Le Mpi Akuyona Eyamagwala: IsiZulu Njengolimi Lokufundisa Nokucwaninga ENyuvesi YaKwaZulu-Natali

Zinhle Primrose Nkosi

Isifingqo

Njengesikhungo semfundo ephakeme, iNyuvesi YaKwaZulu-Natali izimisele ukuthuthukisa ulimi lwesiZulu njengolimi lokuxhumana, ukufunda nokufundisa, nolokucwaninga. Inhloso yokuqala yalolu cwaningo ukuthola ukuthi bakuzwa kunjani ukufundisa ngolimi lwesiZulu abafundisi bolimi lwesiZulu ezingeni leziqu ze-*Bachelor of Education Honours* kanye neze-*Bachelor of Arts Honours*. Inhloso yesibili ukuthola ukuthi qhaza lini abalibambile abafundisi bolimi lwesiZulu abafundisa iziqu ze-*Bachelor of Education Honours* kanye nabe-*Bachelor of Arts Honours* ekwelekeleleni imizamo yeNyuvesi ukuthuthukisa ulimi lwesiZulu njengolimi lokufunda nokucwaninga kule Nyuvesi, kanye nokwandisa isibalo sabafundi abenza iziqu zabo ngolimi lwesiZulu. Phakathi kokutholakele kuyavela ukuthi abafundisi bazimisele ngokulekelela iphupho leNyuvesi lokuthuthukisa lolu limi, futhi abazimisele ngokuhlehlela emumva, nakuba zikhona izinselelo ababhekana nazo ziziningi. Izinselelo ababhekana nazo zihlanganisa lokho abakuchaza njengokungesekelwa ngokwanele yiNyuvesi. Abakwenzayo ekuthuthukiseni lolu limi bakwenza ngoba bayaqonda ngegalelo lokusebenzisa isiZulu njengolimi lwasekhaya lwabafundi abaningi ekilasini. Nakuba abafundisi beveza ukuthi ukukhula kolimi lwesiZulu ngesivinini akugculisi okwamanje, kodwa kubukeka likhona ithemba lokuthi lungakhula lolu limi, ikakhulukazi lapho lusetshenziswa ngabasebenzisi balo ekufundiseni nasekucwaningeni. Lokhu kungenzeka ngempumelelo ikakhulukazi uma iNyuvesi ingasungula izinhlelo zokukhuthaza ukusetshenziswa kwalolu limi ngendlela ethe xaxa, njengokuklomelisa labo bafundisi nabafundi abenza ucwaningo baphinde bethule amaphepha abo

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ngolimi lwesiZulu. Okunye futhi ukuthi abafundisi abangabeluleki bocwaningo olwenziwa ngesiZulu kumele baklonyeliswe ngeqhaza labo ekuthuthukiseni lolu limi nangokulwenza luthandeke kubafundi.

Amagama Asemqoka: *isiZulu, iNyuvesi yaKwaZulu-Natali, Iziqu Eziphakeme, Ukufundisa, Ukucwaninga, Imfundo Ephakeme.*

Zinhle Primrose Nkosi *This Battle is Not for Cowards: IsiZulu as the Medium of Teaching and Research at the University of KwaZulu-Natal*

Abstract
The University of KwaZulu-Natal is keen to promote isiZulu for the purposes of communication, research, teaching and learning. The objectives of this research are two-fold: Firstly, the paper seeks to explore lecturers' experiences in using isiZulu as the medium of instruction in teaching degree students at the Bachelor of Education Honours (B Ed. Hons) and Bachelor of Arts Honours (BA Hons) levels. Secondly, the paper seeks to explore the role played by the B Ed. Hons and BA Hons lecturers in assisting the University to promote and develop isiZulu. Findings indicate that participating lecturers are committed to promoting the development of isiZulu in education; they persevere in spite of challenges such as inadequate university support. The reason for their commitment is that they appreciate the value of using isiZulu, the mother tongue of the majority of students in the classroom. Despite the fact that the participating lecturers feel that the acceleration to grow isiZulu in research and higher education teaching and learning is not currently sufficient, there are possibilities for growth if isiZulu is utilised in teaching and research. This is possible if the University is willing to create programmes encouraging the extensive use of isiZulu by, for example, rewarding lecturers and students who conduct their studies and present papers in isiZulu. In addition, there should be incentives for lecturers who supervise students who write their dissertations and theses in isiZulu.

Isingeniso Nesendlalelo

Ukufundisa nokufunda ngezilimi zoMdabu zase-Afrika yinto eseyenzeka

kodwa engakenzeki ngokugculisayo ezikhungweni eziningi zeMfundo ephakeme eNingizimu Afrika, kakhulukazi eziqwini eziphakeme zemfundo. Ngezikhathi zikahulumeni wobandlululo imfundo yayitholakala kuphela ngolimi lwesiNgisi noma lwesiBhunu ezikhungweni zemfundo ephakeme eNingizimu Afrika. Emva kokufika kukahulumeni wentando yeningi ngo-1994, kwaqala kwaba khona izinguquko eziningi njengakwezoMnotho, kwezeMpilo, kwezeMfundo, okuhlanganisa nokusetshenziswa kwezilimi kwezeMfundo. Izinguquko eziphathelene nokusetshenziswa kwezilimi kwezeMfundo zaba khona kuyo yomibili iminyango yemfundo, emfundweni eyisisekelo nasemfundweni ephakeme. Nokho-ke lezo zinguquko azisheshanga zabonakala ukwenzeka emfundweni ephakeme, kakhulukazi ezingeni leziqu eziphakeme, nakuba imithetho yayisiguquliwe. Izinguquko kulezi zilimi zazimayelana nokuthuthukiswa kwazo, okuhlanganisa ukufundisa, ukufunda, nokucwaninga ngazo. Izilimi okukhulunywa ngazo lapha yilezi: isiZulu, isiXhosa, isiNdebele, isiSwazi, isiSuthu, isiPedi, isiTsonga, isiTswana kanye nesiVenda.

Nokho-ke esikhathini samanje izikhungo zemfundo ephakeme ziyazama ukuba zisebenzise lezi zilimi zoMdabu zase-Afrika emfundweni, ukuzama ukuvala igebe elalivuleke ngezikhathi zobandlululo, lapho izilimi zoMdabu zase-Afrika zazingaphathwa ngendlela efanele futhi zingasetshenziswa ukuthola imfundo ephakeme. Nakuba sesiside isikhathi kwaba nezinguquko eziphathelene nokusetshenziswa kwezilimi ngokulinganayo emfundweni, kodwa akusiyo into esinesikhathi eside yenzeka ukuba imfundo ephakeme itholakale ngezilimi zoMdabu zase-Afrika ezikhungweni eziningi zemfundo ephakeme, kakhulukazi eziqwini eziphakeme (*postgraduate degrees*). Ngisho namanje kuseyizikhungo ezimbalwa esezibonakale ziyisukumela phezulu indaba yokufundisa ngalezi zilimi. Isibonelo, Esikoleni SeMfundo, eNyuvesi YaKwaZulu-Natali (UKZN) ukufundisa ngolimi lwesiZulu ezingeni leziqu ze-*Bachelor of Education Honours* kwaqala ngonyaka ka-2012, nakhona kulabo bafundi abagogoda eMnyangweni WezeZilimi, ikakhulukazi abafunda ngolimi lwesiZulu. Ezifundweni zoMnyango WezeZilimi ezingeni leziqu ze-*Honours* abafundi bayazikhethela ukufunda ngolimi lwesiZulu noma lwesiNgisi. Ngaphandle kokuba izilimi zesiNtu/zomdabu zibe yizilimi zokufundisa, esinye isinyathelo esibalulekile esithathwe yiNyuvesi yaKwaZulu-Natali ukuba isifundo sesiZulu sibe yimpoqo onyakeni wokuqala kulabo bafundi abangasikhulumi njengolimi lwasekhaya (De Vos 2013).

Eminyakeni edlule ngezikhathi zobandlululo, izilimi zoMdabu zase-Afrika zazifundwa ngolimi lwesiNgisi ezikhungweni zemfundo ephakeme. Isibonelo, izifundo zolimi lwesiZulu nje zazifundwa ngolimi lwesiNgisi emanyuvesi (njengase-*University of Natal*, e-*University of South Africa*, nase-*University of Zululand*). Lokhu kwakudala enkulu inkinga, uthisha oseqeqeshiwe sekufanele asebenzise amatemu esiZulu ukufundisa abafundi bolimi lwesiZulu, njengoba isiZulu sifundwa ngolimi lwesiZulu ezikoleni. Lokhu kwakwenzeka nakwezinye izilimi zoMdabu, kwakungagcini kuphela olimini lwesiZulu.

Nakuba sesadlula obandlululweni, insila yobandlululo isasele kwabaningi. Le nsila ibonakala ngokuthi kuthi nalapho uhulumeni nezikhungo zemfundo ephakeme sekuvumela ukusetshenziswa kwezilimi zoMdabu zase-Afrika, kodwa iningi labafundi nabafundisi, libe lilokhu likhombisa ukungakuthakaseli kahle ukufunda kumbe ukufundiswa ngezilimi zesiNtu (zoMdabu). Kunalokho abantu abaningi, (okuhlanganisa nabafundisi bezilimi zase-Afrika abangama-Afrika basemanyuvesi ehlukene, abasezikoleni zemfundo eyisisekelo, abafundi abasaqeqeshwa) basabona isiNgisi kuyilona lulimi oluhloniphekile futhi olufanele imfundo ephakeme. Lokhu akugcini kubafundisi nabafundi kuphela, kepha ngisho nabazali abaningi bancamela ukuba izingane zabo zifunde futhi zifundiswe ngolimi lwesiNgisi (Eketsang 2013; Kamwangamalu 2003; Nkosi 2013; Somhlahlo 2009). Inkinga enkulu idalwa ukuthi isiNgisi kubukeka sithathwa njengolimi umuntu abonakala ngalo ukuthi ungungqeqe kangakanani. UMngadi (2013) no-wa Thiongo (1986) bathi isiNgisi kubukeka sengathi yilona lulimi okuhlolwa ngalo izinga lokuhlakanipha komuntu. Lokhu kwenzeka nakuba uMthethosisekelo weZwe laseNingizimu Afrika ukugcizelela ukuthi izilimi zonke ezisemthethweni eNingizimu Afrika ziyalingana, kumele zisetshenziswe futhi zihlonishwe ngokulinganayo (*Constitution of the Republic of South Africa* 1996). Ngakho-ke ukungabi nesasasa ngezilimi zesiNtu (zoMdabu zase-Afrika) kuyinkinga ngoba kunomthelela ekubeni abafundisi abaningi bangazimbandakanyi nalezo zifundo ezifundiswa ngalezi zilimi.

Ucwaningo oluningi luyakufakazela ukuthi izilimi zoMdabu zase-Afrika zibukeleka phansi, yingakho zingadlondlobali ngendlela efanele (Adegbija 2004; Kamwangamalu 2003; Kamwendo 2010). Lokhu kubukeleka phansi kwezilimi zoMdabu akusikho kuphela ukuthi zibukelwa phansi yilabo okungezona izilimi zabo, kodwa ngisho nabasebenzisi bazo

imbala, okuyibona abazincela ebeleni. Ukubukela phansi izilimi zoMdabu kuholela ekutheni zingahlonipheki futhi zingathuthuki. UWolff (2000) uthi enye yezinto ezenza izilimi zoMdabu zibe nyamanambana ngisho nakubasebenzisi bazo amanga ama-Afrika atshelwa wona ngezilimi zawo, futhi nawo akholwa yilawo manga, njengokuthi: izilimi zoMdabu zase-Afrika angeke zaphucuzeka; ukufundwa kwezilimi zase-Afrika ngeke kube namthelela entuthukweni kanye nasekukhuleni komnotho.

Umthelela wokungamukeleki kahle kwezilimi zoMdabu mubi kanti uhamba ibanga elide. Isibonelo, kuyaqapheleka ukuthi inani lezincwadi zokufunda, kakhulukazi ezifaneleke emfundweni ephakeme lincane kakhulu lapho liqhathaniswa nenani lezincwadi ezibhalwe ngesiNgisi (Liddicoat 2005). Ezinye zezinto ezenza ulimi lukhule wukuba kube khona izincwadi ezibhalwe ngalo, abantu bathole ulwazi ngazo lezo zilimi. Iqiniso ukuthi ulimi lwesiNgisi ludlondlobele kangaka nje, yingoba luwulimi olusetshenziswa cishe umhlaba wonke, imibhalo eminingi ibhalwe ngalo. Kanti-ke naso isiNgisi ukuze sikhule sifinyelele kuleli zinga esikulo, kwasetshenzwa, kwabhalwa phansi ngaso, namanje inani lemibhalo ebhalwe ngesiNgisi ingeqhathaniswe nebhalwe ngezinye izilimi (Gonzalez 2002). Ngamanye amazwi ukukhula kolimi kusekuzimiseleni kwalabo abafuna luthuthuke.

INqubomgomo Yolimi YeNyuvesi YaKwaZulu-Natali igqugquzela ukufundwa nokufundiswa kolimi lwesiZulu ukuze luthuthuke ngokusezingeni eliphezulu kwezemfundo, luphinde lusetshenziswe nasocwaningweni (*Language Policy for the University of KwaZulu-Natal* 2006). Ngamanye amazwi iNyuvesi yaKwaZulu-Natali iyahambisana neNqubomgomo Yolimi yaseNingizimu Afrika njengoba iyakugqugquzela ukuthuthukiswa kwezilimi zoMdabu zase-Afrika, kakhulukazi isiZulu, njengolimi olukhulunywa ngabantu abaningi esifundazweni saKwaZulu-Natali (Nkosi 2013). Lokhu kubonakala ezinhlelweni eziningi zale Nyuvesi esezinezinguquko. Lezo zinhlelo zihlanganisa iNqubomgomo Yolimi yeNyuvesi YaKwaZulu-Natali (*Language Policy for the University of KwaZulu-Natal* 2006), ne-*Transformation Charter* yeNyuvesi YaKwaZulu-Natali (*University of KwaZulu Natal Transformation Charter* 2012). Ngenxa yalezi zinguquko, kule Nyuvesi sekukhona ukufundisa ngolimi lwesiZulu ezingeni leziqu eziphakeme (*Honours, Masters)*. Okunye okuwumphumela obonakalayo walezi zinguquko ukuthi abafundi abakhetha ukwenza ucwaningo ngolimi lwesiZulu, sebevumelekile ukwenza kanjalo. Ngale kwalokhu, kuyabonakala

ukuthi iNyuvesi iyakugunyaza ukwethulwa kwamaphepha ocwaningo ngolimi lwesiZulu, ukusetshenziswa kobulimi-mbili (isiZulu nesiNgisi) emibhalweni eshicilelwa yiNyuvesi (njengamafomu okubhalisa, imithetho yeNyuvesi, izikhangiso, iphephandaba leNyuvesi), nokunye.

Ngakho-ke lolu cwaningo luzogxila kubafundisi baseNyuvesi yaKwaZulu Natali (UKZN) abafundisa isiZulu futhi abafundisa ngesiZulu ezingeni leziqu ze-*Bachelor of Education Honours* (B Ed. *Hons*.) neze-*Bachelor of Arts Honours* (B.A. *Hons*.). Inhloso ukuthola ukuthi bakuzwa kunjani ukufundisa ngesiZulu eNyuvesi nokuthi yikuphi abakwenzayo ekulekeleleni imizamo yeNyuvesi ukuthuthukisa ulimi lwesiZulu njengolimi lokufunda nokucwaninga kule Nyuvesi, kanye nokwandisa isibalo sabafundi abenza iziqu zabo ngolimi lwesiZulu. Lolu cwaningo luhlose ukuphendula le mibuzongqangi emibili elandelayo: 1. Abafundisi bakuzwa kunjani ukufundisa ngolimi lwesiZulu emazingeni emfundo ephakeme? 2. Abafundisi babamba qhaza lini ekukhuliseni inani labafundi abafunda ngesiZulu nokuthuthukisa isiZulu kule Nyuvesi?

Ucwaningo Oselwenziwe

UWebb benoKembo-Sure (2000) noDesai (2012) no-Abidogun (2012) Kanye noStegen (2005) baphawula ngokuthi izinga eliphansi lokuphumelela kwabafundi kanye nezinga eliphezulu lokuyeka kwabo ukufunda kungezinye zezinkinga ezidalwa ukungafundi ngolimi lwasekhaya. Laba bacwaningi bagcizelela ukuthi ukufunda ngolimi lwebele kwenza abafundi baphumelele kahle ezifundweni zabo ngoba basuke befundiswa ngolimi abalwaziyo. Yingakho nje i-*Council on Higher Education* (CHE 2013) ihlongoza ukuba kwandiswe isikhathi sokufunda ngonyaka owodwa kubafundi abenza iziqu zokuqala emanyuvesi ngoba kuyabonakala ukuthi abafundi abaqedi ngesikhathi esifanele iziqu zabo. Lokhu kungenxa yokuthi iningi lezifundo lifundwa ngolimi lwesiNgisi ezingeni leziqu zokuqala emanyuvesi. Kusobala-ke ukuthi ulimi okungelona olwasekhaya lufaka ingcindezi kwabanye abafundi, kakhulukazi labo abafunde ezikoleni zasemakhaya. Isibonelo, kuye kwenzeke uthisha athi efundisa ngolimi lwesiNgisi, abuye ezwakale esefundisa ngolimi lwesiZulu. Lokhu kungenxa yokuthi uthisha usuke ebona ukuthi ukuxhumana phakathi kwakhe nabafundi bakhe akuhambi kahle. Yingakho nje uDeumert nabanye (2005: 312) bethi:

> *Even though English is used as medium of instruction in many South African schools, spoken interaction in the classroom (student-student as well as teacher-student) usually takes place in the native language since English competency is low among students as well as among teachers.*

UPhiri, uKaguda kanye noMabhena (2013) bagcizelela ukuthi izingane zifundiswe ngolimi lwazo ngoba lokhu kunyusa izinga lempumelelo ezifundweni, kanti kunciphisa nezinga lezingane eziyeka ukufunda / ezingasiqedi isikole. Lokhu kufakazelwa nangu-Ngugi wa Thiongo (2009) othi: '*If you want to hide knowledge from an African child, put it in English or French'* (Wa Thiongo 2009: 1). Lokhu kuchaza khona ukuthi lapho abafundi befundiswa ngolimi lwesiNgisi, kuningi okubaphuthelayo ukukufunda njengoba isiNgisi kusuke kungelona ulimi lwabo lwasekhaya. Ngamanye amazwi, olunye ulwazi alufinyeleli kubafundi kahle uma bengafundi ngolimi lwabo lwasekhaya. Lokhu kuyahambisana nocwaningo olwenziwa nguBender, noDutcher, noKlaus, noShore kanye noTesar (2005) abagcizelela ukuthi lapho abafundi befundiswa ngolimi okungolwabo bafunda kahle, imiphumela ibe mihle futhi kunciphe nesibalo sabafundi abayeka isikole.

Kanti uTsui benoTollefson (2004: 2) bathi: '*Medium of instruction is the most powerful means of maintaining and revitalizing a language and a culture'*. Lokhu kuchaza khona ukuthi lapho abafundi befundiswa ngolimi lwasekhaya, ulimi lungakhula ludlondlobale futhi lugcineke kahle. Ngakho uma amanyuvesi angafundisa nangezilimi zasekhaya, kungasiza ekukhuliseni izilimi zoMdabu zase-Afrika ezisemthethweni eNingizimu Afrika.

UDe Klerk benoBosch (1994) benza ucwaningo kubafundi abakhuluma isiZulu, lapho babehlose khona ukuthola izimvo zabo mayelana nokuthi yilona luphi ulimi ababeluqoka ekutheni bafundiswe ngalo esikoleni. Bathi ingxenye engamaphesenti angama-78 (78%) yaveza ukuthi ithanda ukufundiswa ngesiNgisi. Laba bacwaningi baphinde baphawule nangokuthi nothisha abafundisa izilimi zoMdabu zase-Afrika bayazifundisa nje kodwa abanawo umdlandla ngoba bakubona kunjengokuchitha isikhathi ngoba bethi lezi zilimi azinawo amandla alingana nawesiNgisi (De Klerk & Bosch 1994).

UNgcobo (2001) uveza ukuthi othisha abakhuluma isiZulu njengolimi lwabo lwebele ingxenye engamaphesenti angama-73 (73%) ithumela izingane zayo ezikoleni ezifunda isiNgisi njengolimi lwasekhaya.

Uthi lokhu kuveza ukuthi othisha uqobo lwabo basakholelwa ekutheni isiNgisi yisona esisemqoka ukuthi ingane yazi sona kakhulu kunesiZulu. Inkinga yokungathandeki kahle kwezilimi zoMdabu zase-Afrika ayigcini kuphela ezikoleni zemfundo eyisisekelo, kodwa nasemfundweni ephakeme kwenzeka okufanayo. Lokhu kufakazelwa nanguMashiya (2010) owenza ucwaningo eNyuvesi YaKwaZulu-Natali lapho ayecwaninga ngokufundisa ngolimi lwesiZulu esifundweni se-*Life Sciences*. Kulolu cwaningo kwavela ukuthi nakuba abafundi babenikezwe ithuba lokuzikhethela ulimi abafundiswa ngalo phakathi kwesiNgisi nesiZulu, kodwa iningi labo babengahambisani nokufundiswa ngolimi lwesiZulu, bencamela ukufundiswa ngesiNgisi. Lapho kuqhathaniswa imiphumela yabafundi, kwavela ukuthi abafundi ababefunda ngolimi lwesiNgisi bebe bengamaZulu babethola imiphumela ethe ukwehla kunaleyo yabafundi ababefundiswa ngolimi lwabo lwesiZulu. Lokhu kuyahambisana nokwatholwa nguMoodley (2010) oveza ukuthi abafundi kanye nabasebenzi abaningi baseNyuvesi YaKwaZulu-Natali abakuthakaseli ukuba kufundiswe ngolimi lwesiZulu kule Nyuvesi. Umbiko we*Statistics South Africa* (2011) uveza ukuthi bangamaphesenti angama-23 (23%) abantu abakhuluma isiZulu eNingizimu Afrika yonkana. Lokhu kubeka isiZulu njengolimi lokuqala olukhulunywa ngabantu abaningi eNingizimu Afrika (*Statistics South Africa* 2011). Kuyamangaza-ke lokhu ngoba uma lolu limi lungeyona intandokazi esizindeni salo, kukuphi-ke lapho lungathola khona ukwesekwa, ukunakelelwa nokuthuthukiswa?

Kanti akusisona sodwa isiZulu esinesigcwagcwa kubasebenzisi baso, kodwa nolimi lwesiXhosa nalo sekwakhe kwatholakala okufanayo. Lokhu kwavezwa wucwaningo olwenziwa nguDalvit benoDe Klerk eNyuvesi yaseFort Hare ngo-2004. Lolo cwaningo lwaveza ukuthi nakuba bekhona abafundi abasibonayo isidingo sokufunda ngolimi lwasekhaya, isiXhosa, kodwa bayimbijana kakhulu njengoba iningi labo lalikhombisa ukuthi lihambisana nokusetshenziswa kolimi lwesiNgisi njengolimi lokufunda nokufundisa, bese isiXhosa sisetshenziswe njengolimi lokuxhumana nje kuphela, luphinde lusetshenziswe nakwezinye izifundo ezimbalwa (Dalvit & De Klerk 2004). Kuyacaca-ke kulolu cwaningo olubalwe ngenhla ukuthi ucwaningo oluningi olwenziwe ezilimini zoMdabu luvama ukugxila ekuvezeni izimvo zabafundi (nabafundisi kolunye) ngezilimi zoMdabu lapho befundiswa ngalo. Ngale ndlela kubukeka luyindlala ucwaningo olubheka uhlangothi lukathisha okunguyena ofundisa ngolimi loMdabu, ukuze kuqondakale ukuthi lapho efundisa ngalolu limi, uye akuzwe kunjani lokho.

Ngale kwalokhu, kubalulekile ukuba siqonde ukuthi abafundisi emanyuvesi babamba qhaza lini ekukhuliseni inani labafundi abafunda ngezilimi zoMdabu, nokuthi nje yikuphi abakwenzayo ukuthuthukisa izilimi zesiNtu, njengoba nakulolu cwaningo kuzobhekwa lokhu, kepha kugxilwe olimini lwesiZulu.

Uhlaka Lwemicabango (*Conceptual Framework*)

Lolu cwaningo lusebenzisa amamodeli amabili njengohlaka lwemicabango (*conceptual framework*) ekuhlaziyeni okutholakele. Lawo mamodeli yilana: (i) Ukukhucululwa kwensila yobukoloni (*Decolonisation of the Mind*), (ii) Uguquko (*Transformation*). Ngezansi kuzochazwa la mamodeli, ukuveza isithombe somqondo asetshenziswe ngawo kulolu cwaningo.

Ukukhucululwa Kwensila Yobukoloni (Decolonisation of the Mind)

Ukuze siqonde kahle ngale modeli, kubalulekile ukuba siqonde kahle ngala makhonsepthi amabili: 'ubukoloni' (*colonisation)* kanye nelithi 'ukukhucululwa kwensila yobukoloni' (*decolonisation)*. Igama elithi ubukoloni (*colonisation)* lichaza ingcindezelo egqugquzelwa ukuthi abantu abangaboMdabu baphucwe amandla, baphucwe konke okungokwabo yilabo ababacindezelayo, bese labo abangabacindezeli, baqhubeke nokuthatha izintambo kwezepolitiki, emnothweni nakunhlalakahle yomphakathi. Lokhu kuhlanganisa ukudliwa kwezwe, izinto ezingamagugu zalabo abacindezelwayo, ulimi, ukuzethemba ngisho impilo imbala. UWaziyatawin benoYellow Bird (2005:3) bachaza igama elithi ukukhucululwa kwensila yobukoloni (*decolonisation*) kanje:

> *Decolonisation is the meaningful and active resistance to the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, bodies, and lands. Its ultimate purpose is to overturn the colonial structure and realise Indigenous liberation.*

Ngakho-ke ukukhuculula insila yobukoloni kudinga ukuthi kuqale emiqondweni yethu. Lokhu kungenxa yokuthi kunzima ukukhuculula insila yobukoloni uma umqondo walowo okumele akhucululwe ubukoloni ungalungisiwe; akubi lula ukuthi akhucululwe ngempumelelo uma umqondo wakhe usabambelele kuleyo mfundiso esigxile isikhathi eside emqondweni wakhe. Isishoshovu se-*decolonisation* saseTunisia, uMemmi (1965:89) uthi:

> *In order for the coloniser to be the complete master, it is not enough for him to be so in actual fact, he must also believe in its legitimacy. In order for that legitimacy to be complete, it is not enough for the colonised to be a slave, he must also accept his role.*

Ngakho-ke isinyathelo sokuqala sokuba kukhucululwe ubukoloni ukuba sizibuze ngobukhona noma ngezinga lobukoloni okumele silwisane nalo. Lapho sesithole isithombe esicacile ngalokhu, sesingaqala-ke sicabange ngezindlela esingazisebenzisa ukulwisana nezikhungo ezibhebhezela ubukoloni nemfundiso yabo esigxiliswe emiqondweni yabantu. Omunye wosopolitiki baseNingizimu Afrika uSteve Biko (1971) wake wathi: '*The most potent weapon in the hands of the oppressor is the mind of the oppressed'*. La amazwi afakazela khona ukuthi ukuze umcindezeli akucindezele ngempumelelo, usebenzisa isikhali esinamandla ukukwenza lokhu, ngokuba abambe ngqi umqondo walowo amcindezelayo, amenze isithingithingi. Yingakho nje uNgugi wa Thiong'o (1986) efanisa ubukoloni (*colonialism*) nebhomu elikhandelwe ukubhubhisa ubuzwe bomuntu, lokhu akubiza ngokuthi yi-*cultural bomb*. Encwadini yakhe ethi: *Decolonising the Mind*, uchaza leli bhomu lokubhubhisa ubuzwe bomuntu, '*cultural bomb*', njengesikhali esinamandla esisetshenziswa ngamakoloni (*colonisers*). Uthi:

> *The effect of the cultural bomb is to annihilate a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves; for instance, with other peoples' languages rather than their own. It makes them identify with that which is decadent and reactionary, all those forces that would stop*

> *their own springs of life. It even plants serious doubts about the moral righteousness of struggle. Possibilities of triumph or victory are seen as remote, ridiculous dreams. The intended results are despair, despondency and a collective death-wish (wa Thiong'o 1986: 3).*

Ngakho-ke sizolisebenzisa leli khonsephthi elithi '*decolonization*' lapho sekuhlaziywa okutholakele, silisebenzise ngokuhlanganyela nekhonsephthi elithi *transformation* okuzoxoxwa ngalo ngezansi, elisho uguquko/ inguquko noma ukuguquka.

Uguquko (Transformation)

Ngokwe-*American Heritage Dictionary of the English Language* (2000), igama elithi *transformation* (uguquko/ukuguquka/ inguquko) lichazwa kanje: *'Transformation is the act or an instance of transforming; the state of being transformed; a marked change, as in appearance or character, usually for the better'.* Lokhu kuyahambisana nokushiwo yi-Oxford Dictionary echaza igama '*transformation*' kanje: *'A marked change in form, nature, or appearance'*. Zombili lezi zincazelo zikhomba khona ukuthi lapho kukhulunywa ngokuguquka, lokhu kusho ukushintsha kwesimo kusukela kwesingengcono kuya kwesingcono. Ngakho-ke uguquko lapho luletha ubungcono luyaye lujatshulelwe, kubonakale kuba nenhlansi yethemba kulabo abesebephelelwe yithemba. Kanti lapho uguquko lusuka kokungcono luya kokungengcono, aluze lungathokozelwa ngabantu ngoba lokho kusuke kusho ukuhlupheka kumbe ukuthwala kanzima. Isibonelo: Ngenkathi kungena uhulumeni wentando yabantu/yeningi eNingizimu-Afrika, izakhamizi ezingabantu abamnyama base-Afrika zazijabule ngenxa yokuthi zazinethemba lokuthi kuzoba khona izinguquko ezizoletha ubuhle nobungcono ezimpilweni zabantu, okwakuzoba yisimo esingcono lapho kuqhathaniswa nesikhathi sobandlululo. Ngesikhathi sobandlululo umbuso wawuphethwe abamhlophe bodwa, becindezela umuntu omnyama. Kuso lesi sibonelo, kuyacaca ukuthi kwabamhlophe ababekade beqhoqhobele umbuso, bengabacindezeli babamnyama, lesi simo sokuguquka (kusukela kuhulumeni wobandlululo kuya kowentando yabantu) babengezukusithakasela ngenxa

yokuthi uguquko lwaluzoqeda ubandlululo okuyinto abamhlophe ababesimama ngayo, lubaphuce namandla ababekade benawo.

Izindlela Zocwaningo

Lolu cwaningo lusebenzisa izindlela zocwaningo oluyi-khwalithethivu. UDenzin benoLincoln (2011:3) babeka bathi:

> *Qualitative research is a situated acitivity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible…qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them.*

UMerriam (2009:13) uthi: '*Qualitative researchers are concerned in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world'*. OLeedy beno-Ormrod (2005) babeka ukuthi ucwaningo oluyikhwalithethivu lwenziwa ngumcwaningi, aye kubahlanganyeli bocwaningo besesimweni abahlale bekuso, hhayi benze ngendlela ehlukile ngenxa yokuthi kukhona yena njengomcwaningi. Ngamanye amazwi, ulwazi olwatholakala lwaluqhamuka ngqo kubahlanganyeli bocwaningo, lunjengoba lunjalo, lungesiyo inzwabethi. Izingxoxo nabahlanganyeli bocwaningo zakucacisa bha ukuthi abafundisi babekuzwa kanjani ukufundisa ngolimi lwesiZulu ezingeni leziqu ze*Honours*, nokuthi babamba qhaza lini ekukhuliseni inani labafundi abafunda ngesiZulu nokuthuthukisa isiZulu kule Nyuvesi. Ngakho-ke ngenxa yokuthi ulwazi lwaluzotholakala kubahlanganyeli bocwaningo ngqo, kutholakale ngezingxoxo izimvo zabo bebeka ngawabo amazwi, lokhu kwalwenza lwafaneleka lolu cwaningo ukuba lube ngoluyi khwalithethivu. Lolu cwaningo lungaphansi kwepharadaymu i-*interpretivist*. UTaylor benoMedina (2013: 3) bathi:

> *This humanistic paradigm arrived in educational research during the late 1970s, influenced strongly by anthropology, which aims to understand other cultures, from the inside. That is, to understand the*

> *culturally different 'other' by learning to 'stand in their shoes', 'look through their eyes' and 'feel their pleasure or pain'. Thus the epistemology of this paradigm is inter-subjective knowledge construction. Applied to educational research, this paradigm enables researchers to build rich local understandings of the life-world experiences of teachers and students and of the cultures of classrooms, schools and the communities they serve.*

Ngale kwalokhu, lolu cwaningo luyi-*case study*. UCreswell (2009) uthi abacwaningi bocwaningo oluyi-*case study* baqoqa ulwazi locwaningo kubangabahlanganyeli bocwaningo, besendaweni ababa kuyo nsuku zonke (abasebenza noma abahlala kuyo) benza izinto abajwayele ukuzenza. Ubeka kanje:

> *Researchers do not bring individuals into a contrived situation nor do they typically send out instruments for individuals to complete. This up close information gathered by actually talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research. In the natural setting, the researchers have face-to-face interaction overtime (Cresswell 2009: 175).*

Ucwaningo oluyi-*case study* luyahambisana nalolu cwaningo ngoba ukuze ngithole ulwazi olwaluzophendula imibuzongqangi kwadingeka ukuba ngixoxisane nabahlanganyeli bocwaningo besendaweni lapho abasebenzela khona, banginika isithombe ngabakwenzayo lapho befundisa. Lapho echaza ucwaningo oluyi-*case study* uNieuwenhuis (2008: 75) ubeka kanje:

> *The term case study has multiple meanings. It can be used to describe a unit of analysis (e.g. a case study of a particular organization) or to describe a research method. Depending upon the underlying philosophical assumptions of the researcher, case study research could be positivist, interpretivist or critical. A case study does not necessarily mean that one site only is studied.*

Ngakho-ke lolu cwaningo luyahambisana nepharadaymu i-*interpretivist* okuyiyona eyaqokwa ekwenzeni lolu cwaningo ngoba

ucwaningo oluyi-*case study* luyahambisana nayo. Izindlela zokuqoqa ulwazi kwaba yinhlololwazi/yizingxoxo ezicishe ukuhleleka (*semi-structured interviews*), lapho ngangixoxisana ubuso nobuso nabahlanganyeli bocwaningo. Inhlololwazi esakuhleleka ibuye yaziwe ngokuthi yinhlololwazi eqondisiwe (*guided interview*) ngoba umcwaningi ulungisa iziqondisi zenhlololwazi (*interview guides*) ezinemibuzo azoyibuza (Flick 1998). Kulolu cwaningo ngenza uhlelo lwemibuzo noma isheduli yenhlololwazi esakuhleleka (*semi-structured interview schedule*) ngemibuzo okuyiyona engangizoyibuza kubahlanganyeli bocwaningo. UDe Vos nabanye (2002) bachaza isheduli yenhlololwazi njengemibuzwana esuke ilungiselelwe ukuqondisa noma ukuhola inhlololwazi. Lokhu kwenza ukuba umcwaningi akwazi ukulungisa imibuzo evulekile azoyibuza kulowo azothola kuye ulwazi, baphinde baxoxe ngayo (Holstein & Gubrium 1995). Lokhu ngakwenza ukuze ngiqinisekise ukuthi ngangizoyibuza yonke imibuzo eyayidinga ukuphendulwa kulolu cwaningo.

Ngale kwalokhu, kulabo bahlanganyeli bocwaningo ababengekho eduze ngesikhathi sokuqoqwa kolwazi locwaningo, ulwazi lwatholakala ngenkulumo yocingo kanye ne-*email*. Lokhu kwasonga kakhulu isikhathi njengoba kwakungasezukudingeka ukuba ngiye lapho ababekhona. Lokhu akuzange kukhinyabeze ukuqoqwa kolwazi locwaningo ngoba izingxoxo ngocingo nange-*email* zakwazi ukuqoqa lonke ulwazi olwaludingeka. Abafundisi ababeyingxenye yocwaningo baba yishumi. Abahlanganyeli bocwaningo kwakungabafundisi abasebenza khona eNyuvesi yaKwaZulu-Natali, esikoleni seMfundo (*School of Education*) nasesikoleni sezoBuciko (*School of Arts*). Indlela yokuqoka kwaba yileyo yokuhlosiwe (*purposive sampling*). OMustaffa, noYacob, noMustapha, noRinggit kanye no-Abdullah (2013: 14) bathi:

> *Purposive sampling is a type of non-probability sampling where the researcher consciously selects particular elements or subjects for addition in a study so as to make sure that the elements will have certain characteristics pertinent to the study. A purposive sample is a non-representative subset of some larger population, and is constructed to serve a very specific need or purpose. It normally targets a particular group of people.*

Lokhu kwenziwa ngoba ukuqokwa kwabo kwakuyinhloso, kwakun-

geke kuthathwe abanye ababekweminye iminyango yeNyuvesi, njengoba kwakudingeka ngqo abahlanganyeli bocwaningo kube ngabantu abasebenza eMnyangweni wezeZilimi, kakhulukazi olimini lwesiZulu. Ngakho-ke abahlanganyeli bocwaningo kwakwazeka kahle kamhlophe ukuthi baseMnyangweni wezeZilimi kulezi zikole ezimbili, kanti kwakuhlosiwe ukuthi abahlanganyeli bocwaningo kube yilabo abafundisa isiZulu, nabafundisa ngesiZulu ezingeni le-*Bachelor of Education Honours* (B Ed. *Hons*.) kanye ne*Bachelor of Arts Honours* (B.A. *Hons*.), okuyinto esanda kuqala ukwenzeka eNyuvesi yaKwaZulu-Natali. Kwasetshenziswa izindlela zokuhlaziya zocwaningo oluyikhwalithethivu. Lokhu kwenzeka ngokuthi kusetshenziswe indlela ye-*thematic analysis, kwakhiwa izindikimba,* ukuhlaziya ulwazi olutholakele. Lapho sekuhlaziyiwe, ngabuye nganikeza abahlanganyeli bocwaningo ukuze baqinisekise ukuthi ukuhlaziya kwami kwakuhambisana yini nesithombe solwazi ababelunikezile. Lokhu kwaqinisa ukwethembeka, ukukholakala, nobuqiniso balolu cwaningo. Ngale kwalokhu, yalandelwa inkambiso elungileyo yocwaningo. Lokhu kwakuhlanganisa ukuthola imvume kubahlanganyeli bocwaningo Kanye nabaphathi, incazelo ngamalungelo abahlanganyeli bocwaningo, kanye nokwakuzolindeleka ocwaningweni.

Okutholakele Nengxoxo

Okutholakele kuzohlelwa ngokwezindikimba ezatholakala ngokulandela imibuzongqangi yocwaningo. Lezo zindikimba yilezi: 1) indlela abafundisi abakuzwa ngayo ukufundisa ngolimi lwesiZulu emazingeni emfundo ephakeme, 2) iqhaza elibanjwa abafundisi ekukhuliseni inani labafundi abafunda ngesiZulu nokuthuthukisa isiZulu kule Nyuvesi. Ngezansi yingxoxo ephendula umbuzongqangi wokuqala othi: Abafundisi bakuzwa kunjani ukufundisa ngolimi lwesiZulu emazingeni emfundo ephakeme?

Indlela Abafundisi Abakuzwa Ngayo Ukufundisa Ngolimi LwesiZulu Emazingeni Emfundo Ephakeme.

Eminyakeni edlule isiZulu ezingeni le*Bachelor of Education Honours* (B Ed. *Hons*.) ne*Bachelor of Arts Honours* (B.A. *Hons*.) kanye naku*Masters* sabe sifundiswa ngesiNgisi. Lokhu kwakuyinsila yobandlululo eyayibukela phansi

izilimi zoMdabu zase-Afrika. Lokhu kwakungenxa yokuthi lezi zilimi zazingabonakali zingasebenza emazingeni emfundo ephakeme njengoba ngisho nabasebenzisi bazo babebukeleka phansi. Ngenxa yoguquko olwaba khona ngenxa yoMthethosisekelo omusha nezinguquko kwezeMfundo, isiZulu sesiyafundwa ngolimi lwesiZulu emanyuvesi, kakhulukazi eNyuvesi yaKwaZulu-Natali. Zinhlanu izindikimbana ezatholakala ngaphansi kwale ndikimba, okuyilezi ezilandelayo:

- Kubalulekile futhi kuyajabulisa.
- Isisindo somsebenzi.
- Ukuzethemba kwabafundi.
- Izingqinamba zokwentuleka kwemithombo ebhalwe ngolimi lwesiZulu namatemu/ amakhonsephthi.
- Imiphumela emihle ekubhaleni nasekufundeni

Ngakho-ke engxoxweni engezansi, kuzoxoxwa kafushane ngaleyo naleyo ndikimba kulezi ezinhlanu esezibaliwe.

Kubalulekile futhi Kuyajabulisa

Okwatholakala mayelana nale ndikimba kuveza ukuthi abafundisi bayakuthakasela ukufundisa ngolimi lwesiZulu emfundweni yeziqu eziphakeme (B.A. *Hons*./B Ed.*Hons*.) futhi kuyabacacela kahle ukubaluleka kokufundisa ngezilimi zesiNtu, okululimi lwasekhaya lwabafundi abaningi. Lokhu sikubona kulezi zibonelo zezimpendulo ezicashunwe ngezansi:

> *Kubalulekile futhi kuyajabulisa.*
> *Kuhle. Empeleni sekwedlulelwe yisikhathi ngoba kwakhona ukuthi kungafundiswa ngaso kwakuyisinqumo sepolitiki, hhayi ngoba kuyinto eqondene nolimi ngempela.*
> *Kuhle kakhulu ngiyakujabulela.*
> *Kuhle impela ngiyakuthokozela. Inkinga yethu thina bantu abaMnyama ukuthi sine-colonial mentality, esitshela ukuthi into ilungile ngoba yenzeka ngesiNgisi, sibone ukufunda ngezilimi zethu kuyinto engenamsebenzi. Uyabona nje, uma usebenzisa ulimi lwakho,*

> *i-cognitive development yakho yolimi iphezulu kabi ngoba usuke usebenzisa ulimi lwakho, into uyizwa kahle hle ungayitolikelwa. Ulimi lwethu selusinikeze lelo thuluzi lokudiliza udonga obeluphakathi kwethu nemfundo ngoba thina sisafunda besizizwela ukuthi le Mfundo akusiyo eyethu ngoba ibitholakala ngolimi okungesilo olwethu. Kuyajabulisa nje ngempela osekwenzeka manje emfundweni.*

Njengoba kuveziwe ezicaphunweni ezingenhla, kuyacaca ukuthi abafundisi laba abayingxenye yocwaningo bayakuthakasela ukufundisa ngolimi lwesiZulu ngoba babona imiphumela yakho emihle. Okuyilona phuzu elisemqoka ukuthi abafundisi laba bangabantu abamiqondo yabo iguqukile, ababuki ulimi lwesiZulu njengento ephansi engenamsebenzi walutho, kodwa kunalokho basibona sinomsebenzi omkhulu esiwenzayo ezimpilweni zabo nasemsebenzini abawenzayo. Nangale kwalokhu abakwenzayo kuyakhombisa ukuthi emiqondweni yabo ikhucululekile insila yobukoloni, abalwenyanyi ulimi lwesiZulu, bayakujabulela ukufundisa ngalo ngoba luyigugu kubona. Lokhu kuyahambisana nohlaka lwenjulalwazi esetshenzisiwe, okungamakhonsephthi amabili 'Ukukhucululwa kwensila yobukoloni' kanye nekhonsephthi 'Uguquko'.

Isisindo Somsebenzi

Bonke abafundisi ababebambe iqhaza ocwaningweni bakugcizelela ukuthi ukufundisa ngolimi lwesiZulu kwenza umsebenzi wabo ube lula. Kanti awugcini ngokuba lula kubo njengabafundisi kuphela, uba lula nakubafundi. Isizathu abasivezayo esokuthi kunomthelela omuhle ukufunda ngolimi lwakho lwasekhaya. Njengoba kuke kwachazwa phambilini, ucwaningo oluningi luyaveza ukuthi ukufunda ngolimi lwakho lwasekhaya kwenza ukufunda kube lula kunokuba ufunde ngolimi okungesilona olwakho (Mngadi 2013; Nkosi 2013). Ngezansi yizibonelo zamazwi acashunwa ezingxoxweni zabahlanganyeli bocwaningo:

> *Ngizizwa kahle kakhulu uma ngifundisa ngesiZulu ngoba ngikhuluma yonke into engifuna ukuyikhuluma, ngixoxe kahle nabafundi sizwane kungabi bikho ozizwa engeyona ingxenye yesifundo ngenxa yolimi,*

we engage at a very high level. Ama-discussions nje they are very vibrant. Ngokwami nje ngempela ukufunda kuba sezingeni eliphezulu ngoba mina nabo abafundi ulimi lungolwethu, akekho odinga ukutolikelwa.

Angisichithi isikhathi nezingane ziyangethemba ngoba ngikhuluma into ngolimi esilwaziyo sonke, futhi nazo izingane zizimisela kakhulu.

Umsebenzi esisuke siwenza udinga ukumba ulwazi ngolimi lwethu, ngakho-ke akukho okuxaka abafundi. Nakimi nje kuba lula, angizwa mthwalo.

Kumnandi impela ngiyakuthanda, ngi-right nje ngakho anginankinga ngoba kwenza umsebenzi wami ube lula, angilokhu ngimba abafundi ngoba sizwana kahle, inkulumo phakathi kwami nabo ayibi nazihibe ngoba ulimi lungolwethu, angibi nawo nje umthwalo, ya.

Ukuzethemba Kwabafundi

Abafundisi abaningi baphawula ngokuthi abafundi lapho befunda ngesiZulu baba nokuzethemba. Lokhu kubonakala ngokuthi bonke abafundi babo bayalibamba iqhaza ekilasini, akubi bikho umfundi ohobayo acashe ngabanye. Abafundisi baveza ukuthi lokhu kudalwa ukuthi abafundi ababi nakho ukuzingabaza ngabakushoyo lapho bekhuluma ekilasini kumbe bebuza ngoba basuke bezizwa kahle, njengoba ulimi abalusebenzisayo lungolwabo. Lokhu abafundisi bakuqhathanisa nokuthi abanye abafundi babo abafunda ngolimi lwesiNgisi, kuze kuphele isifundo umfundi engakwazanga ukukhuluma nelilodwa igama kumbe abuze umbuzo ekilasini, okuba nomthelela ekufundeni kwakhe. Lokhu kungenxa yokuthi usuke esaba ukuthi uzohlekwa wontanga yakhe lapho engashongo kahle, okungamenza ehlelwe ukuzethemba. Ngakho-ke lapho befunda ngolimi lwesiZulu, akubi khona umfundi othulayo angasho lutho ngenxa yokuthi usaba ukuba yigidigidi lehlaya kozakwabo. Lokhu kwenza umsebenzi kathisha ube lula ngoba uma kukhona inkinga, isheshe ibonakale ngenxa yokuthi abafundi bakwazi ukuveza nemizwa yabo ngabakucabangayo, nabangahambisani nakho.

Ngiye ngibone izinga lokuzethemba kubafundi bami lenyuka lapho befunda ngolimi lwesiZulu.

Angibi nankinga ngoba isifundo siye sihambe kahle impela, abafundi

bayazethemba lapho bekhuluma noma bebuza ngolimi lwabo. Njengoba nginaso isifundo engisifundisa ngesiNgisi, ngiye ngibone umehluko omkhulu kabi lapho befunda ngolimi lwesiZulu. Ekilasini lesiNgisi bayathula abafuni ngisho ukuphakamisa basho okuthile noma babuze ngoba besaba ukuhlekwa wozakwabo, kodwa uma befunda ngesiZulu, baba nokuzethemba okuyisimanga, bakhulume, babuze, ekilasini kube mnandi.

Kwaba kuhle ukuthi iNyuvesi ibukeze indaba yolimi lokufunda ngoba ngempela baningi abafundi abangaphumeleli ngenxa yolimi lwesiNgisi ezifundweni eziningi, kanti nxa befunda ngesiZulu izinga lokuzethemba (ukhuphula amahlombe, eqinisa nezibhakela) liyakhula nokufunda kwabo kube lula, kube lula nakimi njengomfundisi ngoba ngikhuluma kahle nabo, sizwane, uma kukhona la bengezwa khona, ngichaze nami kucace bha.

Kulezi zicaphuno ezingenhla, kuyacaca ukuthi akusibo kuphela abafundisi ababona isiZulu njengethuba eliyingqayizivele lokuxhumana okuyimpumelelo phakathi kukamfundisi nomfundi, kodwa ngisho nabo abafundi uqobo bangabantu ababukeka benemiqondo eguqukile, kakhulukazi esimeni sanamuhla lapho intsha eningi ingasasiboni isidingo sokusebenzisa izilimi zesiNtu (zoMdabu). Ngamanye amazwi, kusobala ukuthi abafundisi nabafundi bolimi lwesiZulu bangabantu asebeguqukile endleleni abacabanga ngayo ngolimi lwesiZulu. Lokhu kuveza isithombe sokuthi abantu abangasiboni isidingo sokufundisa ngolimi lwesiZulu emfundweni ephakeme, yilabo vele abangazihluphi ngaso nabangenandaba naso ngoba basuke bengawazi umsoco otholakala ngokusebenzisa ulimi owaluncela ebeleni emfundweni. Ngamanye amazwi, insila yobandlululo inamathela labo vele abangafuni ukuyixebula emiqondweni yabo, okwenziwa nawukuthi balimele emiqondweni, futhi akulula ukuthi bakuthathe lokhu njengokulimala.

Izingqinamba Zokwentuleka Zwemithombo Ebhalwe Ngolimi LwesiZulu Namatemu/Amakhonsephthi

Abaningi abafundisi ababeyingxenye yocwaningo bakubeka njengento ebakhathazayo ukuthi iyindlala imithombo ebhalwe ngolimi lwesiZulu

elungele ukusetshenziswa emazingeni emfundo ephakeme njengeziqu ze-*Honours neMasters*. Baveza ukuthi lokhu kubakhinyabeza ngendlela yokuthi baze bantshontshe sona isiNgisi ukuchaza amatemu esiNgisi abangazazi izihumusho zawo zesiZulu, njengoba baye babe nenkinga yokuthola amatemu asho okufanayo ngolimi lwesiZulu. Nazi izibonelo zamazwi abafundisi ababeyingxenye yocwaningo:

> *...khona kusithwalisa kanzima ukuthi amakhonsephthi ayentuleka olimini lwesiZulu, awekho nje kahle amatemu adingekayo lapho ufundisa. Ngiye ngize ngixube nesiNgisi-ke lapho nami ngixakeka ngoba uye uthi uyalicabanga itemu elishaya khona lesiZulu, ungalitholi, kube mnyama.*
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> *eish...angazi ngingathini...kodwa nje engingakusho ukuthi namanje ayikho kahle imithombo ebhalwe ngolimi lwesiZulu elungele ukusetshenziswa ku-higher education, njengakhona lapha nje kwa Honours nakwa Masters. Khona phela kuchaza khona ukuthi kusemahlombe ethu ukuthuthukisa isiZulu ngokuthi sibhale thina ngokwethu amaphepha nezincwadi ngesiZulu, yikhona isiZulu sizokhula. Akukho esingakwenza, zonke izilimi zikhula kanjalo.*
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> *Kuyahlupha khona ukuthi akukho kahle okubhalwe phansi olimini lwesiZulu, imithombo eminingi ibhalwe ngesiNgisi ngakho-ke siye size sihumushe yona, noma sisebenzise yona kodwa bese sichaza ngesiZulu. Kusafanele kusetshenzwe impela lapha esiZulwini, ya. Ngisho nama-theses imbala amaningi abhalwe ngesiNgisi. Lena yinselelo yawo wonke umuntu ofundisa isiZulu, ezikoleni nasemanyuvesi.*

Kulezi zicaphuno ezingenhla, kuyacaca ukuthi abafundisi banengqinamba yokwentuleka kwemithombo ebhalwe ngolimi lwesiZulu. Ngenxa yokushoda kwayo, baze basebenzise ebhalwe ngolimi lwesiNgisi bese bechaza ngesiZulu. Lokhu kungaba nomthelela omubi ekutheni abafundi babone kuyinto enhle ukuxuba isiNgisi nesiZulu. Emazwini othisha, kuyacaca ukuthi othisha bathwala kanzima nangokushoda kwamatemu/amakhonsephthi esiZulu asho okufanayo nawesiNgisi, okwenza ukuthi baze bachaze ngaso isiNgisi. Kuyajabulisa ukuthi iningi labafundisi bayabona ukuthi kusemahlombe abo ukukhulisa ulimi lwesiZulu lube sezingeni eliphakeme kwezemfundo. Ngale kwalokhu, kuyacaca lapha ukuthi

laba bafundisi abazimisele ukuyeka ukuzabalazela impumelelo yokuthuthukisa isiZulu, kepha bazibona 'bengabanikazi bolimi', okuyothi ngenxa yabo, ulimi luthuthuke lube sezingeni eliphezulu. Konke lokhu kufakazela khona ukuthi abafundisi laba sebeyikhucululile insila yobukoloni emiqondweni, futhi bangabantu asebeguqukile ngisho ekucabangeni kwabo.

Imiphumela Emihle Ekubhaleni Nasekufundeni

Iningi labahlanganyeli bocwaningo laveza ukuthi ukufundisa ngolimi lwesiZulu abafundi abangamaZulu kunemiphumela emihle. Lokhu kuhlanganisa amakhono okubhala kwabafundi into enomqondo futhi ehlelekile (*academic writing skills*) kanye nokusetshenziswa kolimi olwamukelekile emfundweni (*academic language*). Ngale kwalokhu, abafundisi baveza ukuthi ukufunda ngolimi lwesiZulu kubeka abafundi emathubeni amahle empumelelo njengoba lapho kuqhathaniswa indlela abenza ngayo lapho befunda ngolimi lwesiNgisi, akufani nalapho befundiswa ngolimi lwesiZulu. Uma befundiswa ngolimi lwesiZulu imiphumela yokufunda iba mihle kakhulu njengoba isiZulu kululimi lwabo lwasekhaya. Nazi izibonelo zamazwi acashuniwe ngezansi:

> *Abafundi bafunda kahle kakhulu lapho befunda ngesiZulu, akufani noma befunda ngesiNgisi, yes, kunomphumela omuhle impela.*
> *Indlela yokubhala kubafundi ingcono kakhulu kunalapho uma bebhala ngolimi lwesiZulu. Phela i-academic language is nobody's home language. Nakhona esiZulwini, njengasesiNgisini, abafundi badinga ukufundiswa indlela yokubhala i-academic writing.*
> *Ama-academic writing skills abo angcono kakhulu kunalapho bebhala ngesiNgisi. Kukhona nje omunye umfundi wami obebhala ngesiNgisi, sengize ngameluleka ukuthi abhale ngesiZulu. Ungamangala ukuthi usebhala into enomqondo kanjani. Nendlela abhala ngayo sekuyabonakala ukuthi yinto ayibhala eyicabanga ngolimi lwakhe, useyashibilika nje impela. Uyabona nje, ngisho isivinini sakhe sokubhala, kuqala bengithi uma ngimnika umsebenzi, avele alethe amakhasi ama-4, kodwa manje useletha ayi-14. Kusho khona ukuthi usebhala ngolimi lwakhe.*

> *Abafundi bazikhethela bona ulimi abafunda ngalo, abanye bafunda ngesiNgisi, abanye ngesiZulu, kukuye nje umfundi…uma bebhala ngesiZulu benza kangcono kakhulu.*

Lezi zicaphuno ezingenhla ziyahambisana nosekuke kwatholwa ngabacwaningi abaningi abagcizelela ubumqoka bokufunda ngolimi lwasekhaya (UNESCO 2003; Orekan 2011; Le Cordeur 2014). Ngakho kuyacaca ukuthi lapho abafundi bezikhethela ukufunda ngolimi lwasekhaya, imiphumela yokwenza kwabo iba mihle. Kodwa-ke, lokhu kungeze kwaba yimpumelelo lapho belubukela phansi bona ngokwabo ulimi lwabo, nalapho abafundisi bengabakhuthazi ukuba bakwenze lokhu.

Iqhaza Elibanjwa Abafundisi Ekukhuliseni Inani Labafundi Abafunda NgesiZulu Nokuthuthukisa isiZulu kule Nyuvesi

Le ndikimba iphendula umbuzongqangi wesibili othi: Abafundisi babamba qhaza lini ekukhuliseni inani labafundi abafunda ngesiZulu nokuthuthukisa isiZulu kule Nyuvesi? Ngaphansi kwale ndikimba kwatholakala izindikimbana ezine okuzoxoxwa ngazo ngayinye lapha ngezansi, okuyilezi ezilandelayo:

- Ukuheha abafundi ngamathuba omsebenzi.
- Ukugqugquzela abafundi ukucwaninga ngolimi lwesiZulu.
- Ukubhala nokwethula amaphepha ocwaningo ngesiZulu.
- Ukusebenzisa ulimi oluhle nolugelezayo ekilasini.

Ukuheha Abafundi Ngamathuba Omsebenzi

Iningi labafundisi ababengabahlanganyeli bocwaningo, lakubeka ukuthi enye yezindlela zokuheha abafundi ukuba bathande ulimi lwesiZulu, bathande ukufunda nokucwaninga ngalo, wukuba bahehwe ngamathuba omsebenzi. Ngezansi ngezinye zezimpendulo zabo:

> *Ngiye ngibahehe abafundi ukuba bakubone ukubaluleka kokufunda ngolimi lwesiZulu, ngikhulume nangamathuba omsebenzi adinga ulimi lwesiZulu. Kuhle phela ukuthi lapho sifundisa abafundi,*

> *singabafundiseli nje ukuhlala emakhaya ngenxa yokweswela imisebenzi, kodwa abafundi bethu sibalungiselela ukuthi bakwazi ukuqasheka emisebenzini ehlukahlukene.*
> *Ngiye ngibabuze nje ukuthi: Ubani ongangemqashe umuntu ogogode ngolimi lwesiZulu lapho kufuneka uchwepheshe walolu limi, ophinde abe ngumuntu obhale ucwaningo ngolimi lwesiZulu?*
> *Njengoba nalapha eNyuvesi singenabo kahle abafundisi bolimi lwesiZulu, nabo baye babone ukuthi siyimbijana, ngiye ngibagqugqquzele ukuthi abafunde kakhulu bagogode ngolimi lwesiZulu, babuye babheke amadlelo aluhlaza khona kuyo le nyuvesi. Lapha-ke bavele bahlanye, bazibone sebengothisha basenyuvesi.*
> *Kuyasiza nje impela ukubagqugqquzela. Ngiye ngibatshele ukuthi eminyakeni ezayo kuyobe sekuyiphupho ukuthi bayindlala odokotela nosolwazi bolimi lwesiZulu, uma bona bengazibamba ziqine, baphokophelele ekufinyeleleni phambili ngalolu limi*.

Kulezi zicaphuno ezingenhla, liyabonakala iqhaza elibanjwe abafundisi ekugqugquzeleni abafundi ukuba babe nothando lolimi lwesiZulu. Lokhu abakwenzayo abafundisi, kufakazela khona ukuthi bayazigqaja ngolimi lwabo abalufundisayo, ngoba abanayo insila yobukoloni, seyakhucululwa ezingqondweni zabo, nokuthi bangabantu abaguquliwe esimeni sabo somqondo mayelana nolimi lwesiZulu.

Ukugqugquzela Abafundi Ukucwaninga Ngolimi LwesiZulu

Abanye abafundisi baveza ukuthi baye bakubone kubalulekile ukuthi bagqugquzele abafundi ukuba bacwaninge ngolimi lwesiZulu.

> *Abafundi bami bonke nje, abe-Honours, Masters nabe-PhD ngiye ngibagqugquzele ukuthi bacwaninge ngolimi lwesiZulu, ukukhombisa umhlaba ukuthi isiZulu akumele sithathwe kancane ngoba kuyacwaningeka nje kahle ngaso.*
> *Yikho ukuncenga abafundi ukuba benze ucwaningo lwabo ngesiZulu…ehhene…ingani lokhu kungasiza ekutheni kubonakale sekwanda nenani lama-theses abhalwe ngolimi lwesiZulu.*

> *Angithi nje ene, njengoba ekhona ama-module afundwa ngesiZulu kwaHonours, ngisho nakwaMasters, sibafundisa ngolimi lwesiZulu kulawo ma-module. Kuye kuthi-ke uma sebenza ingxenye yocwaningo, sibagqugquzele ukuba balwenze ngolimi lwesiZulu. Kusemqoka kabi lokhu ngoba kungenye yezindlela zokukhulisa inani lemithombo ebhalwe ngolimi lwesiZulu, nokuthi-ke nje ulimi lukhule.*

Ezimpendulweni ezicashunwe ngenhla, kuyavela ukuthi enye yezindlela zokukhulisa ulimi ukuba kucwaningwe ngalo, kwande ucwaningo nemithombo ebhalwe ngalolo limi olukhuliswayo. UGonzalez (2002) ugcizelela ukuthi kusemqoka ukuthi kugqugquzelwe abantu abangabanikazi bolimi ukuba babhale ngalo, benze nocwaningo besebenzisa lona lolo limi. Ubeka ukuthi lolo lwazi olubhaliwe lungasiza nasekwandiseni amagama amasha olimini, kusizakale nesizukulwane esizayo (Gonzalez 2002). Ngakho-ke ukugqugquzelwa kwabafundi wothisha ukuba bacwaninge ngolimi lwesiZulu, kungaba nomthelela omuhle ekuthuthukiseni lolu limi kule Nyuvesi.

Ukubhala Nokwethula Amaphepha Ocwaningo NgesiZulu

Abanye abafundisi baveza ukuthi ukuze bagqugquzele abafundi ukuba bathande futhi bakhule olimini lwesiZulu, baphinde babone nesidingo sokufunda ngalolu limi, baye bazame bona ngokwabo ukubhala amaphepha ocwaningo baphinde bawethule ezingqungqutheleni ngolimi lwesiZulu. Lokhu bakwenza nakuba bebhekana nezinkinga zokwentuleka kwamajenali ashicilela amaphepha ngezilimi zesiNtu. Ngale kwalokhu, bayaveza nokuthi iningi lozakwabo liye likhethe ukwethula amaphepha ngolimi lwesiNgisi, kodwa lokhu akubatheni amandla ekubhaleni nasekwethuleni amaphepha abo ngolimi lwesiZulu. Bakwenza lokhu nje banokuzigqaja ngolimi lwabo lwesiZulu, kanti abafadabali nalapho bengesekwa yiningi lozakwabo, abaye baqoke ukwethula amaphepha abo ngolimi lwesiNgisi. Bakwenza lokhu ngoba banempokophelo yokuba bathuthukise ulimi lwesiZulu ukuze lukhule futhi lusebenze emfundweni yeziqu eziphakeme kanjalo nasekucwaningeni. Nazi ezinye zezibonelo zezimpendulo zabafundisi ababeyingxenye yocwaningo:

> *Iningi lemisebenzi yami ngiyibhala ngesiZulu. Ngikubona kuwumthwalo wami ukubamba iqhaza ekuthuthukiseni ulimi lwesiZulu ngayo yonke indlela engingase ngenze ngayo…ukuze ngifake ugqozi kubafundi bami nalabo engingabafundisi nje.*
> *Yikho ukuthi sibophe izifociya silusebenzise ocwaningweni ulimi lwesiZulu ukuze luthuthuke...Sikhumbule ukuthi ayikho ingane ethi izalwa ibe isigijima. Nolimi lwesiZulu … luseyingane, lusadinga ukukhuliswa.*
> *Ngiyaluthanda ulimi lwami futhi ngifisa ukuba abafundi bami nabo baluthande ngendlela engiluthanda ngayo. Akuze kungangikhathaza ukubona singesekelwa wozakwethu ekutheni siyidudule le nqola, sethule amaphepha ngolimi lwesiZulu. Angipheli nhlobo amandla, nongasinakile uyoze asinake.*
> *Kuyamangaza ukuthi simbalwa kabi esethula amaphepha ngesiZulu kule Nyuvesi, ekubeni iNyuvesi ivule izandla, ifisa ukuba isiZulu kube wulimi okufundwa kuphinde kucwaningwe nangalo…kodwa-ke ayikho inkinga sizolwa nje ekulukhuliseni lolu limi ngoba akekho oyosenzela ulimi lwethu lunakwe, konke kusemahlombe ethu.*
> *Mina ngiwethula ngesiNgisi amaphepha ami amaningi, nakuba ngisazozama ukubhala nokuwa-presenter kuma-conference ngesiZulu. Khona kuyinkinga ngoba abantu abaningi abanawo umdlandla wokufunda amaphepha abhalwe ngesiZulu.*
> *Uhmmm!!!! Inkinga ukuthi isiNgisi vele yilona lulimi oluthuthuke kangcono, okubhalile kuyakwazi ukufinyelela kubantu abaningi ngesivinini kunokubhala ngesiZulu, kodwa khona kumele umuntu aziphoqe azame ukuze ulimi lukhule, siyoze sinakwe singanakiwe nje … (ehleka).*

Njengoba kukhonjisiwe ezimpendulweni ezingenhla, kuyabonakala ukuthi abahlanganyeli bocwaningo basempini kumbe emzabalazweni wokufukula ulimi lwesiZulu ukuze luthuthuke, lusetshenziswe emfundweni ephakeme, nasocwaningweni. Bakhona futhi nalabo abangakaqali kodwa abazimisele ngokukwenza lokhu ngenxa yokuthi bayasibona isidingo sokukhuliswa kolimi lwesiZulu. Abahlanganyeli bocwaningo bayakuveza nokuthi bambalwa abafundisi baseNyuvesi abazihlupha ukubhala nokwethula amaphepha ngolimi lwesiZulu, njengoba iningi labo, yize lingamaZulu, lincamela ukubhala nokwethula amaphepha ngolimi lwesiNgisi. Lokhu

kungenza nokuthi umuntu aze abehlulele ngokungelona iqiniso, njengokuthi ababuke njengabantu abaluchizelayo ulimi olwabo. Nokho-ke nakuba kungesibo bonke, bakhona abanawo umqondo wokubukela phansi izilimi zesiNtu. UNgugi wa Thiong'o (1986: 2) lapho egxeka ukuchizela ulimi lwakho uthi: '*Why should an African writer, or any writer, become so obsessed by taking from his mother tongue to enrich other tongues? Why should he see it as his particular mission*?'. Kuyacaca kulesi sicaphuno ukuthi, nakwamanye amazwe ase-Afrika, ama-Afrika azibukela phansi izilimi zawo, adume nesiNgisi. Nakhona lapha eNyuvesi yaKwaZulu-Natali, abahlanganyeli bocwaningo bayaveza ukuthi abafundisi abaningi bathathekile ngolimi lwesiNgisi, okwenza kube nzima nakubo (bona abalusebenzisayo ulimi lwesiZulu) ukuthola umndlandla wokwenza lokhu. Lokhu kungenxa yokuthi lolu wulimi oluhambisana 'nobuqaba, ukuba semuva, nokuphoxeka' (wa Thiong'o 1986: 3). Lokhu kufakazelwa nangu-Achebe (1975: 4) ogcizelela ukuthi:

> *Africa has had such a fate in the world that the very adjective African can call up hideous fears of rejection. Better then to cut all the links with this homeland, this liability, and become in one giant leap, the universal man.*

UGramsci (1971) enjulalwazini yakhe ye-*linguistic hegemony* uchaza kabanzi ukuthi abantu noma umphakathi wemukela kanjani izinkolelo zeqeqebana elithile eliqhoqhobele amandla, liphinde libe namandla ekufafazeni izinkolelo ezizokwenza ukuthi labo abangenamandla bakholelwe kulo lelo qeqebana. Lokhu kwenzeka ngokusebenzisa imfundisoze kanjalo nezinkoleloze ukuze lelo qeqebana ngisho ulimi lwalo lugcine lubonakala njengolubalulekile kunezinye izilimi futhi luthathwe yilabo abangenamandla njengento okumele ilandelwe, ngaleyo ndlela kube yilona oluqhakanjiswayo. NgokukaGramsci (1971), labo abacindezelwayo bagcina bengaboni ukuthi bayacindezelwa ngoba kwabona baba yingxenye kulokho kucindezelwa kwabo benganakile, ukuze kuphumelele izinhloso zalabo ababacindezelayo kugqame nolimi lwabo, bese kuthi ulimi lwalabo abacindezelwe lufadabale (*Language Education Policy* 2013). Yingakho-ke nje nasezikhungweni zemfundo ephakeme kugqama ukuthi iningi lezifundiswa libhala amaphepha ocwaningo liphinde lethule amaphepha ngolimi lwesiNgisi. Kuyacaca ukuthi

impi enkulu isemqondweni, okuyiyona okufanele kuliwe nayo ukuze izilimi zoMdabu zase-Afrika ziqhakanjiswe. Kusobala ukuthi le mpi yolimi yinto endala njengoba sibona enkulumeni kaChinua Achebe (1975:92) esihloko sithi: '*The African writer and the English Language*', lapho ethi:

> Is it right that a man should abandon his mother tongue for someone else's? It looks like a dreadful betrayal and produces a guilty feeling. But for me there is no other choice. I have been given the language and I intend to use it.

Kule nkulumo, uChinua Achebe ukhuza umkhuba wokuthi abantu abangama-Afrika babonakala bezihlupha ngesiNgisi, esikhundleni sokuba ngabe beqhakambisa ezabo izilimi abazincele ebeleni emibhalweni yabo. Ngamanye amazwi bacabangela abanye (abangazazi izilimi zabo) bazikhohlwe bona. Lokhu kwenza ukuthi isiNgisi kube yiso esithuthukayo, bese izilimi zaboMdabu zifadabale zingakhuli, ngenxa yokuthi abanikazi bazo babonakala bezichizela, bengaziqhayisi ngazo.

Ngakolunye uhlangothi, omunye umuntu angabuye abuke ukuthi akusikhona ukuthi abafundisi basemanyuvesi abangama-Afrika babukela phansi izilimi zabo. Ngingasho nje ukuthi isizathu sokuthi bangazimbandakanyi nezilimi zoMdabu emisebenzini yabo yocwaningo (njengokwethula amaphepha ezingqungqutheleni nokubhala amaphepha amajenali) kungaba ukuthi izilimi zoMdabu azinikwa isithunzi futhi azivunyelwa kahle ekwenzeni imisebenzi enjengalena. Amajenali amaningi aye akubeke kucace ukuthi adinga amaphepha abhalwe ngolimi lwesiNgisi. Ambalwa kakhulu amajenali amukela amaphepha abhalwe ngezilimi zesiNtu. Kanjalo nasezingqungqutheleni, iningi lazo kuye kucaciswe ukuthi amaphepha mawethulwe ngolimi lwesiNgisi. Inzukazikeyi-ke ukuthi: Ubani ongathi esesebenze ngokuzikhandla ebhala iphepha ngethemba lokuba lishicilelwe, bese entunta engasayitholi ijenali ezolishicilela? Yingqinamba lena abafundisi basemanyuvesi ababhekana nayo, okumele kube khona okwenzekayo ukuze bakhululeke ngokusebenzisa izilimi zabo ngendlela abafisa ngayo emisebenzini yocwaningo.

Ukusebenzisa Ulimi Oluhle Nolugelezayo Ekilasini

Okunye okwavezwa ngabahlanganyeli bocwaningo mayelana neqhaza

abalimbayo ekukhuliseni inani lababafundi abafunda ngesiZulu nokuthuthukisa isiZulu kule Nyuvesi ezingeni leziqu eziphakeme, kwaba ukuthi baye basebenzise ulimi lwesiZulu phaqa ekilasini lapho befundisa. Bakwenza lokhu ngoba begqugquzela abafundi ukuba basebenzise ulimi lwesiZulu njengabo, baphinde baluthande. Nokho-ke baveza nokuthi kulawo magama esiNgisi abangenalo ulwazi lwamagama afanayo esiZulu, baye basebenzise wona lawo esiNgisi, kodwa bese bewachaza ngesiZulu, njengoba sekuke kwachazwa phambilini.

> *Akukho okwedlula ukuthi kube yithi njengabafundisi izibonelo kubafundi bethu, sisebenzise nje ulimi olushelelayo lwesiZulu, singalokhu sisheba ngoba lokho kudala ukuba abafundi bacabange ukuthi awuhlakaniphile kahle uma usebenzisa isiZulu, esingaxutshwe nasiNgisi.*
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> *Engikwenzayo mina ukuthi ngiyashelela ngempela ngolimi lapho ngifundisa ngesiZulu, isiZulu phela angisisifuniseli. Ngisuke ngenzela ukuthi nabo benze okufanayo lapho befundisa njengoba iningi labo lingothisha vele ezikoleni.*
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> *Angizihluphi ngokuxuba isiNgisi nesiZulu, ngisebenzisa isiZulu esihle nje uma ngifundisa. Kuba yilezo zindawana nje ezimbalwa lapho uthola khona ukuthi anginalo kahle igama lesiZulu engingalisebenzisa, bese ngisebenzisa lona lelo lesiNgisi, kodwa ngilichaze ngesiZulu, akuhluphi lokho, kakade phela vele inyoni yakhela ngamaqubu enye.*

Izincomo Nesiphetho

Engxoxweni engenhla, abafundisi ababeyingxenye yocwaningo bangabantu abaguqukile ngokucabanga, abangabuki isiZulu sinjengolimi olungenamsebenzi walutho, kodwa kunalokho bazimisele ngokusithuthukisa. Kuyacaca futhi ukuthi iNyuvesi yaKwaZulu-Natali isemgqeni wokwenza ulimi lwesiZulu luthuthuke, imizamo iyabonakala. Kuyavela ukuthi iNyuvesi iyawaveza amathuba okuba ulimi lwesiZulu luthuthuke futhi lusetshenziswe emfundweni. Okuqaphelekayo ukuthi nakuba ikhona imbijana yabafundisi abawasebenzisayo amathuba avelayo okusebenzisa ulimi lwesiZulu emfundweni nasocwaningweni, lokhu akukenzeki kahle njengoba abafundisi

abaningi abawasebenzisi amathuba kodwa iNyuvesi ibe iwavula. Lokhu kuphonsa inselelo kakhulukazi emiNyangweni yezeZilimi ekule Nyuvesi, ukuthi ibonakale inyusa amatomu, ibambe iqhaza elibonakalayo ekuthuthukiseni lolu limi, ukuze luthandeke nakwabanye abafundisi, luphinde luthandeke nakubafundi. Nokho-ke, njengoba ngichazile ngenhla, ziningi izingqinamba abafundisi ababhekana nazo, okwenza baze babukeke njengabangazithandi izilimi zabo, kube kungenjalo kwabaningi.

Okuyiyona nto esemqoka ukuthi abafundisi nabafundi kumele baguqule indlela abacabanga ngayo, kusuke insila yobukoloni eyayenza izilimi zabamnyama zibukeleke phansi zingathuthuki. Lokhu kungenzeka uma iNyuvesi ingagqugquzela uthando lokukwenza, kakhulukazi kube khona imiklomelo ethile kubafundisi nabafundi abenze imisebenzi enjengoku-cwaninga ngezilimi zoMdabu zase-Afrika (ikakhulukazi isiZulu). Lokhu kungabe kusho ukuthi iNyuvesi yaKwaZulu-Natali kumele isungule izinhlelo eziwukugqugquzela ukusetshenziswa kolimi lwesiZulu ngokuthi, isibonelo, umfundi kumbe umfundisi owenze ucwaningo ngesiZulu, athole umklomelo. Okunye kungaba ukuthi umfundisi oweluleke ngempumelelo umfundi wocwaningo lwe*Honours*, i-*Masters* noma lwe-*Doctorate* ngesiZulu, athole umklomelo omuhle kumbe anikwe ithuba lokuyofunda kwamanye amazwe, okuyinto abafundisi nabafundi abaningi abangayithakasela.

Enye yezingqinamba ezibhekana nabafundisi bolimi lwesiZulu ukuthi nakuba abanye beba nalo uthando lukucwaninga ngesiZulu, kodwa babhekana nezinkinga lapho sekumele amaphepha abo ashicilelwe, njengoba abashicileli bemibhalo abavami ukwamukela amaphepha abhalwe ngezilimi zesiNtu. Lokhu kudinga ukuba kubhekisiswe, nabo abashicileli bemibhalo bakhuthazwe ukuba bashicilele ngezilimi zesiNtu. Ngamanye amazwi kumele kube nokuxhumana phakathi kweNyuvesi nabashicileli bezincwadi/bamajenali ukuba bavule amathuba okwamukela amaphepha abhalwe ngezilimi zesiNtu, ikakhulukazi isiZulu njengolimi obekucwaningwa ngalo kuleli phepha.

Okunye okungasiza ukuba kube khona ukuxhumana phakathi kwale Nyuvesi, amanyuvesi amanye, uMnyango wezeMfundo kanye nezinhlangano ezahlukene eziye zibe ngababgqugquzeli bezingqungquthela lapho kwethulwa khona amaphepha ocwaningo ukuba kuvulwe amathuba okuba izilimi zoMdabu zivunyelwe ezingqungqutheleni futhi ziqhakanjiswe ngendlela egculisayo, kuncengwe nabethuli bamaphepha ukuba bazisebenzise izilimi zoMdabu.

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