesi yaseNingizimu Afrika ibhekene nezinsalelo ezihlukile kanye namathuba ekusebenziseni ulimi oluningi. Njengoba ihlinzeka abafundi baseNingizimu Afrika nabamazwe ngamazwe, inyuvesi yaseNingizimu Afrika kudingeka ukuthi ilinganise kahle ukusebenza kahle, ukufinyeleleka, kanye nokubandakanya bonke abantu ezinhlelweni zayo zolimi. Inyuvesi yaseNingizimu Afrika yenze imizamo eqondile yokufaka izilimi zomdabu ezifundweni zayo. Isungule izincwadi zokufunda ezihunyushwe ngezilimi ezahlukene, izinhlelo ezilalelwayo (ama-audio), kanye nezivivinyo ezibhalwe ngezilimi ezisemthethweni ezahlukene, okubalwa kuzo isiZulu, Sesotho, neSetswana. Lezi zinsiza ziwusizo olukhulu kubafundi abavela ezindaweni zasemakhaya nezinezinsiza ezimbalwa, lapho ukufunda ngolimi lwabo lwendabuko kungathuthukisa kakhulu imiphumela yabo yokufunda (Moropa, 2024). UMoropa (2024) uveza ukuthi ayigcinanga lapho inyuvesi ibuye yasungula iminyango ehlela futhi eseka izinhlelo zolimi, eyenza ucwaningo, yakha amagama nezichazamazwi, futhi ikhuthaza ukuqwashiswa ngolimi kuzo zonke izinhlelo zayo zemfundo. Le mikhankaso ihambisana nezinhloso zikazwelonke zokuhlakulela imfundo ezimele futhi efinyeleleka kubantu abakhuluma izilimi ezake zangacatshangelwa ngokwanele emlandweni wezemfundo.

Inyuvesi yaseFree State (UFS) nayo isithathe izinyathelo ezibalulekile ekukhuthazeni ubuliminingi, ikakhulukazi ngokusebenzisa indlela yokufundisa ngezilimi ezahlukene ngokuhambisana (parallel-medium instruction). Le nyuvesi, eyake yaziwa ngokusebenzisa isiBhunu kakhulu, manje seyamukele inqubomgomo yolimi enobubanzi, ehlanganisa isiNgisi, isiBhunu nesiSotho kwezinye izifundo. Nakuba ucwaningo lukaGumbi (2014) luveza ukuthi zishaywa indiva izilimi zomdabu kulesi sikhungo. Kodwa ucwango lwakamuva lukhoma ukuthi lenyuvesi ngonyaka wezi2026 ithathe isinqumo sokwamukela izilimi zomdabu eziyisihlanu njengezisemthethweni, okubalwa iSesotho, isiZulu, ulimi lweziMpawu, isiBhunu nesiNgisi (Ngubane noNtombela, 2024). Ngaphezu kwalokho, i-UFS isungule amagama nezichazamazwi ezihunyushwe ngezilimi ezahlukene, ikakhulukazi ezifundweni zesayensi nomthetho. Lezi zinsiza zisiza abafundi ukuthi baqonde kahle izifundo ezibukhuni

ngolimi lwabo lwasekhaya, ngaleyo ndlela kwandiswe ukuqonda nokusebenza kahle kwezemfundo (Ngubane noNtombela, 2024)

Uhlelo lokuthuthukiswa kwezilimi zomdabu kuthola ukunakwa kamuva nje. Lokho kufakazelwa ukuthi inyuvesi yaseKapa (*UCT*), nakuba kuseyi-Inyuvesi elisebenzisa isiNgisi njengolimi lokufundisa, isithathe izinyathelo zokukhuthaza nokweseka ulimi oluningana enkundleni yayo. Njengoba itholakala esifundazweni esinezilimi eziningi (iWestern Cape), inqubomgomo yolimi ye-UCT iyavuma ukubaluleka kwesiXhosa nesiBhunu eceleni kwesiNgisi (Multilingualism Education Project, 2024). Inyuvesi yaseKapa inikeza izinsiza zokuhumusha nokuchaza izilimi, ikakhulukazi phakathi nemicimbi esemthethweni efana nemikhosi yokuthweswa iziqu. Ngaphezu kwalokho, abafundi bathola ukusekelwa kwezilimi ngesiXhosa nesiBhunu, ikakhulukazi emikhakheni yezempilo neyemfundo, lapho ukuxhumana nabaguli noma abafundi ngolimi lwabo lwendabuko kubalulekile.

2.2 Inqubomgomo yokusebenza kwezilimi emazingeni emfundo ephakeme

UNgqongqoshe WezeMfundo ePhakeme uBlade Nzimande usungule waphinde wamemezela Inqubomgomo Yolimi LwezeMfundo Ephakeme ngo-2002; 2020. Inhloso yale nqubomgomo kwakuwukukhuthaza ubuliminingi emigomeni yezikhungo nasezinkambisweni zezikhungo zemfundo ephakeme zaseNingizimu Afrika. Selokhu kwamenezelwa iNqubomgomo yoLimi lweMfundo ePhakeme, kube nezinhlelo ezahlukeno zoMnyango Wezemfundo Ephakeme Nokuqeqesha (ngemuva kwalokho okube nguMnyango uqobo) ukuqapha inqubekela phambili kanye nokuhlola ukuthi izinqubomgomo zesikhungo zihambisana kangakanani nenqubomgomo kazwelonke. Lokhu kuyisinyathelo sakamuva seqembu lokweluleka uNgqongqoshe mayelana nokuthuthukiswa kwezilimi zase-Afrika emfundweni ephakeme iMAPALHE elasungulwa ngowezi-2012, umsebenzi walo owaphumela “Embikweni Wokusetshenziswa Kwezilimi Zase-Afrika Njengezindlela Zokufundisa Emfundweni Ephakeme” (2015). Kulo mbiko neminye engaphambi kwawo, kuyabonakala ukuthi incane inqubekela phambili eseyenziwe ekuhloleni nasekusebenziseni amandla ezilimi zase-Afrika ekwenzeni lula ukufinyelela ngempumelelo ezikhungweni zemfundo ephakeme. Ngakho-ke lolu hlaka lwenqubomgomo luwukubuyekwezwa “kweNqubomgomo Yolimi Lwemfundo Ephakeme” yowe-2002 kanti luhlose ukubhekana nenselelo yokungathuthuki kahle kanye nokusetshenziswa kancane kwezilimi zase-Afrika ezisemthethweni ezikhungweni zemfundo ephakeme ngesikhathi esifanayo kugcinwe izinga kanye nokusetshenziswa kwezilimi esezivele zithuthukisiwe. Ukuthatha emigomeni kanye namagugu oMthethosisekelo wezwe laseNingizimu Afrika (1996), kanye nobudlelwano phakathi kolimi nokuqonda kunqubo yokufunda, uHlaka Lwenqubomgomo Yolimi olubuyekaziwe lweMfundo Ephakeme luhlose ukukhuthaza ukusetshenziswa kwezilimi eziningi njengesu lokwenza lula ukufinyelela

okuphusile nokubamba iqhaza kwemiphakathi yamanyuvesi (abafundi nabasebenzi) emisebenzini eyahlukene yaseNyuvesi, okuhlanganisa nokuthuthukiswa kwengqondo nokuqonda. Uhlaka lwenqubomgomo luhlose ukukhuthaza nokuqinisa ukusetshenziswa kwazo zonke izilimi ezisemthethweni kuzo zonke izizinda zokusebenza zemfundo ephakeme yomphakathi okuhlanganisa nemifundaze; ukufundisa nokufunda kanye nokuxhumana okubanzi ngokuhambisana neSigaba 29 (2) soMthethosisekelo waseNingizimu Afrika.

Nakuba ekhona amaNyuvesi asehambe ibanga elide ekuqinisekiseni ukuthi ubuliminingi buyasebenza ohlelweni lokufunda nokufundisa, kuyavela ukuthi nawo awaqalanga nje aphumelela kodwa kuke kwaba khona izingqinamba ebezenza ukuthi lokhu okushiwo yinqubomgomo yolimi kungenzeki ngokushesha. Kufazakazelwa okubonakale futhi eNyuvesi iNelson Mandela osekusungulwe uphiko lwezilimi zesiNguni emva kweminyaka engashumi ayisithupha yasungulwa kwaze kwaqala kulo nyaka wezi 2024 ukusebenza. UNdimande-Hlongwa nabanye (2010) baveza ukuthi ukungabibikho kwezimali, izinsiza kufundisa ezibhalwe ngesiZulu kanye nokuthuthukiswa kwabasebenzi ukuze bekwazi ukufunda isiZulu bebe bebhakene nomthamo umkhulu womsebenzi wabo wansuku zonke ikhona obekubalulwa njengezingqinamba ezinkulu. UMadlala (2018) uveza ukuthi ukwethulwa kolimi lwesiZulu njengoluyimpoqo kubafundi baseNyuvesi yakwaZulu-Natal kwadonsa amehlo abezindaba eNingizimu Afrika nasemazweni angaphandle. Uthi abaningi babeveza ukungahambisani naleso sinqumo bethi kungani kungabi iNyuvesi iZululand ethatha lesi sinqumo ngoba iyona esesizindeni sabantu abakhuluma ulimi lwesiZulu (Balfour, 2014; Mashele, 2013; The Witness, 2006, kuNdimande-Hlongwa nabanye, 2010). UBalfour (2014) noNdimande-Hlongwa nabanye (2010) bathi lo mbono wawulungile ngesikhathi sobandlululo ngesikhathi izilimi zomdabu zazibukeleka phansi, zingathathwa njengezisetshenziswa emazingeni emfundo ephakeme nakwezinye izikhungo zomphakathi. Manje uhulumeni wentando yeningi uphoqelela ukuthi zonke izilimi zomdabu zithuthukiswe ukuze zifinyelele ezingeni elifanayo nesiNgisi nesiBhunu.

Ukufakazela lokhu uHubbell (2002) uveza ukuthi iNyuvesi iStellenbosch ngaphambilini beyisebenzisa ulimi lwesiBhunu kuphela njengolusemthethweni ukufunda nokufundisa. Abafundisi bezinye izinhlanga ababeqashwa kule Nyuvesi kwakuyimpoqo ukuthi kumele bafunde ulimi lwesiBhunu eminyakeni emibili yokuqala beqashiwe. Lokho kwakwenza bezizwe becwaseka ngokwebala futhi kwenza abanye bengazifaki izicelo zomsebenzi kule Nyuvesi. Ngokuhamba kwesikhathi bethula ulimi lwesiNgisi njengolimi lwesibili olusemthethweni ukwenza labo abangalwazi ulimi lwesiBhunu nabo bezizwe bemukelekile (Hubbell, 2002). Izinhlelo zokusungula inqubomgomo ziqale phakathi konyaka wezi-2002 kuya kunyaka wezi-2012. Ngaphambilini bekusetshenziswa izilimi ezimbili ukufunda nokufundisa okuyisiBhunu nesiNgisi njengoba yakhele umphakathi okhuluma kakhulu lezi zilimi zombili.

ULeibowitz (2015) ocwaningweni lwakhe uveza ukuthi bekuvele kunezinkinga ngoba isiBhunu besithathwa njengolimi olubukhuni ukulusebenzisa ukufunda nokufundisa futhi olusetshenziswa ukucwasa ezinye izinhlanga. Ngokuba khona kwenqubomgomo yolimi iNyuvesi igcine seyikhuthaza ukuthi kusetshenziswe isiNgisi kuphela ukufunda nokufundisa kwezinye izikhungo zayo eziyisihlanu, kwasala eyodwa kuphela efundisa ngesiBhunu. Nakuba ilimi lwesiBhunu luqhubekile lwaba ulimi lokuxhuamana emazingeni aphansi kodwa abafundisi bebeshicilela kakhulu ucwaningo lwabo ngolimi lwesiNgisi. ULeibowitz ubuye aveza ukuthi abafundi kanye nabafundisi base Stellenbosch bayakuncoma ukuthi umuntu abe nalo ulwazi lolimi lwesibili noma ezinye izilimi kodwa lungasetshenziselwa ukufunda nokufundisa. Uqhuba uthi inqubomgomo yolimi yakamuva ivumela ukuthi sibuyiswe isiBhunu njengolimi lokufunda nokufundisa. UNgqongqoshe WezeMfundo uBlade Nzimande (2014; Department of Basic Education, 1997) akavumelani nokuthi kube iNyuvesi yamaBhunu kuphela, uthi lokho kuzoba ukubukela phansi ezinye izinhlanga kanye nentando yeningi.

Okuvelayo ukuthi amanye amaNyuvesi anayo inqubomgomo yolimi egqugquzela ukuthuthukiswa kwezilimi zomdabu ebhalwe phansi kodwa akukho la isetshenziswa khona. NgokukaFoley (2004) iNyuvesi iWITS yona yakhetha ukuthuthukisa ulimi lweSesotho ukugqugquzela ubuliminingi, uFoley (2004) akugxeka kakhulu ngoba ukubona njengokubukela phansi ezinye izilimi. Uveza ukuthi ulimi lweseSotho lukhulunywa abantu abancane kunezinye izilimi ezikhona. Uphakamisa ukuthi iNyuvesi okungenani ingathuthukisa ulimi lwesiZulu. UKadenge (2015) uveza ukuthi iWITS nakuba izeza ukuthi ithuthukisa iseSotho kodwa akukho la kuvela khona ukuthi siyasetshenziswa. Uthi ngisho izinto ezibalulekile lezi iNyuvesi ethi abafundi nabafundisi kumele baziqonde kahle zibhalwe ngolimi lwesiNgisi, okuyizinto ezifana amafomu okufaka izicelo zomsebenzi, amafomu aqukethwe ulwazi olubophezela abafundi nabafundisi ezintweni ezithile, imithetho yeNyuvesi, amafomu okwamukela izikweletu, amafomu okubhalisa, izindaba zeNyuvesi. Uthi yonke into nje yakule Nyuvesi ibhalwe ngesiNgisi ngisho amaposinyazi. UKadenge (2025) uveza ukuthi ngisho uhlelo lokwemukelisa abafundi imiyezane ngosuku lwabo luba ngolimi olulodwa kanti iningi elisuke likhona likhuluma izilimi zomdabu.

Lokhu kuveza ukuthi amaNyuvesi amaningi asenazo izingqinamba mayelana nokuthuthukisa izilimi zoMdabu njengolimi olusemthethweni ukufunda nokufundisa. Kodwa okuvelayo ukuthi abahlezi bayazama ukubheka ukuthi ikuphi okungenziwa futhi kwenziwe kanjani ukuze inqubomgomo yolimi isebenze ngempumelelo ezikhungweni zemfundo ephakeme ngaphandle ngokwehlisa isithunzi nezinga lemfundo.

2.3 Inqubomgomo yeNyuvesi iZululand

Ukwehlukana kwezilimi ezisebenza ezweni laseNingizimu Afrika kubonwa njengendlela ewusizo okufanele isetshenziswe ekuthuthukiseni abantu bezwe laseNingizimu Afrika.

INyuvesi ikuthatha njengesidingongqangi ukuthi kubekwe abafundi esimweni sokuthi bakwazi ukubamba iqhaza eligcwele emphakathini ozilimi ziningi, lapho kunesidingo sobuchwepheshe nokuqonda ngalezi zilimi eziningi. INyuvesi ikuqonda kahle kakhlophe ukuthi ukuxhumana kuyisenzo esenzeka phakathi kwabantu ababili nokuthi lokhu kuyisibopho sawo wonke umuntu ongumphakathi wale Nyuvesi. Lokhu kubandakanya abafundi, othisha, abaphathi, abazali, izisebenzi njalonzalo. Wonke umuntu kulindeleke ukuba aqikelele indlela asebenzisa ngayo ulimi nokuthi aqiniseke ukuthi ayibakhubi abanye abantu. Ulimi olusetshenziswa ekuphatheni nasekusingatheni iNyuvesi kufanele kube ulimi olucacile, oluyihlaba esikhonkosini nolukhombisa ukuhlonipha wonke umuntu (University of Zululand Language Policy, 2019).

INyuvesi ikhuthaza ukuthuthukiswa kwezilimi ezisemthethweni ezisetshenziswa kuleso sifunda, ibe iqonda kahle kakhlophe futhi ukuthi ulimi, amasiko nemibhalo kuyahambisana. Iyakukhuthaza futhi ukuthuthukiswa kwezilimi zakwamanye amazwe ezibonakala zineqhaza elinqala emkhakheni wezomnotho njengakwezohwebo, ezokuvakasha nasebudlelwani namanye amazwe. INyuvesi ayiyukubandlulula nanoma yimuphi ongumsebenzi wayo noma umfundi wayo ngokolimi (University of Zululand Language Policy, 2019). Lokhu okuchaza ukuthi iNyuvesi izimisele ukunikeza abafundi ilungelo lokusebenzisa izilimi ezimbili ukufunda nokufundisa, okuwulimi lwesiZulu ngendlela elinganayo nolimi lwesiNgesi. Ukuqinisekisa ukusebenza kobuliminingi eNyuvesi iZululand ngonyaka wezi-2022 ibe isizibekela uhlelo ozolulandela ngokwezigaba, esokuqala esifishane, esesibili esiphakathi nendawo bese kuba esesithathu esizothatha isikhathi eside.

Isigaba sokuqala okuyisona esesiqaliwe sibandakanya ukusungulwa nokunikezelwa kwamatemu emkhakheni yonke, ukuqeqeshwa, ukubhalwa kwamatesizi, amaqoqa kanye nezinhlelo zemcimbi, ukuqashwa kwabazohumusha amaqoqa eziqu zemastazi kanye nezobuDocotela abhalwe ngesiNgesi, amajenali avumela ukushicilela ngezilimi zomdabu, ukusebenza ngokugqamile kwethimba le-COPAL laseNyuvesi, ukusetshenziswa kwesiZulu kuzo zonke izinkomba zaseNyuvesi (University of Zululand Language Policy Implementation Plan, 2022).

Ukuba khona kohlelo oluzolandela ukusebenza kwalolu hlelo lokuthuthukisa kwezilimi zabomdabu kukhombisa khona ukuthi iNyuvesi iZululand isibalwa phakathi kwezinye zezikhungo esezisabelile, nakuba kuzothatha isikhathi ukuthi ingqame ngenxa yezingqinamba ezitholakele ngesikhathi kwenziwa lolu cwaningo ezikhombisa ngokusobala ukuthi kusazohanjwa ibanga elide kakhulu ngaphambi kokuba kubonakale izithelo. Lokho kubonakele nakwamanye amaNyuvesi asephumelele ukukhiqiza imiphumela enezithelo ezinhle, ikakhulukazi iNyuvesi yakwaZulu-Natal okuyiyona esabonakala ihamba phambili ekuthuthukiseni izilimi zabomdabu ikakhulukazi isiZulu (Madlala, 2018).

2.4 Ukufunda nokufundiswa kwesiZulu ezikhungweni zemfundo ephakeme

Ukusetshenziswa kwezilimi zomdabu njengolimi lokufunda nokufundisa kuyisenzo esiwundabamlonyeni eNingizimu Afrika njengoba nezikhungo zeMfundo Ephakeme ziphoqelekile ukuthi zibenayo inqubomgomo ezokwenza ukuthi kusetshenziswe ulimi lwesiNgisi kanye nezinye izilimi zabomdabu okuyizona ezisetshenziswa kule ndawo iNyuvesi eyakhele. Bangingi abacwaningi esebebhalile ngalokhu okubalwa kubo uNene (2014); Gumbi (2014); Ndimande-Hlongwa (2014); Khohliso (2015); Ndebele and Zulu (2017); Zulu and Ndebele (2020). Gumbi (2014) ocwaningweni lwakhe lapho ebheka ukusetshenziswa kwezilimi zabomdabu eNyuvesi yaseFreyistata oPhikweni lwaseQwaqwa, oluhlose ukugquzela ukusetshenziswa nokuthuthukiswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa. UGumbi (2014) uthi kusekukhulu ukushaywa indiva kokusetshenziswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa ezindlini zokufundela kulesi sikhungo. Lo mkhuba uyisihlava esibi ngoba awugcini ngokucindezela abafundi bezilimi zomdabu kepha wenza kungabi khona ubulungiswa. Ubulungiswa bugquzela ubumbano nokwakheka kwesizwe (Gumbi, 2014).

Lo mbono kaGumbi (2014) ugcizelela khona ekutheni ukusetshenziswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa kubalulekile ukuze kuthuthukiswe ubulungiswa nobumbano. Ukhuthaza othisha ukuthi basebenzise izilimi zomdabu ekilasini ukuze bakhe indawo yokuhlenganisa nokuqonda. UStrayhorn (2018) naye uchaza ngokusebenzisa izilimi zomdabu njengokungasiza ukuvala igebe phakathi kwamaqembu ezilimi ezahlukenene. Ngale ndlela lokhu kungakhuthaza abafundi ukuthi baziqhenye ngamagugu namasiko abo, babone nokuthi bayingxenywe yesizwe esihlukenene. Ngaphezu kwalokho, izilimi zomdabu zinganikeza inkundla yezingxoxo nokuxhumana, engasiza ekunqobeni ukungezwani nokuhlukana kwemingcele.

UZikhali (2016) lapho ecwaninga khona isiZulu njengolimi lwesibili kubafundi abangamaZulu uthi othisha besiZulu bahlangabezana nezingqinamba eziningi ekufundiseni kwabo. Uchaza uthi lezi zinkinga ziqala emabangeni aphantsi ngoba kunokwentuleka kwezinsiza kufundisa nokufunda ukuze ukufunda nokufundisa kube lula. Izinsiza kufunda zabafundi ziyashoda kanti abanayo imishini yokwengeza imibhalo ngoba nemishini yokufothokhophisa noma ukwengeza okubhaliwe yenza inombolo encane yamaphepha kanti abafundi bangingi.

Ulwazi olwethulwe esigabeni esingenhla luveza ukuthi nabafundi uqobo abanandaba nolimi lwesiZulu kanjalo nasempakathini isikole esihambisa ulimi lwesiNgisi phambili abazali isona abasibona sikulungele ukufunda abantwana babo. Abanye bayabakhipha abantwana babo babayise esizokoleni ezifundisa ngolimi lwesiNgisi njengolimi lokuqala, bese bekhala ngokushabalala komnotho wolimi lwesiZulu nokucindezela izilimi zase-Afrika. Lokho

kuyadumaza ukubona abantu abangabakhulumi bolimi kuyibo abadembeselayo nabalushonisa phansi. Izona izinselelo ezenza ukufunda nokufundiswa kothisha kube nezinkinga eziningi. Uma sebengasayitholi imiphumela esifundweni solimi lwesiZulu kubhekwa uthisha kanti abafundi, uMnyango WeMfundo nomphakathi abakusukumeli ngendlela efanele ukuthuthukiswa kolimi lwesiZulu.

3 Injulalwazi yokuhlelwa kolimi

Injulalwazi ichazwa nguNdimande (1998) njengomhlahlandlela ohlahlwa ngabathile ukuze bekwazi ukubona indlela izinto ezenzeka ngayo nokube sekuholela ekutheni lowo mhlahlandlela ugcine usuyinqubomgomo yeSizwe. Kanti uKhumalo (2019) uchaza injulalwazi njengesingathekiso sokusebenza kwesibani endaweni engenakho ukukhanya ukuze kwelekelelwe ekuqondeni kabanzi ngolwazi olusuke lwethuliwe kodwa lungagqamile ngokuphelele ebumnyameni.

Lolu cwaningo lwenganywe injulalwazi yokuhlelwa nokuthuthukiswa kolimi ebizwa *iLanguage Management Theory* (LMT) ukuthungatha nokucubungula ngamaqiniso ngolwazi olutholakale ocwaningweni olwenziwe kubhekwa izingqinamba eziyimbangela yokugqoza kohlelo lokusetshenziswa kobuliminingi eNyuvesi iZululand. Le injulalwazi yahlongozwa uJernudd noNeustupny ngonyaka we-1986, uthi itemu elithi LMT emibhalweni ehlobene nesayensi yezilimi zabantu lethulwa uJernudd noNeustupny ekufakeni kwabo isandla engqungqutheleni eyabe ise-Quebec, eCanada. Le injulalwazi iphakamisa ukuthi ukuphathwa kolimi kufanele kubukwe njengento ekhulayo ngokwezigaba eziningi.

Isigaba sokuqala ukubalulwa kwenkinga kanti esesibili ukuthathwa kwezinyathelo izikhungo ezihlelayo. Isigaba sesithathu ukwenza okuyohlanganisa ukungenelela kakhulu kwabantu ngabodwana. I-LMT ibuka ukuhlelwa kolimi okwenzeka emazingeni aphakeme (*Macro Language Planning*) okunikezwa imvume nguhulumeni, kanye nokuhlelwa kolimi emazingeni aphantsi (*Micro Language Planning*) okwenziwa ngabantu ngabodwana kanye nezinhlango ezingekho ngaphansi kukahulumeni.

UNekvapil noNekula (2006) bathi ukuhlelwa kolimi okwenzeka emazingeni ezwe noma ukuhlelwa kolimi okwenziwa yizwe noma izikhungo zikahulumeni kungathathwa njengokuhlelwa kolimi emazingeni aphezulu. Kepha kunobufakazi bokuthi ulimi luphinde luhlelwe izinhlelo zomphakathi ezincanyana, lokho okudala ukuthi itemu elithi ukuhlelwa kolimi emazingeni aphantsi lisebenze. UNgcobo (2009) uthi kwesinye isikhathi ukuhlela ulimi emazingeni aphezulu kubhekiswe ekuphathweni kolimi okuhleliwe kanti ukuhlela ulimi emazingeni aphantsi kuqondiswe ekuphatheni okulula. Le injulalwazi iphakamisa ukuthi ukuhlobana phakathi kokuhlelwa kolimi emazingeni aphantsi kanye naphakeme kuyefana njengoba zombili lezi zingxenye ziyasebenzisana.

UNeustupny (1994:50-56) uthi:

Noma yimuphi umthetho wokuhlelwa kolimi kumele uqale ngokubheka izinkinga zolimi njengoba zibonakala ekusetshenzisweni kwalo, futhi izinhlelo zokuhlela angeke zithathwe njengeseziphelile kuze kube ukususwa kwenkinga sekwenziwe. Uma kuhlelwa ulimi kumele kuqale kuhlonzwe inkinga yolimi ekhona emphakathini lowo okubhekiswe kuwo ukuhlelwa kolimi. Bese kuqaliswa izinhlelo zokuhlela ulimi futhi angeke lezo zinhlelo kuthiwe seziphothuliwe ibe ingakaxazululeki leyo nkinga ebikade ihlonziwe.

UNeustupny noNekvapil (2003) kanye noNekvapil (2006,2009) baqhakambisa iminxamba embalwa yenjulalwazi yezokuphathwa kolimi (*Language Management Theory*). Umunxa wokuqala ohlonzwa uNeustupny noNekvapil (2003) ukuhlukaniswa kokuphathwa kolimi okulula nokuhlelekile.

Okulula kuhlanganisa ukuphathwa kwezinkinga zolimi ngokubheduka kwazo ezimweni zokuxhumana ngokomuntu oyedwa, isibonelo inkinga yokupelwa noma ukuphinyiswa kwegama ngendlela engafanele. Uma kuqhathaniswa nalokhu okuhlelekile, okwenzeka ezingeni elihlukile futhi okuneminxa emihlanu egqamile. Owokuqala owokuthi ukubamba iqhaza ohlelweni lokuphathwa kolimi kuhlanganisa abantu abangaphezulu koyedwa; ukutholakala kwezingxoxo ngezokuphatha, nokungenelela kwemiqondo nemicabango Injulalwazi yokuphathwa kolimi iveza ukuthi izinkinga zolimi zisuka endleleni elula, zibe sezidluliselwa endleleni ehlelekile yokuphathwa kolimi okuholela ekubeni umphumela wohlolo lokuphatha oluhlelekile lube yingxoxo. Uhlelo lokuphatha alusho lutho uma izinkinga zolimi zingaxazululiwe engxoxweni (Neustupny noNekvapil 2003).

Umunxa wesibili wenjulalwazi yokuphathwa kolimi uhlelo lwayo. Lo munxa uncike ohlelweni ‘ngokwendlela yokuziphatha okubhekiswe olimini’. Izigaba ezithintekayo kulolu hlelo zihlanganisa: ukuvela kwezindlela ezichezuka kokujwayelekile uma kunokuxhumana; ukuqashelwa kwalokhu kucezuka ababambe iqhaza engxoxweni; ukuhlolwa kokucezuka; ukuhlolwa nokwakhiwa kwendlela ewuhlelo lokulungisa uchezuko esuselwe ekuhlolweni kochezuko; ukusetshenziswa kohlelo. Kokubili ukuphathwa kolimi okulula nokuhlelekile kuthathwa njengokuthuthukayo ngokwezigaba ezihlukene (Neustupny noNekvapil 2003; Nekvapil 2006, 2009). Umunxa wesithathu ukwakhiwa kolimi, ukuxhumana, kanye nezenhlalomnotho ngenxa yokuthi ukuphathwa kolimi kukodwa akwanele. (Neustupny noNekvapil 2003; Nekvapil 2006, 2009). Umunxa wesine ukuphikelela nokwamukela ukutholakala kwezimfuno ezihlukene ngoba ukuphatha ulimi akusilo uhlelo lwesayensi olungachemile futhi olungabalulekile. Okunye, amandla okusebenzisa okuyisidingo soyedwa ayahluka futhi noma iluphi uhlelo lokuphatha ulimi alukwazi ukungakunaki lokhu (Neustupny noNekvapil 2003; Nekvapil 2006, 2009). Umunxa wesihlanu wenjulalwazi yokuphathwa

kolimi ukuthi igcizelela ukuphathwa emazingeni ahlukene, okuhlanganisa: umuntu oyedwa, izinhlangano zomphakathi, abezindaba, izikhungo zemfundo, izinhlaka zezomnotho, ohulumeni omkhulu nabasekhaya, kanye nezinhlangano zomhlaba (Neustupny noNekvapil 2003, 185–186).

UMwaniki (2004) uhlonza iminxha emine ehlukeni kwezokuphathwa kolimi, okuyinjulalwazi, umkhakha, indlelakwenza nokwenza. Ngokwale athikili sizodingida iminxha yenjulalwazi nokwenza. Injulalwazi yokuphathwa kolimi kaMwaniki's (2004) yakhiwe yizingxenywe ezihlukene ezicaphune ezinjulalwazini zezolimi nezinjulalwazi zenhlalo, injulalwazi yokuthathwa kwezinqumo, injulalwazi yezinhlelo, injulalwazi yesimanje, injulalwazi ngempilo, injulalwazi ngokuthuthuka kwabantu, nenjulalwazi ngokuphatha, ezihlose ukuhlinzeka ngokuqonda mayelana nezinguquko olimini nasemphakathi (Mwaniki, 2004; 2010). Lokhu kuthinta ngokukhethekile imiphakathi eliminingi, okunhlosongqangi yakhona kungukusungula izindlelakwenza ezingalekela ekubhekaneni nezinkinga zolimi, futhi zisingathe izinsiza zolimi ezikhona emphakathini. Njengendlela eyinqubo, ukuphathwa kolimi kuyindlela yokwenza imisebenzi yokuhlelwa kolimi nokusetshenziswa kwenqubomgomo yolimi ezimweni eziliminingi. Lokhu kuhlanganisa ukwakhiwa ngobuciko nokucophelela kwamasu ahlelelwe ukuba abhekane nezinsalelo eziphathelele nolimi nokusingathwa kwezinsiza zolimi, ngenhlosongqangi yokusabalalisa yokungakhetheka kubantu emazingeni ahlukene (Mwaniki, 2004; 2010).

Omunye obe neqhaza kwezenjulalwazi nomsebenzi wezokuphathwa kolimi nguSpolsky (2009), obeka ukuthi ulimi luhlinzeka ngesizathu sokuhlosiwe ngokukhethwa kolimi nezokuphathwa kwalo emphakathini wolimi. Inhloso yokukhetha ulimi ivamise ukuba eyenhlalo noma ezombusazwe kunokuba ekhonjwa ulimi (Spolsky, 2009). USpolsky (2009) ubeka ukuthi okucatshangwayo ngenjulalwazi yokuphathwa kolimi kuhambelana nezinhlaka zenhlalo nezimo ezimayelana nokuqukethwe ulimi. Okokuqala okucatshangwayo ukuthi ukuphathwa kolimi kuyinto eyenzeka emphakathini futhi kuncike kokuyinkolo nendlelakuziphatha yalabo abalukhulumayo emphakathini. Okucatshangwayo kwesibili ukuthi ukuphathwa kolimi kunezingxenywe ezintathu ezixhumene kodwa ezizilawulayo okuyilezi, okwenziwayo, inkolelo kanye nokuphatha. Ukwenza kumayelana nengxenywe yolimi kanye nohlobo lolimi olusetshenziswa abalukhulumayo. Okwenziwayo ngokolimi kufanele kuholwe yisimo ngokolimi noma abafundi bolimi kwezokuphathwa kwalo (Spolsky 2009).

Le njulalwazi ngamafuphi ibheka indlela ulimi oluhleleke ngayo kanye nokuthuthuka kwalo. Ingagcini lapho iphinde ibheke indlela abantu abasebenzisa ngayo ulimi njengethuluzi lokuxhumana. *ILanguage Management Theory* ibalulekile kulolu cwaningo ngoba yeseka noma iveza ukuthi ngaphambi kokuba izilimi zithuthukiswe kubalulekile ukubheka kuqala izinkinga ezibhekene nemiphakathi ekhuluma lolo limi ukuze kuzoba lula ukuthola

izixazululo. Lolu cwaningo ekugcineni luveza iziphakamiso ezingaholela ekuxazululeni ezinye zezinkinga iNyuvesi iZululand ebhekene nazo.

4 Izindlela zokuqhuba ucwaningo

4.1 Umqondombono wocwaningo

Lolu cwaningo lulawulwa umqondombono womhumusho (*interpretive paradigm*). Umqondombono womhumusho uthe ukwehluka kancane kumqondombono obikezelayo (*positivism paradigm*) ngoba abacwaningi abasebenzisa le ndlela baqala bebe nokuqagela ngemiphumela engakhiqizwa ucwaningo (*hypothesis*) kanti abacwaningi abasebenzisa indlela yomqondombono womhumusho bona baba nemibuzo evulekile abayihlelayo mayelana nalokho abafisa ukukuphenya, bese bethembela kakhulu ekuhumusheni ulwazi abazoluthola. Imvamisa lolu hlobo locwaningo lusebenzisa isibalo esincane sababambiqhaza ngoba inhloso kusuke kuwukuthola ulwazi olushaya emhlohleni hhayi ukunkanta nokuphinda into eyodwa (Phothongsunan, 2010). UPhothongsunan (2010) uqhuba uthi abacwaningi abasebenzisa umqondombono womhumusho abakholelwa ukuthi indlela imiphakathi ephila ngayo into etholakala ngaphandle nje kodwa ukholelwa ukuthi imiphakathi uqobo iyazakhela impilo yayo. Lokho kusho ukuthi abantu banikeza incazelo ngendlela abaphila ngayo, yingakho abacwaningi becwaninga ukuphenya ukuthi ngabe umphakathi uwubuka kanjani umhlaba.

4.2 Izindlela zokuqoqa ulwazi

Kulolu cwaningo lwe*Phenomenology* ulwazi luqoqwe kuzosetshenziswa indlela yocwaningo lobunjalo botho ukuphenya ngezingqinamba iNyuvesi iZululand ebhekene nazo okuyizona ezenza uhlelo lokugqugquzela ukusebenza kobuliminingi luhambe kancane. Lolu cwaningo lusebenzise indlela echazayo (*descriptive*) ebuye yaziwe ngokuthi ucwaningomvelo (*naturalistic research*) ngoba lwenzeka ezindaweni ezejwayelekile noma ezisetshenziswa abantu. Sugiyono (2009) uveza ukuthi ucwaningoluhlonze lwendlela echazayo lusetshenziswa ukucinga noma ukuhlwaya okuthile ezindaweni ezejwayelekile okuphila kuzo abantu. Ukuqoqa ulwazi ngokwendlela yocwaningoluhlonze kuxuba ukubuka okwenzekayo, ukulalela kanye nokuxoxisana nabantu (Crabtree & Miller, 1999) ukuze ukwazi ukufunda ngokwenzeka kwento ethize ethinta izimpilo zabo. Le ndlela ihlola ulwazi, imiqondosimo, ukwenza kanye nezimvo zabantu kuye ngokuthi sithini isihloko socwaningo (Ndimande-Hlongwa & Dlamini, 2015).

UCreswell (2009) ecashunwe kuDlamini-Myeni (2019:316) uthi ucwaningoluhlonze luyindlela yokuthola nokuqonda incazelo yomuntu ngamunye noma yeqoqwana eyakhekayo ezinkingeni zenhlalo noma zabantu. Indlela yokuqoqa ulwazi isikhathi esiningi yenzeka ngokubuka lokho okwenzekayo noma ngezingxoxomibuzo kodwa futhi uyakwazi umcwaningi

ukusebenzisa izithombe, okuqoshiwe, amarekhodi athinta impilo yomuntu ngayedwa noma aqukethe umlando (Riger noSigurvinsdottir, 2016). Usherman noWebb (1988) becashunwe kuNdimande-Hlongwa (2014: 82) bathi “indlela yocwaningoluhlonze isebenzisa ulwazi olunjengokuxoxisana nabantu, imiqulu, imibhalo kanye nokubhekisisa okwenzekayo ukuze kuqondwe lokho okucwaningwayo”. Abacwaningi baqoke ukusebenzisa indlela yocwaningoluhlonze elawulwa indlelakubuka yomhumusho (*Interpretive paradigm*) ukuqoqwa kolwazi oluqondene nalolu cwaningo (Wahyuni, 2012). Lezi zindlela zokuqoqa ulwazi kungaba ukuxoxisana nabanolwazi ngesihloko leso umcwaningi asicwaningayo; kungaba ukubukela kanye nokunye nje umcwaningi abona kuzomsiza ekutholeni ulwazi lolo aludingayo (Ndimande-Hlongwa, 2014).

4.3 Uhlaka locwaningo olulandeliwe

Lolu cwaningo lwenziwe eNyuvesi iZululand eDlangezwa okuveza imiphumela ethinta lesi sikhungo kuphela. Uhlaka locwaningo olusetshenzisiwe kube ucwaningo lobunjalobotho ukuhlonza izingqinamba eziholela ekugqozeni kohlelo lukusetshenziswa kobuliminingi. Ulwazi luqoqwe ngokulalela okwakushiwo izisebenzi zeNyuvesi lapho inhlango ISADiLaR yayivakashele iNyuvesi iZululand ukuzobheka ukusetshenziswa kwenqubomgomo yolimi nokuhlonza izinsizakusebenza ezikhona. Kunemibono eyayiphakanyiswa abafundisi baseNyuvesi iZululand ababethamele leso sithangami esasingomhlaka 17 kuNtulikazi 2023 okubalwa kubo abaholi abaphezulu ababalelwa eshumini nesishiyagalombili (18) kanye nabasebenzi ababemele iminyango eyahlukene abangamashumi amathathu nesishiyagalombili (38) okungolunye lolwazi olusetshenzisiwe ukufeza izinhloso zalolu cwaningo.

Umcwaningi wokuqala naye ungomunye wababethamele okwamnika ithuba lokuthi alalele okukhulunywayo bese ekuqopha ngesiqophimazwi aphinde akubhale phansi, ikakhulukazi okwakubalulwa njengezingqinamba (Yin, 2003). Kunikeza ilungelo lokuthola ukuqonda okujulile mayelana nocwaningo (Gustafsson, 2017). Ngemuva kwesithangami abacwaningi baqoka abafundisi amangama-20 bakule Nyuvesi abaqhamuka emikhakheni naseminyangweni eyahlukene ukubaphonsa ngemibuzo mayelana nezingqinamba ababhekene nazo ukugqugquzela ubuliminingi ikakhulukazi ngasohlangothini lokufunda nokufundisa. Lokhu kwenza uhlaka lokucwaninga lwaleli phepha lube wucwaningonto ngoba kubukwa kuphela okwenzeka eNyuvesi iZululand kwaDlangezwa. Ulwazi olwatholakala lwahlelwa lwase luhlaziywa ngokwedlela yocwaningoluhlonze lase luhlungwa ngokwezigaba (*themes*). Ukuhlunga ulwazi locwaningoluhlonze ngokwezigaba kusho ukuhlaziya ucinge imibono eyahlukene kulolo lwazi olutholile (Riger noSigurvinsdottir, 2016). Ulwazi oluhlungwe ngokwezigaba kumele lufake ulwazi olusemqoka oluhambisana nemibuzo yocwaningo noma okuhambisana nayo kodwa lokho kuncike kwinhlosongqangi yocwaningo kanye nenjulalwazi elawula ucwaningo (Riger noSigurvinsdottir, 2016).

5 Izinsiza zokuqoqa ulwazi

5.1 Ukuqokwa kwababambiqhaza

Ocwaningweni olusebenzisa indlela yocwaningoluhlonze ababambiqhaza babalulekile kanti futhi kumele bakhethwe kahle. Ukuthola lwazi okuyilona lona umcwaningi kumele akhethe ababambiqhaza ngokulandela imigudu nemigomo ethize. Yingakho ababambiqhaza kungamele bakhethwe nje isinoma kanjani ngoba yibona abawumgogodla wocwaningo nabazokwenza ukuthi lube yimpumelelo. UMbokazi (2021) uthi kumele ube nobuhlakani ekuqokeni ababambiqhaza bocwaningo ngoba yibona abayingxenye enkulu ekuqoqweni kwemininingo. Ucwaningo lwenziwe ngokuthi kukhethwe abafundisi abangama-20 abaqhamuka eminyangweni eyehlukene bese bephonswa ngemibuzo engahlelekile mayelana nalokhu okudingwa ucwaningo. Abazobamba iqhaza bakhethwe kusetshenziswa indlela yokukhetha ngenhloso (*Purposive sampling*). Russell (2002) uthi le ndlela ayidingi izinjulalwazi noma inani elithile lababambiqhaza kodwa inika umcwaningi ithuba lokuzikhethela abantu abazomnikeza lokho akudingayo ukufeza izinhloso zocwaningo. Kungaba abantu abanolwazi olunzulu noma asebeke babhekana naleyonto empilweni yabo.

5.2 Izingxoxomibuzo

Ulwazi luqoqwe ngokutshenziswa kwemibuzo engahleliwe ebuzwe abafundisi baseNyuvesi iZululand esikhungweni sakwaDlangezwa. Indlela yokuphonsa imibuzo iyona elula ukuqoqa ulwazi olusha locwaningoluhlonze. Le ndlela yona ayifani nemibuzo ehleliwe ngoba yona yenziwa ngenhloso yokwembula amaqiniso athile mayelana nalokho abababambiqhaza abake babhekana nakho noma abakwaziyo okuhambisana nesihloko okucwaningwa ngaso (Showkat noParveen, 2017). Le ndlela isebenza kahle uma inhlosongqangi yocwaningo kuwukuzwa imibono yabantu ngokuthile. Uhlelo lwemibuzo lungena ngaphansi kocwaningoluhlonze olubandakanya ukubuza umuntu ngamunye imibuzo kuleso sigenjana sabantu esikhethiwe (Boyce noNeale, 2006). Le ndlela yokuqoqa ulwazi yinhle kakhulu kulolu cwano ngoba lufisa ukuzwa imibono yabafundisi mayelana nohlelo kanye nezingqinamba iNyuvesi ebhekene nazo ekugququzeleni ukusebenza kobuliminingi.

6 Ukuhlaziywa kolwazi

Ulwazi oluqoshiwe luzohlelwa, luhunyushwe bese luhlaziywa ngokuthi luhlukaniswe ngokwezigaba ngokuhambisana kwalo (*thematically*). Izigaba zizohlelwa ngokubheka okuhambisanayo okushiwo ababambiqhaza. UMiles noHuberman (1994) bathi ulwazi luhlukaniswa ngokulandela imogomo ethile, okuwukunciphisa ulwazi, ukuluhlela, bese

ekugcineni luyaqinisekiswa luphethwe. Ulwazi luzobe seluhlaziywa ngendlela yocwaningolunhlonze encoma amagama kunezinombolo.

7 Okutholakele

Lapha kuvezwa okutholakele ngesikhathi labo ababe yengxenye yocwaningo beveza imibono yabo mayelana nokuthuthukiswa kwezilimi zomdabu. Okuphawulekile esithangamini esasikhona esasihlelwe inhlangano i*South African Centre for Digital Language Resources* (SADiLaR) nokufakazelwa abafundisi baseNyuvesi iZululand abangama-20 ababambe iqhaza, kuveza ukuthi ziningi izingqinamba eziyimbangela yokungasheshi kohlelo lokusetsheniswa kobuliminingi. Phakathi kokuvelile kubalwa: Ukungabibikho kwezinsizakusebenza, ochwepheshe nezimali, ukuhamba kancane kohlelo lokwakhiwa kwamatemu, izinkolozo nokubukela phansi kwezilimi zomdabu.

7.1 Ukwentuleka kwezinsizakusebenza

Ukufisa kuphela ukuhambisana noMthethosisekelo akunazo izimpendulo ekwenzeni imizamo yokusebenzisa ubuliminingi kube yimpumelelo. Ukuqalisa lezo zinhlelo kuhambisana nokulungela nangezinsizakusebenza ezifaneleyo. INyuvesi iZululand phakathi kwezinye zezinto ekhale ngazo kube ngukuthi bayafisa kodwa izinsizakusebenza abanazo azikulungele ukusebenza lolu hlelo kanti, ngisho nabafundisi abakahlonyiswa kahle ngokulindeleke kubo. Lokhu kuveza ukuthi nakuba iNyuvesi iZululand esesizindeni sabantu abakhuluma isiZulu, kodwa ulimi olusebenza kakhulu ukufunda nokufundisa ulimi lwesiNgisi ngoba lona lunazo zonke izimfanelo ezidingekayo. U-Oyetade (2003) ubalula ukuthi ukwehluleka kokusetshenziswa kobuliminingi akungahlukaniswa nezinkolelo zalabo abayigcosana ababeka imibono ngenhloso yokucindezela. Lokho kuveza ukuthi ukungasetshenziswa kwezilimi zabomdabu kuyindlela yokumelana nazo. Abasebenzi baseNyuvesi iZululand baqhuba bathi ukusetshenziswa kwezilimi zomdabu akusona isenzo esingenziwa ngokugcwele ngoba zibalwa kakhulu izilimi ezinezinsiza zokulekelela ukuzifundisa njengoba kulindeleke ukuthi zisetshenziswe ukufundisa kuwona wonke amazanga.

7.2 Ochwepheshwe nezimali

INyuvesi iZululand kamuva nje isiyiSizindamongo Sendlelakubuka Yobu-Afrika (*Node for African Thought*). Okunikeza umqondo wokuthi kunezinhlelo okumele zishintshe ukuze lokho kuthele izithelo ezibonakalayo. Okuvelile ngesikhathi kwenziwa ucwaningo ukuthi kuzomele iNyuvesi iZululand ibhekisise kuqala indaba yezilimi ezisetshenziswayo ukufunda nokufundisa. Okuvelile ukuthi ukungabibikho kahle kwabantu abangongoti bezilimi emabangeni aphakene kungezinye zezingqinamba iNyuvesi iZululand ebhekene nazo ukuthuthukisa izilimi zomdabu. Lesi sikhungu sinoMnyango wezilimi zoMdabu namasiko

esinabasebenzi abayisihlanu kuphela abaqashwe ngokuphelele, bese kuba ababili abasebenza njengetoho. Lokhu kukodwa kuyakucacisa ukuthi ngeke labo basebenzi bamelane nomthamo wokuthuthukisa izilimi zomdabu ngoba blanomunye umsebenzi wabo. Okunye okuvelile ukuthi kwawona lo Mnyango nakuba kungowezilimi zoMdabu namasiko kutholakala kuphela isiZulu njengolimi lomdabu. Umfundisi ophawulile ngalokhu uvezile ukuthi kusamele kuvalwe lelo gebe kuqala ngaphambi kokuba kukhulunywe ngokuthuthukisa izilimi zomdabu eNyuvesi yonke. Ukuthuthukisa izilimi zomdabu kunezinto eziningi okufanele zibhekwe. Okunye okuvelayo ngokuthi abafundi abafunda izilimi zamdabu abalutholi uxhaso olwanele kwezezimali lokho okwenza ukuthi babe bancane abanesifiso sokuqhuba izifundo zabo kulo mkhakha (Emenanjo, 1998). Isibalo sabafundi ababhalisela ukufunda isiZulu baze befike ebangeni lesithathu noma onyakeni wokugcina bancane kakhulu.

7.3 Izincazelo nokwaxhiwa kwamatemu

Abafundisi baseNyuvesi iZululand bakubalulile ukuthi ukuze eNyuvesi ikwazi ukufeza izidingo zobuliminingi kumele iqale ngokuzilungiselela ngoba akumayelana kuphela nokufunda nokufundisa kodwa kuqala ngokuthi Izilimi ezihlonzwe iNyuvesi iZululand njengezisemthethweni ukufunda nokufundisa isiZulu nesiNgisi. IsiZulu ilona limi lwesibili olukhulunywa kakhulu esifundazweni sakwaZulu-Natal. Kubukeka kuyinkinga enkulu eNyuvesi iZululand ukuthuthukisa ukusebenza kobuliminingi ikakhulukazi ohlelweni lokufunda nokufundisa kusetshenziswa ezobuchwepheshe ngenxa yokushoda kwamatemu avumela leso simo. Ukwaxhiwa kwamatemu kubambe iqhaza elikhulu ekuthuthukiseni nasekugqugquzeleni ubuliminingi. Lokho kuqala ngokuthi kusungulwe inqubomgomo elawula ukuhlelwa nokusetshenziswa kolimi (Mabena, 2020). Amanye amaNyuvesi aseluqalile uhlelo lokufunda nokufundisa ngezilimi zoMdabu, afana neNyuvesi yaKwaZulu-Natal, iNyuvesi yaseNingizimu Africa (UNISA), iNyuvesi iNorth West namanye alandela ngemuva. Okuvelayo ukuthi nawo kuwathathe isikhathi ukufinyelela lapha asefinyelele khona. Nakuba esekhona amatemu lawo maNyuvesi asewaxhiqizile kodwa awakaneli ukuthi asengasetshenziswa kuzona zonke izifundo ezifundiswayo eNyuvesi.

Eminye yeminyango ikuvezile ukuthi sebeluqalile uhlelo lokwakha amatemu azohambisana nalokho abakufundisayo. Bavezile ukuthi sebeke baxhumana nomnyango wezilimi zomdabu namasiko mayelana nokuthi belusebenze lolu daba ngokubambisana nabo. Lokhu kuveza ngokusobala ukuthi nakuba uhlelo luhamba kancane futhi lunezingqinamba kodwa kukhona okwenzekayo ukuthuthukisa izilimi zomdabu eNyuvesi iZululand.

7.4 Ukukhishwa inyumbazazane nokubukela phansi kwezilimi zomdabu

Okunye okuhlonzwe njengezingqinamba ukucwasa okuhambisana nokubukeleka phansi kwezilimi zabomdabu. Okuyihlazo kakhulu ukuthi abaningi abazibukela phansi ibona impela abanikazi bazo. Ulimi noma ngabe iluphi uma lungathuthukiswa abanikazi balo lugcina ngokushabalala. Nakuba izikhungo zemfundo ephakeme zizimisele ukuthuthukisa lezi zilimi kuyabonakala ukuthi uma imbewu ingatshalwa phansi ezimpandeni okwenziwayo kungahle kungayivezi imiphumela emihle ngokushesha. Abafundisi baseNyuvesi baveze ukukhathazeka kwabo ngokuthi ukuthi ikhwela lishayelwa phezulu emazingeni emfundo ephakeme kanti kubukeka sengathi likhalela phansi kulamazinga emfundo eyisisekelo. Lokho kwenza umsebenzi ungabi lula ngoba iNyuvesi ithelelwa yiwo amazinga ayisisekelo nokukholelwa ukuthi iwona okumele ashayele isipikili kakhulu. U-Olagbaju (2014) uveza ukuthi ulimi olusemthethweni lokuxhumana emazingeni emfundo ayisisekelo kumele kube ulimi lwebele noma ulimi olukhulunywa kuleyo ndawo. Bese kuthi emazingeni aphantsi kumele ulimi lokuxhumana kube ilolo olukhulunywa kuleyo ndawo bese isiNgisi sifundiswa njengesifundo nje. Lapha iqhaza elikhulu kumele libanjwe umphakathi okuyiwona onamandla okugqugquzela nokukhethela abantwana babo ukuthi bafunde izilimi zabo zebele. Uma abazali bengabi yingxenywe lokho kungasho ukuthi kusazoqhubeka ukuhamba kancane kwemizamo yokuthuthukisa izilimi zabomdabu. UNzimande (2012) uthi ukuthuthukiswa kwezilimi zomdabu zase-Afrika kweyeme emaqinisweni omphakathi okuyizinto ezingumgogodla wokwakhiwa kwesizwe nokuthuthukisa ubumbano ezweni lethu. Ukuthuthukiswa kwazo zonke izilimi ezisemthethweni kuyisidingo ngoba kuzobuyisa isithunzi futhi kuyilungelo, yikhona okuzokwenza kulondolozeke amagugu, ukuxhumana kanjalo namasiko.

Abafundi kanye nabacwaningi abaningi basanenkolelo yokuthi ukubhala ngezilimi zabo uma bethula ucwaningo kukhombisa ukusalela emuva noma ukungabi nobuhlakani. Lokhu kungenye yezinto eyenza izilimi zomdabu zigcine zingabi nayo imithombo eyethembekile neshicilelwe yocwaningo. Ngaleyo ndlela zigcine zibukeleka phansi futhi zingakutholi ukuhlonishwa okuzifanele. UNdlovu (2018) uchaza indlela amazwe anomlando wengcinezelo angeke akwazi ngayo ukuguqula umlando asuka kuwona ongemuhle uma esathembele ezimisweni nasezinhlakeni zabacindezeli ababebuka indlela yokufunda yama-Afrika njengengaphucukile nengafanele ukuthuthukiswa. Lo mbono ugczizelela khona ukuthi abanini bolimi yibona okumele babe seqhulwini ekiqinisekiseni ukusetshenziswa kwezilimi zabo kuzona zonke izinhlaka zezemfundo. Uma bekwazile ukukwenza lokho ngempumelelo, izilimi zabo ziyohlonishwa ziphinde zibe sethubeni lokuthuthuka ngendlela efanayo nalezo zaseNtshonalanga okuyizona ezisabonakala zikhonya.

8 Izincomo neziphakamiso

ENyuvesi iZululand uMnyango Wezilimi Zomdabu Namasiko usuhambe ibanga elide impela ekuthuthukiseni ulimi lwesiZulu njengoba ufundisa ngesiZulu uphinde ukhuthaze abafundi

ukuthi benze futhi bebhale ucwaningo ngolimi lwabo lwebele. Nakuba bebekwenza nje lokho njengoMnyango wezilimi hhayi ngoba bekuyinto ebibekwe yaba semthethweni ngokusekelwa inqubomgomo. INyuvesi ima iqale ngonyaka wezi-2022 ukuba nenqubomgomo yolimi yeNyuvesi eyamukela ngokusemthethweni ukusetshenziswa kobuliminingi, ikakhulukazi isiNgisi nesiZulu. Lokho Kubeka ngokusobala ukuthi iNyuvesi isikulungele ukuthatha ingxathu eliya phambili. Abacwaningi baphakamisa ukuthi ukusebenzisana nezinye izikhungo zemfundo ephakeme ezifana neNyuvesi yaKwaZulu-Natal akungabi into esemsileni ngoba ukuyisondela kungahle kuxazulule ezinye zezingqinamba ezibambezele isigaba sohlelo lokuqala. INyuvesi yaKwaZulu-Natal isiphumelele ukukhiqiza imiphumela esobala kanti futhi isinazo nezinsizakusebenza ezingahle zibe usizo njengoba nenhlangano *iSouth African Centre for Digital Language Resources* (SADiLaR) incoma kakhulu ukuthi amaNyuvesi asebenzisane ukuze ingaqali phansi yonke into. Kodwa iNyuvesi ngayinye ize nalokhu enakho ukulekelela leyo esazama ukutabalasa. Okunye abacwaningi abakuphakamisayo ukuthi abafundi abafundiswe futhi bechazelwe ngobumqoka bokwazi ezinye izilimi futhi kubekwe kucace kubo ukuthi ukufunda nokufundisa ngezilimi zabomdabu akusho ukuthi abangasifundi isiNgisi ngoba sibalulekile naso kakhulu kwamanye amazanga empilo. Ukubandakanya abafundi ekubeni yingxenye yenqubomgomo nokusebenza kolimi akuzukusiza kuphela ngokufunda nokufundisa kodwa kungaphinde kuqhamuke namasu amasha nasebenzayo njengoba abafundi beyingxenye enkulu yokusebenza kolimi kwansuku zonke.

Abacwaningi bancoma ukugqugquzelwa kokusungulwa nokutholakala kwezinsizakusebenza ezivumelana nobuliminingi. Lokhu kuyoqinisekisa ukuthi ulwazi olwethulwayo esikhungweni luyakwazi ukutholakala ngezilimi ezahlukene. Ngaleyo ndlela, ukusetshenziswa kwezilimi ikakhulukazi lezo ezibonakala zicindezelekile esikhungweni kungabonakala kwanda kuphinde kulekelele nasekuqhamukeni namasu amasha okuzithuthukisa. Ukukhula nokuthuthukiswa kwezilimi ezahlukene kungeze kwahlukaniswa nokuqwashisa ngamasiko ayingxenye yalezo zilimi. Kungalesi sizathu abacwaningi bephakamisa ukuqinisekiswa kokufundiswa nokuqwashiswa komphakathi jikelele weNyuvesi mayelana namasiko ayingxenye yezilimi ngokwehlukana kwazo. Lokhu kungaholela ekwakheni umphakathi owazisanayo nonozwelo futhi onokubambisana ezinhlakeni zamasiko nolimi. Ngaphezu kwalokho, kuyovumela isimo sokufundwa kwezilimi ezahlukene lapho abafundi nabafundisi bolimi bengeke bephazamisane ngokwemibono ephathelene nokwehlukahlukana kwamasiko nezilimi.

Ukufunda ngezilimi zomdabu kuzobalekelela ekutheni bekuqonde kagcono abakufundayo. Njengoba kuqaphelekile kwezinye izikhungo ezifana neNyuvesi yaKwaZulu-Natal, ukuqinisekiswa kokuphumelela ekuthuthukiseni ubuliminingi kungeke kwaba ngumsebenzi woMnyango wezilimi zomdabu kuphela, kodwa kudingeka kube nengxenye eyihhovisi elingabe libhekelele ukuqinisekiswa kokusebenza kwenqubomgomo. Lokhu yize kudinga usizo lwezimali kanye nethimba eliseceleni elingabe lisizana noMnyango kodwa kuyalekelela ekwehliseni uthwalo wokubhekana nomsebenzi wokuthuthukisa ulimi kuphinde kuqinisekise

ukunxenxwa kwabantu abangogoti emikhakheni efana nokuhumusha nokutolika nabangalekelela ekusungulweni kwamatemu ngokulandela inqubomgomo yesikhungo.

9 Isiphetho

Leli phepha lethule ulwazi mayelana nezingqinamba emizamweni yokugqugquzela ukusebenza kobuliminingi eNyuvesi iZululand kwaDlangezwa. Ngokusebenzisa injulalwazi *iLanguage Management Theory* ucwaningo luthole ulwazi olwahlukene mayelana nezingqinamba ezenza kube khona ukugqoza ekwamukelekeni kokusebenza kwenqubomgomo yobuliminingi eNyuvesi iZululand. Phakathi kwezingqinamba ezihlonziwe kubalwa ukwentuleka kwezinsizakusebenza, ukungabi khona kongoti nobuchwepheshe obuhambisana nokuthuthukiswa kwekhwelo lobuliminingi, kanye nonselele ephathelene nezezimali. Ucwaningo luphetha ngokwethula iziphakamiso ngenhloso yokunxena ukwabelana ngemibono nokusebenzisana ekuqinisekiseni ukufezekiswa kokuthuthukiswa nokulwawulwa kokusebenza kobuliminingi eNyuvesi iZululand.

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