

Kuphokophelelwe Kwezenhlalakahle Ezifinyelelekayo: Imibono kanye Nokuhlangatshezwane Nakho Ekwakhiweni Ewamatemu EsiZulu Ngabafundisi Emkhakheni Wezenhlalakahle

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Iqoqa

Umkhakha wezenhlalakahle ungeminye yemikhakha esungulwe futhi yakhelwa kusikompilo lwamazwe angaphandle kwase-Afrika. Sekubalulwe kaningi ukuthi ukuze umkhakha wezenhlalakahle ufinyeleleke futhi ufaneleke ukusiza izinkinga zabantu base-Afrika kumele kube nezinguquko endleleni ofundwa nofundiswa ngayo kanye nolwazi olufundiswayo kulo mkhakha. Ukufunda nokufundiswa ngezilimi zomdabu enye yezindlela eyadalulwa njengengaletha inguquko kulo mkhakha. Lolu cwaningo luhlelwe kusetshenziswa injulalwazi ye-*Afrocentricity* kanye nemibono yokulwa nobukoloni. Umcwaningi uhlose ukubhala ngemibono kanye nezimo ekuhlangatshezwane nazo ekwakhiweni kwamatemu esiZulu ngabafundisi emkhakheni wezenhlalakahle kwenye yamanyuvesi eNingizimu Afrika. Imibiko yalolu cwaningo itholakale ngokusebenzisa i-*autoethnography* (AE) eyenziwe umfundisi wezenhlalakahle ofundisa ngolimbili okuyisiZulu nesiNgisi. Esikhungweni semfundo ekubusa kuso isiNgisi, umcwaningi ukhuluma ngobunzima abafundisi abahlangabezana nabo uma beqala le ndlela yokwakha amatemu esiZulu. Izinkinga azibalula kakhulu ezazidalwa ubunzima bokwamukela ukwenza izinto ngendlela ehlukile kwabayijwayele, ukuzicindezela okungaphakathi kubo, impikiswana kubona bebodwa, usiko olubusayo esikhungweni abafundisa kuso. Lolu cwaningo luphinde luveze ukusizakala kwabo ngamatemu abawenza. Luphakamisa ukubaluleka kokuzibophezela kubafundisi bezenhlalakahle ukuletha izinguquko kulo

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mkhakha ngokuthuthukisa izilimi zomdabu ukuze lo mkhakha kufinyeleleke kuwo futhi ukwazi ukuqhamuka nezinhlelo ezifanele futhi ezinosizo emiphakathini yakwantu.

Amagama asemqoka: Ulimi lomdabu, Ukufinyeleleka, Ulimimbili, Amatemu esiZulu, Ezenhlalakahle zakwantu

Towards Accessible Social Work: Perceptions and Experiences of Social Work Academics in the IsiZulu Terminology Development Project

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Abstract

The field of social work is one of the sectors established and modelled on the traditions of countries outside Africa. The need for changes in the way social work is taught, and in the material covered in this field has frequently been raised as a means of making the social work sector more accessible and appropriate for addressing the issues and problems faced by African people. Teaching and learning in indigenous languages is one aspect identified as potentially transformative for this sector. This paper is framed within Afrocentricity and anti-colonial perspectives. The author discusses the ideas and experiences encountered in the creation of isiZulu terms by educators in the social work field at a South African university. The findings of this paper are based on autoethnographic (AE) research conducted by a social work educator who teaches in both isiZulu and English. In an institution where English is dominant, the author discusses the challenges faced by educators during the initiation and implementation of the isiZulu terminology project. The highlighted challenges include the difficulty of adopting a different approach from the one to which they are accustomed, internalized oppression, internal conflicts, and the dominant culture at the institution where they teach. This paper also reveals the benefits they experienced from the terms they created. The paper emphasizes the importance of social work educators' commitment to bringing about change in this sector by promoting indigenous languages in order to make the sector accessible and capable of developing appropriate and useful programmes for African communities.

Keywords: Indigenous language, Accessibility, Bilingualism, IsiZulu terms, Afrocentric social work

Isingeniso

Umthethosisekelo waseNingizimu Afrika uphakamisa izilimi eziyishumi nambili ezisemthethweni. Ngenxa yomlando wobandlululo (*colonialism and apartheid*), akuthusi ukuthi isiNgisi ilona limi olusetshenziswayo ezikhungweni zemfundo ephakeme, okwenza ezinye izilimi zicwaseke (Ndimande-Hlongwa noNdebele 2017; Kamwendo, Hlongwa noMkhize 2014). Cishe kuwo wonke amazwe jikelele, ukufunda ngolimi lwebele kunemiphumela emihle, kumuntu ngayedwana kanye nezwe lonke (Seid 2018).

Kuyamangaza ukuthi ezweni elinjengeNingizimu Afrika, elinezilimi eziningi, kusabusa isiNgisi kuphela. ENigeria, u-Okwudili no-Opeyemi (2019) bayasho ukuthi, ukusetshenziswa kolimi lwesiNgisi kuphela kwezemfundo kulimazile futhi kuzoqhubeka ukulimaza kunokuletha ubuhle ezimpilweni zabafundi nasemphakathini. Ukukhipha inyumbazana nokwesweleka kwezilimu zomdabu ezikhungweni zemfundo ephakeme eNingizimu Afrika ilokhu uFraser (2008) akubona njengesisekelo somphakathi ongenabulungiswa. Emphakathini ongenabulungiswa, izidingo zamaqembu athile omphakathi ziyazitshwa (*ibid*). Lokhu kuzitshwa nokubandlululwa kwamaqembu athile omphakathi kuphambene nezimiso nemigomo yomsebenzi wezenhlalakahle (South African Council for Social Services Profession (SACSSP) 2020).

Ezenhlalakahle zinganye yemikhakha emiswe nguhulumeni waseNingizimu Afrika ukuba ihole izinguquko ezizoletha ubulungiswa, ukulingana ekusetshenzisweni kolimi kanye nentuthuko emiphakathini yakithi (White Paper on Social Welfare 1997). Isithiyi esikhulu ekufezeni lesi sifiso sikahulumeni ukuthi umlando ngezenhlalakahle eNingizimu Afrika ukhomba ukuthi ukufundiswa kwazo kwakuhloswe ukuqeqesha abasebenzi abazoqhubezela izindlela zobandlululo; futhi abasebenzi bezenhlalakahle babengafundiswa amakhono okuthuthukisa imiphakathi yama-Afrika eyayikhinyabezwa ubandlululo (Ndlovu-Gatsheni 2015; Bozalek noBoughey

2012). Lesi simo somlando wezenhlalakahle sikhomba ngokusobala isidingongqangi sokuhlelwa kabusha izifundo zezenhlalakahle eNingizimu Afrika. Kunesidingo sezenhlalakahle ezifinyelelekayo futhi ezakhelwe olimini, kusikompilo, kubunikazi, nakufilosofi yakwantu. Neziteleka zabafundi zangonyaka wezi-2015 nowezi-2016 ezikhungweni zemfundo ephakeme zakhala kakhulu ngemfundo ecwasayo nokwenza ngezindlela zobukoloni (Mbembe 2016)¹.

Sekubalulwe kaningi-ke ukuthi ukuze umkhakha wezenhlalakahle ufinyeleleke futhi ufaneleke ukusiza izinkinga zabantu base-Afrika kumele kube nezinguquko endleleni okufundwa nokufundiswa ngayo kanye nolwazi olufundiswayo kulo mkhakha. Ukufunda nokufundiswa ngezilimi zomdabu enye yezindlela eyadalulwa njengengaletha inguquko kulo mkhakha (Makhanya noZibane 2020; Mkhize, Mathe noButhelezi 2014). Ngokukhulu ukungananazi, singasho ukuthi ukufunda, ukufundisa, nokuqondisa umkhakha wezenhlalakahle kuncike kakhulu olimini olusetshenziswayo makufundwa. Njengoba ne*Council for Higher Education* (2020) isho ukuthi ulimi lokufunda luqukethe uhlelo lwamagama asetshenziswa kulowo mkhakha, imithetho ephethe ukukhulunywa kolimi nezimpawu zokuloba, ukuphikisana nenkulumo, kanye nokusetshenziswa kwezivumelwano zokukhuluma nezinsiza ezijwayelekile endaweni yokuqukethwe. Yikho oMakhanya noZibane (2020) kanye noMgqwashu (2014) bebalula ukuthi ukwandiswa kwesibalo sabafundi bezenhlalakahle ezikhungweni zemfundo ephakeme, kodwa bencishwa ithuba lokuqonda kabanzi indlela abafundiswa ngayo nokuqonda ukwakheka kolwazi abalufundayo; lokho kubancisha amathuba empumelelo ngokudlulele; ikakhulu laba bafundi abangalwazi ulimi okusuke kufundwa ngalo (isiNgisi). UMngqwashu (2014) unezela ngokuthi akusona isiNgisi kuphela esibusayo kodwa nosikompilo lwesiNgisi, ilona olungenza abanye abafundi bazithole besalele ngaphandle ezingxoxweni zemfundo.

Njengomzamo wokuthuthukisa ezenhlalakahle ezifundwa ngolimbili nokuqinisekisa ukuthi abafundi bayakwazi ukubamba iqhaza ngempumelelo nangokuphelele ekufundweni nasekufundisweni kwezenhlalakahle; kuyintshisekelo yaleli phepha ukushicilela ucwaningo

¹ Igama elithi kwantu kuleli phepha lisetshenziswa ukuchaza imiphakathi ephila ngesintu; eyinzalo neyisizukulwane sika 'ntu'. U'ntu' kukholelwa ukuthi ungukhokho wabantu ababebizwa ngokuthi 'abantu abangoni' (*Nguni people*) (Hlatshwayo 2010).

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esalwenza emsebenzini wokuvuna nokuhunyushwa kwamatemu omkhakha wezenhlalakahle ngesiZulu. Ngokuqondile, leli phepha libika ngemibono kanye nezimo esihlangabezane nazo singabafundisi bezenhlalakahle ngenkathi senza futhi sisebenzisa amatemu esiZulu alo mkhakha.

Umongo wezingxoxo eziqukethwe kulolu cwaningo
Imibono Ngezilimi Zomdabu Ezikhungweni Zemfundo
Ephakeme eMzansi Afrika

Enye yemithelela emibi ngokufika kwabaseNtshonalanga emazweni ase-Afrika, ukubukeleka phansi kolwazi, nezilimi zomdabu; kwaqhakanjiswa imibono nolwazi lwaseNtshonalanga (International Federation of Social Workers - IFS 2014). Ukulwa nalesi simo eNingizimu Afrika sekube noshintsho kwizinqubomgomo zezikhungo zokufunda nokufundisa ezigqugquzela ukuthuthukiswa kwezilimi zomdabu (Inqubomgomo yolimi kwezemfundo ephakeme 2002). Enyuvesi yaKwaZulu-Natali (UKZN), inqubomgomo yolimi yenyuvesi eyamukelwa ngokusemthethweni ngonyaka wezi-2006 yenza isiZulu ulimi olusemthethweni oluhambisana nesiNgisi (Mkhize noNdimande-Hlongwa 2014). Ngaphezulu kwaloko, kwaba nezincomo zokuthi izikhungo zemfundo ephakeme zihlele ukufundwa kolimi lomdabu yilabo abangalukhulumi (Ndimande-Hlongwa noNdebele 2017).

Yize iningi liyithakasela inqubomgomo yokuthuthukisa izilimi zomdabu ezikhungweni zemfundo ephakeme kodwa kunemibono eyehlukene mayelana nezinhlelo zokusetshenziswa kolimi lomdabu ezikhungweni zemfundo ephakeme. Kunezinkolelo kwabanye zokuthi uma kusetshenziswa ulimi lomdabu emagunjini okufunda, lokhu kuyindlela yokubuyisela uhlelo lobandlululo lokufundisa, phecelezi iBantu *education* (Kamwendo, Hlongwa, noMkhize 2014) futhi ukufunda ngezilimi zomdabu akuyisani empumelelweni (Turner noWildsmith-Cromarty 2014). Eminye imibono ithi ukufunda ngezilimi zomdaba kuvimbela abafundi ukuzibandakanya ekuqhudelaneni ngolwazi namazwe omhlaba. Lezi zinkolelo ngezilimi zomdabu ziveza ngokusobala ukuthi lusalude uhambo lokuguqula imiqondo yemiphakathi yethu ngokulingana kwezilimi. Okunye okuvelayo ukuthi ukungazethembi kwabomdabu ngolimi lwabo nako kunganomthelela ekutheni ezinye izizwe zingalwamukeli.

Enye yezinqubomgomo ezikhungweni zemfundo ephakeme ithinta ukuvulwa kwamathuba okufunda kulabo ababencishiwe phambilini. La bafundi baqhamuka ezindaweni ezintulayo, nokwenza ukuthi bazithole bengakulungele ukufunda enyuvesi ikakhulu uma kufundiswa ngesiNgesi kuphela. Igebe phakathi kwendlela yokufunda emabangeni aphansi nasezikhungweni zemfundo ephakeme liba likhulu kakhulu uma umfundi eqhamuka emphakathini ontulayo. Ocwaningweni olwenziwa uMakhanya noZibane (2020:28), omunye wababebambe iqhaza kulona uyachaza uthi: ‘isiNgesi esasifunda emazingeni aphansi sasingekho ezingeni elikahle, asisilungiselanga imfundo ephakeme’. Abafundi abanjengalona kulula ukuthi babonakale njengezahluleki, ekubeni kuhluleke izinhlelo zokuvala igebe, ezinjengokusebenzisa amatemu awulimi okufinyelelekayo kulo, okuwulimi lwasekhaya.

Ezenhlalakahle, Ulwazi, noLimi Lomdabu

Ngokwenzazelo yomhlaba ngomkhakha wezenhlalakahle, uwumsebenzi oqeqeshelwayo, oncike kakhulu ekwakheni ubumbano emiphakathini, ukuqhakambisa ubulungiswa nokuhloniphana kwabantu, ukuxhumanisa abantu nezinhlaka ezithuthukisa impilo, kanye nokulwa nezingqinamba zempilo (International Federation of Social Workers (IFSW) 2014). Le ncwazi incike kakhulu kumthethosisekelo wezwe laseNingizimu Afrika kanye futhi nasemigomeni nezinkambiso zensizakuhlaziya yokuqwebuka noma ukuzalwa kabusha kwe-Afrika (African Renaissance) (Mkhize noNdimande-Hlongwa 2014). Yomibili le miqulu iveza ukuthi wonke umuntu unelungelo lokungacwaswa ngobuhlanga, ngokwenkolo, ngokobulili, ngolimi, nangokunye (Republic of South Africa (RSA) 1996). Kudingeka nalabo ababebandlululiwe bathole ukukhululeka nokukhululwa ngolwazi abalutholayo, kule simo, ulwazi lwezifundo zenhlalakahle. Ukwenza ucwaningo kungenye yezindlela zokwandisa ulwazi ngemiphakathi. Yikho ababhali abafana noMamphiswana noNoyoo (2016) bakusho bangananaza ukuthi osonhlalakahle baseNingizimu Afrika banenselelo enkulu yokwandisa ulwazi olungxile kusikompilo, ulimi, nezindlela zokwenza kwakwantu.

Njengoba osonhlalakahle besebenza ngezinhlaka eziningi, okungaba umuntu nomndeni wakhe, iminxa ethile yomphakathi, kanye nemiphakathi emikhulu; indlela nolimi lokuxhumana nalezi zinhlaka kubalulekile. Ingqikithi lapha ‘ukuxhumana’, okumele sijule ukuzibuza ukuthi sixhumana ngaluphi ulimi, nomthelela esiba nawo uma sesiqhuba ezenhlalakahle.

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UPohjola (2016) uchaza kanje, ulimi luqukethe usikompilo. Ezenhlalakahle, njengomsebenzi womphakathi, njengesayensi kanye nomkhakha wokufunda eqinisweni, isisekelo sombono oqoqene ngolwazi lwazo, lwakhiwe phezu kwezincazelo ezikhiqizwa ulimi nemiqondo. Ulimi lukhuthaza ukubumbana nobuwena emiphakathini. Ukubaluleka kwamatemu angolimi lwasekhaya kwezenhlalakahle okuvezwa uPohjola (2016) eFinland, kufakazelwa uHarrison (2006) e-Australia. Bobabili laba babhali bavumelana ngokuthi ukushabalala kolimi, kusho ukushabalala kwesiko. Konke loku kungaqhubeza uqhekeko nokubukeleka phansi kwalabo ulimi lwabo olungabhekekile. Yingakho uZungu noSiwela (2017) begcizelela ukuthi isiko liyamakha umuntu liphinde limkhumbuze imvelaphi yakhe nalokho akholelwa kukho, njengolwazi.

Injulalwazi Eyeseke Ucwangingo

Ezikhathini eziningi, imibhalo, ulwazi nocwangingo olwenziwa ngabantu base-Afrika, kakhulu lapha eNingizimu Afrika, kuhlale kuthonywe izindlela zokucabanga nezokwenza kwaseNtshonalanga, ikakhulu eYurophu (Ndlovu-Gatsheni 2018). Lolu cwangingo luhlelwe kusetshenziswa injulalwazi ye-*Afrocentricity* kanye nemibono yokulwa nokucabanga nokwenza ngokwaseNtshonalanga. Igama elithi *Afrocentricity* laqanjwa nguMolefe Asante ngonyaka we-1980, encwadini yakhe esihloko esithi '*Afrocentricity: The Theory of Social Change*'. U-Asante (1987) uchaza i-*Afrocentricity* ngokuthi isho ngokuqondile, ukubeka imibono yase-Afrika phakathi kwanoma yikuphi ukuhlaziywa okubandakanya isiko nokuziphatha kwase-Afrika. Ngokwenzazelo eqoqene, kugcizelela ukuthi, kunoma iyiphi incazelo efunwa ngabantu base-Afrika, kumele ibhekwe ngaphakathi komlando, izindlela zokuphila, emaqinisweni ngempilo yabo, kanye nolwazi lwabo (Mabvurira noMakhubele 2018; Graham 2002). Ukusekelwa ile njulalwazi nokubhalwa kwalolu cwangingo kumsizile kakhulu umcwangingo ukuba abhekisisa ngezikhathi zonke ukuthi akwenzayo kumele kungaphikisani nesiko, umlando, izifiso, izimfundiso, kanye nezindlela zokuphila zakwantu.

OBent-Goodley, Fairfay, noCarton-LaNey (2017) baqhakambisa ukuthi ucwangingo olugxile kwi-*Afrocentricity* lukhuthaza ukuthi ubunikazi bezenhlalo namasiko nolwazi oludalwe e-Afrika kufanele lwaziswe yindlela ekuchazwa ngayo ulwazi lwase-Afrika, umlando, amasiko, kanye nezimo

zenhlalo. Ngale ndlela ulwazi nobuchwephesha obuphuma emazweni ase-Afrika kuyokwazi ukuthi kusize izidingo zabantu base-Afrika. Izazi zase-Afrika esayensini yabantu nenhlalo yabo esibala kuzo oMolefe Asante, uNgugi WaThiong’o kanye noDumisani Thabede zikubeka ngokusobala ukuthi ukungenelela kunoma yiziphi izinselele zomphakathi, abaqeqeshelwe ezosizo lwemiphakathi badinga bahlanganise ucwaningo oluneminxa ehlukahlukene, imibono eqoqene, kanye nolwazi olusekelwe ezenzweni olufanele umongo othile, kulokhu, umongo womdabu wase-Afrika.

Umcwaningi usebenzise umsebenzi wokuvuna nokuhunyushwa kwamatemu omkhakha wezenhlalakahle ngesiZulu njengenywe yezindlela zokuthuthukisa ulimi lomdabu esikhungweni semfundo ephakeme. Ikakhulukazi, lo msebenzi umcwaningi nabalingani bakhe baseMnyangweni wezeNhlalakahle wasenyuvesi yaKwaZulu-Natali bawenze besabela ekhweleni kanye nemikhankaso eminingi ephakamisa ukubaluleka kwentuthuko nemfundo egxile olimini, usikompilo nezimfundiso zase-Afrika (Maseko noVale 2016). Umcwaningi nabalingani bakhe babona le ndlela kuyiyo izwekazi laseNingizimu Afrika elingazikhulula ngayo emaketangeni kanye nasenhluphekweni ewumthelela wobandlululo. OFranz Fanon noNgũgĩ wa Thiong’o becaphunwe kuMakhanya noZibane (2020) bafunga bayagomela ukuthi, ukugcizelela ukungabaluleki kwamandla ezilimi zabalumbi be-Afrika, abalunjwa kumele baqhakambise futhi bathuthukise izilimi zomdabu (Makhanya no Zibane 2020). Mhla abalunjwa bakhululwa futhi babuyela olimini lwabo, abalumbi be-Afrika bayozithola belahlekile entuthukweni nasemlandweni wabo (Memmi 2003). IDepartment of Education (2002) nayo iyaqinisekisa ithi, ngeke kube khona ukuzalwa kabusha kwama-Afrika ngaphandle kokuthuthukiswa kwezilimi zase-Afrika. Ngokusobala, lokuntuleka kokuthuthukisa izilimi zomdabu kuvimbela ukuqwebuka noma ukuzalwa kabusha kwe-Afrika. I-*Afrocentricity*-ke iphakamisa ukuthi uma izilimi zomdabu zingayona insika yemfundo yaseNingizimu Afrika, abafundi abangama-Afrika bayoqhubeka bazizwe bengelutho, bekhishwe inyumbazane futhi bengenandawo kwezemfundo (Makhanya noZibane 2020). Ukufunda ngolimi lwabezizwe kudala ‘udlame olungokwengqondo’ (Ngũgĩ wa Thiong’o, 2006). Izinkulumbo ezikulolu cwaningo ziqhakambisa futhi zimisa ukuthi uma abafundi abangama-Afrika bezibona bephakathi futhi beyinsika emfundweni yabo, bayozibona benegalelo, beneqhaza futhi beyingxenywe; hhayi bekhishwe inyumbazane noma bebuqamama nje nemfundo yabo (Asante 2010).

Indlela Yokuqoqa Ulwazi

Imibiko yalolu cwaningo itholakale ngendlela yocwaningo ye-*autoethnography* (AE) olwenziwa umfundisi wezifundo zezenhlalakahle ofundisa ngolimbili okuyisiZulu nesiNgisi. Ukuchaza kafushane i-AE, iwuhlobo locwaningo oluyikhwalthethivu eyinhlanganisela ye-*autobiography* okuwucwaningo lwendlela umuntu ezwa noma azizwe ngayo, kanye ne-*ethnography* okuwucwaningo lwemikhuba namasiko eqembu noma umphakathi othize (Roy no-Uekusa 2020). Bevumelana nabo o-Adams, Ellis noJones (2017), bachaza i-AE njengendlela yocwaningo esebenzisa ulwazi lomuntu siqu ukuze achaze futhi ahumushe izinqubo, ulwazi, izinkolelo, namasiko. Kwi-AE impilo yomcwaningi kanye nolwazi analo kusetshenziswa njengolwazi oluvele ngocwaningo. I-AE iyindlela esetshenziswa kakhulu ukucwaninga izenzakalo zomphakathi ngokubuka ngeso nolwazi lombhali noma umcwaningi (Wall 2016). Kulolu cwaningo, umcwaningi uyingxenywe yomphakathi abhala ngawo, okuyisikhungo sokufundela umkhakha wezenhlalakahle.

Enye into ebalulekayo nge-AE njengoba iwuhlobo lwekhwalithethivu, ukuthi inika umcwaningi ithuba lokubeka uvo noma izwi lakhe eshashalazini. Iphinde imnike ithuba lokushicilela indlela azizwa ngayo, ulwazi analo, kanye nendlela abona ngayo udaba asuke elucwaninga. Leli ithuba eliyinqayizivele, ngoba ngokuvama uma kwenziwa ucwaningo, ulwazi nemibono yomcwaningi ivame nje ukuvela kancane uma igcizelela noma iphikisa okusuke kushiwo ilabo asuke ebacwaninga. Yingakho umbhali walolu cwaningo ekhethe le ndlela yocwaningo ngoba ukholelwa ekutheni ukuthuthukiswa kwezilimu zomdabu, akuwona umzabalazo wabafundi kuphela, kodwa nezwi labafundisi nezimo abahlangana nazo ekuthuthukisweni kwezilimu kubalulekile ukuthi zizwiwe futhi zaziwe. Le ndlela yocwaningo inike umcwaningi ithuba lokuthi abhale ngomsebenzi wabo wokwakhiwa nokusetshenziswa kwamatemu esiZulu emkhakheni wezenhlalakahle. Ngokuvunyelwa yi-AE, umcwaningi ukhuluma ngobunzima abahlangabezana nabo uma beqala le ndlela yokwakha amatemu esiZulu. Izinkinga azibalulayo kakhulu ezazidalwa ubunzima bokwamukela ukwenza izinto ngendlela ehlukile kwabayijwayele, ukuzicindezela okungaphakathi kubo, impikiswano kubona bebodwa, usiko olubusayo esikhungweni abafundisa kuso.

Le ndlela yocwaningo iphinde yakhethwa umcwaningi ngoba yencike

kakhulu enqubeni yocwaningo olugxile enjulalwazini ye-*Afrocentricity*. Lokuhambisa kuqhakambisa ukuthi ucwaningo kumele luhambe kule zimiso ezinhlanu zikaReviere (2001): *Ukweli, utulivu, uhaki, ujama, kanye nokujitoa*. *Ukweli* lubalula iqhaza elibalulekile elibanjwa amalungu omphakathi ekutholeni lokho okuthathwa njengeqiniso. Kulolu cwaningo, umbhali walo uyilunga lomphakathi onentshisekelo ngokubhekisisa izinto ezingaphumelelisa nalezo eziyisithiyo ekuthuthukisweni kwezilimi zomdabu. *Utulivu* luqhakambisa ubulungiswa nokwenziwa kocwaningo ngabantu abafanelekile. Umcwaningi, uye owayehola lo msebenzi emkhakheni wezenhlalakahle, aphinde awumele lo mkhakha ethimbeni elakha amatemu ezenhlalakahle ngaphansi kokuqondiswa nokuholwa iHhovisi Lokuhlelwa Nokuthuthukisa Kolimi e-UKZN. Lokhu okwenza kumfanele ngqo ukwenza lolu cwaningo. *Uhaki* luchaza ucwaningo olugqugquzela uzwano noma imvumelwano. Ngokunjalo, nalolu cwaningo lungenye yemizamo yokuthi abafundi abakhuluma ulimi lwesiZulu uma befika enyuvesi bangazizwa bengahlalisekile ngenxa yokufunda ngesiNgisi kuphela. *Ujama* lugqugquzela umoya wokusebenzisana nokulekelelana. Lolu cwaningo lwaveza ithuba lokuthi umcwaningi asebenzisane nezinhloka ezingaphandle komkhakha wakhe, njengeHhovisi Lokuhlelwa Nokuthuthukisa Kolimi. *Ukujitoa* kusho ukuzikhethela nokuzinikela komcwaningi ukwenza lo msebenzi. Akekho owayemphoqile ngokubhala amatemu esiZulu, kodwa kwaba ukulangazelela kwakhe ukwenza ushintsho endleleni okufundwa nokufundiswa ngayo ezenhlalakahle.

Njengoba, i-AE ivumela ukulandisa okucabangisisayo noma ingxoxo ebuyekezayo, umcwaningi kwakumele abhale amanothi agcine namajeneli ngesinyathelo ngasinye sokwenzeka kwalo msebenzi wamatemu. Kwabaluleka ukuthi abuyekeze izingxoxo, aqinisekise izincazelo ezicacile ngamatemu, aphinde aqhathanise imibono. Konke lokhu wayekwenza eyedwa, eyingxenye yesigungu esasiqokelwe ukwakha amatemu, enozakwabo abafundisa ezenhlalakahle, noma enabafundi bezenhlalakahle. Kusukela eqala ethinta iHhovisi Lokuhlelwa Nokuthuthukisa Kolimi lenyuvesi, efaka isicelo sokusizwa ukwakha noma ukuqamba amatemu, kwacaca ukubaluleka kokubhala amanothi ukuze akwazi ukuchazela bonke abathinteka kulolu cwaningo.

Izingxenye ezibalulekile zohambo lomcwaningi kwaba ukuvunywa kwesicelo sokuqamba amatemu, ukuba ingxenye yeqembu lokuqamba amatemu, ukuhlanganisa iqembu labafundisi kanye nabafundi ababamba iqhaza kulo msebenzi, ukuthola ithuba lokuhlola ukuthi ayazwakala yini

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amatemu kubafundi, izimpikiswano nezimvumelwano ezazikhona ngezincazelo kanye nokubaluleka kwamatemu emkhakheni wezenhlalakahle, kanye nokuthola ulwazi nokuqonda ngenqubo yokuqanjwa nokuphasiswa kwamatemu iBhodi lenyuvesi yezolimi kanye neBhodi Yezilimi Zonke ZaseNingizimu Afrika enqanyulelwa ngo-PanSALB. Okwakwenza kubaluleke kakhulu ukubhekisisa nokubhala okufanele ngalo msebenzi wonke ukuthi umcwaningi wayekuqonda ukuthi akwenzayo akazenzeli yena kodwa wenzela abafundi, umkhakha wezenhlalakahle, inyuvesi, kanye nezwe laseNingizimu Afrika njengoba lifuna izinguquko zokusetshenziswa ngokukhululeka kwezilimi zomdabu. Futhi umcwaningi wayekuqonda ukuthi yize kunguye owayengamele lo msebenzi kodwa wayewusebenza ngokubambisana nozakwabo kanye nabafundi bomkhakha wezenhlalakahle.

**Imibono, Ukwenza, Nezifundo Ezazuzwa Ekwenziweni
Kwamatemu EsiZulu Kwezenhlalakahle
Ukufundisa Ezenhlalakahle Ngolimimbili OkuyisiZulu
NesiNgisi**

Ngokuvunwa inqubomgomo yezolimi yenyuvesi yaKwaZulu-Natali (*University of KwaZulu-Natal Language Policy*) yonyaka wezi-2006 eyaphinde yabuyekwezwa ngowezi-2014, umcwaningi waba ngomunye owaqoka isifundo sakhe esithi: Ukuziphatha kwabantu kanye nenhlalo yomphakathi esinqanyulelwa ngo-SOWK102. Ukunquma ukuthi i-SOWK102 ifundiswe ngolimimbili kwakubalulekile ngalezi zathu ezisemqoka: ulimi lwebale labafundi bezenhlalakahle abaningi bakulesi sikhungo (90%) isiZulu. Okukhulu ukuthi lesi sifundo singezinye ezifundisa umuntu ngobuyena, imvelaphi yakhe, usikompilo kanye nezindlela okuphilwa ngazo emphakathini. Umcwaningi futhi wayesebonile ukuthi lesi sifundo sinamatemu amaningi okuthi uma echazwe ngesiNgisi kuphela kungaluphelelisi ulwazi ngawo nokusetshenziswa kwawo kwezenhlalakahle. Umzekelo nje, kule sifundo sinomqondongqangi othi “umuntu ukhula ngezikhathi zonke aze afe”. Uma uchaza ngesiNgisi kuphela le ndlela yokubuka impilo yomuntu kulula ukuthi ukuhlaziya kugcine nje ekuchazeni la magama. Kanti ngesiZulu uma uchaza le ndlela yokubuka impilo nokusetshenziswa kwayo ebantwini, usebenzisa ngisho nolimi lobuciko

okuyizisho, izaga, kanye nezinkolelo ezisuselwa osikompilweni (Hlongwa, Ngcobo, Mhlongo noNtuli 2014).

Emizamweni yombhali yokufundisa ngolimbili eminyakeni engaphambi konyaka wezi-2017 lapho okwaqalwa khona ukwakhiwa kwamatemu ezenhlalakahle ngokusemthethweni, kuningi umcwaningi avuleka amehlo ngako. Okokuqala, kwamcacela ukuthi wayeholwa uthando nenhliziyo nje ekuthatheni isinqumo sokufundisa i-SOWK102 ngolimbili ngoba ecabangela ukuthi kumfanele futhi uzokwazi ngoba isiZulu ulimi lwakhe lwebele. Ngaphandle kwebhange lamatemu omkhakha wezenhlalakahle wakuthola kuyinto enzima kakhulu ukuchaza nokufundisa ngesiZulu. Ngokohlelo lwakhe, wayenezifundo lapho *ipowerpoint* yakhe ibhalwe ngesiNgisi yena akhulume isiZulu nalapho ibhalwe ngesiZulu yena akhulume ngesiNgisi. Umcwaningi wayethola ubunzima uma kumele akhulume ngesiZulu. Wayezithola emushweni owodwa esephuma engena esiNgisini nasesiZulwini ngenxa yokuntuleka kwamatemu achaza umusho. Umcwaningi uyakubalula ukuthi le ndlela yokushintshanisa izilimi yayenza kufinyeleleke kalula esifundweni (Ngcobo 2014) kodwa uyibuka njengendlela enobungozi ngoba ibulala ukusetshenziswa kolimi oluqondile. Ikakhulukazi ngoba abafundi abaningi esikhungweni sethu baphuma ezikoleni ezintulayo futhi ezingabalungiselelanga kahle imfundo ephakeme ngokolimi (Makhanya noZibane 2020). UZibane (2017) ocwaningweni alwenza kwiziqu zobudokotela, naye wabhala ngokungalungiselelwa imfundo ephakeme isikole ayefunda kuso emazingeni aphansi.

Okunye futhi, ukuthi abafundi bona uqobo kwakubathusa futhi kungabakhululi ukufunda ngesiZulu. Lo kwethuka nokungakhululeki kwakungakona ukuthi abafundi abalandeli kahle isifundo sosuko kodwa kwakudalwa ukungalindeli ukuthi esikhungweni semfundo ephakeme kungafundwa ngesiZulu. Futhi babethi uma beqhathanisa zonke ezinye izifundo abazifundayo, uthole ukuthi ikulesi sifundo kuphela lapho okufundwa ngolimbili. Le nto yayenza babone engathi le ndlela yokufunda ibabuyisela empilweni ephansi ngoba ukukhuluma izilimi zomdabu ezikhungweni zemfundo ephakeme kubukelwa phansi. UMurray (2002) naye uyafakazisa ukuthi abasebenzisa izilimi zomdabu ezikhungweni zemfundo ephakeme bayacwaseka ngoba le zilimi azihlonishwa njengezamazwe aseNtshonalanga. NoRamsay-Brijball (2003) naye wakunaka ukuthi abafundi abakhuluma isiZulu e-UKZN esizindeneni saseWestville babenqaba ukukhuluma isiZulu ngoba bezama ukweqa ukucwaswa ngokuthi “baphila isidala”. IsiNgisi isona esiqhakanjiswa futhi esibusa lonke uhlobo lwempilo ezikhungweni

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zempundo ephakeme zaseNingizimu ye-Afrika (Mutasa 2015). Le ndlela yokubuka izilimi zomdabu iyinkomba yokuhluleka kwezikhungo zempundo ekuzikhululeni emaketangeni nokukhucululwa kwensila yobukoloni (Mamphiswana noNoyoo 2016; Ndlovu-Gatsheni 2015). Ngokwalaba babhali, isiNgisi ezikhungweni zempundo ephakame sisetshenziselwa ukugcina ubukoloni bugxile embusweni oqhubeza ingcindezelo eziveza 'njengolimi lwensindiso', ekhombisa inqubekela phambili nobuhle.

Ukwakhiwa Kwamatemu EsiZulu

Umsebenzi wokuhlakulela nokuvuna amatemu omkhakha wezenhlalakahle esiZulu, ngosizo longoti bolimi, saqala ukuwenza ngonyaka wezi-2017. Izizathu nqala zokwenza lo msebenzi kwakungukuba nebhangela lamatemu esiZulu azosiza ukufinyeleleka nokuchazeleka kalula izifundo zezenzhlalakahle. Ikakhulu lo msebenzi sawenza sisabela kumakhwela amaningi akhala ngokunqaba nokulahleka kwezilimi zomdabu wase-Afrika ezikhungweni zempundo ephakeme. UMkhize noNdimande-Hlongwa (2014:96) bathi, '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 sikwazi ukuthi sifinyelele emazingeni apha kame empundo, kulondoloze amagugu ethu, ukuxhumana kanjalo namasiko.'

Yize isidingo sokwakhiwa kwamatemu singabukeka njengesisobala kuwo wonke umfundisi wezenhlalakahle, akubanga lula kanjalo. Umcwaningi njengomholi walo msebenzi emnyangweni wakhe, wathwala kanzima ukuthi ozakwabo bawemukele lo msebenzi njengofanelekile esikhungweni nokuthi babe ingxenye yawo. Ngokomcwaningi, izinkinga zazidalwa ubunzima bokwamukela ukwenza izinto ngendlela ehlukile kwabayejwayele, ukuzicindezela okungaphakathi kubo, impikiswano kubona bebedwa. Ukubalula izizathu ezimbalwa: abafundisi babexube izinhlanga, bese kuthi nakulaba abansundu bahlukane ngezilimu zebele. Njengoba isiZulu sasingelona ulimi lwebele labo bonke abafundisi, kwakwenza kube nokuhlukana kwemibono ngokubaluleka kokuthuthukiswa kwaso. Abanye babafundisi, yize babengaphikisani nenqubomgomo yenyuvesi, kodwa babe-

bona lokhu kuthuthukiswa kwesiZulu kuphela kucindezela izilimi zabo nazo zibe zingezase-Afrika. Ikakhulukazi abafundisi babekujwayele futhi bekhu-luleka kakhulu ngokufundisa ngesiNgisi. Ukwenziwa kwamatemu esiZulu, kwabanye babekubona engathi bazophucwa igunya lokufundisa ngesiNgisi, bengakuboni njengento ezosiza abafundi ukuthi baziqonde kangcono izifundo zabo njengoba bethwala kanzima uma izifundo ziyisiNgisi kuphela.

Esinye isizathu esasidala ukuthi abafundisi babe madolonzima ukwenza lo msebenzi ukuthi abanye babo babengakholelwa ekubalulekeni kwezilimi zomdabu ekuthuthukisweni kwesizwe. Kubona, bonke abafundi nezwe lonkana lomele isiNgisi futhi umuntu okwazi ukuchaza umkhakha wakhe ngesiNgisi uyaphumelela ngoba simbeka ebalazweni. UNkosi (2014:317), ocwanigweni lwakhe olisihloko sithi, ‘*Le Mpi Akuyona Eyamagwala*’, uyakuveza ukuthi ‘abafundisi abanengi bathathekile ngolimi lwesiNgisi, okwenza kube nzima nakubo (bona abalusebenzisayo ulimi lwesiZulu) ukuthola umndlandla wokwenza lokhu’. Ngaphandle kokuthi ababhali abanengi bayakuveza ukuthi isiNgisi asilona ulimi lomhlaba wonke jikelele, le nkolelo yozakwethu yayikhomba ukuthi bona uqobo lwabo abakuboni ukuthi umkhakha wethu ungathuthuka kakhulu uma abafundi bethu befunda futhi baqonde kahle ukuthi abakufundayo kubizwa ngamaphi amatemu ngolimu olusetshenziswa emiphakathini (Mda 2010). Isibonelo, kunamatemu awumgomo wokusebenza kwabezenhlalakahle abukeka engathi alula uma eshiwo ngesiNgisi, kodwa abafundi uma kufanele bakhombise ukuthi asetshenziswa kanjani, bakhombise ukungaqondisi ngobunzulu bawo. Elinye lalawo matemu, “ukulalela ngokucophelela” (*active listening*). Igama elithi “ukucophelela” lisibeka ngokusobalo isenzo esisuke silindelekile kulowo olalele.

Lezi zinkinga ezazilwisana nomsebenzi wokwakhiwa kwamatemu esiZulu, zamphoqa umcwaningi ukuthi angawuthathi lo msebenzi kalula uma efuna ube yimpumelelo futhi uthuthukise umkhakha wezenhlalakahle. Yize kwakulula ukuthi aqhubeke nababewuthanda lo msebenzi kuphela, umcwaningi wakhetha ukuthi njengomnyango babe nemihlangano eyayigququzela ngokubaluleka kokuthuthukiswa kwezilimi futhi nokuveza ukuthi ukungabi khona kwezilimi zomdabu enyuvesi kuxhumene kanjani nokukhucululwa kwensila yobukoloni. Njengoba abafundisi bezenhlalakahle cishe bonke bekwazisa ukubaluleka kokukhucululwa kwensila yobukoloni, lezi zingxoxo zabathambisa izinhliziyi bawamukela lo msebenzi wokwenza amatemu. Lokhu kwabonakala ngokuthi ngisho abafundisi isiZulu esingelona ulimi lwabo lwebele noma abangabona abomdabu wase-Afrika ngokohlanga

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bagcina sebethumelile uhla lwamatemu abafisa ahunyushwe ngesiZulu. Lokhu kwaba isifundo sokubaluleka kokubuka nokubeka ukufunda nokufundisa enyuvesi ngokwepolitiki nokuthi njengabafundisi kumele sibambe iqhaza lokuqeda ubandlululo nokuqinisekisa ubulungiswa emagunjini ethu okufundisa.

Mihlangano nabafundisi yaqhubeka noma base bethumelile uhla lwamatemu ababefisa ahunyushwe. Kule mihlangano umcwaningi wayebazisa ngenqubo eyayilandelwa ukuze lo msebenzi ufinyelele ekugcineni. Le nqubo yayithinta umsebenzi umcwaningi nababemlekelela ababewenza nabafundi wokuhumusha amatemu, inqubo nezigaba ezilandelwa iHhovisi Lokuhlelwa Nokuthuthukiswa Kolimi lenyuvesi yaKwaZulu-Natali ukuphelelisa lo msebenzi, kanye neminyango namakomiti okuyiwo aqokelwe ukuqamba nokuphasisa amatemu. Ukubazisa ngenqubo nezigaba zonke kwakubalulekile ukuze bazibone beyingxenywe futhi bawengamele lo msebenzi uze uphethwe. Nomcwaningi kwakumkhumbuza ukuthi lo msebenzi akuwona owakhe yedwa kodwa owomnyango. Ikakhulukazi, kwakubalulekile ukuthi bawasebenzise amatemu uma eseqediwe, ngoba umsebenzi uyophenduka ize uma amatemu angasetshenziswa.

Ukuchazwa Kwamatemu Nokuwahlola Kubafundi

Abafundi bonyaka wokuqala esifundweni se-SOWK102 babamba iqhaza elikhulu kulo msebenzi wokuhlwaya, ukuvuna, nokuqanjwa kwamatemu. Nabafundi, njengabafundisi, kwadingeka umcwaningi abachazele futhi abacathulise ngokubaluleka kwalo msebenzi. Abafundi basheshe bawujabulela kakhulu lo msebenzi futhi bazinikezela ekuzibandakanyeni nawo. Kubona, bazibona njengabantu abenza umlando emkhakheni wezenhlalakahle. Iqhaza elikhulu labafundi kwakungelokuba nezincazelo ohlwini lwamagama olwaluthunyelwe abafundisi. Benentshisekelo benjalo, futhi bathwala kanzima ukuzama ukuchaza amatemu ngesiZulu. Inqubo eyalandelwa, kwakungukuchaza amagama ngesiNgisi kuqala kuyima siya encazelweni yesiZulu. Okwabaluleka ukuthi abafundi babengahluleki kuphela ukuchaza amatemu ngesiZulu, kodwa amatemu amaningi esiNgisi babewachaza ngendlela okungeyiyo. Lokhu kwafakazela ukuthi abafundi abaningi abasebenzisa izilimu zomdabu njengolimi lwebele abaphumeleli ezifundweni zabo, hhayi ngoba bengeno ubuhlakani obufanelekile, kodwa

ngenxa yokufunda ngolimi lwabezizwe abanganakho ukuqonda ngosikompilo lwalawo mazwe. UDirven noVerspoor (1998) bayachaza ukuthi izilimi eziningi, namatemu akhelwe kusikompilo kanye nezincazelo ezikhombisa izindlela zokuphila zabantu abakhuluma lolu limu. Le ncazelo yalaba bacwaningi iyasikhombisa ngokusobala ukuthi uma abafundi bengaqondisisa amatemu ngolimi lwebele kuqala, bangawaqonda kangcono amatemu uma esesiNgisini. Lokhu kungenza ukuwasebenzisa ngokwenza noma ngokukhuluma kube yimpumelelo.

Ukuzibona kwabafundi benobunzima ekuchazeni amatemu ngesiNgesi kwaba nomthelela omkhulu ekubeni nomndlandla nentshisekelo ngokuphindaphindiwe yokuchaza amatemu ngesiZulu. Kahlek hle, ngenxa yale nqubo yokwenza amatemu yafinyelelisa abafundi esigabeni sokuzigqaja ngobu-Afrika kanye nentshisekelo yokuzimela ngokucabanga nangokwenza kwama-Afrika. Yize amatemu kwakungewona awesifundo esisodwa, abafundi baba nothando kakhulu nangesifundo se-SOWK102. Umsebenzi wokwakha amatemu esiZulu wawuncike kakhulu nakwinjulalwazi engamele i-SOWK102 - okuyi-Afrocentricity.

Ukusizakala Ngamatemu Enziwa Umnyango Wezenhlalakahle

Amatemu ezeNhlalakahle aphasiswa aba ngaphezu kuka-500. Ubukhulu nokubaluleka kwalo msebenzi impela 'kwenza umlando' emkhakheni wezenhlalakahle njengokusho kwabafundi ababamba iqhaza kulo msebenzi. Emuva kokwakhiwa kwamatemu, ukufundisa komcwaningi ngolimbili kwathuthuka ngenxa yokuzethemba ngoba esekhuluma isiZulu esiqondile. Umcwaningi noma ekhuluma nabanye abafundisi bezenhlalakahle nabo bayancoma ukusizakala ngala matemu. Umcwaningi usekwazi nokuhlola/ukuvivinya abafundi ngolimi lwesiZulu. Ikakhulukazi, uma kuyisivivinyo lapho abafundi bethula inkulumbo egunjini lokufundela. Kulezi zivivinyo, umcwaningi uyaqinisekisa ukuthi abafundi ababekhetha ukwethula izinkulumbo zabo ngesiZulu babethola imiklomelo uma bekhuluma ulimi oluqondile. Le mizamo yasetshenziswa umcwaningi kakhulu ukufaka isandla ekuthuthukiseni nokuhlonipha ulimi lwesiZulu. Ukube umsebenzi wokwakha amatemu akabanga ingxenye yawo, umcwaningi uyakungabaza ukuthi ubengaba nokuzethemba abhale lolu cwaningo ngesiZulu. Amatemu amaningi awasebenzise kulolu cwaningo uwathathele ohlwini lwamatemu abawenza.

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Isiphetho

Lolu cwaningo luqhakambise ukubaluleka kokukhombisa ukuthi iNingizimu Afrika isikhululekile emaketangeni obukoloni, ngokuthi igxile ezinhlelweni ezigqugquzela ukuhlonipha nokuthuthukisa izilimi zabomdabu ikakhulukazi ezizindeni zemfundo ephakeme. Linenhloso yokufaka isandla ezinhlelweni zezinguquko ngokuphakamisa umsebenzi wokwenza amatemu ezilimu zomdabu, kulolu cwaningo isiZulu, njengeny yezindlela zokufezekisa nokukhuthaza ukuthuthukiswa kwezilimu zomdaba, lokho okunomthelela ukuthi imiphakathi isizwe ngendlela exhumene nosikompilo, indlela ebuka ngayo impilo futhi nezinkambiso zempilo yayo. Nokho-ke, umsebenzi wokwenziwa kwamatemu akuwona umsebenzi olula futhi nomsebenzi ongamelwa umuntu ngayedwana. Lo msebenzi udinga ukuzinikela nokwenza okunenjongo eqondile ukuze uphumelele. Kucacile ezingxoxweni ezethulwe yilolu cwaningo ukuthi uma umfundisi noma umfundi asincela ebeleni isiZulu, akusho ukuthi umane asibone isidingo sokuthuthukiswa kwaso noma uyakuthakasela ukufunda noma ukufundisa ngaso. Ukwenziwa kwamatemu nokuthuthukiswa kwezilimi zomdabu kumele kuhambisane nemfundiso ngezepolitiki, ukuqasha ngobu-Afrika, kanye nokufundiswa ngokubaluleka kokuzimela nangokucabanga kwama-Afrika. Lezi zimfundiso ziyasiza ukuthi abafundi nabafundisi babone isidingo futhi bawengamele umsebenzi wokwenziwa kwamatemu.

Ukubonga

Ngithanda ukubonga ngiphinde ngibalule laba bantu kanye nezizinda ezafaka isandla emsebenzini wokuvuna nokuhumushwa kwamatemu omkhakha wezenhlalakahle ngesiZulu:

- Nkosikazi Dano Babalwa, Dokotela Holscher Dorothee, Dokotela Motloung Sipiwe, Dokotela Mthembu Maud, Dokotela Ngcobo Nolwazi, Dokotela Seepamore Boitumelo, Dokotela Sithole Mbongeni, kanye noDokotela Zengele Bongi. Laba abafundisi emnyangweni wezenhlalakahle abathumela uhla lwamatemu ababefisa ukuthi ahunyushwe ngesiZulu. UDokotela Ngcobo yena, waphinde waba ingxenye yomunye wemihlangano yethimba elalakha

amatemu lapho ayelekelela ngezincazelo zamatemu emele abafundisi bezenhlalakahle.

- Mnumzane Mbambo Siyabonga, owayengumfundisi ngolimbili kumaqoqwana abafundi bonyaka wokuqala abaqeqeshelwa ezenhlalakahle. Umnumzane Mbambo, wabamba iqhaza ngokuvuna amatemu kubafundi aphinde abe ingxenye yemihlangano yethimba elakha amatemu. Waphinde futhi wangenelela ekuhlolweni ukuthi amatemu aqanjiwe ayazwakala yini kubafundi.
- Nkosikazi Khuzwayo Hloniphile, owayengumfundisi wesikhashana kwezenhlalakahle, owabamba iqhaza emihlanganweni engangiyenza nabafundi bonyaka wokuqala wokuhumusha amatemu ngaphambi kokuwathula kwiHhovisi Lokuhlelwa Nokuthuthukiswa KoLimi lenyuvesi yaKwaZulu-Natali.
- Abafundi bangonyaka wezi-2017, ababenza unyaka wokuqala esifundweni sokuziphatha kwabantu kanye nenhlalo yomphakathi.
- IHhovisi Lokuhlelwa Nokuthuthukiswa Kolimi lenyuvesi yaKwaZulu-Natali.
- Ibhodi lenyuvesi yaKwaZulu-Natal yezolimi.
- Ibhodi yezilimi zonke zaseNingizimu Afrika.

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