



**INZUKAZIKEYI YOKUFUNDA NOKUFUNDISWA KWESIZULU ULIMI
LWESIBILI EMABANGENI AKHAPHEZELAYO (4-6) EZIKOLENI
EZISESIYINGINI SASEMLAZI, KWAZULU-NATALI**

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Umqingo wethulwa ukugcwalisa izimfanelo
zeziqu eziphakeme ze-

DOCTOR OF PHILOSOPHY

SCHOOL OF EDUCATION, COLLEGE OF HUMANITIES


INYUVESI YAKWAZULU-NATALI

2020

UMELULEKI: SOLWAZI T.M. BUTHELEZI

UKUFUNGA

Mina **Xolani David Khohliso**, ngiyafunga ngiyaqinisa ukuthi ucwaningo okubikwa ngalo kulo mqingo, ngumsebenzi wami engizenzele wona mina gaqa lami. Konke okucashunwe kwabanye ababhali nemibono okungasiyo eyami ngikuveze ngokucacile ngokulokothisa okuvumelekile. Lo mqingo ulethwa njengomsebenzi odingeka ukufeza izimfanelo zeziqu zobuDokotela weFilosofi, eKolishi yezoLuntu, Esikoleni sezeMfundo eNyuvesi YaKwaZulu-Natali ekhempasini yase-*Edgewood*. Lo msebenzi wocwaningo awukaze ulethwe ngaphambili ukuze uhlolwe kunoma iyiphi iNyuvesi ngenjongo yokuthola iziqu.



Ukusayina

8 KuLwezi 2020

Usuku

ISITATIMENTI SIKAMELULEKI

Mina, Solwazi Thabisile M. Buthelezi,

NjengoMeluleki wombhali walo mqingo ngiyavuma ukuba uhanjiswe ukuyohlolwa
nenghloso yokwethula iziqu zobudokotela.



Ukusayina

8 KuLwezi 2020

Usuku

ISETHULO

Lo mqingo ngiwethula kulaba abathandiweyo bami:

UMihlayonke Khohliso, ngifisa ukukwazisa ukuthi uyisibusiso esikhulu empilweni yami engasiphiwa uNkulunkulu. Uyisizathu esiphambili esingigqugquzele ekwenzeni lo msebenzi ngenxa yokuthi ngifisa ubukele kimi ukuthi ukusebenza ngokuzikhandla kuzala imiphumela emihle. Ngikholwa ukuthi lo mqingo uzokunika ugqozi lokufunda kanye nesifundo sokuthi imfundo iwukhiye wayo yonke iminyango empilweni yakho. Ngiphinde ngixolise ngokungakuniki isikhathi esanele sokuba nawe njengalokhu kufanelekile ukuba ubaba enze futhi anakekele umntwana wakhe. Ngiyathembisa ukuba nawe ngikweseke kukho konke kusuka ekuphuthuleni lo msebenzi. Ngiyakuthanda ndodakazi!

Umama ongizalayo, **uSilindile Khohliso** ukubonga ukungikhulisa kwakhe. Ube umama oqotho kimi wazabalaza noma kunzima wangifundisa usebenza kanzima. Unginikile ithuba ongazange walithola lokuba ufunde ufike lapho uthanda khona kodwa ubudela konke ngenxa yami. Ngiyabonga kakhulu mama, Ngiyakuthanda!

Abafowethu ababili abangelamayo **uBandile noMthokozisi**. Ngifisa lo mqingo ube isibonelo esihle futhi unikhuthaze ukuthi imfundo ibalulekile futhi ibamba iqhaza elikhulu idlala indima enkulu ekuphumeleleni kwakho. *Brothers for life!!*

IZILOKOTHO EZINHLE

Ngithatha leli thuba lokubonga kubo bonke abantu ababambe iqhaza nabebengeseka kulo mshikashika wokukhiqiza lo mqingo. Kubo bonke abathandiweyo bami abalandelayo ngiswele imilomo eyizinkulungwane ukuzwakalisa ukubonga kwami:

Ngifisa ukuqala ngibonge amandla **kaMoya ONgcwele kaNkulunkulu** ngokungipha isibindi namandla okwenza ngiphothule lo msebenzi. Bekungelula neze endleleni yami kodwa uMoya ONgcwele ume nami waba induduzo kanye namandla ami ngaso sonke isikhathi. Ngiyakholwa futhi ngiqinisekile ukuthi ngifinyelele kuleli zinga lemfundo yami ngenxa kaNkulunkulu. UyiNkosi Emile Njalo, Bayede Somhlekezi, Nkosi Yokulunga, Nzulu YeMfihlakalo, Sithandwa Senhliziyo Yami! Nkosi Yokuthula, Msindisi Wempilo Yami!

Ngithanda ukubonga kuMeluleki wami **uProfessor Thabisile M. Buthelezi**. Ngaphandle kosizo kanye nokungeseka kwakho, ngabe awukho lo msebenzi. Ube umama, waba umeluleki wami, wangicebisa ngezindlela ezahlukehlukene ngesikhathi ngiqhubeka nalo msebenzi. Ulwazi onginike lona luyohlala luyisibani endleleni yami ngoba lube isizathu sokufinyelela kuleli zinga. Nalapho ngiphaphalaza khona wangikhalima ungiqoqa, wangibekezelela wangibuyisa ngothando, wenza isiqiniseko sokuthi ngenza lo msebenzi ngendlela efanele. Unwele olude Ngqengelele!!

Ngifisa ukudlulisa amazwi okubonga kuMphathi wami emsebenzini. **UProfessor Johan Wassermann**, oyinhloko yoMnyango wezoLuntu esikhungweni sezeMfundo eNyuvesi yasePitoli. Ngiyabonga uthando kanye nokungeseka okumangalisayo ngesikhathi ngenza lo msebenzi. Imiyalezo obewuhlala ungithumelela yona kanye nokulangazelela ukungisiza nokungeseka ngayo yonke indlela kuyangithobisa. Ngesikhashana esincane sihlangele kodwa ukhombise ukuba umholi oqotho kanye nokukwazi ukunakekela izidingo zabasebenzi. Ngiswele imilomo eyizinkulungwane, uNkulunkulu akubusise futhi andise izinsuku zakho emhlabeni. *A great and inspirational Leader!!*

Ngithanda ukubonga **INyuvesi yasePitoli** okuyisikhungo lapho uNkulunkulu angabele ukuba ngisebenze kuso, ngibonga usizo noxhaso lwezimali maqondana nokukhokhela izifundo zami iminyaka emibili. Ngifisa iqhubeke nokweseka abasebenzi bayo ukuze bafinyelele ezingeni eliphezulu lezemfundo.

Umhleli walo msebenzi u**Dr Sibusiso Ntuli**, ubuhlakani bakho kanye nesineke sakho siyamangalisa. Ngiyabonga kakhulu ngomsebenzi oncomekayo owenze kulo msebenzi, impela ukhombisile ukuba ingcithabuchopho maqondana nolimi lwesiZulu.

Ngidlulisa amazwi okubonga kubahlanganyeli bami, othisha bezikole esiYingini saseMlazi, okuyibona abadlale indima enkulu ekuqoqeleni kwami ulwazi. Bozakwethu, bothisha besiZulu enikwenze kimi nikwenze nakwabanye, nihlale njalo nivule izandla ekusizeni abanye ozakwenu. Ukuzinikela kwenu ekungisizeni ngenza lo msebenzi, uNkulunkulu ubonile futhi ubuso bakhe bubheke ngakini.

Ngifisa ukubonga uMnyango WezeMfundo KwaZulu-Natali, ihhovisi lika **Dr. E. Nzama** oyinhloko yoMnyango kanye nothishanhloko bezikole ebengenza kuzo lolu cwaningo ngokunginika imvume yokuthi ngenze ucwaningo kulezi zikhungo abaziphethe. Nikwenze kwabalula ukwenza lo msebenzi ngokunginika ithuba lokuqoqa ulwazi ezikoleni zenu.

Ngithanda ukudlulisa amazwi okubonga kuThishanhloko wesikole engangisebenza kuso ngiqala lo mshikashika u**Nksz Thembekile Makhanya**. Wangisiza kakhulu wangeseka ngayo yonke indlela ngesikhathi ngiqoqa ulwazi ezikoleni ezahlukahlukene esiYingini saseMlazi.

Ngifisa ukubonga kubelusi bami bakomoya; **Bishop SC Dlamini** we*Blessing Connection Bible Church International* ongubaba wami wakomoya no**Apostle PD Ngcobo** we*City Church International* ngamazwi enu ebeningikhuthaza ngawo kwesinye isikhathi nisebenzisa igama lami ukugququzela abanye abantu abasha enkonzweni. Ikakhulu ngibonga imikhuleko yenu eningixhase ngayo ngesikhathi ngiqhuba lo msebenzi.

Ngibonga ozakwethu engisebenza nabo eNyuvesi yasePitoli kanye nozakwethu esifunda nabo e-Nyuvesi yaKwaZulu-Natali kanye nengahlangana nabo eqenjini labafundi lakwa- *NIHSS* ebesenza nabo iziqu zobudokotela ngamazwi ebeningipha wona engigququzela futhi enginika isibindi sokuqeda lo msebenzi. Ikakhulukazi laba abalandelayo; **Dr M Shoba** owayengumeluleki wami ngenza iziqu ze-*Honours*, **Dr T Hlongwa**, **Ms Gugu Cele**, **Ms Lizeka Gcasamba**, **Dr Khanyisile Mbatha**, no**Ms Zamide Mlondo** nabo abazoba odokotela maduze nje.

Ngifisa ukubonga kakhulu abangani bami bonke abebengigquguzela ukuba ngiqedele lo msebenzi. Ngifisa ukudlulisa ukuthi nibalulekile empilweni yami kanti futhi ngiyathanda ukuba lo msebenzi uniphonsele inselelo nani yokuba niyibuke imfundo njengesikhali sokunqoba izwe bese nithatha igxathu lokungilandela. Angeke kube lula kodwa kuyenzeka uma uzinikela futhi uzimisele.

Ngithanda ukubonga ngokukhethekile umsizi wami wocwaningo u**Mnu Siyabulela Mthembu** owabamba iqhaza elikhulu kakhulu ngokungihumushela ulwazi oluqoshiwe lwenhlololwazi wayihumushela embhalweni. Mana njalo Mvelase!!

Ngaphambi kokuba ngiphethe ngithanda ukubonga uNdlunkulu, obaluleke kakhulu empilweni yami u**MaGcabashe** ngokungeseka okumangalisayo anginike kona selokhu ngaqala lo mshikashika. Nalapho bese ngilahlekelwe ithemba khona, ubuwenza isiqiniseko sokuthi uyelibuyisa futhi ungigqugquzele ukuba ngiqede lo msebenzi. Mana njalo, Gcabashe gcashi mfokazi! Uyathandwa Nkosazane!

Ekugcineni ngibonge:

Ngifisa ukubonga abaxhasi bami I-NIHSS kwezezimali selokhu ngaqala lo mshikashika walo msebenzi, babe nami ngaze ngawuphuthula. Ngibonga imihlangano enisakhele yona yokusilekelela nokusikhulisa kulo mkhakha wezemfundo. Niqhubeke njalo nokunakekela abafundi abenza lezi ziqu ngoba akulula ukuphumelela uma lungekho uxhaso olufana nalolo.

The financial assistance of the National Institute for the Humanities and Social Sciences, in collaboration with the South African Humanities Deans Association towards this research is hereby acknowledged. Opinions expressed and conclusions arrived at are those of the author and are not necessarily to be attributed to the NIHSS and SAHUDA.

INDLELA YOKUBHALA ELANDELIWE

Leli khasi liveza indlela elandeliwe ngesikhathi ngibhala lo mqingo; *APA 6th* okuyisitayela sokusebenzisa imithombo yolwazi.

Izibonelo:

NgokukaMthembu (2019)

UMthembu (2019, p.23)

UMthembu (2019, pp.23-24)

(Mthembu noCele, 2020)

UMthembu noCele (2020) baqakulisa bathi....

UMthembu noZondi (2019) baveza ukuthi.....

OKUQUKETHWE

UKUFUNGA	i
ISITATIMENTI SIKAMELULEKI	ii
ISETHULO	iii
IZILOKOTHO EZINHLE	iv
INDLELA YOKUBHALA ELANDELIWE	vii
OKUQUKETHWE	viii
IZELEKO.....	xvi
IGLOSARI YAMATEMU	xvii
IZINCAZELO ZAMAKHONSEPETHI ANQALA	xx
IQQQA.....	xxi
ISAHLUKO SOKUQALA	1
ISENDLALELO SOCWANINGO NESETHULO SOMQINGO	1
1.1 Isingeniso	1
1.2 Isendlalelo	1
1.3 Ukucindezelwa Kolimi LwesiZulu	4
1.4 Ukufunda NgesiZulu ULimi LwaseKhaya	4
1.5 Ukufundiswa Kolimi LwesiBili	5
1.6 Ukugqugquzela Ukufundiswa KwesiZulu	6
1.7 Ukuthuthukiswa Kolimi LwesiZulu.....	7
1.8 Isisusa Socwaningo	8
1.9 Isiqondaniso Socwaningo Nenhlosomfezo	12
1.10 Izinhlosongqangi Zocwaningo	12
1.11 Imibuzongqangi Yocwaningo	12
1.12 Isitatimende Sezinkinga Ezicwaningwayo.....	13
1.13 Ubumqoka Bocwaningo.....	14
1.14 Indawo Yocwaningo	15
1.15 Izingqinamba Nemingcele Yocwaningo	16

1.16	Ukuleleka Kwezahluke	17
1.16.1	Isahluko Sokuqala: Isendlalelo Nesethulo Somqingo	17
1.16.2	Isahluko Sesibili: Ukubuyekwezwa Kwemibhalo	17
1.16.3	Isahluko Sesithathu: Uhlaka Lwenjulalwazi Nemicabango	18
1.16.5	Isahluko Sesihlanu: Isethulo Nokuhlaziya Okutholakele	18
1.16.4	Isahluko Sesine: Umklamo Nezindlela Zocwaningo	18
1.16.5	Isahluko Sesithupha: Isethulo Nokuhlaziya Okutholakele	19
1.16.6	Isahluko Sesikhombisa: Ingxoxo Ngolwazi Olutholakele	19
1.16.7	Isahluko Sesishiyagalombili: Ukusetshenziswa KweNqubomgomo, Amazinga okufunda, Izincomo Nesiphetho	19
1.17	Imithombo Yolwazi	20
1.18	Izeleko	20
1.19	Isiphetho Sesahluko	20
ISAHLUKO SESIBILI		21
UKUBUYEKEZWA KWEMIBHALO		21
2.1	Isingeniso	21
2.2	Umlando Ngokufunda Nokufundiswa Kolimi Ezikoleni	22
2.3	Ukufundisa Egunjini Lokufunda Elibuliminingi	24
2.4	Ingxoxo Ngomthetho Maqondana Nezilimi Zama-Afrika ENingizimu Afrika	26
2.5	Imiphumela Yokuphambana Kolimi Olufundiswayo	27
2.6	Ukusebenza KoHlelolimi-Jikelele OLimini LwesiBili	29
Isibonakaliso Sokuqala: Umfanekiso WoHlelolimi-Jikelele Wokuthola ULimi LwaseKhaya Owandiselwe Nasekutholeni ULimi LwesiBili		30
2.7	Izigaba Zolwazi Lolimi	31
2.7.1	AmaKhono AyisiSekelo SoXhumanonhle	31
2.7.2	Ubungcwepheshi Olimini Lokwazimfundo	32
2.8	Izindlela Zokufundisa ULimi LwesiBili	33
2.8.1	Ukufundisa ULimi LwesiBili Ngolimi LwaseKhaya	33
2.8.2	Indlela Yokufundisa Ngomhumusho Wohlelolimi	35
2.8.3	Indlela Yokufundisa Ulimi Ngoxhumanonhle	37
2.8.4	Indlelende Yokufundisa ULimi Ngokuzwakalayo	39
2.8.5	Indlelende Yolimi-Buthule Lomnyakazo Womzimba	41
2.8.6	Indlelende Yokufundisa Ulimi Kunzikandaweni Wesimomqondo	42
2.8.7	Indlelende Yokufundisa Buthule	43

2.8.8 Indlelende Yokufundisa Eqondile.....	46
2.8.9 Indlelende Yokufundisa Ulimi Ngokwemvelo	47
2.8.10 Indlelende Yokufunda Ulimi Ngokomphakathi.....	49
2.9 Ukufundiswa Kolimi LwaseKhaya.....	51
2.10 Ukuqeqeshwa Nokuthuthukiswa Kolwazi Lothisha Bolimi	53
2.11 Ikhono Lokubhala Labafundi Bolimi.....	55
2.12 Ukuzibandakanya Kwabazali Ekufundeni Kwabafundi Bolimi	55
2.13 Amazinga Okufunda Ulimi.....	56
2.14 Ukuntuleka Kwamasu Okufundisa IsiZulu ULimi LwesiBili	57
2.15 Ukufundisa Ngokusebenzisa Izinsizakusebenza.....	58
2.16 Isiphetho Sesahluko	60
ISAHLUKO SESITHATHU	62
UHLAKA LWENJULALWAZI NOLWEMICABANGONZULU	62
3.1 Isingeniso	62
3.2 Inhloso Yokukhetha Injulalwazi Yolimi LwesiBili KaKrashen Nokuhlobana Kwayo Nocwaningo Lwami.....	63
3.3 Injulalwazi KaKrashen Yokuthola ULimi LwesiBili	64
3.3.1 Ukuthola Ulimi	64
3.3.2 Ukufunda ULimi	66
3.4 IziHlawumbiselo Zokuthola ULimi NgokukaKrashen	69
3.4.1 Isihlawumbiselo SokuTholakala NokuFunda Ulimi	69
Ithebula lokuqala: Ukufunda nokuthola uLimi	69
3.4.2 Isihlawumbiselo SoHlelo LweMvelo.....	71
3.4.3 Isihlawumbiselo IsiQaphelisi	72
3.4.4 Isihlawumbiselo SoMthamo WoLimi NeNgxenyana Yokukodwa EyeNgeziwe	75
3.4.5 Isihlawumbiselo SoHluzo Lwemizwa.....	77
3.5 UHLAKA LWEMICABANGO	79
3.5.1 Ukuhambelana KwemiCabango NeNjulalwazi KaKrashen (1981).....	79
Isibonakaliso Sesibili: Ukuhlobana KweNjulalwazi NemiCabangonzulu.....	81
3.5.2 Isihlawumbiselo sesiKhathi esibuCayi.....	81
3.5.3 ISilululwazi SokuThola ULimi.....	86
3.5.4 ULimingxube	87
Isibonakaliso Sesithathu: ULimingxube olususelwa kuCorder (1981).....	89
3.5.5 Injulalwazi Yenhlalo Nosikompilo	90

3.5.6 Ubulimi Kushintshela	91
3.5.7 Ubuliminingi.....	93
3.5.8 Ubulimi kushintshana	94
3.6 Isiphetho Sesahluko	95
ISAHLUKO SESINE.....	96
UMKLAMO NEZINDLELA ZOCWANINGO	96
4.1 Isingeniso	96
4.2 Ucwaningo Lobunjalo Botho	96
4.3 Ucwaningo Lwe-Ethinografikhi	98
4.4 Ipharadayimu Yocwaningo	100
4.5 Izindlela Zokuqoka Abahlanganyeli	102
Umdwebo Wokuqala: Ukadebona Wothisha Ekufundiseni Ulimi LwesiZulu	104
Isithombe Sokuqala: Izindawo Zocwaningo EsiYingini SaseMlazi	105
4.6 Indaba Ngempilo Yabahlanganyeli Bocwaningo.....	106
Umdwebo Wesibili: Iziqo Zothisha Zokufundisa.....	106
Umdwebo Wesithathu: Uqeqesho Lokufundisa IsiZulu	107
Umdwebo Wesine: Izinhlotshana Zolimi Olufundiswa Ezikoleni.....	108
4.7 Izindlela Zokuqoqela Ulwazi	108
4.7.1 Inhlololwazi Esakuhleleka	109
Ithebula Lesibili: Othisha Benhlololwazi Esakuhleleka	111
4.7.2 Ukuqoqela Ulwazi Ngokuhlala Ubukele	112
Ithebula Lesithathu: Izifunjwana ZesiZulu Engazibukela	112
4.7.3 Inhlolovo Yohlamibuzo	114
Umdwebo Wesihlanu: Amabanga Ekufundiswa Kuwo IsiZulu	116
Umdwebo Wesithupha: Othisha Benhlolovo Yohlamibuzo	117
Umdwebo wesikhombisa: Ubulili Neminyaka Yobudala Yothisha	118
4.7.4 Ukuhlaziywa kwamadokhumenti.....	119
4.8 Ukuhlaziywa Kolwazi.....	119
Isibonakaliso Sesine: Izigaba Ezihanjiwe Ekuhlaziyeni Ulwazi	121
4.9 Izimo Zokwethembeka.....	122
4.9.1 Ukukholeka	123
4.9.2 Ukwethembeka	123
4.9.3 Ukwenqikeka	124
4.9.4 Ukuqinisekisa.....	125

4.9.5 Ukwedluliseka.....	126
4.10 Ingingane Yenkambiso Elungileyo	126
4.11 Isiphetho Sesahluko	128
ISAHLUKO SESIHLANU	130
ISETHULO SOLWAZI OLUTHOLAKELE: INZUKAZIKEYI YOKULAHLEKA KOLIMI KUBAFUNDI.....	
5.1 Isingeniso	130
Ithebula Lesine: Indikimba Yokutholakele Nezindikimba Ezincikile	130
5.2 Inzukazikeyi Yokulahleka Kolimi Kubafundi	130
Umdwebo Wesishiyagalombili: Izinhlanga zabafundi Ezikoleni Eziqokiwe	131
Umdwebo Wesishiyagalolunye: IziLimi Zabafundi Emakilasini EsiZulu	132
Ithebula Lesithupha: Umsebenzi Wabafundi Abahlukene Ngezilimi.....	141
5.2.1 Ulwazi Lwabafundi Esigabeni Samabanga Akhaphazelayo.....	142
5.2.2 Ukuntuleka Kwekhono Lokubhala Kubafundi	147
Ithebula lesikhombisa: Ukuntengantenga Kwekhono Lokubhala.....	149
Ithebula Lesishiyagalombili: Isifunjwana Sekhono Lokubhala.....	152
5.3 Isiphetho Sesahluko	154
ISAHLUKO SESITHUPHA.....	155
ISETHULO SOLWAZI OLUTHOLAKELE: ULWAZI LOTHISHA NGESIZULU NOKUFUNDISWA KWASO	
6.1 Isingeniso	155
Ithebula Lesishiyagalolunye: Izindikimba.....	155
6.2 Ukwentuleka Kolwazi Kothisha Ngezinhlotshana Zolimi Nensweleko Yezinsizakusebenza ZesiZulu Ulimi LwesiBili.....	155
Ithebula Leshumi: Izincwadi Ezazisetshenziswa Abafundi Nothisha Ezikoleni	159
6.3 Ukuminyana Kohlelo Lomsebenzi KwiNqubomgomo YesiZulu Ulimi LwesiBili	162
6.3.1 Ukuxakaniseka Kothisha Ngemisebenzi Yokuhlola Okuhlekile	162
Ithebula Le-11: Ubuningi Bokuhlola Okuhlekile KwiNqubomgomo YesiZulu Ulimi LwesiBili	163
Ithebula Le-12: Umsebenzi Wokuhlola Okuhlekile Wesigaba Sokuqala (DBE, 2011.p.103)	164
Ithebula Le-13: Isikhathi sokufundisa nesokuhlola sethemu yokuqala	165
Ithebula Le-14: Umsebenzi Wokuhlola Okuhlekile Wesigaba Sesine Sonyaka (DBE, 2011.p.106)	167
Ithebula Le-15: Isikhathi sokufundisa nesokuhlola sethemu yesine.....	168
6.3.2 Ukuxakeka Kothisha Ngohlelo Lomsebenzi Nesikhathi Sokusebenza.....	172

Ithebula le-16: Ukwabiwa Kwesikhathi Ngokwenqubomgomo	172
Ithebula le-17: Izinkathi Zikathisha Webanga Lesine, uTholizwe	176
Ithebula Le-18: Isikhathi Esabelwe IsiZulu Ulimi LwesiBili (DBE, 2011, p.7)	177
Ithebula Le-19: Ukuhleleka Kwesikhathi Ngokwamakhono (DBE, 2011.p.14)	178
6.4 Ukwentuleka Kwamasu Nezindlela Zokufundisa IsiZulu ULimi LwesiBili	179
Ithebula Lama-20: Amasu Othisha Okufundisa.....	183
Ithebula Lama-21: Isifunjwana Sekhono Lokulalela Nokukhuluma	186
Ithebula Lama-22: Isifunjwana Sekhono Lokufunda Nokubukela	188
Isibonakaliso Sesihlanu: Inqubo Yokufunda Ngokuqondisisa	191
6.5 Ukufundisa Ngomphose Wendlela Yomhumusho Wohlelolimi.....	192
Ithebula Lama-23: Ukuhumusha IsiZulu Siyiswe EsiNgisini.....	197
6.6 Isiphetho Sesahluko	200
ISAHLUKO SESIKHOMBISA.....	201
INHLAZIYO YOLWAZI OLUTHOLAKELE:	201
7.1 Isingeniso	201
7.2 Umnyombo NgeNzukazikeyi Yokulahleka Kolimi	201
7.3 ISilululwazi Sokuthola Ulimi NesiHlawumbiselo SesiKhathi EsibuCayi	203
7.4 Isimomqondo Neqhaza Labazali Ekufundisweni KwesiZulu	207
7.5 Ukusetshenziswa Kobuliminingi	209
7.6 Amakhono Ayisisekelo Soxhumanonhle Nobungcwepheshi Olimini Lokwazimfundo.....	210
7.7 Ukufundiswa KwesiZulu Ulimi LwesiBili Ezikoleni	211
7.7.1 IsiHlawumbiselo SoMthamo WoLimi kanye NeNgxenye Yokukodwa EyeNgeziwe NesiHlawumbiselo IsiQaphelisi.....	211
7.7.2 Ukusetshenziswa Kobulimi-Kushintshela	215
7.7.3 Ukusetshenziswa Kobulimi-Kushintshana.....	217
7.8 Isiphetho Sesahluko	218
ISAHLUKO SESISHIYAGALOMBILI	219
INQUBOMGOMO YOLIMI NEZIGABA ZOKUFUNDISWA KWESIZULU, IZINCOMO NESIPHETHO	219
8.1 Isingeniso	219
8.2 Ukusetshenziswa KweNqubomgomo YoLimi KwezeMfundo Ezikoleni	219
8.3 Izigaba Zokufundiswa Kolimi LwesiZulu	222
Isibonakaliso Sesithupha: Amazinga OLimi LwesiZulu Ezikoleni	223
Isibonakaliso Sesikhombisa: Sesigaba Sangaphambi Komkhiqizo	224

Isibonakaliso Sesishiyagalombili: Sesigaba Somkhiqizo Osekuqaleni	225
Isibonakaliso Sesishiyagalolunye: Sesigaba Sokuvela Kwenkulumo.....	226
Isibonakaliso Seshumi: Sesigaba Esikhaphezelayo Sokuqephuza.....	227
Isibonakaliso Se-11: Sesigaba Esithuthukile Sokuqephuza	228
Ithebula Lama-24: ISifanisela Sokwelamana Kwamazinga Okufunda IsiZulu ULimi LwesiBili (Lisuselwa kuKrashen & Terrell, 1983)	229
8.4 Izincomo Zocwaningo	232
8.4.1 Abacwaningi Bezilimi Zama-Afrika.....	232
8.4.2 Ukuqeqesha Nokuthuthukisa Ulwazi Lothisha.	232
8.4.3 Uhulumeni waseNingizimu-Afrika.....	233
8.4.4 UMnyango WezeMfundo EyisiSekelo	233
8.4.5 Abaphathi Bezikole.....	233
8.4.6 Othisha Bolimi LwesiZulu.....	234
8.4.7 Abazali Babafundi Nemiphakathi	234
8.5 Isiphetho Socwaningo	234
IMITHOMBO YOLWAZI	237
IZELEKO.....	271

IZIFINYEZO

B.Ed:	Bachelor of Education
B.Ed Hons:	Bachelor of Education Honours
CAPS:	Curriculum Assessment Policy Statement
DoE:	Department of Education
DBE:	Department of Basic Education
ECD:	Early Childhood Development
GET:	General Education and Training
HDE:	Higher Diploma in Education
KZN:	KwaZulu-Natal
L2:	Second Language
LiEP:	Language in Education Policy
LoLT:	Language of Teaching and Learning
MoI:	Medium of Instruction
RNCS:	Revised National Curriculum Statement
NRP:	National Reading Panel
PTD:	Primary Teacher Diploma
PGCE:	Post Graduate Certificate Education
SASA:	South African Schools Act
SGB:	School Governing Body
SLA:	Second Language Acquisition
STD:	Senior Teacher Diploma
TaNquHFuHlo:	IsiTatimende seNqubomgomo soHlelo lokuFunda nokuHlola
UKZN:	University of KwaZulu-Natal
UNESCO:	United Nations Education Scientific and Cultural Organization

IZELEKO

Incwadi egunyaza ukwenza ucwaningo (DoE)

Incwadi yenkambiso elungileyo (UKZN)

Incwadi yesicelo eyakuThishanhloko

Incwadi yesicelo eyakubahlanganyeli

Incwadi yesicelo eyakuMzali

Ithuluzi lokubuka isifunjwana

Inhlolovo Yohlamibuzo

Incwadi yomhleli womqingo

Incwadi ka-*Turnitin*

IGLOSARI YAMATEMU

IsiZulu	IsiNgisi
1. Abahlanganyeli	<i>Participants</i>
2. Amaphahla	<i>Pair</i>
3. Bazimbangqe	<i>Copying</i>
4. Gomothelayo	<i>Positive</i>
5. Ndawonye esibhalweni / ndawonye ebhukwini	<i>Ibidem / ibid</i>
6. Ikakade / Isendlalelo	<i>Background</i>
7. Imigomo	<i>Principles</i>
8. Imisebenzinhloso	<i>Projects</i>
9. Indimamabanga Ayisisekelo	<i>Foundation Phase</i>
10. Indlela Yokufundisa Buthule	<i>The Silent way</i>
11. Indlelande	<i>Approach</i>
12. Ingcingane Yenkambiso Elungileyo	<i>Ethical considerations</i>
13. Inhlalolimi	<i>Sociolinguistics</i>
14. Inhlololwazi Esakuhleleka	<i>Semi-Structured Interviews</i>
15. Inhlolovo Yohlamibuzo	<i>Survey Questionnaire</i>
16. Inhlosomfezo	<i>Aim</i>
17. Inhlosonjikelelo	<i>Purpose</i>
18. Injulalwazi Yenhlalo Nosikompilo	<i>Socio Cultural Theory</i>
19. Inkambiso	<i>Mode</i>
20. Iseleko / Isithasiselo	<i>Appendix</i>
21. Isibhalo	<i>Written Text</i>
22. Isifanisela / Isifanekiso	<i>Model</i>
23. IsiHlawumbiselo IsiQaphelisi	<i>The Monitor Hypothesis</i>
24. IsiHlawumbiselo SesiKhathi EsibuCayi	<i>Critical Period Hypothesis</i>
25. IsiHlawumbiselo SoHlelo LweMvelo	<i>The Natural Order Hypothesis</i>
26. IsiHlawumbiselo soHluzo Lwemizwa	<i>The affective filter hypothesis</i>
27. IsiHlawumbiselo Sokutholakala Nokufunda Ulimi	<i>The Acquisition learning and distinction hypothesis</i>
28. IsiHlawumbiselo soMThamo Wolimi NeNgxenyana Yokukodwa EyeNgeziwe	<i>The Input Hypothesis</i>
29. Isilululwazi SokuThola Ulimi	<i>Language Acquisition Device</i>
30. Isiqondaniso socwaningo	<i>Study Focus</i>
31. Isiyingi	<i>District</i>
32. Izifinyezo	<i>Contractions</i>
33. Izifinyezo	<i>Acronyms</i>
34. Izikokelalwazi	<i>Categories</i>
35. Izimo Zokwethembeka	<i>Issues of Trustworthiness</i>
36. Izimomqondo	<i>Attitudes</i>
37. Izimvithizeko	<i>Fragments</i>
38. Izindikimba	<i>Themes</i>
39. Izindinganiso	<i>Values</i>
40. Izingabunjalo	<i>Quality</i>

41. Izinjulalwazi	<i>Theories</i>
42. Khesayo	<i>Negative</i>
43. Mphindanakufingqa	<i>Re-coding</i>
44. Okubonakala Ngakho	<i>Characteristics</i>
45. TaNquHFuHlo	<i>CAPS</i>
46. Ubugamakabizwa / Ugamakalaziwa	<i>Anonymity</i>
47. Ubukhephukhephu	<i>Dynamics</i>
48. Ubulimi Kushintshana	<i>Translanguaging</i>
49. Ubulimi Kushintshela	<i>Code-Switching</i>
50. Ubuliminingi	<i>Multilingualism</i>
51. Ubuluqobo	<i>Identity</i>
52. Ubungcwepheshi	<i>Proficiency</i>
53. Ubungoti	<i>Competency</i>
54. Ubuqiniso	<i>Reliability</i>
55. Ucwangingo Lobunjalo Botho	<i>Qualitative Research</i>
56. Ucwangingonto	<i>Case Study</i>
57. Uhlaka Lwemicabango	<i>Conceptual Framework</i>
58. Uhlaka Lwenjulalwazi	<i>Theoretical Framework</i>
59. Uhlelo Lwamalunga Amagama / Uhlelo Lwamalungakuqalisigama	<i>Alphabets</i>
60. Uhlelo Lwezifundo	<i>Curriculum</i>
61. Uhlelolimi-Jikelele	<i>Universal Grammar</i>
62. Ukadebona	<i>Experiences</i>
63. Ukufanelisa	<i>Adjust</i>
64. Ukuhlala Ubukele	<i>Observations</i>
65. Ukuhumusha-kubhala	<i>Transcribe</i>
66. Ukukhiqiza	<i>Produce</i>
67. Ukukholakala	<i>Validity</i>
68. Ukukholeka	<i>Credibility</i>
69. Ukumbangqa	<i>Copying</i>
70. Ukunto	<i>Phenomenon</i>
71. Ukuqephuza	<i>Fluency</i>
72. Ukuqinisekisa	<i>Confirmability</i>
73. Ukuqoqa	<i>Collect</i>
74. Ukuqoqela	<i>Gather</i>
75. Ukuthola Ulimi	<i>Language Acquisition</i>
76. Ukuthwaxana	<i>Coherent</i>
77. Ukwakheka Kolimi	<i>Language Form</i>
78. Ulimi Buthule Lomnyakazo Womzimba	<i>Total Physical Response</i>
79. Ulimi Kunzikandaweni Wesimomqondo	<i>The Suggestopedia</i>
80. Ulimi Ngokuzwakalayo	<i>Audio-Lingual</i>
81. Ulimikufingqa	<i>Codes</i>
82. Ulimingxube	<i>Interlanguaging</i>
83. Ulwazi Mbe Oluqokethwe	<i>Content Knowledge</i>
84. Ulwazimagama	<i>Vocabulary</i>
85. Ulwazimfundo	<i>Academic</i>
86. Umcwabangonzulu	<i>Concept</i>
87. Unyangantathu	<i>Term</i>

88. Unzikandaweni	<i>Context</i>
89. Uxhumanonhle nabanye abantu	<i>Interpersonal Communication</i>

IZINCAZELO ZAMAKHONSEPTHI ANQALA

ULimi lwaseKhaya

ULimi lwaseKhaya lusho lolo lulimi umfundi azalwe nalo kanye nokuyilona olusetshenziswayo ekhaya ukuxhumana kanye nokudlulisa umyalezo. Lolu limi ilona olubukeka luhle ekufundiseni nasekufundeni ukuze lowo mfundi akwazi ukuthola ulwazi ngolimi aluqonda kangcono.

ULimi Lokuqala Lokwengeza

Lolu ulimi olwengeziwe olimini osuke ulufunda njengolwaseKhaya noma lweBele. Ngamanye amazwi lususelwa olimini okungelona ulimi lweBele kodwa olusetshenziselwa izimo ezithile zokuxhumana emphakathini, okusho indlela yokufunda elandelwayo emfundweni. Kulo msebenzi lolu limi luvezwe njengolimi lwesiBili okuyitemu elisetshenziswa emazweni amaningi emhlabeni jikelele.

ULimi LwesiBili

Lolu ulimi olulandela lolu umfundi aluncela abeleni noma uLimi lwaseKhaya. Kulo msebenzi uLimi lwesiBili luqondiswe esiZulwini esifundiswa uLimi lwesiBili kulezi zikole ezixube izinhlanga. Nabafundi abaluncele ebeleni lolu limi nabo baphoqelekile ukuba balufunde uLimi lwesiBili.

Ukuthola ULimi LwesiBili Lokwengeza

Lokhu kusho indlela abafundi abaluthola ngayo uLimi lwesiBili. Lolu Limi lwesiBili kusuke kungelona ulimi abafundi abaluncele abeleni. Kusetsenziswa lokhu lapha ngenxa yokuthi kukhulunywa ngabafundi abaxubile izinhlanga laba abangabomdabu waseNdiya baluthola futhi balufunde isiZulu uLimi lwesiBili.

Izikole Ezixube Izinhlanga

Lokhu kusho izikole ezixube izinhlanga kodwa zibe zilawulwa futhi zakhele ezindaweni zabomdabu waseNdiya. Noma sebebani abafundi abaNsundu noma abangama-Afrika kuzo besuka ezindaweni zasemalokishini kanye nasezindaweni zasemakhaya kodwa lezi zikole zisabukwa njengezohlanga oluthile ngenxa yekakade lazo.

IQQQA

INZUKAZIKEYI YOKUFUNDA NOKUFUNDISWA KWESI ZULU ULIMI LWESIBILI EMABANGENI AKHAPHEZELAYO (4-6) EZIKOLENI EZISESIYINGINI SASEMLAZI, KWAZULU-NATALI

NGU:

XOLANI DAVID KHOHLISO

Ukufunda nokufundisa ulimi lwesiZulu ezikoleni zaseNingizimu Afrika kusabukeka kunezingqinamba eziningi ezidalwa ukuthi siwulimi olwalucindezelwe ngesikhathi sobandlululo. Ukuhlelwa koHlelo lwezifundo nakho kubukeka kungadlali indima etheni ekulekeleleni ukuba isiZulu sifundiswe ngendlela ezothuthukisa abafundi futhi baphumelele ngokwezinga lolwazimfundo. Ngakho-ke lo mqingo wethula ulwazi olutholakele maqondana nocwaningo oluphenye ngenzukazikeyi yokufunda nokufundiswa kwesiZulu uLimi lwesiBili ezikoleni ezixube izinhlanga emabangeni akhaphazelayo. Lolu cwaningo lwenziwe ezikoleni ezixube izinhlanga ngenhloso yokuphenya ngokwenzeka emakilasini esiZulu uLimi lwesiBili ngesikhathi sokufunda okuholela ekungaphumelelini kwabafundi ngendlela elindelekile. Ulwazi olutholakele ngiluhlaziye ngisebenzisa uhlaka lwenjulalwazi—iNjulalwazi kaKrashen (1981) yokuthola uLimi lwesiBili. Ngibe sengiyihlobanisa nohlaka lwemicabango ethinta ezinye izingxenye zalolu cwaningo ngenhloso yokuhlaziya lonke ulwazi okutholakele.

Umklamo nezindlela zocwaningo ezilandeliwe ngesikhathi kwenziwa lolu cwaningo, yizona ezikhiqize imiphumela ehlabahlosile. Lolu ucwaningo lobunjalo botho ngoba bengihlose ukuqoqela ulwazi kubahlanganyeli abahlala kuleso simo nsukuzonke. Ngibe sengilandela indlelani ye-ethinografikhi ngenhloso yokuthi ngifunda ukuchitha isikhathi esanele ensimini ukuze ngikhiqize ulwazi olukhlekayo ngocwaningo. Ngisebenzise ipharadayimu yokuhlolisisa ngoba lolu cwaningo belubheka ubuqiniso bokunto nobukhephukhephu bokufundiswa kwesiZulu uLimi lwesiBili ukuze ngiqhamuke nokungaguqula isimo. Ngikhiqize ulwazi lwenhlololwazi ezikoleni eziyisikhombisa lapho ngicaphune khona othisha ababili isikole ngasinye okwenza isamba sothisha abayishumi nane ngaphinda ngayothamela izifunjwana zabo emakilasini. Ngiphinde ngenza inhlobo yohlamibuzo ezikoleni

ezingamashumi ayisithupha nane ngaphinde ngabheka izincwadi ezisetshenziswa othisha kanye nemiqulu yoMnyango WezeMfundo.

Lolu cwaningo ludalule ukuthi kunenzukazikeyi yokulahleka kolimi kubafundi besiZulu uLimi lwesiBili ngenxa yokuthi ekilasini elilodwa kuhlange abafundi abasemazingeni angalingani olwazi lwesiZulu. Lokho kwenza othisha bagcine begxile kakhulu kubafundi abanolwazi oluntengayo okuholela ekutheni abafundi osiZulu ulimi lwabo lwaseKhaya bagcina bezuze kancane olwazini olusha ngesikhathi sokufunda kanti futhi ikhono lokubhala ilona elisantuleka kakhulu kubafundi. Kuvelile ukuthi othisha bantula ulwazi ngezinhlotshana zolimi kanti kunenkinga futhi yokusweleka kwezinsizakusebenza zesiZulu uLimi lwesiBili, lokho okwenza kube nzima ukusebenza ngempumelelo kothisha. Uma kubhekwa imibhalo kuvele ukuminyana kohlelo lomsebenzi enqubomgomeni yesiZulu uLimi lwesiBili okuholela ekuxakekeni kothisha ngohlelo lomsebenzi nesikhathi sokusebenza kanye nokuxakaniseka kothisha ngemisebenzi yokuhlola okuhlelekile. Lolu cwaningo ludalule ukwentuleka kwamasu nezindlela zokufundisa isiZulu uLimi lwesiBili kothisha okuholele ekutheni bagcine sebefundisa ngomphose wendlela yomhumusho wohlelolimi

Ngakho-ke kulolu cwaningo ngiphakamisa indlela eyisifanekiso esixoxa ngamazinga abafundi abadlula kuwo ukuze bafinyelele ekuqondeni isiZulu uLimi lwesiBili ngempumelelo. Engxoxweni yalesi sifanekiso ngibe sengiqondanisa izinga nezinga namabanga ezikole kusukela enkulisa kuze kufinyelele kumatikuletsheni. Lesi sifanekiso singaba usizo kakhulu ohlelweni lwezifundo zoMnyango WezeMfundo kanye nendlela othisha abafundisa ngayo ezikoleni ezixube izinhlanga kanye nezifundisa isiZulu uLimi lwesiBili.

Amatemu Anqala: Inzukazikeyi, amazinga oLimi lwesiBili, ukufunda nokufundiswa kwesiZulu uLimi lwesiBili, amabanga akhaphazelayo, injulalwazi nemicabangonzulu.

ISAHLUKO SOKUQALA

ISENDLALELO SOCWANINGO NESETHULO SOMQINGO

1.1 Isingeniso

Lonke ucwaningo olwenziwayo ludinga ukuba kube nombiko okhishwayo uma seluqedliwe. Lolu cwaningo belubheka inzukazikeyi ebhekene nothisha abafundisa isiZulu uLimi lwesiBili ezikoleni ezixube izinhlanga emabangeni akhaphazelayo. Luqutshulwe ukubona nokuzwa othisha bekhala ngezimo ababhekene nazo emagunjini okufundela okuyilapho bechitha khona isikhathi esiningi befundisa abafundi bezinhlanga ezehlukene ulimi lwesiZulu. Lo mqingo wethula imiphumela yalolu hambo locwaningo injengoba injalo. Lesi isahluko sokuqala sombiko wocwaningo sivela njengesendlalelo sendlela engiyihambile ngaze ngafinyelela ekuphuthuleni lolu cwaningo. Lesi sahluko siveza kabanzi ngomongo nohlaka lwalolu cwaningo ukuthi ngabe luvukuzwe yini futhi yikuphi okumqoka okucwaningwayo nobekuyinjongo yalo. Ngiqala ngokwethula isendlalelo nesisusa salolu cwaningo. Ngokuqhubeka kulesi sahluko ngiveza isiqondaniso socwaningo nenhlosomfezo, izinhlosongqangi zocwaningo, imibuzongqangi yocwaningo, isitatimende sezinkinga ezicwaningiwe, ubumqoka bocwaningo, indawo yocwaningo nokuhleleka kwezahluko ezizolandela kulo mbiko.

1.2 Isendlalelo

Endaweni noma ewadini engangisebenza kukho ngaphansi kwesiYingi saseMlazi kunezikole ezingama-23 kanti esiYingini sonke saseMlazi kunezikole ezibalelwa e-150 zamabanga aphantsi ezifundisa isiZulu uLimi lwesiBili ngenxa yokuthi kusetshenziswa ulimi lwesiNgisi siwuLimi lwaseKhaya (Radebe, 2016). Imbangela ukuthi lezi zikole ezixube izinhlanga ezahlukeni okubalwa lezo okwakungezabomdabu waseNdiya, wama-Afrika, amaNgisi, amaBhunu namaKhaladi. Lokho okuchaza ukuthi zibuLiminingi. Noma kunjalo abafundi abangamaZulu ibona abaningi ngokwadlulele, njengalokhu i-Statistics SA (2011) izeza ukuthi bangama-22,7% abantu abakhuluma isiZulu eNingizimu-Afrika kanti esifundazweni saKwaZulu-Natali bangama-77,8%. Lokhu kucacisa ngokusobala ukuthi iningi labafundi yilabo abangamaZulu ezikoleni. Izibalo ziveza ukuthi abafundi abangamaZulu baningi kakhulu

kulezi zikole kodwa bayalincishwa ithuba lokufunda nokufundiswa ulimi lwabo lwesiZulu ezingeni loLimi lwaseKhaya kodwa bafundiswe lona uLimi lwesiBili.

UDyres (2004) uveza ukuthi iningi lezikole ezixube izinhlanga ligcwele abafundi abangama-Afrika kodwa bafundiswa isiZulu uLimi lwesiBili. Ukubukelwa phansi kwezilimi zomdabu kuholela ekutheni zingahlonipheki futhi zingathuthuki (Nkosi, 2014). UMbatha (2014) uveza ukuthi ukufundisa uLimi lwabafundi lwaseKhaya kodwa lufundiswe olwesiBili kunomthelela ongemuhle neze olimini oholela ekungaphumelelini kwabafundi ezilimini ngenxa yalokhu kuphambana kwezilimi okumele bazifunde. Lokho kuveza ukuthi ulwazi okumele ngabe abafundi baluthola ngoLimi lwaseKhaya kodwa baluthola ngoLimi lwesiBili. Okusho ukuthi nakuba sezingenisile izilimi zama-Afrika ezikoleni kodwa uguquko lusagqoza ikakhulu njengalokhu ziseza kamuva kulezi zikole ezixube izinhlanga, ngikusho lokhu ngoba zisafundwa uLimi lwesiBili, kwezinye izikole azikafundwa nhlobo nakuba kugcwele abafundi bama-Afrika (Houstone, 2001; Nzuzwa, 2006). Laba babhali abangenhla babeka kanjena nje kanti uVisser noVenter (2004) baveza iphuzu lokuthi eNingizimu-Afrika sesibonakele isidingo esikhulu sokufundwa kwezilimi zama-Afrika ngabantu abangazikhulumi ukuze bathole ulwazi lokuxhumana ngezilimi zama-Afrika.

Uma isiZulu sesifundwa uLimi lwangaPhandle noma lwesiBili lokwengeza sisuke sesixutshwe kakhulu nolimi lwesiNgisi futhi sifundwa sikhelwa phezulu okungafani noma siwuLimi lwaseKhaya noma lwesiBili. Lokhu kwenziwa bese kubikwa izaba zokuthi isiZulu silukhuni uma sifundwa uLimi lwaseKhaya noma lwesiBili. Kube sekuba inkinga kubafundi nakubazali abafunayo ukuthi izingane zabo zifunde isiZulu esiqondile siwuLimi lwaseKhaya. UTurner (2010) uveza ukuthi mhla zingama- 23 KuNtulikazi 2008, *I-Independent on Line* (IOL, 2008) yethula umbiko ngesikole i-Durban High School eyayisecaleni elalisenkantolo ngenxa yomzali owafaka isikhalazo sokuthi ingane yakhe ifundiswe isiZulu esingesona phecelezi esibizwa ngokuthi isiZulu sasekhishini. UTurner (2010) uqhuba athi owayenguthishanhloko walesi sikole uMnu Magner, ngesikhathi ezama ukuziphendulela kuleli cala waveza ukuthi isiZulu uLimi lwesiBili sinzima kakhulu kubafundi abangasincelanga ebeleni uma usiqhathanisa nolimi lwesiBhunu. Uqhuba athi phambilini babenabo abafundi abazamile ukufunda isiZulu uLimi lwesiBili kodwa bathi sebefika ebangeni leshumi nambili bafadabala ngenxa yobunzima baso, ngisho nabafundi abavela ezindaweni zasemakhaya abakhuluma isiZulu kahle kodwa bayahluleka ilolu limi uma belufunda luwuLimi lwesiBili. Abameli bomzali baveza ukuthi abazali abalethi izingane zabo kulesi sikole ngenxa yokuthi kufundiswa isiNgisi uLimi lwaseKhaya kodwa babaletha ngenxa yokuthi isikole sikhizisa imiphumela yobuzingabunjalo

eseqophelweni eliphezulu, ngakho-ke abafundi akumele bacwaswe ngolimi ngoba bazele ubuzingabunjalo bemfundo yeqophelo eliphezulu (Turner, 2010). Ngenxa yaleli cala isikole kwasiphoka ukuba sibuyekeze indlela esihlele ngayo izifundo ezikhethwa abafundi. Saqasha othisha abazofundisa isiZulu uLimi lwesiBili bese abafundi banikwa ithuba lokuzikhethela ukuba bafunde isiZulu uLimi lwesiBili noma lwangaPhandle.

UGovender (2008) ubalula ukuthi othisha abanengi abafundisa isiZulu babezisholo ngemilomo yabo ukuthi isiZulu sinzima futhi yibo ababegquguzela ukuthi abafundi bathathe isiBhunu uma sebefika ebangeni lesishiyagalombili ngenxa yobunzima bolimi lwesiZulu. UGovender uqhuba athi ngisho nothishanhloko esifundazweni saseGoli kwakuba nzima kubona ukulwa umshikashika womcabango othi isiZulu silukhuni kunesiBhunu. Lokhu kufakazelwa uTurner (2010) lapho eveza ukuthi ulwazi aluthola enza ucwaningo maqondana nokufundiswa kwesiZulu ukuthi ngisho nabo othisha abafundisa isiZulu uLimi lwesiBili behlangene nothishanhloko bezikole ezinhlanu ezinkulu kakhulu eThekwini basibuka njengolimi oluyinkinga futhi olulukhuni lokhu bakusho emihlanganweni yaminyaka yonke ye-*Independent Examination Board* lapho kudingidwa ngalolu limi ebangeni le-12 nezingqinamba ababhekene nazo.

U-Evans noCleghorn (2010) bathi ucwaningo lwabo lwaveza inkinga yothisha boLimi lwesiBili ukuthi basuke bengazi kahle ukuthi kumele bafundise kanjani, bavele baqoke indlela lapho kuyibo bodwa abakhulumayo abafundi banikwa ithuba ngaphandle kokuphindaphindiswa ulwazi abalunikwa uthisha. Lokhu uyakufakazela uMbatha (2014) lapho eveza ukuthi ngesikhathi enza ucwaningo ngokufundiswa koLimi lwesiBili wathola ukuthi othisha ibona ababezikhalela ngesidingo sokuthola uqeqesho namasu anzulu okufundisa nokunqoba inzukazikeyi ababhekana nayo lapho befundisa uLimi lwesiBili emakilasini axube izinhlanga. Lokhu kube sekucacisa ngokusobala ukuthi kuyenzeka othisha bakhale ngobulukhuni bokufundisa isiZulu uLimi lwesiBili kanti inkinga ukungaqeqesheki kahle maqondana nokufundisa lolu limi. Lokhu kuphonsa inselelo kubaphathi bezikole noMnyango WezeMfundo maqondana nesidingo sokuthuthukisa ulwazi lwamasu othisha okufundisa nokubahlomisa ngezikhali ezifanele zokwethula lolu limi emagunjini okufundela. UTurner (2010) ube esesonga ngokuthi isimo-mqondo esilandulayo maqondana nokufundiswa kwesiZulu uLimi lwesiBili ezikoleni zaKwaZulu-Natali siwumphumela wendlela isiZulu esibukwa ngayo nezinye izilimi zama-Afrika okungukuthi sibukwa njengolimi olulukhuni ukulufunda.

1.3 Ukucindezelwa Kolimi LwesiZulu

Izilimi zama-Afrika zike zavalelwa ngaphandle kwezilimi ezisemthethweni futhi zashaywa indiva isikhathi eside eNingizimu-Afrika ngenxa yomthelela wobandlululo lapho bekugqame futhi kusetshenziswa ulimi lwesiBhunu nolwesiNgisi njengezilimi ezisemthethweni (Gabela, 2005; Kamwangamalu, 2001; Zulu, 2010). Ukuzigqaja nokuzethemba ezilimini zama-Afrika kwaguqulwa kwadicilelwa phansi, lokho kwase kuholela ekutheni zibukelwe phansi kakhulu futhi zingagqizwa qakala ikakhulukazi emkhakheni wezemfundo (Kamwangamalu, 2003; Kamwendo, 2008, 2010; Ndimande-Hlongwa, 2009). Ukungabi bikho kwemizamo eyanele nehlelekile yokuzama ukuphucula ukufundisa izilimi zendabuko, njengezilimi ezifundwayo njengezifundo zokufundwa, nokusetshenziswa kwazo njengolimi lokufundisa emfundweni kubukeka kuchaza ukuthi lezi zilimi azikwazi ukuhlanganyela ngokuphelele emhlabeni wonkana (Mgqwashu, 2011). UKamwendo (2015) ube esethi esinye sezizathu esenza imfundo yoLimi lwaseKhaya ingandi e-Afrika ukuthi izilimi zama-Afrika zisabukwa njengezineqhaza elincane kakhulu emnothweni wezwe bese kuthi ukuthola ukwazi ngolimi lukazwelonke njengolimi lwesiNgisi lona lubukwa njengolimi olunamandla kakhulu emnothweni.

1.4 Ukufunda NgesiZulu ULimi LwaseKhaya

Abafundi bafunda kangcono esikoleni uma befunda ngolimi lwabo lwaseKhaya ikakhulukazi emabangeni aphantsi (Alexander, 1989). Ingakho ucwaningo luveza ukuthi ukungafundi ngoLimi lwaseKhaya kwenza abafundi bangaphumeleli ngezinga elihle futhi lokho kuba nomphumela omubi wokungathuthuki kolimi lomdabu (Abidogun, 2012; Desai, 2012; Stegen, 2005). Ukuqhutshekwa nokuhanjiswa kwesiNgisi phambili kuseyinkomba yengcindezelo yize noma sesifundile (Ndimande-Hlongwa, 2014). Kanti inkululeko ephelile kufanele ivele kahle ekuthuthukisweni nasekusetshenzisweni kwezilimi zabomdabu zama-Afrika uLimi lwaseKhaya (Kamwangamalu, 2000, 2004; Baldauf & Kaplan, 2004; Ndimande-Hlongwa, 2009; Kamwendo, Hlongwa & Mkhize, 2013).

Ezikoleni ezixube izinhlanga kube sekuba inzukazikeyi ukufundwa kwesiZulu uLimi lwesiBili okungaqondakali ukuthi iyosombululeka kanjani. Isizathu ukuthi nabo laba abanye abafundi abangewona amaZulu noma isibalo sabo siphansi kodwa banelungelo lokufunda ngolwabo nabo uLimi lwesiNgisi njengalokhu uMthethosisekelo weZwe iNingizimu-Afrika (1996) ubavumela uma befunda ezinye izifundo. Lokho kube sekuvusa umbuzo othi ngabe

inqubomgomo yezilimi yoMnyango WezeMfundo (DoE, 1997) iyofezeka yini egcizelela ubumqoka bobuLiminingi nokusetshenziswa koLimi lwaseKhaya lwabafundi njengolimi lokufunda nokufundisa kusekwe i-UNESCO (2003) ngokugcizelela ukufunda ngoLimi lwaseKhaya ukuze umfundi athole kahle ulwazi oludluliswayo. Ingakho uNdimande-Hlongwa (2014) egcizelela ukuthi kunesidingo esikhulu sokuthi kuqokwe abathile abazoqapha futhi benze isiqiniseko sokuthi inqubomgomo yezilimi iyafezeka emikhakheni eyahlukene. Le ngxenye iveza isidingo nokubaluleka kokufunda ngesiZulu ulimi lwaseKhaya.

1.5 Ukufundiswa Kolimi LwesiBili

UKrashen (1981) uthi izimo zokufunda uLimi lwesiBili kumele zenze isiqiniseko sokuthi inqubo yokuthola ulwazi nokufunda isebenza ngesikhathi esifanayo ngokunomthelela omuhle. Isizathu ukuthi ukufundisa ulimi kugxile kuphela ezakhiweni zobhalomagama kunokwenzeka ukuba abafundi bagcine bazi imithetho yobhalomagama kodwa baqhubeke nokungabi nalo ulwazi lokusebenzisa ulimi oluqokiwe ezimweni ezahlukene. Lokhu okusho ukuthi kumele kube nezindlela namasu aphasile okufundisa uLimi lwesiBili ukuze abafundi bakwazi nokulusebenzisa ezimweni ezahlukene zempilo. UNgwenya (2009) uthi ayikho indlela eyodwa eyanele ngokwayo ukufunda nokufundisa uLimi ezimweni zonke. UButhelezi, uNgcobo, uNkosi, noNtuli (2014) baqakula ngokuthi izindlela zokufundisa uLimi lwesiBili kumele zihlelwe ngendlela yokuthi zinike ithuba abafundi boLimi lwesiBili ukuba bazuze ulimi.

UGordon, Mazibuko, noNdimande-Hlongwa (2010) baveza ukuthi izindlela zokufundisa ezazisetshenziswa ukufundisa uLimi lwesiBili eNyuvesi yaKwaZulu-Natali, kwakuyindlela encike emsebenzini onikiweyo, ukufundisa uLimi ngoxhumano-nhle nendlela yokufundisa ngokuqondile. Lezi zindlela zokufundisa zazibonakala zinomphumela omuhle kakhulu kubafundi abafunda uLimi lwesiBili, ingakho enye yazo okuyindlela yokufundisa encike emsebenzini onikiweyo iyindlela enconywa neqhakanjiswa kakhulu ekufundiseni uLimi lwesiBili (Harmer, 2004; Visser & Venter, 2004; Nunan, 2005; Hong Gang, 2008; Ramani & Joseph, 2009). Le ndlela encike emsebenzini onikiweyo ivusa ukulangazelela kwemvelo kubafundi ukuba bathuthukise ukuqonda kwabo lolo luLimi abalufundiswayo ngokuthi ibaphonsele inselelo yokuqeda lowo nalowo msebenzi omqoka abawunikiwe (Nunan, 2005). Umbuzo osalayo uthi ngabe lezi zindlela zikulungele yini ukufundisa abafundi abasemabangeni akhaphazelayo. Imiphumela yalolu cwaningo iyona eveza ukuba zingasetshenziswa yini noma cha ukufundisa abafundi abasebancane.

UCummins (2000) noBaker (2006) baveza ukuthi abafundi ababuLimimbili okungukuthi bazi uLimi lwabo lwaseKhaya nolwesiBili benza kahle kakhulu ngokwemiphumela kunalabo ababuLimibunye okungaba uLimi lwaseKhaya noma olwesiBili abalufunda esikoleni. UButhlezi, uNgcobo, uNkosi, noNtuli (2014) baqakula ngokuthi isifundo sesiZulu uLimi lwesiBili savula amathuba okugqugquzela ukuthuthukiswa kobuLiminingi phakathi kwabafundi bezinhlanga namasiko ahlukene. Baqhuba bathi ucwaningo lwaveza ngokusobala ukuthi abafundi abafunda isiZulu uLimi lwesiBili babengafundi nje kuphela ulimi ngenhloso yokuxhumana ngokukhuluma kodwa kwabonakala nasekufundeni kwabo imibhalo ngokuqondisisa nasekubhaleni ukuthi kuningi asebekwazi ukukwenza kula makhono. Kanti ucwaningo luveza ukuthi ubuLiminingi benza inhlahlonhle emiphakathini exube izinhlanga namasiko (Ouane & Glans, 2010; Romaine, 2013). Lokhu okusho ukuthi uma abafundi belufunde kahle uLimi lwaseKhaya njengolwaseKhaya baba sesigabeni esihle sokufunda ezinye izilimi ezizobabeka esigabeni sokuba buLiminingi. Lokho bayokusebenzisa emiphakathini abaphila kuyo, izindawo abayosebenza kuzo noma ezimbonini okungaba ezabo ngaleyo ndlela angeke kube khona nokucwasana ngokolimi ngoba ilowo nalowo uyakwazi ukuxhumana nomunye ngolimi lwakhe.

1.6 Ukugqugquzela Ukufundiswa KwesiZulu

Ukukhuluma ulimi lwesiZulu noma iluphi olunye lwama-Afrika akwanele kodwa ulwazi lokukwazi ukuxhumana luyadinga ukuthuthukiswa ngezindlela ezahlukahlukene. Ukufundiswa kwezilimi zomdabu zase-Afrika kubaluleke ngoba baningi kakhulu abantu abazikhulumayo nabaziqondayo. Abantu abangama-Afrika bayakwazi ukucikoza baveze ubugagu nobuhlakani babo uma benikwe ithuba lokusebenzisa ulimi lwabo (Nabudere, 2011). Emva kokuba izwe iNingizimu-Afrika selikhululekile kwingcindezi yobandlululo kwahlelwa kabusha uMthethosisekelo weZwe laseNingizimu-Afrika (1996). Ngenhloso yokulungisa izimo zobandlululo waphasisa izilimi eziyi-11 njengezisemthethweni ukuba zisetshenziswe kuzo zonke izindawo ngokukhululeka futhi nangokulinganayo okufaka phakathi nezemfundo (Mthetho Wokusetshenziswa kweZilimi eziseMthethweni, 2012). Lezi zilimi zama-Afrika, okubalwa kuzo isiZulu, isiXhosa, isiSwati, isiSuthu, isiNdebele, isiTswana, isiTsonga, isiVenda, nesiPedi, ukuthuthuka kwazo kusekwa uMqulu Wokuthuthukiswa KweZilimi Zama-Afrika (1996); IsiKhungo SeziLimi Zama-Afrika (2001) noHlelo LokuSetshenziswa KweZilimi Zama-Afrika (2007).

Uma ubhekisisa uthola ukuthi lezi zilimi ezingezama-Afrika zaphasa ngephepha nepeni nangomlomo kodwa konke lokhu akwenzeki njengalokhu kufanelekile ukuthi zisetshenziswe ngokulinganayo. Lokhu kufakazelwa u-Alexander (2003), uLafon noWebb (2008), noNkosi (2014) uma beveza ukuthi kusadingeka uguquko olunzulu ekuthuthukiseni izilimi zomdabu zama-Afrika. Lokhu ngikuveza ngoba sekuphele iminyaka eyeqile emashumini amabili kodwa umehluko okhona awulingani nesikhathi esesichithekile ekuguquleni isimo semfundo yezilimi zomdabu zama-Afrika okuyisiZulu kulolu cwaningo okuxoxwa ngaso lapha. Lokhu kuvela ngokusobala nasezindaweni eziningi okufaka phakathi izikhungo zikahulumeni lapho usafika khona uthole imiqulu nezincwadi zomthetho zibhalwe ngolimi lwesiNgisi kungekho nolulodwa ulimi lwama-Afrika okuvele kumangaze kakhulu kwezinye izindawo ukuqhubeka kusetshenziswa isiBhunu uLimi lwesiBili. Lokhu ukuthola ngisho kwezinye izincwadi ezibalulekile ezitholakala ezikhungweni zikahulumeni. Lena inkomba esobala ukuthi isiZulu asikabi nandawo kule Ningizimu-Afrika entsha. Ngaphandle kokubhalwa kwizinqubomgomo kodwa kungenziwa lutho maqondana nokuguqula isimo. Lokhu kukhomba kona ukuthi umonakalo uqala phezulu kulabo abanikezwe amandla nezikhundla eziphezulu kwehlele kumalunga ompakathi okumbandakanya abazali kuze kuyofika kubafundi ezikoleni.

1.7 Ukuthuthukiswa Kolimi lwesiZulu

Nakuba sezingenisa izilimi zama-Afrika ezikoleni kodwa uguquko luyagqoza ikakhulu njengalokhu ziseza kamuva kulezi zikole ezixube izinhlanga, ngikusho lokhu ngoba zisafundwa uLimi lwesiBili noma lwangaPhandle, kwezinye izikole azikafundwa nhlobo nakuba kugcwele abafundi abangama-Afrika (Houstone, 2001; Nzuzo, 2006). Lokhu kuveza ukuthi nasezikoleni lapho kugcwele abafundi abangama-Afrika kodwa izilimi zabo azikanikwa ithuba lokusetshenziswa ngokufanele. Ingakho kulolu cwaningo kukhulunywa ngaso isiZulu uLimi lwesiBili. Kanti kumqoka kakhulu ukuba kuthuthukiswe futhi kusetshenziswe izilimi zomdabu okuyisiZulu kulolu cwaningo, ukufunda nokufundisa ukuze abafundi bahlomule ngemiphumela emihle nethokozisayo ekufundeni kwabo (Bamgbose, 2005; Bock-utne & Hopson, 2005; Kamwendo, Hlongwa & Mkhize, 2013).

Lokhu kuphonsa inselelelo ngisho nasezinhlakeni ezahlukene eNingizimu-Afrika ngokuthi kumele zikugqugquzele ukusetshenziswa kwezilimi zomdabu, kungabi nje impi yasezikoleni kuphela. Ingakho uNdimande-Hlongwa (2014) eveza ukuthi iNyuvesi yaKwaZulu-Natali isebenza ngokuzikhandla ngokubambisana nezinhlaka ezifana noMkhandlu WesiZulu

KuZwelonke (MZUKAZWE), ibhodi yezilimi zonke zaseNingizimu-Afrika (PanSALB), uMnyango WezamaSiko noBuciko, iHhovisi likaNdunankulu wesiFundazwe saKwaZulu-Natali noMasipala weTheku ukuzama ukuthuthukisa ulimi lwesiZulu. Ukuzibuka ngeso elihle nelempumelelo izilimi zama-Afrika kuncike kakhulu kulezi zinhlaka ezibalwe ngenhla neminye imiqulu eqondene nazo lokho okuholela ekutheni namalunga emiphakathi ehlukehlukehle abambebele kulokho okwenziwa izinhlaka ezibekiwe. UPillay (2007) uthi uma abantu bengaziqhenyi ngolimi lwabo lwesiZulu, amathuba okuthi luthuthuke abukeka eshabalala futhi singeke sathuthuka isiZulu. Iningi lezikole ezixube izinhlanga kugcwele abafundi abangama-Afrika lapho befunda befundiswa ngesiNgesi futhi sisetshenziswa uLimi lwaseKhaya okungukuthi isiZulu siza kamuva uLimi lwesiBili kanti kwezinye sifundwa uLimi lwangaPhandle (Dyres, 2004). Lokhu kufakazela kona ukuthi indaba ngeke iqale ezikoleni kuphela kodwa iqala ezinhlangeni eziphezulu ukuze ziyofika ezikhungweni ezahlukehle zemfundo ngisho nalezi zamabanga aphantsi, okungukuthi lolu cwaningo lugxile kuzo. Ukwenza njalo kuyolekelela ekutheni imiphakathi izibuke ngeso elihle izilimi ikwazi nokuthatha izinqumo eziphusile ngezikole zayo ikakhulu maqondana nokuqhakambisa ukufundiswa kwezilimi zama-Afrika iziLimi zaseKhaya. UKamwendo (2015) uthi ukuzalwa kabusha kwezwe lama-Afrika kwethula umhlabathi ovundile ukuze kwakhiwe umkhakha onamandla noyisikhondlakhondla wezilimi zama-Afrika futhi zibe yizikhali ezilungele ukwakha amathuba amaningi amabhizinisi nawemisebenzi. Ngakho-ke lokhu kusho ukuthi ukuqhubekela phambili nokuthuthuka kwezwe kuncike kubacwaningi bezilimi zama-Afrika ngeqhaza elikhulu abangalibamba ngendima enkulu abangayidlala yokuzibandakanya nezinhlelo zokuthuthukisa imfundo yezilimi zase-Afrika.

1.8 Isisusa Socwaningo

Ngesikhathi ngisewuthisha wolimi lwesiZulu esikoleni samabanga aphantsi, sahlangu nabanye ozakwethu bakwezinye izikole sakha isigungu sesiZulu endaweni esikuyo njengokwelulekwa abeluleki besiZulu abasuke bephuma emahhovisi oMnyango WezeMfundo ukuhlola nokulekelela othisha ezifundweni abazifundisayo. Lezi zigungu zikhona nakwamanye amaSekethe nakwezinye izifundo okubalwa kuzo isiNgesi, iziBalo, njalo njalo. Indlela ezakhiwa ngayo kuye kubhekwe izikole ezisondelene emaSekethini ahlukehlukehle okungaba izikole eziphakathi kwezine kuya kweziyishumi (4-10). Isigungu engangikuso sasakhiwe izikole ezinhlanu zamabanga aphantsi (R-7). Lesi sigungu sakhiwe amalungu ayi-12, yize kwesinye isikhathi sibuye sehle isibalo ngenxa yothisha abasengamathwasa ababuye

bashiye sebethole amadlelo aluhlaza kwezinye izikole noma kwezinye izindawo, sengisho imisebenzi engcono ngokweholo. Kulesi sigungu ilapho besilekelelana khona futhi sicobelelana ngolwazi lokuhlela amaphepha ezivivinyo, izindikimba ezizofundiswa, izinsizakusebenza nokuhlola ifayela likathisha ngamunye. Ngesikhathi silokhu sihlangana senza lo msebenzi ngaqaphela ukuthi uma sihlangane nothisha bolimi lwesiZulu njalo bakhala ngenzuzakazikeyi ababhekene nayo ekufundiseni lolu limi.

Othisha bakhala ngokufundisa isiZulu uLimi lwesiBili abangaluqeqeshelwe ukulufundisa, baqeqeshelwe ukufundisa uLimi lwaseKhaya. Enye inkinga ukuqashwa kothisha abasengamathwasa abangenakuzethemba ngalokho abakwenzayo futhi bengakufundele ukufundisa isiZulu uLimi lwesiBili lokhu okukhinyabeza ukufundiswa kolimi. Uma kwenzeka kukhona uthisha osemdala uba nomsebenzi wokwelekelela laba abasafundayo ngenxa yokuthi kulezi zikole ezixube izinhlanga uma kubonakala uthisha okhuluma isiZulu abaphethe bazitshela ukuthi angakwazi ukusifundisa isiZulu. Lokhu kusekwa uWebb (2013) lapho eveza ukuthi kwesinye isikhathi othisha bamabanga emfundo ephansi babhekene nenkinga ngoba kubukeka sengathi abaphathi bezikole uma bebona uthisha ekhuluma ulimi lwama-Afrika bazitshela ukuthi angakwazi ukulufundisa. Lokhu kuba ingcindezi kothisha ngoba bayakuveza ukuthi abanawo amasu aphisile okuhlela nokwethula isifundo sosuku nosuku. Lokho kugcina sekubenza bangakuthakaseli ngisho ukuyofundisa ngesikhathi sesifundo sesiZulu uLimi lwesiBili.

Uma sibiziwe emihlanganweni yoqeqesho lweSitatimende seNqubomgomo yokuFunda nokuHlola, abeluleki bethu nabo bagcina sebesishiya singasizakalanga. Lapho beveza ukuthi kumele sehlise izinga uma sifundisa njalo sikhumbule ukuthi lolu limi lufundiswa uLimi lwesiBili kodwa senze isiqiniseko sokulandela inqubomgomo injengoba injalo. Ngakho othisha baba nokudideka ukuthi ngabe yiziphi izindlela eziphusile zokulufundisa lolu limi lwesiBili uma ufundisa abafundi abaxube izinhlanga kodwa abaningi kungabakhuluma lona lolu limi lwaseKhaya. Ukufika komfundi ongasazi isiZulu futhi ongasikhulumi ahlangane nolwaziyo ulimi egunjini elilodwa, njengothisha uyaye udideke ukuthi ngabe kumele ufundise kanjani ukuze lo ongasazi nhlobo isiZulu akuzwe konke okushoyo futhi kube kufanele wenze isiqiniseko sokuthi nalowo mfundi osaziyo isiZulu akalahlekelwa ulwazi ngesikhathi uthisha ezama ukuhlangabeza izidingo zomfundi ongaluzwa ulimi. Uthisha uthwala kanzima lapho efika egunjini lokufundela lesiZulu kukhona umfundi olimi lwakhe lwaseKhaya isiZulu kube nomfundi wohlanga lwamaNdiya noma lwamaKhaladi naye kumele afunde isiZulu uLimi lwesiBili kodwa engalwazi futhi engalukhulumi noma esekhaya noma enozakwabo. Lokhu

kuphoqa ukuba uthisha axube ulimi lwesiNgisi nolwesiZulu kodwa ebe efundisa isiZulu. Ngikusho lokhu ngoba abafundi kufanele bafunde uLimi lwabo lwaseKhaya kahle esikoleni ukuze bakwazi ukufunda olwesiBili ngokuluqonda. Kodwa kulesi simo kuyaphambana njengoba uLimi lwabo lwaseKhaya lufundwa ezingeni loLimi lwesiBili ezikoleni.

U-Evans (2011) uthi emakilasini aseNingizimu-Afrika siyanyuka isibalo sokuba nabafundi abaxubene, okubalwa ngokolimi abalukhulumayo ngokwamasiko abo. U-Evans (2011) uqhuba athi othisha abafundisa la makilasi babhekene nenzukazikeyi enkulu ngoba kufanele bathi befundisa kodwa benze isiqiniseko sokuthi bonke abafundi bayaluthola ulwazi kuleso sifundo. UMbatha (2014) uyakufakazela lokhu lapho ethi ezikoleni zaseNingizimu-Afrika amakilasi agcwele abafundi abahlukene nabakhuluma izilimi ezahlukene, ngakho othisha kumele babe nolwazi olunzulu lokufundisa ulimi abanye abafundi abangaluqondi nhlobo. UMbatha uqhuba athi ukuze uphathe kahle ikilasi elixubile ngokwezilimi uthisha kumele aluqonde kahle lolo limi nosiko lwalo ngoba othisha abanolwazi namakhono olimi basuke beqeqesheke kahle ekulufundiseni ngendlela eseqophelweni eliphezulu. UTerry no- Irvin (2010) bathi abafundi abayingxubevange ngokwezilimi abazikhulumayo balindeleke ukuba bafunde futhi basebenzise kahle ulimi olusha nalokho abakufunda ngesiko kodwa banenkinga yothisha abafundisa ngokungekho ezingeni elifanele elenza abafundi bangazuzi lutho. Ababhali abaningana basho ngazwi linye ukuthi othisha abanalo ulwazi olwanele lokufundisa isifundo soLimi lwesiBili uma ikilasi linabafundi abaxube izinhlanga futhi abakhuluma izilimi ezahlukene okubalwa abalwaziyo lolo lulimi nalabo abangalwazi ngaphandle kokuluqabuka esikoleni nje kuphela (Daniel & Friedman, 2005; Ball, 2010; Terry & Irvin, 2010; Evans, 2011; Mbatha, 2014).

Okugqamayo ukuthi abafundi abangamaZulu balimala kakhulu kulesi simo ngenxa yokuthi bafike bafunde isiNgisi uLimi lwaseKhaya, olwabo ulimi luze kamuva balufunde luwuLimi lwesiBili futhi seluxutshwe nolwesiNgisi. Phezu kwalokho, uma befunda ezinye izifundo basafundiswa ngalo lolu limi lwesiNgisi, olwesiZulu lungasasetshenziswa ekufundeni kwabo. Lokhu kuyayithunaza imfundo yalaba bafundi yolimi lwesiZulu ngoba kumele abafundi bafundiswe ulimi ngolimi lwabo ukuze baphumelele ngokusezingeni eliphezulu (Phiri, Kagula & Mabhena, 2013, Nkosi, 2014). Ngisho nokuletha othisha abaqeqeshelwe isiZulu kulezi zikole kusewumqansa, lapho-ke sekufanele izikole zizibonele ukuthi zibathathaphi othisha abazofundisa isiZulu uLimi lwesiBili. Lokhu kufakazelwa ucwaningo lukaMbatha (2014) lapho ayenza khona ucwaningo ngokufundiswa koLimi lwesiBili eveza ukuthi othisha

ababefundisa isiSuthu uLimi lwesiBili babengalutholi usizo nokwesekwa uMnyango wezeMfundo ikakhulukazi emahhovisi esiYingi sabo.

Kuphinde kube ukuthi azikho nezinsizakusebenza zoLimi lwesiBili okubalwa kuzo izincwadi zokufunda, ezemisebenzi, amashadi, ubuxhakaxhaka bobuchwepheshe namaphepha okwazisa angabasiza ekuqondeni kangcono isifundo. Ukungabi bikho kwezinsizakufundisa nabantu abangasiza abafundi kuvimba inqubekelaphambili yabo (Dorasamy, Naidoo noReddy, 2012). Izinsizakufundisa izona ezilekelela othisha ekufundiseni kwabo ukuze kube sezingeni eliphezulu nabafundi baqonde kangcono lokho abakufundiswayo (Cofu, 2013; Govender, 2009; Joubert, Bester & Meyer, 2008; Singh, 2011; Zulu, 2010). Konke lokhu kwenza abafundi baqhubekele phambili nokubukela phansi isiZulu uLimi lwesiBili futhi kuphinde kukhinyabeze ugqozi nomfutho wothisha balolu limi. Phezu kwakho konke lokho baphinde bangabi nabo abantu ababhekelele uMnyango wolimi lwesiZulu okuyibona ababalekelelayo futhi babakhuthaze esigabeni sesikole. Ngikusho lokhu ngoba zibalelwa kumaphesenti angama-90 izikole ezixube izinhlanga, kubaphathi bezikole kusuke kungekho noyedwa umuntu ongumZulu. Lowo osuke ebhekelele uMnyango wezilimi kusuke kungowomdabu waseNdiya noma uMlungu ongasazi isiZulu, okunzima nokuthi abone amaphutha emsebenzini kathisha ikakhulukazi emaphepheni ezivivinyo ngaphandle nje kokubheka izimpawu zokuloba ukuthi zikhona yini nakuba kwesinye esikhathi engazi ukuthi yiluphi okumele lufakwe kulowo musho noma umbuzo. Konke lokhu kwangenza ngabona isidingo sokwenza lolu cwaningo ukuze ngithole kahle ngale nzukazikeyi ebhekene nothisha ikakhulukazi ekufundiseni kwabo emagunjini okufundisa ezikoleni ezixube izinhlanga lapho isiZulu sifundiswa uLimi lwesiBili emabangeni akhaphazelayo KwaZulu-Natal.

Ukwenziwa kwalolu cwaningo kulekelele ekudaluleni inzukazikeyi yoLimi lwesiZulu kwezemfundo ezikoleni emabangeni akhaphazelayo lapho lufundiswa luwuLimi lwesiBili. Lolu cwaningo lusize kakhulu ukuveza umnyombo wale nkimbinkimbi ekufundiseni kolimi, luphinde lwaveza ulwazi lothisha balolu limi nokuthi ngabe yiziphi izindlela zokufundisa abazisebenzisayo lapho befundisa isiZulu uLimi lwesiBili. Beluhlose nokuveza izinzululwazi ezisekela izindlela zokufundisa kothisha uLimi lwesiZulu. Lo msebenzi ngikholwa ukuthi uzobamba iqhaza elikhulu ekuthuthukiseni izindlela zokufundisa nolwazi lothisha besiZulu lapho besifundisa njengoLimi lwesiBili, okungukuthi emakilasini kukhona abafundi abahlukahlukene nabavela emakhaya ahlukene futhi amanye engasinakile isiZulu kumbe bengasikhulumi kwanhlobo. Ngakho-ke othisha kumele basebenzise izindlela eziningi futhi eziphusile ukuze zikwazi ukufeza imigomo yalolu limi ezikoleni.

1.9 Isiqondaniso Socwaningo Nenhlosomfezo

Isiqondaniso salolu cwaningo sigxile emkhakheni wokufunda nokufundiswa kwesiZulu uLimi lwesiBili ezikoleni ezixube izinhlanga, kubukwa ukuthi ngabe uhlelo lokufunda lwethulwa njengokomgomo wezinqubomgomo zolimi. Lubheka ukuthi ngabe othisha balufundisa kanjani lolu limi nokuthi ulwazi baludlulisela kanjani kubafundi abakhuluma izilimi ezahlukene kukhona nabangasiqondi isiZulu. Inhlosomfezo yalo ukuthola kabanzi ngenzukazikeyi ekhona lapho othisha befundisa isiZulu uLimi lwesiBili emabangeni akhaphazelayo (4-6) lapho kulindeleke ukuthi abafundi basesesigabeni sokulwamukela futhi balufunde kahle uLimi.

1.10 Izinhlosongqangi Zocwaningo

- 1 Ukuphenya kabanzi ngezinga nendawo yesiZulu uLimi lwesiBili kwizinqubomgomo zekharikhulamu yezikole emabangeni akhaphazelayo.
2. Ukuthola kabanzi ngezindlela ezisetshenziswa othisha ekufundiseni isiZulu uLimi lwesiBili emabangeni akhaphazelayo.
3. Ukuqonda ngezinzululwazi ezisekela izindlela zothisha zokufundisa isiZulu uLimi lwesiBili emabangeni akhaphazelayo.
4. Ukuphenya nokuhlahlela inzukazikeyi yesiZulu uLimi lwesiBili emabangeni akhaphazelayo ezemfundo.

1.11 Imibuzongqangi Yocwaningo

- 1 Ngabe sikuliphi izinga nendawo isiZulu uLimi lwesiBili kwizinqubomgomo zekharikhulamu yezikole emabangeni akhaphazelayo?
2. Yiziphi izindlela ezisetshenziswa othisha ekufundiseni isiZulu uLimi lwesiBili emabangeni akhaphazelayo?
3. Yiziphi izinzululwazi ezisekela izindlela zothisha zokufundisa isiZulu uLimi lwesiBili emabangeni akhaphazelayo?
4. Ngabe iyini inzukazikeyi yesiZulu uLimi lwesiBili emabangeni akhaphazelayo kwezemfundo?

1.12 Isitatimende Sezinkinga Ezicwaningwayo

Ucwaningo engike ngalwenza phambilini mayelana nezikhalazo zothisha esiYingini engike ngasebenza kuso uma sihlangane esigungwini sesiZulu zikhomba ukuthi othisha besiZulu abafundisa kulezi zikole babhekene nenzukazikeyi ekufundiseni isiZulu uLimi lwesiBili (Khohliso, 2015). Inkinga ebonakalayo eyokuthi lezi zikole ezixube izinhlanga zivele zibone uthisha ongumuZulu bese zivele zimujikijela ngesiZulu ukuba afundise sona ngaphandle kokubheka ukuthi ngabe lowo thisha usiqeqeshelwe yini. Abaphathi bezikole bathatha ngokuthi uma ekwazi ukulukhuluma ulimi kusho ukuthi angalufundisa. Ezinye zalezi zikole zivele zizingele othisha abasengamathwasa ukuba kube ibona abazofundisa isiZulu. Uma uthola uthisha oqeqeshelwe ukufundisa isiZulu, kuyena inkinga kuba ukuthi waqeqeshelwa ukusifundisa uLimi lwaseKhaya, lowo thisha usuke engenawo amasu nezindlela eziphusile zokufundisa isiZulu uLimi lwesiBili.

Othisha baphinde baveze ukuthi ufika egunjini lesiZulu kukhona umfundi olimi lwakhe lwaseKhaya isiZulu kodwa esikoleni usifunda siwuLimi lwesiBili, nangu nomfundi wohlanga lwamaKhaladi noma lwamaNdiya naye kumele afunde isiZulu uLimi lwesiBili kodwa engalwazi futhi engalukhulumi uma esekhaya noma enozakwabo (Khohliso, 2015). Lokhu kuphoqa ukuba uthisha axube uLimi lwesiNgisi nolwesiZulu kodwa ebe efundisa isiZulu. Ubuningi bemisebenzi yokuhlolwa efunwa iSitatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (TaNquHFuHlo) iyakukhinyabeza ukufundisa kothisha ngobuqotho ngenxa yokuthi othisha isikhathi esiningi noma bewulandela lo mqule kodwa bafundisela ukuhlola noma bejaha ukuhlola ngenxa yesikhathi esincane abanikwe sona, kepha umsebenzi ube umningi kakhulu. Isikhathi esiningi amagumbi okufundela esiZulu aphazamiseka kakhulu kulezi zikole ngenxa yokuthi uma kuhlelwa uhlelo lokusebenza, isiZulu sifakwa ngasekugcineni. Uthisha ufika abafundi sebekhathale, sekusondele isikhathi sokuphuma kwesikole kwayena esezikhathalele. Ngaleso sikhathi abafundi basuke bengasezwa futhi benganqandeki kwesinye isikhathi ngenxa yesimo sezulu. Othisha baveza nenkinga yokungabi bikho kwezinsizakusebenza ezingasiza abafundi ekuqondeni kangcono isifundo. Baphinde bangabi nabo abantu ababhekelele uMnyango wolimi lwesiZulu okuyibona ababalekelelayo futhi babakhuthaze ezingeni lesikole. Ngakho-ke konke lokhu engikubalule ngenhla ngikwethula njengesitatimende sezinkinga ezicwaningwe kulo msebenzi.

1.13 Ubumqoka Bocwaningo

Ngonyaka wezi-2013 uMnyango WezeMfundo eyiSisekelo wamemezela ukuthi kusukela ngonyaka wezi-2016 zonke izikole zaseNingizimu-Afrika zizofundisa okungenani isifundo esisodwa isikole esizosikhetha ezilimini zama-Afrika. Lokhu okusho ukuthi ezikoleni ezingalufundisi ulimi lwama-Afrika abafundi sebezofunda izilimi ezintathu kusukela ebangeni lokuqala. Ezinye izikole zibe seziqoka ukukhipha isiBhunu esifundiswa uLimi lwesiBili zibe sezingenisa uhlelo lokufundisa isiZulu uLimi lwesiBili esifundazweni saKwaZulu-Natal. Lolu hlelo lubizwa NgokuQaliswa KokwaNdisa IziLimi Zama-Afrika (*IIAL*) (DBE, 2013), oluphonsa inselelo kubacwaningi nabathandi bezilimi zama-Afrika, okuyisiZulu esifundazweni saKwaZulu-Natal. Ukwanda kokufundiswa kwesiZulu kuzo zonke izikole zesifundazwe kuchaza ukuthi kudingeka ukukhuliswa kolwazi lwezindlela zokufundiswa kwaso uLimi lwesiBili nokuthuthukiswa kwaso. Lapha kubalwa nezindlela zokuqeqesha othisha abazofundisa isiZulu uLimi lwesiBili. Kungabhekwa izindlela zokufundisa, amasu aphisile abawasebenzisayo nokwelekelela abafundi lapho bekhombisa ubuthaka khona kulolu limi.

Ngakho-ke ukwenziwa kwalolu cwaningo kumqoka njengalokhu lubheka inzukazikeyi yesiZulu ekufundisweni kwaso siwuLimi lwesiBili nezindlela zokufundisa uLimi lwesiZulu ezikoleni zamabanga aphantsi. Lokhu ngikusho ngoba ucwaningo oluthinta kakhulu ukufunda nokufundiswa kwesiZulu uLimi lwesiBili alukabi-bikho kahle. Lokhu kufaka ngisho nezincwadi ezibhaliwe ukwesekwa nokuthuthukisa ulwazi lothisha nezindlela zabo zokufundisa lolu limi okuba nomthelela ongemuhle ekwethulweni kwezifundo ngendlela ekahle. Izizathu zokusho lokhu, yingoba uma ngibheka ucwaningo oluningi olusenziwe uma kukhulunywa ngokufundiswa kwezilimi zama-Afrika lugxile kakhulu ekubhekeni isimo solimi lwesiZulu, izimo-mqondo ngolimi, ukadebona nezinye izingxenyane ezahlukeneyo maqondana nesiZulu nezilimi zama-Afrika. Lolu cwaningo luthanda ukuhluka ngoba lona lubheka ngqo inzukazikeyi nalokho okwenziwa othisha emagunjini okufundela lapho befundisa isiZulu uLimi lwesiBili, okuhlanganisa amasu nezindlela zabo zokufundisa kuze kufinyelele lapho bebahlola khona abafundi.

Ukwenziwa kwalolu cwaningo kungathuthukisa ulwazi lokufundiswa kwesiZulu uLimi lwesiBili. Kuphinde kuvulele kakhulu amathuba okusetshenziswa kwezilimi zama-Afrika njengezilimi ezingasetshenziswa ukwenza ucwaningo kuzona lezo zilimi. Lolu cwaningo

aluphenyanga nje lokhu okubalwe ngenhla kuphela kodwa lungenye yezindlela esiza ukukhiqiza ulwazi olusha oluzosiza ukuthuthukisa ulwazi lothisha besiZulu nokuveza indawo yalolu limi ohlelweni lwezifundo, amasu nezindlela abazisebenzisayo ukufundisa abafundi emagunjini okufundisa. Ulwazi olutholakale nolukhiqizwe yilolu cwaningo lungaphinde lusize kakhulu naseziKhungweni zeMfundo ePhakeme lapho kuqeqeshwa khona othisha abazophuma beyofundisa isiZulu uLimi lwesiBili. Ngenxa yale ngxoxo engenhla ngibone kunesidingo futhi kubalulekile ukuba lolu cwaningo lwalolu hlobo lwenziwe ukufeza izinjongo zokuthuthukisa ulwazi lwesiZulu emkhakheni wezemfundo nokulufundisa luwuLimi lwesiBili.

1.14 Indawo Yocwaningo

Lolu cwaningo lwenziwe ezikoleni ezisemaphethelweni eNingizimu yeTheku ngaphansi kwesiYingi saseMlazi, ezifundisa isiZulu uLimi lwesiBili emabangeni akhaphazelayo. Ucwaningo lugxile ezikoleni eziyisikhombisa. Ngikhethe lesi siYingi ngoba bengisebenza ngaphansi kwaso, njengalokhu bengisebenza esikoleni esingezinye zezixube izinhlanga lapho ngifundisa khona isiZulu uLimi lwesiBili. Lezi yizikole ezixube izinhlanga okubalwa amaNdiya, amaKhaladi nama-Afrika. Kulezi zikole kugcwele kakhulu izingane zabantu abangama-Afrika kodwa zibe zingahlali endaweni isikole esakhiwe kuyo. Iningi lazo lezi izingane zisuka emalokishini ahlukene akhele iNingizimu yeTheku. Laba bafundi bathuthwa izinhlobo ezihlukene zezithuthi okubalwa amabhasi, izimoto ezincane, amatekisi, njalo njalo.

Izikole zixube izinhlanga nje, yingoba kwakukade kuyizikole zabomdabu waseNdiya nabeLungu ngaphambi kwenkululeko yangonyaka we-1994. Kuthe uma sekuphela umbuso wobandlulo lezi zikole, njengezinye ezazingezona ezama-Afrika kuphela, nazo zaqala zathatha abafundi abangama-Afrika ukuba bafunde khona. Nokho-ke ulimi lokufunda nokufundisa nokuxhumana aluzange lushintshe kodwa kwaqhutshekwa nesiNgisi esasikade siwulimi lokufunda, ukufundisa nokuxhumana esikoleni nakuba sekukhona abafundi abangama-Afrika. Lokho bese kwenza ukuthi isiZulu sifundiswe siwuLimi lwesiBili.

1.15 Izingqinamba Nemingcele Yocwaningo

Abahlanganyeli bocwaningo bahlukile ngokwezindawo abadabuka kuzona nangezimilo zabo. Ngakho lokhu kusho ukuthi ingqinamba yocwaningo yayingavela ngendlela abahlanganyeli ababuka ngayo umhlaba nezimo zawo, izimfihlo okungabe banazo nempakamo malungana nomcwaningi nocwaningo. Lokhu obekungaba ingqinamba ocwaningweni lwami ukuba ngingakwazi ukuthola ulwazi olubalulekile nengiludingayo kubahlanganyeli. Ngenxa yalokhu kulolu cwaningo bengihlele abahlanganyeli ababili ebebeseceleni ebengibahlelile, ngenzela uma kwenzeka kukhona abahoxayo ngingasokoli ikakhulukazi kulaba ebengibasebenzisela inhlolelwazi esakuhleleka. Laba bahlanganyeli ngangihlele ukubathatha ezikoleni engenze kuzo inhlolovo yohlamibuzo ukuze uma kukhona kulabo abayishumi nane engibaqokile oshiya phansi noma engasaqhubeki nokuba umhlanganyeli, ngingabi nenkinga enkulu. Ngenhlanhla enkulu ngikwazile ukubathola bonke labo ebengibahlelile. Okuthande ukuba ingqanamba ukungabuyisi izimpendulo kothisha benhlolovo yohlamibuzo, okudingeke ukuba ngisebenze kanzima ukubahambela ezikoleni zabo ngenxa yokuthi bengasathumeli izimpendulo zabo ngokombikombani njengokwesivumelwano sami nabo. Ekugcineni baba yisithupha abangabuyisanga nhlobo abagcina bebika izaba njengalokhu ngangihlose othisha abangamashumi ayisikhombisa. Okunye engingakubala njengengqinamba kulolu cwaningo ukungabi bikho kwemibhalo yolimi lwesiZulu eyabhalwa phambilini ehlobene nesihloko salolu cwaningo lwami kodwa ngisebenzise imibhalo yesiNgisi uLimi lwesiBili ukuzama ukuxazulula leyo nkinga.

NgokukaSimon (2011, p.2) imingcele yona iwukuntengezela okungenzeka ocwaningweni futhi umcwaningi angeke ayilawule. Umngcele kulolu cwaningo ukuthi imiphumela yalo ngeke uyifanise nokwenzeka kwezinye izindawo kodwa lubheke ngqo kuleso simo noma endaweni okucwaningwa kuyo. Lokhu ngikusho ngoba imiphumela yocwaningo lobunjalo botho ayikwazi ukufanekiswa nokwenzeka kwezinye izindawo. Njengoba nje lolu cwaningo lugxile KwaZulu-Natal, esiYingini uMlazi ezikoleni eziyisikhombisa kusetshenziswa othisha abayishumi nane balezo zikole ngenhloso yokuqoqa ulwazi ngenhlolelwazi esakuhleleka. Ngaphinde ngasebenzisa othisha abangamashumi ayisikhombisa bezinye izikole abafundisa amabanga akhaphazelayo esiYingini ngenhloso yokuqoqela ulwazi ngenhlolovo yohlamibuzo, ekuphenyeni ngenzukazikeyi yokufunda nokufundiswa kwesiZulu uLimi lwesiBili, okungenzeka ingafani neyokufundisa emabangeni aphansi naphezulu nokufundisa olunye ulimi kwezinye izifundazwe. Imiphumela etholakala uma kubukwa isiZulu uLimi lwesiBili

kungenzeka ingafani netholakala esiZulwini uLimi lwaseKhaya noma lwangaPhandle ngenxa yakho ukuthi lolu cwaningo luqoke ukusebenzisa ubunjalo botho.

Ngokuka-Nieuwenhuis (2016) ubunjalo ngobuningi bocwaningo lobunjalo botho buhlezi buphenya ulwazi olungaziwa, ingakho uStebbins (2001) ethi abacwaningi bobunjalo botho baphenya uma benolwazi oluncane noma bengenalo nhlobo ulwazi ngokunto, iqembu, umsebenzi othile noma ngesimo (Maree, 2016). Lokhu kube sekuhambisana nokuthi selukhonyana ulwazi olukhuluma ngezilimi zama-Afrika okuyisiZulu kulolu cwaningo kodwa alukabi-bikho olukhuluma ngokufunda nokufundiswa kwesiZulu uLimi lwesiBili. Ulwazi olusondele ekufundeni nasekufundiseni uLimi lwesiBili lugcwele esiNgisini. Okungukuthi ucwaningo lwami alugxilile esiNgisini kodwa lugxile esiZulwini. Lokhu kuqhuba kuveze umngcele wocwaningo lwesiZulu esifundiswa uLimi lwesiBili.

1.16 Ukuhleleka Kwezahluke

Ngezansi ngethula iqoqa lesahluko nesahluko elichaza kafushane ngalokho okuqukethwe ezahlukeni eziyisikhombisa zalolu cwaningo maqondana nenzukazikeyi yokufundiswa kwesiZulu uLimi lwesiBili emabangeni akhaphazelayo. Lokhu ngikwenza ngenhloso yokunika isithombe esiphelele ngalokho okwethulwa ilezi zahluke. Umongo nolwazi oluphelele luzotholakala ngaphakathi esahlukeni nesahluko.

1.16.1 Isahluko Sokuqala: Isendlalelo Nesethulo Somqingo

Isahluko sokuqala salo mqingo siyisingeniso nesendlalelo salo msebenzi okuyilapho ngiveza khona ukuthi usuka kuphi nokuthi uhlose ukwenzani. Lokho kuvela ngokuthi ngiveza isitatimende sezinkinga, izinhlosongqangi, imibuzongqangi yocwaningo nobumqoka balolu cwaningo. Lezi zingxenye izona eziphethe nezilawula ucwaningo ngoba bekufanele njalo ngikhumbule ukuthi ngihlose ukwenzani ngalolu cwaningo.

1.16.2 Isahluko Sesibili: Ukubuyekeza Kwemibhalo

Lesi sahluko sixoxa ngemibhalo nocwaningo olwahlukene oseluke lwenziwa lwashicilelwa phansi oluthi alufuze lolu engilwenzayo. Lapha ngibuyekeze izingcwaningo ezahlukehluke maqondana nokufundiswa koLimi lwesiBili, amasu namakhono okufundisa ulimi ezikoleni,

yize ingakabi-bikho imibhalo eminingi eqonde ngqo ekufundisweni kwesiZulu uLimi lwesiBili ezikoleni zamabanga akhaphazelayo. Ngakho-ke lokho kuholele ukutheni ngibheke ukufundiswa koLimi lwesiBili nakwezinye izilimi. Ngixoxe ngomlando ngokufunda nokufundiswa kolimi ezikoleni; umthetho nezinqubomgomo ngolimi lwaseKhaya eNingizimu-Afrika; imiphumela yokuphambana kolimi olufundiswayo; inzukazikeyi yokulahleka kolimi kubafundi; ukufundisa ngomphose wendlela yomhumusho wohlelolimi; ukwentuleka kolwazi kothisha ngezinhlotshana zolimi nokwentuleka kolwazi lolimi namasu okufundisa isiZulu uLimi lwesiBili.

1.16.3 Isahluko Sesithathu: Uhlaka Lwenjulalwazi Nemicabango

Isahluko sesithathu salolu cwaningo sibheka sethule ulwazi ngohlaka lwenjulalwazi nohlaka lwemicabangonzulu. Le ngxenye iyisibuko salolu cwaningo nesetshenzisiwe ukweseka nokuhlaziya okutholakele noma imiphumela etholakele ngesikhathi kuqoqelwa ulwazi. Lolu ulwazi oluqondene nenzukazikeyi yokufunda nokufundisa isiZulu uLimi lwesiBili emabangeni akhaphazelayo. Uhlaka lwenjulalwazi olusetshenziswe kulolu cwaningo, iNjulalwazi kaKrashen (1981) yokuthola uLimi lwesiBili.

1.16.5 Isahluko Sesihlanu: Isethulo Nokuhlaziya Okutholakele

Lesi sahluko sesihlanu sethula sendlale ulwazi olutholakele ngesikhathi ngisebenzisa amathuluzi ahlukahlukene okuqoqela ulwazi lwalolu cwaningo. Kulesi sahluko sesihlanu ulwazi oluqoqiwe lwethulwa ngendikimba nezindikamba ezimbili ezincikile okuyilezi; inzukazikeyi yokulahleka kolimi kubafundi, ulwazi lwabafundi esigabeni samabanga akhaphazelayo nokuntuleka kwekhono lokubhala kubafundi. Ngaphansi kwazo ngibe sengixoxa ngokutholakele ngifakazisa ngezifakaziso eziwulwazi olutholakale kubalanganyeli. Le ndikimba engixoxa ngayo kulesi sahluko ibhekene ngqo nolwazi olutholakale ngabafundi bamabanga akhaphazelayo. Ulwazi engilwethule kulesi sahluko ngibe sengilunyamanisa nemibhalo ehambisana nalo.

1.16.4 Isahluko Sesine: Umklamo Nezindlela Zocwaningo

Lesi sahluko siveza kahle uhambo oluhanjiwe ngesikhathi kwenziwa lolu cwaningo. Isona esiveza ukuthi lolu cwaningo luwuhlobo luni ngokwezindlela zocwaningo ezisetshenziswayo.

Ngakho-ke ngixoxa ngomklamo nezindlela zocwaningo engizilandelile, ipharadayimu engiyisebenzisile ukubuka lolu cwaningo, indlela engiqoke ngayo abahlanganyeli, amathuluzi okuqoqa nokukhiqiza ulwazi nezimo zokwethembeka ezilandeliwe. Ngibe sengichaza ngokunabile indlela engiyilandelile ekwethuleni nasekuhlaziyeni ulwazi.

1.16.5 Isahluko Sesithupha: Isethulo Nokuhlaziya Okutholakele

Lesi sahluko sesithupha sisaqhubeka nokwethula sihlaziye ulwazi olutholakele ngesikhathi ngiqoqela ulwazi lwalolu cwaningo. Kulesi sahluko ngethula ulwazi ngezindikimba ezintathu neyodwa encikile okuyilezi; ukwentuleka kolwazi kothisha ngezinhlotshana zolimi, ukuhleleka kwenqubomgomo yesiZulu, ukwentuleka kwamasu nezindlela zokufundisa isiZulu uLimi lwesiBili nokufundisa ngomphose wendlela yomhumusho wohlelolimi. Lezi zindikimba zethula ulwazi maqondana nolwazi olutholakale ngothisha ekufundiseni isiZulu uLimi lwesiBili, ngibe sengiveza izifakaziso engizisekele ngemibhalo eqondene nolwazi lwaleyo naleyo ndikimba.

1.16.6 Isahluko Sesikhombisa: Ingxoxo Ngolwazi Olutholakele

Kulesi sahluko ngihlaziye ngaxoxa ngenaba ngolwazi olutholakele maqondana nenzukazikeyi yokufunda nokufundisa isiZulu uLimi lwesiBili emabangeni akhaphazelayo. Ngihlaziye ngisebenzisa uhlaka lwenjulalwazi yalolu cwaningo nohlaka lwemicabango okuyikhona okuyisibuko salolu cwaningo njengalokhu ngivezile esahlukweni sesithathu salolu cwaningo.

1.16.7 Isahluko Sesishiyagalombili: Ukusetshenziswa KweNqubomgomo, Amazinga okufunda, Izincomo Nesiphetho

Lonke ucwaningo olwenziwayo luba nengxenye lapho khona kwethulwa ulwazi olusha, izincomo nokumele kwenziwe emva kokuhlaziywa kolwazi olutholakele nesiphetho. Lesi sahluko naso sethula ulwazi olukhiqizwe yilomsebenzi, izincomo engizenzile maqondana nokutholakele ocwaningweni nesiphetho socwaningo.

1.17 Imithombo Yolwazi

Ucwaningo olufana nalolu luyaye luqhutshwe kahle ngendlela yokuthi kukhona imithombo yolwazi umcwaningi abheke kuyo ukuqinisekisa noma ukweseka lokho akushoyo nakucabangayo. Ziningi izindlela zokuveza imithombo yolwazi uma ubhala umsebenzi ofana nalo. INyuvesi yaKwaZulu-Natali, Isikole sezeMfundo saqoka ukuba abafundi basebenzise indlela eyodwa efanayo, leyo okuyi APA 6th Style. Lolu cwano lusebenzise yona ngesikhathi kubhalwa wonke lo mbiko.

1.18 Izeleko

Uma kuhlangukiswa umqulu futhi kwethulwa umbiko kubalulekile ukuveza izeleko okuyilapho abafundayo bezobheka kuzo ukuthi ngabe okunye engikuxoxa ngaphakathi kuyahambisana yini nobufakazi obunanyekiwe. Ngakho ngasekugcineni kwalo mqingo ngifake izeleko okuyizona ezisebenza ukuqinisekisa olunye ulwazi engilubalula kulo mqulu wocwaningo. Yilezi zeleko ezitholakalayo; Incwadi yeNyuvesi engivumela ukwenza ucwaningo, EyoMnyango WezeMfundo KwaZulu-Natali eyayinginika igunya lokuya ezikoleni ngenze ucwaningo. Izincwadi zezimvume zoThishanhloko bezikole noThisha ababengabahlanganyeli bocwaningo, uhla lwemibuzo lwenhlololwazi, inhlobo yohlamibuzo, ithuluzi lokuqoqa ulwazi ngokuhlala ubukele nezithombe zezincwadi ezisetshenziswa ezikoleni uma kufundiswa.

1.19 Isiphetho Sesahluko

Lesi sahluko sethule isingeniso nesendlalelo sombiko wocwaningo nendlela ehanjiwe kuze kufinyelelwe ekuphuthuleni lolu cwano. Ngiveza kabanzi ngomongo nohlaka lwalolu cwano ukuthi ngabe luvukuzwe yini futhi yikuphi okumqoka okucwaningwayo nobekuyinjongo yalo. Ngiqala ngokwethula isendlalelo nesisusa salolu cwano, ngaveza isiqondaniso socwaningo nenhlosomfezo, izinhlosongqangi zocwaningo, imibuzongqangi yocwaningo, isitatimende sezinkinga ezicwaningwayo, ubumqoka bocwaningo, indawo yocwaningo ukuhleleka kwezahluke ezizolandela kulo mbiko.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Lesi sahluko sethula ukubuyekezwa kwemibhalo maqondana nokufunda nokufundiswa kwesiZulu uLimi lwesiBili ezikoleni. Ayikabi-bikho imibhalo eminingi yesiZulu ebhekene ngqo nokufunda nokufundiswa kwesiZulu uLimi lwesiBili ezikoleni zamabanga aphantsi. Lokho kube sekuba igebe lolu cwaningo oluzama ukulivala noma ukuhlangabezana nalo. Ngenxa yalokho akukuningi engizoxoxa ngakho maqondana nomkhakha wokufundisa isiZulu uLimi lwesiBili emabangeni akhaphazelayo ngqo. Kodwa ngizoveza kafushane ngesimo sesiZulu uLimi lwesiBili ezikoleni nakwamanye amazanga ezemfundo. Lokhu kwesekwa ucwaningo olwenziwa uButhelezi, uNgcobo, uNkosi noNtuli (2014) lapho beveza ukuthi aluluningi ucwaningo oselwenziwe nemibhalo esikhiqiziwe eqondene nokufundiswa, nokufunda nokuthola izilimi zama-Afrika eNingizimu Afrika. Bafakazelwa uWildsmith-Cromarty noBalfour (2019) ngokuthi luyimvelakancane kakhulu ucwaningo ngezilimi zama-Afrika ikakhulukazi uLimi lwesiBili ezikoleni. Nakuba kunjalo, ngizonika isithombe ngengxoxo engezansi eyethula umlando ngokufunda nokufundiswa kolimi lwesiZulu ezikoleni, ukufundisa egunjini elibuliminingi, imiqulu nezinqubomgomo ngokufundwa koLimi lwaseKhaya nokuphambana kolimi. Ukusebenza koHlelolimi-jikelele, izigaba zolwazi lolimi, izindlela zokufundisa, ukufundiswa koLimi lwaseKhaya, nokuthuthukiswa kolwazi lothisha nakho kube ingxenye yokuxoxwayo. Ngibe sengiphinda ngixoxa ngekhono lokubhala kubafundi bolimi, iqhaza labazali ekufundeni kwabafundi, amazanga okufunda ulimi, ukuntuleka kwamasu okufundisa isiZulu uLimi lwesiBili nezindlelande zokufundisa uLimi lwesiBili nokufundisa ngokusebenzisa izinsizakusebenza. Konke lokhu ngikwenza ngenhloso yokuzama ukuveza uhambo oseluhanjiwe maqondana nemibhalo ehlobene nalolu cwaningo lwami okuzolekelela ukuhlaziya nokwandisa ulwazi olususelwa elwazini engiluoqoqele ngesikhathi ngisensimini yokuqoqela ulwazi.

2.2 Umlando Ngokufunda Nokufundiswa Kolimi Ezikoleni.

Ngaphambi konyaka we-1994 izikole zaseNingizimu-Afrika zazehlukaniswe ngokobuhlanga ngenxa kahulumeni wobandlululo wangaleso sikhathi. UTurner (2010) uthi abafundi abangabeLungu nabangama-Afrika abafundanga nje kuphela ezikoleni ezahlukenene kodwa ngisho nezinqubomgomo zazihlukile maqondana nokufunda nokufundisa ulimi. Kuthe sekungena uhulumeni wentando yeningi ngowe-1994, wabe usuqeda umkhuba wokuhlukaniswa kwabafundi ngokwezikole nangokobuhlanga. Izikole zaqala zavuleleka ukuba umfundi noma owaluphi uhlanga aye noma kusiphi isikole. Izikole lezi ezazikade zibizwa ngama *Model-C* nazo zaqala zagcwala abafundi abangama-Afrika ngoba abazali befuna izingane zabo ziyofunda isiNgisi nemfundo engcono. Izikole ezazibizwa ngama *Model-C* ilezo ezabeLungu kuphela okwathi ngonyaka we-1991 uhulumeni wobandlululo waziqoqela ndawonye wazinika leli gama okuyizona ayezinika izindodla zezimali nezinsizakusebenza (Christie & McKinney, 2017). Lokhu kufakazelwa uShin (2008) uma ethi abazali abaningi bahambisa izingane ezikoleni okufundwa kuzo isiNgisi uLimi lwaseKhaya ngoba belubona luyisikhondlakhondla esinamandla okusho ukuthi imfundo yezingane bayikala ngolimi lwesiNgisi. Lokhu kwaholela ekutheni sibe nezikole ezixube izinhlangothi ngenxa yabafundi abavela ezizweni ezahlukenene.

Ingakho uHugo (2016) ethi izikole eziningi zaseNingizimu Afrika zibuliminingi futhi zisikoningi ngenxa yokuthi abafundi basuka ezindaweni zasemakhaya nasemalokishini baye ezindaweni zasemadolobheni ukuze bayothuthukisa imfundo yabo. UHugo (2016) uqhuba athi izikole zaseNingizimu-Afrika zixube kakhulu ngokobuhlanga, amasiko, izilimi nezinkolo zabo, ngakho-ke abafundi bafika belwazi ulimi lwabo lwaseKhaya okuyisiZulu okufanele ngabe luyasetshenziswa ukuthuthukisa amakhono abo okufunda nolwazi lokufunda ezinye izifundo ukuze baphumelele kahle emakilasini. Lokho akwenzeki, ingakho izilimi zama-Afrika zingathuthuki, uMkhize noBalfour (2017) baqakula ngezizathu ezimbili ezaba nomthelela kulokhu; esokuqala ukuthi ngaphambi konyaka we-1996 imfundo okwakuqeqeshwa ngayo othisha yayigxile kakhulu ekufundisweni kwezifundo zasesikoleni ngesiNgisi nangesiBhunu njengolimi lokufunda nokufundisa, okwesibili, abafundi babefunda ulimi lwama Afrika bayogcina ebangeni lesishiyagalombili bangafiki nalo ebangeni leshumi okuyibanga lokugcina esikoleni. Ngakho-ke leyo nsila isasele namanje esebambe iqhaza elikhulu esadlala indima enkulu ekungathuthukini kwezilimi zama-Afrika uma uqhathanisa nesiNgisi nesiBhunu.

Ngesikhathi banda abafundi ezikoleni ezazingezabeLungu kuphela, bafika kunendlela yakhona yokufunda nokufundisa kulezi zikole okungikuhambisa isiNgisi phambili izilimi zama-Afrika zize kamuva. Okokuqala ukuthi indlela yokufundisa kuhanjiswa phambili ulimi lwesiNgisi ayishintshile isalungele abafundi bohlanga nolimi olulodwa, okwesibili ulimi olusetshenziswayo isiNgisi ukufundisa zonke izifundo nolokuxhumana esikoleni, okwesithathu ukuthi isiNgisi sifundiswa njengoLimi lwaseKhaya. Abafundi bama-Afrika kwaphoqeleka ukuba bafike bavumele ukufundiswa ngolimi lwesiNgisi okuyilona olufundiswa lungolwaseKhaya okuyinqubo yokufundisa yalezi zikole. Lolu guquko lwenzeka nje kodwa indlela yokwethulwa uhlelo lwezifundo kwekharikhulamu ayishintshile isalokhu ivuna abafundi bohlanga olulodwa, yize laba abangama-Afrika bebukeka bebaningi. Lokhu ngikusho ngoba abafundi abangama-Afrika kuphoqeleka ukuba bashiye ulimi lwabo nobubona ukuze bangene kahle enqubeni kwinqubo yalezi zikole yokufundisa ngesiNgisi futhi sifundwa siwuLimi lwaseKhaya. Kuthe lapho imfundo ishintsha kungena ukufundiswa kwezilimi zama-Afrika okuyisiZulu endaweni yalolu cwaningo, zangafakwa ngendlela yokubhekelela bonke abafundi kodwa zathulwa ziwuLimi lwesiBili kwezinye izikole lwaba sezingeni lolimi lwangaPhandle ngenxa yokuthi isiBhunu kuyisona esifundiswa siwuLimi lwesiBili.

UBourdieu (1991) uveza ukuthi amandla anikwe ulimi lwesiNgisi abonakala edlondlobala kakhulu ukudlula uLimi lwaseKhaya kubafundi bama-Afrika. Umhlaba wonke ubuka isiNgisi njengolimi lokuhweba, olwezimboni ezahlukehlukeno nokuxhumana (Macedo, 2000). Lokhu kufakazelwa uBruth-Griffler (2003) noBamgbose (2003) lapho bethi ziningi izizathu ezenza isiNgisi sibe ulimi olubukeka lunamandla ngaphezu kwezinye izilimi kodwa esikhulu kakhulu esokuthi ulimi olusetshenziswe kakhulu futhi lwanaba ngesikhathi sobandlululo eNingizimu-Afrika. Imbangela yalokhu ukuthi ngaphambi konyaka we-1994, isiNgisi nesiBhunu izona kuphela izilimi ezazisemthethweni, yize kunezinye izilimi zama-Afrika eziningi ezikhulunywa abantu baseNingizimu Afrika ziholwa isiZulu phambili (Mncwango, 2007). Ngakho-ke isiNgisi sathola amandla kakhulu ngaleso sikhathi ukuze sibe kuleli zinga esikulo. Phezu kwalokho isiNgisi sathola amandla ngesikhathi abantu abangama-Afrika belwisa ukusetshenziswa kwesiBhunu okuyisona esasibukwa kakhulu njengolimi lwabacindezeli, base bebambelela esiNgisini bagcina sebevalela ngaphandle izilimi zabo zama-Afrika. Lokhu kungenxa yokuthi isiNgisi isona esasibukeka singcono okungelona ulimi lwabacindezeli yize noma singeyona ingxenye yezilimi zama-Africa. Ukusetshenziswa kwaso emhlabeni jikelele njengolimi lokuxhumana ikona okwaphinde kwasivikela ukuthi singalwiswa sibukwe njengolimi okungafanele luphoqwe ukufundisa abantu.

Ukufunda nokufundiswa kolimi lwesiNgisi uLimi lwaseKhaya kubafundi abakhuluma isiZulu emakhaya futhi kuwuLimi lwabo lwaseKhaya kusaqhuba kona ukucindezelwa kolimi lwabafundi kube kuthuthuka olwesiNgisi. Lokhu kuchaza ukuthi noma abafundi bevunyelwe ukuya noma ikusiphi isikole abathanda ukufunda kuso kodwa izimo zangaphakathi ezikoleni zisamelene nabo ingakho ukubafundisa ulimi lwabo kuza kamuva lube olwesiBili. U-Young (1995) kuMncwango (2007) ubalula ukuthi abafundi abaningi bama-Afrika bathwele kanzima ngokolimi nosiko lwabo kulezi zikole ezifundisa isiNgisi uLimi lwaseKhaya futhi sisetshenziswa siwulimi lokufunda nokufundisa. ULuckett (1992) uqakula uthi ngesikhathi abafundi bengafundi ngolimi lwabo, balahlekelwa ithuba lokuba-buliminingi ngoba bafundiswa ngolimi lwesiBili esikhundleni solimi lwaseKhaya. Lokhu kungenxa yokuthi uma ulimi afika nalo umfundi esikoleni lunganakiwe futhi lungathuthukiswa kwenza kube nzima ukuba athole ulimi olusha olungaholela ekutheni abe nobuliminingi aphinde akwazi ukuxhumana nomphakathi ngolimi azikhethe lona.

U-Alexander (2000) uveza ukuthi imfundo yolimi lwaseKhaya emabangeni aphantsi ibamba iqhaza elikhulu idlala indima enkulu ekuthuthukiseni umfundi afinyelele ezingeni eliphezulu nokusimama kwezwe. Amazwe anjengoChina, Japan, India, noKorea okuyiwona ahamba phambili kwezohwebo nasemikhiqizweni eyahlukahlukene nawo agqugquzela kakhulu imfundo yolimi lwaseKhaya emazweni awo (Shin, 2008). Abafundi abafunde uLimi lwaseKhaya okungolwabo kusukela emabangeni aphantsi balindeleke ukuba balufunde kahle nolwesiBili abazolufunda baze baqede isikole (Naidoo, 2012). Uqhuba athi abafundi abasebangeni lesine baphoswa emajukujukwini noma babhekana nobunzima ngoba kusuke sekwanda izifundo, ngakho kuba nzima kakhulu uma zanda izifundo kanti vele bafunda ngolimi abangaluqondi okungelona olwaseKhaya kubona. Yikho lokhu okwenza izinga labafundi abashiya isikole bengakafinyeleli ebangeni leshumi lingehli, kungenxa yengcindezi yolimi abafundiswa ngalo abangaluqondi okuyisiNgisi lapho kufanele ngabe isiZulu (Alexander, 2000; Bamgbose, 2003; Heugh, 2011; Prah, 2009).

2.3 Ukufundisa Egunjini Lokufunda Elibuliminingi

Ngokuka-Evans noVan der Walt (2019) iNingizimu Afrika iyizwe elibuLiminingi ngakho bamubalwa kakhulu abantu abakhuluma ulimi olulodwa. Ingakho emagunjini okufundela kugcwele abafundi abakhuluma izilimi ezahlukahlukene baphinde bafundiswe ngolimi oluhlukile. UHugo (2016) ube esechaza ubuLiminingi njengokukwazi ukusebenzisa izilimi

ezehlukene ngokuphelele nangokuseqophelweni eliphezulu okungasukela kolwaseKhaya, olwesiBili nolwesiThathu njalo njalo. Umfundi onobuLiminingi ukwazi ukuxhumana ngezilimi ezahlukahlukene lapho ekhuluma nabanye abantu abakhuluma ezinye izilimi. UHugo (2016:9) ubalula amaphuzu abaluleke kakhulu ngokumele kwenziwe othisha ukuze bagqugquzele ubuliminingi kubafundi babo.

1. Othisha kumele bacele abafundi ukuba bafundise bona othisha nabanye abafundi ngezingxenywe ezithile zolimi abalukhulumayo. Lokho okungaba amaculo, izinkondlo, nezindaba ngolimi lwabo bese beqhathanisa umehluko okhona phakathi kwezilimi ezahlukene namasiko amaqembu ahlukahlukene ekilasini.
2. Ukuchazela abafundi kabanzi ngobumqoka bokwazi uLimi lwesiBili.
3. Baqale imisebenzinhloso ethuthukisa ulwazi lolimi lwabafundi nokubungaza ubuliminingi ekilasani abakulo.
4. Abafundi bafike ekilasini namagama amabili kuya kwamahlanu oLimi lwabo lwaseKhaya ukuze bezoxoxa ngawo uma behlangana ukuze bacobelelane ngezilimi ezahlukahlukene.
5. Othisha baziqhelelanise nomkhuba wokutshela abafundi ukuba bashiye ulimi lwabo lwaseKhaya namasiko abo emasangweni esikole.
6. Bakhe amaphosta ngezilimi ezahlukahlukene zemiphakathi eyakhele isikole.
7. Bagqugquzele abafundi ukuba babhale ngeziLimi zaseKhaya ezahlukahlukene noLimi lwesiBili.
8. Bagqugquzele abafundi ukuba bafunde imibhalo efana nezinganekwane neyokuzithokozisa yezilimi ezahlukahlukene zaseNingizimu Afrika.

Kubalulekile ukuthi othisha baqonde ukuthi abafundi baba kanjani nobuLimimbili nokubabuliminingi, ngakho-ke akukhona ukuthatha kancane uma abafundi bedonsa kanzima oLimini lwesiBili kodwa kumele kwaziwe babuliminingi ngenxa yokuthi basuke bengeza phezu koLimi lwabo lwaseKhaya. Uma umfundi efunda izilimi ezimbili (isiZulu nesiNgisi) ekhaya bese ngaphandle noma esikoleni aphinde ayofundiswa kakhulu ngesiNgisi okusho ukuthi uzofunda azi isiNgisi kakhulu (Myers-Scotton, 2006 & Evans noVan der Walt, 2019). Lokho okuyodala ukuba ulimi lwesiZulu lugcine lumlahlekela.

2.4 Ingxoxo Ngomthetho Maqondana Nezilimi Zama-Afrika ENingizimu Afrika

UCummins (2011) ubalula ukuthi abafundi abakwazi ukukhuluma izilimi ezimbili, kuba lula ukuba bathuthukise ikhono labo lokufunda nokubhala futhi bakwazi nokuqhathanisa indlela ulimi oluhleleke ngayo besebenzisa ulwazi lwakamuva ngoba umuntu owazi ulimi olulodwa usuke engalwazi kahle ulimi ngokuseqiniseni. UHugo (2016) uthi izingane ezinolwazi olunzulu lolimi lwaseKhaya, zikwazi ukukhuluma nokubhala ulimi lwazo kalula futhi ziyakwazi ukudlulisa kalula ulwazi namakhono olimi lwazo lwaseKhaya kwezinye izilimi abazifundayo ngesikhathi bekhula. Ngamanye amagama abafundi basebenzisa ulimi abalwaziyo ukuze baqonde kahle uLimi lwesiBili.

Uhlaka lukaZwelonke lweNqubomgomo yoLimi (2002) lwakhelwa ukugqugquzela nokuthuthukisa kakhulu ukusetshenziswa kwezilimi zabomdabu noma zama-Afrika zibe yizilimi ezisemthethweni. Lolu hlaka lwakhiwe lwagunyazwa ngaphansi kukaSoMqulu WoMthethosisekelo WeZwe LaseNingizimu Afrika (Act no. 106, 1996) ogunyaza ukusetshenziswa kwezilimi eziyishumi nanye zaseNingizimu Afrika futhi zinikwe isithunzi namandla alinganayo. Lokho kwenzelwa ukuba kungabi bikho ulimi olungcono kunolunye futhi kungabhekiwe ukuthi lukhulunywa abantu abangakanani, yize noma singakafinyeleli kulelo zinga. Ngonyaka we-1995 uhulumeni waseNingizimu Afrika wasungula ibhodi elibhekelela ukuthuthukiswa kobuliminingi ngokukhulisa izilimi ezisemthethweni zama-Afrika nokugqugquzela ukusebenzisa ezinye izilimi ezikhona eNingizimu Afrika (PanSALB, 1995). UHulumeni waphinde wakha olunye uhloko olubizwa ngokuSetshenziswa koLimi kuZwelonke (1998) olwakhelwa ukuthuthukisa nokuqiniseka ukuxhumana phakathi kwezilimi zaseNingizimu Afrika, ukuze lokho kuhambisane nemigomo yoMthethosisekelo maqondama nezilimi, ukuSetshenziswa koLimi kuZwelonke kumele kuqondise ukusebenza kolimi ngendlela emiphakathini yaseNingizimu Afrika. Lezi zinhloko zakhelwa ukwenza isiqiniseko sokuthi yonke iminyango kaHulumeni nezinye izinhloko ezikhona eNingizimu Afrika ziqonde ukubaluleka kwezilimi nesidingo sokuthi zihlonishwe nabakhulumani bazo.

UMnyango WezeMfundo (1997) nawo wabe usuzakhela inqubomgomo eqondene ngqo nokusetshenziswa kwezilimi ezikoleni ekubeka kucace ubumqoka bokuba buLiminingi nokusetshenziswa koLimi lwaseKhaya lapho kufundiswa abafundi. Le Nqubomgomo yakhiwa yafaka nocwaningo olubalulekile oluveza ukuthi umfundi ukuze afunde kahle ezinye izilimi kumele afunde uLimi lwaseKhaya emabangeni aphansi futhi afundiswe ngalo uLimi

IwaseKhaya. Le Nqubomgomo isekwa izinhlangano eziningi nabacwaningi bezilimi zama Afrika lapho besalokhu behlabe njalo ikhwelo lokusetshenziswa kwezilimi zama Afrika njengolimi lokufunda nokufundisa kanti futhi zifundiswe njengolimi lwaseKhaya kubanikazi bazo (PanSALB, 2001; Finlayson & Madiba, 2002; Alexander, 2002). NgokoMthetho oLawula Izikole eNingizimu Afrika (1996) isigungu sabazali esilawula isikole isona esinamandla nelungelo lokushaya umthetho maqondana nenqubomgomo yolimi lwesikole, okungaba ulimi lokufunda nokufundisa nokukhetha izilimi okumele zifundwe ezikoleni. Kodwa ngenxa yokuthi izigungu ezilawula ukusebenza kwezikole kusagcwele bona abazali bebala elimhlophe namaNdiya nabamnyama abasagcwele umqondo wokungazi bezitshela ukuthi ukufunda kahle komfundi kuncike olimini lwesiNgisi. Lokho kube sekudala ukuba baqhubeke bakhethe ulimi lwesiNgisi ukuba lufundiswe lube olwaseKhaya. UMncwango (2007) uveza ukuthi kwezinye zezikole abafundi banelungelo lokuzikhethela ukuthi bafunda luphi ulimi, uma isikole sifundisa isiNgisi uLimi lwaseKhaya nolokufunda nokufundisa, kuba khona isiBhunu uLimi lwesiBili nesiZulu okungaba olwesiBili. Lokho okusho ukuthi ukukhetha lokhu okwenziwa abafundi kuncike ekutheni isigungu sabazali esilawula isikole siqoke ukuyimisa kanjani inqubomgomo yesikole.

2.5 Imiphumela Yokuphambana Kolimi Olufundiswayo

Umfundi uzalwa akhule ekhaya kukhulunywa ulimi oluthile okuba uLimi lwakhe lwaseKhaya. Kulolu cwaningo ngikhuluma ngabafundi oLimi lwabo lwaseKhaya isiZulu kodwa bafika ezikoleni bafunde isiNgisi uLimi lwaseKhaya bese isiZulu basifundiswe siwuLimi lwesiBili. Ingakho u-Evans noVan der Walt (2019) bethi isimo saseNingizimu Afrika sezilimi siyinzukazikeyi ngenxa yokuthi kunokuphambana okudidayo. Bakusho lokhu beveza ukuthi ngokwejwayelekile ulimi umfundi alufunda esikoleni kuphela engalukhulumi ekhaya kufanele lube olwangaPhandle, bese kuthi lolu alufundela ukuxhumana nabanye abantu kwezeMfundo lona lube olwesiBili ngoba vele usuke enalo olwaseKhaya aluncela ebeleni. Kunobunzima obukhulu eNingizimu Afrika ngoba uthola umfundi uLimi lwakhe lwaseKhaya kuyisiBhunu kodwa uhlala nabantu abakhuluma isiZulu noma isiTswana okwenza zibe uLimi lwesiBili kodwa bafika esikoleni bafundiswe isiNgisi uLimi lwesiBili kube kufanele kube uLimi lwangaPhandle (Evans noVan der walt, 2019). Lesi sikhalo salaba bhali ungasibhekisa kulolu cwaningo njengoba abafundi olimi lwabo lwaseKhaya kuyisiZulu kodwa bafika esikoleni lubuyiselwe ngemuva kube isiNgisi esifundwa uLimi lwaseKhaya bese kuthi isiZulu sabo sibe uLimi lwesiBili.

Lokhu kuba nomthelela ongemuhle emiphumeleni yomfundi yokufunda ulimi, kuyavela emiphumeleni yokuHlola kaZwelonke yamiNyakayonke (2012) eyethula umbiko wokuthi bangamaphesenti ayi-15% kuphela abafundi bebanga lesithupha baseNingizimu Afrika abasezingeni elanele lokuhlangabezana nemiphumela yokufunda ulimi, kanti bangama-85% abahluleka ukukhiqiza imiphumela emihle yolimi ngesikhathi sokuhlolwa. Lokhu kuhamba kuze kuyofika emiphumeleni kamatikuletsheni. Lokhu kufakazelwa ucwaningo olwenziwa uMashiya (2011) olwadalula ukuthi othisha baqhakambisa ukufundisa isiNgisi uLimi lwaseKhaya kuthi isiZulu size kamuva ngoba bethi ukadebona wabo ubatshela ukuthi abafundi bakhiqiza imiphumela engemihle kumatikuletsheni ngakho kumele baqale isiNgisi besebancane. Ingakho uPlace (2016) ebalula ukuthi kubalulekile ukuba othisha bazihlole ukuqagela nezinkolelo zabo maqondana neqhaza elibanjwa uLimi lwaseKhaya uma kufundiswa uLimi lwesiBili ngoba izinkolelo nokuqagela ikona okungaba isithiyo vimbo endleleni ababuka ngayo ukufundiswa koLimi lwesiBili. Lokhu kuphikisana nocwaningo oluveza ukuthi umfundi wenza kahle esikoleni uma efundiswa ngoLimi lwakhe lwaseKhaya ngoba uma efunda ngolwesiBili okungaba isiNgisi, lokho kudala izingqinamba ekufundeni kwakhe (Iyamu & Ogiegbaen, 2007).

Uma abafundi benothisha abaqeqesheke kahle nabawaziyo umsebenzi wabo bangabafundisa abafundi isiZulu uLimi lwaseKhaya bese bengenisa kahle isiNgisi uLimi lwesiBili, ngaleyo ndlela abafundi bangalwazi kahle kakhulu ulimi lwesiNgisi olubukwa ngolunamandla njengolwamandla, inqobo nje uma othisha befundisa kahle (Mashiya, 2011). Ngakho-ke uma kulindelwe imiphumela emihle ekhiqizwa abafundi ezikoleni kumele kugxilwe ekufundiseni uLimi lwaseKhaya okuyisiZulu okuyilona abafundi abafika esikoleni bebele belwazi benalo, lokho kuzogqugquzela ngisho nabazali abaqhakambisa isiNgisi babone ukuthi ukufunda kahle kwabafundi isiNgisi kuncike ekutheni isiZulu basifunde kanjalo nakuliphi izinga.

UWebb (2013) uveza ukuthi ocwaningweni alwenza wathola ukuthi abafundi oLimi lwabo lwaseKhaya izilimi zama-Afrika kodwa befunda ngeNgisi babengaphumeleli ngamalengiso njengabafundi oLimi lwabo lwaseKhaya kuyisiNgisi. Lokho okuveza ngokusobala ukuthi abafundi bayacindezeleka futhi ukufunda kwabo kahle ulimi akubekwa eqhulwini ngokuthi kusetshenziswa indlela enhle yokufunda nokufundisa nekharikhulamu ihlelwe ngendlela ezokwenza abafundi bazuze imfundo yolimi lwesiZulu. Ingakho uMnyango WezeMfundo eyisiSekelo (2011) uveza ukuthi ngesikhathi abafundi befika emabangeni apha keme, kumele babe sebelukhuluma kahle uLimi lwesiBili okuyisiZulu kulolu cwaningo lapho bexhumana nabanye ngokwamakhono emfundo. Nokho-ke okuhlalukayo, ukuthi kuleli zinga baningi

abafundi abasuke bengakakwazi ukusebenzisa uLimi lwesiBili ekuxhumaneni ngempumelelo. Lokhu kuba inselelo yezinga eliphakeme ukuthi laba bafundi balekelelwe futhi kuphinde kwethulwe uhlelo lokubeseka ukuze bakwazi ukufinyelela emazingeni adingekayo emabangeni esi-7 kuya kwelesi-9. Lokhu kusagcizelela khona ukuthi kufanele isiZulu basifunde siwuLimi lwaseKhaya bese kuthi isiNgisi kube uLimi lwesiBili, kungaphambani njengalokhu kwenzeka.

2.6 Ukusebenza KoHlelolimi-Jikelele OLimini LwesiBili

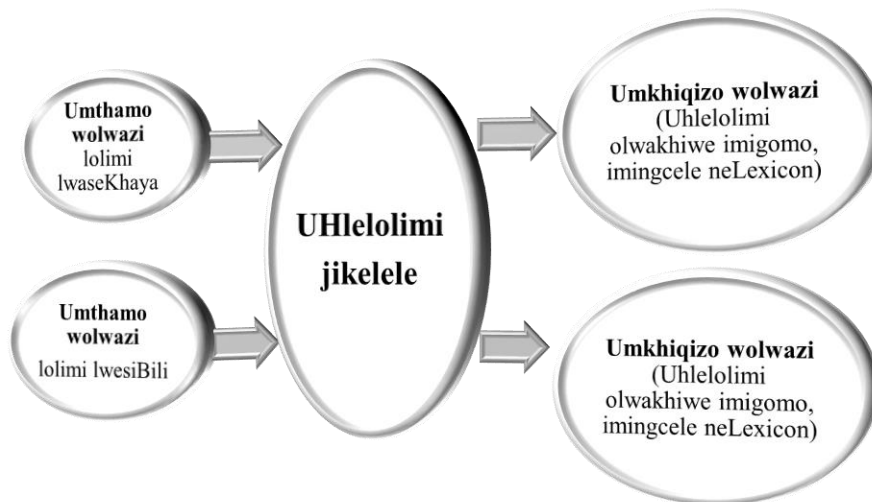
Injulalwazi yokusebenza koHlelolimi-jikelele ijwayeleke kakhulu isetshenziswa esiNgisini kodwa umandla ayo avela kahle ekusetshenzisweni kwayo ezilimini ezahlukahlukene (Cook & Newson, 2007). Ingakho ngiqoke ukuyisebenzisa ngokungananazi le ndlela yoHlelolimi-jikelele yize ucwaningo lwami lugxile ekufundisweni kolimi lwesiZulu. NgokukaGass noSchachter (1989) noWhite (1996) uHlelolimi-jikelele luyinjulalwazi eqondene nokukhiqiza ukwazi okuyimvelo okuphathelene nezilimi ikakhulu uhlelolimi kubantu asebekhulile. Luyingxenywe yemvelo ekhiqiza ulimi. Luyinjulalwazi yolwazi olunendaba nezakhiwo zangaphakathi emqondweni womuntu, okubaluleka kwayo le njulalwazi kugxile emizameni yayo yokuhlobanisa uhlelolimi, umqondo nolimi ngaso sonke isikhathi (Cook & Newson, 2007).

UHlelolimi-jikelele lubeka imingcele maqondana nolimi bese luzakhela yona ngokwemikhakha eyahlukene okungabalwa okuphathelene nefonoloji, incazelo-magama nokucubungula ukuhlelwa komusho, phezu kwalokho iveze ukuthi kusebenza kanjani (White, 1996). UChomsky (1989) uqakula ngokuthi ukuthola uhlelolimi kwenzeka kuphela uma ulekelelwa izinhlobo zezakhiwo umuntu azalwa nazo ikakhulukazi ngokwesayensi yolimi lwemvelo, lokho kubizwa ngoHlelolimi-jikelele. Kufanele sikhumbule ukuthi uhlelolimi lona umuntu uluthola ngokuthi alufunde okungaba ngemfundo ehlelekile noma ezenzakalayo engahlelekanga kanti uHlelolimi-jikelele ilolo umuntu azalwa nalo okungakhathalekile ukuthi ukhuluma luphi ulimi kodwa uzalwa enazo izakhiwo zolimi kuye okuyizona ezimsiza ukuthola uhlelolimi uma eselufunda. UChomsky (1989) uqhuba athi akulona lonke ulwazi lolimi eqinisweni okufanele lwamukelwe, ngenxa yokuthi vele iningi lakhelwe ngaphakathi. UCook & Newson (2007) baqakula ngokuthi ulimi lubukwa njengokuthile okusemqondweni womuntu ngamunye, ngakho-ke uhlelolimi-jikelele lubheka izakhiwo zolimi ezitholakala kuwo wonke

umqondo womuntu ngaphandle kokwahlukanisa ngezilimi ezahlukene, lubuka okufanayo kubo bonke abantu kungekhona ukubuka okubenza bahluke omunye komunye.

Osozilimi bagqoguzela basekele uHlelolimi-jikelele ngokuveza imiphumela yokuthola ulimi, okubalwa uhlelolimi lwabantu abadala kwingxabangxoza yalo eqakulisa ngokuthi ayikho indlela yokuluthola ngaphandle kolwazi lwakamuva oluthile (Chomsky, 1989). Ingakho u-Evans noVan der Walt (2019) beveza ukuthi kuze kube inamuhla abacwaningi basazibuza bayaziphendula ukuthi ngabe ngempela ikhona yini injulalwazi yoHlelolimi-jikelele okuyiyona esiza umuntu ukuba akhiqize ulimi noma uma kuwulimi lwesiBili umuntu unohlelo kuye olumenza asebenzise ulimi lwaseKhaya njengesisekelo sokufunda uLimi lwesiBili. Nakuba kunombono onjalo kodwa uCook noNewson (2007) bayaqinisekisa ukuthi uHlelolimi-Jikelele lukhona futhi yilo olusiza umfundi akwazi ukuthola kahle ulimi asuke elufunda okungaba olwaseKhaya noma olwesiBili. Ngezansi ngiveza umdwebo womfanekiso woHlelolimi-Jikelele okuyilapho uCook noNewson (2007) beveza khona ukuthi uHlelolimi-jikelele lusebenza kanjani olumini lwaseKhaya nolwesiBili ukuze lukhiqize imiphumela emihle nofundayo afunde ngempumelelo.

Isibonakaliso Sokuqala: Umfanekiso WoHlelolimi-Jikelele Wokuthola ULimi LwaseKhaya Owandiselwe Nasekutholeni ULimi LwesiBili



Lesi sibonakaliso esingenhla siveza umfanekiso osuselwa kwesoLimi lwaseKhaya, lapha ngisiveza sesandiselwe oLimini lwesiBili ukuze kuvele ukuthi nasoLimini lwesiBili uHlelolimi-jikelele lusebenza ngendlela efanayo futhi lukhiqiza imiphumela efanayo.

UHlelolimi-jikelele lusebenza kahle nakubafundi asebekhulile boLimi lwesiBili (Gass & Selinker, 2008) baqakula ngokuthi abafundi bayazi ngezilimi jikelele ukuthi zibekelela oLimini lwaseKhaya. Okusho ukuthi ukuze uqonde ezinye izilimi kumele uqale wazi uLimi lwaseKhaya ngoba lona lunengxenye yemvelo etshalwe kumfundi. Lokhu kwenza abafundi boLimi lwesiBili bakwazi ukuqagela ngolimi okungaba ukuqonda umusho umfundi angakaze awuzwe phambilini (Gass & Selinker, 2008). UCook (1993) uveza umbono ohlukile ngezigaba ezintathu zokufunda uLimi lwesiBili; (i) isigaba sokungabi nandlela yokuthola esetshenziswa abafundi boLimi lwesiBili ukuthola uhlelolimi ngaphandle kohlelolimi-jikelele futhi lufundwa njenganoma oluphi ulimi, (ii) isigaba sokungena ngqo okungukuthi sivela eqinisweni lokuthi ukufunda uLimi lwesiBili kulingisa indlela ofunde ngayo uLimi lwaseKhaya, (iii) isigaba sokuthola ngokungaqondile esiveza ukuthi uhlelolimi-jikelele lukhona kubafundi boLimi lwesiBili ngenxa yolwazi loLimi lwaseKhaya (Cook, 1993, Doughty & Long, 2005). Lokhu kube sekuchaza ukuthi uhlelolimi-jikelele ludlala indima enkulu ekulekeleleni abafundi bafunde uLimi lwesiBili belususa kolwaseKhaya.

2.7 Izigaba Zolwazi Lolimi

AmaKhono ayisiSekelo SoXhumanonhle nobungcwepheshi olimini lokwazimfundo zingezinye zezindlela zobungcweti zokufunda nokufundisa uLimi lwesiBili ezavela noJim Cummins (2011). Uzehlukanise kabili ngoba ezama ukuveza ukuthi umfundi uhamba ngamuphi umgudu ukuze afinyelele ekwazini uLimi lwesiBili ngendlela egculisayo nesezingeni lokuqonda ulimi.

2.7.1 AmaKhono AyisiSekelo SoXhumanonhle

UCummins (2011) uthi ulimi lwabafundi abaluthola kuqala kunoLimi lwesiBili, lubenza bakwazi ukuxhumana ezimweni ezahlukahlukene zempilo. Ukwazi lolu limi akwanele ukuba abafundi bafunde ulwazi lolimi lokwazimfundo olimini lwesiBili noma bangazwakala sengathi banokuliqonda kakhudlwana ulimi. U-Evans, uKilfoil noVan der Walt (2009) bavumelana nawo lo mbono lapho bethi amaKhono ayisiSekelo SoXhumanonhle angamakhono olimi adingwa abafundi ukuze bakwazi ukuxhumana ezimweni nasemiphakathini abaphila kuyo. Lawa makhono abafundi bawathola zonke izinsuku ekuphileni kwabo ngendlela yokuthi abafundi abaningi eNingizimu Afrika abafundiswa ngolimi lwabo lwaseKhaya ngenxa yokuthi

kusetshenziswa ulimi lwesiNgesi olubukwa njengolwamandla. Ukusetshenziswa kwesiNgesi njengolimi lokufunda nokufundisa okuyingcindezi efakwa abazali babafundi nakho kunomthelela ongemuhle odala ubunzima uma sekufanele abafundi baluqonde kahle ulimi lokufunda. Abafundi bazwakala bekhuluma ngokugeleza ezikoleni lapho beveza imibono yabo ngenxa yokuthi babambebele olimini olungesilona olwaseKhaya. Lokho bese kuba nomthelela ongemuhle uma sekufanele baveze ulwazi lwabo lobungcweti bolimi lokwazimfundo (Evans & Van der Walt, 2019). Baqhuba bathi ukugeleza akusho ukwazi ngokuphelele ulimi lokwazimfundo, ukugeleza kuveza abafundi njengabantu abaluqonda ngokuphelele ulimi kodwa uma sekufanele babhale futhi bethule izinkulumo ezihlelekile nezisezingeni elifanele, kuvela ngokusobala ukuthi ulwazimagama nohlelolimi abanalo kahle ngendlela okulindeleke ngayo.

UPlace (2016) uveza ukuthi lawa makhono ayabasiza abafundi ngokuthi balindeleke ukuba basebenzise ukukwazi ukucabanga ngezinga eliphezulu okufaka phakathi ukuhlaziya, ukuhluzisa, ukucubungula nobuciko ngolimi abangakalwazi ngokuphelele. NgokukaCummins (2011) umfundi ongabi nawo amaKhono ayisiSekelo SoXhumanonhle ngokuphelele oLimi lwesiBili emva kwesikhathi esingangeminyaka emibili efunda, lokho kuzalwa ukuthi isifundo sihleleke kahle kanjani ukuze umfundi athole ulimi olusha. Ngakho kusiza ukuthi umfundi aqonde ngalokhu; inkulumobuthule njengokushintshashintsha ubuso, ukunyakazisa izitho zomzimba okufaka namehlo phakathi, ukuqaphela ukuthi abanye abantu baphendula kanjani, ukulalela izinkomba zengcindezi ezinikwa ilowo okhulumayo, ukubuka izithombe nokunye okuqinileyo, nokucela ukuthi izitatimende zichazwe futhi ziphindaphindwe.

2.7.2 Ubungcwepheshi Olimini Lokwazimfundo

NgokukaCummins (2011) ukuthola ubungcwepheshi olimini lokwazimfundo akwenzeki ngokushesha nakalula, ucwaningo luveza ukuthi umfundi kumthatha iminyaka ephakathi kweyisihlanu kuya kweyisikhombisa ukuze athole ulimi olusha (Evans & Van der walt, 2019). Izizathu zalokho ukuthi; izinkomba buthule azinikiwe, ulimi olusetshenziselwa ukufundisa imfundo esezingeni eliphezulu isemiqondweni kuphela isikhathi esiningi. Igqunguzela kakhulu ukukwazi ukufunda nokubhala nolwazi oluhle lolimi olusezingeni loLimi lwesiBili. Ubungcwepheshi olimini lokwazimfundo buyiqophelo eliphezulu nokuthuthuka komqondo ophoqayo wokwazi ulimi esimweni esihlelekile sezemfundo okuyilapho kubalwa, kuchazwa,

kuhlolwa futhi kwembulwa khona lonke uhlobo lolwazi olufundiswayo. Ukuthola ulimi lokwazimfundo akusho nje ukuqonda umthamo wolwazi lolwazimagama kodwa kufaka kakhulu ulwazi lwamakhono okuqhathanisa, okuhlela ulwazi, ukuhlaziya nokuhlola (Evans, Kilfoil & Van der walt, 2009). Ngakho-ke (Place, 2016) ubungcwepheshi olimini lokwazimfundo kubalulekile ukuze abafundi bafunde ngokujulile futhi kukule ngxenye yokufunda uLimi lwesiBili lapho ukucabanga ngokusezingeni eliphezulu nokucabangisisa kuvela khona. Uma umfundi engenayo indlela yokuthola ubungcwepheshi olimini lokwazimfundo, ukufunda kuba nzima futhi isona isizathu esenza indima yoLimi lwaseKhaya kube iyona emqoka ukusebenza njengethuluzi nebholo njengalokhu abafundi bethuthuka ekhonweni lolimi ngokuhamba kwesikhathi. ULimi lwaseKhaya lumqoka ngoba ilona olufundisa umfundi nolumnika ulwazi oluyisisekelo akwazi ukulusebenzisa uma esefunda olwesiBili.

2.8 Izindlela Zokufundisa ULimi lwesiBili

Kunezindlela eziningi ezisetshenziswayo esikoleni uma kufundiswa izifundo ezahlukehluke, lokho kwenziwa ukuze ofundiswayo aluthole ngempumelelo ulwazi alufundiswayo. Ulimi lunezindlela zalo zokufunda nokufundisa, isikhathi esiningi kuyaye kuhluke izindlela ezisetshenziswa olimini ngenxa yezinhlotshana nezigaba zolimi okungabalwa uLimi lwaseKhaya, uLimi lwesiBili noLimi lwangaPhandle. Lolu cwaningo lugxile esiZulwini uLimi lwesiBili ingakho ngezansi ngethula izindlela eziyishumi ezivame ukusetshenziswa uma kufundiswa uLimi lwesiBili. Lezi zindlela ilezi ezilandelayo, Ukufundisa uLimi lwesiBili ngoLimi lwaseKhaya, indlela yokufundisa ngomhumusho wohlelolimi, indlela yokufundisa ulimi ngoxhumanonhle, indlelende yokufundisa ulimi ngokuzwakalayo, indlelende yolimi-buthule lomnyakazo womzimba, indlelende yokufundisa ulimi kunzikandaweni wesimomqondo, indlelende yokufundisa buthule, indlelende yokufundisa eqondile, indlelende yokufundisa ulimi ngokwemvelo nendlelende yokufundisa ulimi ngokomphakathi.

2.8.1 Ukufundisa ULimi lwesiBili Ngolimi lwaseKhaya

UCook (2001) ugqugquzela ukuthi kuhle ukusebenzisa uLimi lwaseKhaya uma ufundisa uLimi lwesiBili ngoba uLimi lwaseKhaya luhlala lusemqondweni womfundi ngakho ukwenza sengathi alukho angeke kwasiza. ULimi lwaseKhaya lusebenza kakhulu ukudlulisa izakhiwo zohlelolimi nomqondo nokunika imiyalelo. Ngakho-ke abafundi kumele bavunyelwe ukusebenzisa uLimi lwaseKhaya egunjini lokufunda. Ukusebenzisa ubuLimingxube

emaqenjini nasemaphahleni okufunda ngokuxoxisana ekilasini kuthumela umyalezo kubafundi wokuthi zombili izilimi zingamathuluzi ahloniphekile okufunda (Place, 2016). Lokhu ngikusho ngoba ngokukaYazici noGenc (2010) uLimi lwaseKhaya lubamba iqhaza elikhulu nebalulekile ekufundiseni uLimi lwesiBili kubafundi futhi kunomthelela omuhle nonenqubekela phambili. Abafundi basebenzisa amakhono obuhlakani abawazuze ngesikhathi befunda uLimi lwaseKhaya ukuze bafunde kahle uLimi lwesiBili. Ukuhumushela oLimini lwaseKhaya uma ufundisa uLimi lwesiBili kuyindlela enhle kodwa enganakiwe emkhakheni yokufunda nokufundisa uLimi lwesiBili ngenxa yezizathu ezahlukahlukene abafundisi ababazazi (Cook, 2008). Yize kunjalo uVoicu (2012) uyaqinisekisa ukuthi ukusetshenziswa kolimi lwaseKhaya akuyona inkinga kodwa okuyinkinga kuba indlela olusetshenziswa ngayo nesikhathi sokulusebenzisa okufaka phakathi nezinjongo onazo ngokulusebenzisa. Kuba kuhle kakhulu uma uthisha ezokwakha inqubomgomo ngokubambisana nabafundi maqondana nokusetshenziswa koLimi lwaseKhaya uma kufundwa uLimi lwesiBili. Le nqubomgomo yakhiwa phezu komqondo wokuthi noma uthisha angachaza ngoLimi lwaseKhaya, abafundi basebenzise izichazamazwi ezibulimimbili kodwa abafundi bahlezi bezoba nengxoxo yangaphakathi umfundi ngayedwa esebenzisa uLimi lwaseKhaya (Voicu, 2012).

Ngenxa yalokho uPlace (2016) uthi okubaluleke kakhulu ekusebenziseni uLimi lwaseKhaya ukuthi ulusebenzisa kanjani ukuthuthukisa indlela yokufunda nokufundisa uLimi lwesiBili. Ngakho-ke othisha kumele bakwazi ukuthola indlela yokwenza ukuxhumana phakathi kwalezi zilimi zombili. Othisha kumele bamukele uLimi lwaseKhaya lwabafundi namasiko abo. Ingakho kunesidingo esikhulu ngokukaHeugh (2002) sokuthi uLimi lwaseKhaya kumele luthuthukiswe luphinde lunikwe isikhathi esanele uma lufundiswa ngoba lokho kuholela ekufundeni kahle uLimi lwesiBili uma sekufike leso sikhathi kumfundi. Uqhuba athi imfundo yobuLimimbili yomfundi ngamunye phakathi kwenqubomgomo yemfundo yobuLiminingi ayichazi ukukhetha phakathi kwesiNgisi nezilimi zama-Afrika kodwa ichaza ukuthuthukiswa koLimi lwaseKhaya ukuze umfundi afunde ngempumelelo uLimi lwesiBili. Lokho kusinika umqondo wokuthi uLimi lwaseKhaya lubamba iqhaza elikhulu ekufundeni uLimi lwesiBili ngempumelelo, yize kubukeka sengathi luthuthuka kakhulu olwaseKhaya kodwa inhloso kusuke kungukuthuthukisa olwesiBili.

UPlace (2016) uthi kuningi okumele othisha bakucabange uma basebenzisa uLimi lwaseKhaya ukuthuthukisa izinga lokufunda uLimi lwesiBili, ubalula lokhu okune okulandelayo;

1. Ukusebenza kahle – ngabe uLimi lwaseKhaya lungasebenza ngokusezingeni eliphezulu ezifundweni njengokutolika lapho abafundi bengaqondi khona?
2. Ukufunda – ngabe ukusetshenziswa kwezilimi zombili okuwuLimi lwaseKhaya nolwesiBili kungathuthukisa ukufunda ngokusezingeni eliphezulu?
3. Ubumvelo – ngabe ezinye zezihloko zingethulwa ngolimi lwaseKhaya ngaphambi kokuba kusetshenziswe uLimi lwesiBili?
4. Ukuhambisana kwangaphandle – ukusebenzisa uLimi lwaseKhaya nolwesiBili ngokuhambisana kungabasiza abafundi ukuthola uLimi lwesiBili abazoludinga nangaphandle kwasegunjini lokufunda?

La maphuzu angenhla acacisa ngokusobala ukuthi uthisha angafundisa ngempumelelo uLimi lwesiBili esebenzisa uLimi lwaseKhaya kodwa kudingeka abe nezinhlolongqangi nemiphumela yokufunda afisa ukuyizuzisa. Nakuba kunjalo uthisha kumele aqonde ukuthi ukufundisa kwakhe esebenzisa uLimi lwaseKhaya kuyindlela yokudlulisa nokufundisa uLimi lwesiBili. Lokho okusho ukuthi akumele uthisha ethule isifundo sonke ngolimi lwaseKhaya ngoba lokho akusezukuluka nokuthi ufundisa uLimi lwaseKhaya kodwa kumele alusebenzise ukucacisa ulwazi oluthile okungase kube nzima ukuba abafundi baluqonde uma kusetshenziswa uLimi lwesiBili kuphela. Ngenxa yokuthi uLimi lwaseKhaya vele lukhona emqondweni womfundi, lokho kungenza ukufunda kwabo kube lula uma bezocaciselwa izingxenye ezithile zolwazi ngoLimi lwaseKhaya kunokuba kwethulwe ngolwesiBili kuphela.

2.8.2 Indlela Yokufundisa Ngomhumusho Wohlelolimi

Ngokuka-Evans, uKilfoil noVan der Walt (2009) le ndlela icacisa ukuthi ukufunda ulimi kwenzeka ngokuhumusha imibhalo kusukela oLimini lwesiBili kuya oLimini lwaseKhaya noma oLimini lwaseKhaya kuya kolwesiBili, ukuze lokhu kwenzeke kufanele abafundi babe nolwazi olunzulu lohlelolimi ngolwazi loLimi lwesiBili. Baqhuba bathi le ndlela isiza ekuthuthukiseni abafundi maqondana nolwazi lwemibhalo yobuciko ebhalwe ngoLimi lwesiBili. Ngakho-ke ngokukaSanjaya (2011) indlela yokufundisa ngomhumusho wohlelolimi isebenza kakhulu ukulekelela abafundi ukuba bakwazi ukufunda nokuthakasela izinjongo zemibhalo yoLimi lwesiBili. Ngakho-ke lokhu kuchaza ukuthi inhloso enkulu yokufunda uLimi lwesiBili ukukwazi ukufunda imibhalo ngoLimi lwesiBili. Okuphinde kugqame kakhulu ukufundisa abafundi isu lokubuyekeza imithetho yohlelolimi nokulingana koLimi lwaseKhaya noLimi lwesiBili. Imisebenzana eyenziwa egunjini lokufunda nokufundela yakhiwa ngendlela

yokuthi kumele ilawulwe uthisha ukuze kuvele ukuhlakanipha kwabafundi kunokuba kuvele ikhono lokuxhumana ngokunomqondo (Evans & Van der Walt, 2019). Ngamanye amagama uthisha ufundisa abafundi ukuhlaziya ulimi kunokuba balusebenzise (Sanjaya, 2011). UPlace (2016) uveza ukuthi kwesinye isikhathi indlela yokufundisa ngokuhumusha isasetshenziswa ezikoleni zamabanga aphantsi uma abafundi becelwa ukuba bahumushe amagama oLimi lwabo lwaseKhaya bawayise oLimini lwesiBili.

NgokukaSanjaya (2011) uma kusetshenziswa le ndlela, impendulo eshaya emhlozeni iyona ebaluleke kakhulu ukudlula imizamo yomfundi yokudlulisa umyalezo. Uma umfundi enikeza impendulo eshaya eceleni uthisha ube esebalungisa ngempendulo okuyiyona eshaya emhlozeni. Ingakho uHarmer (2007) ebalula ukuthi konke okufundwa abafundi bolimi lwesiBili basuke benalo ulwazi oluthile ngakho olusukela olimini lwaseKhaya. Ngenxa yokuthi abafundi babuyekeza ngokomqondo uhlelomagama ngokuhumushela olimini lwaseKhaya ukuze bezothola umqondo ophelele wolimi lwesiBili bezokwazi ukunika izimpendulo ezishaya emhlozeni (Brown, 2007). Kunezimpawu ezimqoka zale ndlela okubalwa ukuxhumana okuqhamuka kakhulu ngakuthisha kuya kumfundi, kuncane kakhulu okuqalwa abafundi kanti futhi ukuxhumana phakathi kwabafundi akukho ngoba abafundi bafundiswa ukuhumusha kusukela oLimini lwaseKhaya kuya kolwesiBili. Abafundi bafunda ngokujulileyo uhlelolimi baphinde babambe ngekhandu uLimi lwaseKhaya ngokulingana noLimi lwesiBili (Sanjaya, 2011).

UHarmer (2007), uBrown (2007) noLarsen-Freeman (2011) bathi le ndlela igcizelela kakhulu ukuthi abafundi kumele baqonde ngokujulile uhlelolimi ngaphambi kokwakha imisho yemibhalo, lokho okusho ukuthi abafundi bafundiswa kakhulu uhlelolimi ngokujulile. NgokukaSanjaya (2011) umqondo wolimi oluqondiwe wenziwa ube sobala ngokuhumushela olimini lwaseKhaya kanti uLimi lwaseKhaya lusetshenziswa kakhulu ohlelweni lokufundisa ukufunda. Uhlelolimi nohlelomagama kugcizelelwa kakhulu ngoba ukufunda nokubhala kungamakhono amqoka nayisisekelo. Okuphinde kuvele ukuthi kule ndlela uma kufundiswa akusetshenziswa izinsizakusebenza ezifanele nezincike futhi zisuselwa engqikithini okuyilapho abafundi belindeleke ukuba baqonde ngezimo abaphuma kuzo baphinde bayamanise nabakufundelayo. Lokho kwenza abafundi bahlaziye ulimi kunokuba balusebenzise nje kuphela (Celce-Murcia, 2001 & Sanjaya, 2011).

UCelce-Murcia (2011) uqakula uthi uma kufundiswa uLimi lwesiBili ngale ndlela abafundi banikwa imiyalelo ngoLimi lwaseKhaya. ULimi lwesiBili okuwulimi oluqondiwe

lusetshenziswa kancane kakhulu. Umsebenzi ohamba phambili owokuhumusha imisho isuke olimini oluqondiwe iyiswe oLimini lwaseKhaya okuyisiZulu. Kugxilwa kakhulu kuhlelolimi nezindlela zokwakha amagama esiZulu uLimi lwesiBili. Imiphumela yale ndlela iba ukukhubazeka kwekhono lokukwazi ukuxhumana ngendlela kanti uthisha akadingeki ukuba akwazi ukukhuluma ulimi oluqondiwe okuyisiZulu kulolu cwaningo.

2.8.3 Indlela Yokufundisa Ulimi Ngoxhumanonhle

Ukufundisa ulimi ngoxhumanonhle ingenye yezindlela zokufundisa lapho othisha bengavumelekile ukusebenzisa uLimi lwaseKhaya uma besebenzisa yona. Ingenye yezindlela ezincike kubafundi, egxile kakhulu ekufundeni ulimi ngokugeleza nokushaya emhlozeni kanti futhi iphinde igxile ekuqondeni nasekukhiqizeni imiyalezo kunokufundisa izakhiwo zolimi (Spade, 2007). Ngokuka-Evans, uKilfoil noVan der Walt (2009) kunesidingo esikhulu sokuba othisha bafundise abafundi boLimi lwesiBili ulwazi lokuxhumana kunokuba bafundise ulwazi olujulile lolimi. Ukusebenza kwalo kugcizelelwa ukudlula izakhiwo zolimi okusho ukuthi kumele lusetshenziswe kakhulu uma kuxhunyanwa esimweni senhlalo okungaba ukuxoxa kwamalunga omndeni noma abangani. Baqhuba bathi othisha kumele bakhe imisebenzana yasegunjini lokufundela egxile ezimweni zeqiniso futhi abafundi abazaziyo empilweni yangempela, ngaleso sikhathi abafundi kumele bakhulume ngolimi lwabo lwemvelo, bangazami ukulingisa ngokungelona iqiniso. Abafundi kumele basebenze ngamaqembu amancane egunjini lokufundela benze imisebenzi efaka kakhulu ukukhuluma nokuxhumana ngolimi lwesiBili okuyilona oluqondiwe ukuthi abafundi balufunde. Ngale ndlela uthisha uba nje umlekeleli ngoba abafundi baxhumana bodwa, uthisha ulekelela lapha nalaphaya azame nokugqugquzela abafundi ngokubanika ithuba lokuveza uqobo lwabo. Lokho kuholela ekuthuthukiseni ukuzethemba kwabo lapho bexhumana ngokuhlanganyela (Sanjaya, 2011).

USanjaya (2011) uveza ukuthi le ndlela igxile kakhulu ekutholeni ulwazi lokuxhumana kudluliswa imibiko yangempela uma kufundiswa uLimi lwesiBili (Larsen-Freeman & Anderson, 2011). Injongo enkulu ekufundiseni ulimi ngendlela yokuxhumana ukufundisa abafundi ukuzibandakanya emisebenzini yangempela yokuxhumana nenomqondo engaholela ekutholeni uLimi lwesiBili ngempumelelo. Phambilinini ukuxhumana bekuhlezi kuyisifiso sokuthi kwenzeke noma isingumphumela kodwa ingacatshangwa njengethuluzi elingasebenza ngempumelelo ukufunda nokufundisa ulimi. Othisha baqaphele ukuthi noma abafundi bangalingisa uthisha egunjini lokufunda lokho akufundisayo okungaba izakhiwo zolimi nezinkulumo-mpendulwano kodwa benza amaphutha uma sekulindeleke ukuba

bakhulume ngaphandle kwegumbi lokufundela. Lokhu kungenxa yokuthi abafundi abanikwa izibonelo ezanele zokuthi izakhiwo zolimi uzisebenzisa kanjani emhlabeni wangempela nethuba lokuziqeqesha ukusebenzisa uLimi lwesiBili (Evans & Van der Walt, 2019).

Uthisha ufundisa abafundi ukuba basebenzise ulimi ukudlula okunye okungenziwa olimini okufaka phakathi ukuluhlaziya. USanjaya (2011) uthi konke okwenziwayo kwenziwa ngenhloso yokuxhumana ngoba abafundi basebenzisa ulimi ngokuxhumana emisebenzini nasemidlalweni yabo. Lokho okusho ukuthi ukuxhumana kwayo kunenhloso ethile, uhlelolimi lufundiswa ngokungagxilile lokho okuholela ekutheni imisebenzi ilawulwe ibona abafundi emaqenjini abo amancane basebenzisa izinsizakusebenza ezahlukahlukene. UHiep (2005) noLarsen-Freeman (2011) bayaqinisekisa lo mbono ngokuveza ukuthi othisha kumele bafundise uhlelolimi ngokungagxilile kodwa ngendlela yokupha abafundi ulwazi ngakho-ke ukugxila kwabo kumele kube sekufundiseni nasekugqugquzeleni abafundi ukuba bafunde ngokuxhumana ngoLimi lwesiBili ngaphandle kokugxila ohlelolimini. Lokhu kusiza ekutheni othisha bagxile kugqozi lwabafundi lokuxhumana ngolimi lwesiBili bese bona behlola kamuva uhlelolimi lwabafundi ngemuva kokukhiqiza ulimi. Lokho kuholela ekutheni abafundi basithokozele isifundo bangabi nawo amahloni nokwesaba ukukhiqiza ulimi.

NgokukaSanjaya (2011) uLimi lwaseKhaya lwabafundi luvulelekile ngoba yonke imidlalo ichazwa kusetshenziswa uLimi lwesiBili nolwaseKhaya. Ukusebenza kuthulwa kabusha bese kwengezwa nezindlela ezithanda ukuba nzima ukuze abafundi bafunde. Le midlalo igxile kakhulu kuwo wonke amakhono amane okumele afundiswe abafundi okungukulalela, ukufunda, ukukhuluma nokubhala. Amaphutha olimi avumelekile ngesikhathi kwenziwa imisebenzi yokugeleza ngolimi ngoba uthisha angaqaphela iphutha lomfundi aphinde abuyele kulo eselungisa ngendlela eshaya emhloeni (Sanjaya, 2011). Kanti uBrown (2007) uveza ukuthi le ndlela isebenzisa uLimi lwaseKhaya ukufundisa ukufunda kodwa ngamagama ahlukelwe leso sifundo esikhethiwe. USanjaya (2011) uqakula athi uLimi lwaseKhaya alwamukelekile kukho konke ukuxhumana ekufundiseni indlela yokufunda. Ingakho uthisha ehlanganisa abafundi ukuthola uLimi lwesiBili ngokusebenzisa uLimi lwesiBili njengethuluzi lokuxhumana nokusebenzisana. Le ndlela ifundisa abafundi ukuthi bathole uhlelomagama olimi lwesiBili bengasebenzisi uLimi lwaseKhaya njengesibuko kodwa uthisha unika abafundi ithuba lokuthola uhlelomagama ngokuncika engqikithini yomhlaba abaphila kuwo. Ngakolunye uhlangothi le ndlela isebenzisa izinsizakusebenza ezifana nezithombe, amaphephabhuku, imiculo elalelwayo njalo njalo, okuyizona ezenza abafundi baqonde futhi bajwayele ingqikithi yeqiniso ngaleso sihloko esifundwayo. Lokho kusiza ukuba umfundi

azuze kangcono ulwazi ekugcineni kokufunda ngenxa yokuthi ulwazi abazolusebenzisa esimweni senhlalo njengelunga lomphakathi lutholakala kuyo le ndlela abasuke befundiswe ngayo eyokufundisa ulimi ngoxhumanonhle (Heip, 2005; Celce-Murcia, 2011; Kwok & Choi in Xerri, 2012).

2.8.4 Indlelande Yokufundisa ULimi Ngokuzwakalayo

Indlelande yokufundisa uLimi ngokuzwakalayo ingenye yezindlela zokufundisa ngokushaya indiva uLimi lwaseKhaya kodwa igxile oLimini lwesiBili oluqondiwe. Iwukufundisa ngokuthi uthisha enze umsindo ozwakalayo noma akhulume ngokuzwakalayo kubafundi bakhe. Lokho engingathi isuke igxile ekhonweni lokulalela nokukhuluma elibalulwa uTaNquHFuHlo ukuba lufundiswe emabangeni akhaphazelayo. Ngikusho lokhu ngoba kumele uthisha ahole abafundi ngenkulumo bona balalele lokho okushiwo uthisha ngaphambi kokuba nabo benze abalayelwe kona. Uma uthisha efundisa ngale ndlelande kusuke kufanele ukuthi athi ehola abafundi ngokukhuluma kodwa nabo abanikeze ithuba lokukhuluma beveza izimvo zabo ngesihloko abasidingayo. Ingakho uCelce-Murcia (2011) ethi igxila kakhulu ekufundiseni ngezingxoxo nezinkulumo-mpendulwano. Izingxoxo nezinkulumo-mpendulwano izona ezibamba iqhaza emfundweni yomfundi ukuze aqeqesheke ekukwazini ukuxhumana nokukhuluma edlulisa umyalezo othile osuke uqondiwe. Uma umfundi eqeqesheke ekhonweni lokulalela nokukhuluma uthi edlulela kwamanye amakhono noma kwezinye izingxenye zolimi usuke esevivinyekile wathola ulwazi ngokuzibandakanya ezingxoxweni nasekulaleleni. Lokhu kusho ukuthi le ndlelande yokufundisa ulimi ngokuzwakalayo ibamba iqhaza elikhulu ekuqageni nasekuvukuzeni umqondo womfundi akwazi nokucabanga ngokujulile nangokunobuhlakani.

Ngokuka-Evans noVan der Walt (2019) indlelande yokufundisa ulimi ngokuzwakalayo ibheka ukufundiswa kwamakhono amane ngohlelo abasuke befunda ngalo abafundi boLimi lwesiBili. Ngokulandela ukuthi umfundi akakwazi ukukhuluma engazwanga lutho, akakwazi ukufunda ngaphambi kokukhuluma nokuthi akukho akwazi ukukubhala engazange afunde umbhalo. Ngakho-ke ukuze othisha bazethule umthwalo wokufundisa ngokuphindaphinda nokuphimisa ngendlela, baqhamuka nesu lokuletha isiqophamazwi egunjini lokufunda. Othisha banele baqonda ukuthi ukusebenzisa isiqophamazwi kwakuyisu elihle kakhulu ngakho bagququzela abafundi ukuba nabo basebenzise isiqophamazwi ukunika izimpendulo lokho kwaholela ekuzalweni kwelabhorethi yolimi (Celce-Murcia, 2011 & Evans, Kilfoil & Van der Walt,

2009). Lokhu okufakazela kona ukuthi kule ndlelende ukuze abafundi bafunde kahle kumele kube khona abakuzwayo. Ngakho-ke yinhle kakhulu ekuvuleni amathuba okuba othisha bangasebenzisa izinsizakusebenza ezahlukahlukene ekilasini ezingafaka phakathi ubuchwepheshe besikhathi esiphila kuso, bangasebenzisa omabonakude, imisakazo, omakhalekhukhwini ukuze abafundi balandele futhi baqonde kahle ulwazi oluqondwe ukudluliswa uthisha.

Ngokuka-Evans noVan der walt (2019) injongo enqala yokusebenzisa indlelende yokufundisa ulimi ngokuzwakalayo, ukuthuthuka ekufundiseni uhlaka lolimi kuye esigabeni sokufundisa ulimi ngokuxhumana nokusuka ekuphindaphindeni ulwazi olwethulwayo kuye ekukhiqizeni ngobuciko, kodwa ke akukaze kuphumelele lokho ngenxa yokuthi othisha bephambanisa indlela yokufundisa ingakho abafundi befundiswa ukulandela umusho oshiwo uthisha bawuphindaphinde baze bawazi njengothisha wabo. Ubuciko babafundi bugcina bungavelile ngenxa yokuthi kumele babukele lokho okushiwo uthisha bona bangaqeqesheki kahle ekuzicabangeleni baqhamuke nezabo izindlela zokudlulisa umyalezo. Ngokuka-Abu-Melhim (2009) le ndlelende ayibafundisi abafundi ukuzimela nokuzethemba ngolimi abalufundayo futhi yenza bangakwazi ukuzicabangela bona nokuzakhela imisho yabo uma bebhala ngenxa yokungaqeqesheki kahle.

U-Evans, uKilfoil noVan der Walt (2009) babalula ukuthi le ndlelende iqhakambisa ukufundisa okukhulunywayo kuqala ngaphambi kokufunda nokubhala. Imelene nokusetshenziswa kolimi lwaseKhaya ekilasini ngokusebenzisa ukufundisa ngokuphindaphinda nezingxoxo. Nakuba kunjalo kodwa ayikuphikisi ukuthi uLimi lwaseKhaya lomfundi lunayo indima oluyidlalayo lapho ufundisa ngendlelende yokufundisa ulimi ngokuzwakalayo. Kule ndlelende uthisha uyena onika inkombandlela futhi aqondise ukuziphatha kwabafundi aphinde anikeze izibonelo zokwenziwayo agxilise ukunikwa kwezimpendulo ezishaya emhloeni. Abasekeli nabalandeli bale ndlelende bakholelwa ukuthi abafundi akufanele bazi imithetho yohlelolimi kodwa banikwa nje uhlobo ulufanayo lwemisho oluveza ukusebenza kwemithetho (Celce-Murcia, 2011). Ngokuhamba kwesikhathi othisha babonakala beyisebenzisa ngokufundisa imithetho yolimi oluhambisana nemisho yohlobo olulodwa nokusebenzisa ukwakhiwa kwamagama olimi ahambisana nezincazelo ngokufanele (Evans, Kilfoil & Van der Walt, 2009).

2.8.5 Indlelande Yolimi-Buthule Lomnyakazo Womzimba

Indlelande yolimi-buthule lomnyakazo womzimba isuselwa ekufundiseni ulimi abafundi abasebancane kakhulu, lapho uthisha esho igama bese abafundi bangaphenduli futhi bangalingisi ngamaphimbo kodwa basabele ngemizimba yabo. Othisha baqala ukusebenzisa le ndlelande ngokuxhumana nabafundi ekilasini okuyilapho abafundi bethatha imiyalelo elula abayinikwa uthisha egunjini lokufunda njengokuthi uma uthisha ethi abafundi abahlale phansi, bona bazophendula ngokuhlala phansi ngaphandle kokuba bavule imilomo. Kulokho uthisha usuke esebenzisa ulimi oluqondiwe okungukuthi uLimi lwesiBili kulolu cwaningo, uma kubonakala ukuthi abafundi abaqondi, uthisha ulinganisa ngezitho zomzimba ukuze abafundi babone lokho akushoyo. U-Evans, uKilfoil noVan der Walt (2009) bathi abafundi baveza ukuqonda kwabo kule ndlela ngokuthi benze lokho abakutshelwa uthisha ngoba abavumelekile ukuba bavule imilomo kodwa kumele benze kuphela. Imisebenzi ehlelwe uthisha kumele kube enokujabulisa abafundi futhi bakwazi ukuthatha indima enkulu kulowo mdlalo nomsebenzi ohleliwe, ngale Ndlela. ULimi lwesiBili balufunda kalula njengoba besuke bezofunda uLimi lwaseKhaya. U-Evans noVan der Walt (2019) baqhuba bathi le ndlela isebenza kahle kakhulu uma ufundisa abafundi abasemabangeni aphantsi ngoba uthisha ukwazi ukuveza acacise amaphuzu athile ngokwenza nangaphandle kokukhuluma uLimi lwaseKhaya.

Lokho enye yezindlela esetshenziswe ukufundisa uLimi lwesiBili okuyilapho umfundi kumele akwazi ukuyamanisa okushiwo uthisha nezenzo (Place, 2016). U-Evans, uKilfoil noVan der Walt (2009) bathi le ndlelande incike endleleni umfundi aphenndula ngayo esebenzisa izitho zomzimba ukuze aqinisekise ulimi alukhulume ngomlomo esebenzisa uLimi lwesiBili okungaba ukuthi ukhipha imiyalelo, uyaxoxa nokudlulisa ulwazi. Lokhu kufaka phakathi umbono othi ngesikhathi umfundi ephindaphinda okuthize kuba lula ukuba akukhumbule lokho, futhi uma umfundi efunda izakhiwo zolimi ziphelezelwa umnyakazo ngomzimba lokho kuqinisekisa ukufunda okuhle nokunomthelela omuhle. UPlace (2016) uqhuba ngokuyigxeka ukuthi ivalela ngaphandle la maphuzu amqoka; Iminyaka nokuvuthwa komqondo womfundi woLimi lwesiBili, umlando wokufunda ulimi umfundi afika nalo ekilasini, abafundi bezilimi ezahlukene baba nenkumbulo yesikhashana yolimi engcono, nokuthi abanye banokadebona osabalele ngomhlaba. La maphuzu abekwa uPlace (2016) angiwaboni eyisivimbo sokuthi umfundi aveze ulwazi lwakhe nokadebona wakhe ngoba noma kuthiwa umfundi usebenzisa umzimba wakhe ukuphendula imibuzo nokukhombisa ulwazi analo nakho lokhu kudlula emqondweni okuyiwona owumthombo walokho ase kubona. Uma umfundi esebenzisa umlomo

nephimbo ukuphendula akusho ukuthi lokhu kusuke kungadlulanga emqondweni wakhe. Kanjalo nokuphendula ngomzimba kuyinkomba yokuthi umqondo wakhe uyasebenza kahle futhi uyaqonda lokho okusuke kwenziwa noma kufundwa ekilasini. Ngakho-ke umqondo womfundi nokusebenza kwawo sikubona ngazo zombili izindlela zokuphendula okungaba ukusetshenziswa kwephimbo noma umzimba wakhe.

2.8.6 Indlelande Yokufundisa Ulimi Kunzikandaweni Wesimomqondo

Le ndlelande yokufundisa igxile kakhulu ekulungiseni isimo somqondo somfundi ngaphambi kokuba kuthiwe ukulungele ukufunda. Ibuka ukuthi abafundi babhekana kanjani nezimo eziningi ezibahlukumezayo neziyingcindezi empilweni yabo. Ngakho-ke ngaphambi kokuba bafunde kumele kwenziwe isiqiniseko sokuthi umqondo wabo ukulungele ukufunda kanti futhi kube khona okubagqugquzelayo ukuba bakhohlwe izimo abaphila ngaphansi kwazo kodwa babe sesimweni sokufunda. Ingakho u-Evans, uKilfoil noVan der Walt (2009) noShikare (2017) bebalula ukuthi uma abafundi bembalwa egunjini lokufundela mhlawumbe bengeqi kwabayishumi nanhlanu, uthisha ukwazi ukubanaka futhi anakekele izidingo zabo bonke, uma bengathola izihlalo ezintofontofo, kube nomkenenezo odlalela phansi kamnandi, igumbi lokufundela libe nomhlobiso omuhle, benze imisebenzi ebonakalayo nethokozisayo, iminyakazo efaka ukuphefumula nokuphumula, lokho kwenza abafundi bakhohlwe yibo bonke ubunzima ababhekene nabo.

UShikare (2017) uqhuba athi abafundi benza umsebenzi wasekilasini bawuqede khona ngoba emakhaya kufanele baphumule bangabi nomthwalo womsebenzi wesikole. Ukwenza amaphutha olimi kuvumelekile okufaka phakathi upelomagama nobhalomagama ngoba ingqikithi yokufunda kwabo ayikho ezakhiweni zolimi kodwa kunzikandaweni. Abafundi abafundiswa ulimi ngokuqondile kuphela kodwa bafunda nasezintweni ezibazungezile ekilasini okubalwa izithombe, izinsizakufundisa nemihlobiso enolwazi lohlelolimi abafunda ngalo nsukuzonke (Shikare, 2017). Ngokuka-Evans noVan der Walt (2019) izinsizakusebenza zale ndlelande kumele nakanjani zibhalwe ngoLimi lwesiBili okungafaka phakathi ngisho okuqoshiwe eziqophamazwini okungaba iphimbo likathisha liphindaphinda ulwazi oluthile okumele abafundi baluthole. Uthisha angasebenzisa indlela yokuthi abafundi baphumule balalele unkulumo-mpendulwano abafundelwa yona ehambisana nomkenenezo okhalela phansi womculo ngemumva kwalokho bese bedlala ngokuzilolonga ekusebenziseni ulimi.

UStansell (2005) uveza ukuthi ekilasini lale ndlelande yokufundisa ulwazi lwethulwa ngendlela ehehayo nevusa ukulangazelela ukufunda kubafundi. Ngakho-ke ukulangazelela nogqozi lwabafundi luvuka uma ulwazi lwethulwa ngokuhehayo okuholela ekuthuthukiseni ukuzinikela kwabo ekufundeni ulimi. Okumqoka kule ndlelande ukuba nezingxoxo eziyimpumelelo lapho okusuke kuxhunyanwa naye aqonde umlayezo odluliselwa kuye ngoba igcizelela ikhono lokukhuluma. Ibe isithuthukisa ikhono lokukhuluma kakhulu nezinkulompendulwano zona ezibhalwa phansi ukuze abafundi bezofunda ngoLimi lwesiBili (Evans, Kilfoil & Van der walt, 2009). Kube sekucaca ukuthi ukufunda kwabafundi ngempumelelo kule ndlelande kuncike kakhulu ezimweni abafunda ngaphansi kwazo. Okube sekuphonsela uthisha inselelo yokuba enze isiqiniseko sokuthi ulungisa isimo abafundi abazofunda ngaphansi kwaso ekilasini ukuze bezokulangazelela ukufunda. Ingakho u-Kirova, uPetkovska noKoceva (2012) noGalti (2017) beveza ukuthi igumbi lokufundela elisebenzisa le ndlelande yokufundisa ulimi kunzikandaweni wesimomqondo abafundi balibuka njengolunyusa ugqozi nolunokuthokomala okusho ukuthi konke obekubaphazamisa emqondweni akube kusaba namandla nomthelela omubi ozobaphazamisa ekufundeni kwabo. Ngakho-ke ukubaluleka nomthelela omuhle wale ndlelande wenza ibe ekulungele ukusetshenziselwa ukufunda ulimi emabangeni akhaphazelayo (Priyatmojo, 2009). Lokhu kuholela ekutheni le ndlelande ibe ngenye yenzindlela ezihamba phambili ukulekelela abafundi bolimi abasebancane ukuze bafunde ulwazimagama kalula (Priyatmojo, 2009 & Galti, 2017). Ngakho-ke kusho ukuthi ibamba iqhaza elikhulu futhi emqoka ukukhuthaza futhi inike umdlandla wokufunda ulimi ngempumelelo.

2.8.7 Indlelande Yokufundisa Buthule

Ngokuka-Evans, uKilfoil noVan der Walt (2009) le ingenye yezindlelande ezidinga ukuba uthisha aqeqeshwe ngokusezingeni eliphezulu ngoba ukufundisa buthule kudinga yena uthisha uqobo. Kule ndlelande uthisha ukhuluma lokho okusuke kunesidingo esikhulu ukuba akusho ngomlomo ukuze abafundi baqale ukusebenza. Ngemumva kwalokho uthisha ube esebalungisa abafundi ezimpendulweni zabo esebenzisa izinsizakusebenza ezifana nezitho zomzimba, amashadi, izinsizakufundisa ezahlukahlukene, izindukwana eziyimibala ngemibala ezisiza abafundi ukuba bakhulume. Lezi zinsizakusebenza zibamba iqhaza elikhulu ngokuveza umehluko phakathi kwale ndlelande nezinye izindlelande ngenkolelo ethi zivusa ukuqonda ngoLimi lwesiBili (Canar & Yuksel, 2014). U-Evans noVan der Walt (2019) baqhuba benze isibonelo sokuthi uma uthisha esebenzisa izinduku ezimubalabala neshadi lemisindo-mibala,

umbala nombala umele umsindo othile woLimi lwesiBili. Lokhu kungasho ukuthi uthisha ukhomba imibala eminingana bese esho umsindo omele lowo mbala. Ukukhomba umsindo owakha igama usiza abafundi ukuba bakwazi ukuzakhela imisho elula ngokwezilinganiso, uma nje abafundi beke babamba ukusebenza kwemisindo yolimi, bayalukhuluma, baphindaphinde imisindo ngohlelo olufanayo nolungafani. Ngakho izinsizakusebenza zibamba iqhaza elikhulu ekufundiseni ulimi ngale ndlelende ngenxa yokuthi iyimiphumela eqondile yenjulalwazi yokufunda okungukuthi indlela yokufundisa-buthule yakhelwe kuyo futhi iphinde ihlobane ngenjulalwazi eyisisekelo sendlela yokufundisa ngokuphendula umzimba ngokupheleleyo (Celce-Murcia, 2011; Evans & Van der Walt, 2019). NgokukaCanar noYuksel (2014) uthisha angethula isifundo ekilasini ngokugxile ekwenzeni engakhulumi kakhulu. Uma uthisha efundisa imisindo angabavezela abafundi eshadini bese eyikhombela abafundi ngenduku ukuze bezobuka yona. Uthisha angabe esefunda leyo misindo ehlukehukene bese enika abafundi ithuba lokuzifundela. Angasebenzisa indlela yokungatsheli ngqo ukuba baphimise imisindo kodwa akwenze samdlalo ukuze bezozicabangela ukuthi fanele baphimise le misindo ephambi kwabo.

NgokukaCook (2008) ukufundisa ulimi buthule bulandele indlela yokufundisa samdlalo eqondene noLimi lwesiBili esekelwe ekuqapheleni indlela umqondo osebenza ngayo lokho okwenza ukufundisa buthule bubukwe njengohlelo lokufundisa ulimi oluhlukile. Ukufundisa ulimi buthule baqhamuka nendlelende ehlukele yokufundisa uLimi lwesiBili engadingi ukuba abafundi balingise uthisha noma bancike kakhulu ekubambeni ngekhandu kuphela. Lokhu kuthula kukathisha ekilasini kubukwa njengethuluzi lokufundisa ngenxa yokuthi kunciphisa umthamo wolwazi olwethulwa uthisha kodwa abafundi bagqugquzelwa ukufunda besebenzisa ukudebona wabo (Canar & Yuksel, 2014). U-Evans, uKilfoil noVan der Walt (2009) baveza ukuthi amakhono amane abalulwa ku TaNquHFuHlo (UMnyango WezeMfundo oyisiSekelo, 2011) ukufunda, ukubhala, ukukhuluma nokulalela afundiswe zisuka nje kule ndlelende. Amaphutha enziwa abafundi ayamukelwa njengengxenye yemvelo yokufunda kodwa kufanele bawalungise bona kanti nokungazimbandakanyi kakhulu kukathisha kwenza abafundi basebenze ngokuzethemba bona futhi bakwazi ukuzisungulela imisebenzana ethile. Umsebenzi omkhulu kathisha ukwakhela abafundi izimo abazosebenza ngazo ukuxazulula izinkinga futhi baqhamuke nezisombululo. Lokho okuholela ekutheni abafundi bathole ithuba elanele lokucabanga ngalokho abafisa ukukudlulisa ekilasini ukuze bathole izimpendulo zaleyo naleyo nkinga okufanale bayixazulule. Ingakho u-Evans noVan der Walt (2019) bethi ngokwenza konke lokhu, ilapho abafundi befunda kakhulu nakahle okuholela ekuqondeni uLimi lwesiBili

oluqondiwe. Lokho kwenzeka ngoba le ndlelande yokufundisa buthule isuke isikuvukuze amandla okwazi ebafundini nomgudu wokufunda. Okumqoka ukuthi ekugcineni umfundi ukwazi ukuba ingcweti yohlelolimi nolwazimagama futhi akwazi ukusebenzisa uLimi ngokuqephuza nangokugeleza (Richards, 2013). Ngakho lokhu kuveza ukuthi le ndlelande iqeqesha abafundi ukuthi babe namasu okuhlela, ukucabanga ngokujulile, ukuzakhela umqondo ngezinsiza eziphambi kwabo, ukuzitholela ulwazi olusha nobuciko. Iphinde ibaqeqeshe ukuqephuza ngolimi lwesiBili ngenhloso yokusondela ebungotini bolimi lwaseKhaya nokuphimsa imisindo kahle.

Ngokuka-Gattogna (1963) ukufunda buthule kuyindlelande egxile kumfundi nezimpendulo zakhe, umfundi ugqugquzelwa ukuthi alungise amaphutha awenza ngesikhathi efunda. Ngaleso sikhathi uthisha akakhulumi kakhulu kodwa usebenzisa umnyakazo wezandla nokunxena abafundi ukuba basize ozakwabo lapho benobunzima khona. Abafundi basheshe balufunde uhlelolimi nolwazimagama loLimi lwesiBili ngenxa yokufunda besebenzisa izinsizakusebenza ezibukwayo. Lapho uthisha usebenzisa izitho amalunga zomzimba zakhe ukunika imiyalelo kubafundi. Lokho okwenza le ndlelande icishe ifane nendlelande yenkulumbuthule yomnyakazo womzimba (Canar & Yuksel, 2014). Okuhluka ngayo ukuthi yona ibukeka sengathi inobulukhuni ngoba umfundi usebenza ngayedwa kanti nokuxhumana okuningi akukho egunjini lokufunda. Luncane kakhulu usizo abaluthola kuthisha abafundi lokho okungaholela ekutheni bangaphumeleli kahle uma bebamba kancane kanti izinduku namashadi asetshenziselwa ukwethula isifunjwana akakwazi ukufundisa zonke izingxenye namakhono olimi. Lokho okusho ukuthi le ndlelande ayikho msulwa ekufundiseni ulimi kodwa iyasebenziseka. Ilula ukuyisebenzisa ngoba ayidingi amalungiselelo okuchaza kakhulu engxenyeni kathisha kodwa iyasebenza ngoba imbandakanya ukufunda kwabafundi ukuze bathole umqondo kulokho abakufundayo (Cook, 2008). Okumqoka okuvelayo ukuthi umsebenzi kathisha ukuqaphelisa umzamo wabafundi. Abafundi bagqugquzelwa ukuthi bazimbandakanye ngokuphelele ekufundeni ulimi. okukhomba ukuthi ukuphimsa kuyingengxenywe emqoka yokufunda ulimi. Ingakho ukhumusha nokuphindaphinda kungamukelekile ngoba ulimi lusetshenziswa lufundwe kunzikandaweni onika umqondo.

2.8.8 Indlelende Yokufundisa Eqondile

NgokukaRichards noRodgers (2001) le ndlelende yokufundisa eqondile iwukufundisa uLimi lwesiBili ngendlela efanayo naleyo umfundi afunda ngayo uLimi lwaseKhaya. ULimi lufundiswa ngokuveza izibonelo nezingxoxo ezisukela engqikithini. Ngakho-ke abafundi basheshe baluthole uLimi lwesiBili futhi baluqonde okuholela ekutheni baxhumane kalula nabanye abantu. ULarsen-Freeman (2000) uthi ulimi lusetshenziselwa ukukhuluma kule ndlelende eqondile. Lufundelwa ukuze abafundi bakwazi ukuxhumana, ulimi lokufundisa nemisebenzi yesikilasini yenziwa kusetshenziswa ulimi oluqondiwe okuwuLimi lwesiBili. ngakho-ke abafundi bazibandakanya ngokusezingeni eliphezulu (Mart, 2013). Ngakho-ke uthisha angethula amagama amasha ngolimi oluqondiwe okungolwesiBili kubafundi engasebenzisi uLimi lwaseKhaya. Ngakho uthisha kumele akhombise ukuthi amagama lawo asebenza kanjani esebenzisa izithombe noma imidwebo, akatolikeli olimini lomfundi lwaseKhaya. Lokhu kusho ukuthi uthisha uxhumana nabafundi kakhulu ababuze imibuzo maqondana nesihloko asifundisayo, aphenduke afane nomlingani womfundi, asebenzise izakhiwo zolimi lapho exoxisana nabafundi.

Le ndlelende igqugquzela ukusetshenziswa kolimi oluqondiwe kusukela ekuqaleni uthisha engena egunjini lokufundela. Ukufundisa ngendlelende eqondile ingenye yezindlela ezijwayelekile nendala futhi enomthelela omuhle ekufundeni komfundi ngempumelelo. Yona ithi uthisha akafundise ngaphandle kokutolika ulimiuLimi eluyisa kolunye mhlawumbe olungabe lujwayelwe abafundi noma olwaseKhaya (Celce-Murcia, 2011). Impumelelo yale ndlelende incike kakhulu ebungotini bukathisha ngakho abafundi ngeke babe nethuba lokuthuthukisa amakhono abo olimini ngaphandle kokuba ubungcwepheshi bokukhuluma saluLimi lwaseKhaya lungatholwanga othisha (Mart, 2013). Phezu kwalokho umfundi ulufunda kahle uma ehlala esendaweni lapho lusetshenziswa khona. Njengalokhu abafundi beqala ukuqonda uLimi lwaseKhaya ngokulalela bakhulume kanjalo nolunye uLimi bangalufunda kanjalo inqobo nje uma bezonikwa amathuba okulalela lolo limi baphinde balukhulume (Richards & Rodgers, 2014). Ngakho-ke abafundi bangenza kahle uma benikwa amathuba okusebenzisa uLimi lwesiBili emakhaya nangesikhathi sekhefu esikoleni lapho bexhumana nabanye abafundi lokho okuzololonga ikhono labo lokukhuluma ulimi.

Ngokuka-Evans, uKilfoil noVan der Walt (2009) lena indlelende enhle kakhulu neyenza impilo kothisha ibe lula kakhulu ngoba akudingeki ukuba uthisha abe nolwazi loLimi lwaseKhaya

ukuze afundise uLimi lwesiBili kodwa uthisha angasuke asebenzise izinsizakusebenza ukuzama ukucacisa iphuzu elithile okunye lokho afisa ukukudlulisa ngokusobala kubafundi okungaba uhlelolimi, uhlelomagama nolwazi oluyisisekelo saleso sifunjwana sosuku. Ingakho uMart (2013) efakazela lokhu ngokuthi impumelelo kathisha kule ndlelande ilele ekutheni uthisha abe ungoti wolimi lwakhe, abanogqozi, umfutho, nokuzakhela izithombe-mqondo, isikhathi sokuzakhela izinsizakusebenza, amandla okusebebenza, abe nempilo nokugeleza olimini lolo oluqondiwe alufundiswayo. Umfundi ulindeleke ukuba athole amasu amqoka nokucabanga okuseqophelweni eliphezulu ngoLimi lwesiBili. Abafundi bakhuluma kakhulu ngolimi lwesiBili belekelelwa uthisha enkulumweni yabo ngemibuzo nezimpendulo (Evans & Van der Walt, 2019). Lokhu okusho ukuthi uthisha wenza umsebenzi wokuqaphelisa abafundi ngesikhathi befunda nokuphumelela kwabo besebenzisa uLimi lwesiBili aphinde abanike ithuba lokuzilungisa lapho benza khona amaphutha olimi.

2.8.9 Indlelande Yokufundisa Ulimi Ngokwemvelo

UKrashen noTerrell (1983) baqamba le ndlelande yokufundisa ulimi ngokwemvelo isukela enjulalwazini kaKrashen yokufunda uLimi lwesiBili. Le ndlelande yona ifundisa ngokuthi abafundi kumele bafunde uLimi lwesiBili ngokwemvelo. Ilandela indlelande yokuthi uLimi ulufunda ngokuxhumana nabalukhulumayo. Lokhu okusho ukuthi ukuxhumana nabantu abakhuluma uLimi lwesiBili kumqoka ukuze umfundi alufunde ngempumelelo. Uthisha usebenzisa ulimi oluqondiwe noma lwesiBili ukuxhumana nabafundi egunjini lokufundela kanti abafundi bavumelekile ukusebenzisa uLimi lwesiBili noma lwaseKhaya uma bephendula ngesikhathi befunda noma bazisebenzise zombili izilimi ngesikhathi esisodwa (Lightbown & Spada, 2006; Richards & Rodgers, 2001). Ukuvumela abafundi baphendule ngoLimi lwesiBili noma lwaseKhaya ikona okwenza le ndlelande ihluke kunendlelande yokufundisa ulimi eqondile ngoba yona ifuna umfundi asebenzise lona ulimi alufundiswayo kuphela okunguLimi lwesiBili. URichards noRodgers (2014) baqhuba bathi umehluko phakathi kwale ndlelande yemvelo nendlelande eqondile ukuthi yona ayigcizeleli kakhulu ukuthi uthisha akhulume kakhulu noma isikhathi eside kodwa yenza abafundi balingise lokho okushiwo uthisha nokuklamela imibuzo encwadini kuphela nokungaxili kakhulu ezimpendulweni ezishaya emhloeni.

U-Evans, uKilfoil noVan der Walt (2009) uma kusetshenziswa le ndlelende umfundi wethulwa emhlabeni woLimi lwesiBili unjengoba unjalo. Konke afundiswa ngakho kuba ngoLimi lwesiBili okungabalwa izinsizakufundisa ezibonwayo, okungaba amabalazwe, izithombe, nezikhangisi ezivusa ukulangazelela kubafundi kulowo mhlaba wolimi lwesiBili. Izinsizakufundisa phela izona ezinikeza umsoco wolwazi nengqikithi yalokho okufundiswayo ngemisebenzi yokuxhumana, imidlalo, nemisebenzana yamaqembu. NgokukaLightbown noSpada (2006) le ndlelende iyona evukuza ukukhiqiza ulwazi lolimi kumfundi futhi ilekelele umfundi ukusebenzisa ulimi ezimweni ezahlukahlukene. Lokho umfundi ukwenza ngokuboleka izindlela zokuxhumana ukuze kudluliswe umyalezo oqondiwe (Khattak noAsrar, 2007). U-Evans, uKilfoil noVan der Walt (2009) baqhuba bathi uthisha ubahola phambili abafundi ngokunikeza umqondo wamagama nezakhiwo zolimi okungabe kukhulunywa ngakho bese uthisha ecacisa ngokusebenzisa amathuluzi abonakalayo nangezenzo. Abafundi abaphoqwa ukuba bakhulume kodwa bakhuluma uma sebezizwa bekulungele ukukhuluma. Uthisha akagxili ekulungiseni amaphutha enziwa abafundi kodwa ubheka kakhulu ezinjongweni zokufunda nasezidingweni zabafundi bolimi (Celce-Murcia, 2011; Evans & Van der Walt, 2019).

USam (2016) ubalula ukuthi le ndlelende iveza ukuthi abafundi bafunda kahle uma beluqonda ulimi kungekona nje ukuhlaziya uhlelolimi okanye uhlelomagama lwesifundo. Ngakho uthisha kumele abe nakho emqondweni ukuthi kumele agqugquzele abafundi ukuba bafunde futhi abakhombise ubumqoka bolwazi loLimi lwesiBili futhi uthisha angalindeli ulwazi oluningi kakhulu kubafundi kodwa abalekelele ekwakheni ukuzethemba kwabo ngokungagxili emaphutheni angenasidingo (Evans & Van der Walt, 2019). Lokhu kungenxa yokuthi kuyenzeka abafundi babhekane nezingqinamba eziningi nezahlukahlukene empilweni yabo okungaba ingcindezi, ukungazethembi nokungabi namdlandla lokho okungabenza bangalwamukeli kahle ulimi olufundiswayo ngakho uthisha kumele abambe iqhaza elikhulu ukunqanda lezo zinkinga (Evans, Kilfoil & Van der Walt, 2009). Ngakho-ke kusho ukuthi ukufundisa ulimi ngemvelo kukholelwa ekutheni ukulalela nokukhuluma kwethula isisekelo sokufunda komfundi uLimi lwesiBili. Lokhu okuholela ekugcizeleleni ukuthi umfundi afundiswe endaweni noma egunjini lokufunda elingenayo ingcindezi kodwa elisesimweni esihle nesifanele ukufundela.

2.8.10 Indlelande Yokufunda Ulimi Ngokomphakathi

Ngokuka-Evans, uKilfoil noVan der Walt (2009) indlelande yokufunda ulimi ngokomphakathi yaqala ngokuthi kufundiswa abafundi ukukwazi ukukhuluma ulimi kodwa amakhono okufunda nokubhala afundiswe kusukela kulokho abafundi abakwaziyo nabakuqondayo vele bakuthole emphakathini abakhula nabaphila kuwo. Okusho ukuthi ulwazi abafundi abafika benalo egunjini lokufundela besuka emiphakathini abahlala kuyo lusebenza njengolwazi oluyisisekelo oluzokwenza kube lula umfundi afunde kahle ulimi egunjini lokufundela. Le ndlela igxile kakhulu ebuntwini, ingakho enye yezinhloso zayo ukwenza isiqiniseko sokuthi abafundi bayakwazi ukuxhumana nabantu abasemphakathini besebenzisa amakhono abawafunde egunjini lokufundela (Celce-Murcia, 2011; Nurhasanah, 2015). Lokhu kuchaza ukuthi umsebenzi owenziwa umphakathi ekukhuliseni izingane uba nomthelela omkhulu endleleni azofunda ngayo ulimi emfundweni ehlekile eyenzeka egunjini lokufundela. NgokukaNurhasanah (2015) le ndlelande ibamba iqhaza elimqoka ekunyuseni izinga labafundi lokuzibandakanya ekilasini okuholela enzuzweni ogomothelayo ngoba isuke ibheka umfundi, iveze ubumqoka bobuntu ekufundeni ulimi.

Umehluko wale ndlelande kwezinye, ukuthi yona yehlisa uvalo noma ukwesaba kubafundi egunjini lokufunda iphinde ibalekelele ibanike nomuzwa wokuvikeleka (Kopa, Ogawa & Wilkinson, 2000). Lokhu okusho ukuthi ngesikhathi abafundi benikwa ithuba lokukhuluma nozakwabo ilapho bezibona bekhululekile benokuqonda ukuthi imfundo ayikho kuthisha kuphela nakozakwabo kukhona abakufundayo. Okuphinde kubenze banethezeke ikona ukuthi uthisha uyabazisa ngesifundo sosuku ukuthi bazofunda ngani ngaphambi kokuba siqale (Celik, 2014). NgokukaRichards noRodgers (2001) uthisha ubukwa njengomeluleki noma isazi okuyindima yaso ukuphendula abafundi ngentobeko nokungabehluleli kodwa ngendlela emesekayo nemsizayo ukuqonda ulimi. Udinganisa abafundi nemibono yabo, uthisha uyabalalela angababoni ngalutho ukuze baqonde ukuthi bazizwa kanjani ngendlela isifundo esihambe ngayo (Larsen-Freeman & Anderson, 2011). Uthisha ulungisa amaphutha enziwa abafundi ngesikhathi befunda kodwa kumele akwenze lokho ngokungabethusi abafundi (Celik, 2014). Ngakho-ke abafundi bafunda ngokuthi bagxile emsebenzini owodwa ngesikhathi bese benikwa ithuba lokubuyekeza baxoxe ngabakufundile beveza imizwa yabo (Richards & Rodgers, 2001). Lokhu kube sekucacisa ngokusobala ukuthi kule ndlelande abafundi abafundi nje ngayedwana kodwa ufunda kahle ngomphakathi ahlala nawo egunjini lokufundela

okungukuthi ekupheleni kwesifundo baxoxe ngabakufundile okuholela ekutholeni ulwazi olusha kuwo wonke umfundi.

NgokukaCelik (2014) abafundi basebenza ngokwamaqembu kule ndlelani ukuze bazizwe befunda ngokomphakathi lokho okubenza bafunde omunye komunye nakuthisha. Ngakho-ke awubikhona umqhudelwano kodwa abafundi basebenza ngokubambisana nangokusizana. U-Evans noVan der Walt (2019) bathi othisha abasebenzisa le ndlela babuka abafundi njengabantu abaphelele ngokomqondo, ukukhula ngomzimba, imizwa yabo, izinzwa nokulangazelela ukufunda. Othisha babuka sengathi imfundo yabafundi ingase ibe sengcupheni uma befundiswa nje izakhiwo zolimi kuphela egunjini lokufundela ngakho benza isiqiniseko sokuthi abafundi balolongwa amakhono okuxhumana nabanye abantu. Abafundi bazakhela amaqembu omphakathi ngaphakathi egunjini lokufundela abazoxhumana kuwo ukuze bakhule ngokomqondo nemizwa yabo. Kulawo maqembu abafundi bayazikhethela ukuthi bafuna ukukhuluma nokufunda ngani. Uma bezofunda ukuphimisa amagama uthisha angabanika ithuba lokucabanga umfundi ngayedwa acabange amagama athile angawasebenzisa ukuchaza ikhaya. Ngemuva kwalokho uthisha abanikeze ithuba lokuxoxa emaqenjini abo noma kuzakwabo oseeduze naye umfundi amchazele ngekhaya lakhe ngendlela yokuthi oxoxelwayo kwakheke isithombe salelo khaya. Uthisha angabe esenika abafundi ithuba lokusho amagama abakhulume ngawo emaqenjini ukuze ikilasi lonke lizwe, uthisha angabe ebhala ebhodini lawo magama. Emva kwalokho uthisha anganikeza abafundi ithuba lokuphimisa lawo magama bese yena eyalandela emva kwabo. Abafundi bafunda igama okungaba ngamaqembu, ngababili noma ngayedwana bese uthisha ayalifunda ngokuphimisa ukuze umfundi ezozwa kahle indlela okuyiyona yona yokuphimisa lelo gama. Lokho okungaholela ekutheni uma sebekwazi ukuphimisa kahle uthisha uzobe esecaphuna uhlelolimi alubona lumqoka kulokho abakubhale ebhodini ukuze kusetshenziswe ukufundisa ngalo ezinye izingxenye zolimi (Evans, Kilfoil & Van der Walt, 2009).

NgokukaLarsen-Freeman no-Anderson, (2011) abafundi bangakhuluma ngolimi lwabo lwaseKhaya ngesikhathi bexoxa emaqenjini abo bese uthisha ebalekelela ngokuhumushela olimini lwesiBili. Bangaphinde basebenzise indlela yokuthi umfundi ngamunye uzohlebelana uthisha ngolimi lwaseKhaya lokho afisa ukukusho, uthisha uzobe esekuhumushela olimini lwesiBili bese umfundi alingise lokho okushiwo uthisha. Bonke bazokwenza njalo ngokushintshana, uma sebezethemba, bazosebenzisa isiqophamazwi baqophe bese uthisha elalelisa wonke umfundi kuphinde kuhunyushwe konke abakushilo ngokubhala phansi

ebhodini (Celce-Murcia, 2011). Le ndlelande isebenza kahle kakhulu uma inani labafundi lingalikhulu egunjini lokufundela. Ngoba uma bebaningi lokho kuba isithiyo sokuba uthisha anakekele kahle zonke izidingo zabafundi. Lokho bese kuba isikhinyabezi sokusebenzisa le ndlelande yokufunda ulimi ngokomphakathi. Uma kunesimo senani elikhulu ekilasini kusho ukuthi uthisha angasizwa ukuhlala kakhulu endleleni yokufundisa ngababili namaqembu ngoba bayakwazi ukusizana kuwo. Ngikusho lokhu ngoba okunye okubalulekile ngale ndlelande ukuba ikhiqize ubungoti bokuxhumana ngokusebenzisa ulimi ngokunika umqondo (Larsen-Freeman, 2000).

2.9 Ukufundiswa Kolimi LwaseKhaya

ULimi lwaseKhaya lusho ulimi lolo umfundi azalelwa kulo akhulele kulo lusetshenziswa ekhaya. Ngikusho lokhu ngoba kuyenzeka umfundi azalwe ekhaya abazali abakhuluma izilimi ezahlukahlukene. NgokweSintu ingane ekayise ingakho ngisho isibongo azobizwa ngaso kusuke kungesikayise kodwa uma eshadile nonina. Kodwa uma abazali bengashadile ingane ibiza isibongo sikanina ngoba isuke izalelwe ekhaya. Abanye ababhali balubiza ngolimi lokuqala okusho kona ukuthi ulimi abafundi abaqala ngalo ukulwazi. Abanye balubiza ngolweBele ngenxa yokuthi kusuke kunenkolelo yokuthi umntwana usuke eluncele ebeleni likamama wakhe lolu limi. Abanye baluqamba ngokuthi uLimi lweMvelo ngenxa yakho ukuthi umfundi usuke ezalwe nalo lolo limi alukhulumayo.

U-Evans no-Van der Walt (2019) beveza ukuthi uLimi lweBele, olwaseKhaya nolweMvelo, lawa amagama nje amahle ahlu kahlukene ngokuphimisa kodwa wonke asho ulimi olulodwa okuyilolo ingane elufunda kuqala kunezinye izilimi. Uma ingane ifunda ulimi lukayise kanti unina ukhuluma olunye ulimi lokho kusuke kusho ukuthi unina kumele naye afunde ulimi lomkhwenyana wakhe bese lolo limi kuba olwaseKhaya lwengane. NgokoMnyango WezeMfundo eyisiSekelo (2011) uLimi lwaseKhaya ulimi abafundi abalufunda kuqala emakhaya ngokungungwa abantu abakhuluma lolo limi, ulimi abafunda ngalo ukucabanga. ULimi lwaseKhaya lubuye lubizwe ngolimi lweBele. Izinga salolo limi kufanele sibe sesigabeni sokuthi kungafundiswa ngalo, ukulalela, ukukhuluma namasu okusetshenziswa kolimi ayothuthukiswa kodwa kugcizelelwe kakhulu esigabeni esikhaphezelayo semfundo.

U-Alexander (2007) abantu abangama-Afrika bahambe ibanga elide bengakwethembi ukufundiswa kolimi lwaseKhaya ngenxa yomthelela wobandlululo lapho ababakhelwe

imfundo yabo bodwa eyayibizwa ngeMfundo yaBantu. Lokho kwenza abantu abangama-Afrika baphila imiqondo yabo iboshiwe bekholelwa ukuthi izilimi zabo azisoze zabayisa ndawo ngaphandle nje kokuthi bazikhulume emakhaya nasemphakathini abaphila kuwo (Alexander, 2004). Abacwaningi abaningi baveza ukuthi ukufundiswa koLimi lwaseKhaya kumqoka ngoba uLimi lwaseKhaya luyithuluzi lokufundisa elingasetshenziswa ngezindlela eziningi ukuthuthukisa abafundi kodwa lokho kumele kube kulandelwa imigomo yalo uLimi lwaseKhaya (Cook, 2001; Celik, 2008; Huerta-Macias noKephart, 2009; Jingxia, 2010; Kuhraman, 2009; & Voicu, 2012). Okuphinde kubaluleke ukuthi uLimi lwaseKhaya lunomsebenzi omqoka wokuxhumanisa egunjini lokufundela okufaka phakathi izingxoxo ngemigomo yekilasi, ukucacisa imicabangonzulu nokwakha ubudlelwano emaqenjini abafundi (Gulzar, 2010 & Sampson, 2011). Ngakho-ke umfundi ongatholanga ithuba lokufunda ngolimi lwaseKhaya futhi balufundiswe luwuLimi lwaseKhaya abenzi kahle neze ezifundweni zabo lokho kungenxa yokunganakwa ukubaluleka kolimi lwaseKhaya ilabo abasemagunyeni (Lemmer & Manyike, 2014).

U-Alexander (2009) uthi akumele ukufundiswa kolimi lwaseKhaya kuphanjaniswe uma kufika kubafundi kodwa uma umfundi ulimi lwakhe lwaseKhaya kuyisiZulu afundiswe sona kungabi olunye ulimi oluvezwa lungolwaseKhaya okungaba isiNgisi. Le ngxoxo engenhla icacisa ngokusobala isidingo esiphuthumayo sokufundisa uLimi lwaseKhaya ngeqiniso nangokulandela imigomo yalo ukuze abafundi bahlomule emnothweni wolimi lwabo kanti futhi baphumelele ngamalengiso ezifundweni zabo. Lokho kubiza ukuthi othisha nabo bazimisele ekwenzeni isiqiniseko sokuthi ulwazi lolimi lwaseKhaya balwethula kahle nangokucacisa ngokusobala kubafundi ubumqoka bolimi lwaseKhaya. Ingakho uCopland noNeokleous (2011) beveza ukuthi ukufundiswa kolimi lwaseKhaya kumele kwenziwe ngokusezingeni eliphezulu okufaka lokhu; isifundo sihlelwe ngalo ulimi, ukunika incazelo, ukufundisa uhlelolimi, ukunika imiyalelo, ukubuza nokunika izimpendulo, ukuxoxa amahlaya, ukuqondisa abafundi abaphambukayo, ukuhumusha, ukulusebenzisa ukulungisa amaphutha nokunika umkhondo nemibono ngalo uLimi lwaseKhaya (Macaro, 2001). Lokhu uma kwenziwa uthisha ekilasini kube sekunika abafundi isithombe esihle futhi kubagqugquzela ukuba bathande ulimi lwabo lwaseKhaya bangalubuki njengolimi lokusetshenziswa ekhaya kuphela lokho-ke okuholela ekufundeni ngempumelelo. ULemmer noManyike (2014) baqakula ngokuthi ukuncisha abafundi ithuba lokubafundisa uLimi lwaseKhaya akuhlukile nokubaqola ububona noqobo lwabo namasiko abo ngoba ukubafundisa uLimi lwaseKhaya

kuyabathuthukisa ngokolwazimfundo namasiko abo bagcine bengabafundi njalo nomkhiqizo omuhle emphakathini abaphila kuwo.

2.10 Ukuqeqeshwa Nokuthuthukiswa Kolwazi Lothisha Bolimi

Izinhlaka eziningi okubalwa othishanhloko bezikole, abazali, othisha nabafundi babonakala beweseka umbono wokufundisa isiZulu uLimi lwesiBili kodwa benesikhalo sokushoda kothisha abaqeqeshkile nezinsizakusebenza (Govindsamy, 2008). NgokukaSamuel (2008) noMaistry (2008) ukuthuthukiswa kolwazi lothisha kuwuhambo oluqhubekayo olusuke lubhekelela izidingo zothisha ngokwahlukana kwezifundo abazifundisayo nezimo abasebenza ngaphansi kwazo. Othisha abafundisa nabaqeqesheke kahle ezilimini zama-Afrika baba nokungazethembi nokuzenyeza esikhathini esiningi ngenxa yokuzitshela ukuthi abanye othisha abafundisa isiNgesi bangcono kunabo (Mashiya, 2011). UMashiya (2011) uqhuba aveze ukuthi kukhona nabangekho ezingeni noma abangaqeqeshkile kahle esiZulwini ngenxa yesimo sabo sakamuva okungaba uqeqesho lwaseNyuvesi, olulethwa uMnyango wezeMfundo nolwazi lolimi lwaseKhaya, lokho bese kuba nomthelela ongemuhle kubafundi ababafundisayo. Ingakho othisha besiZulu kumele baziswe nguMnyango WezeMfundo ngokubaluleka kwabo neqhaza abalibambile ekufundiseni okuwulwazi nomcebo wolimi okumele ludluliselwe kubafundi (Mashiya, 2011). Ucwaningo oseluke lwenziwa phambilini ziveza isidingo esimqoka sokuqeqeshwa kuthuthukiswe ulwazi lothisha ngokwakhiwa kwezinhlelo zoqeqesho (Loxley, Johnston, Murchan, Fitzgerald & Quinn, 2007; Sandberg, Ansett & Wahlgren, 2007). Izinhlelo zoqeqesho lothisha lungakhiwa izikole abafundisa kuzo, izinhlangano ezingenzi inzuzo ezibhekelele ezemfundo, noMnyango WezeMfundo okungaba sezingeni lesiYingi, isifundazwe nokazwelonke.

NgokukaNkosi (2011) othisha balekelelwa uMnyango WezeMfundo ngokubaqeqesha futhi uthuthukise ulwazi lwabo ngendlela yokwenza imihlangano. Kule mihlangano kuba khona abeluleki baleso sifundo okuyisiZulu kulolu cwaningo. Othisha balulekwa ngakho konke okuthinta ulimi lwesiZulu, benze imihlangano nothisha, babafundise, babanakekele ngezincwadi neminye imithombo yolwazi. Uqhuba athi othisha baphinde babe namakomidi ngaphakathi ezikoleni okuyiwona abasizana kuwo bacobelelane ngolwazi bathuthukisane nangezindlela eziphusile zokufundisa ulimi. Ukuqhubeka njalo njalo uthuthukisa ulwazi lothisha ukuba bafundise ngokuseqophelweni eliphezulu nokunomphumela omuhle akulekeleli nje othisha bodwa kodwa abafundi nabo bathola ulwazi oluthuthukisa amakhono abo olimi

(Guskey, 2000 & Elmore, 2001). Nakuba kunjalo kodwa kusenesikhalo maqondana nesigaba esesihanjiwe nesiqhubeka sihanjwa ngokuthuthukisa ulwazi lothisha. NgokukaSingh (2011) okuvelayo lapho eveza ukuthi ukuthuthukiswa kolwazi lothisha eNingizimu Afrika kulokhu kuthi gqwa gqwa, yize zikhona izinhlaka ezisemthethweni ezimisiwe kodwa ukwenza ikona okuyinkinga, ngenxa yalokho kunganeli kothisha abaqeqesheke kahle. Yingakho ucwaningo luka Turner (2015, 2016) lwaveza ukuthi bancane kakhulu othisha abaqeqesheke ngokwanele ukufundisa isiZulu uLimi lwesiBili KwaZulu-Natal. Okufike kube nzima kakhulu ukuthi asikabi bikho isiKhungo seMfundo ePhakeme esiqeqesha othisha ukuba bakwazi ukuba namasu okuyofundisa isiZulu uLimi lwesiBili iNingizimu Afrika iyonkana. Ingakho izikole zincamela ukuvele ziqashe bona othisha besiZulu uLimi lwaseKhaya ukuba bafundise uLimi lwesiBili (Turner, 2015). Lokho bese kuba nomthelela ongemuhle oholela ekushintshashintsheni kwekharikhulamu okuyimbangela yokungazibophezeli ekuthuthukiseni ulwazi lothisha bese kubukeka sengathi ikharikhulamu ihlulekile (Lessing & De Witt, 2010). Ukushintshashintsha kwekharikhulamu kuvela ngemuva konyaka we-1994 sekuphethe uhulumeni wentando yeningi. Ngonyaka we-1997 kwethulwa uHlelo LweziFundo zowezi-2005, ngonyaka wezi-2002 kwashintsha kwethulwa IsiTitimende soHlelo LweZifundo sikaZwelonke esiBuyekeziwe, kwaphinde kwashintsha ngonyaka wezi-2007 kwethulwa IsiTitimende soHlelo LweZifundo sikaZwelonke kwazothi ngonyaka wezi-2012 wethula enye ikharikhulamu okuyiyona esasebenza ebizwa ngeSititimende seNqubomgomo yoHlelo LweZifundo nokuHlola.

Ngakho-ke isizathu ngiqakula ngokuthi othisha nabo banomthelela ekushintshashintshweni kwekharikhulamu ingoba ibona abasemakilasini abafundisayo. Lokho okusho ukuthi uma benobunzima bokwethula ikharikhulamu lokho kuyaholela ekutheni ibukwe njengeyehlulekile ngenxa yokungatholi imiphumela ebindelekile. Ingakho kwezinye izikhathi othisha babegcizelela ukuthi uhlelo lwezifundo kumele lushintshe ngenxa yomsebenzi onzima ewuqethe (Hoadley & Jansen, 2002). Othisha bakhala ngomsebenzi onzima owethulwa uhlelo lwezifundo lokhu kungenxa yokungaqondi indlela imfundo eguquguquka ngayo (Pudi, 2006). Lokho okuholela umbono kaVandeyer noKillen (2007) lapho begcizelela ukuthi yonke imizamo yokushintsha izindlela zokufundisa zothisha kumele incike endleleni ababuka ngayo imfundo. Indlela othisha ababuka ngayo imfundo kumele igadwe futhi isekwe ukuze uhlelo lwezifundo luzofeza izinhlosongqangi zalo (Spreen & Vally, 2010). Le mibhalo izama ukuveza nokugcizelela umqakuliswano wami wokuthi uqeqesho lothisha luhamba ibanga elide

uma ufuna ukwethula uhlelo lwezifundo ngokuyimpumelelo ngoba ukungaqeqesheki kwabo kahle kusho ukungethuleki kahle kwezifundo akukhathalekile ukuthi yisiphi isifundo.

2.11 Ikhono Lokubhala Labafundi Bolimi

Ulwazi olwethulwa uMnyango wezeMfundo eyisisekelo ngonyaka wezi-2006 lwaveza ukuthi abafundi abaningi ababalelwa kumaphesenti angama-61 bebanga lesithathu babephothula leli banga kodwa bengakwazi nhlobo ukubhala. UMnyango WezeMfundo (2008) ekuhlaziyeni kwawo imiphumela yezivivinyo zabafundi wathola ukuthi amazanga okubhala aphantsi kakhulu, okuyilapho kwaqalwa khona uhlelo olubizwa ngeSu lokuFunda kuZwelonke. NgokukaVan der Rheede (2008) inkinga yekhono lokubhala akuyona nje eyaseNingizimu-Afrika kuphela, kodwa umhlaba wonke ubhekene nale ngqinamba ebukeya kuseyinsalelo enkulu ukuyisombulula ukuze kuthuthukiswe ukufunda kwabafundi kanti futhi bafunde ngempumelelo.

I-UNESCO (2006) iveza ukuthi isibalo sabantu abangakwazi ukubhala asivumi ukwehla yize isikhona imizamo eminingana eyenziwayo ukuqeqesha leli khono futhi kuqedwe lesi sikhono. UNkosi (2011) uthi inkinga yamazanga aphantsi okubhala isabukeka iwumqansa ukuyisombulula futhi ayizukwenzeka ngokushesha kodwa kudingeka ukusebenza kanzima ukuze kufinyelelwe esixazululweni sale nkinga. Ulwazi lwekhono lokubhala luyisisekelo sohambo lwemfundo ezohanjwa umfundi ekukhuleni kwakhe (Block noIsrael, 2005; Beller, 2008; Pretorius & Machet, 2008). Ngakho-ke ukuze abafundi baphumelele kahle ekufundeni kwabo, kumele baqeqesheke kahle ekhonweni lokubhala. Ukusalela emuva kwaleli khono kusho ukufadabala kwemfundo yomfundi lokho okungaba nomphumela ongemuhle emphakathi naseNingizimu-Afrika iyonkana. Lokho kube sekudonsela emuva imizamo kahulumeni yokunika imfundo ezakhamuzini zonke zaseNingizimu-Afrika. Ezinhlelweni ezikhona zokulekelela abafundi kungasiza ukuba zibuyekezwe kabusha ukuze kubonakale umthelela ezinawo ekuthuthukiseni ikhono lokubhala.

2.12 Ukuzibandakanya Kwabazali Ekufundeni Kwabafundi Bolimi

NgokukaMorrow (2005) ukuzibandakanya kwabazali emfundweni yezingane zabo kwenza ukuthi zingabi nenkinga esikoleni futhi zifunde ngokuzethemba maqondana nokufunda nokubhala. Ingakho uLapp, uFlood, uMoore noNichols (2005) bethi isikole sodwa nothisha ngeke baphumelele ukufundisa umfundi amakhono olimi kodwa kudinga ukuthi abazali nabo

babambe iqhaza ekwenzeni isiqiniseko sokuthi ingane ifunda kahle. Lo mbono ongenhla ubukeka ufezeka ngoba ucwaningo luyaveza ukuthi abafundi abaningi bafika esikoleni sebenalo ulwazi oluyisisekelo lwamakhono okukhuluma, ukulalela, ukubhala nokufunda ngoba baqala ekhaya bafunde ngesikhathi bekhuluma nabazali babo futhi kube kuhle kakhulu uma ekhaya bezinikela ekubafundiseni ngokuqondile besebenzisa ulwazi lwabo abanalo (Strickland, 2005; McKeough, Phillips, Timmons, Lupart, 2006; Tracy & Marrow, 2006). Abanye abazali banenkinga yokuzimbandakanya ngokuphelele ekuthuthukiseni ulwazi lolimi lwezingane ngenxa yokuba hlwempu bangabi nawo amandla okutholela izingane zabo izinsizakusebenza ezifanele (Neuman, 2004). Abanye abazali bayaziyekelela izingane zabo uma kuwulimi lwesiZulu ngoba bebona kuwulimi lwesiNgisi oluhamba phambi nolwamandla (Kunene, 2009). Phezu kwalokho uLimi lwaseKhaya balubuka njengolungenaso isidingo sokugcinwa futhi kufundiswe ngalo (Ridge, 2006; Webb, 2006). Ababhali abavela ngenhla bawubufakazi bokuthi abazali banezizathu ezahlukahlukene eziholela ekubonakaleni kweqhaza elingagculisi emfundweni yezingane zabo. Lokhu okusho ukuthi kunesidingo sezinhlaka ezahlukahlukene okubalwa uHulumeni nazo izikole ukuba zithole ithuba lokufundisa ziqwashise abazali ngokubaluleka kokuzimbandakanya emfundweni yezingane zabo.

2.13 Amazinga Okufunda Ulimi

NgokoMnyango WezeMfundo eyisiSekelo (2011, p.9) izinga lolimi lwaseKhaya lunikeza ukusebenza kolimi okuveza isisekelo samakhono okuxhumana adingekayo ezimweni zenhlalo nasemakhonweni okufunda ngokomqondo adingekayo ekufundeni kulo lonke uhlelo lwezifundo. Amakhono ahamba phambili ekufundiseni kuleli zinga ukulalela, ukukhuluma, ukufunda nokubhala. Leli zinga linikeza ukukwazi ukuqamba, ubuhle nemicabango okuzonika izingane ikhono lokuphinda kuqanjwe, ukufanekisa nokwandisa ulwazi lomhlaba wabo abaphila kuwo.

NgokoMnyango WezeMfundo eyisiSekelo (2011) emazingenzi olimi lwesiBili esigabeni samabanga akhaphazelayo abafundi basuke sebesesigabeni sokufunda ngokusebenzisa amakhono okukhuluma ukuze bezokwazi ukuxhumana bakhulume lokho okushiwoyo. Ngakho ulimi olukhulunywa abafundi kufanele lugxilise, lusekelwe futhi luqinise ngazo zonke izindlela. Okubalulekile ukuthi abafundi kumele banikezwe amathuba okukhuluma isiZulu, lokho kwenziwa othisha ngesikhathi behlelela abafundi amathuba okufunda. Ezingeni

eliphakathi uLimi lwangaPhandle lusebenzisa amakhono okukhuluma ukuze bakhulume baphinde bakhulume ngokushiwoyo. Bakhela emakhonweni athuthukiswe emazingeni aphantsi ukuze bakwazi ukugcina inkulomo ende, izingxoxo nokuthulwa ngomlomo okufishane (uMnyango WezeMfundo oyisiSekelo, 2011, p.9).

2.14 Ukuntuleka Kwamasu Okufundisa IsiZulu ULimi LwesiBili

Ukuntuleka kolwazi lolimi ezikoleni namasu okufundisa isiZulu uLimi lwesiBili esimweni lapho egunjini lokufundela uthisha efika kugcwele abafundi bezinhlanga ezehlukene. Njengokuthi ufika kukhona abeLungu, amaNdiya, amaKhalathi, nezinye izinhlanga zamazwe angaphandle kweNingizimu-Afrika. Ngamanye amazwi lokhu kusho ukuthi ufika egunjini lokufundela elibuLiminingi, elibuhlanganingi, elisikoningi futhi elibuzwebuningi. Lokhu kube sekuphonsa inselelo yokuthi noma kufundiswa isiZulu uLimi lwesiBili kodwa azikakabibikho izindlela esezakhandwa zacutshungulwa ezakhelwe ukwethula kahle izifunjwana zesiZulu kulaba bafundi abaxubile ngokwezinhlanga, ngokwezilimi, nangokwamasiko. Lokhu kwenzeka ngoba ezikoleni eziningi zaKwaZulu-Natal ezazingama-*Model-C* zifunda isiZulu uLimi lwesiBili, inkinga ekhona ukuthi othisha abakabi sesigabeni sokuzethemba ngokufundisa isiZulu uLimi lwesiBili. Izindlela ezicwaningiwe zokufundisa isiZulu uLimi lwesiBili nazo azikakabibikho njengalokhu kusalokhu kusetshenziswa ezesiNgisi (Ramani noJoseph, 2009).

NgokukaPlace (2016) phambilini bekungavumelekile ukuba othisha basebenzise uLimi lwaseKhaya uma befundisa uLimi lwesiBili ngisho neziphathimandla bezikunqaba lokhu ukuthi kwenziwe. Kungenxa yokuthi kunenkolelo ethi ukufunda uLimi kuhlukene ngezigaba emqondweni womfundi kanti futhi kuzobulala injongo yokufundiswa lolu Limi lwesiBili nokunika abafundi ithuba elanele lokufunda. UPlace (2016) uveza izizathu ezinqala zokungasebenzisi uLimi lwaseKhaya ngesikhathi othisha befundisa uLimi lwesiBili okungukuthi; ulimi olukhulunywayo luthanda ukuba lula kunolubhalwayo, ulimi kumele lufundiswe futhi lwenziwe ngokuphelele kungabi bikho izingxenye ezihlukaniswayo, ukufundiswa kohlelolimi ngokusobala kumele kubalekelwe, abafundi abalimilunye ababi nakho ukugxambukela kolunye ulimi ngakho balufunda kalula nakahle ulimi. Lokho bese kuholela ekutheni abafundi bangenzi kahle ngesikhathi sezivivinyo noma sokuhlolwa (Christie, 2008; Fleisch, 2008). Ukungenzi kahle kwabafundi kwesinye isikhathi akubangelwa

ukuthi abaqondi uLimi lwesiBili olufundiswayo okuyisiZulu kulolu cwaningo kodwa kubangelwa ukuntuleka kwamasu okufundisa (Jordaan, 2011; Hoadley, 2016).

UPlace (2016) ube eseqakula ngokuthi uma kufundiswa uLimi lwesiBili kumele kusetshenziswe amasu afanayo nawokufunda uLimi lwaseKhaya. Ngisho nezinsiza kufundisa ezifana nezithombe, ukusebenzisa izitho zomzimba, imiculo nemilolozelo kumele kube ezolimi lwesiBili ukuze kungatolikwa lutho. Lokho kuzokwenza isiqiniseko sokuthi uLimi lwesiBili luzofundwa ngokuhlukile futhi ngokuzimela. Yize ucwaningo luveza ukuthi othisha abawulandeli lo mgomo wokusebenzisa ulimi oluqondiwe ukuphela ekilasini, uma nje kunomfundi osebenzisa ulimi olufanayo nolwakhe lwaseKhaya bavele bashintshe basebenzise lona. Iningi lothisha lazi ukuthi uma ufundisa abafundi ulimi kumele basebenzise isu lokuculisa abafundi, baphindaphinde lokho okushilo, babhale lokho athe uthisha abakubhale (Hoadley, 2016) othisha bakhohlwe ukuqeqesha abafundi ukuba bakwazi ukuzicabangela nokuqhamuka nezisombululo zalowo msebenzi abasuke benikwe wona. Ingakho u-Wildsmith-Cromarty noBalfour (2019) begcizelela ukuthi sekukaningi kunesikhalo sokuthi othisha bezilimi zama-Afrika baqeqesheke ngokusezingeni eliphezulu ngoba lokho kuyonyusa izinga lamasu abo okufundisa azolekelela abafundi bakwazi ukusebenzisa ulimi ezingeni eliphezulu. Baqhuba bathi izingcwaningo eziningi ziyasiveza isidingo sokuqiniswa kwamasu asetshenziswa ezikhungweni okuqeqeshwa kuzo othisha ukuze bakulungele ukufundisa uLimi lwaseKhaya nolwesiBili ngempumelelo ikakhulukazi ikhono lokufunda nokubhala (Wildsmith-Cromarty & Balfour, 2019).

2.15 Ukufundisa Ngokusebenzisa Izinsizakusebenza

Izinsizakusebenza zingamathuluzi asetshenziselwa ukufunda nokufundisa abafundi bolimi lwesiBili kulolu cwaningo, alekelela ukuthi isifundo sihambe kahle ngempumelelo futhi abafundi baqonde kangcono lokho abakufundayo. Ngakho-ke kusemqoka ukuba uthisha azihlele kusenesikhathi ukuze ezobona ukuthi hlobo luni lwezinsizakusebenza azozidinga maqondana naleso sifundo azosethula ukuze isifundo sibe impumelelo. UMashiya (2010) uveza ukuthi izinsizakusebenza zokufunda nokufundisa isiZulu izona eziyinkinga ngokungabibikho. Lokho okuholela ekutheni othisha besiZulu bahumushe izinsizakusebenza zesiNgisi baziyise esiZulwini, ngoba izinsizakusebenza zesiNgisi izona ezitholakalayo ngenxa yokuthi isiNgisi uLimi oludlondlobele. Ukuhumusha lokho kudla esiningi isikhathi okufanele ngabe othisha bayasisebenzisa ukulungiselela isifundo sosuku ngokwenqubomgomo ngoba kufanele bahumushe izinsizakusebenza zesiNgisi kanti ngabe umthwalo womsebenzi uba lula

ukuba zikhona ezesiZulu. Ingakho uPlace (2016) ethi othisha kumele bazinikele ekusebenzeni ngokuzikhandla basebenzise izinsizakufundisa ezahlukahlukene ezizolekelela abafundi ikakhulukazi izichazamazwi ezibulimimbili okungaba, isiZulu nesiNgisi okungasho ukuthi kufundiswa ngazo kodwa zisetshenziswe ukulekelela abafundi baqonde amagama amqoka kuleyo ngxenye yolimi abayifundayo. U-Evans noVan der Walt (2019) babalula ukuthi ucwaningo oluningi olwenziwayo luqhubeka nokuveza isithombe sokuthi abafundi bagqugquzelwa othisha ukuba bazinikele emsebenzini wabo. Lokho bangakwenza ngokuthatha igxathu lokusebenzisa amakhompiyutha nomakhalekhukhwini babo ukufunda futhi yikho okungathuthukisa ulwazi lwabo ngoba uma besebenzisa lezi zinsizakusebenza bathola ulwazi ngezimo ezahlukahlukene okungenzeka bafunde ngazo emakilasini ngaphansi kwendikimba ekhethwe uthisha. Ngakho-ke ukusetshenziswa komabonakude nemishini yokudlala izithombe (*DVDs*) kuvezwe izihloko nezihlokwana zakhona ngoLimi lwaseKhaya ukuze bafunde uLimi lwesiBili kahle nangokuseqophelweni eliphezulu. Isikhathi esiningi lapha ulwazi lwethulwa ngolimi lwesiNgisi okuwulimi abafundi abalufunda lungolwaseKhaya esikoleni kodwa bangakwazi ukuhlaziya lolo lwazi abaluthole ngesiNgisi bese belusebenzisa lapho befunda isiZulu uLimi lwesiBili.

Ngokuka-Evans noVan der Walt (2019) izinhlobo ezahlukene zezinsizakusebenza ezingasetshenziswa egunjini lokufunda ezifana nezindaba eziqoshiwe ezilalelwayo, izithombe, namashadi zingenza ukufunda nokufundisa kube impumelelo ebonakalayo nekholekayo kubafundi eyothuthukisa izingabunjalo lolwazi olutholwa abafundi. Baqhuba bathi noma iyiphi imibhalo efanele igayiwe ingasetshenziswa egunjini lokufunda nenghloso yokufundisa abafundi. Nakuba zingekho izincwadi nezinsizakusebenza zesiZulu uLimi lwesiBili lokho kungebe isizathu esamukelekile ukuthi abafundi bangafundiswa ngendlela enempumelelo. Ngakho-ke kudingeka othisha abazozinikela ekwenzeni isiqiniseko sokuthi benza okungaphezulu kokulindelekile okungenzeka ukuthi uthisha angasebenzisa ngisho izinsizakusebenza ezisetshenziselwa ukuphatha ukudla ezitolo okungaba; amakhathoni obisi, izigubhu zeziphuzo namaphepha amaswidi kunokuba kulindwe izincwadi ezingekho. Abafundi uqobo lwabo bayaba izinsizakufundisa zolimi egunjini lokufunda, njengokuthi uma umfundi efuna ukudlulisa umyalezo othile bese kuba khona igama alikhohlwayo, ozakwabo bayamsiza ngokumnikeza igama elifanele ngolimi lolo oluqondiwe okuwuLimi lwesiBili (Place, 2016).

Ucwaningo oluningi luveza ukuthi izinsizakusebenza zobuchwepheshe zidlala indima enkulu kakhulu ezinkundleni zokufunda nokufundisa uLimi lwesiBili, ziguqula amasu okufunda nokufundisa, ukuhlelwa kwekharikhulamu, umqondo ngokufundisa uLimi lwesiBili nasemkhakheni wozocwaningo (Sturm, Kennell, McBride & Kelly, 2009; Sykes, Oskoz noThorne, 2008; Warschauer & Grimes, 2007). U-Antenos-Conforti (2009), uDippold (2009), uDucate noLomicka (2008), uKessler (2009), uTu, uBlocher noRoberts (2008), baveza ukuthi ukusetshenziswa kobuxhakaxhaka bezobuchwepheshe uma kufundiswa ulimi kubafundi kubanika ithuba lokufunda ngokuhlanganyela nangokulekelelana futhi kuvula ithuba nenkundla yokufunda okuncike emphakathini abaphila kuwo. Lokhu kuvela ngenxa yocwaningo oluveza ubuhle nokufunda ngempumelelo uma besebenzisa ubuchwepheshe njengesu lokunyusa futhi lithuthukise ikhono lokubhala ngokuzethemba kwabafundi, ukuziqeqesha emakhonweni okubhala nokusebenzisa ulimi ngempumelelo ikakhulu uLimi lwesiBili (Arm-strong & Retterer, 2008; Arnold, 2009; Ducate & Lomicka, 2008; Kessler 2009; Lee, 2010; Mark & Coniam, 2008; Raith, 2009). NgokukaLiou noPeng (2009), u-Kessler (2009), u-McCarty (2009), noPinkman (2005), ukusetshenziswa kobuxhakaxhaka bezobuchwepheshe kwenza abafundi babe nokulangazelela nogqozi olukhulu lokufunda uLimi lwesiBili emagunjini okufundela. Lokhu okusho ukuthi kunesidingo sokusetshenziswa kobuchwepheshe okuholela ekufundeni ngempumelelo. Uma othisha besiZulu uLimi lwesiBili bengaqala ukusebenzisa lobu buchwepheshe kungaholela emiphumeleni emihle yokufunda kwabafundi ngenxa yokuthi ngesikhathi abafundi bethokozela ubuchwepheshe ilapho befunda khona futhi lokho kubenza babe nokuzimisela ekilasini ngesikhathi sokufunda bacabange nangokujulile ngalokho abakufundayo. Lokhu ngikusho ngoba akufani nokungena kukathisha ekilasini ephethe ushoki nje kuphela ngoba lokho kuholela ekutheni abafundi bangavuleleki ukucabanga

2.16 Isiphetho Sesahluko

Lesi sahluko sethule imibhalo ebuyezekiwe maqondana nokufundiswa kwesiZulu uLimi lwesiBili. Imibhalo eminingi ibheke ukufundiswa kwesiNgisi uLimi lwesiBili ngenxa yokuthi ayikabi-bikho imibhalo eminingi eqondene ngqo nokufundiswa kwesiZulu njengalokhu ngike ngaveza ngesikhathi ngethula lesi sahluko. Ngisebenzise imibhalo yolimi lwesiNgisi ngenxa yokuthi ukufundiswa kolimi noma yiluphi kuhlala njalo kunobudlelwano nokuhlobana cishe kuzo zonke izingxenye zolimi. Kulesi sahluko ngixoxe ngezingxenye ezahlukahlukene maqondana nokufunda nokufundiswa kolimi. Ngiqale ngokwethula umlando wokufundiswa

kolimi lwesiZulu, ukufundiswa kolimi egunjini elibuliminingi, ngabheka ukusebenza kohlelolimi-jikelele, amazinga olwazi lolimi, izindlela zokufundisa ngomhumusho nangokuxhumana, izinhlotshana zolimi, ikhono labafundi lokubhala, iqhaza labazali ekufundiseni ulimi, izindlelande zokufundisa nokufundisa usebenzisa izinsizakusebenza. Isahluko esilandelayo sesithathu sethula uhlaka lwenjulalwazi yocwaningo nohlaka lwemicabango okuyiyona elekelele ukuhlaziya ulwazi olukhiqiziwe nolwethulwa yilo mqingo.

IS AHLUKO SESITHATHU

UHLAKA LWENJULALWAZI NOLWEMICABANGONZULU

UHLAKA LWENJULALWAZI

3.1 Isingeniso

Lesi sahluko sethula uhlaka lwenjulalwazi nohlaka lwemicabangonzulu okuyikhona okusetshenzisiwe ukuhlaziya ulwazi olutholakele ensimini. UMerriam (2001) ubalula ukuthi izinjulalwazi ziveza inhloso yokuchaza, ziqagele futhi zilekelele ekuqondeni kabanzi ngesimo esicwaningwayo kanti futhi kwesinye isikhathi ziphonsele inselelo ulwazi olukhona kulowo mkhakha wocwaningo. Ukunikeza umcwaningi umqondo othile ohlukile noma isibuko ngalokho okucwaningwayo kungenye yamaqhaza amqoka abanjwe uhlaka lwenjulalwazi (Camp, 2001). NgokukaSinclair (2007) uhlaka lwenjulalwazi ocwaningweni luhlobene nemicabangonzulu yocwaningo olwenziwayo futhi lwakha ukuhlobana phakathi kwengxenywe yenjulalwazi nalokho okwenzekayo sikubuka ngesikhathi sokwenziwa kocwaningo. Lokho okusho ukuthi ungalusebenzisa njengesibuko ongakwazi ukuhlaziya ngaso ngokuhlelekile uphinde uchaze isimo esicwaningwayo (Johnson & Christensen, 2007).

UPunch (2009) uyakuqinisekisa lokhu lapho eqakula ngokuthi uhlaka lwenjulalwazi luwukwethula isithombe esithile ngendlela yokuxoxa egxile kumakhonsepthe athile. Ngakho, uhlaka lwenjulalwazi oluhle luqinisekisa ofundayo ukuthi uhlobo locwaningo olwenziwayo aluncikile emicabangweni nasemizweni yomcwaningi kodwa luncike ezinjulalwazini namaqiniso aseke acwaningwa futhi aphasiswa phambilini (Simon & Goes, 2011). Ukusebenzisa uhlaka lwenjulalwazi kulekelela kakhulu ukuchaza isimo esicwaningwayo ngokubeka umcwaningi esimweni sokuqagela ngokukhethekile izimo ezihlobene ngocwaningo kusukela kwezinye izimo (Omirin & Falola, 2011). Ngezansi ngiveza umqondo jikelele kaKrashen wokuthola nokufunda uLimi lwesiBili, ngethule iziHlawumbiselo ezinhlanu ezakhe le njulalwazi yolimi lwesiBili okuyilezi; IsiHlawumbiselo sokuTholakala nokuFunda ulimi, IsiHlawumbiselo soHlelo lweMvelo, IsiHlawumbiselo isiQaphelisi, IsiHlawumbiselo soMthamo wolimi nenGxenyana yokukodwa eyeNgeziwe nesiHlawumbiselo soHluzo lwemizwa. Ngibe sengethula uhlaka lwemicabango okuyilona

olusekele injulalwazi engiyisebenzisile nasekuvaleni amagebe ukuze ulwazi luhlaziyeke ngendlela ekahle.

3.2 Inhloso Yokukhetha Injulalwazi Yolimi LwesiBili KaKrashen Nokuhlobana Kwayo Nocwaningo Lwami

Lapha ngixoxa ngenjulalwazi ehlobene nalolu cwaningo nesizathu sokuyiqoka ukuba ibe isibuko salo nokusetshenziswa kwayo ukweseka nokuhlaziya ulwazi olukhiqizwe kulolu cwaningo. Njengoba lolu cwaningo luphenya ngenzuzakazikeyi yokufundisa esiZulwini uLimi lwesiBili emabangeni akhaphazelayo, ngibe sengiqoka ukusebenzisa le ngqungqulu yezilimi ogama layo lingu Stephen Krashen enjulalwazini yakhe yokuthola uLimi lwesiBili. Umbonjikelele kaKrashen (1981) uveza ukuthi ukuthola uLimi akukhona ukuthi kumele uze ukuyele esikoleni noma ungene emagunjini okufundela; futhi awudingi ukufundiswa ngemithetho nemigomo eminingi yolimi noma uculelwe yona njengomlozelo. Ukuthola uLimi kudinga ukuthi kube khona ukudluliselana umbiko nokuxhumana ngalolo limi oluqondiwe. Ukuxhumana nje okuyimvelo kuyilapho okhulumayo engenandaba nendlela aphimisa ngayo amagama ukuthi ngabe iyiyonayona yini noma akusiyona, kodwa okhulumayo enendaba kakhulu nomyalezo awudlulisayo nokuthi owamukelayo uyawuqonda yini. Uqhuba aveze iziHlawumbiselo ezinhlanu (Krashen, 1981) okuyizona ezingenze ngaba nesiqiniseko sokuthi le njulalwazi ihambisana kahle nalolu cwaningo.

Ngiqoke ukuzibalula zonke lezi ziHlawumbiselo lapha okungukuthi; (i) IsiHlawumbiselo sokuTholakala nokuFunda uLimi sihambisana nohlobo lwabafundi ababuliminingi abafunda isiZulu uLimi lwesiBili, phakathi kwabo kukhona abanalo ulwazi lwesiZulu abasithola emakhaya baphinde bazosifunda esikoleni siwuLimi lwesiBili. Ngakolunye uhlangothi kube khona abangenalo ulwazi lwaso kodwa abasithola ngoba besifunda egunjini lokufundela. (ii) IsiHlawumbiselo soHlelo lweMvelo sicacisa ngobumqoka bokuthi lolu hlelo lutholakala ezilimini zombili okungaba olwaseKhaya nolwesiBili kubafundi nakubantu abadala (Krashen, 1985). Lokhu okuhambisana kahle nocwaningo lwami olubheka ukufundiswa kwesiZulu uLimi lwesiBili nakubafundi abasikhuluma siwuLimi lwaseKhaya. Ngakho ukuze abafundi babambe kahle uLimi lwesiBili kumele bavumele indlela yohlelo lwemvelo ngezigaba ezahlukahlukene zolimi okungaba uhlelolimi noma uhlelomagama. (iii) IsiHlawumbiselo isiQaphelisi esenza kakhulu umsebenzi wokuhlela ulimi siphinde silungise amaphutha angenziwa umfundi ngesikhathi sokuthola nokufunda uLimi lwesiBili okuyisiZulu kulolu cwaningo. Lokho okungasiza kakhulu abafundi abasiqalayo isiZulu ekilasini, isiHlawumbiselo

isiQaphelisi esingabasiza kuhlelolimi lwabo ngesikhathi beqhubeka befunda. (iv) IsiHlawumbiselo soMthamo wolimi neNgxenyana yokukodwa eyeNgeziwe, lokhu kufanele abafundi bakuthole egunjini lokufundela ngesikhathi othisha befundisa isiZulu uLimi lwesiBili. Okuba inzukazikeyi yikho ukuthi nabo othisha baveza ukudideka ngamasu aphasile okumele bawasebenzise uma befundisa abafundi ababuliminingi abanye bengasazi nhlobo isiZulu ngoba uma umfundi esesigabeni somthamo wolimi ukwamukela kwakhe ulimi kwenzeka uma umfundi ekwazi ukuqonda lokho okuyingxenyana engeziwe (Krashen, 1982). Uma abafundi bengenaga egunjini lokufunda basuke benalo ulwazi lolimi lwaseKhaya sebezofunda olwesiBili okuyisiZulu. (v) isiHlawumbiselo soHluzo lwemizwa sicacisa ukuthi imizwa yomfundi eyindlela yokuhlunga edlulisa ngokukhululekile ingaphinde ibe isithiyo sokuthola umthamo wolimi nengxenyane eyengeziwe (Krashen, 1982). Lokhu okungadalwa ukungathulwa ngendlela kwesifundo sesiZulu othisha abangaqeqeshekile kahle nezimomqondo zabafundi abanazo ngolimi lwesiZulu. Abanye abasuke besibukela phansi isiZulu kungenxa yokuthi vele bayasikhuluma emakhaya kanti abanye bangasibukela phansi ngoba bengenandaba naso ngoba kungelona ulimi lwabo lwaseKhaya. Ngakho-ke zonke zonhlano lezi ziHlawumbiselo zimqoka futhi ziyisibuko esihle socwaningo. Ngibe senginquma ukusebenzisa ezimbili ukuhlaziya imiphumela yocwaningo, okuyilezi; IsiHlawumbiselo isiQaphelisi nesiHlawumbiselo soMthamo wolimi neNgxenyana yokukodwa eyeNgeziwe. Ngenhla ngike ngaveza ukuthi zihambelana kanjani nocwaningo lwami nokuthi ngizibone zibalulekile ukwenza isiqiniseko sokukhipha wonke umongo obuqokethwe ulwazi olukhiqiziwe.

3.3 Injulalwazi KaKrashen Yokuthola ULimi LwesiBili

3.3.1 Ukuthola Ulimi

UKrashen (1981) uthi ukuthola ulimi kwenzeka ngendlela efanayo esetshenziswa abantwana ukuthola uLimi lwaseKhaya nolwesiBili. Kudingeka ukuxhumana okunomqondo ngolimi oluqondiwe, ngendlela yokuxhumana yemvelo, okuyilapho abakhulumayo benendaba nokuqonda umyalezo odluliswayo kuphela, bengabhekile isakhiwo nohlelo lolimi. Lokhu kusekwa umqondo othi izisekelo zolimi zisekuxhumaneni nasekudluliseni umyalezo ngalolo lulimi oluqondiwe. Ukuthola ulimi akudingi ukulandela indlela yokucubungula ngokuqaphela uhlelolimi nemithetho yalo nokuphindaphinda ulwazi olulodwa, kodwa kwenzeka ngokuxhumana okwakha umqondo ozwakalayo ngalolo lulimi olufundiswayo noluqondiwe (Krashen, 1981). Lokhu kwenzeka noma ngabe ikusiphi isigaba solimi lolo olufundiswayo

noluqondiwe, okungaba olwaseKhaya noma olwesiBili nolwangaPhandle. UKrashen (1981) ubalula ukuthi igumbi lokufundela kungase kube iyona ndawo enhle kakhulu yokuthola uLimi lwesiBili. Le ndlela iba nomphumela omuhle kakhulu ngoba uma abafundi bexhumana futhi befunda besegunjini lokufundela bayakwazi ukulungisana kanti nothisha usuke ekhona ukulungisa lapho abafundi benza amaphutha olimi. Lokhu kube sekuphikisana noCarroll (1967), u-Upshur (1968), noMason (1971) bona abaveza ukuthi ukuthola ulimi ngaphandle kwasegunjini lokufundela ikhona okwenza abafundi bafunde kahle uLimi lwesiBili. Emva kokuba abafundi sebelutholile ulimi ilapho bekwazi ukulufunda kahle maqondana nemigomo nemithetho yalo. UMcLaughlin (1987) uveza ukuthi ukuthola uLimi ikhona okusungula ukuphimisa kahle nokufunda ngokugeleza komfundi. Lokhu kube sekuphonsela inselelo umqondo womfundi ukuthi ngesikhathi sokuthola ulimi usuke eqonda yini ukuthi kwenzekani nokuthi lokhu akukhulumayo kuhleleke kanjani ngokwemigomo yolimi. Yingakho ngiqakula ngokuthi ukuthola ulimi nokulufunda akumele kuhambe ngokuhlukana. Ngikusho lokhu ngoba uma umfundi ekhuluma kumele abe nakho ukuqonda ukuthi ukhuluma kanjani, uphimisa kanjani amagama futhi enayo incazelo emqondweni wokuthi kungani esebenzisa ulimi ngendlela alusebenzisa ngayo. Lokho kwenza umfundi akwazi ukulumela ulimi alukhulumayo kungabi khona umuntu ongamphazamisa kulo noma ongamnika incazelo edukisayo ezomenza alahlekelwe ilolo lulimi oluqondiwe.

UTricomi (1986) njengomunye wababhali abasebenzise injulalwazi kaKrashen uveza ukuthi okumqoka ukuthi le njulalwazi yokutholwa koLimi lwesiBili izeveza umehluko phakathi kokutholwa kolimi nokufundwa kolimi. Lo mehluko abanye abacwaningi bokutholwa koLimi lwesiBili abafana noTollefson, uJacobs noSelipsky (1983), bawubuka ngokuthi mhlawumbe ungobalulekile ekwakhiweni kwemicabangonzulu kulo mkhakha futhi unamandla okukhiqiza futhi uthuthukise amamodeli okuthola uLimi lwesiBili. UTricomi (1986) uqhuba athi ngokukaKrashen, ukuthola ulimi kwenzeka umuntu enganakile ukuthi kuyenzeka noma umuntu uthola ulimi ngaphandle kokuqaphela kanti ukulufunda ulimi kwenzeka umuntu ebona futhi eqonda ukuthi kwenzekani kuleso sigaba. Yize noma zombili lezi zigaba zibambe iqhaza elibalulekile ekuthuthukeni kwekhono loLimi lwesiBili kodwa ukuthola ulimi khona kubalulekile njengoba ukuqala ukulwazi ulimi kuthuthuka ngalokho kanti futhi kubalulekile nasemsebenzini wokulukhiqiza nokusetshenziswa kwalo kahle.

NgokukaChomsky (1965) abafundi bazalwa benayo impande noma ufuzo olutshaleke ezingqondweni zabo oluqondene ngqo nolimi, yingakho ekholelwa ekutheni ulimi ungaluthola noma usungakanani ngokobudala. Ukuthola ulimi kwenzeka ngokuxhumana okunomqondo

ngolimi oluqondiwe, ukuxhumana kwemvelo okulapho abakhulumayo bengaxili esakhiweni sokuphimisa kwabo ulimi kodwa bebheka indlela abaxhumana ngayo ukuthi ngabe umyalezo uyafinyelela yini komunye nomunye (Radford, Atkinson, Britain, Claesen & Spencer, 1999) kuMatandare noMugomba (2015). Lokhu kuqhakambisa umyalezo onomqondo odluliswayo ukuthi ngabe ufinyelela kahle futhi ziyawuqonda yini izethameli noma lowo okukhulunywa naye ngolimi oluqondiwe noma lwesiBili.

3.3.2 Ukufunda ULimi

UKrashen (1981) uveza ukuthi ukukwazi ukufunda ulimi nokukwazi ukuthola ulimi kuqhamuka ngezindlela ezahlukahlukene. Ngokombono wakhe ukufunda ulimi kuqhamuka ngokufunda imfundo ehlelekile ngemithetho yolimi, imigudu nezindlela ezithile ezimiselwe ulimi. Uma sikhuluma ngohlelolimi nemithetho yolimi sisuke siqonde ukufunda ulimi okungesikho ukuluthola ngoba uma amaphutha ethu elungiswa, siyacabangisisa siphinde sizihlele ngokwemithetho nezakhiwo zolimi (Krashen, 1985). Ukufunda yikhona okwenza umuntu akhulume futhi aqhubeke ukusebenzisa ulwazi alutholile. Kanti ukuthola ulwazi kona kuvela ngendlela ehlukile ngoba kuqhamuka kuhlukile futhi ngokucezile. UKrashen (1985) ukholelwa kumthamo wolimi onikezwayo futhi oqondakalayo; kulokho-ke, abafundi bolimi lwesiBili bakwazi ukuthola ulimi ngokuthi bazijwayeze ulimi oluqondekayo futhi olunika umqondo kubona, bese lokhu kubasiza ekutheni abafundi bagxile kakhulu emqondweni wolimi ngaphandle kokuqaphela imigomo eminingi bese bethola ukwakheka kolimi.

Ukwazi ulimi olutholakele ngokufunda noma ngokuqaphelisisa njengokusho kukaKrashen (1982), kungasiza ulimi kuphela olukhiqizwe ikhono lokukwazi ukuthola ulimi. Ngamanye amagama umfundi wolimi lwesiBili angasebenzisa imithetho ayifundile ukuqaphelisisa noma ukugada okungaba ukulungisa ulimi lwakhe, lokho kungaba iphambilini noma ngemuva kwesikhathi somkhiqizo wolimi alutholile. UTricoli (1986) ube esegcizelela eveza ukuthi ukuqaphelisisa kusebenza umsebenzi olinganiselwe noma oklanyiwe njengalokhu kusebenza kuphela uma kunesikhathi esilingene, uma ukugxila kusezimweni ezithile, noma uma umthetho odingekayo ufundiwe. Ngakho lokhu kusho ukuthi le ndlela isebenza kahle uma kufundwa ulimi ngendlela ehlelekile okungaba segunjini lokufunda ukuze umfundi ezoqonda ukuthi iyiphi imbangela yokuqaphelisisa futhi isiza kuphi ekuthuthukeni kolimi nasekufundeni ulimi oluqondiwe.

UTricomi (1986) uveza ukuthi amasu amaningi asetshenziswa othisha bemibhalo ngokungangabazi, athathe igxathu elikhulu ngoba wona awancikile noma awathembeli kakhulu ekwazini amatemu nemithetho yolimi engase ibe nzima ukuyiqonda nokuyifunda, futhi engaphelele, edukisanayo noma engasetshenzisiwe ngendlela ekahle. Kodwa, wona akhela phezu kolwazi abafundi asebevele belutholile olimini. Lokhu kungaba njengesu likaMartin (1984) lapho eveza khona ukuthi ukufunda kungafundiswa ngokuthi umfundi aqale ukufunda umbhalo kusukela ekugcineni ahlehle nawo kusukela emshweni wokugcina kuya kowokuqala ukuze athole iziqeshana zolimi futhi akwazi ukwandisa izifinyezo ukuze akwazi ukuthola ukuthi kuyasebenza yini ngendlela okuhlanganiswe ngayo. UHartwell (1985) yena bese ethi kukhona ubufakazi bokuthi imithetho yosiko lohlelo lolimi oluthile ingaqondakala futhi isetshenziswe kahle kuphela uma lolu limi luke lwatholakala phambilini ilowo mfundi noma lowo muntu okungabe kukhulunywa ngaye. ULabov (1981) yena uthi wabuka kakhulu iningi labantu abansundu asebefundile ababekhuluma ulimi isiNgisi besengabantwana olungekho ezingeni kodwa ngokuhamba kwesikhathi bafunda ulimi isiNgisi ngokusezingeni. Ngokwejwayelekile, lokhu bakwenza ngendlela yesiqaphelisi sokulalelwayo ukuze balugcine ekukhulumeni kwabo kodwa benze amaphutha kuphela uma izimo zingavumi kahle ukuthi bangakhuluma bezigadile noma ngokuqaphelisisa uhlelo. Izibonelo, yilapho bekhathele; noma bephazamisekile; noma bengakwazi ukuzizwa; noma uma bethokoze ngokweqile; noma bephazamisekile ngokwemizwa noma uma begxile kakhulu kulokho okwenziwayo.

NgokukaFalk (1979) ukubaluleka kwamaphutha ekutholeni ulimi ngokuthi athi indlela yamaphutha kuphela umfundi angahlola ngayo isihlawumbisele, asihlehlise bese eqhubeka nokuthuthuka. Ngokuthola ulimi usebenzisa izimpendulo zabafundayo ukuthi kwesinye isikhathi indlela okubhalwa ngayo ayiwudlulisi umqondo ngendlela osuke uqondwe ukudluliswa ngayo, ngakho-ke abafundi bayakhuthazwa ukuba bavele nezabo izindlela noma abakholelwa kukho maqondana nolimi. Okusho ukuthi umfundi kumele azikhathaze ngomqondo awudlulisayo ukudlula isakhiwo sombhalo nakukhulumayo. Ngikusho lokhu ngoba inhlosomfezo enkulu yolimi ukuxhumana kwabantu okufaka phakathi imizwa yabo, amasiko, inhlalolimi nokucabanga kwabo. Lokhu kufakazelwa uTricomi (1986) uma ethi kuyenzeka umfundi athi uyabhala imisho ethize, uthole ukuthi uma uthisha eseyifunda kutholakale ukuthi indlela okubhaleke ngayo kutholakala umqondo ohlukile kunalokhu obekuqondwe umfundi. Okulandelayo uthola ukuthi umfundi akalandelanga yonke imithetho yokubhala nezimpawu zokuloba azifakwanga embhalweni. Ngakho-ke uma uthisha esezama ukumsiza umfundi kumele aqaphele ukuthi umusho nomusho awuwulahlile umqondo noma

umyalezo umfundi abezama ukuwudlulisa. UKrashen (1982) uyakholelwa ekutheni uthisha angazama ukukhuthaza ukutholwa kolimi ngokunikeza abafundi lokho okuzobasiza neseluleko esiqondakalayo. Enye yezindlela ezihlukile maqondana nothisha bolimi okungukuthi uyichaza ngokuthi abafundi abanemithetho kumele basizwe ekuyisebenziseni ezimweni abaphila kuzo. Lo mgudu ube sewuholela ekutheni umfundi afunde kahle konke ngemithetho yolimi kuleso sigaba.

Ababhali nabacwaningi bolimi lwesiBili baveza ukungeneliseki kahle ngale njulalwazi. Kunamaphuzu abalulekile ngokweso labo abawavezayo akhomba ukuthi le njulalwazi ayimele iqiniso njengoba becabanga. NgokukaGreg (1984) izihlawumbiselo ezinhlanu ezakhe le njulalwazi zithole ukugxekwa okwehlukene lapho ababhali beveza ukunhlanhlatha kwayo, amatemu ayo angachaziwe ngokushaya emhloeni, ukuhlanganisa izimo ezingahlangani, nokuswelakala kolwazi olunzulu nolwakha umqondo. UTricoli (1986) uyigxeka le njulalwazi kaKrashen maqondana nemibhalo ebhalwayo ngoba ethi ayiphenduli kahle yonke imibuzo othisha bolimi noma bemibhalo abanayo. Isibonelo, ayichazi umehluko phakathi kokuthola ulimi olukhulunywayo nolimi olubhalwayo nokubaluleka kwako kokubili. Futhi le njulalwazi ayizibheki izitayela ezahlukehukene ezisetshenziswa abafundi ekufundeni kwabo, okungase kube ukuthi, umfundi ojwayele ukufunda ngokubukwayo alindeleke ukuthola kakhulu inkulumbo-ngxoxo ebhaliwe kunalowo ojwayele okukhulunywayo kuphela. ULiu (2015) uthi ukugxekwa kwale njulalwazi kugxile kakhulu emaphuzwini amathathu okuyilawa; ukungabi-bikho kobufakazi, injulalwazi engenamandla nokuqamba ngokweqile. Lokhu abakuvezayo abacwaningi kuyawakha umqondo ngendlela ababeka ngayo kodwa lokho okungasho ukuthi uma njalo kukhona injulalwazi ekhishwe ucwaningo oluthile ihlala njalo izovala zonke izikhala noma izothinta wonke amakhona esimo esicwaningwayo. Ngakho-ke kusuke kunengxenyana okusuke kugxilwe kuyo okuyiyona ezoveza imiphumela ethize. Imiphumela yocwaningo egxile esimweni esithile ihlala njalo incike ekutheni lolo cwaningo lwenziwe kusiphi isimo noma indawo. Lokho okusho ukuthi izimo ezisondelene nezimo ezicwaningwayo zihlala njalo zizoba nomthelela othize emiphumeleni yesimo esicwaningwayo.

NgokukaGregg (1984) noMcLaughlin (1987) injulalwazi kaKrashen yokuthola uLimi lwesiBili ayishayi emhloleweni ngokwenzazelo ayibekile uKrashen, kanti futhi ayinawo amandla okuchaza indlela ulimi olufundwa nolutholakala ngayo emkhakheni woLimi lwesiBili, baqhuba bathi ihluleka ngaso sonke isikhathi nangayo yonke indlela ukuziveza yethembekile, bathi ayinakho ukugeleza njengenjulalwazi ngakho ayingeni ohlwini lwezinjulalwazi. UBrown (2000) uveza ukuthi le njulalwazi yenziwe yaba lula ngokweqile

kanti nokuqamba ngokwezethulo kwenziwe ngokweqileyo okugcina kungasakholakali futhi kungaqondakali. Lokhu kuholela embuzweni othi ngempela lezi ziHlawumbiselo zingahlolwa yini futhi ziwumele umlilo wocwaningo lwenkundla ngoba ubufakazi obuningi obuvezwa uKrashen buyaphikisana futhi akuqinisekisi emqondweni (McLaughlin, 1987, kuLightbown & Spade, 2006).

3.4 IziHlawumbiselo Zokuthola ULimi NgokukaKrashen

3.4.1 IsiHlawumbiselo SokuTholakala NokuFunda Ulimi

NgokukaKrashen (1981) ukuthola ulimi kwenzeka umfundi enganakile kodwa ngesikhathi ezama ukulusebenzisa ngokwakha umqondo ezimweni ezahlukahlukene. Ukuthola ulimi iyona kuphela indlela engenza kuvele ukulazi ikhono lolimi lwesiBili (Richards & Rodgers, 2001). Ukufunda ulimi kona kuhlukile ngoba kwenzeka umfundi ebuka futhi eqonda ngendlela yokufunda imithetho yolimi (Krashen, 1985). Ukwazi imithetho yolimi akusho ukuthi uzokwazi ukuxhumana nabanye ngendlela ekahle usebenzise lolo limi (Lightbown, 1985). UKrashen (1981) uqhuba athi le ndlela egxile ekutholeni ulimi ibuka ukukwazi ukuxhumana kuhamba kahle ngezigaba ezintathu; ukulalela nokuqonda, ukukwazi ukukhuluma usemncane, izinhlelo zokukhuluma zonke eziqhuba indlela yemvelo yokuthola ulimi. Ukuthola ulimi nokulufunda ukuqhathanisa kanje, uKrashen (1981):

Ithebula lokuqala: Ukufunda nokuthola uLimi

Ukuthola ulimi	Ukufunda ulimi
1. Indlela yokukhiqiza ungazi iyafana nalapho umfundi ekhiqiza futhi ethola uLimi lwaseKhaya noma lwesiBili.	1. Indlela yokukhiqiza ukufunda okuhlelekile eyakhiwa yindlela yokufunda uqwashile okuholela olwazini ngolimi olufundwayo, isibonelo; ulwazi lwemithetho yohlelolimi.
2. Kudingeka ukuxhumana ngendlela yemvelo usebenzise uLimi oluqondiwe ezimweni ezingahlelekile.	2. Ukufunda ezimweni ezihlelekile.
3. Kuncike esimweni-mqondo somfundi nomfundi.	3. Kuncike emandleni okwenza.
4. Ukusebenzisa ukuzwa ngohlelolimi.	4. Ukusebenzisa imithetho yohlelolimi.

Leli thebula elingenhla liveza umehluko phakathi kokuthola nokufunda ulimi. Lizama ukudweba isithombe sokuthi abafundi baluthola baphinde balufunde kanjani uLimi lwesiBili. Okugqama kakhulu ukuthi abafundi baluthola ulwazi nsukuzonke ngabantu abaxoxa nabo imihla ngemihla yize besuke bengaboni ukuthi indlela abathola ngayo ulimi. Abalufundayo bona balufunda beqonda ukuthi basesigabeni sokulufunda ngakho kumele bazihlele futhi bazinikele ekulufundeni lolo limi.

UKrashen (1982) uqagulisa ngokuthi okufundwa kuqondwe ngendlela yezethulo zemithetho yolimi nencazelo yohlelolimi akubi izisekelo zokuthola ulimi oluqondiwe. Kuyenzeka uthole ulimi ungalufundanga ngendlela ehlelekile, ukufunda ulimi kodwa ungalutholi uqhubeke nokuphula imithetho yalo nokuthi akekho oyaziyo yonke imithetho yolimi. Noma usuke uphula imithetho yalo ngenxa yokungalufundi ezimweni ezihlelekile kodwa ulwazi lokuxhumana usuke unalo futhi umyalezo osuke ufuna ukuwudlulisa, udlula kahle ngenxa yokuthola ulimi. Amandla ale ndlela ukuthi ulimi lufundwa ngendlela yemvelo kanti ukuntengantenga kwayo kusekutheni umqondo wolimi awuholeli ekulutholeni kodwa uphikiswa ukadebona walowo oseke wazindla ngohlelolimi akade ebuyekeza ngekhandu (Krashen, 1985). Lokhu okusho ukuthi kunemfundo yasekhaya noma etholakala ezimweni ezingahlelekile kumbe okungezona ezifana negumbi lokufundela ekilasini kodwa ngesikhathi ekhula phakathi kwabantu umfundi kuningi akufundayo.

Njengalokhu lezi zihlawumbiselelo zenjulalwazi zithola ukugxekwa nje, naso lesi uMcLaughlin (1987) uthi uKrashen uyahluleka ngayo yonke indlela ukuchaza kahle ukuthi ngabe usho ukuthini uma ethi kunomehluko phakathi kokuthola ulimi nokulufunda. Uqhuba athi uma esechaza uKrasheni uveza imicabango emibili; okungukuthi ukwazi nokungazi. Ngale micabangonzulu uKrashen uthi ukufunda kwenzeka wazi okuyilapho wahlulela khona ngemithetho yohlelolimi kanti ukuthola ulimi kwenzeka ungazi ukwahlulela kuncike kubantu emazweni. Umbuzo oba indida owokuthi ngabe izifundo zincike emthethweni noma emazweni, okwenza kube nzima ukuhlonza ukuthi abafundi bebethola ulimi noma bebelufunda (Matandare & Mugomba, 2015). UGregg (1984) uveza ukuthi abafundi abaningi boLimi lwesiBili bakholelwa ekutheni eminye imithetho yolimi ukwazi ukuyithola ngokufunda kanti uKrashen umelene nale nkolelo. UGass noSelinker (1994) baqhuba bathi kunzima ukuveza ukuthi ukuthola nokufunda ulimi okufakwe ezinhlelweni ezimbili ezehlukene ngokwezilimi ukuthi kungasetshenziswa abafundi boLimi lwesiBili. Ngakho-ke ukuthola ulimi akuqondakali kahle uma kubukwa njengohambo olwaxhiwe uhlelo lokufunda kunokuba kufakwe umngcele

phakathi kwamagama womabili okungukuthola nokufunda ulimi kube sengathi izinhlelo ezehlukene kakhulu (Zafar, 2010).

Ngiyavumelana nombono wokuthi umfundi uluthola kahle ulimi emva kokulufunda ngoba ukuthi umfundi uthola ulimi lokho kudayisa umqondo ongathi kusho ulimi umfundi ufike alucoshe njengolwazi oluphathekayo. Umehluko okumele kukhulunywe ngawo owookuthi umfundi ulufunde kusiphi isimo ulimi hhayi nje ukuluthola. Umfundi uma ekhula ekhaya kwabo elalela abantu abadala bekhuluma bese eyabalingisa, lokho akusho ukuthi uyathola kodwa uyafunda. Okuhlukile ukuthi ufunda ngendlela yemvelo okuyilapho elalela futhi elingisa ukuze naye akwazi ukuphimisa aphinde asebenzise amagama awezwe ngesikhathi kukhuluma abanye abantu okungaba umndeni noma umphakathi aphila kuwo. Kuphinde kuzoba khona indlela yokufunda okuhlelekile okungukuthi lapho umfundi usuke esethola ulwazi oluhleliwe lwahlelelwa kona vele ukufundisa ulimi ngezigaba zalo nokunika incazelo ephelele ngendlela olusebenza ngayo ngokwezakhiwo nohlelo lwalo oluphelele. Konke lokhu kuyikho ukufunda uma eselufunde kahle ulimi umfundi waluthola, lapho-ke sesingasho sithi uthole ulimi kodwa ngomgudu wokulufunda kungekona nje ukuluthola njengokuthile okusuke kulahlekile. Ukusebenzisa amagama amabili ngokuhlukana ikona okudala indida enkulu phakathi kwabacwaningi nochwepheshe boLimi lwesiBili. Sibukeka sisikhulu isidingo sokukucacisa lokhu njengomehluko ukuze kuzokwazeka ngokucacile ukuthi ulimi ngeke umane uluthole nje kodwa uyalufunda ngezindlela ezahlukahlukene, ngaphandle uma kungavela ucwaningo nomqakuliswano oqinile othi ukufunda kwenzeka uma umfundi esegunjini lokufunda kuphela. Uma umfundi esengaphandle kwegumbi lokufundela useyathola akasakwazi ukufunda. Lokho okuyoholela esidingweni sokuveza kuphinde kuchazwe kabanzi ukuthi kanti iyini imfundo nokuthi itholakala kanjani kumfundi ngamunye noma kubantu nje jikelele.

3.4.2 IsiHlawumbiselo SoHlelo LweMvelo

UKrashen (1985) ukholelwa ekutheni ukuhleleka akuncikile nje kuphela emthethweni olula kodwa kunobufakazi obuqanda ikhanda bokuthi ukuhleleka okuzimele ilapho kufundiswa khona imithetho yolimi egunjini lokufunda ulimi. Lolu hlelo lutholakala kuzona zombili izigaba zokuthola uLimi lwaseKhaya nolwesiBili, kwezingane nabadala ngokufanayo. Lukhona uhlelo lwemvelo olimini lwesiBili akukhathalekile ukuthi yiluphi uLimi lwaseKhaya lomfundi. Ngakho-ke ekugcineni kuvela ukuthi lesi siHlawumbiselo sisebenza noma kuyiphi

indlela nesigaba sokuthola ulimi (Krashen, 1982). NgokukaMakino (1980) ukuthola isakhiwo sohlelolimi kulandela indlela yohlelo lwemvelo oluqagelekayo. Uhlelo aluklanywa ukuba lula kolimi kodwa luzimele maqondana nohlelo olufundiswa emagunjini okufunda ulimi. Uhlelo luncike kakhulu kumgamu wesimo abafundi abathola uLimi lwesiBili ngaphansi kwaso. Ukuziphatha kwabafundi bolimi kuyahluka, lokho okungasho ukuthi inkimbinkimbi yamamofimu incike olimini lomfundi lwaseKhaya okungaholela ekutheni imofimu ekhona namuhla inganyamalala kusasa (Mason, 2002).

Ukuxabhelela kokufundisa ukuthi uhlelo lokufundisa akufanele luncike esihlawumbiselweni sohlelo lwemvelo. Iningi lezinhlelo zohlelolimi zincike ekutheni amaphuzu aqokiwe alula noma anzima ukuthi uthisha azakhele noma alula noma anzima yini kubafundi ukuba bawathole futhi bawaqonde (Krashen, 1985). Ngakho-ke lokho kusho inkinga uma uhlelo lokufunda lungeke lube nemiphumela yokufunda eqokiwe kodwa lubheke isisindo salokho okufundwayo. Lokho kucacisa ngokusobala ukuthi ukufunda ulimi akusoze kwenzeka ngendlela eneqiniso nobulungiswa ngenxa yokukalwa komsebenzi okungubunzima nobulula kwawo ukuze ufundiswe. UKrashen (1987) waphinde wacacisa lokhu ngokuthi ukuxabhelela esiHlawumbiselweni sohlelo lwemvelo akukona nje ukuthi uhlelo lokufunda ulimi kumele luncike ohlelweni olutholakala kulezo zifundo. Ngakho uyakukhahlela ukufunda uhlelolimi ngendlela yokulandelana uma umgomo kungukuthola ulimi.

Lokhu okusho ukuthi ulimi ungalufunda noma ungalandelanga imithetho yohlelolimi kodwa ngendlela yohlelo lwemvelo uyakwazi ukufunda ulimi ngokuphelele. Phezu kwalokho okubalulwa uKrashen, okubalulekile ukuthi kwazeke ukuthi abafundi baluthola kanzima uLimi lwesiBili noma oluqondiwe, kube sekuba nzima kakhulu ukuthola olwesiBili okungaba indlela yemvelo noma yokulufunda ngendlela yasekilasini. Ngakho kumele sibe nakho lokho emqondweni uma sikhuluma ngokuthola nokufunda uLimi lwesiBili (Wode, 1977; Zobl, 1980; 1982 & McLaughlin, 1987). Lokhu ngikuveza ngoba lesi sihlawumbiselo asiniki ubuqiniso bokwenzeka ngokuthola uLimi lulonke ngenxa yokuthi sona sigxile kuphela ekufundeni uhlelo lwamamofimu nalo oseluvezwe kaningi njengolungagculisi (Gass & Selinker, 1994; McLaughlin, 1987).

3.4.3 IsiHlawumbiselo IsiQaphelisi

NgokukaKrashen (1982) isiHlawumbiselo isiQaphelisi sichaza ubudlelwane phakathi kokuthola nokufunda ulimi, siphinde sicacise ngomthelela okhona kulokhu kokubili.

Umsebenzi wokuqaphelisa ungumphumela wokwenziwe okungukufundwa kohlelolimi noma uhlelo lolimi. Uhlelo lokuthola ulimi lufundisa ukuphimisa nje nokuqonda ulimi; kanti ukufunda ulimi khona kubamba iqhaza lokuba isiqaphelisi noma umhleli wolimi. Isihlawumbiselelo isiQaphelisi senza kahle umsebenzi waso wokuhlela ulimi siphinde silungise amaphutha uma izimo ezintathu zihlangene, okungukuthi; umfundi woLimi lwesiBili uba nesikhathi esanele angasichitha, umfundi ugxila kakhulu esakhiweni, kanti futhi umfundi uyawazi umthetho noma uhlelo lolimi. Ngesikhathi esanele u-Krashen (1982) uthi ukuze okhulumayo asebenzise kahle nangempumelelo imithombo yolimi, kudinga athole isikhathi esanele. Abafundi abasebenzisa le ndlela ngokweqile babonakala ngisho ukhuluma nabo ukuthi bahlala bengabaza ukukhuluma futhi abaqapheli ukuthi uthini okhuluma nabo ngoba bexakwe ukuthi ngabe bazokwazi yini ukulandela imithetho nemigomo yolimi uma sekuyithuba labo lokukhuluma. Lokho abafundi kungabenza bagcine bengafundeli ukwazi nokukwazi ukuxhumana ngendlela ekahle ngenxa yokuthi bezama ukuqaphela ukukhuluma kahle okungukuthi kwakhona lokho kungaholela ekwenzeni amaphutha. Ukugxila kakhulu esakhiweni kusho ukuthi okhulumayo ugxile ekutheni inkulumo yakhe inemba kangakanani engabheki ukuthi ukusho kanjani. Kuphinde kuzoba ukwazi umthetho wenqubo, lokho kubukeka kunzima kakhulu njengalokhu iningi labafundi boLimi lwesiBili lungayazi yonke imithetho yolimi (Krashen, 1982). Uma ubhekisisa lezi zindlela azinandaba nokuthi umfundi unolwazi nokuthi ukuthuthuka kwakhe olimini kuzokwenzeka kanjani kodwa zinendaba nokuthi ulimi lona luzosebenza kanjani. Lokho kuba inkinga enkulu ekufundeni kwabafundi uma bezofundela nje ukuhlonipha imithetho nezakhiwo zolimi kodwa bafulathele iqiniso lokuthi ulimi luyithuluzi labo lokuxhumana okumele balisebenzise ngokunomqondo ekudluliseni umyalezo waleso sikhathi.

UKrashen (1982) uqhuba athi umsebenzi wesiQaphelisi akusiwo umsebenzi omncane osetshenziselwa kuphela ukulungisa ukunhlanhlatha okuqhamuka enkulumeni ejwayelekile, kodwa kuba ukuthi unikeza inkulumo ukuhleleka ngesikhathi ivela. Ube esephakamisa ukuthi kukhona ukwehluka komuntu ngamunye phakathi kwabafundi bolimi maqondana nokusebenzisa isiQaphelisi. UKrashen (1982) ubuka abafundi abasebenzisa isiQaphelisi ukuthi bahlukene ngezindlela ezintathu. Abokuqala uthi ilabo abasebenzisa isiQaphelisi ngaso sonke isikhathi. NgokukaKrashen (1982, p.15) uveza kuthi;

“Abasebenzisi besiQaphelisi ngaso sonke isikhathi ilabo bantu abazama ukuQaphelisa ngaso sonke isikhathi, bahlezi bebheka ukuthi balukhiqiza kanjani ulimi beqaphele nolwazi lolimi lwesiBili. Ngenxa yalokho labo bantu

bakhuluma ngokungabaza, bezilungisa bona kulokho abakuphimisayo baphinde babe nokukhathazeka ngokulingisa kwabo ngoba lokho kusho ukuthi abakwazi ukukhuluma ngokugeleza”.

Abafundi abaqoka ukusebenzisa nje ulwazi lwabo abalutholile bengeve belufunde ngokuhleleka uKrashen (1982, p.16), ubabiza ngokuthi abasebenzisa isiQaphelisi ngokusezingeni elingaphansi kwesikalo, uthi:

“Abasebenzisi besiQaphelisi ngokungaphansi kwesikalo babukeka bengenandaba nokusebenzisa uhlelolimi ngokuqaphela. Bahlulela ukusetshenziswa kohlelolimi ngokuzwa egazini ukuthi ngabe ulusebenzisa ngendlela ekahle kunokuba nomqondo wokuqaphela ukusetshenziswa kohlelolimi. Imibhalo iveza ukuthi iningi labantu basebenzisa isiQaphelisi ngokungaphansi kwesikalo”.

Uhlobo lwesithathu ilabo bafundi abasebenzisa isiQaphelisi ngokugculisayo. Ngakho-ke kuyavela ukuthi ukuhlola umuntu ngamunye isimo somqondo wakhe kungasiza ukuveza ukuthi iliphi iqembu abangena ngaphansi kwalo. Uqhuba athi ngokwejwayelekile uhlobo lwabantu oluhle lulangazelela ukuthola ukuthi kwenzekani eduze nalo lube selubizwa ngabasebenzisi besiQaphelisi ngokungaphansi kwesikalo. Uhlobo lwabantu olubeka phambili ubumqoka bemicabango nemizwa yabo lona lubizwa ngabasebenzisi besiQaphelisi ngaso sonke isikhathi. Ukuzenyeza nokungazethembi kuhlobene nakho ukusetshenziswa ngokweqile kwesiQaphelisi. Ngalaba bafundi uKrashen (1982, p.19) uveza lokhu;

“Abasebenzisi ngokugculisayo bangabantu abaQaphelisa lapho kunesidingo futhi uma kungaphazamisi ukuxhumana. Iningi labasebenzisi besiQaphelisi ngokugculisayo abalusebenzisi uhlelolimi ezingxoxweni zabo zansukuzonke. Labo abanekhono elihle lokusebenzisa ulimi njengoSozilimi nothisha bolimi bangase baphunyuke ekusebenziseni umthamo olindelekile wolwazi ezingxoxweni zabo zansuku zonke.”

Lokhu okusho ukuthi isiQaphelisi sibhekisa abafundi amaphutha abo, abafundi banikwa ithuba lolimi ngomthamo nengxenywe engeziwe abazokwazi ukuyiqonda. Lokho okuholela ekutheni nokhulumayo agxile ekwakhekeni kohlelolimi nezakhiwo zolimi. UKrashen (1982) uthi isiQaphelisi silungisa amaphutha akhulunywa osebenzisa ulimi nobhalayo ngenxa yokushelela kolimi noma ekubhaleni kwakhe ngoba isiQaphelisi sivela kahle ngaphambi nangemuva

kokukhuluma okuthile. Lokhu kube sekuvusa umqondo othi lesi siQaphelisi senzeka kuphela uma umfundi esegunjini lokufundela okuyilapho esuke ephambi kukathisha emfundisa lolu limi oluqondiwe okungukuthi kulolu cwaningo isiZulu uLimi lwesiBili. Iqhaza elikhulu kumele libanjwe uthisha lapho elekelela khona abafundi noma ebafundisa lokho okumele bakuqaphele futhi bakulungise njalo uma besebenzisa ulimi. UGazu (2006) ube eseveza ukuthi umfundi uthola ulimi ngokuxhumana, lokho okusho ukuthi umfundi ufunda ngendlela ehlelekile okuba isigaba sesibili esibalulekile. Sona sisiza ukulungisa nokucolisisa lokho umfundi asuke esekutholile vele. Ngakho-ke ukufunda ulimi akumele kugxile emthethweni kodwa ekuxhumaneni. Lokhu okubalulwa uGazu (2006) kuqhuba iphuzu lokuthi izakhiwo nemithetho ayintshingwa ngaphandle kodwa okubalulekile ukudlula konke maqondana noLimi lwesiBili ukuthi labo abakhulumayo baxhumana ngendlela ekahle yini. Okungukuthi lokhu kuyaphikisana nendlela yokusebenzisa isiQaphelisi uma kufundwa uLimi lwesiBili. Nayo indlela yesiQaphelisi ayinalo iphutha uma izama ukwenza isiqiniseko sokuthi abafundi abayiphuli imigomo yolimi kodwa iphuzu okumele ligcizelelwe yilo leli lokuthi abafundi basuke befunda besesikoleni. Uma umyalezo nokuqonda kusala ngemuva lokho kwenza abafundi bafunde izakhiwo nohlelo lolimi kanzima ngoba basuke bengaqondi kahle ngalokho okuwumongo wokuhlangana kwabo maqondana nolimi oluqondiwe okuyisiZulu uLimi lwesiBili kulolu cwaningo.

3.4.4 IsiHlawumbiselo SoMthamo WoLimi NeNgxenyana Yokukodwa EyeNgeziwe

Umgomo omqoka wolimi okumele uvele ukuthi umfundi olutholayo kumele aluqonde okungaba ngokuzwa ngokufunda okuwumthamo wolimi nengxenyane engeziwe okuyiyona equkethe isakhiwo esingaphezulu kwesigaba solwazi umfundi analo ngaleso sikhathi. NgokukaKrashen (1982) isiHlawumbiselo soMthamo woLimi neNgxenyane eNgeziwe sigxile kakhulu ekutholeni uLimi okungasho ukuthi ukulufundiswa kushiywa ngaphandle. Ngokwale ndlela umfundi uyathuthuka futhi aqhubekele phambili ngendlela yemvelo uma amukela uLimi lwesiBili, umthamo wolimi onikeziwe kuyisinyathelo esingaphezulu kwesigaba sakhe sokwazi noma sokuthola ulimi. UKrashen (1982) wenza isibonelo ngokuthi uma umfundi esesigabeni soMthamo wolimi: (i) ukwamukela kwakhe ulimi kwenzeka uma umfundi ekwazi ukuqonda lokho okuyingxenyane engeziwe (+ 1); ngokwesigaba sika- "I" + "1". Njengalokhu kungebona bonke abafundi abangaba sesigabeni esifanayo sokwazi ulimi, kodwa ukuxhumana kwemvelo okunikezwayo ikonakona okusungula uhlelo lwezifundo ezimisiweyo

kuqinisekisa ukuthi wonke umfundi wamukela u- 'I + 1' okunikezwayo okulingene isigaba sakhe sokwazi ulimi. Uma umfundi esesigabeni sika – i, uma esethola ulimi ngendlela yeqophelo eliphezulu, lokho kusho ukuthi usevulelekile emathubeni okuqonda umthamo nengxenye engeziwe esesigabeni sika “i+1” (Krashen, 1985). Uqhuba athi abantu baluthola ngendlela eyodwa ulimi yokuthi baqonde umyalezo odluliswayo noma ngokwamukela ukuqonda umthamo nengxenye eyengeziwe. Lokho kuholela ekutheni abafundi bathuthuke futhi badlulele phambili ngohlelo lwemvelo uma bethola ukuqonda umthamo nengxenye eyengeziwe yoLimi lwesiBili (Krashen, 1985).

Ukuveza ubufakazi nje kule njulalwazi, lolu cwaningo luvuswe ukuqaphela inzukazikeyi ekhona ekufundiseni lolu limi lwesiZulu uLimi lwesiBili ezikoleni ezixube izinhlanga. Lapha kunabafundi abaluoqondayo ngenxa yokulwamukela kuwuLimi lwaseKhaya bese bezolufunda esikoleni uLimi lwesiBili. Kuphinde kube khona uhlobo lwesiBili olungalazi ulimi lwesiZulu ngokuluthola emakhaya kodwa sekufanele balufunde esikoleni luwuLimi lwesiBili. Laba bafundi abangamaZulu emakhaya lapho bevela khona iningi labo okungaba mhlawumbe amaphesenti angama-90, bayaluthola lolu limi ngendlela yemvelo njengoba bazalwa bakhule emakhaya kukhulunywa lona. Baphinde baluthole ngendlela yolunikezwayo ngesikhathi belalela futhi beluzwa emakhaya abo. Lokhu abakutholayo emakhaya yikona okubamba iqhaza elikhulu ekutheni uma sekufanele balufunde ngendlela ehlelekile ezikoleni kube ukuthi vele sebeyakwazi okuningi ngolimi lolo. Ngikusho lokhu ngoba basuke sebelutholile emakhaya bese kuba ukuthi esikoleni sebethola nje imithetho nemigomo yalo ngokwahlukana kwezigaba zalo ulimi.

UKrashen (1985) uthi ukukhuluma kuyimiphumela yokuluthola ulimi hhayi imbangela. Uma umthamo wolimi nengxenye engeziwe iqondwa kanti futhi yanele, lokho kusho ukuthi uhlelolimi oludingekayo luyazivelela. Uqhuba aveze ukuthi amandla okuba nomthamo omningi wokuqonda nengxenye engeziwe, kwenza kube lula nokwazi uLimi lwesiBili ngokuseqopheleni eliphezulu. Okungqubuzana nakho ukwakheka kohlelolimi kodwa olunamaphutha. Kuphinde kuvele ukuthi njengalokhu bengeke bonke abafundi babe sesigabeni esifanayo sokwazi ulimi ngesikhathi esisodwa ngakho kunzima ukuchaza isigaba sika i+1 no- i (Krashen, 1985). Umgomo obalulekile wokuthola ulimi uvela ekutheni othola ulimi uyawuqonda umthamo nengxenye yolimi olwengeziwe oluqukethe isakhiwo esingaphezulu kolwazi analo kuleso sigaba. Uma uthola ulwazi esigabeni sokuthola ulimi, umthamo wolimi nengxenye engeziwe ayitholayo nayiqondayo iqukethe i+1 (Brown 1994). Ngakho-ke

umthamo wolimi nengxenye engeziwe njengolwazi olusha olwethulelwa abafundi bolimi lwesiBili egunjini lokufunda (Gazu, 2006).

UMc Loughlin (1987) ubalula izindlela ezimbili ezimqoka zokuthola uLimi lwesiBili ezibhekwa isiHlawumbiselo soMThamo wolimi neNgxenye yokukodwa eyeNgeziwe. Ubeka kanje; ukukhuluma kuwumphumela wokuthola ulimi kodwa akuyona imbangela, inkulumo ngeke ifundiswe ngqo kodwa ivela emiphumeleni yayo yokwakha ukukwazi ngendlela yomthamo wolimi nengxenye engeziwe eqondakalayo. Ngakho uma ukufundisa abafundi ulimi kungagxila kakhulu emphumeleni, lokho kungenza izinga lokufunda nokuthola ulimi lube seqophelweni eliphezulu futhi lenzeke ngezindlela ezahlukahlukene. Okwesibili uthi uMThamo wolimi neNgxenye yokukodwa eyeNgeziwe kuyaqondakala futhi kwanele, ngakho-ke uhlelolimi oludingekayo luyatholakala ngokuzenzekelayo. Lokhu okuchaza ukuthi ukuze uhlelolimi lutholakale ngendlela ekahle kumele imfundo ingaxili ohlelweni lolimi kodwa igxile kulowo myalezo okumele udluliswe, ngaleyo ndlela uhlelolimi lube seluzenzekela. Lelo kuba isu elihle kakhulu lokufundisa umfundi woLimi lwesiBili futhi kumenza aqonde kahle ulwazi anikezwa lona ngenxa yethuba lokufunda ngokuxhumana futhi kugxilwe emphumeleni wokufunda okuwukudlulisa ulwazi. Umphumela ovela kule ndlela iwona othatha igxathu elibanzi ekufundiseni abafundi ngemithetho yolimi nezakhiwo zalo zizonke kuze kufinyelele lapho eluqonda ngokusezingeni eliphezulu.

3.4.5 IsiHlawumbiselo SoHluzo Lwemizwa

NgokukaMatandare noMugomba (2015) ukuphumelela kahle ekutholeni ulimi kudinga okungenani imibandela emibili okumele kuhlangukshwane nayo; othola ulimi kumele azitshele ukuthi uzophumelela kanti futhi kumele azibone esethubeni elihle kakhulu lokuba ngomunye wabasebenzisa ulimi ngokukhululeka nokuzigqaja. NgokukaKrashen (1982) imizwa noma isimo-mqondo somfundi njengendlela yokuhlunga edlulisa ngokukhululekile, iphinde ibe isithiyo sokuthola umthamo wolimi nengxenye eyengeziwe ngendlela ekahle. Isithombe-mqondo esivimbayo siba isithiyo kubafundi ukuze bangalwamukeli ulimi kulowo mthamo nengxenye engaphezulu kwabo. Zintathu izinhlobo zemizwa eguquguqukayo eziphathelene nokuthola uLimi lwesiBili; Isisusa /ugqozi, ukuzethemba, nokukhathazeka (Krashen, 1982). Zontathu lezi zindlela zihluka ngamazinga azo maqondana nomthelela wokuphumelela noma ukufadabala ekufundeni ulimi komfundi.

Lokho kusho ukuthi umfundi kumele alungiswe ulimi-mqondo kuqala ukuze akwazi ukufunda kahle ulimi. Ukuqonda komfundi isizathu sokufunda kwakhe uLimi lwesiBili kungaba nomthelela omuhle futhi ongenza abe nentshisekelo yokufunda ulimi. Uma enokuzethemba lokho kusho ukuthi uzokwazi ukumelana nanoma isiphi isimo ekilasini. Ikakhulukazi kulolu cwaningo ngikhuluma ngesiZulu esifundwa siwuLimi lwesiBili kanti kunabafundi abasiqonda kangcono emakilasini esiwulimi lwabo. Uma kwenzeka umfundi osiqala engenza kahle mhlawumbe okungaba sekuphimiseni amagama, laba abanye abafundi behleka indlela enza ngayo lokho kungadala inkinga kumfundi yokuthi alahlekelwe ukuzethemba nokukhathazeka lokho kuholela ekuhlulekeni ukufunda ulimi. Ngakho-ke le ndlela ithi nothisha ofundisayo abafundi esikoleni kumele abe nokuzethemba futhi aqaphele ukuthi akukho lutho olunye olwenzekayo olungadala ukuba umfundi aphazamiseke ekilasini. Lokho kungaba isivimbo sokuba umfundi afunde futhi aqonde ulimi oluqondiwe olusuke lufundiswa ngaleso sikhathi. Bonke abafundi kumele babe sesimweni esihle ngokomqondo ukuze bezofunda kahle nangendlela ezoba nomphumela ojabulisayo.

Isimo-mqondo esilandulayo maqondana nolimi oluqondiwe siba nomthelela ongemuhle ekuphumeleleni kwabafundi (Richards & Rodgers, 2001). Abafundi abanemizwa yolimi ehlunga ngokusezingeni eliphansi, baba nogqozi oluphezulu, ukuzethemba, isithombe esihle nezinga eliphansi lokukhathazeka. Balolongeka ngempumelelo ekwamukeleni uLimi lwesiBili abasuke belufunda. Abafundi abanemizwa yolimi ehlunga ngokusezingeni eliphezulu, baba nokungazethembi nezinga eliphezulu lokukhathazeka.

Lokho kwakha isivimbo emqondweni wabo, uma ukuhlunga kusezingeni eliphezulu, lokho kuvimba ukuthola ulimi (Krashen, 1987). Othisha bayazama ukunciphisa imizwa elandulayo yabafundi. Abafundi baba nezinga eliphakeme lokukwazi ukwenza uma bethola ukuqonda umthamo nengxenywe engenziwe yolimi uma besezingeni eliphansi lengcindezi (Krashen, 1985). Umfundi ogcwele ulaka, ubuthakathaka, ukuxakaniseka emoyeni nonesithukuthezi uwuhlungela ngaphandle umthamo wolimi nengxenywe engeziwe, ayenze ingabi-bikho ukuze angalutholi ulimi. Lokho kuphinde kuncike kakhulu esimweni somqondo, ukuhlunga kukhawula okuboniwe nokutholiwe. Ukuhlunga kuphakama kusebenze kakhulu uma umfundi enengcindezi futhi engagququzelekile (Lightbown & Spanda, 1998). Ingcindezi yansukuzonke yempilo nokuxhumana kungukuguquguka okungevinjwe ngalutho.

3.5 UHLAKA LWEMICABANGO

NgokukaCamp (2001) uhlaka lwemicabango luyisakhiwo esakhelwe ukuchaza indlela ulimi olusebenza ngayo maqondana nalolo cwaningo olwenziwe. Ingakho o-Omirin noFalola (2011) beveza ukuthi okubaluleke kakhulu ngohlaka lwemicabango ukuthi ocwaningweni lukhomba indlela ezolandelwa ucwaningo engxoxweni nasemqakuliswaneni okhiqizwe ulwazi. Ngakho-ke le ngxenye yethula uhlaka lwemicabango njengalokhu ngike ngaveza esingenisweni salesi sahluko. Isizathu sokuthi ngifake lolu hlaka ukuthi ngifuna ulwazi engiluthole ensimini ngiluhlaziye kahle kungabi khona amagebe. Lokhu ngikusho ngoba kuyenzeka uhlaka lwenjulalwazi lungathinti wonke amalunga omzimba owulwazi engiluoqile. Lokho kube sekudala amagebe ngenxa yokuthi injulalwazi ingafinyeleli kukho konke maqondana nokuhlaziya. Lolu hlaka lulekelele kakhulu ekuxoxeni kabanzi ngolunye ulwazi olutholakele kulolu cwaningo olubheka inzukazikeyi yokufundisa isiZulu uLimi lwesiBili emabangeni akhaphazelayo. Ngakho-ke lolu hlaka lwakhiwe; isiHlawumbiselo sesiKhathi esibuCayi, Isilululwazi sokuThola uLimi, uLimingxube, iNjulalwazi yeNhlalo noSikompilo, ubuLimi-kushintshela, ubuLimi-ningi nobuLimi-kushintshana.

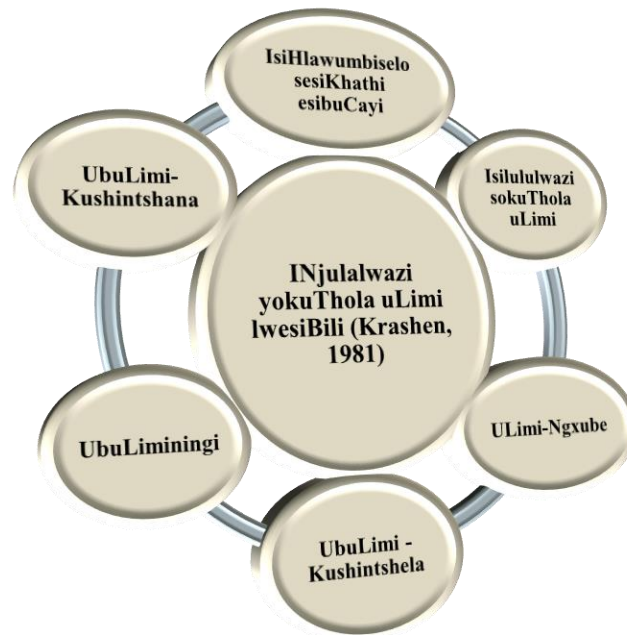
3.5.1 Ukuhambelana KwemiCabango NeNjulalwazi KaKrashen (1981)

Kule ndima ngiveza kafushane isizathu sokukhetha kwami imicabango nokuhambelana kwayo. Ngiphinde ngiveze ukuthi ihambelana kanjani nenjulalwazi yoLimi lwesiBili ewumgogodla walolu cwaningo. Ucwaningo lwami lugxile oLimini lwesiBili, ngakho-ke ngibone kukuhle ukuba ngiqoke imicabango engase ilekelele ukuhlaziya ulwazi olukhiqiziwe kube imicabango eseyisetshenziswe kakhulu maqondana nolimi lwaseKhaya nolwesiBili. Ngibe sengiqoka ukusebenzisa imicabango eyisikhombisa okuyiyona eyisibuko socwaningo lwami futhi eyenze umsebenzi omuhle kakhulu ekuhlaziyeni ulwazi nokunginika isithombe ngomongo wokuqokethwe ulwazi olukhiqizwe ucwaningo.

IsiHlawumbiselo sesiKhathi esibuCayi siqakulisa ngokuthi umfundi ufunda kahle ulimi esigabeni samabanga akhaphazelayo ngoba umqondo womfundi uvulelekile ukufunda ulimi kusukela emva kwesikhashana ezelwe aze ayofika esigabeni sokuthomba (Scovel, 2001 & Yule, 2016). Lokhu okuhambisana nokufundiswa kwesiZulu uLimi lwesiBili kubafundi abasemabangeni akhaphazelayo. Noma singaba khona isikhathi sokufunda ulimi kodwa ngeke kwenzeke singekho iSilululwazi sokuThola uLimi okuyisona uChomsky (1965) athi sibamba

iqhaza elikhulu ekwenzeni umfundi ukuba akwazi ukuthola ulimi ngoba umuntu uzalwa enaso emqondweni. ULimingxube nalo luyahlobana neSilululwazi sokuthola ulimi njengalokhu kuyisigaba umfundi wolimi lwesiBili adlula kuso ukuze aqonde uLimi lwesiBili noma oluqondiwe ngempumelelo (Selinker, 1969) okungukuthi ucwaningo lwami lubheka sona isifundo solimi lwesiZulu olufundiswa uLimi lwesiBili. Ukuze uthisha ofundisa abafundi abadlula esiKhathini esibuCayi sokufunda ulimi, beneSilululwazi sokuthola ulimi besesigabeni sobuLimingxube kudingeka bayiqonde kahle iNjulalwazi yeNhlalo noSikompilo kaVygotsky (1986) ebalula ubumqoka bokuqaphela imvelaphi yabafundi othisha ababafundisayo emagunjini okufundela. UbuLimi-kushintshela kungenye yezindlela ezisetshenziswa othisha emakilasini abuliminingi ngenxa yokuqonda imvelaphi yabafundi nokuxubana kwabafundi abasegunjini lokufundela ngokobuhlanga. Injongo kusuke kuyileyo yokuthi uthisha azwakale kubafundi abangaluqondi kahle ulimi lwesiZulu olufundiswa lungolwesiBili bese efaka nolwesiNgisi okungolwaseKhaya kwabanye babafundi (Cook, 2001 & Hugo, 2016). Lokhu okuyimbangela yobuliminingi emagunjini othisha abafundisa kuwo okubalwa abafundi bolimi lwaseKhaya isiNgisi, isiZulu, isiBhunu, isiSotho, isiXhosa, njalo njalo, ngoba ubuliminingi bungukukwazi ukuhlanganyela nokuxhumana njalo kwabantu abakhuluma izilimi ezahlukahlukene (Mwaniki, 2012). Ubulimi-kushintshana nakho okuxhumana kahle nemicabango engiyiveze ngenhla ngenxa yokuthi buzama ukulekelela labo bafundi ababuliminingi ekwakheni umqondo ngokadebona wabo baphinde bathole ukuqonda okujulile ngolwazi lolimi lwesiBili okuyisiZulu kulolu cwaningo (Lewis, Jones & Barker, 2012). Ngaphezulu kwale ngxoxo, ngezansi ngiveza umdwebo ozama ukucacisa ngokufingqiwe ukuthwaxana okukhona phakathi kweNjulalwazi nemiCabango.

Isibonakaliso Sesibili: Ukuhlobana KweNjulalwazi NemiCabangonzulu



Njengalokhu nginike ingxoxo ngenhla ngokuhambisana kwale micabango uma sengiyihlanganisile ihlobana kahle nenjulalwazi kaKrashen yokuthola uLimi lwesiBili engiyikhethile kulolu cwaningo. Ngikusho lokhu ngoba ukuze umfundi akwazi ukuluthola kahle uLimi lwesiBili okuyisiZulu alufundiswa esikoleni, kufanele uthisha aqonde ubumqoka bayo le micabango exoxwe ngenhla. Kungabi sengathi kunemilingo eyenzekayo ukuze umfundi athole ulwazi kodwa kuba nezigaba ezithile nezingxenyekumele zibe semqondweni kathisha ofundisayo.

3.5.2 IsiHlawumbiselo sesiKhathi esibuCayi

Umuntu nomuntu ozalwayo uba nolimi lwakhe olubizwa ngolwaseKhaya noma lweBele. Kunezindlela ezahlukahlukene alufunda ngayo ulimi lwakhe. Akagcini olimini lwakhe kodwa kuba khona nezinye izilimi zabanye abantu angazifunda, zona sizibiza ngolimi lwesiBili. NgokukaSferlazza, noFeldman noFathman (1976) umfundi osemncane nomfundi omdala balwamukela ngezindlela ezehlukene ulimi. U-Ellis (1988) uthi kunesigaba lapho ukuthola ulimi kuzenzekalela ngemvelo nangempumelelo esezingeni eliphezulu, kodwa emva kweminyaka ethile umqondo awube usakwazi ukubamba futhi ukhiqize ulimi ngale ndlela enamandla. ULenneberg (1967) wakuthola kudala ukuthi ukufunda ulimi kunesigaba

esiklanyelwe lona. Umfundi ulufunda kahle ulimi uma engakafiki esigabeni sokuthomba wabe eseqhamuka nenjulalwazi ebizwa ngokuthi isiHlawumbiselo sesiKhathi esibuCayi. Lesi sigaba uthi isona ingane noma umfundi akwazi ukufunda ngaso ulimi kahle okungaba olwaseKhaya noma olwesiBili. NgokukaCook (1991) abafundi asebesesigabeni seminyaka eyi-12 kuya kweyi-18 nabantu abadala abaqala ukufunda ulimi lwesiBili bayahluleka ukulufunda ngokugeleza kanti abafundi abalufunda besebancane kakhulu bona bafunda kahle baze bacishe bafane nabanikazi balo ulimi. Laba babhali abangenhla bayavumelana ngokuthi umfundi osemncane usethubeni elihle kakhulu lokufunda ulimi. Lokhu okusho ukuthi uma besebancane abafundi umqondo wabo kusuke kuselula ukuthi ubambe futhi ufunde lokho abakuzwa ezindaweni abahlala kuzo.

Ngikusho lokhu ngoba ukuqala kwengane ukukhuluma kuncike ekutheni izwe ini ekhulunywa eduze kwayo ingakafiki esikoleni. Ithi ifika esikoleni isuke isiyolugcwalisa uLimi lwayo lwaseKhaya sekuhlangene nezakhiwo zalo ulimi ukuthi ngabe lona lwakheke kanjani. Kanjalo nasoLimini lwesiBili umfundi osemncane naye ulimi uqala ukulufunda ngokulalela lokho okushiwoyo ukuze akwazi ukufunda kahle ulimi noma esefika esikoleni eholwa uthisha. Ingakho nasesikoleni inqubomgomo uTaNquHFuHlo (DBE, 2011) yoLimi lwesiBili esigabeni samabanga akhaphazelayo amakhono okufunda ulimi ehlelwe ngokulandelana okuthile. Indlela ahlelwe ngayo iveza amakhono elokulalela nelokukhuluma okuyiwona makhono okumele afundwe abafundi kuqala. Lokho okusho ukuthi abahleli balo mqulu bayabubona ubumqoka bokulalela ukuze ufunde konke okunye okulandelayo.

UScovel (2001) uyakufakazela ukuthi isiHlawumbiselo sesiKhathi esibuCayi siwumbono oveza ukuthi ulimi lufundeka kahle ngesikhathi umfundi esemncane kusuka ebangeni lokuqala kuya kweleshumi nambili; emva kwaleyo minyaka yobudala wonke umuntu uba nobunzima bokufunda ulimi olusha. IsiHlawumbiselo sesiKhathi esibuCayi siqagela ukuthi uma umfundi woLimi lwesiBili esekhule kakhulu kuba nzima ukuba afunde ulimi futhi uyahluleka ukuqonda kahle umthamo wolimi nezingcezu zalo nendlela olwakheke ngayo (Lihong, 2010). Lokhu ngingakufakazela ngokadebona wami ukuthi ngifike esifundazweni saseGoli kukhulunywa kakhulu ulimi lwesiTswana nesiPedi, kube nzima kakhulu ukwakha umqondo walezi zilimi abazikhulumayo noma kuseyisikhashana nje ngifike khona. Ngakho-ke noma kunjalo akusho ukuthi angeke ngizifunde noma ngizazi lezi zilimi kodwa ngokubona kwami, ukuzifunda kwami kwencike ekutheni ngizimisele kangakanani futhi singakanani isikhathi engisichitha ngizama ukuzifunda lezi zilimi. Noma ngingakabi nokuqonda okuphelele ukuthi kuzokwenzekani kodwa nginako emqondweni ukuthi uma nginesifiso sokuzifunda

kuzokwenzeka ngoba okubalulekile ukuthi umuntu uzinikele kangakanani ukuzama ukufunda nokuthola lolo limi oluqondiwe. UCrystal (2003) yena uveza ukuthi kuze kube manje luningi ucwaningo oselwenziwe maqondana nesiHlawumbiselo sesiKhathi esibuCayi kodwa kusenzima ukuqinisekisa ukuthi sikhona ngempela yini lesi sikhathi empilweni yengane ngenxa yokuthi ucwaningo olwehlukene luveza imiphumela ehlukehlukehene. Uqhuba athi noma kukhona ucwaningo oluphikisanayo ngesiHlawumbiselo sesiKhathi esibuCayi naye usakubona kunzima kakhulu ukusiqinisekisa ukuthi sikhona noma asikho ngenxa yokuthi bonke abacwaningi baveza imiphumela yocwaningo abalwenzile nabo ngokwemikhakha eyahlukahlukehene.

UGursoy (2011) uveza umbono wokuthi ukwamukela nokuthola ulimi kuhamba ngezigaba zokukhula kwengane, isigaba esihle sokwamukela ulimi siqala lapho ingane ineminyaka emibili kuya esigabeni sokuthomba. NgokukaYule (2016) umqondo wengane uvulelekile ukufunda ulimi kusukela emva kwesikhashana izelwe ize iyofika esigabeni sokuthomba; lesi sikhathi isona asibiza ngokuthi sibucayi. Uqhuba athi ucwaningo oluningi luyaveza ukuthi kunezingane eziningi ezingakwazanga ukuthola ulimi ngenxa yezizathu ezibalekayo abalula kuzo ukuhlukunyezwa kwezingane, izingozi ezihlangabezana nazo nobunye ubunzima lokho okwenza zingabe zisakwazi ukuthola ulimi ngoba zisuke seziphazamisekile esikhathini lapho okufanele ngabe zilufunde ngaso.

USnow (1983) uyaphikisana nalo mbono ongenhla ngoba ukholelwa ekutheni abantu abadala ibona abafunda kahle ulimi ukudlula izingane, lokhu kwenziwa izindlela zokuthuthuka ngokomqondo kwezingane nabantu abadala. Abadala bona basuke sebenolwazi oluningi nokadebona ngolimi nangomhlaba abaphila kuwo. Lokhu kuphinde kunike isithombe esiphusile nomqondo ozwakalayo wokuthi umfundi osuke esekhulile usuke esenaso isisekelo solimi lwaseKhaya futhi usuke esenokadebona omningi maqondana nesimo senhlalo nenhlalolimi. Lokho kumbeka emathubeni amahle futhi okufunda kahle uLimi lwesiBili ngoba usuke esebhekene nalo ngqo ejejeza olimini lwakhe lwaseKhaya kungafani nomfundi osemncane osuke esafuna ukuzifunda zombili izilimi, lokho okungaholela ekudidekeni kulezi zilimi ezimbili okusuke kufanele ukuthi azifunde. USnow (1983) uqhuba athi ukuphumelela kokufunda ulimi kuncike kakhulu emphumeleni wokuxhumana njalo nabanikazi bolimi lolo kanti ukungaphumeleli kuyamaniswa nezingqinamba zomphakathi okuwo, amasiko nomnotho ekuxhumaneni nabakhulumi balolo limi oluqondiwe. Lokhu kufakazelwa uWhite noGenesee (1996) ocwaningweni lwabo olwabanikeza ubufakazi obuqanda ikhanda bokuthi asikho isigaba esibizwa ngokuthi isiHlawumbiselo sesiKhathi sibucayi emkhakheni wokuthola

nokufunda uLimi lwesiBili okungukuthi uma sesidlulile isikhathi umfundi angabe esakwazi ukufunda ulimi aze afike esigabeni sokuthi ngabe uselwazi njengolwaseKhaya. Yize bebeka kanjalo kodwa bayavumelana nombono othi uma umfundi eluqale esemncane ulimi unamathuba amahle kakhulu okulufunda kangcono nakalula. Baqhuba bathi ukuba khona kwabafundi bolimi abadala abakwazi ukufunda ulimi ngendlela engahlukile lokho kuba uphawu lokuthi abafundi asebebadala nabo bayakwazi ukufinyelela ekufundeni ulimi. Lokho osekuphikisana nomqondo othi uma sekudlule isiHlawumbiselo sesiKhathi esibuCayi uLimi lwesiBili alube lusafundeka kahle. Bayafakaza oBirdsong noMolis (2001) lapho bethi uma umfundi othatha isikhathi eside ukufika esigabeni sokuthomba njengoba umqondo wakhe ukhula nemizwa yokufunda ulimi iya ngokuphela, lokho kusho ukuthi angagcina engakwazanga ukufunda ulimi uma sikholelwa esiHlawumbiselweni sesiKhathi esibuCayi.

UFathman (1975) wenza ucwaningo ngengxenyana yolimi yona eyaveza imiphumela ehlukile lapho efuna ukuqhathanisa ukuthi obani abangabamba kahle uhlelolimi lolimi lwesiBili phakathi kwabafundi abancane nabantu abadala. Wathola ukuthi balwamukela ngendlela efanayo ngaphandle kokuthi abancane babephimisa kangcono kakhulu kunabadala. Uqhuba athi kodwa kunokwenzeka ukuthi engxenyeni ngayinye yolimi kunesigaba esibucayi sokufunda. Ngakho-ke akasho ukuthi ulimi lulonke abancane nabadala balufunda ngendlela efanayo, kodwa ubhekise kakhulu kuhlelolimi okuyilo anobufakazi balo ngenxa yocwaningo. UKrashen, noLong, noSearcella (1979) bona baseka umbono wokuthi abantu abadala baluthola noma balubamba kalula uLimi lwesiBili kodwa abancane bayizikhondlakhondla emphumeleni wokufunda kwabo uLimi lwesiBili. UJohnson noNewport (1989) benza ucwaningo maqondana nokufunda ulimi ezinganeni ezigabeni ezahlukahlukene. Bahlukanisa ngezigaba ezine zeminyaka bekhuluma ngoLimi lwesiBili (3-7), (8-10), (11-15) no (15-39). Imiphumela yaveza ukuthi umfundi ofunda uLimi lwesiBili esemncane usemathubeni amahle namaningi okulwazi ngokucishe kufane noLimi lwaseKhaya. Lokho bakuchaza ngokuthi impumelelo yomfundi yokufunda ulimi incike kakhulu ekutheni uqale ukulufunda ekusiphi isigaba seminyaka. Lokho okungasho ukuthi uma esekhulile ngeke esakwazi ukulufunda ngendlela ekahle ulimi.

UHerschensohn (2000) noNewport (2001) baveza ukuthi abafundi asebekhulile basebenzisa indlela abafunda ngayo uLimi lwaseKhaya ukufunda uhlelolimi futhi babe nemiphumela emihle ekufundeni uLimi lwesiBili ukudlula izingane. Phezu kwalokho nabafundi abasebancane nabo baneyabo indlela ebona babe ngcono kunabadala okuwukuthi bafunda indlela yokuphikisa ulimi namakhono amahle okuxhumana nalabo abaseduze nabo.

NgokukaMorford noMayBerry (2000) abafundi abafunde ulimi besebancane bahlala njalo benza kangcono kakhulu kunalabo abahlangabezana nalo seabadala. Abanye abacwaningi baqakula ngokuthi umfundi osekhulile naye uyakwazi ukuthola nokufunda uLimi lwesiBili noma esedlulile esigabeni sokuthomba futhi alukhulume njengolimi lwaseKhaya (Moon & Nokolov, 2000).

UJohnson noNewport (2010) baveza ukuthi izingane esezidlulile esigabeni sokuthomba, azikwazi ukufinyelela ekulwazini kahle hle ulimi njengabafundi abalula besebancane, lokho okungasho ukuthi alube lusafundeka nhlobo ulimi. UJohnson noNewport (2010) baqhuba baveze ukuthi nakuba izingane zifunde ulimi sezedlulelwe isikhathi sokulufunda zingelufunde njengabanikazi balo kodwa lokho akusho ukuthi zisuke zingeke zisakwazi nhlobo ukulufunda ulimi. NgokukaHu (2016) isigaba sobungane isona esinamandla okuthi abafundi abasebancane bathole uLimi lwesiBili, baluthola ngokwemvelo nangempumelelo. Laba bafundi bakhinqiza imiphumela emihle ezingxenyeni ezinjengokukhuluma usheshe njengolimi lwaseKhaya, baba sesikhundleni samandla maqondana nokufunda uLimi lwesiBili ukudlula abafundi asebekhulile. Asebadala bona balufunda ngokushesha nangempumelelo ulimi ukudlula abancane kanti abafundi abancane bahamba phambili ekuzuzeni ulwazi ngoba banesikhathi esiningi sokufunda ulimi. Uqhuba athi lokho kusho ukuthi abafundi abasebancane basesigabeni samandla noma esihamba phambili ekutholeni uLimi lwesiBili futhi bazokwenza kangcono kunabafundi abadala ekufundeni kwabo ulimi. Lo mqakuliswano uveza ngokusobala ukuthi akuyona inkinga ukuthi umfundi ulufunde esengakanani ulimi kodwa umanka yisikhathi asichithile efunda lolo limi lwesiBili. Okungukuthi abafundi abasebancane ngoba basheshe balula ulimi bathola ithuba eliningi kakhulu lokulufunda okungafani nalabo abalufunda sebekhulile ngoba bona esabo isikhathi sike sesiklamekile kodwa okubabeka ethubeni elihle ukadebona wabo nezisekelo eziqinile zoLimi lwaseKhaya.

Ingakho-ke uGul (2009) ethi ucwaningo lwakamuva luveza ukuthi nakuba ikhona imizwa ngeminyaka yabafundi ekufundeni ulimi kodwa akubona kuyingqikithi ekufundeni kwabafundi ukuthi balufunde isikhathi esingakanani ulimi kungesikhona ukuthi balufundiswe bekuyiphi iminyaka yobudala. Kanti u-Abello-Contesse (2009) uthi noma kukhona ukuhlobana okuqinile phakathi kweminyaka yabafundi yobudala nezinga eliphezulu lokukwazi ukufunda uLimi lwesiBili, kodwa ulwazi oluningi oluqoqiwe luveza ukuthi okubalulekile ekufundeni uLimi lwesiBili iminyaka umfundi aqale kuyo ukulufunda, ubude noma ubufishane besikhathi alufunde ngaso, isimo senhlalo nolimi alusebenzisa endaweni akhule kuyo (Gul. 2009).

NgokukaJedynak (2009) luningi ucwaningo oluhambisana nokuthi umfundi osemncane ungcono kakhulu ekufundeni uLimi lwesiBili futhi alufunde kahle kube sengathi uLimi lwakhe lwaseKhaya kodwa yena ngesikhathi enza olwakhe ucwaningo wathola imiphumela engahambisani nalesi sigaba sesiHlawumbiselo sesiKhathi esibuCayi; uthi asikho isikhathi esinjalo lapho khona umfundi angeke esakwazi ukulufunda kahle uLimi lwesiBili kodwa yena wathola okwehlukile okungukuthi ukuze ufunde kahle ulimi kumele ulufunde ngendlela yemvelo, uqeqeshwe indlela yokuphimsa amagama nokululeka kwesikhathi sokufunda. Ukululeka kwesikhathi sokufunda kufakazelwa uLoewen noReinders (2011) lapho bethi ukuthi umfundi uqale eneminyaka emingaki ukufunda uLimi lwesiBili akuyona ingxenye ebalulekile leyo kodwa okubalulekile ukuthi ulufunde isikhathi esingakanani nokujula kwalo ngesikhathi efunda uLimi lwesiBili. Lokhu kusaveza kona ukuthi alukabi bikho ucwaningo olumiyo olungaguqukiyo maqondana nalesi siHlawumbiselo kodwa ucwaningo olwahlukene luveza imiphumela ehluahlukene futhi nayo equkethe umqondo ozwakalayo nomqoka kakhulu.

3.5.3 ISilululwazi SokuThola ULimi

UChomsky (1965) wathola kudala ukuthi isilululwazi sokuthola ulimi yisona esenza umfundi akwazi ukuthola ulimi. Uqhuba ngokuthi abantu abafani nezilwane, bona bazalwa benakho kubo ngaphakathi ukukwazi ukuthola ulimi (ndawonye esibhalweni, 1965); lokho okusho ukuthi abantu bazalwa benako emqondweni ukukwazi ukufunda ulimi noma ngabe yiluphi ngenxa yalesi silululwazi. Ngamafuphi isilululwazi siwuhlu lwamathuluzi okufunda ulimi umfundi azalwe nalo. Ingakho uHorman (1979) eveza ukuthi kusho ukuthi isilululwazi sokuthola ulimi senza abafundi bakwazi ukuzuza ulimi kulokho abakuzwa kukhulunywa abantu abaphila nabo noma ababazungezile. Lokho kwenzeka ngoba lisuke selikhona ithuluzi elisiza umfundi ukuthi afunde ulimi okungaba indlela yasekilasini noma emphakathini aphila kuwo kuhlanganisa ngisho umndeni wakhe nabangani akhula nabo.

Lokho kuhambisana kahle nomqakuliswano othi umfundi uzalwa naso isilululwazi ngakho-ke ukusebenza kwaso kugqama kahle olimini alufunda kuqala umfundi okuwuLimi lwaseKhaya. Ngikusho lokhu ngoba uLimi lwaseKhaya umfundi usuke empeleni eluncele ebeleni. Ukuluncela ebeleni kusho ukuthi umfundi akadingi ukuze aye esikoleni kodwa uqale ukulufunda ulimi nokuluzwa esesesibeledweni sikanina. Uphuma nje aqale afunde ngokulalela abantu abaseduze naye lokho okwenza ukuthi athole ulimi kahle engakafiki

esikoleni kodwa aluthole ekhaya. Ingakho uNtshangase (2011) eqakula ngokuthi ukufunda nokuthola uLimi lwesiBili akwenzeki ngendlela efanayo naleyo yokuthola nokufunda uLimi lwaseKhaya. Okusho ukuthi ukucabanga ngolunye ulimi bese uzama ukuxhumana ngolunye ulimi kwenza kube khona izingqinamba zokuxhumana. Ngakho-ke lokhu singakusonga ngokuthi uLimi lwaseKhaya lusebenzisana kahle nesilululwazi sokuthola ulimi ukuze umfundi akwazi ukuzifunda kahle nezinye izilimi ezilandela olwaseKhaya.

3.5.4 ULimingxube

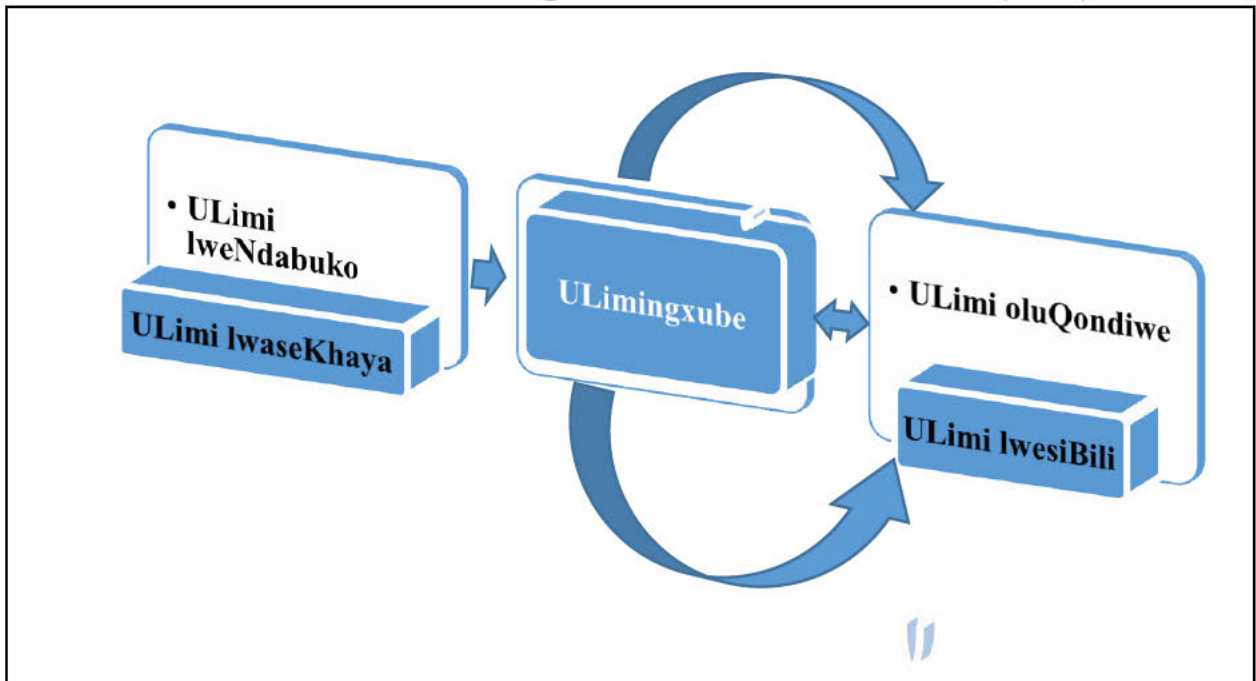
USelinker (1969) ubalula ukuthi uLimingxube luyisigaba sezilimi abafundi boLimi lwesiBili abadlula kuso ngesikhathi bezama ukuthola futhi baqonde kahle ulimi oluqondiwe. USelinker (1972) waphinde waveza ukuthi ulimingxube luwuhlelolimi lwesikhashana oluhlelwe lwakhiwa imithetho. Wabe eseqhamuka nokucabangela okuhlanu maqondana nalokho, okuyilapho eveza ukuthi; okokuqala, ulimingxube lwakhiwe imithetho yohlelolimi okuchaza ukuthi eminye imithetho yohlelo lolimingxube iyimiphumela yemithetho ethize yohlelolimi. Okwesibili, ukudluliselwa koqeqesho okusho ukuthi ezinye izingxenyane zohlelo lolimingxube ziyimiphumela yokudluliswa kwezingxenyane abafundi abafunda ngazo uLimi lwesiBili. Okwesithathu, amasu okufunda uLimi lwesiBili lokho okusho ukuthi ulimingxube lungaba imiphumela yokusetshenziswa kwamasu okufundisa uLimi lwesiBili. Okwesine, amasu okuxhumana ngoLimi lwesiBili okusho ukuthi imithetho yohlelo lolimingxube ingaba imiphumela yamasu asetshenziswa abafundi lapho bezama ukuxhumana nabakhulumani boLimi lwaseKhaya oluqondiwe. Okwesihlanu, umqondo wokudluliswa kolimi lokho okusho ukuthi eminye imithetho yohlelo lolimingxube iyimiphumela yokudluliswa kusukela olimini lwaseKhaya lomfundi. UTarone (2006) uveza ukuthi abafundi boLimi lwesiBili baqala ukufunda uLimi lwesiBili ngemuva kwesigaba sokuthomba abavamile ukuphumelela ekuthuthukiseni uhlelo lolwazilimi okuyilona olubhekana nalokho okuthuthukiswe abafundi abathola ulimi lwemvelo.

NgokukaRichards, Plott, noPlatt (1996) ulimingxube uhlobo lolimi olungakhiqizwa abafundi boLimi lwesiBili abasesigabeni sokuthola noma sokufunda ulimi olusha. UTarone (2006) uthi ulimingxube luwuhlelo lokusebenza kwezilimi oluhlukile ngokucacile kunolimi lwabafundi lokuzalwa nolimi oluqondiwe. Ulimingxube belubukwa njengesigaba esiqondene nabafundi asebebadala boLimi lwesiBili kodwa ubufakazi obusha buveza ukuthi abafundi asebedlulile esigabeni sokuthomba ngeke balindeleke ukuba basebenzise isilululwazi sokuthola ulimi

(Tarone, 2006). Lokhu okusho ukuthi abafundi abasebancane basemathubeni amahle kakhulu okusebenzisa ulimingxube ukuze baqonde futhi bathole kahle ulimi oluqondiwe. Kulolu cwaningo isiZulu ilona ulimi oluqondiwe futhi olufundiswa uLimi lwesiBili. Lolu limi lufundiswa kubafundi abasebancane abangakaseqi isigaba sokuthomba, lokho kuholela ekutheni basemathubeni amahle okuthola lolu limi olufundiswayo ekilasini, kungenandaba ukuthi ngabe umfundi usebenzisa luphi uLimi okungelwaseKhaya.

NgokukaBrown (1994) ukuhlukaniswa kohlelo lwabafundi bolimi lwesiBili, wuhlelo olumbandakanya isimo sezakhiwo phakathi kolimi lwemvelo nolimi oluqondiwe. Kanti uKrashen (2003) uqakula ngokuthi osozinjulalwazi boLimi lwesiBili babuke ukufunda uhlelolimi njengesu elihamba phambili uma abafundi befunda begxile ekutholeni umqondo kunesakhiwo, noma benika izimpendulo ezifundweni ezahlukahlukene; uhlelolimi lubaluleke kakhulu ekudluliseni umqondo. Ingakho u-Al-Khresheh (2011) ethi ulimingxube lutholakala lapho abafundi boLimi lwesiBili beveza ulwazi lwabo asebenalo olimini olusha abazama ukulufunda. Lokho uFauziati (2011) ukuveza ngokusobala ukuthi umzamo wabafundi bolimi lwesiBili wukwakha uhlelo lwezilimi oluqhubekayo noluhamba lufinyelele ohlelweni lolimi oluqondiwe. Lokhu singakubuka ngokuthi abafundi uma besegunjini lokufunda akumele bancike olwazini olusuke luzothulwa uthisha kodwa nabo kumele bahambe indima ethize ezokwenza ukuthi uma sebefunda egunjini lokufunda bakwazi ukuhlanganisa nolwazi abaluthole ngaphandle noma ezincwadini ngesikhathi bezifundela ngabodwana. Uma sebeveza ulwazi lwabo ekilasini luhlangana nalolo olwethulwa uthisha okungukuthi isikhathi esiningi lusuke kuyizakhiwo zolimi, lokho kuholela ekuqondeni ulimi ngokusezingeni elithanda ukuba phezulu kakhulu. Umphumela walokho uvela lapho sekucaca khona ulimingxube oluthuthukile uLimi lwabo lwesiBili okuyisiZulu kulolu cwaningo. Ngezansi ngiveza umfanekiso kaCorder (1981) lapho ezama ukuveza indlela yokusebenza kolimingxube uma abafundi befunda uLimi lwesiBili.

Isibonakaliso Sesithathu: ULimingxube olususelwa kuCorder (1981)



Lesi sithombe esingenhla siwumdwebo ozama ukuveza ukuthi ulimingxube lusebenza kanjani futhi luqala kuphi luphinde lugini kuphi. Uma umfundi efika esikoleni usuke esenalo uLimi lwaseKhaya noma olweNdabuko. Uma ezofunda uLimi lwesiBili, lona lubizwa ngolimi oluqondiwe. Loluhlelwaniso lubheka ukufundiswa kwesiZulu uLimi lwesiBili ezikoleni ezixube izinhlangothi. Okusho ukuthi kunabafundi abaningi abasaziyo isiZulu futhi okuwulimi lwabo lwaseKhaya kodwa uma befika esikoleni balufundiswe luwulimi lwesiBili. Kulabo bafundi kuba sekuba lula kakhulu ukuba ulimingxube luthathe indawo yalo ngoba vele kusewulimi olulodwa abasuke belufunda futhi ilona abalusebenzisa emakhaya. Njengalokhu ulimingxube luwulimi umuntu alukhuluma luwulimi lwesiBili, lusuke luxube ulwazi lomfundi analo lolimi lwakhe lwaseKhaya nolwazi aselutholile loLimi lwesiBili oluqondiwe okuyisiZulu kulolu cwaningo. Lokho kusho ukuthi abafundi abasuke sebesemabangeni akhaphazelayo basuke sebenalo ulwazi lwesiZulu uLimi lwesiBili njengalokhu beqala ukusifunda emabangeni aphansi ayisisekelo. Baqamba bafika kuleli zinga lamabanga akhaphazelayo baqhubeka lapho begcine ekhona ebangeni lesithathu. Ngalokho abafundi bakwazi ukuzakhela lolu limingxube ngemithetho nolwazi lolimi lwaseKhaya, lokho okuholela ekutheni bafunde kahle nangempumelelo uLimi lwesiBili. Ingakho ngithathe isinqumo sokusebenzisa ulimingxube njengomunye wemicabangozulu elekelele ekuhlaziyeni ulwazi olukhiqiziwe ngenxa yokuthi ulimingxube luthwaxana kahle nalolu cwaningo lwami olugxile

esiZulwini uLimi lwesiBili okungukuthi abafundi balufunda esikoleni bebe befunda isiNgisi uLimi lwaseKhaya.

3.5.5 Injulalwazi Yenhlalo Nosikompilo

NgokukaHugo (2016) abacwaningi abaningi bakholelwa ekutheni injulalwazi yenhlalo nosikompilo iveza indlela uLimi lwesiBili olufundwa ngayo ngokwakha phakathi kochwepheshe boLimi lwesiBili nabafundi abafunda lolu limi. Umqambi wale njulalwazi uVygotsky (1986) uveza ukuthi kumele buqashelwe ubumqoka bemvelaphi yomfundi osekilasini lolimi ngoba abantu ngeke bayibalekele imithelela yomphakathi abakhula kuwo namasiko abakhula ngaphansi kwawo. Ingakho uHugo (2016) ethi ukufunda uLimi lwesiBili kubukeka njengohlelo olwakheka ngesimo senhlalo kanti ukwazi kuyisimo senhlalo ngokwemvelo. Uma abafundi befundiswa uLimi lwesiBili esikoleni kumele ikakade labo ngokwesimosenhlalo libhekelelwe ikakhulukazi ezinsizenikufundisa zokufunda abazitholayo ezikoleni nomthamo owengeziwe owuhlelomagama abazowafunda. UNkosi (2014) ubalula okubalulekile ngale njulalwazi yenhlalo nosikompilo lapho evezwa ukuthi ibheka kakhulu ukuthi ngabe yikuphi umfundi ake wahlangabezana nakho, wezwa ngakho noma kwamehlela emphakathini aphila kuwo okuba nomthelela endleleni akhula nenza ngayo ngoba kusuke kwenzeke isikhathi eside ekhula nakho futhi kushintshashintsha. Othisha abafundisa uLimi lwesiBili kumele bazijwayeze nemuva losikompilo lwabafundi ababafundisayo okufaka phakathi ngisho izimo abaphila ngaphansi kwazo emakhaya abaphuma kuwo. Izwe elinjengeNingizimu-Afrika lapho abafundi beqhamuka ezindaweni ezahlukahlukene okubalwa; emalokishini, emakhaya nasezindaweni zasemadolobheni, kumele uthisha afundise uLimi lwesiBili enakho lokho emqondweni ukuthi abafundi bakhe bahlukahlukene (Hugo, 2016).

Le njulalwazi yenhlalo nosikompilo ibe seyingena kahle ekufundisweni kwesiZulu uLimi lwesiBili ezikoleni zamabanga aphansi emakilasini axube izinhlanga nezilimi. Uthisha ufundisa isiZulu kubafundi ongxenywe yabo iyasazi futhi ikhule naso emakhaya futhi kukhulunywa sona lokho okufanele kwenze isimo sibe ngcono kulabo bafundi ngenxa yokuthi ikakade labo lakhelwe phezu kwalolu limi. Kube khona kulona leli kilasi abafundi abangasazi nhlobo isiZulu futhi bengenalo nolwazi oluyisisekelo nosikompilo lwabo lungafani nendlela okwenziwa ngayo kumaZulu nasolimini lwesiZulu. Lokhu kube sekuphonsa inselelo enkulu

kulowo ofundisayo ukuthuthukisa ulwazi lwabafundi maqondana nesiZulu njengalokhu uma besemakhaya nasemiphakathini abaphila kuyo sisuke singakhulunywa.

3.5.6 Ubulimi Kushintshela

Ubulimi kushintshela buwumsebenzi wendlela yobulimimbili lapho kusetshenziswa iziLimi ezingaphezulu kolulodwa okungaba olwaseKhaya nolwesiBili ukudlulisa umyalezo ngokuxuba lezi zilimi ngesikhathi ukhuluma (Cook, 2001). Ukuxuba izilimi kusho ukuthi umuntu usuke ekhuluma uLimi lwesiBili bese eshintshela kolwaseKhaya uma efuna ukucacisa okuthile. NgokukaHugo (2016) ubulimi kushintshela kungukusebenzisa uLimi lwaseKhaya ngesikhathi ufundisa uLimi lwesiBili, le ndlela isetshenziswa kakhulu emagunjini okufunda eNingizimu-Afrika. Uqhuba athi uma ubulimi kushintshela busetshenziselwa ukufundisa, ukusetshenziswa koLimi lwaseKhaya kungabamba iqhaza elikhulu ohambweni lokufunda futhi kungasiza abafundi ukuba baqonde kahle okufundiswayo. Lokhu kuyimpilo yabantu abanolwazi lwezilimi ezingaphezulu kolulodwa; lokhu kwenzeka emiphakathini, emindenini, ezikhungweni zemfundo, ezikhungweni zikahulumeni nasemagunjini okufunda nokufundisa. Uma ulalela abantu bexhumana noma lowo omile edlulisa umyalezo, mancane kakhulu amathuba okuba asebenzise ulimi olulodwa aze ayoqeda inkulumo yakhe engashintshelanga kolunye ulimi ngaphandle uma azi ulimi olulodwa. Ngesikhathi okhulumayo eshintshela kolunye ulimi enkulumweni yakhe kuyasiza kakhulu ekutheni omunye olalele ongalwazi ulimi olusetshenziswayo yisikhulumi kodwa athole umqondo walokho okukhulunywa ngakho uma isikhulumi sesishintshela kolunye ulimi. Ingakho nasemakilasini esiZulu uLimi lwesiBili othisha babuye bashintshela olimini lwesiNgisi uma befundisa ngenhloso yokuthi basuke beqonda ukuthi kunabafundi abangasincelanga ebeleni isiZulu kodwa uma beke bashintshela esiNgisini kuba khona okuncane umfundi akucoshayo. Lokhu ngikwazi nangokadebona wami njengothisha ofundise isiZulu uLimi lwesiBili emakilasini axube izinhlanga. Le ndlela ibingisiza kakhulu nami ukuze ngenze isiqiniseko sokuthi bonke abafundi bami bazwile lokho ebengikusho nokufanele bakufunde. Ingakho ngibone ubulimi kushintshela kuthwaxana kahle nalolu cwaningo ngoba bunikeza isithombe esiphelele ngalokhu okwenziwa othisha uma befundisa besebenzisa ubulimi kushintshela okuba isiNgisi kulolu cwaningo njengalokhu sifundwa siwuLimi lwaseKhaya bese isiZulu sifundwa siwuLimi lwesiBili. Ngakho-ke ubulimi kushintshela busebenze umsebenzi omkhulu ekuhlaziyeni ulwazi olukhiqiziwe ngalokho okwenziwa othisha besiZulu uLimi lwesiBili.

NgokukaPark (2014) ubulimi kushintshela abukamukeleki kahle emakilasini okufundisa uLimi lwesiBili ngendlela yakudala okuyilapho ulimi oluqondiwe nolwaseKhaya kwehlukaniwa, lokho okusho ukuthi ulimi oluqondiwe kumele kube ilona kuphela oluvumelekile nolusemthethweni ukusetshenziswa ekilasini. Okungenzeka ukuthi lokho kudalwa umbono othi akubona bonke abafundi abasegunjini lokufunda abasuke beqonda uLimi lwaseKhaya olusetshenziswa uthisha ngesikhathi efundisa. Lokho kwenza ukuthi bungabi-bikho ubulungiswa ngesikhathi kufundwa ikakhulukazi kubafundi abangalukhulumi lolo Limi lwaseKhaya (Hugo, 2016). UMacaro (2003) wahlongoza ukuthi ubulimi kushintshela benzeka ngemvelo ngaphandle kwegumbi lokufundela okuyilapho ababili besebenzisa izilimi ezingaphezulu kolulodwa. Ubulimi kushintshela bugcwele umhlaba wonke lapho kunemiphakathi ebulimimbili nebuliminingi. Ubulimi kushintshela egunjini lokufundela lapho kusetshenziswa uLimi lwesiBili ngenhloso yokufundisa, kufanele buthathwe njengesu lokuxhumana. Uthisha osebenzisa ubulimi kushintshela kungamulekelela emaswini okufundisa njengokuqondisisa ngesikhathi ufunda.

UReyes (2004) ubalula ukuthi kunomqondo ojwayelekile wokuthi ukusebenzisa ubulimi kushintshela okuyilapho ushintshela kolunye ulimi kunalolo olukhulumayo kwenziswa ukuthi usuke ungenalo ulwazi oluphelele lwalolo lulimi olukhulumayo. NgokukaPark (2014) abacwaningi abaningi sebeyavumelana ngokuthi ubulimi kushintshela benzeka ezimweni ezibuliminingi kungesikhona ukuthi kukhona okuxegayo olwazini lolimi kulabo abakhulumayo lolo nalolo limi kodwa indlela yokuxhumana ehlukehluke. UCreese noBlackledge (2010) bathi ezimweni zobuliminingi, ubulimi kushintshela bujwayele ukusetshenziswa abahleli bohlelo lwezifundo zolimi nabafundisi ukuze balekelele abafundi bolimi ababuliminingi kulokho abazibandakanya kukho. Ngakho-ke uma kusetshenziswa ubulimi kushintshela kumele buhlelwe kahle kusenesikhathi, bungamane nje bubukeke njengomsebenzi wokutolika kodwa wokuvala isikhala. Le ndlela akufanele ukuba isetshenziswe ngokweqile kodwa okubaluleke kakhulu ukwenza isiqiniseko sokuthi umyalezo ufinyelele ngendlela ephelile kubafundi (Hugo, 2016). Ngiyavumelana nalo mbono ngoba kuyenzeka abasuke besebenzisa ubulimi kushintshela bagcine sebekhohliwe ukuthi inhloso bekukade kuyini kodwa kugcine sekwanda kakhulu ulimi olungaqondiwe noma lwaseKhaya njengalokhu kufundwa. Isibonelo okungaba ukuthi uma uthisha efundisa isiZulu ulimi lwesiBili ekilasini eshintshela esiNgisini agcine ezwakala uthisha esegxile kakhulu esiNgisini esekhohliwe ukuthi empeleni ufundisa ulimi lwesiZulu. Lokho kuba nomthelela ongemuhle

ekuthuthukeni kolimi nasekufezeni izinhloso zolimi lwesiZulu njengolimi oluqondiwe olusuke lufundiswa kulelo gumbi lokufundela.

3.5.7 Ubuliminingi

NgokukaMwaniki (2012) ubuliminingi kungukukwazi ukuhlanganyela nokuxhumana njalo kwemiphakathi, izikhungo, amaqembu namalungu ngezilimi ezintathu nangaphezulu ekuphileni kwabo kwansuku zonke. Kunemithetho nemiqulu yezinqubomgomo ezingeni likazwelonke esuselwa eMthethosisekelweni wezwe laseNingizimu-Afrika eqinisa iphuzu elibalulekile lobuliminingi efanane ne-*National Education Policy Act (27 of 1996)*, *South African Schools Act (84 of 1996)*, *Pan South African Language Board Act (59 of 1995)*, *Higher Education Act (101 of 1997)*, *Promotion of Access to Information Act (2 of 2000)*, *Commission for the Promotion and Protection of Right of Cultural, Religious and Linguistic Communities Act (19 of 2002)*. Le miqulu ilekelelwa izinqubomgomo eziqukethe izethulo maqondana nokusetshenziswa kwezilimi okubalwa i-*Curriculum Review (2000)*, *Values in Education Reports (2000)*, *Language in Education Policy (1997)*, *Norms and standards regarding Language Policy (1997)*, *Language Policy Framework for South African Higher Education (2001)* ne - *National Language Policy Framework (2002)*.

Miningi imizamo eseyenziwe ukuzama ukuthuthukisa ubuliminingi kodwa igxile kakhulu emaphepheni okusho ukuthi yebo zikhona izinqubomgomo njengoba ngizivezile ngenhla. Inkinga ivela uma sekufanele kwenzekwe njengalokhu kubhaliwe, kube sekuba umqansa. Lokho kuholela ekutheni ubuliminingi bungafezeki kahle emphakathini esiphila kuwo nasemagunjini okufundela. Ubuliminingi emagunjini okufundela bubamba iqhaza elikhulu kakhulu ngoba benza uthisha nabafundi baxhumane kangcono ekugcizeleleni amaphuzu amqoka ngalokho abasuke bekufunda kulolu limi oluqondiwe kulolu cwaningo lwesiZulu. Uma singaba nothisha okwaziyo ukufinyelela kumfundi nomfundi ngolimi lwalowo mfundi, lokho kungandisa amathuba okuqonda kangcono ekilasini. Kanti futhi ukuba khona kwabafundi abazi izilimi eziningana kuyasiza ukuthi basizane bebodwa ngesikhathi befunda ulimi oluqondiwe. Ubuliminingi lobu busho ukukwazi ukusebenzisa izilimi ezahlukahlukene ukudlulisa umyalezo osuke uqondiwe ukuze bonke abayizethameli bezwe lokho okushiwoyo nokuqondiwe. Ubuliminingi bube sebungenakahle kulolu cwaningo njengalokhu amagumbi okufundela engawavakashela ngesikhathi ngiqoqa ulwazi ayebunhlanganingi futhi ebuliminingi. Lokho okusho ukuthi noma abafundi esikoleni befunda isiNgisi uLimi

IwaseKhaya kodwa iningi labo abasikhulumi noma abasincelanga ebeleni okusho ukuthi empeleni asilona uLimi lwaseKhaya kubo. IsiZulu sona basifunda siwuLimi lwesiBili esikoleni, kusuke lokho kungasho ukuthi ngempela ilona ulimi lwabo lwesiBili kodwa banazo ezinye izilimi okuyizona eziwuLimi lwesiBili. Ngenxa yohlelo loMnyango wezeMfundo nezikole eNingizimu-Afrika ingakho kuhleleke ngale ndlela. Uma usufika egunjini lokufunda uthola ukuthi ziningi ezinye izilimi abakwazi ukuzikhuluma, ingakho ngingqume ukungakushayi mkhuba ubuliminingi kulolu cwaningo ngoba buyingxenye kanzikandaweni engicwaninga kuwo.

3.5.8 Ubulimi kushintshana

Ubulimi kushintshana bucishe bufane nobulimi kushintshela ngoba busho ukusebenzisa ubuliminingi ngabakhulumi bezilimi ngokushintshashintshana kuyilowo nalowo ekhuluma olwakhe ngendlela yemvelo, kodwa lokhu kwaqala njengesenzo sokufunda nokufundisa, lapho indlela yolimi lomthamo owengeziwe nowomphumela ekilasini lobulimimbili likaWelsh ulimi lwalushintshashintshwa ngenhloso (Williams, 2002 kuPark, 2014). Uma kunabafundi abanhlanganingi nababuliminingi egunjini lokufunda kufanele isifundo sihlelwe ngendlela yesu elizokwenza abafundi baqonde okwenzekayo kube kusetshenziswa izilimi ezahlukahlukene; ubulimi kushintshana buzama ukulekelela labo bafundi ababuliminingi ekwakheni umqondo, bahlele kahle ukadebona wabo nokuthola ukuqonda okujulile nolwazi lolimi olufundiswayo (Williams, 2002; Cenoz & Gorter, 2011; Lewis, Jones & Barker, 2012).

Ubulimi kushintshana bube sebhambisana kahle nalolu cwaningo njengoba lugxile emakilasini abunhlanganingi nabuliminingi. Lokho okusho ukuthi abafundi obathola befundiswa isiZulu uLimi lwesiBili akukhona nje ukuthi bonke bakhuluma isiZulu kodwa abanye bakhuluma izilimi ezahlukahlukene zaseNingizimu-Afrika nangaphandle kwayo. Ngakho kuyenzeka ukuthi uma bexoxa kube ukuthi omunye nomunye usebenzisa ulimi lwakhe lwaseKhaya ukuxhumana nabanye abafundi ekilasini. Kwesinye isikhathi ukusebenzisa uLimi lwaseKhaya kubenza bakwazi ukuthola umqondo ophelile ngalokho abasuke bekufunde ngokwahlukana kwezingxenye zesifundo solimi lwesiZulu. NgokukaWei (2011) okumqoka ngobulimi kushintshana ukuthi kulindeleke ukuba bakhe inkundla yesimo senhlalo lapho abakhulumi ababuliminingi bekwazi ukuxhumana futhi bavezelane bafundisane ngokadebona wabo nezimo abadlule kuzo, isimomqondo, izinkolelo nemisebenzi yabo. Ukusetshenziswa

kwezilimi ezahlukahlukene ekilasini kwenza abafundi bangazuzi nje kuphela kulolo limi oluqondiwe kodwa bakwazi ukufunda nezinye izilimi ngesikhathi besekilasini.

UGarcia (2009) noHornberger benoLink (2012) babalula ukusetshenziswa kwezilimi ezahlukahlukene emakilasini kusalokhu njalo kuyisicelo sokugqugquzela othisha nabacwaningi bezilimi ukuba bakusebenzise ngoba yikhona okungase kwandise ulwazi lolimi kubafundi kuphinde kunyuse nezinga lokuxhumana ngokuqonda. Lesi sicelo siyisu elihle ngoba isona esingenza kungabi ulimi olulodwa olubukeka lulukhulu kunezinye izilimi. Uma abafundi benikwa ithuba lokuzisebenzisa zonke izilimi zabo lokho kubasiza ekuqondeni kahle ulimi lolo abasuke belufunda ngaleso sikhathi okungukuthi kulolu cwaningo isiZulu. Ngakho-ke lokhu kube sekuphonsa inselelo nakubona othisha ngoba kusho ukuthi nabo kumele babe buliminingi, banganciki nje olimini olulodwa okuyilolo abalufundisayo ngaleso sikhathi. Uma uthisha enolwazi lwezinye izilimi kwenza akwazi ukuqonda kahle abafundi bakhe ekilasini futhi akwazi ukunakekela izidingo zabo maqondana nolimi. Uthisha akafundisi ngoba esemsebenzini futhi kufanele afundise kodwa ufundisa enezinjongo nenhloso yokuthi abafundi baqonde lokho abakufundayo. Uma efundisa enalokho emqondweni kwenza isifundo sibe impumelelo futhi abafundi balwazi ulimi.

3.6 Isiphetho Sesahluko

Ukuthola nokufunda ulimi kuseyingcuphe futhi okunzima ukuyihlaziya ngendlela esobala. Ngaso sonke isikhathi ibonakala iyinzukazikeyi ukuyichaza nokuyicacisa kahle ukusebenza kwayo. Izinjulalwazi ezikhona nezisetshenziswayo ukuchaza ulimi nazo zibuye zinganembi. Lesi sahluko sixoxe kabanzi ngenjulalwazi kaKrashen yokuthola uLimi lwesiBili ngenxa yokuthi ucwaningo lwami lubheka ukufunda nokufundisa isiZulu uLimi lwesiBili. Le njulalwazi iyona esebenze njengohlaka locwaningo ikanye nohlaka lwemicabangonzulu okuyikhona okusebenze njengensizakuhlaziya yolwazi oluqoqeliwe ngenhloso yocwaningo maqondana nesifundo sesiZulu uLimi lwesiBili.

ISAHLUKO SESINE

UMKLAMO NEZINDLELA ZOCWANINGO

4.1 Isingeniso

Esahlukweni esedlule ngixoxe ngohlaka lwenjulalwazi nemicabango okuyilona olubambe iqhaza elikhulu lwaba isibuko salolu cwaningo nethuluzi elisebenze ukuhlaziya ulwazi olutholakele ngenkathi kwenziwa lolu cwaningo. Lapha kulesi sahluko ngiveza indlela yohambo lwami lokukhiqiza ulwazi olwethulwa yilo mqingo. Izindlela zocwaningo zikhomba indlela umcwaningi okumele ayilandele lapho enza ucwaningo aphinde achaze ukuthi kungani elandele leyo ndlela (Bless, Smith & Sithole, 2013). NgokukaStrydom noBezuidenhout (2014) ukuba nezindlela zocwaningo eziqondile kulekelela ekuchazeni uhlobo lwemininingwane umcwaningi ayiqoqelile, amathuluzi awasebenzisile nezindlela okuqoqelwe nokuhlaziywe ngazo ulwazi. UBetram noChristiansen (2014) babalula ukuthi izindlela zocwaningo ngokwejwayelekile ziphendula le mibuzo elandelayo; yiluphi ulwazi umcwaningi okumele aluqoqele ukuze akwazi ukuphendula imibuzo yocwaningo? Ngabe umcwaningi uzoluqoqela kanjani ulwazi? Ngabe umcwaningi uzoluhlela futhi alwenze njani ulwazi aluqoqelile ukuze lube nomqondo? Yonke le mibuzo engenhla maqondana nezindlela zocwaningo izama ukuveza ngokucacileyo ukubaluleka kohlelo okumele lwenziwe uma umuntu enza ucwaningo. Lapha ngezansi ngixoxa ngomklamo nezindlela zocwaningo engizilandelile, ipharadayimu engiyisebenzisile ukubuka lolu cwaningo, indlela engiqoke ngayo abahlanganyeli, amathuluzi okuqoqela nokukhiqiza ulwazi nezimo zokwethembeka ezilandeliwe. Ngibe sengichaza ngokunabile indlela engiyilandelile ekwethuleni nasekuhlaziyeni ulwazi.

4.2 Ucwaningo Lobunjalo Botho

UBetram noChristiansen (2014) noCreswell (2014) baveza ukuthi zintathu izindlelande ezilandelwayo uma kwenziwa ucwaningo, olobunjalo botho, olobungako botho nendlelande exubile. Umcwaningi ube esezikhethela yena ukuthi ufisa ukusebenzisa yiphi ocwaningweni lwakhe ebheka nesimo asicwaningwayo. Lolu cwaningo lusebenzise indlelande yocwaningo lobunjalo botho njengalokhu beluhlose ukuthola ngenzuzakazikeyi ekufundisweni kwesiZulu uLimi lwesiBili emabangeni akhaphazelayo. Lokhu kwenziwe ngokubheka indawo yesiZulu uLimi lwesiBili ohlelweni lwezifundo zezikole, okwenziwa othisha emakilasini, izindlela zokufundisa abazisebenzisayo nenzululwazi esekela ukufundisa kwabo. NgokukaBell (2006)

indlelande yobunjalo botho igcizelela kakhulu lokho okuyiqiniso okwenziwa abahlanganyeli kuleso naleso simo. UTaylor, uKermode noRoberts (2007) basekela lokhu ngokuveza ukuthi ucwaningo lobunjalo botho luzama ukwakha umqondo kususelwa kukadebona womuntu ngamunye. URule noJohn (2011) baphawula ngokuthi abacwaningi abaningi bobunjalo botho bathanda kakhulu ukubheka izimo zenhlalo ezimweni zemvelo nokwakha umqondo ngemibono nokwenzekayo kuleyo naleyo ndawo yokusebenzela noma abaphila kuyo.

Abanye abacwaningi baveza ukuthi ucwaningo lobunjalo botho luchazwa njenganoma uluphi ucwaningo olukhiqiza imiphumela engafaki ubungako futhi engavelanga ngezindlela noma ngemigudu efaka izibalo zokuthile noma izindlela ezifaka ukubala (Straus & Corbin, 1990, p.17). Kanti uJohnson (1995) yena uveza ukuthi ucwaningo lobunjalo botho lufuna ukuthola ukuqonda okujulileyo ngalokho okucwaningwayo. Kube sekucaca ukuthi izindlela zendlelande yobunjalo botho izona ezifanelekile uma umcwaningi efuna ukuqonda bese akha umqondo ophelele maqondana nezimo zokufundisa nokufunda uma kufundiswa isiZulu uLimi lwesiBili. Ngakho kulolu cwaningo, indlelande yobunjalo botho iyona esetshenzisiwe ekufuneni ukuthola nokuqonda kabanzi ngenzuzakizeyi yokufunda nokufundiswa kwesiZulu uLimi lwesiBili emabangeni akhaphazelayo.

Kulolu hlobo locwaningo lobunjalo botho okubalulekile ukuthi lubheka uvo lwabahlanganyeli bocwaningo. Ngaleyo ndlela lulandela izenzeko zemihla ngemihla njengokubona kwalabo abakulezo zimo. USherman noWebb (1988) bavumelana ngokuthi indlelande yocwaningo lobunjalo botho iyona ngqo eshaya emhlohlweni malungana nocwaningo lwalolu hlobo. Ingakho ngisebenzise amathuluzi ahlukahlukene ngachitha nesikhathi eside ngixoxisana nothisha abahlukahlukene abahlezi besesimweni esisodwa futhi abaphila kuso esingashintshi sokuba ngothisha abafundisa isiZulu uLimi lwesiBili kuhlenganisa zonke izimo abahlangabezana nazo njalo uma befundisa lesi sifundo solimi. UMcMillan noSchumacher (2006) babalula ukuthi ucwaningo lobunjalo botho luchaza luphinde luhlaziye impilo yomuntu ngamunye neqembu ngalokho abakwenzayo ngokwesimo senhlalo, abakholelwa kukho, imicabango nendlela ababuka ngayo umhlaba. Lokhu okushiwo ilaba babhali ngikuyamanisa nalo msebenzi ngoba ngibuka umsebenzi wothisha lapho besendaweni yabo yokusebenzela okuyisikole abafundisa kuso befundisa abafundi abafanayo, amabanga afanayo nesifundo esifanayo.

UMaree (2016) uthi ucwaningo lobunjalo botho luqoqa ulwazi kubantu abazinikele ngalo lonke uqobo lwabo ezinhlelweni zansuku zonke lapho kuqhubeka imfundo khona, njengalokhu nami ngiqoqe ulwazi ngenhlololwazi nangokuhlala ubukele abahlanganyeli bocwaningo ezimweni abaphila kuzo nsuku zonke. Kanti uMerriam (2009) uveza ukuthi umcwaningi osebenzisa ucwaningo lobunjalo botho usuke egxile ekuqondeni kabanzi ngemiqondo nencazelo abantu abazakhela yona. Luphinde lubheke ukuthi ngabe abantu bazakhela kanjani umqondo ngomhlaba abaphila kuwona nokadebona wabo ngomhlaba. Lokhu kufakazelwa uHesse-Biber noLeavy (2011) njengoba bethi ucwaningo lobunjalo botho lugxile encazelweni yesimo senhlalo empilweni yabantu okubandakanya ukadebona wabo nezimo abahlangabezana nazo kuphinde kuzoba incazelo yamathekisthi. Lolu cwano lami lube olobunjalo botho ngoba ngiphene ngesimo ebengisicwaninga okuwukufunda nokufundiswa kwesiZulu, lapho bengifisa ukuthola ngokujulile lokho okwenzeka emabangeni akhaphazelayo ngenxa yokufunda ukuthi le ndlelani ingakhiqiza ulwazi olucebile nolusezingeni eliphezulu (Silverman, 2013; Merriam, 2014). Ngempela ubunjalo botho bungisebenzele kahle ekukhiqizeni ulwazi oluphendule imibuzongqangi yocwaningo lwabe selukhipha umhlahlandlela maqondana nesimo engisicwaningayo. Ziningi izindlela ezisetsenziswayo uma kukhiqizwa ulwazi ngendlelani yobunjalo botho. Mina ngisebenzise imibhalo, ukuhlala ubukele, inhlololwazi esakuhleleka nemibuzo yenhlolovo yohlamibuzo, lokhu kungenze ngangancika emthonjeni owodwa wolwazi (Creswell, 2007).

4.3 Ucwaningo Lwe-Ethinografiki

Kulolu cwano ngisebenzise izikole eziningana ukukhiqiza ulwazi lobunjalo botho ngisebenzisa inhlololwazi esakuhleleka, ukuhlala ubukele ngesikhathi othisha befundisa nenhlolovo yohlamibuzo. Laba othisha abafundisa isiZulu uLimi lwesiBili emabangeni akhaphazelayo okuyibanga lesine kuya ebangeni lesithupha. Isimo esicwaningwayo kulezi zikole ezahlukahlukene nothisha bazo siyafana njengoba kucwaningwa ngenzuzakazikeyi yesiZulu nokufundiswa kwaso njengoLimi lwesiBili. NgokukaBabbie noMouton (2007) umklamo wocwaningo uwuhlelo noma uhlaka oluhleliwe oluveza ukuthi umcwaningi uhlose ukulwenza kanjani ucwaningo ukuze axazulule inkinga acwaninga ngayo. Umklamo wocwaningo uphinde ubukwe njengamalungiselelo aveza ukuthi ngabe umcwaningi uzoluqoqa futhi aluhlele kanjani ulwazi alutholile futhi olubalulekile ekuphenduleni imibuzo yocwaningo (Betram & Christiansen, 2014). Ucwaningo oluhle luncika kakhulu ezingenibunjalo lomklamo

wocwaningo oluqoqiwe ngoba izingabunjalo lwanoma iluphi ucwaningo liqiniswa futhi lithuthukiswe umklamo wocwaningo oqinileyo (Silverman, 2013). Lolu cwanningo lusebenzise umklamo oyi-Ethinografikhi ngenxa yokuthi ngichithe isikhathi esiningi nginabahlanganyeli bocwaningo lapho bengiqoqa ulwazi ngisebenzisa amathuluzi engike ngawabala ngenhla. Njengoba abahlanganyeli beyishumi nane nje, ngibavakashele ezikoleni abasebenza kuzo uthisha ngamunye ngichithe usuku lonke ngibuka akwenzayo efundisa emakilasini. Lokho kunginike ithuba elanele lokubuka konke uthisha akwenza ekilasini ngesikhathi sokufundisa isiZulu njengoLimi lwesiBili nesiko lokufundisa alisebenzisayo. Kanti labo ebengibasebenzisela inhlolovo yohlambuzo bona babenesikhathi esingangenyanga sokuphendula kahle imibuzo engibanike yona ehlelwe ethuluzini engalakha.

NgokukaHancock no-Algozzine (2006) i-ethinografikhi ichaza uhlu lwendlela yokuziphatha ebukwayo nefundiswayo, umkhuba nendlela yokuphilisana yabantu abaseqenjini elilodwa ngokwesiko. Kanti uMaree (2007) uveza ukuthi umcwaningi kumele azenze ilunga lalelo qembu noma leyo ndawo ngokuchitha isikhathi ehlezi ebuka ngokujulile okwenzekayo ukuze athole umongo nomsoco wokwenziwayo. Lokho angakwenza nangenhlololwazi, ukufunda okubhaliwe, ukuphenya ngezinsizakusebenza okanye ngokuhlala ubukele. UMaree (2016) ube eseveza ukuthi ucwaningo lwe-ethinografikhi luqagela ukuthi konke okwenziwa abantu bakwenza ngenhloso futhi kuyabonakala, ngakho ucwaningo kufanele lukuqonde lokho abakwenzayo ukuthi ngabe kugququzelwa yini. Ukusebenzisa le ndlela kwangisiza kakhulu ekuboneni futhi ngiqophe phansi konke okwabe kwenzeka emakilasini nasezikoleni zonke engangizivakashela. Ukuba nothisha usuku lonke kwangenza ngangena khaxa ezicathulweni zabo noma sengisekilasini. Lokhu ngikusho ngoba abafundi babengibuka njengomunye wothisha futhi kothisha ngiphenduke omunye wabafundi njengalokho ngangihlala nami ngithamele ukwethulwa kwesifunjwana saleso naleso sifundo sosuku.

NgokukaBertram noChristiansen (2014) ngokwejwayelekile i-ethinografikhi isho ukuthi umcwaningi kumele aqonde futhi achaze isimo ahlangebezane naso ensimini sinjengoba sinjalo okungaba isimo asijwayele noma angasijwayele. Lokhu kwenzeka ngokulandela indlela kaCreswell (2014) lapho ethi umcwaningi ukuze aqonde kahle ucwaningo lwe-ethinografikhi kumele achithe isikhathi esanele ensimini okuyilapho eqoqa khona ulwazi ngokubukela, abe nengxoxo noma inhlololwazi nokuphenya imiqulu maqondana nalokho acwaninga ngakho.

UCreswell (2007) uthi i-ethinografikhi iwumklamo wendlelande yocwaningo lobunjalo botho umcwaningi achaza futhi ahumushe ngayo izindlela zokufunda, izinkolelo nolimi lweqembu olusebenzisa isikolinye. Basho okuhambisanayo oBertram noChristiansen (2014) uma bethi ucwaningo lwe-ethinografikhi lukhiqiza ulwazi lobunjalo botho futhi lujwayele ukusetshenziswa kwipharadayimu yekhrithikhali engathabatha isimo sokuba ikhrithikhali ethinografikhi. Uphinde akufakazele lokhu uCreswell (2014) uma ethi umklamo we-ethinografikhi ulandela umgomo wokuchaza, uhlaziye, uphinde uhumushe isiko leqembu ngabakwenza ngokuhlanganyela okungaba indlela yokuziphatha, izinkolelo nolimi oluthuthukiswayo kuleso sikhathi.

4.4 Ipharadayimu Yocwaningo

Le ndima iveza ipharadayimu engiqoke ukuyisebenzisa kulolu cwaningo okuyiyona ndlela engibuka ngayo izimo engizicwaningayo. Ababhali nabacwaningi bayiveze ngezindlela eziningana kodwa ezisho okucishe kufane ngoba bezama ukwakha isithombe sokuthi ngabe iyini ipharadayimu futhi ingena kanjani ocwaningweni. UTaylor, uKermode noRoberts (2007) baveza ukuthi ipharadayimu iyindlela ethize enobuchwepheshe yokubuka isimo. Lokhu kube sekusho ukuthi umcwaningi nomcwaningi kumele abe nayo ipharadayimu ayisebenzisayo ukuze akwazi ukwenza ucwaningo oluqondile nazokwazi futhi ukuyisebenzisa ekuhleleni ulwazi aluqoqile maqondana nalowo msebenzi wocwaningo. Lokhu ngikusho ngoba uBabbie (2007) uthi ipharadayimu iyimodeli noma uhlaka olubaluleke kakhulu nesilusebenzisayo ekuhleleni lokho esikubukayo nesikucabangayo. Uqhuba athi noma ipharadayimu ingaphenduli imibuzo ebalulekile kodwa iyasitshela ukuthi singazibheka kuphi izimpendulo zemibuzo esinayo ngalokho esikucwaningayo.

UJonker noPennink (2010) bathi ipharadayimu yocwaningo iwuhlelo lwemicabango emqoka nezinkolelo ngendlela umhlaba obukwa ngayo eholela ohlakeni lokucabanga olulekelela indlela umcwaningi aziphethe ngayo maqondana nocwaningo alwenzayo. Njengomcwaningi wendlelande yobunjalo botho nami ngibuka ucwaningo lwami ngisebenzisa eyami ipharadayimu engiyikhethile okufaka uhla lwezinkolelo nemicabango yami eseka imibuzo enginayo emqondweni maqondana nocwaningo lwami (De vos, Strydom, Fouche & Delpont, 2011). Ukwazi ngepharadayimu umcwaningi akholelwa kuyo nayilandelayo kubalulekile ngoba kuveza ngokusobala ngemibuzo efaniselwe ukusetshenziswa uma kuphenywa nokuthi

iziphi izinhlelo ezidingekayo maqondana nemibuzo ukuze yamukeleke (Du ploy-Cillers, 2014).

UBetram noChristiansen (2014) bathula amapharadayimu amathathu amqoka, iphost-phosithivisti, ikhrithikhali nepharadayimu yomhumusho. UBetram noChristiansen (2014) baveza ukuthi iphost-phosithivisti ihlose ukunika incazelo, ukuqonda, nokuqagela izimo zemvelo nenhlalo, lokhu kuvame ukusebenza kahle ocwaningweni olubanzi kakhulu. Ipharadayimu yomhumusho yona igxile kakhulu esidingweni nasekubhekeni ukuhlela kwizikandaweni, inendaba nokukwazi ukuqonda umhlaba njengoba isuselwa kukadebona womuntu ngamunye kusetshenziswa ukuqonda nokuqhudelana nezindlela nesikalo okufana nenhlololwazi (Reeves & Hedberg, 2003). NgokukaWalsham (1993) ngokwepharadayimu yomhumusho azikho izinjulalwazi ezishaya emhloeni nezingashayi emhloeni kodwa kumele avezwe ngokwendlela aheha ngayo kumcwaningi nakulabo abambandakanyekayo ocwaningweni olufanayo. UMaxwell (1994) ubalula ukuthi indlela yomhumusho iqonde ukuchaza kabanzi ngezizathu nemiqondo ethile ecashe ngemuva kwezindlela zokuphila.

Kulolu cwaningo ngiqoke ukusebenzisa ipharadayimu ikhrithikhali. UBetram noChristiansen (2014, p.27) babalula ukuthi ipharadayimu ikhrithikhali ibuka iqiniso njengokunto okwakheke ngesimo senhlalo, sezepolitiki, sezamasiko, sezomnotho nobunye ubukhuphekuphe, yona-ke ihlose ukuhlaza, iguqule iphinde ikhulule. UMazibuko (2008, p.76) le pharadayimu uyiveza kanje:

“Le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso liyakhiwa njengoba kwenza ipharadayimu eqondayo kodwa lena ekhululayo ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani. Ngokolwazi lweqiniso le pharadayimu izama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile kodwa siqonde futhi ulwazi lwepharadayimu engumakhonya, luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale”.

Njengalokhu ngisebenzisa umklamo we-ethinografikhi kulolu cwaningo uhambisana kahle nepharadayimu ekhrithikhali ekufezeni inhlosomfezo yalo. UCarsperken beno-Apple (1992), uThomas (1993), uCarspecken noCordeiro (1995), noMadison (2005) baveza khona lokho ukuthi ucwaningo lwe-ethinografikhi lufaka kakhulu indlela yepharadayimu ekhrithikhali.

Isizathu sokusebenzisa le pharadayimu ingoba nginenkolelo yokuthi lolu cwaningo luzokwenza othisha bashintshe indlela ababuka ngalo ulimi nokubuyekeza izindlela zabo zokufundisa isiZulu uLimi lwesiBili. Lokhu ngikusho ngesekwa imibono yoCohen, uManion noMorrison (2000) uma bethi abacwaningi abagxili nje kuphela ekuchazeni nasekuqondeni kodwa bafuna ukushintsha isimo somphakathi ukuthi sibe ngesilungile. Lokhu kungenziwa ngomkhiqizo wocwaningo noma ekunikezeni abantu amandla okucwaninga futhi babhukule ekulungiseni izimo zabo. Laba babhali bafakazelwa uBertram noChristiansen (2014, p. 29) lapho bethi:

“Abacwaningi bepharadayimu ekhrithikhali banenjongo yokuhlahlela baguqule isimo somphakathi ukuba ulingane futhi uphathwe ngeqiniso. Basebenzisa kakhulu indlela yokukhuluma ukwenza lokhu. Inhloso emqoka ukuthi abahlanganyeli kumele balekelelwe baze bafinyelele ekukhululekeni kwabo okungukuthi kwesinye isikhathi lokho kubiza ukwambulwa kwamandla afihlakele”.

UCreswell (2014) usenza isibonelo sokuthi ucwaningo lwekhrithikhali lungasetshenziwa lapho kucwaningwa ngezikole ezinika amalungelo athile kubafundi abakhethekile, zakhe izimo zokungalungi phakathi kwamalunga ahlukene ngokwamazinga. Uqhuba ngesibonelo sokuthi kungaba ukugququzela izingane zesilisa ukuba zikhulume kodwa ezesifazane zithule ekilasini. Lokhu ngikuyamanisa nesimo sesiZulu engisibone sibuyiselwa ngemuva ezikoleni engike ngafundisa kuzo lapho sifundiswa njengoLimi lwesiBili kodwa sibe sifundiswa abantwana abanengi abangamaZulu futhi singathathwa njengokubaluleka kwaso.

4.5 Izindlela Zokuqoka Abahlanganyeli

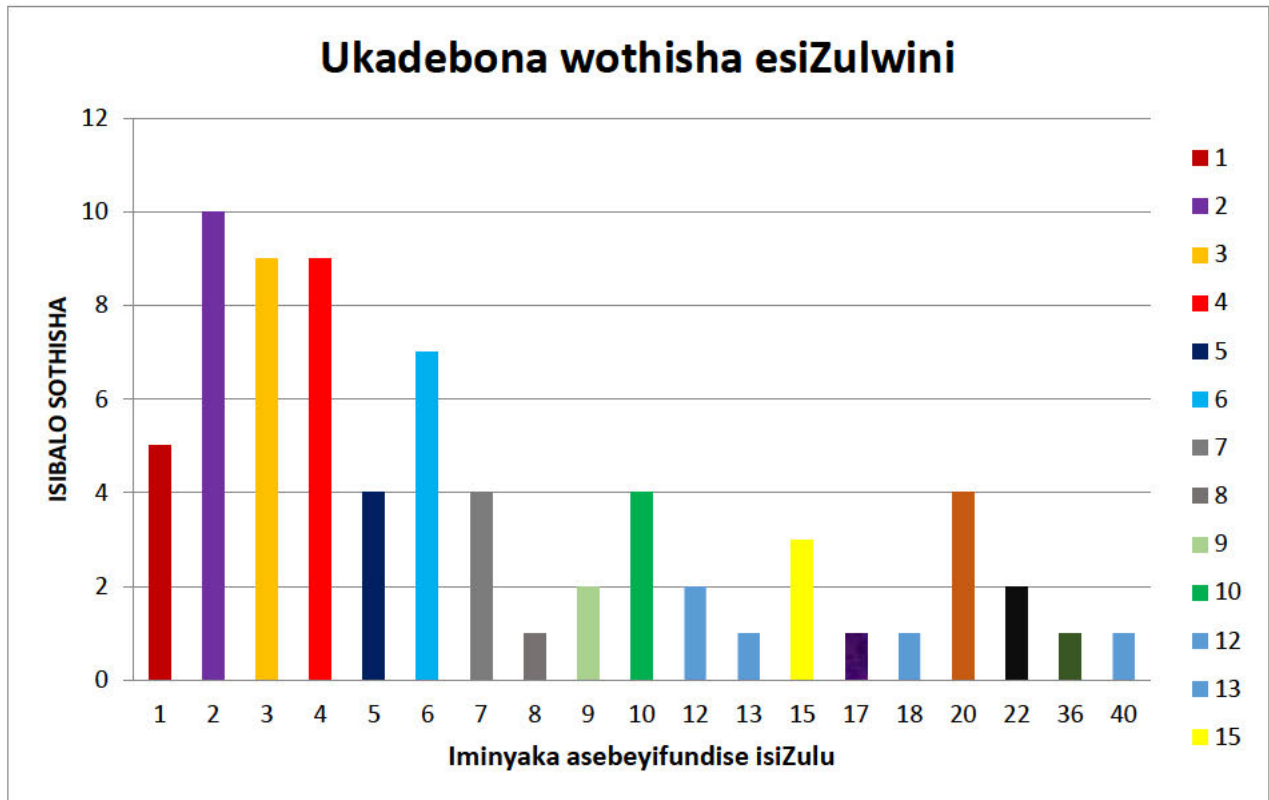
Izindlela zokuqoka abahlanganyeli bocwaningo zifaka ukwenza isinqumo ngohlobo lwabantu, izimo, izigameko nokuziphatha okumele kubhekwe emsebenzini wocwaningo (Bertram noChristiansen, 2014). Lolu cwaningo lusebenzise indlela yokuqoka ngenhloso okuyiyona nqubo engiyibone iyinhle ekukhetheni abahlanganyeli abanganikeza imininingwane ethembekile ngesimo engicwaninga ngaso. Ukuqoka abahlanganyeli ngenhloso ezimweni ezikhethekile kukhethwa ngoba kuhloswe ukucacisa inqubo ethize ngesimo esithile esicwaningwayo (Silverman, 2000). Ngaphansi kwalolu cwaningo nazokwazi ukudlulisa ukadebona owanele nothi awufane nowamanye amalunga ekumeleni iqembu elithile (Yin, 2003). Le ndlela ichazwa kahle uRitchie noLewis (2003) uma bethi amalunga akhethwa

ngenhloso yokumela okungaba isimo esicwaningwayo, iqembu labathile, isigameko noma indawo. Kanti ukuqoka abahlanganyeli ngenhloso kuphinde kubukwe abanye njengendlela yokuqoka abahlanganyeli ngokwahlulela (Rubin & Babbie, 2005; Neuman, 2011). Lokhu bakusho ngoba bechaza ukuthi ukuqokwa kwabahlanganyeli kuncike kumcwaningi okunguyena owaziyo ukuthi uhlose ukutholani ngocwaningo. Lokhu kufakazelwa uCreswell (2007, p.125) uma ethi:

“Lolu hlobo lokuqoka abahlanganyeli lusetshenziswa ocwaningweni lobunjalo botho. Abahlanganyeli nensimu kuqokwa ngenhloso ukuze kuqondakale inkinga yocwaningo olwenziwayo”.

NgokukaTeddlie (2007) indlela yokuqoka ngenhloso ifuna ukumbandakanya amalunga athile akhethiwe noma izikhungo ukuba ziphendule imibuzo yocwaningo eyakhelwe kuleyo nhlosongqangi yocwaningo. Ukuqoka abahlanganyeli ngenhloso kusho ukuqoka ukusebenzisa isu lokukhetha abahlanganyeli abangamaqembu noma abantu ababukeka benolwazi ngaleso simo esicwaningwayo (McMillan & Schumacher, 2010). Ukuqoka abahlanganyeli ngenhloso kuncike olwazini umcwaningi analo ngaleyo ndawo ayiqokele ucwaningo nabahlanganyeli balo (Mouton, Louw & Strydom, 2012). Ngesikhathi ngiqoka abahlanganyeli bocwaningo nganginakho emqondweni ukuthi ngingasebenzisa izingane zesikole, abeluleki besifundo sesiZulu nezinhlolo zeMinyango ezikoleni ezahlukene kodwa kwadingeka ukuba ngiqoke ngokuqaphela futhi ngikhumbule ukuthi ngobani abethula ikharikhulami emakilasini futhi obani ababhekana nezingqinamba kuqala bengakazi abanye, okwaba ukuthi uthisha ohamba phambili futhi nengangikholelwa ukuthi uyena ozonginika lonke ulwazi njengomuntu osekilasini futhi ofundisa isiZulu. UCreswell (2014) uyasifakazela isinqumo sami laphe ezeza ukuthi umcwaningi uqoka kahle nangenhloso abahlanganyeli bocwaningo nendawo yocwaningo ukuze ezothola ulwazi olusezingeni oluthe thuthu nokuqonda kangcono ngesimo esicwaningwayo. Lokhu kube sekuvusa umqondo wokuthi ulwazi lwabahlanganyeli ngesimo esicwaningwayo nalo luyingxenywe ebaluleke kakhulu ekutholeni imiphumela emihle. Ngezansi ngiveza ukadebona wothisha ekufundiseni uLimi lwesiZulu okuqinisekisa ukuthi ngaqoka othisha abakusona impela isimo engicwaninga ngaso futhi asebenokadebona waleso simo.

Umdwebo Wokuqala: Ukadebona Wothisha Ekufundiseni Ulimi LwesiZulu



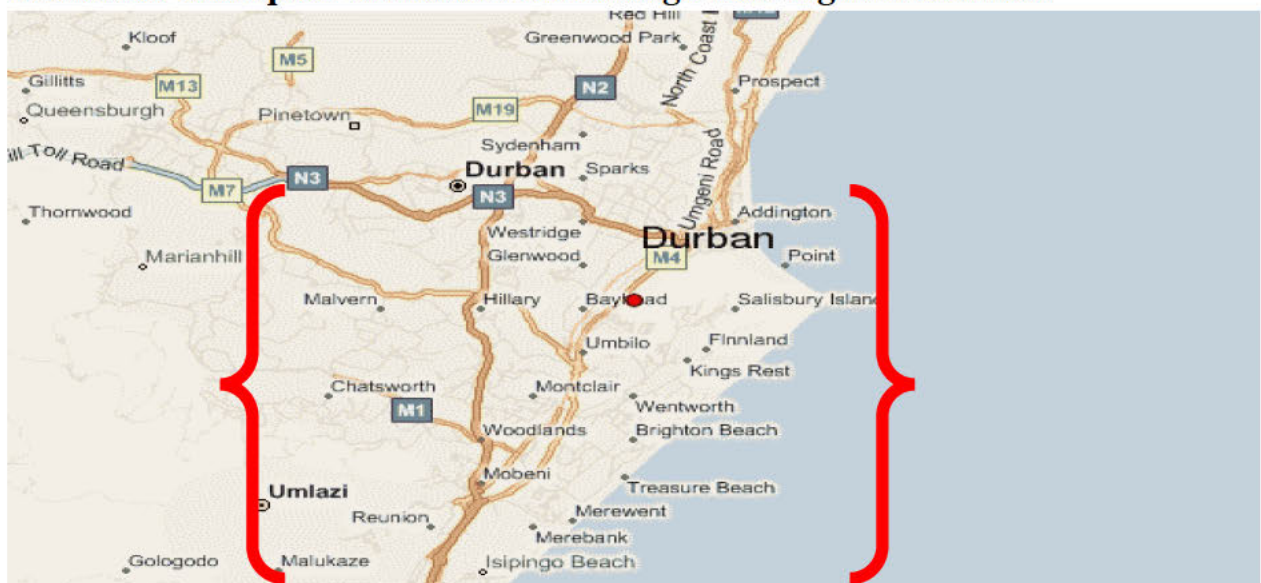
Ulwazi olusegrafini engenhla ilona oluqinisekisa ukuthi ngakhetha kahle abahlanganyeli bocwaningo njengoba luveza ngokusobala amazinga abo ekufundiseni isiZulu. Ukufakazela lokhu uBetram noChristiansen (2014) bathi indlela yokuqoka ngenhloso isho ukuthi umcwaningi kumele aqoke abahlanganyeli bocwaningo ngokuqaphela nangokukhethekileyo lolo hlobo oluthile lwabantu azolusebenzisa. Baqhuba bathi umcwaningi ukhetha uhlobo oluthile lwabahlanganyeli azi kahle ukuthi abamele izimo ezahlukene kodwa kuphela leso esicwaningwayo (Betram & Christiansen, 2014). Le ndlela ingena kahle kulolu cwano ng njengoba uMaree (2016) eveza ukuthi isetshenziswa kakhulu futhi isebenza kahle uma kwenziwa ucwaningo lobunjalo botho.

Lolu cwano lukhiqize ulwazi olujulile lobunjalo botho, ngakho-ke isu lezindlela zokuqoka ngenhloso yilona elingena khaxa kulolu cwano ukuba lisetshenziswe ngoba lolu cwano luqoqe ulwazi kumalunga ahlukahlukene engikwaze ukuthola ulwazi olwanele futhi oluthi alufane. Lokhu ngikusho ngoba ngiqoqe ulwazi kothisha abangamashumi ayisithupha nane abafundisa isiZulu uLimi lwesiBili ngokusebenzisa inhlobo yohlambuzo ezikoleni ezihlukahlukene, yize bengihlose ukuqoqa kothisha abangamashumi ayisikhombisa. Ngenxa

yokungabuyisi kwabanye othisha inhlololwazi yohlambuzo yingakho ngigcine senginalesi sibalo engisitholile. Ngibe sengiqoka izikole eziyisikhombisa okungamaphesenti ayishumi (10%) othisha bemibuzo yohlambuzo, ngithathe kuzo othisha ababili bamabanga akhaphazelayo esikoleni ngasinye. Okungukuthi ngabe sengithola inani lothisha abayi-14 okungamaphesenti angamashumi amabili (20%) kulabo engibasebenzisele imibuzo yohlambuzo. Labo thisha yibo engibasebenzise njengabahlanganyeli engiqoqe kubo ulwazi ngendlela yenhlololwazi esakuhleleka nokuhlala ngibukele lapho befundisa emakilasini. Ngiqoke ukusebenza ngaleli nani labahlanganyeli ngoba ngifuna ukuthola kabanzi ngenzukazikeyi othisha ababhekana nayo ekufundiseni nokuthi basifundisa kanjani isiZulu uLimi lwesiBili kubafundi ezikoleni ezisesiYingini saseMlazi esifundazweni saKwaZulu-Natali.

Laba bahlanganyeli ngibaqoke ngaphansi kwesiYingi saseMlazi ngokohlelo lokuhlukanisa koMnyango WezeMfundo ezingeni lesiFundazwe saKwaZulu-Natali. Ngezansi ngiveza ibalazwe elicacisa izindawo lapho kukhona izikole engizisebenzisile ekuqoqeni ulwazi. Lokhu ngikubona kubalulekile futhi kunesidingo sokuveza ukuthi ngaphansi kwesiYingi saseMlazi yiziphi izindawo engizihambe ngoba kukhona izindawo engingayanga kuzona okubalwa ilokishi nezindawo zasemakhaya ezingaphansi kwalesi siYingi. Ngikwenze lokho ngenhloso ngenxa yokuthi izikole zasemakhaya nase lokishini zifunda isiZulu uLimi lweBele kanti ucwaningo lwami lusoLimini lwesiBili olubizwa ngolokuqala lokwengeza ezikoleni ezixube izinhlanga nangokoMnyango WezeMfundo.

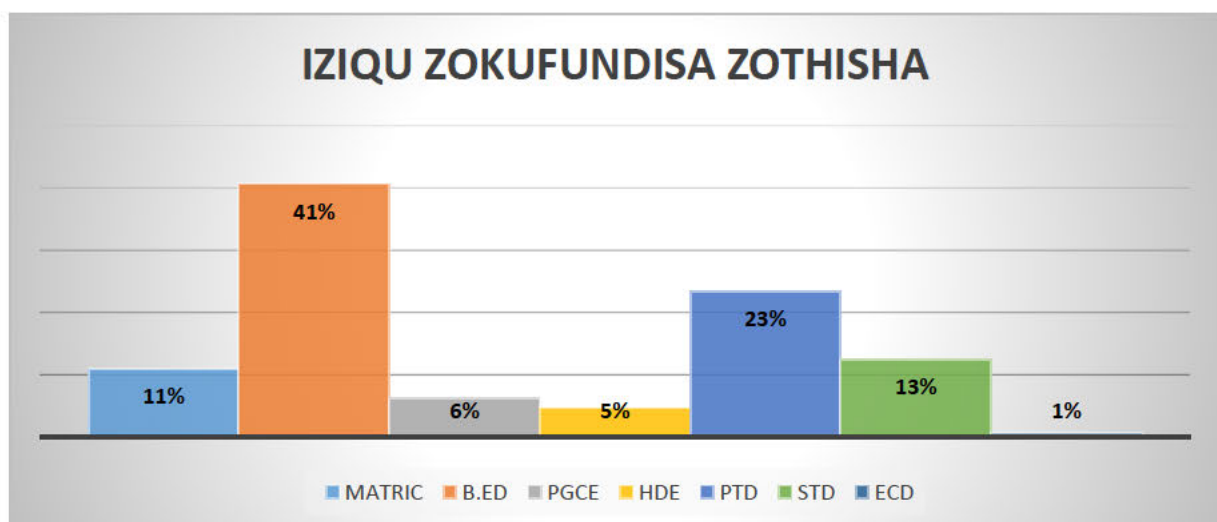
Isithombe Sokuqala: Izindawo Zocwaningo EsiYingini SaseMlazi



4.6 Indaba Ngempilo Yabahlanganyeli Bocwaningo

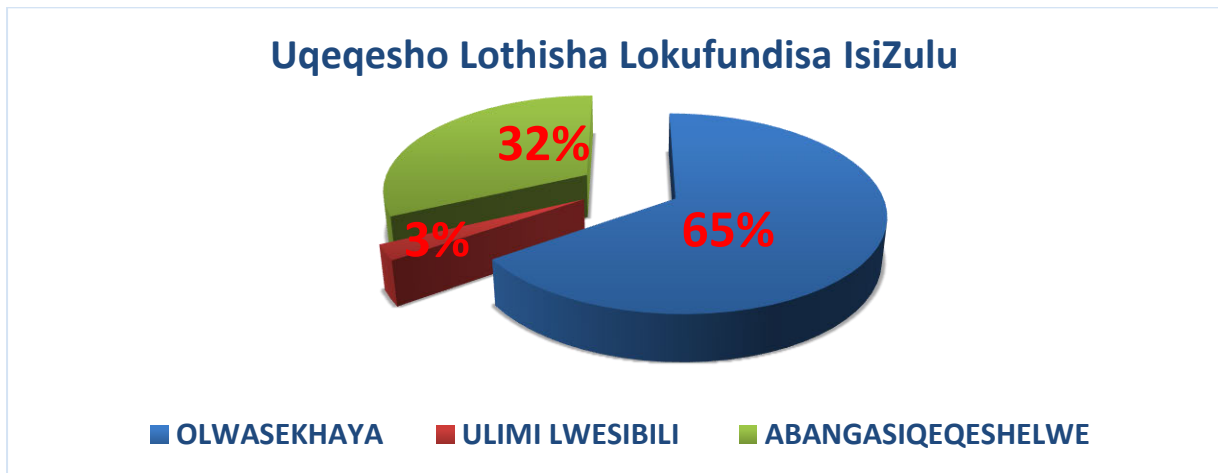
Ucwaningo lwalubheka othisha abafundisa isiZulu uLimi lwesiBili. Othisha engabathola ezikoleni okuyibona ababengabahlanganyeli balolu cwano babemi kanjengoba igrafu iveza ngezansi ngokweziqo zabo zokufundisa. Lokhu kuveza ukuthi noma bebaningana abaneziqo zokufundisa kodwa basekhona abayingcosana abasasilele okwatholakala ukuthi basasebenzisa umatikuletsheni njengemfundo yabo ephakeme okuveza ukuthi abakuqeqeshelwe ukuba othisha. Labo thisha ilaba abangamashumi ayisithupha nane engangisebenzisana nabo ngethuluzi lenhlobo yohlambuzo.

Umdwebo Wesibili: Iziqo Zothisha Zokufundisa



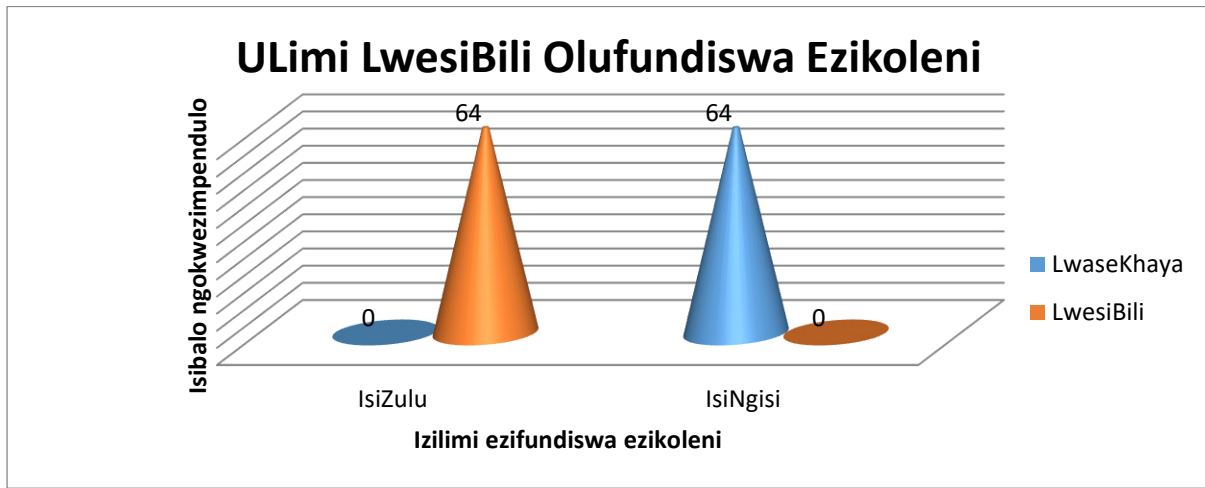
Uma ngibuka othisha engangisebenzisa ngesikhathi ngiqoqa ulwazi lwenhlobo yohlambuzo, ngathola ukuthi iningi lothisha lalinazo iziqo zobuthishela futhi nobufakazi buyavela ngenhla, uma ngihlanganisa zonke leziqo zikhipha u-89% wothisha oneziqo zokufundisa, yize kuyizinhlobo ezahlukene zeziqo. Ezihamba phambili ngesibalo ezothisha abane *B.Ed* okungamaphesenti angama-41. Othisha abangaphesenti ayi-11 bona abanazo nhlobo iziqo zokufundisa. Bafundisa ngezitifiketi zabo zikaMatikuletsheni. Lokhu okungaba nomthelela ongemuhle ekufundiseni abafundi. Igrafu engezansi ngothisha abangama-64 yona iveza kahle isimo sabo bonke othisha ababengabahlanganyeli balolu cwano maqondana nolwazi lwabo lwesifundo abasifundisayo okuyisiZulu uLimi lwesiBili.

Umdwebo Wesithathu: Uqeqesho Lokufundisa IsiZulu



Igrafu engenhla iveza ukuthi othisha abangamaphesenti angama-32 abakaze baqeqeshelwe ukufundisa isiZulu uLimi lwesiBili. Abangamaphesenti angama-65 kuvela ukuthi baqeqeshelwe ukufundisa isiZulu uLimi lwaseKhaya kanti bangamaphesenti amathathu kuphela abaveza ukuthi baqeqeshelwe ukusifundisa isiZulu uLimi lwesiBili. Ngakho-ke inhloso yalawa magrafu amabili angenhla ukuveza kahle isimo solwazi lwabahlanganyeli ukuze kuqinisekiswa imiphumela yocwaningo ukuthi ngabe lona ulwazi luqoqwe kubantu abangothisha ngokuqeqeshwa kanjani futhi okuyibona ababhekana nesimo esicwaningwayo mihla namalanga. Lokhu kwenza ukuthi ngikwazi ukuthola nokwakha umqondo ngolwazi engiluqoqile kulaba bahlanganyeli. Ngikusho lokhu ngoba imvamisa kuyisu elihle ukwazi ngolwazi lwabahlanganyeli maqondana nokucwaningwayo. Ngezansi ngiveza ubufakazi bokuthi ngempela izikole engangiziqokile kwakuyizikole ezifundisa isiZulu uLimi lwesiBili nakuba zikhona ezinye izifundo zoLimi lweBele ezifundwayo. Igrafu engezansi iyaveza isimo sezikole zabahlanganyeli bami.

Umdwebo Wesine: Izinhlotshana Zolimi Olufundiswa Ezikoleni



Kule grafu enenhla kucaca ngokusobala ukuthi kulezi zikole zothisha abangama-64 abafundi bafunda isiZulu uLimi lwesiBili bese kuthi isiNgesi kuba isona esifundiswa esiwuLimi lwaseKhaya. Lokhu ngikufakele ukuqinisekisa nokuthi kube ufakazi wokuthi izikole engaziqoka ngempela zazifundisa isiZulu uLimi lwesiBili njengalokhu lo msebenzi ucwaninga ngokufundiswa kwalo uLimi lwesiBili.

4.7 Izindlela Zokuqoqela Ulwazi

Kulolu cwaningo ngabona ukuthi ukuze ngikwazi ukuqoqela ulwazi olufanele noluyiqiniso, kuhle ngisebenzise inhlololwazi esakuhleleka, ukuqoqela ulwazi ngokuhlala ubukele, inhlolovo yohlamibuzo nokuhlaziya amadokhumenti. Lezi zindlela zokuqoqela ulwazi izona ezibe ngamathuluzi abalulekile ekutholeni wonke umsoco wolwazi ebengiludinga ekufezeni izinjongo zalolu cwaningo ikakhulukazi ngoba ngisebenzisa umklamo we-ethinografikhi. UCreswell (2014) uveza ukuthi kumklamo we-ethinografikhi izindlela zokuqoqela ulwazi ezisebenza kahle ile yenhlololwazi esakuhleleka nendlela yokuqoqela ulwazi ngokuhlala ubukele. Lokhu kufakazelwa uMaree (2016) lapho ethi ukuhlala ubukele ngenye yezindlela ezisetshenziswayo ngokujwayelekile ocwaningweni lwe-ethinografikhi futhi ziyasetshenziswa nezinye izindlela ezifana nenhlololwazi esakuhleleka nokuhlaziya imiqulu. Uqhuba athi ubuningi bolwazi oluthola ngokuhlala ubukele kule ndlela bedlulele futhi benza kugcwaliseke umgomo wokukholakala kwalolo lwazi.

4.7.1 Inhlololwazi Esakuhleleka

NgokukaGray (2014) inhlololwazi iwukushintshana kwamazwi aphuma emlonyeni okuyilapho umcwaningi ezama ukuthola ulwazi nokuqonda umuntu ngamunye okungaba abahlanganyeli bocwaningo. Inhlololwazi iyithuluzi eselisetsheziwe kakhulu ekutholeni ngokadebona wabantu abasuke beqondiwe nendlela ababuka ngayo izimo nemizwa yabo ngokwenzekayo nokuyiqiniso (Fontana & Frey, 2005). Kanti-ke uDenscombe (2004, p.136) ube esephakamisa lobu buhle obulandelayo maqondana nenhlololwazi: (i) Ngenhlololwazi kungaqoqelwa ulwazi olujulileyo nolunomsoco, (ii) olwazini oluqoqeliwe kungatholakala ukuqonda okuseqophelweni eliphezulu, (iii) mancane kakhulu amathuluzi adingekayo uma wenza inhlololwazi, (iv) inhlololwazi inikeza abahlanganyeli noma abaphendulayo ithuba lokwandisa imibono yabo, (v) inhlololwazi inikeza abahlanganyeli ithuba lokuveza imibono nemizwa yabo ngalokho abacabanga ukuthi kusemqoka, (vi) okokugcina ukuthi inhlololwazi inikeza ithuba lokuhlela indlela okubuzwa ngayo ngenhloso yokuthuthukisa ulwazi.

Ngabe sengiqoka ukusebenzisa inhlololwazi esakuhleleka ukuze imibuzo yami ibe nakho ukuhleleka nendlela eya phambili. NgokukaSapsford noJupp (2006) noMaree (2007) inhlololwazi esakuhleleka ivulelekile ngendlela yokuthi umcwaningi uyakwazi ukulandelela ngemibuzo efuna ukucaciseleka ngokuthile okushiwo umhlanganyeli, ukuze athole ulwazi oluyilo. Inhlololwazi esakuhleleka isiza kakhulu ukuthi abahlanganyeli bakwazi ukukhuluma baveze imizwa nezinhloso zabo ngalokho okucwaningwayo ngoba basuke benganiqwanga umngcele ngokuphendula kwabo imibuzo yenhlololwazi esakuhleleka (Maree & Van der Westhuizen, 2010). UBless, uSmith noSithole (2013) bavumelana ngokuthi uhlelo lwemibuzo yenhlololwazi lwenza ukuthi ivuleleke ngokwezimpendulo futhi inike inkululeko kumcwaningi yokukwazi ukulandelela ngemibuzo lapho engacaciseleki khona ezimpendulweni zabahlanganyeli. Lokhu-ke kwenza ukuba umcwaningi athole ulwazi olucacile nokwakha isithombe esiphelele ngalokho okushiwo abahlanganyeli. UYin (2014) uhambisana nabo uma ethi inhlololwazi esakuhleleka kumele ingabi ehlelwe ngendlela enzima futhi ebheke umgudu munye kodwa kumele kube eshelelayo nevulelekile ukuze izingxoxo zizokhiqiza lonke ulwazi olubalulekile nolunomsoco maqondana nesimo esicwaningwayo.

NgokukaBetram noChristiansen (2014) inhlololwazi esakuhleleka yinhle ekuqoqeni ulwazi ngoba isuke ihlose ukuthola ukwazi ngolwazi lomhlanganyeli, akuthandayo nangakuthandi

nendlela acabanga nakholelwa kuyo maqondana nezimo ezithile ezahlukahlukene. Ngakho-ke ngenxa yokuqonda ngokucacileyo ubuhle benhlololwazi obubalwe ngenhla, ngabe senginquma ukusebenzisa yona inhlololwazi esakuhleleka ekutholeni ulwazi lothisha bamabanga akhaphazelayo abafundisa isiZulu uLimi lwesiBili maqondana nenzukazikeyi yalolu limi nezindlela abazisebenzisayo lapho befundisa abafundi. Othisha ngibe sengibavakashela ezikoleni zabo ngenhloso yokuyobona abakwenzayo emakilasini uma befundisa, ngabe sengilithola lapho ithuba lokuhlela isikhathi senhlololwazi lapho sizoba sobabili nomhlanganyeli ngamunye singaphazanyiswa lutho kodwa futhi kungaphazamiseki isikhathi sakhe sokufundisa. Lokhu kwakufanele kuhambisane nohlelo lokusebenza lukathisha ukuze kungangqubuzani nezikhathi zokuxakeka kwakhe ngeminye imisebenzi yesikole.

Uthisha ngamunye ngangimuhlelele imizuzu engama-45 ukuba aphenyule ngokukhululeka imibuzo ayibuze ngesikhathi senhlololwazi esakuhleleka. Imibuzo engangibahlelele yona yayiyi-13, (buka isithasiselo ngemuva kwalomqingo) kwakungeyona nje imibuzo ekhethisa phakathi kuka yebo noma cha kodwa kwakuyimibuzo ehlelekile kodwa evulelekile ukuthi umhlanganyeli angakhuluma anabe empendulweni yakhe. Ngenxa yokwehluka kwabantu ngokokukhuluma kwabo akubona bonke abafika kuleyo mizuzu engangibahlelele yona. Babethatha imizuzu ehlu kahlu kusukela kwengama-25, 30, 35 njalo njalo. Uthisha ngangimcacisela ukuthi akuyona inhlololwazi ezokwahlulela ukucabanga kwakhe noma efana naleyo eyenziwa uma umuntu eyofuna umsebenzi, ngakho-ke kumele akhululeke akhulume akwaziyo nokuyiqiniso. Nebala sasixoxa sibuye sihleke kube kuhle konke, kwakungekho sesimweni segumbi lokuhlola kodwa izingxoxo zazinika ulwazi. Ngangihlala nothisha ngamunye sobabili egunjini elingenamuntu okuyilapho sasiqhuba khona ingxoxo yethu. Kwezinye izikole kwakuba khona ukuphazamiseka lapho kugulukudela umuntu singazelele kodwa bese ehlehla uma ebona ukuthi kunomhlangano wababili.

Ngesikhathi kuqhubeka inhlololwazi, kwakunesiqophamazwi okuyisona esangisiza ekuqopheni lokho okushiwo abahlanganyeli bocwaningo ngoba kwakuyoba nzima ukubhala lonke ulwazi olushiwo umhlanganyeli futhi kwakuyodla nesikhathi ukubhala ebe ekhuluma. UMc Millan noSchumacher (2006) baveza ukuthi isiqophamazwi senza isiqiniseko sokuthi inhlololwazi ihamba kahle futhi siba nobufakazi bokuhlola ubunjalo, ubuqiniso nokwethembeka kolwazi oluqoqiwe. Lokhu ngikusho ngenxa yokuthi okubhalwe phansi kusukela kulokho okusesiqophamazwini ngomuntu ngamunye (Hesse-Biber & Leavey, 2006). Ngaphambi kokuqala ingxoxo yami nothisha ngangisihlola kuqala isiqophamazwi sami ukuthi

ngabe sisebenza kahle nangendlela ukuze ngingadumali lapho sesinginika inkinga njengalokhu uMaree noVan der Westhuizen (2010) besixwayisa futhi besiqwashisa ukuthi siqikelele ukwenzanjalo ukuze kungonakali izinhlelo ngenxa yokungazilungiseleli ngaphambi kwesikhathi sokusebenza. Ngesikhathi kuqhubeka izingxoxo zenhlololwazi, lapho ngingaqondi khona kahle okushiwo uthisha ngangimbuzisisa ukuthi uqonde ukuthini. Emva kwalokho ngabe sengilalela ngibhala phansi njengoba enjalo wonke amazwi noma ingxoxo ebeyiqhubeka phakathi kwami njengomcwani nomhlanganyeli ngesikhathi senhlololwazi. Ngezansi ngiveza ithebula eliqukethe imininingwane yabahlanganyeli benhlololwazi esakuhleleka engixoxe ngabo ngenhla.

Ithebula Lesibili: Othisha Benhlololwazi Esakuhleleka

Igama Lesikole	Igama Lomhlanganyeli Wocwaningo	Ubulili	Iminyaka Kathisha	Iziqu	Iminyaka Yokufundisa	Amabanga Awafundisayo
ISIKOLE – A	NOMANDLA	Owesifazane	35-45	B. Ed	1	3-6
	NOZIZWE	Owesifazane	20-35	PGCE	3	1,4,5,6
ISIKOLE – B	THULANI	Owesilisa	35-45	PGCE, BA. Hons	15	4-6
	THEMBA	Owesilisa	45-55	B. Ed, M.Phil	12	4-6
ISIKOLE – C	THUBELIHLE	Owesilisa	35-45	Dip in Ed, ACE	15	4-7
	NOKUZOLA	Owesifazane	20-35	B. Ed, BA. Hons	6	4-6
ISIKOLE – D	NOMAGUGU	Owesifazane	45-55	Dip, ACE, B. Ed	12	4-6
	NOBANTU	Owesifazane	20-35	B. Ed, B. Ed Hons	2	4-6
ISIKOLE – E	THOLINHLANHLA	Owesilisa	45-55	Dip in Ed, ACE	20	4-7
	THOLIZWE	Owesilisa	35-45	Dip in Ed, ACE	13	2,4,5,6
ISIKOLE - F	NOKUTHULA	Owesifazane	35-45	B.Ed	7	4-6
	THOKOZANI	Owesilisa	35-45	S.P.T.D	6	2,5,6,7
ISIKOLE - G	THOBANI	Owesilisa	55-65	PTD, BA, B.A Hons	6	4-6
	NONGCEBO	Owesifazane	35-45	B. Ed	5	4-6

4.7.2 Ukuqoqela Ulwazi Ngokuhlala Ubukele

UBertram noChristiansen (2014) baveza ukuthi ukuqoqela ulwazi ngokuhlala ubukele kusho ukuthi umcwaningi kumele avakashele esikoleni, egunjini elihlala othisha, egunjini lokufundela noma emhlanganweni womphakathi afike azibonele ngawakhe amehlo ukuthi ngabe kwenzekani. Lapho-ke umcwaningi uthola ulwazi lunjengoba lunjalo akwazi ukubhala ngalokho azibonele yena mathupha. Nakulolu cwango ngaqoka ukuba ngiziyele mathupha ezikoleni ukuze ngizibonele izimo othisha ababhekana nazo nezindlela ezisetshenziswa othisha lapho befundisa isiZulu uLimi lwesiBili. Lokhu ngangikwenza ngokuhlala phansi ngibukele ukwethulwa kwesifunjwana ngasinye. Izifunjwana engazibuka othisha bezifundisa ngizihlele ngokwamakhono olimi abalulwa kuTaNquHFuHlo (Mnyango wezeMfundo oyisiSekelo, 2011). Ithebula elingezansi liveza isibalo sezifunjwana engazibuka.

Ithebula Lesithathu: Izifunjwana ZesiZulu Engazibukela

AMAKHONO OLIMI	IZIFUNJWANA
1. Ukulalela Nokukhuluma	5
2. Ukufunda Nokubukela	6
3. Ukubhala Nokwethula	6
4. Izimiso Nokusetshenziswa Kolimi	13
Isamba sezifunjwana	30

Lezi kwakuyizifunjwana zothisha bebanga lesine kuya kwelesithupha okungamabanga akhaphazelayo. Ngabe sengithola ulwazi oluqondile nolukholekayo ngoba ngabe ngizibonele mina lokho okwenzekayo emakilasini. Ingakho uCreswell (2012) ethi ubuhle bokuhlala ubukele ukuthi ukwazi ukuqoqa ulwazi lunjengoba lunjalo lungaxutshwe nalutho njengoba kusuke kuyilokho ozibonele kona wena ungumcwaningi. Lokhu kwangisiza ekutholeni nasekuqondeni inzukazikeyi yokufundisa isiZulu uLimi lwesiBili. Ngesikhathi ngibuka okwenzekayo emakilasini ngangiphethe isheduli engiyihlelele ukubuka isifunjwana nesifunjwana nebhuku lami lokuqoqa imininingwane ngibhala phansi konke engikubona kwenzeka.

Othisha babekhululekile ngokubavakashela kwami emakilasini, futhi indlela ababenza ngayo kwangigqamela ngokusobala ukuthi akukho lutho abalufihlayo noma abakwenza ngoba kukhona mina kodwa konke ababekwenza ingoba bajwayele ukukwenza. Bakhona othisha abambalwa ababengibuza ukuthi njengoba ngizobabuka befundisa ngabe kufanele balungise isifunjwana esithile yini mhlawumbe esikhethekile. Ngangibatshela ukuthi cha ngifuna ukubona noma ngabe yisiphi isifunjwana yena asihlelile ngokohlelo lwakhe uthisha oluhambisana nenqubomgomo yakhe yokufundisa. Babili kuphela abangivezela futhi banginika uhlelo lwabo lwamalungiselelo esifunjwana sosuku ukuthi ngibe ngisibuka ngesikhathi befundisa. Indlela abaphathene ngayo abafundi nothisha yayiveza inhlalayenza yekilasi nekilasi. Nabafundi imbala kwakubonakala sengathi kubona akusho lutho ubukhona bomuntu abangamujwayele, babeziphethe ngendlela abajwayele ukuziphatha ngayo. Naye uthisha kwakucace bha ukuthi sengathi isivakashi sasingasho lutho kodwa ekhuluma nabafundi ngendlela ajwayele ngayo uma bebodwa. Lokhu ngikusho ngenxa yokadebona wami nami njengothisha, ngiyakwazi ukubona indlela yokuziphatha kwabafundi nothisha ngoba nakhu benzela amehlo alowo osuke eyisivakashi.

UDe Vos, uStrydom, uFouche, noDelpont (2011) babalula ukuthi ukwethulwa kwemininingwane yosuku nosuku ekuqoqeni ulwazi lwangempela ngokuhlala ubukele kumele igcinwe kahle ingumbhalo noma ibhalwe phansi njengamanothi. NgokukaCreswell (2012) okuhle kakhulu ngale ndlela ukuthi ayinayo imingcele nemibandela yokuthi kumele ubhekeni futhi yini okungamele oyibheke ngesikhathi sokuqoqa ulwazi okungaba isegunjini lokufunda ngesikhathi uthisha efundisa. UBertram noChristiansen (2014) bathi ukuqoqela ulwazi ngokubuka kwenza umcwaningi aqoqele ulwazi ngezenzeko eziningi okubalwa kuzo; ukuhleleka kwesikole noma ikilasi, isimo sezakhiwo namathuluzi nezinkundla zokudlala abafundi, ukuxhumana phakathi kwabasebenzi nabafundi nomphakathi ozungeze isikole, indlela namasu asetshenziswayo ukufundisa izingane emakilasini, nokuxhumana okwenzekayo kusetshenziswa amaphimbo noma ulimi-buthule phakathi kothisha nabafundi ngaphakathi ekilasini. Phezu kwakho lokho uMaree (2016) uyakuncoma kakhulu ukuqoqela ulwazi ngokuhlala ubukele lapho eveza ukuthi kuyithuluzi elimqoka lokuqoqa ulwazi ngoba lisinika isibuko sangaphakathi ngokwenzeka kulelo qembu, futhi kusinika ithuba lokuzwa siphinde sizibonele ubunjalo besimo njengokadebona wabahlanganyeli. Ukusebenzisa kwami le ndlela kwangisiza ukuthola ukuthi ngabe lokhu obekushiwo abahlanganyeli ngesikhathi senhlololwazi kuyahambelana yini nalokho abakwenzayo uma sebefundisa emakilasini abo nenzukazikeyi yalesi sifundo noma kuyangqubuzana.

4.7.3 Inhlolovo Yohlambuzo

NgokukaLanshear noKnobel (2004) inhlolovo yohlambuzo iyindlela enhle nengeyona yenani eliphezulu noma engenazindleko ezinkulu zokuqoqela ulwazi ikakhulukazi kubaphenduli bemibuzo yocwaningo. Baqhuba baqagulise ngokuthi leli thuluzi ilona elithembekile ukuqoqa ulwazi kubantu abaningi ngokwanele ukuze luhlaziye kahle ngendlela lonke ulwazi oluningi noluthembekile ngenxa yobuningi babahlanganyeli. Ngokwejwayelekile le ndlela yokuqoqela ulwazi isetshenziswa kakhulu abacwaningi bobungako botho kodwa ke ngifisa ukuveza ukuthi nalapha ocwaningweni lobunjalo botho iyasetshenziswa inhlolovo yohlambuzo. UMellenberg (2008) uyakufakazela lokhu lapho ethi imibuzo yohlambuzo ayivamile kuphela ukusetshenziswa lapho kwenziwa ucwaningo lwezibalo kodwa nasocwaningweni lobunjalo botho ingena ithi khaxa. UCohen, uManion noMorrison (2011) bathi umcwaningi osebenzisa inhlolovo yohlambuzo usuke ehlose ukuqoqa ulwazi oluningi noma endaweni ebanzi kulabo bahlanganyeli abenele lesi simo esicwaningwayo ukuze akwazi ukuveza uvo lwabantu abaningi ngalokho akucwaningwayo.

UBertram noChristiansen (2014) baveza ubuhle bokuqoqela ulwazi ngendlela yenhloolovo yohlambuzo lapho bethi unganika abantu abaningi uhlelo lwenhlolovo ngendlela ofisa ngayo, ulwazi oluqoqiwe lungaqoshwa kalula ohlelweni lwekhompiyutha oluzobala izimpendulo ngokwemigudu yayo ehleliwe, iyakwazi ukusiza umcwaningi ukuthi ahlele imibuzo yakhe ibe sezingeni elithile elihlelekile ezokwenza abahlanganyeli banikeze izimpendulo ezifanele nezilinganayo, iyasiza ukuthi abahlanganyeli banikeze umthamo wolwazi okalekile nolawulekayo, kanti futhi le ndlela ingafinyelela eqenjini eliningi labantu ngokwesimo senhlalo esikhathini esincane nesikamekile kakhulu. Lokhu kungenzeka kahle kakhulu uma umcwaningi esebenzisa izikhahlamezi, umbikombani ne-inthanethi ekuqoqeni kwakhe ulwazi.

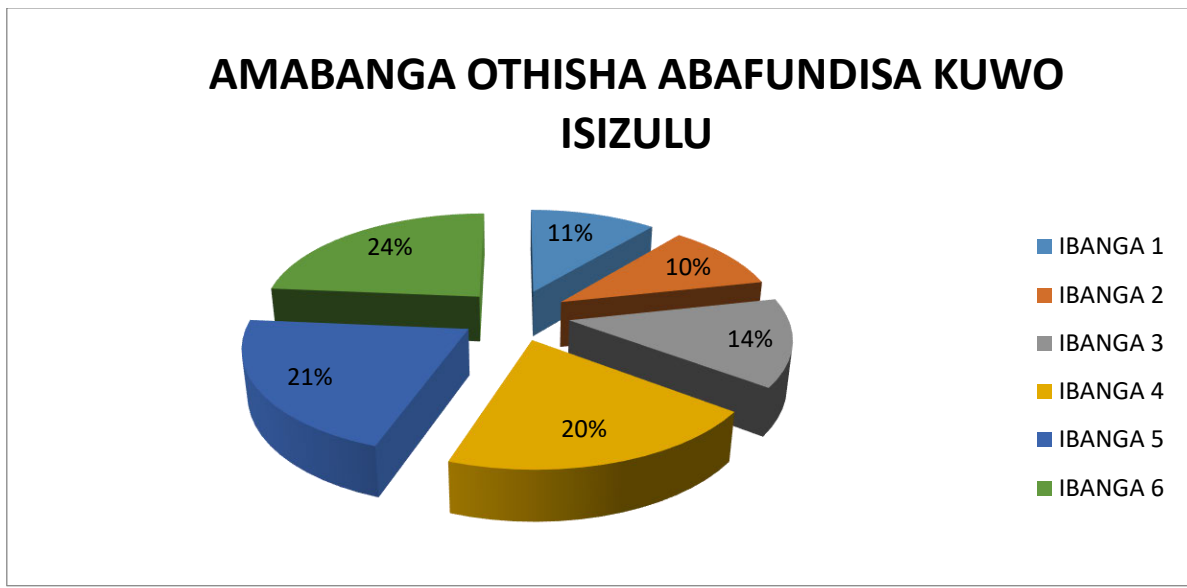
Ngahlela uhlelo lwemibuzo eyahlukene, kwakhona okufanele uzikhethile impendulo eqondene nawe kuyona bese kuzoba ileyo evulelekile okufanele wethule umbono nomcabango wakho kuyo. Njengalokhu uCreswell (2012) ebalula imibuzo yohlambuzo iba ifomu elinikwa abahlanganyeli bocwaningo ngenhloso yokuqoqela ulwazi, lelo fomu kumele baligcwalise balibuyisele kumcwaningi. Lolu hlelo lwemibuzo ilona engalusabalalisa kothisha abayikhulu ezikoleni ezahlukahlukene esiYingini saseMlazi abafundisa isiZulu uLimi lwesiBili emabangeni akhaphazelayo. Lolu hlelo lwemibuzo ngangizihambisela mathupha ezikoleni ngase ngibuya ngicela ehhovisi loMnyango WezeMfundo kwenye yamaSekhethi angaphansi

kwesiYingi saseMlazi ukuba bangilekelele ngokungithumelela ngombikombani ezikoleni lezo zamabanga aphantsi ezifundisa isiZulu uLimi lwesiBili. Indlela yombikombani ngazitshela ukuthi iyona ezoshesha kodwa ngamangala ekugcineni ukuthi uhlelo lwenhlolovo yohlambuzo ebuye kakhulu ileyo engangiziqoqela mina ezikoleni, le engangiyithumele ngombikombani woMnyango ngathola imiphumela engemihle neze. Ukusebenzisa kwami ihhovisi lo Mnyango ngangikubone njengesu eliphusile lokuthi othisha bazosihlonipha isicelo sami uma sivela ngaseMnyangweni kodwa ke akubanga njengoba ngangihlelile futhi ngicabangile. Ngabe sengiduduzwa uCharles noMartler (2008) lapho beveza ukuthi okungaba inkinga ekusebenziseni le ndlela yokuqoqa ulwazi ngenhlolovo yohlambuzo ukuthi abahlanganyeli bangaligcwalisi futhi bangalibuyiseli kumcwaningi ifomu lokuqoqa ulwazi. Ngakolunye uhlangothi nginawo umcabango othi mhlawumbe othisha babengafuni ukuthi ulwazi abanginika lona ngezimpendulo ludlule futhi lubonwe uMnyango WezeMfundo. Lokho okungasho ukuthi babephendule ngokweqiniso maqondana nezimo abasebenza ngaphansi kwazo, abazange nje babhale izimpendulo ezizothokozisa uMnyango futhi bawenze ubukeke kahle nangezimo zezikole. Ukusebenzisa le ndlela kwangisiza ukuthola isithombe ngenani lothisha abafundisa isiZulu emabangeni aqondwe ilolu cwanningo namanye amabanga abafundisa kuwo isiZulu.

Umdwebo wegrafu engezansi uveza amaphesenti othisha abafundisa isiZulu ngokwamabanga ahlukahlukene kusukela kwelokuqala kuya kwelesithupha. Lokhu kuveza nomthwalo othisha ababhekene nawo wokufundisa amabanga amaningi uthisha ngayedwa. La maphesenti angezansi asivezela ukuthi uthisha ngamunye ofundisa isiZulu wayefundisa kumaphi abamanga. Ukwenza isibonelo; bangamaphesenti angamashumi amabili kuphela ababethi bafundisa ibanga lesithupha kuphela, amaphesenti angamashumi amabili nanye kuphela ababefundisa ibanga lesihlanu njalo njalo ukuyofika ebangeni lokuqala. Iningi labo lakuveza ngokusobala ukuthi lifundisa ukusukela ebangeni lokuqala kuyofika kwelesithupha futhi lifundisa isiZulu sodwa okuyiyona into abayiqashelwe. Lokho okwenza ukuthi bangakwazi ukufundisa ezinye izifundo ngoba vele basuke bembalwa kakhulu esikoleni njengothisha abazi isiZulu nabangasifundisa. Kube sekubaphoqa ukuthi babe namakilasi amaningi esiZulu futhi bengeke bashintshwa muntu ngenxa yokuthi othisha abaningi abasazi isiZulu. Ukufundisa amakilasi amaningi esiZulu sodwa lokho kusho ubuningi bomsebenzi wolimi uthisha abhekene nawo ngoba ulimi olufundiswayo ezikoleni lunomsebenzi omningi kakhulu okufaka phakathi amathuba amaningi okuhlola abafundi. UTaNquHFuHlo (uMnyango wezeMfundo oyisiSekelo, 2011) okuyiyona nqubomgomo esetshenziswa ibalula imisebenzi eminingi

kakhulu uthisha okumele ayenze ukuhlola abafundi, ikakhulukazi ebangeni lesine kuya kwelesithupha. Lokho okuholela ekutheni othisha bangenzi kahle ekufundiseni kodwa bafundise bejaha ukuhlola ngenxa yokungabibikho kwesikhathi esanele sokwenza yonke imisebenzi yokuhlola aphinde afundise.

Umdwebo Wesihlanu: Amabanga Ekufundiswa Kuwo IsiZulu



Ukusebenzisa leli thuluzi lenhlobo yohlamibuzo kwangisiza ngathola isithombe esibanzi ngalokho okwenzeka ezikoleni nezinga lesiZulu uLimi lwesiBili. Njengalokhu ngicacisile ngenhla ngomthwalo othisha ababhekene nawo ngenxa yokuba nesibalo esincane sothisha besiZulu esikoleni. Ulwazi engaluthola lwaveza ngenani lothisha abafundisa isiZulu uLimi lwesiBili esikoleni ngasinye nokuqonda kahle ngomthamo womsebenzi ababhekene nawo njengothisha bolimi. Lokhu kwavela ngoba ngesikhathi bephendula inhlobo yohlamibuzo kwakukhona umbuzo owawudinga baphendule ukuthi bangaki othisha ababambisene nabo ukufundisa isiZulu uLimi lwesiBili kanti futhi bafundisa kumaphi amabanga. Njengalokhu lolu cwaningo lwenhlobo yohlamibuzo lufaka isibalo esiningana sabahlanganyeli lwasebenza ukuqinisa nokweseka ulwazi oluqoqwe ngezinye izindlela esezike zabalulwa ngenhla nokuzoveza isithombe esibanzi ngenkinga ecwaningwayo. Izimpendulo zothisha zaziveza ukuthi abanye baphendule ngoba begcina icala kanti bakhona ababephendula ngobumsulwa behliziyo. Ngakho-ke igrafu engezansi iveza imiphumela ngenani lothisha abafundisa isiZulu esikoleni ngasinye kulabo abangamashumi ayisithupha nane njengalokhu ngichazile ngenhla maqondana nesibalo nomthwalo wabo wokufundisa.

Umdwebo Wesithupha: Othisha Benhlolovo Yohlamibuzo



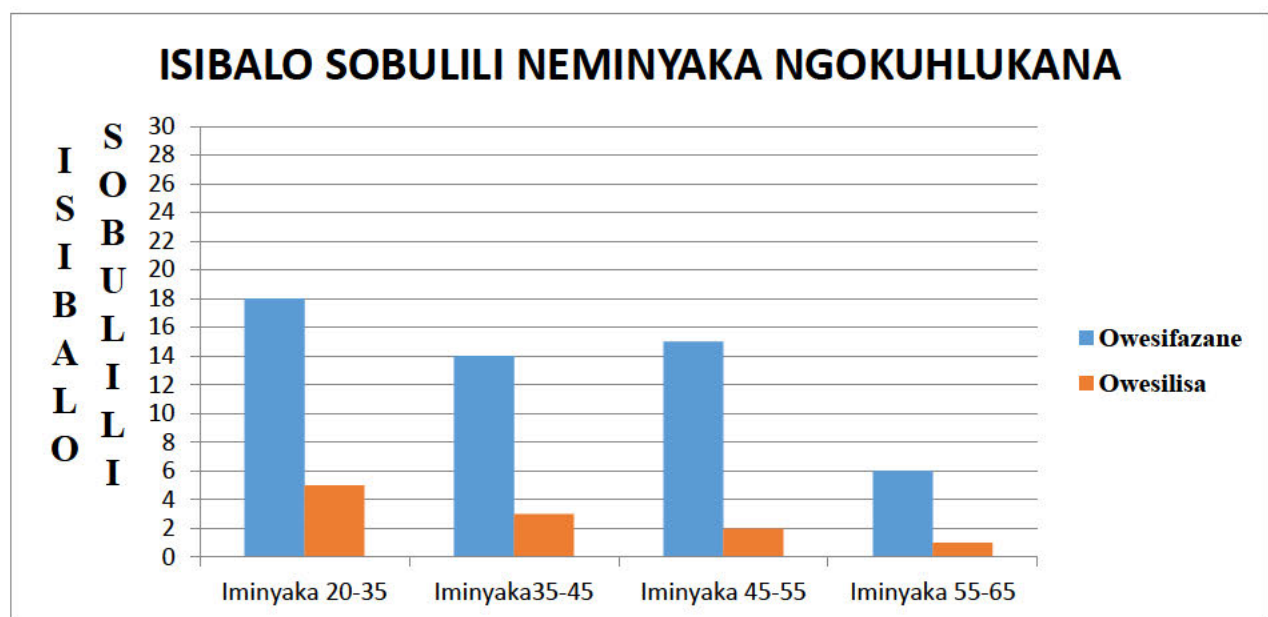
Uma ubukisisa le grafu engenhla isinika ulwazi lokuthi bangakanani othisha abafundisa isiZulu uLimi Lokuqala isikole ngasinye. Kuyacaca ukuthi mkhulu umsebenzi osadinga ukwenziwa kulezi zikole. Ngikusho lokhu ngoba ulwazi olungenhla luveza ukuthi othisha abayishumi nane baveza ukuthi uyedwa vo uthisha wesiZulu esikoleni sabo. Uma ufunda uyela ngasesandleni sokudla kuyabonakala ukuthi siyancipha isibalo sothisha ababeveza ukuthi baningi othisha esikoleni sabo kuze kufike ekugcineni lapho bebabili khona abathi banothisha abaningi besiZulu esikoleni sabo okuyisibalo seshumi nesikhombisa. Lokhu kusafakazela ingxoxo ebengiyethule ngenhla maqondana nomthwalo wothisha ngenxa yenani labo esikoleni ngasinye.

Ngesikhathi ngiqhuba lolu cwaningo kwavela ukukhathazeka kwabanye bothisha abafundisa isiZulu ngokungabi nazo izinsiza kufundisa, ukunganakekeleki kolimi lwesiZulu, ubuningi bomsebenzi ababhekene nawo njalo njalo okungababekubala okukhomba ubumqoka bokuthi bekufanele ukuthi lwenziwe lolu cwaningo futhi nabanye othisha banikezwe leli thuba. Leli thuluzi landisa ulwazi oluningi obelungatholakalanga ngendlela yamadokhumenti, indlela yokuhlala ubukele nangendlela yenhlololwazi. Lokhu kwenziwa ukuthi eminye yemibuzo yayitholakala kule nhlololwazi yohlamibuzo kuphela. Kulokho ngibala ulwazi ngeziqo zothisha, inani lamakilasi abawafundisayo nesibalo sothisha besiZulu isikole ngasinye. Ulwazi engaluthola ngale ndlela luthembekile ukuthi abahlanganyeli baphendula ngeqiniso uma begcwalisa ifomu lemibuzo yohlamibuzo ngoba umuntu usuke eyedwa ngesikhathi egcwalisa engabonwa muntu, futhi engeke abhale igama lakhe nelesikole. Kusuke kungekho muntu

omfakela ingcindezi phambi kwakhe kodwa usebenzisa isikhathi sakhe sokuphumula ukugcwalisa aphenhule imibuzo ebhaliwe (Newby, 2010).

Lapha ngezansi ngiveza igrafu ngothisha abangamashumi ayisithupha nane ababa nokwethembeka babuyisa amafomu enhlolovo yohlamibuzo, okungukuthi kuvele izigaba zeminyaka yabo nobulili kuphela njengalokhu ifomu lingafuni imininingwane eqondene nabo kakhulu.

Umdwebo wesikhombisa: Ubulili Neminyaka Yobudala Yothisha



Njengalokhu ucwaningo ngilwenze ezikoleni zamabanga aphansi esigabeni esikhaphezelayo, igrafu iveza ngokusobala ukuthi othisha abaningi abafundisa isiZulu bangabantu besifazane abangabalelwa kumaphesenti angamashumi ayisishiyagalombili. Abesilisa bona babukeka beyingcosana kakhulu bebalelwa kumaphesenti angamashumi amabili. Lokhu kuwumkhuba ojwayelekile ukuba ezikoleni ikakhulukazi emabangeni aphansi othisha besifazane babe baningi kakhulu ukudlula abesilisa lokhu okungasho inkoleloze esalokhu yabakhona yokuthi othisha besifazane ibona abafanelwe ukufundisa abafundi abasebancane ezikoleni. Lokhu kuvela kuzo zonke izigaba zeminyaka yothisha okubalwa abasebancane abaphakathi kweminyaka engamashumi amabili kuya emashumini amathathu nanhlanu. Uma uphinda ubheka esigabeni salabo abanamashumi amahlanu nanhlanu kuya kumashumi ayisithupha nanhlanu. Kuvela ngokusobala ukuthi othisha besifazane ibona abafundisa ezikoleni zamabanga aphansi kakhulu ukudlula abesilisa.

4.7.4 Ukuhlaziywa kwamadokhumenti

UCreswell (2014) uthi umthombo wolwazi onesisindo uma kwenziwa ucwaningo lobunjalo botho ungaba amadokhumenti, okubalwa imininingwane evulelekile emphakathini noma neyimfihlo abacwaningi abangayitholanga ensimini noma kubahlanganyeli bocwaningo. Uqhuba athi ulwazi olutholakala kumadokhumenti lusiza abacwaningi ekuqondeni kangcono ngesimo abasuke becwaninga ngaso ngoba lapho basuke beqoqa futhi behlaziya lokho okubhalwe phansi.

Ukusebenzisa amadokhumenti njengendlela yokuqoqa ulwazi kufanele kubheke lonke uhlobo lombhalo wokuxhumana othinta leyo nkinga ucwaningo olukhuluma ngayo. Lokhu kungafaka amadokhumenti agunyaziwe nangakagunyazwa ukubonwa abantu, imibiko, amadokhumenti okusebenza, izincwadi, imiyalezo yemibikombani, imibiko yamaphephandaba, amadokhumenti yemiNyango ethile njalo njalo (Maree, 2016). Lolu cwaningo lwami luphinde lwasebenzisa le ndlela ngenhloso yokuthola ukuthi okwenziwa othisha emakilasini nabakushoyo ngomsebenzi wabo ngabe kuyahambisana yini nenqubomgomo nemiqulu yoMnyango okuyiyona ewumhlahlandlela emsebenzini wabo wokufundisa.

Lokhu kungisize nasekubukeni ukuthi ngabe amadokhumenti oMnyango WezeMfundo wona athini ngenkinga ecwaningwayo nendlela okumele kusetshenzwe ngayo lapho kufundiswa isiZulu uLimi lwesiBili ezikoleni. Ngokuka-Creswell (2009) amadokhumenti mahle kakhulu wona ngoba ukwazi ukuwathola noma inini lapho uwadinga khona, aphinde asinike ulwazi oluhle ngoba abahlanganisi bawo basuke bewahlalele phansi bawahlela aze afika esigabeni sokugunyazwa ukusebenza kwawo. Amadokhumenti engiwasebenzisile kulolu cwaningo kube isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (TaNquHFuHlo) wesiZulu uLimi lwesiBili noLimi lwaseKhaya wamabanga akhaphazelayo (4-6). Izincwadi ezisetshenziswa abafundi, zokufunda nezothisha, ngabuka ebizwa ngo “Masibambisane neBhuku lokusebenza loMnyango WezeMfundo” okuyizincwadi zolimi lwaseKhaya.

4.8 Ukuhlaziywa Kolwazi

Uma kwenziwa ucwaningo kufika isikhathi lapho sekuthathwa lonke ulwazi oluqoqeliwe maqondana nocwaningo ukuze luhlaziywe. Ulwazi engiluqoqelile kulolu cwaningo ngilwethule ngokuthi ngiqale ngilalele zonke izingxoxo ebeziphakathi kwami nabahlanganyeli

eziqoshwe esiqophamazwini ngase ngibhala phansi konke ababekusho (Creswell, 2014; Struwig & Stead, 2013). Ngathi mangiqeda ukulubhala phansi ngaphinda ngalalelisisa kahle isiqophamazwi sengiqhathanisa nalokho engikubhale phansi ukuze ngibone ukuthi kuyahambisana yini, nokubona ukuthi ngibhale njengoba bebhuluma abahlanganyeli bocwaningo (Struwig & Stead, 2013). Ngesikhathi ngilalelisisa futhi ngibhekisisa okwakushiwo abahlanganyeli, ngabe sengisizakala ekuqondeni kahle ulwazi engilutholile oluyimiphumela yocwaningo lwami (Creswell, 2014). Ngabe sengilunciphisa futhi ngiluhlela kahle, okuyilapho ngihlunge khona ngaluhlela ngokwezindikimba nezihlokwana ngaphansi kwezindikimba okube kuyindlela yokuluhumusha.

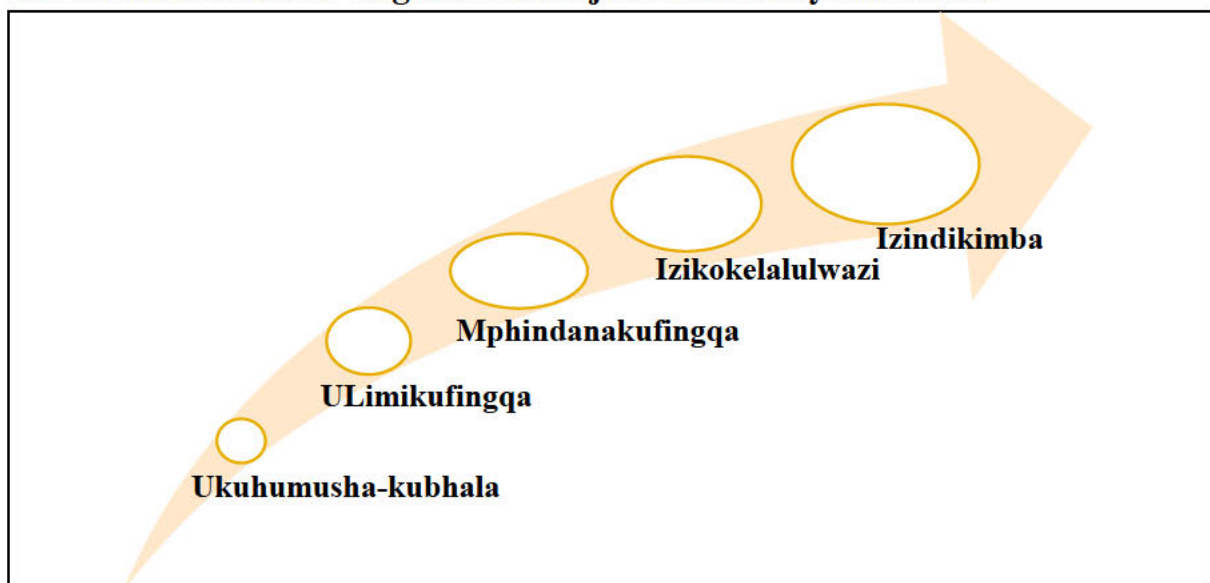
UMerriam (2009) uveza ukuthi ukuhlela ulwazi ngezindikimba kuqala esigabeni sokufaka ulimikufingqa okuyindlela engiyisebenzisile ukunciphisa ulwazi ngokuqoqela ulwazi oluhlobanayo ndawonye nolungahlobani ndawonye okungenye yezindlela ezimqoka ezingasetshenziswa ngesikhathi kuhunyushwa ulwazi olutholakele. Lolo lwazi ngibe sengiluqamba noma ngiletha izihloko okuyizona ezicacisa ngolimikufingqa (Creswell, 2014). Lokho kungisize kakhulu ukubona ulwazi oluhambisanayo nolungahambisani ukuze ngiluhlele ngaphansi kwezikokelalulwazi okuzoholela ekukhiqizeni izindikimba. Emva kokusebenzisa ulimikufingqa ngaphinde ngasebenzisa umphindanakufingqa ngenhloso yokunciphisa ulimikufingqa lube ngamaqoqo amancane ngoba kubalulekile ukuqaphela ukungasebenzisi ulimikufingqa ngokweqile (Cresswell, 2014). UCohen, uManion noMorison (2011) bayakufakazela lokhu uma bethi ulwazi oselukhiqiziwe ngamathuluzi okuqoqa ulwazi isigaba esilandelayo esokuluhlaziya ngendlela yokusebenzisa ulimikufingqa. Ukusebenzisa ulimikufingqa kuyisigaba sokuqala esikhiqiza isisekelo esiqinile solwazi esiphinde sithuthuke uma sekwenziwa impindanakufingqa (De vos, Strydom, Fouche & Delpont, 2011).

Ulwazi engiluqoqile ngabe sengiphinda ngiluhlaziya. NgokukaCheck noSchutt (2012) noCreswell (2014) ukuhlaziya ulwazi kungachazwa njengendlela esetshenziswa ukufuna nokuhlela ngezikokelalulwazi ulwazi olumqoka oluqoqwe ngamathuluzi ahlukahlukene bese kubhekwa ukuhlobana kwemiphumela yalolo cwaningo. Ukusebenzisa izikokelalulwazi ekukhiqizeni ulwazi kumbandakanya ukuqaphela ulwazi oluhambisanayo ngonzikandaweni noma abahlanganyeli bocwaningo (De vos, Strydom, Fouche & Delpont, 2011). Ingakho emva kokusebenzisa umphindanakufingqa ngibe sengihlela ngezikokelalulwazi ngoba zingamaqoqo amqoka aholela ekukhiqizwa kwezindikimba (Cohen, Manion & Morrison, 2011). Lokhu

kwangiholela ekukhipheni izindikimba okwaba indlela yokukhipha futhi uhlele ulwazi ngamaphethini olwazi lobunjalo botho (Braun & Clarke, 2006).

Ngase ngikhipha umongo wokutholakele nengxoxo yemiphumela engiyihlaziye ngaphansi kwemibuzo emqoka yocwaningo, ukuhlaziya kwami kwabe sekuphendula imibuzo emqoka yocwaningo. Ngesikhathi sengihlaziya ulwazi olutholakele ngasebenzisa ukubuyekeza kwemibhalo yocwaningo, uhlaka lwemicabango nohlaka lwenjulalwazi ukuze kuphume umongo ophela ngakhe umqondo ngolwazi engiluqoqile. Lokhu kwesekwa uRabiee (2004) noBraun noClarke (2006) lapho begcizelela ukuthi abacwaningi ngeke bakuhlukanise ukuhlaziya ulwazi oluqoqiwe nohlaka lwenjulalwazi esuke isetshenziswe kulolo cwaningo. UCreswell (2014) uyakufakazela lokhu lapho ethi ngemuva kokubhala phansi yonke inhloso lwazi isuselwa esiqophamazwini nokwethula ulwazi olutholakele ngamanye amathuluzi, kumele luhlaziye ulwazi ngokusebenzisa uhlaka lwenjulalwazi nemibhalo yocwaningo olwenziwe phambilini. Lokho kwaholela ekukhiqizweni kolwazi olusha olufeza inhloso yalolu cwaningo. Ngezansi ngiveza umdwebo engizakhele wona oyiqoqa lezigaba ezihanjiwe ekukhiqizeni ulwazi. Kusukela ekuhumusheni-kubhala kunendilinga encane ewuphawu lokuthi kusuke kungakacaci kulesi sigaba ukuthi imininigo iquketheni kodwa ngesikhathi ulandela izigaba iya ngokukhula indilinga kuze kuyofika ezindikimbeni okuchaza ukuthi ngesikhathi ufika kulesi sigaba kusuke sekucace bha futhi sekunesithombe esicacile sokuthi imininigo ikhiqiza ulwazi oluthini osehleleke ngezindikimba.

Isibonakaliso Sesine: Izigaba Ezihanjiwe Ekuhlaziyeni Ulwazi



Ngesikhathi ngiluhumusha ngabe sengiveza ubufakazi balokho obekushiwo abahlanganyeli okungaba amazwi abo acashuniwe nalokho engikutholile ngesikhathi ngiqoqa ulwazi ngokuhlala ngibukele. NgokukaMiles noHuberman (1994, p.10) ukuhlaziywa kolwazi kuhlukene izigaba ezintathu ezenzeka ngesikhathi esisodwa; ukuncishiswa kolwazi oluqoqiwe, ukuvezwa kolwazi olutholakele nokuqhamuka nesiphetho ekuhloleni okuyiqiniso. UMouton (1996) uyakufakazela lokhu ngokuqagula ukuthi ulwazi lungahlaziywa ngezindlela ezehlukeneyo kanti futhi lezo zindlela zingaholela elwazini olwahlukahlukene olutholakele. Ngokuqhubekayo uMouton (2001) uveza ukuthi umcwaningi kufanele aveze umhumusho nesiphetho sokutholakele maqondana nobunjalo benkinga yocwaningo. Ingakho oCohen, uManion noMorrison (2011) beveza ukuthi ukuhlaziywa kolwazi locwaningo lobunjalo botho kumbandakanya ukuluhlela, ukulumela nokuluchaza ngokuzakhela umqondo ngalolo lwazi maqondana nendlela abahlanganyeli abachaza ngayo izimo. UBertram noChristiansen (2014) babe sebeveza ukuthi abacwaningi basebenzisa imibono yezinjulalwazi abayikhethele ocwaningweni ukuze bezokwazi ukwakha umqondo ngolwazi abaluloqile. Baqhubeka baveze ukuthi ukuhunyushwa kolwazi ocwaningweni lwekhathikhali kuba nomthelela wohlaka lwenjulalwazi yalolu cwano ngokadebona womcwaningi.

4.9 Izimo Zokwethembeka

Ngesikhathi sokwenziwa kocwaningo kumele kwenziwe isiqiniseko futhi kuhlolwe ukuthi ngabe ulwazi oluqoqiwe luyiqiniso kanti futhi ngabe lungathembeka luphinde lube nobufakazi obunika isiqiniseko sokwethembela kulo. Ngakho-ke umbuzo ongavela ungathi, sikwazi kanjani ukubona ucwaningo olufanelekile nolungafanelekile na? UGuba noLincoln (1985) baqhamuka nendlela emqoka yokuveza isiqiniseko sokwethembeka ocwaningweni lobunjalo botho babe sebeyinika izimbaxa ezinhlanu okuyilezi; Ukukholeka, ukuthembeka, ukwenqikeka, ukuqiniseka, nokwedluliseka. Le ndlela isisetshenziswe abacwaningi nababhali abaningi lapho benza ucwaningo lobunjalo botho, bayakuqinisekisa njengendlela efanele yokuqina kocwaningo. Baqhubeka nokuveza lolu hlaka olumbaxazinhlanu njengolumqoka kakhulu ekuqinisekiseni ulwazi olutholakele (Winter, 2000; Moree, Lemme noVan Wyk, 2004; Mc Millan noSchumacher, 2006; Cohen, Manion noMorrison, 2011 & Yin, 2014). Ngezansi ngiyenaba ngobumbaxanzhlanu ukuzama ukuveza isithombe sokuthi iyinye ikhuluma ngani futhi ibaluleke kanjani ocwaningweni.

4.9.1 Ukukholeka

UShenton (2004) uthi ukukholeka kubhekene nokuthi ngabe ulwazi olutholakele luhambisana kanjani nobunjalo besimo noma ubuqiniso besimo nokuqinisekisa ukuthi ukukholeka kolwazi ingxenywe yokubalulekile kakhulu ekutholeni ukwethembeka kolwazi. UTrochim (2006) noBhattacharjee (2012) bona baveza ukuthi ukukholeka kocwaningo kusho ukwethembeka kolwazi oluqoqiwe futhi kukanywa kahle ngabahlanganyeli bocwaningo. NgokukaMerriam (2009), uMc Millan noSchumacher (2010), uCohen noManion noMorrison (2011) ukukholeka kocwaningo kunjengokufaneleka kwangaphakathi okunendaba nezinga lokufana noma ukucishe kufane nobunjalo besimo nemiphumela yocwaningo lokho okuba ukwethembeka kokutholakele ocwaningweni. Okumqoka ekuqinisekiseni izimo zokwethembeka ukuthi umcwaningi kufanele enze konke okusemandleni akhe ukuveza ubuqotho nobufakazi beqiniso ngalolo lwazi aluqoqile nalwethulayo (Yin, 2014). Ukukholeka kuncike kakhulu ethembeni elingabekwa eqinisweni lemiphumela yocwaningo futhi ziningi izindlela zokuqinisekisa ukukholeka kocwaningo (Anney, 2014).

Ukuchitha kwami isikhathi esanele ensimini ngiqoqela ulwazi futhi kulesi sibalo sothisha engangibasebenzisa nakho kungenye yezindlela zokwenza isiqiniseko sokuthi imiphumela yocwaningo iyakholeka. Othisha banxenxa kakhulu ukuba bakhulume iqiniso nabakwaziyo, bangakhulumi amaphosiso ngoba benzela ukujabulisa mina njengomcwaningi. Abahlanganyeli babazisiwe ngokuthi akumele basabe lutho ezimpendulweni zabo ngoba ayikho impendulo eshaya emhlozeni negejayo. Ukukholeka nokwethembeka kolwazi oluqoqiwe ngakuhlola ngakuqinisekisa ngendlela yokubuyela kubahlanganyeli bocwaningo banikezwe ulwazi oseluhleliwe lubhalwe phansi ukuze balufunde baqinisekise ukuthi okubhaliwe ilokho abakusho yini ngesikhathi sezingxoxo (Martens & Mc Laughlin, 2004; Check & Schutt, 2012; Anney, 2014).

4.9.2 Ukwethembeka

Ukwethembeka umcabango esetshenziswe uGuba noLincoln (1994) maqondana nocwaningo lobunjalo botho okuyiyona ehambelana nalo. UBurton noBartlett (2005) bathi, izeza ukukholeka nobuqiniso, okuyikonakona kolwazi locwaningo oluqoqiwe. Lokhu okusho ukuthi uma kubukwa imiphumela yocwaningo ngokuthi iyiqiniso kufanele nethuluzi locwaningo elisetshenzisiwe lihambisane nemiphumela ethathwa njengeyiqiniso. Ngakho-ke kulolu

cwaningo ngiveze ubufakazi obususelwa kokutholakele ngesikhathi socwaningo. Indlela eyiyonayona kube eyokuletha incazelo ephelele yokuthi ngabe ulwazi olutholakele beluqoqwe kanjani futhi nolwethuliwe lukhiqizwe lwahlaziywa kanjani kulo msebenzi. NgokukaDe Vos, Strydom, Fouche, noDelpont (2011) ukwethembeka kocwaningo kubonakala kahle ngokubuza imibuzo efana nalena; ngabe lukholeka kangakanani ulwazi olutholakele kulolu cwaningo? Ngabe ludluliseka kanjani lolu lwazi kwezinye izimo? Ngabe okutholakele bekuzofana yini uma ucwaningo belwenziwe ngabahlanganyeli ababodwa futhi endaweni efanayo? Yonke le mibuzo izama ukuveza kona ukuthi ukwethembeka kocwaningo kuyisibophezelo somcwaningi ukuthi ucwaningo alwenzile nolwazi aluqoqile lusesigabeni sokwethembeka kangakanani futhi uluqoqwe kanjani ulwazi (Check & Schutt, 2012).

UPunch (2010) ube esvela nenye indlela yokubuka ukwethembeka kolwazi. Le ndlela iyona encike kakhulu endleleni yokuhlaziya egcizelela indlela yokugcina yokuchaza iphinde igagule ukuthi umcwaningi uyakwazi ukwakha umqondo ekuhlaziyeni akwenzile kususelwa olwazini olukhiqiziwe nolutholakele. UCorbetta (2003) ubalula ukuthi ngenkathi kusetshenziswa indlela ethembekileyo yokuqoqa ulwazi futhi yingenkathi izonikeza ukutholakala kwemiphumela emihle futhi ethembekile nezophumelelisa ucwaningo. Ukusetshenziswa kwamathuluzi angathembekile kungase kukhiqize umthamo wemiphumela ehlukehlukena engenalo iqiniso ngaso sonke isikhathi esetshenziswa (Anderson, 2002).

Njengalokhu lolu cwaningo lusebenzisa inhlololwazi esakuhleleka nokuqoqa ulwazi ngokubuka, ngabe sengisebenzisa isiqophamazwi namaphepha engangibhala kuwo lokho engikubonayo ngesikhathi socwaningo. Isiqophamazwi namazwi aqoshiwe nomqulu walokho okuqoshwe phansi kugcinwe endaweni epephile njengobufakazi bokuqoqwa kolwazi. Ukuqinisekisa ukwethembeka, abahlanganyeli banikezwa amazwi abo esebhalwe phansi ukuze bahlole ukuthi ngabe lokhu okubhalwe phansi yiwo ngqo yini amazwi abo abawashilo ngesikhathi senhlololwazi. Abahlanganyeli babe sebesayinda ekugcineni njengobufakazi bokuthi bawuhlolile lo msebenzi futhi lokhu okubhaliwe kwakuphume kubo

4.9.3 Ukwenqikeka

Ucwaningo kumele lumbandakanye incazelo ejulile yomklamo wocwaningo nokwenziwa kwalo, imininingwane yokusebenze ekuqoqeni ulwazi. Ngenxa yalokho ngesikhathi ngiqhuba lo msebenzi nganginebhuku lami lapho ngangishicilela khona konke ukuxhumana phakathi

kwami nabahlanganyeli bocwaningo, imibuzo namanothi engangizenzela wona ngesikhathi ngiqoqa ulwazi. Konke engangikubhala ngabe sengikuqhathanisa nalokhu engangikuxoxa nabahlanganyeli okuyizimpendulo zabo noma lokho ababekuxoxa ngesikhathi socwaningo.

UShenton (2004) uveza ubudlelwano obuseqophelweni eliphezulu phakathi kokukholeka nokwethembeka okuzimele kulokho okwenziwayo, ukuvezwa kokudlule kuhamba ibanga elide ukuqinisekisa okokugcina okukhulunywayo ngakho. Ingakho uBabbie (2008) ethi kule ngxenye kumele kuvele emabhukwini omcwaningi ukuthi ucwaningo lwenziwe kanjani okumbandakanya ukuthi kwenziweni, nini, kuphi, futhi kwenziwelani? Lokhu kufakazelwa uYin (2014) lapho eveza ukuthi ukukholeka nokwethembeka okuzimele kocwaningo kuthi akufane ngoba kugxile ekuvezeni noma ekuqinisekiseni ukuthi umcwaningi ubenza njani ngesikhathi eqoqa ulwazi, okungukuthi kulolu cwano bengibhala phansi konke engikubonayo nengikuqaphelayo ngesikhathi sokuqoqa ulwazi ngokuhlala ngibukele nesikhathi senhlololwazi. U-Anney (2014) ube esethi ukwethembeka okuzimele kubheke kakhulu ekuqinisekiseni amandla emiphumela yocwaningo ngokuhamba kwesikhathi, kujwayeleke ukwenziwa ngendlela yokuhlolwa ngozakwenu. Njengalokhu kulolu cwano nginomeluleki, naye ube esebamba iqhaza lakhe ngokufaka elakhe ihlo futhi aluleke ngesikhathi ngiqhubeka nocwaningo ukuze nginganhlathlathi. Lokho kwaqala ngesikhathi ngisabhala umhlamhlandlela wocwaningo, amathuluzi engiwasebenzisile ekukhiqizeni ulwazi nokufunda imininingwane esikhiqiziwe, ukuhlaziywa kolwazi kuze kufinyelelwe ekulungiseni umqingo wombiko wocwaningo.

4.9.4 Ukuqinisekisa

Ngokuka-Anney (2014) le ndlela yokuqiniseka ichazwa njengezinga lapho imiphumela yocwaningo ingaqinisekiswa abanye abacwaningi abacwaninga ngesimo esithi asifane. Okubaluleke kakhulu ekufakazelweni kocwaningo, izinga umcwaningi aveza futhi evuma ngalo uzwelo loqobo lwakhe (Creswell, 2014). Ngakho-ke ukusebenzisa kwami othisha abanengi abasesimweni esisodwa futhi befundisa isifundo esifanayo ingenye yezindlela zokufakazelana kocwaningo ngengikutholile. Lokhu ngakwenza ngoba ngihlose ukwenza isiqiniseko sokuthi imiphumela yocwaningo iba njengoba injalo ingabi nalo ungabazane ngolwazi engilukhiqizile. Ngakho-ke le ndima ifakazela ukuthi lonke ulwazi olukhiqiziwe kulolu cwano lwethulwa lunjengoba lunjalo.

4.9.5 Ukwedluliseka

Imiphumela yocwaningo lobunjalo botho isuke iqondene ngqo nalelo nani labantu abahlanganyelayo noma naleso simo esicwaningwayo. Akwenzeki ukuthi uveze imiphumela yalo nesiphetho salo ukufanise nezinye izimo noma nabanye abantu. Kodwa incazelo ecebile nejulile yesimo nenqubo yocwaningo ingalekelela abanye abacwaningi ukuba babone nokudluliseka kocwaningp kwezinye izimo (Shenton, 2004; Creswell, 2014). Ubalula ukuthi ukudluliseleka kocwaningo kuhamba ibanga kuze kubukwe imiphumela yalo njengekwazi ukusetshenziswa kwezinye izimo ezithi azifane nalezo ezicwaningwayo (Yin, 2014).

OLodico, noSpoulding noVoegtle (2010) baqagula ngokuthi ukudluliseka kocwaningo kungenziwa umfundi walolo cwaningo lapho ezibukela yena okufanayo okungaba; amasiko, izikole, abahlanganyeli, imiqulu, njalo njalo. Lokhu angakwenza ebuka eqhathanisa nolwakhe ucwaningo. Lokhu akusho ukuthi-ke imiphumela yalolu cwaningo iyadluliseka kodwa ofundayo okwazi ukuzibukela aqhathanise ukuze athuthukise ulwazi lwakhe ngalokho akwenzayo. Nami kulolu cwaningo lwami ngindlale yonke inqubo engiyilandelile ukuze ofundayo ezokwazi ukuzibonela yena ukuthi ngabe kukhona yini engikwenzile angakuyamanisa nolwakhe ucwaningo.

4.10 Ingcingane Yenkambiso Elungileyo

Kule ngxenye ngabhala ngafaka izicelo zemvume yokwenza lolu cwaningo ezinhlakeni ezifanele, okuyilezi; (i) uMnyango WezeMfundo KwaZulu-Natali, ngase ngithola isitifiketi esibizwa ngemvume yokwenza ucwaningo esisho ukuthi ngivumelekile ukuya ezikoleni ngiyoqoqa ulwazi. (ii) iNyuvesi yaKwaZulu-Natali nakhona ngathola isitifiketi esibizwa ngengcinange yankambo elungileyo sona esivumela ukuthi ngingaya ukoqoqa ulwazi egameni lenyuvesi. (iii) Ngabhala izincwadi eziya kothishanhloko bezikole engangiziqokele ucwaningo ngoba nabo kwakumele banginike imvume yokungena ezikoleni zabo njengalokhu beqokwe uMnyango ukuba bazibheke. Nangempela banginika izimvume ngaphandle kwesisodwa okungesabeLungu. Kulesi sikole uthishanhloko ngakhuluma naye wathi usazokhuluma nesigungu esengamele isikole. Ngathi sengibuya emva kwezinyanga ezimbili wangitshela ukuthi isigungu esengamele isikole siqabile ukuba ngizokwenza ucwaningo kulesi sikole. Nokho-ke akazange abe naso isizathu sokuthi kungani isigungu siqabile ukuba ngizokwenza ucwaningo esikoleni sabo. Ngase ngiqoka esinye isikole esasizovala isikhala salesi ngokohlelo

Iwami. (iv) Okokugcina, ngahlela nezincwadi zezimvume ezisayinwayo ezaziqondene nothisha abaqokelwe ukuba abahlanganyeli bocwaningo othisha bazisayina bazibophezela ngokunginika imvume yokubasebenzisa ocwaningweni.

Ngaphambi kokuba ngifike esikoleni sengizoqoqa ulwazi ngaqala ngenza imihlangano nothishanhloko nabothisha ababezoba abahlanganyeli bami kulolu cwaningo. Kule mihlangano ilapho ngangibachazela kabanzi ngocwaningo engilwenzayo nokuthi yiluphi usizo engiludinga kubo. Ngabe ngiqinisekisa ukuthi abahlanganyeli angeke baphazamiseke emsebenzini wabo wesikole futhi ngeke ulwazi lwenhlololwazi luqoqwe ngesikhathi sokufundisa kothisha emakilasini. Ngesikhathi ngikhuluma nabo ngabe ngiphethe izincwadi zabo zesicelo semvume nalapho kumele basayine khona njengobufakazi bokuthi bayavuma ukuba abahlanganyeli balolu cwaningo.

Izincwadi zazikuveza ukuthi ngokuzibandakanya kwabo kulolu cwaningo kwabe kungekho mklomelo abazowuthola, babengeke bavele ngemininingwane yabo ukuthi bangobani, ayikho impendulo eyiqiniso nengesilo, imibono yabo ngokwezimpendulo iyohlonishwa, abasoze baphoqwa ukuveza ulwazi abangathandi ukuluveza, ngeke kuthwetshulwe izithombe zabo kuphela nje kuyoqoshwa amazwi abo ngesikhathi senhlololwazi. Ngaphambi kokwehlukana kwethu sasihlela usuku engangizomvakashela ngalo uthisha futhi sihlola nasohlelweni lwesikole ukuthi akukho yini okuhleliwe okuthe phecelezi ohlelweni lokufunda ukuze singaphazamiseki ngesikhathi sokuqoqa ulwazi ngokuhlala ubukele. Ngohlelo lwenhlololwazi esakuhleleka ngabe sengicela isikhathi sabo sekhefu kwabanye kube emva kwesikhathi sesikole ukuze izinhlelo zesikole zokufunda nokufundisa zingaphazamiseki. Kwangisiza kakhulu ukuhlala nabo phansi ngoba babethola nethuba lokubuza lokho abangakuqondi futhi mhlawumbe okubaxakayo.

UDenzin noLincon (2005) bathi bonke abahlanganyeli bocwaningo kumele baziswe ngokuthi uma bezibophezela ekuhlanganyeleni kulolu cwaningo lokho bazokwenza ngokuzinikela futhi banalo lonke ilungelo lokuhoxa uma beshintsha umqondo befisa ukwenza kanjalo. Lokhu kufakazelwa uBertram noChristiansen (2014) lapho bethi bonke abahlanganyeli kumele banikezwe incazelo ecacile ukuthi lolo cwaningo lulindelani kubo ukuze bezokwazi ukuthatha isinqumo esicutshunguliwe ngokuzibandakanya ngokuvolontiya ocwaningweni. Maqondana nesibopho, ngathatha isibopho ngokugcwele maqondana nothisha ababengabahlanganyeli bocwaningo. Lapha ngazibophezela ekugcineni ngokuthi imininingwane yabahlanganyeli

bocwaningo iyohlala njalo iyimfihlo ngaphansi kwanoma isiphi isimo. Futhi othisha ngabanika isiqiniseko sokuthi ucwaningo ngeke lubalimaze noma lubahlukumeze nanganoma iyiphi indlela kodwa isethembiso esokuthi ngiyethemba ukuthi luyoba yinzuzo emkhakheni wezemfundo nasekufundiseni kwabo.

UGravetter noForzano (2003) bathi abahlanganyeli banelungelo lokulindela inhlonipho neqiniso kumcwaningi, kanti futhi umcwaningi kumele aziphathe ngokwemigomo yocwaningo ngaso sonke isikhathi maqondana nabantu abathintekayo ocwaningweni. Ngenxa yalokho abahlanganyeli balolu cwaningo baphathwa ngesizotha nangenhlonipho enkulu njengalokhu impumelelo yalo yayincike kakhulu kubo njengabantu abazosetshenziswa ukukhiqiza ulwazi. Lokhu okubalulwe ngenhla kuhambisana nemigomo yengcingane yenkambiso elungileyo abakhuluma ngayo oDurrheim noWassenaar (2002) uma bethi kumele ilandele imigomo okungowokuzimela, ongenakulimaza nokuzuzisayo.

Ngabe sengibazisa abahlanganyeli ukuthi ulwazi olutholakele luyohunyushwa luhlaziye kubhalwe umqulu, lo mqulu wocwaningo uyobe sewufakwa emtatsheni yasezikhungweni zemfundo nakwezokuxhumana ze-inthanethi. Lokhu kusho ukuthi abanye ababhali abasazobhala imiqulu ehlukahlukene bangawusebenzisa lo mqulu nanoma imuphi umuntu ofuna ukufunda ngenhloso yokuzithuthukisa. Ngakho-ke abahlanganyeli baphinde bathola isiqiniseko sokuthi imininingwane yabo okubalwa amagama nezibongo nezikole abasebenza kuzo ngeke kwadalulwa kuyohlala kuyimfihlo phakathi komcwaningi, umeluleki wocwaningo nabahlanganyeli. Amagama abahlanganyeli ngawashintsha ngabaqamba okungesiwona awangempela kanti izikole zaqanjwa ngokuthi isikole A, isikole B, njalo njalo. Abahlanganyeli ngaphinde ngabazisa ukuthi uma seluphothuliwe ucwaningo ngiyobathumelela imiyalezo yezincwadi okuyilapho beyokwaziswa khona ukuthi uma benesifiso sokufunda ngemiphumela bazowuthola kuphi umqingo owethula imiphumela.

4.11 Isiphetho Sesahluko

Lesi sahluko singesibaluleke kakhulu kulo mqingo. Lokhu ngikusho ngoba isona esethula nesichaza kabanzi ngayo yonke indlela ehanjiwe kwenziwa lolu cwaningo. Siveza isisekelo nendlela oluqhutshwe ngayo lolu cwaningo ukuze kuphume lo mqingo. Kulesi sahluko ngiveze umklamo nezindlela zocwaningo, ipharadayimu okuyiyona engibuke ngayo lolu cwaningo nempumelelo yalo, indlela engiqoke ngayo abahlanganyeli namathuluzi engiwasebenzisile

ngesikhathi ngikhiqiza ulwazi, izindlela engizisebenzisile ngesikhathi ngihlaziya ulwazi olutholakele, izimo zokwethembeka nengcingane yenkambiso elungileyo engiyilandelile. Isahluko esilandelayo sizokwethula ulwazi olutholakele ngesikhathi kwenziwa lolu cwaningo.

ISAHLUKO SESIHLANU

ISETHULO SOLWAZI OLUTHOLAKELE: INZUKAZIKEYI YOKULAHLEKA KOLIMI KUBAFUNDI

5.1 Isingeniso

Lonke ucwaningo olwenziwayo luba nemiphumela yakhona okuyiyona elekelela ekugcwaliseni inhlosomfezo yocwaningo kanye nokuphendula imibuzongqangi yocwaningo. Lesi sahluko sethula bese sendlala ulwazi olutholakele ngesikhathi kwenziwa ucwaningo kusetshenziswa inhlolelwazi esakuhleleka, ukuqoqa ulwazi ngokuhlala ubukele kanye nenhlolovo yohlamibuzo. Lolu lwazi lwethulwa ngendikimba emayelana nenzukazikeyi yokulahleka kolimi kubafundi kanye nezindikimba ezimbili ezincikile. Indikimba okuxoxwa ngayo kulesi sahluko eqondene ngqo nesimo sabafundi. Le ndikimba iveza ukuthi abafundi lubalalekela kanjani ulimi bese ilekelelwa izindikimba ezincikile eziveza ulwazi lwabafundi esigabeni samabanga akhaphazelayo kanye nokuntuleka kwekhono lokubhala; buka indikimba nezindikimba ezimbili ezincikile ethebuleni lesine ngezansi.

Ithebula Lesine: Indikimba Yokutholakele Nezindikimba Ezincikile

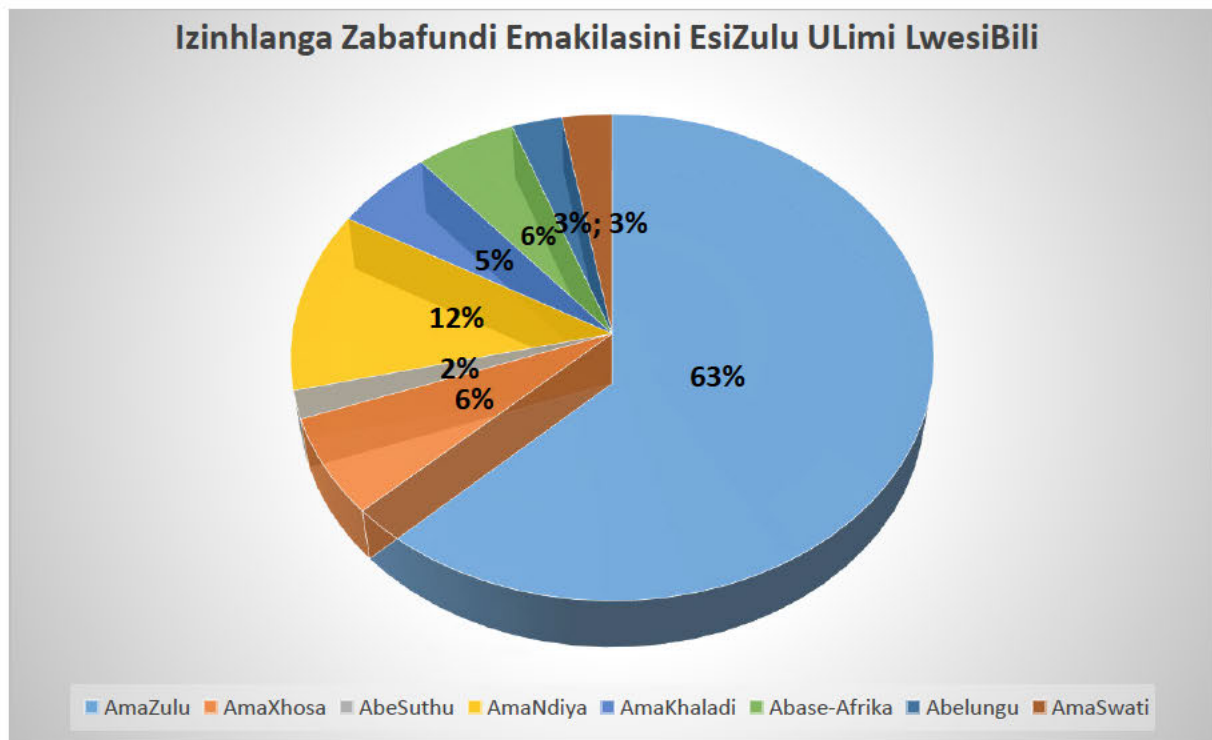
- **Inzukazikeyi Yokulahleka Kolimi Kubafundi**
 - **Ulwazi Lwabafundi Esigabeni Samabanga Akhaphazelayo**
 - **Ukuntuleka Kwekhono Lokubhala Kubafundi**

5.2 Inzukazikeyi Yokulahleka Kolimi Kubafundi

Kulolu cwawano kuyavela ukuthi abafundi abangamaZulu bafika ezikoleni ezixube izinhlanga ezazibizwa ngama *Model-C* bafunde isiNgisi uLimi lwaseKhaya bese isiZulu okuwulimi lwabo lwaseKhaya basifunde ulimi lwesiBili. Okusho ukuthi ulimi lwabo abakhule ngalo, abalwaziyo nolusemqondweni wabo lufika esikoleni lungathuthukiswa futhi lungafundiswa uLimi lwaseKhaya kodwa lube seluza kamuva kungolwesiBili. U-Abidogun (2012), uDesai (2012), noStegen (2005) baqakula ngokuthi ukungafundi uLimi lwaseKhaya njengoLimi lwaseKhaya

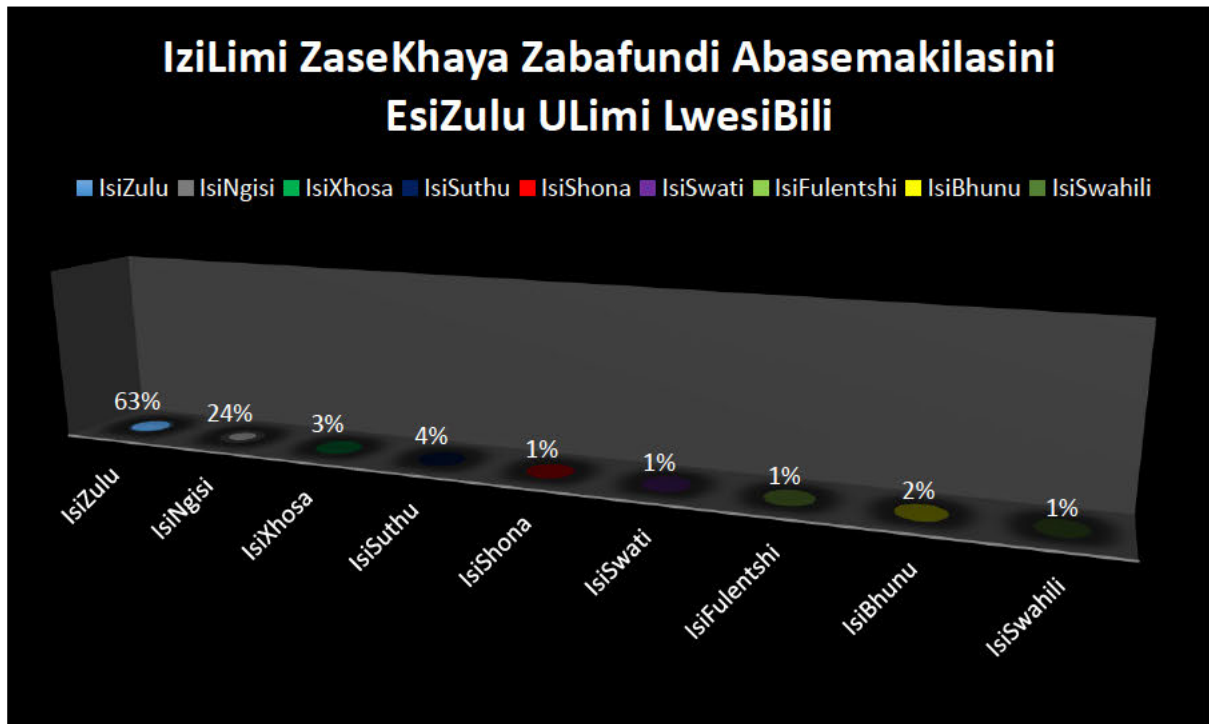
kwenza abafundi bangaphumeleli ngezinga elihle futhi lokho kuba nomphumela omubi wokungathuthuki nokubukelwa phansi kolimi lwaseKhaya. Lokhu kudalwa ukuthi luthi lungakakhuli kahle uLimi lwaseKhaya olusemqondweni nazalelwe kulo umfundi, abe esefundiswa olunye uLimi esikoleni futhi okuvele kucace ukuthi ilona oluhamba phambili nokunakekelwa kwezidingo zalo. Ngikusho lokhu ngoba isiZulu sisuke sesifundiswa siwulimi lwesiBili, kusuke sekukhona ulimi lwesiNgisi okuyilona olufundiswa lungolwaseKhaya. Ngezansi ngiveza umdwebo wegrafu oveza isibalo sabafundi abasemakilasini ngokobuhlanga ngenhloso yokuveza isithombe ngokunganakekelwa kolimi lwesiZulu.

Umdwebo Wesishiyagalombili: Izinhlanga zabafundi Ezikoleni Eziqokiwe



Lo mdwebo wegrafu ongenhla ubonisa ubuningi babafundi abangamaZulu kodwa abaphoqeleke ukuba bafunde isiZulu uLimi lwesiBili bese befunda isiNgisi uLimi lwaseKhaya. Lokhu kuyinkomba yokucindezelwa koLimi lwesiZulu yize abafundi abasikhuluma siwulimi lwaseKhaya bebaningi ekilasini. Ubuningi babafundi abangamaZulu ekilasini kusho ukuthi bebengafundiswa kahle isiZulu uLimi lwaseKhaya ukuba ubumqoka boLimi lwaseKhaya bebuthathelwa phezulu njengalokhu kufanele. Kodwa ngenxa yokuthi uLimi olushaywa indiva ingakho abafundi befundiswa isiNgisi uLimi lwaseKhaya yize beyingcosana abakhuluma isiNgisi uLimi lwaseKhaya emakilasini.

Umdwebo Wesishiyagalolunye: IziLimi Zabafundi Emakilasini EsiZulu



Lo mdwebo wegrafu engenhla ubonisa izilimi ezikhulunywa abafundi ekilasini lesiZulu uLimi lwesiBili. Kusavela ukuthi abafundi abaningi ilabo abakhuluma isiZulu uLimi lwaseKhaya kodwa bebe besemakilasini esiZulu uLimi lwesiBili. Balandelwe abafundi abakhuluma isiNgisi uLimi lwaseKhaya. Nakuba kunjalo abakhuluma isiNgisi ibona abafunda kahle njengoba befunda lesi siZulu siwuLimi lwesiBili okusho ukuthi kunakekeleka izidingo zabo ukudlula izidingo zabafundi okuyibona abaningi ekilasini okuyilabo abakhuluma isiZulu. Lokhu okusho ukuphambana kwendlela okuhlelwe ngayo lezi zifundo kanye nokuhlelwa kwabafundi okumele bazifunde. Abafundi abakhuluma isiNgisi uLimi lwaseKhaya bona bazofunda ngempumelelo futhi bangalahlekelwa imfundo yoLimi lwaseKhaya bese kuthi labo abakhuluma isiZulu uLimi lwaseKhaya basemathubeni okulahlekelwa ulimi lwabo lwaseKhaya ngenxa yalesi simo.

Lokhu kusho ukuthi ulimi lomfundi lube seluza kamuva ngenxa yokuphambana kwezilimi kanye nokufunda ngendlela engekahle. Umfundi osemncane okhulayo uyakwazi ukuluthola futhi alufunde kalula uLimi lwesiBili noma olwangaPhandle kodwa lokho kuncike ekutheni uLimi lwaseKhaya ulufunde kanjani ngoba lona usuke ezalelwe kulo. Ingakho uCummins (2000) noBaker (2006) begcizelela ukuthi abafundi ababulimimbili okungukuthi bafunde uLimi lwaseKhaya kuqala base befunda olwesiBili baba nempumelelo endleleni yabo

yokufunda izilimi kanye nemfundo jikelele. Ngakho-ke ukuze umfundi alufunde kahle olunye ulimi, kumele aqale afundiswe lolu azalwe nalo futhi luthuthukiswe. Kuba indida kumfundi uma isiZulu ulimi okufanele ngabe ulufunda lungolwaseKhaya kodwa athole eselufunda seluwuLimi lwesiBili bese ulimi lwesiNgisi luphenduke olwaseKhaya ngokokufunda.

Lokhu kuba nomphumela ongemuhle kubafundi ngenxa yokuthi bagcina belahlekelwa isiZulu ulimi lwabo lwaseKhaya kanti nalolu lwesiNgisi abalufunde luwuLimi lwaseKhaya lugcina seluntengantenga. Ngikusho lokhu ngoba ukungafundi uLimi lwaseKhaya kuba isivimbo sempumelelo ngokusezingeni eliphezulu eholela nasekungatholini kahle uLimi lwesiBili (Phiri, Kagula & Mabhena, 2013). Lokho kwenza ungabi-bikho umphumela omuhle maqondana nokufunda kwabo iziLimi. Lokhu kubonakala kahle ngisho emiphumeleni yaminyaka yonke yebanga leshumi nambili (umatikuletsheeni). Kulesi sigaba yilapho kuvela khona ukuthi abafundi abakhuluma isiZulu noma abangamaZulu kodwa befunda isiNgisi uLimi lwaseKhaya bagcina bengasaphumeleli kahle ezifundweni ngoba naso isiNgisi basuke bengasitholile kahle kanti ezinye izifundo zifundiswa ngaso isiNgisi. ULimi lwaseKhaya olufundiswa luwuLimi lwesiBili luba nomthelela ongemuhle neze kumfundi okuholela ekutheni agcine engalufundi uLimi ngenxa yokufunzwa olunye ulimi okungesilo olwaseKhaya (Mbatha, 2014).

Le nzukazikeyi ayiphela ekutheni abafundi abakhuluma ulimi lwesiZulu lwaseKhaya balufunde luwuLimi lwesiBili uma sebefunda ezikoleni, kodwa enye inkanankana eyokuthi uma sebelufundiswa-ke ezikoleni lolu limi lwesiZulu olungolwesiBili balufundiswa behlangene nezinye izinhlanga. Lokho kube sekwehlisa izinga lolimi abagcina belufunda ezikoleni ngenxa yokuthi kusuke kubhekelelwa kakhulu labo bafundi abangalwazi futhi abangasikhulumi isiZulu esiwuLimi lwaseKhaya. Ngikusho lokhu ngoba lube selusuka ekubeni uLimi lwesiBili kodwa kube uLimi lwangaPhandle ngoba basuke othisha sebeluxube nesiNgisi kakhulu benzela abafundi abangasikhulumi isiZulu. Lokho okusho ukuthi abafundi abayingcosana bayimbangela yokuthi othisha badele ulimi lwabafundi okuyibo abaningi ukuze kuzuze laba abakhuluma isiNgisi uLimi lwaseKhaya. Ngokuka-TaNquHFuHlo amaqophelo okufundisa ulimi ahlukeni kathathu okuwuLimi lwaseKhaya, uLimi lokuQala lokwengeza, kube uLimi lwesiBili lokwengeza ezifundweni ngokwezikole (DBE, 2011). Ngokwala maqophelo amathathu, isiZulu uLimi lwesiBili lokwengeza noma lwangaPhandle kuphela okuvumeleke ukuba uluxube nesiNgisi. Ngakho-ke ukuthatha uLimi lwesiBili lufundiswe njengoLimi lwangaPhandle kusadala enye inzukazikeyi eholela ekutheni abafundi abakhuluma isiZulu balahlekelwe kakhulu olimini lwabo okufanele ngabe balufunda lungolwaseKhaya.

Uthisha uThulani webanga lesithupha, ufakazela le nkulumo engehla lapho eveza ukuthi ulimi oluvela lubaluleke kakhulu ezikoleni ulimi lwesiNgisi okungelona olwabafundi yena abafundisayo. Uqhuba aveze ukuthi nakuba sebesifundisa isiZulu uLimi lwesiBili kuphinde kudingeke ukuba balufundise ngolimi lwesiNgisi okuyilona abafundi abalufundiswa siwuLimi lwaseKhaya. Uveza ukuthi imbanga enkulu yokusebenzisa isiNgisi ukudayisa ulimi kanye nokwenza isiqiniseko sokuthi bonke abafundi abasegunjini lokufunda bayezwa ukuthi kufundiswa ngani. Uthisha uThulani ubeke kanje:

Ngifike kufundiswa isiZulu uLimi lwesiBili okufanele silufundise ngolimi lwesiNgisi ukuze bonke abafundi bethu bezwe ukuthi kukhulunywa ngani kungenjalo siyobe sesiyehluleka ukuludayisa ngendlela efanele ulimi...Abazali baletha izingane zabo beziletha esikoleni sesiNgisi. Obekuphambili kubazali bekuwukuthi izingane zabo azizofunda isiNgisi hhayi isiZulu kangangokuba bekwamukelekile kubona abazali ukuthi ingane ingawenzi umsebenzi wasekhaya wesiZulu ngoba vele umzali akanandaba nalokho; umzali ufuna ukuthi ingane yakhe ayiyofunda isiNgisi neziBalo (**Thulani, uthisha webanga lesithupha**).

Lokho-ke ngikubuka njengengozi enkulu eholela ekuthini kugcine uLimi lwaseKhaya lulahlekele abafundi futhi luntengantenga. Lokhu ngikusho ngoba abafundi olimi lwabo lwaseKhaya kuyisiZulu bagcina sebengasafundi kwalona ulimi lolu lwesiBili kodwa bagcina sebefunda ulimi lwesiZulu selusezingeni loLimi lwangaPhandle ngoba ilona oluxutshwa nesiNgisi. Okuyinkinga kakhulu kule nzukazikeyi yiko ukuthi ngisho abazali abangamaZulu baphokophelela ukuthi izingane zabo zifunde isiNgisi kunesiZulu. Uthando lwabazali lokuthi izingane zabo zazi ulimi lwesiNgisi lube selubavala amehlo bangabe basabona ubumqoka bokuthi izingane zabo njengamaZulu kufanele zazi ulimi lwesiZulu kuqala ngaphambi kokuba zifunde olwesiNgisi.

Uthisha uThemba webanga lesithupha noNomagugu webanga lesihlanu baseka lo mbono ongehla ngokuveza ukuthi nakuba ikhona inkinga yokuphunyuka kolimi okuholela ekutheni abafundi bangafundi ngempumelelo, abazali nabo banomthelela. Ucwangingo luyaveza ukuthi abazali babukeka beqhakambisa ulimi lwesiNgisi ukudlula uLimi lwaseKhaya okuyisiZulu. yingakho iningi labo liletha abafundi kulezi zikole ezixube izinhlanga ngenhloso eyodwa yokuba bazofunda isiNgisi. Lokho okusho ukuthi abazali bayakuthokozela ukuthi izingane

zabo zifunde isiZulu uLimi lwesiBili ngoba kubona alubalulekile kodwa kubaluleke isiNgisi abasifunda siwuLimi lwaseKhaya. OThemba noNomagugu babeka kanje:

Abanye abazali nabo bayafakelela kule nkinga le ngoba abanye abazali babona kuyihlazo ukuthi izingane zikhulume futhi zifunde ulimi lwazo lwesiZulu. Ngakho-ke lokho njengothisha kukunikeza ingqinamba ngoba kufuneka kuqala ingane iluthande ulimi. Lolu thando lolimi engalutholi naseKhaya kubazali lokho okugcina kwenza umfundi angaluthandi ulimi lwakhe. Nami ngiwuthisha kuba nzima ukufundisa umuntu vele ongenalo uthando lwesiZulu kanye nabazali bakhe (**Themba, uthisha webanga lesithupha**).

Abazali abaningi bacabanga ukuthi izingane zabo akufanele ukuthi zifunde isiZulu nokwenza ukuthi abanye bancamela ukuba ziyofunda isiBhunu. Ukunika isibonelo nje, ngake nganika abafundi umsebenzi, omunye wabuya engawenzanga wasekhaya ngoba ethi umzali umtshale ukuthi ukuba wayefuna ayofunda isiZulu wayezomuyisa esikoleni sabantu abamnyama ngakho ucela ukungahlushwa ngoba akanandaba nesiZulu yena. Lokho kwaba nomthelela ongemuhle kumfundi sagcina isiZulu simuhlula ngempela lowo mfundi ngonyaka olandelayo waya esiBhunwini (**Nomagugu, webanga lesihlanu**).

NgokukaWolf (2002) indlela isimo-mqondo sabantu esiyiyo maqondana nolimi sibamba iqhaza elikhulu ekuvimbeni ukufunda kahle ulimi ngempumelelo. Lokhu kufakazelwa izifakaziso engiziveze ngaphezulu ezicacisa ngokusobala ukuthi abafundi balahlekelwa uLimi ngenxa yendlela izikole ezisebenza ngayo kodwa nabazali baneqhaza ekucindezeleni uLimi lwezingane zabo lwaseKhaya. Ingakho u-Eketsanga (2013), uKamwangamalu (2003), uNkosi (2013) noSomhlalu (2009) bezwakalisa ukudumala ngokuveza ukuthi abazali babafundi abangamaZulu ibona abahamba phambili emkhankasweni wokuthi abafundi bafunde isiNgisi uLimi lwaseKhaya futhi kube yiso ulimi lokufunda nokufundisa ezikoleni. Lo mkhankaso iwona oholela ekutheni nezikole zingasiboni isidingo sokunakekela ulimi lwesiZulu ukuba lufundiswe siwuLimi lwaseKhaya kubafundi oluwulimi lwabo lwaseKhaya kuyiso isiZulu. Lokhu kusakhomba inzukazikeyi yokuthi umphakathi wabazali okuyiwona olindeleke ukuba ubambe iqhaza elikhulu ukusekela izingane kwezemfundo yiwona kanye odicilela phansi izilimi zezingane zawo. Kube sekuvela ukuthi noma othisha bangazama ukusebenza

ngokuzikhandla bezama ukuguqula isimo kodwa ushintsho lusazothatha isikhathi ngoba abazali babambe iqhaza labo emakhaya kanye nalapho kufanele baveze imibono yabo maqondana nokufundiswa kwezingane zabo isiZulu.

Kulesi sifakaziso esingezansi uthisha uThokozani webanga lesine uveza ukubaluleka kokuba nolwazi lolimi umfundi aluthola ekhaya oluba isisekelo sokufunda komfundi. Ulwazi loLimi lwaseKhaya alusho nje ikhaya endlini kubo kuphela kodwa lukhomba nonzikandaweni wakhe umfundi okufaka phakathi bonke abantu aphila nabo; abantu abamzungezile nakholelwa kubo abanomthelela nabo ekutheni usifunda futhi usibuka kanjani isiZulu. Ukugququzelwa kolunye ulimi ngaphezu kwesiZulu ezindaweni umfundi aphila kuzo yikho okwenza umonakalo oqhubeza phambili ukuntengantenga kolwazi lolimi lwesiZulu ngoba umfundi uthola isiZulu kuphela ngesikhathi esekilasini; uthisha uThokozani ubeka kanje:

Ngingathi nje ingqinamba enkulu ukuthi izingane eziningi isiZulu zisithola ngesikhathi sesiZulu kuphela ngalokho abasikhulumi emakhaya, ngisho noma bekhuluma ngezikhathi zekhefu bakhuluma isiNgisi kanti nokugxila kothisha nabo banaka kakhulu isiNgisi, ngalokho bese uthola ukuthi nezingane ngisho engqondweni ziba nako ukuthi hhayi mhlawumbe isiZulu asibalulekile kakhulu (**Thokozani, uthisha webanga lesine**).

Isimomqondo nothando lolimi oluhlosiwe kuyamenza umfundi wolimi aphumelele emfundweni yakhe. Lokhu okusho ukuthi ukungabibikho kwentshisekelo yokufunda ulimi lwesiZulu kungaba isivimbo sempumelelo kubafundi abakhuluma isiZulu uLimi lwaseKhaya. Lokhu kungabe kungenziwa nje kuphela indlela abakhuliswe ngayo emakhaya nasemiphakathini abavela kuyo kodwa kubangelwe nawukuthi nabo othisha ababafundisayo bakhombisa ukungasithakaseli isiZulu. Lokhu kubonakala ngokugxila kwabo esiNgisini ngesikhathi sokufundisa isiZulu. Ingakho uDyres (2004), uLafon noWebb (2008) bebalula ukuthi ukufundisa ulimi ngempumelelo kuncike ekutheni lowo ofundiswayo uzinikele kangakanani ekufundeni kanye nokufundisayo isimomqondo sakhe simi kanjani maqondana nokufundwa kolimi lwesiZulu.

Uthisha uTholinhlanhla webanga lesihlanu uveza ukuthi ukungesekwa kwabafundi ngenxa yezimo ezahlukahlukene kuholela ekulahlekeni kwalo ulimi lwesiZulu nokuthi abafundi bagcine bengasaluthandi uLimi lwabo; ubeka kanje:

Abanye abafundi uyaye ubezwe bethi kunesifundo okuthiwa isiZulu abangenzi kahle kusona, ngikhuluma ngomfundi osuke ethola mhlambe ama-70 kuya kuma-80 amamaki akhe mahle kodwa uma kufika isiZulu imaki lakhe liphansi mhlawumpe ugijima lapha ema-29 mhlambe ugijima e-16 kodwa futhi uthole kungekho mizamo abayenzayo abafundi ukushintsha isimo sabo. Ekugcineni bagcina bengasithandanga isiZulu. Uyabona nje ngonyaka odlulile benginenkinga yomfundi ongumuntu omnyama kodwa uhlala nabeLungu abangenandaba nesiZulu abajabulela ukuthi umfundi ufunda isiNgisi ulimi lwaseKhaya. Ngalokho kufana nokuthi isiZulu lesi siwulimi lwesiBili kuye akufani nokuthi ulimi lwaseKhaya waze wangibhalela nje umyalezo ukuthi yena akezikuphumelela, hhayi ngoba engasazi isiZulu ukuthi nje akakwazi ukuzizwakalisa, uyabona ukuthi yikona okudala ukuthi aze afeyile (**Tholinhlanhla, uthisha webanga lesihlanu**).

Lobu bufakazi obungenhla bukhomba ukulahleka kolimi kubafundi ngenxa yezimo ezahlukahlukene, okunye kokugqamayo yikho ukubukelwa phansi kolimi lwesiZulu nokunganikwa isithunzi nokwesekwa okufanele. Lokho kuba nomthelela ongemuhle kubafundi ogcina usubenza nabo babe nokucabanga okungekuhle nokudikibala maqondana nolimi lwesiZulu. Okudumazayo ukuthi lokhu kwenzeka egameni lokuthi ulimi lwesiNgisi kuyilona olusahamba phambili nokuthi uma abafundi befunde lona kusho ukuthi imfundo yabo isiphelele. Lokhu kuholela ekutheni uNkosi (2014) aveze umbono othi kusho ukuthi insila yobandlululo isekhona ingakho izilimi zama-Afrika zingathakaselwa. Ngenxa yalokho kusho ukuthi kusadingeka uguquko olunzulu ekuthuthukiseni izilimi zama-Afrika ikakhulukazi ekufundisweni kanye nokunikezwa indawo yazo esezingeni lesiNgisi njengolimi olubukwa njengolwamandla (Alexander, 2003; Lafon & Webb, 2008).

Ngike ngaveza ngaphambilini ubumqoka bokufunda uLimi lwaseKhaya ukuze uthole kahle olwesiBili. Njengalokhu izikole ezifundisa isiZulu uLimi lwesiBili kuyizikole ezixube izinhlanga, uDyres (2004) uyakuveza ukuthi iningi lezikole ezixube izinhlanga ligcwele abafundi abangama-Afrika yize befundiswa isiZulu uLimi lwesiBili. Lolu cwaningo luyakuveza ukuthi ezinye izinhlanga zibukeka zizimisele futhi zilufunda kahle ulimi lwesiZulu okungukuthi kubona isiZulu basifundela uLimi lwesiBili kanti isiNgisi siwuLimi lwaseKhaya. Uthisha uTholizwe webanga lesine, uNobantu webanga lesihlanu noNongcebo webanga

lesihlanu baveza ubufakazi obunqala ukuthi umfundi ulufunda kahle futhi kalula uLimi lwesiBili uma olwakhe lwaseKhaya elufunde kahle futhi lungolwaseKhaya. Ingakho lezi zifakaziso ezingezansi zikhomba ukuthi ezinye izinhlanga ziphumelele kahle kanjani esiZulwini. Babeka kanje:

Uthola ukuthi kuba namaNdiya kwesinye isikhathi la apha isiZulu okudlula ngisho abantu abangamaZulu okuwulimi lwabo lwaseKhaya. Kwesinye isikhathi la kuyafundwa incwadi uthole ukuthi umfundi oyiNdiya noma omunye ongeyena umZulu afunde kuze nalaba abakhuluma isiZulu bamangale baze bashaye izandla.... Bese kuthi lo omunye utholukuthi uyasikhuluma isiZulu kodwa akazihluphi ngokusifunda usuyombona uma esefunda elokhu ebala amagama noma engingiza ukuthi akazange wazihlupha (**Tholizwe, uthisha webanga lesine**).

Ngonyaka odlule kukhona izingane ezaziyosho inkondlo ngonyaka odlule kwakunomqhudlwano ngobuciko bomlomo, ingane engiyifundisayo yomdabu waseNdiya yaphuma indawo yesibili. Izingane zabomdabu waseNdiya, amaKhaladi nangaphandle kwaseNingizimu-Afrika zenza kahle kakhulu ukudlula ezikhuluma isiZulu uLimi lwaseKhaya. Ngicabanga ukuthi ingoba basuke sebeyifundile imigomo eminingi yoLimi esiNgisini uLimi lwabo. Bona bayashesha ukubamba isiZulu impela (**Nobantu, uthisha webanga lesihlanu**).

Bese uthola ukuthi lezingane ezingalukhulumi uLimi lwaseKhaya isiZulu, izona esezifuna ukwazi kabanzi futhi ezilangazelela kakhulu ukuthi zazi futhi zikhulume noma sekubhalwa zibhala ngokubonakalayo. Uma uthi ababhale i-eseyi ibona abazoyibhala ngendlela ezokugculisa. Udlule lapho mhlawumbe uthi ubanika upelomagama ukuthi bafundele amagama opelomagama yena lo owebala elimnyama uzovele akubhalele inkinga angakwazi nokuyifunda yena bese uthatha lo mfundi ulimi lwakhe lwaseKhaya kuyisiNgisi, lowo mfundi uzokubhalela amagama enjengoba enjalo (**Nongcebo, uthisha webanga lesihlanu**).

Abafundi olimi lwabo lwaseKhaya yisiNgisi futhi balufunde lungolwaseKhaya basuke besenhlanhleni enkulu ngoba uma sekungena isiZulu uLimi lwesiBili basamukela kangcono. Lokhu kuyaphambana nabafundi oLimi lwabo lwaseKhaya isiZulu ngoba basifunda siwuLimi lwesiBili. Izifakaziso ezingenhla ziveza ulwazi oluqinisekayo ukuthi abafundi bezinye izinhlanga okulimi lwabo lwaseKhaya kuyisiNgisi bayashesha ukubamba isiZulu besifunda siwuLimi lwesiBili futhi bayasithakasela. Okukhinyabeza abafundi abangabhulumi bolimi lwesiZulu uLimi lwaseKhaya ukuthi ukufunda kwabo isiZulu uLimi lwesiBili kuphambene njengoba siwulimi lwabo lwaseKhaya kodwa basifunda uLimi lwesiBili. Ngezansi ngicaphune izifakaziso eziveza isimo sabafundi abakhuluma isiNgisi uLimi lwaseKhaya futhi besifunda siwuLimi lwaseKhaya bese befunda isiZulu uLimi lwesiBili. Ngezansi ngicaphune izimvo zothisha abayisithupha kwabangama-64 abakhiqiza ulwazi ngethuluzi lwenhlolovo yohlamibuzo; othisha laba bafundisa emabangeni akhaphazelayo, babeka kanje ngalesi simo;

Ithebula Lesihlanu: Ukuzimisela Kwabafundi Abangabhulumi isiZulu

Uthisha 1	Izingane zezinye izinhlanga zifunda futhi zikhuluma isiZulu ngentshisekelo. Zikunika nomdlandla wokusebenza ngoba isiZulu siwuLimi lwesiBili kubona.
Uthisha 2	Izingane zezinye izinhlanga zizimisele ngokufunda uLimi lwesiZulu. Yize bengasikhulumi ngokuphelele kodwa bayakwazi ukusibhala. Izingane eziqhamuka emazweni asenhla ne-Afrika nazo akuzithathi isikhathi eside ukubamba isiZulu.
Uthisha 3	Bayakulangazelela kakhulu ukusifunda isiZulu nokubizwa kwamagama bayakuthakasela impela nangendlela abawabiza ngayo. Ngisho bona laba bafundi oLimi lwabo lwaseKhaya yisiNgisi.
Uthisha 4	Abezinye izinhlanga kanye nabasenhla ne-Afrika ibona abasithanda kakhulu isiZulu ukudlula abanikazi baso.
Uthisha 5	Abafundi oLimi lwabo lwaseKhaya isiNgisi ngibabona bekuthokozela ukufunda isiZulu sokwengezwa.
Uthisha 6	Kukhona okuhle njengokuthi nje abanye abafundi bamaNdiya, amaKhalathi namaNgisi bayashesha ukubamba isiZulu. Kodwa

ngicabanga ukuthi basizwa isisekelo sabo soLimi lwaseKhaya okuyisiNgisi.
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Abafundi olimi lwabo lwaseKhaya yisiNgisi kubonakala kuyibona abashisekela kakhulu ukufunda isiZulu uLimi lwesiBili. Lokhu kungaba imbangela yokuthi bona isiNgisi basifunda siwulimi lwaseKhaya lokho okubenza babe sesigabeni sokufunda kahle uLimi lwesiBili okuyisiZulu. Kube sekubonakala ukuthi abafundi olimi lwabo lwaseKhaya yisiZulu bona babonakala beshodoza kuleli kilasi lesiZulu uLimi lwesiBili ngenxa yokuthi bona bafunda ngendlela ephambene njengoba befunda isiNgisi uLimi lwaseKhaya okungesilona uLimi lwabo. Impumelelo ekufundeni uLimi lwesiBili incike ekutheni uLimi lwaseKhaya ulufunde lungulimi lwaseKhaya bese kuthi olwesiBili ulufunde lungolwesiBili (Govender, 2008 noHugo, 2016).

Ukufakazela lokhu okushiwo othisha ngaphezulu, ngezansi ngiveza ubufakazi engabuthwebula emabhukwini abafundi ababili ngesikhathi ngivakashela othisha emagunjini okufundisa ngenhloso yokukhiqiza ulwazi ngokuhlala ubukele isifunjwana ebangeni lesine. Ngathwebula isithombe sebhuku lomfundi womdabu waseNdiya kanye nelomfundi ongumZulu ngenhloso yokuveza lo mehluko okhona nokufakaza ngeqhaza elibanjwa uLimi lwaseKhaya uma umfundi esefunda uLimi lwesiBili. Buka ithebula ngezansi;

Ithebula Lesithupha: Umsebenzi Wabafundi Abahlukene Ngezilimi

Umfundi Womdabu WaseNdiya	Umfundi OngumZulu
<p>23 Masingane 2018 Phandula le mibuzo</p> <ol style="list-style-type: none"> 1. Kwencekani, kulesi Sithombe ? Izingane ziyabhala uthisha wazifundisa izingane. 2. Isiphi Izifundo ozifundayo esikoleni ? I Geography math English life skills izulu Nodul swi 3. Isiphi esilukhuni kunezinye ? I Geography 4. Wena uyawenza nje wabebeni owanaba uthisha sebo ngiyawenza 5. Kubaluleke ngani ukulalela uthisha bacha ? ngaba sifundi kokulalela kuze siphase. <p>24 Masingane 2018 UNtozakhe</p> <p>KUNtozakhe waye hlupha ekhasini waye phuma angama uma uthisha ephuma agijime alunguze aye waya ukuyachama abuye uma uthisha emnika umse wasekhaya waye ngawenzi uma esika ekhaya u beka uthaka abambe aye ukudlala abuye aye aguze ayalala buke aguze ayesikoleni. uthisha uzaca kwathwa akaye emhlanganeni woth UNtozakhe akaphanishanga ngaba uthishi uzaca w emhlanganeni. uthishi zaca akakwazanga ukubhe u abanike wona UNtozakhe waye ngahlali phansi u uthisha ebuya uhala phansi.</p> <p>25 Masingane 2018 Izibuzo</p> <ol style="list-style-type: none"> 1. Ubani umlingisi osengoka kule ndaba ? 2. Umhuzo 	<p>isi Zulu Masingane 2018 isi Zulu</p> <p>1- @netssonetstststx @netsnestsehetstststx @netsnetstsoonetststx @netsnetstsoonetststx @netsnetstsoonetststx @netsnetstsoonetststx</p> <p>2- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>3- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>4- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>5- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>isi Zulu</p> <p>1- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>2- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>3- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>4- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>5- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>isi Zulu</p> <p>1- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>2- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>3- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>4- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p> <p>5- @netststsonenetststx @netststsonenetststx @netststsonenetststx @netststsonenetststx</p>

Uma ubheka ibhuku lomfundi womdabu waseNdiya kuyabonakala konke akubhalile futhi kunika umqondo nothisha ukwazile ukumakela umfundi njengalokhu kucacile. Uma sibheka umsebenzi osebhekweni lomfundi ongumZulu osikhulumayo isiZulu nokufanele ngabe uyasazi kodwa okuthusayo ukuthi uyena obhale umsebenzi ongabonakali. Ngakho-ke lobu bufakazi obungenhla bukhomba ukuthi abafundi olimi lwabo lwaseKhaya yisiZulu babhekene nenkinga yokuthi bangalugqondi ulimi lwabo uma sekufanele balufunde. Abafundi abakhuluma isiZulu ulimi lwaseKhaya kodwa bafike esikoleni balufunde lube olwesiBili bakuthola kunzima ukusifunda ngempumelelo (Govender, 2008 & Turner 2010) kanti nalolu lwesiNgisi abalufundiswa lungolwaseKhaya, basuke bengenalo ulwazi kahle lwalo. NgokukaFinlyson noMadiba (2002) ulimi lwesiZulu kumele lufundiswe lube olwaseKhaya kubanikazi balo ukuze lungabalahlakeli. Abafundi olimi lwabo lwaseKhaya yisiNgisi bona basifunda kahle isiZulu njengoba sifundiswa siwuLimi lwesiBili ezikoleni. Imiphumela yocwaningo iyaveza ukuthi akukhona nje ukuthi kunengxenywe ethile kuphela abayazi kahle kodwa amakhono nezingxenywe zolimi ezahlukahlukene okufaka phakathi; ubhalomagama, ukufunda imibhalo, ubuciko bomlomo kanye nokubhala imibhalo yezindaba bayakwazi.

Lokhu kucacisa ngokusobala ukuthi ulimi balwamukela kahle. Ukulangazelela kwabo ukufunda ulimi nakho kudlala indima enkulu ekufundeni isiZulu ulimi lwesiBili ngempumelelo nangesasasa. Lokhu okucacisa ngokusobala ukuthi abafundi olimi lwabo lwaseKhaya isiNgisi bafika esikoleni bafunde isiZulu bazuza kakhulu bona. U-Iyamu no-Ogiegbaen (2007) babalula ukuthi umfundi wenza kahle ngokwedlulele esikoleni uma efunda ulimi lwakhe lwaseKhaya aphinde afundiswe ngalo. Ingakho uma ufika ezikoleni kuhlala kubonakala sengathi laba bafundi abakhuluma isiNgisi uLimi lwaseKhaya banokuhlakanipha kwemvelo. Ngizakula ngokuthi okwenza izinga labo lokucabanga ngokushesha nokukwazi ukuveza imizwa nendlela abazizwa ngayo yiyo inzuzo yoLimi ngoba kubona imfundo ihleleke ngendlela ekahle ngoba bafunda uLimi lwaseKhaya luwuLimi lwaseKhaya, isiZulu siwuLimi lwesiBili. Uyakuqinisekisa uHugo (2016) lokhu ngokuveza ukuthi abafundi abanolwazi olunzulu ngoLimi lwaseKhaya baba semathubeni amahle okufunda, ukubhala, ukuxhumana nokudlulisela amakhono oLimi lwaseKhaya oLimini lwesiBili.

5.2.1 Ulwazi Lwabafundi Esigabeni Samabanga Akhaphazelayo

Umonakalo omkhulu oholela ekutheni abafundi balahlekelwe ulimi lwabo lwesiZulu wenzeka kakhulu esigabeni samabanga ayisisekelo okungamabanga kusukela kwelokwamukela kuya kwelesithathu. Ucwango ludalula ukuthi abafundi bafika esigabeni samabanga akhaphazelayo okungamabanga kusukela kwelesine kuya kwelesithupha besadwanguza kakhulu maqondana nesiZulu uLimi lwesiBili. NgokoMnyango WezeMfundo eyisiSekelo (2011) imiphumela engemihle yolwazi lolimi yayishaqisa ngesikhathi bebhalisa izivivinyo zikaZwelonke zaminyaka yonke ebangeni lesithathu ikakhulukazi esifundweni sokuqondisisa. Lokhu kuntengantenga kolwazi kubafundi bebanga lesithathu bahamba nakho beya ebangeni lesine ingakho uWright (2012) ethi imvelakancane yolwazimagama kubafundi bebanga lesithathu iholela ezinkingeni zokungakwazi ukufunda ngokuqondisisa ebangeni lesine. Lokho kusho ingqinamba yokufunda isifundo solimi ngokwezingxenywe zalo ezahlukahlukene. Okuvelayo kulolu cwango ukuthi iningi labafundi lisuke liqale ukufunda isiZulu khona ebangeni lokuqala kodwa abanye basuke besiqale ebangeni lesine. Bonke basuke sebefana ebangeni lesine kube sengathi abakaze basifunde nhlobo nalaba abasiqale ebangeni lokuqala. Lokhu kuwumthelela wokuthi vele kusukela ebangeni lokuqala imfundo isuke igxile olimini lwesiNgisi ngoba basuke belufunda lungolwaseKhaya. Ngenxa yalokho othisha basemabangeni akhaphazelayo baphoqelesa ekutheni baqale phansi bayofundisa umsebenzi

wasebangeni lokuqala kuya kwelesithathu ngoba kusuke kunzima ukwenza lokho okuyizidingo zenqubomgomo ngenxa yemiphumela engeke ibe mihle.

Uthisha uThubelihle webanga lesine, elesihlanu nelesithupha uveza ukuthi abafundi abanalo ulwazi lwesiZulu lamabanga ayisisekelo. Lokhu kudalwa ukuthi isikole sabo besingasifundisi isiZulu kusuka ebangeni lokuqala kuya kwelesithathu. Kusho ukuthi othisha besiZulu ebangeni lesine babhekana nenkinga yokuthola abafundi abangazi lutho ngolimi lwesiZulu okusho ukuthi kufanele baqale phansi bafundise ulwazi okumele ngabe abafundi baluthole eminyakeni emithathu edlule. Ngesikhathi othisha bezama ukuvala lezo zikhala zolwazi lwasemabangeni ayisisekelo khona lapho kumele baphinde baxoshe uhlelo lwezemfundo oluklanyelwe ibanga lesine. Ngakho lokho kuholela ekutheni othisha bagcine sebenza umsebenzi omningi kakhulu kanti nabafundi nabo kumele bakwazi ukumumatha isisindo somsebenzi abawufundiswa nabawunikwa uthisha. UThubelihle ubeka kanje:

Kona la esikoleni kade ingekho indimamabanga ayisisekelo bekuqala ebangeni lesine ulimi lwesiZulu ngalokho bengithola kuba nzima ukufundisa ngoba izingane okokuqala nje upelomagama bebengakwazi ukubhala isiZulu. Bengizama-ke ngizinike imisebenzi ethanda ukuba lula ezolokhu zingena kancane olimini kodwa-ke uma sezifika ebangeni lesihlanu kuyaye kube khona ubungcono engibubonayo... Kodwa nje ibanga lesine yilona eliba nzima kakhulu ngoba bezisuke ziqala izingane. Kungcono-ke manje othisha sebekhona laphana endimenimabanga ayisisekelo sebezonyuka-ke kuzoba ngcono mhlawumbe ngeminyaka emibili noma emithathu ezayo (**Thubelihle, uthisha webanga lesine, lesihlanu nelesithupha**).

Ukungafundi kwabafundi isiZulu kusukela endimenimabanga ayisisekelo kuba nomthelela ongemuhle uma abafundi sebeqala isiZulu uLimi lwesiBili ebangeni elisesigabeni esikhaphezelayo. Uma abafundi befika ebangeni lesine sebezinqala isiZulu kufakela uthisha ingcindezi yokuthi kumele akhohlwe umsebenzi webanga lesine kodwa aqale phansi abanikeze umsebenzi wemabanga aphantsi. Ngakho lokhu kusho ukuthi ulwazi oluyisisekelo luhamba indima ende ekufundiseni isiZulu uLimi lwesiBili ukuze umfundi aqonde kahle ulimi. UPretorius noMatchet (2004) babalula ukuthi ulwazi oluyisisekelo lumqoka ukuze ekufundeni ngempumelelo nesekeholeni ulimi ngomgudu oholela empumelelweni.

Uthisha uNokuthula webanga lesine uyabufakazela ubunzima obubhekana nothisha emabangeni akhaphazelayo kakhulukazi kwelesine uma befundisa ulimi lwesiZulu. NgokukaTaylor noMoyane (2005) ukufunda sakucula, imisebenzi engekho ezingeni labafundi, imisebenzi yokuhlola engenamqondo, ukuhamba samnenke ekufundiseni, izinsizakufunda nobuningi bazo ezingekho izingeni ikona okwenzeka ebangeni lesithathu okubaholela ekutheni bangabefundisi lutho abafundi. Ngakho-ke kuyavela kulolu cwaningo ukuthi abafundi bafika esigabeni sebanga lesine bengakakulungeli futhi bengakaqeqesheki ngendlela ebalungiselela ukubhekana nomsebenzi wesigaba samabanga akhaphazelayo. Lokhu kuyenzeka yize besifundile isiZulu kusukela ebangeni lokwamukela kuya kwelesithathu. Okusho ukuthi umsebenzi wothisha bamabanga akhaphazelayo mikhulu. Uveza lokhu uthisha uNokuthula:

Uma befika ebangeni lesine basuke bengakazi kahle kodwa kuthi uma kuphela unyaka uphela sekungconywa noma ngisho ukukhuluma njengoba kade uzwa senza ubuningi.... Ngoba uma besebangeni lesine nje uyabo njengamanje kuseyinkinga enkulu kusemnyama nje okwangempela njengoba ngikutshela ukuthi noma imisindo uthi umuntu akathi a, e, i, o, u, akazi omunye ukuthi yini leyo (**Nokuthula, uthisha webanga lesine**).

Uma abafundi basebangeni kusuke sekulindeleke ukuba basuke sebenalo ulwazi oluyisisekelo uma besiqale ebangeni lokuqala isiZulu uLimi lwesiBili. Ukuntengantenga kolwazi lolimi lwesiZulu ebangeni lesine kuchaza ukuthi kukhona okungenzeki kahle esigabeni sendimamabanga ayisisekelo okungaba amasu nezindlela zothisha zokufundisa. Lokhu kube sekuholela ekutheni abafundi bafike kuleli banga kodwa bengakabi nolwazi lwezifundo sesiZulu uLimi lwesiBili. Ngixoxa ngokubanzi esahlukweni sesithupha ngalokhu, okuyilapho ngaveza khona umphumela wokuntengantenga kwamasu nezindlela zokufundisa isiZulu uLimi lwesiBili.

Uthisha uNobantu webanga lesihlanu naye ukhala ngakho ukungabi bikho kolwazi lwesiZulu kubafundi abasemabangeni akhaphazelayo, lokho okusekela ubufakazi obungenhla ngokushiwo omunye wothisha. Nakuba kunjalo kodwa othisha bayaye baqhamuke namasu athile akwaziyo ukubalekelela ukuthi bazame ukuvala igebe eliba khona phakathi kwebanga lesithathu kuya kwelesine. Ulwazi lothisha olunzulu lokufunda nokufundisa lubamba iqhaza elikhulu empumelelweni yomfundi woLimi (Pretorius & Matchet, 2004). Yize kunjalo kodwa akucaci kahle ukuthi babaqeqesha kanjani abafundi kanye namasu abawasebenzisayo kuvela

nje ukuthi babanika umsebenzi wobuciko bomlomo okungena ngaphansi kwekhono lokulalela nokukhuluma nokufundwa okufaka okuyimisebenzi abayinika abafundi ukuze baqeqesheke kule nkinga yokuntengantenga kolwazi lwesiZulu. UNobantu wabeka kanje:

Uyabo nje isiZulu angifuni ukukukhohlisa asivuki ngize ngibe nezinkondlo uma ngithi uma ngingena nje ngithi uma bebona ubuso bami babe nezinkondlo abazozisho ngibaqeqesha kuso isiZulu ukuthi sikhulunywa kanjani sifundwa kanjani encwadini izinhlamvu zokukhuluma sizisebenzisa kanjani nezimpawu zokuloba kodwa nje hhayi kunzima (**Nobantu, webanga lesihlanu**).

Kuyavela ukuthi emabangeni akhaphazelayo abafundi besiZulu uLimi lwesiBili basashodoza kakhulu esiZulwini. Nakuba kunjalo othisha bayazama ukubagqugquzela abafundi ikakhulukazi ikhono lokukhuluma nokulalela. Lokhu othisha bakwenza ngokunika abafundi umsebenzi wobuciko bomlomo okuyiwona ozobalolonga maqondana nolwazi lolimi lwesiZulu. UGovender (2008) uveza ukuthi abafundi abansundu abafunda isiZulu uLimi lwesiBili basibuka njengoLimi olubukhuni futhi okunzima ukuphumelela uma ugxila kulo. Lokhu okusho ukuthi isimomqondo naso sinendima enkulu esiyidlalayo empumelelweni yokufundiswa kwesiZulu uLimi lwesiBili.

Uthisha uNokuzola webanga lesine, lesihlanu nelesithupha uveza ukuthi usuke esenhlanhleni uthisha uma unokadebona wokufundisa amabanga aphantsi ngoba uyazi ukuthi kwenzekani khona nokuthi uzobafundisa kanjani abafundi uma ezama ukuvala igebe elikhona phakathi kwalezi zindimamabanga ezimbili zokufunda. Kuyavela ocwaningweni ukuthi othisha abanamasu aphasile okufundisa nolwazi lokufundisa emabangeni aphantsi ibona abangayizwa ingcindezi kakhulu uma sekufanele bafundise abafundi bamabanga akhaphazelayo. Okugqamayo ukuthi ukusebenzisa izibonelo nokubacathulisa abafundi ubasusa olwazini nendlela ebebefunda ngayo ubawelisela ebangeni lesine kuwumqondo omuhle futhi owenza bafunde ngempumelelo ngoba bafika ebangeni lesihlanu nelesithupha usukhona umehluko omkhulu. UNokuzola yena ubeka kanje;

Uyabona nje ebangeni lesine.... Abanye babo basazama, omunye kusuke kusesemnyama ngempela engakakwazi ukubhala ngisho umusho oqondile. ...Ngisenhlanhleni-ke mina ngoba ne-*Junior Primary* ngike ngayifundisa ngakho lokhu kudalwa ukuthi e-*Junior Primary* ebangeni lesithathu uma ubahlola ukubhala, kugcinwa nje

emishweni eyisithupha manje ukusuka emishweni eyisithupha ayobhala indaba kuba umqansa impela. Kuze kuphoqe ukuthi veza-ke utshengisa ebhodini ukuthi ngikhuluma ngokuthi bhala imisho emithathu kuya kwemine, ushiye umugqa uqhubeke ubhale uyabona siyabacathulisa kodwa kunyangantathu wokuqala kuba nzima kakhulu, kodwa-ke ngokuqhubeka kwesikhathi kuya ngokuya kuba ngcono. Uyabona nje namhlanje bengimaka indaba yomfundi ofunda ibanga lesihlanu. ...Ngendlela abhale kahle ngayo kungihlabe umxhwele ngoba usebenzise ulimi oluhle. Okomfundi osebangeni lesihlanu obengakwazi ukubhala indaba ngonyaka odlule kodwa manje useyibhala kahle kanje lokho kungijabulisile (**Nokuzola, uthisha webanga lesine, lesihlanu nelesithupha**).

Ukufundisa kothisha endimenimabanga eyisisekelo kukhomba ukuthi othisha bafundisa inani lemisho kodwa bengabhekile ukuthi ulwazi lwemisho olufundiswayo kumele luncike kunzikandaweni odlulisa imibiko yangempela noma umyalezo omqoka. Ukusuka kwabafundi esigabeni semisho kuya esigabeni sokubhala isigaba kubukeka kunzima kubafundi. Lokhu okuyinkinga uma kugxilwa enanini lomsebenzi umfundi awubhalayo esiZulwini ulimi lwesiBili kodwa kungabhekwa umqondo oqukethwe isigaba lesi noma lowo mbhalo. NgokukaPrinsloo (2007) ukufunda ngempumelelo kusekelwe umqondo oqukethwe umbhalo odlulisa umyalezo omqoka. Lokhu okusho ukuthi inani lamagama asetshenziswe embhalweni wesiZulu awunanqubekela phambili uma umqondo oqukethwe ungasuselwa kunzikandaweni waleso simo (Place, 2016).

Ulwazi olungenhla luveza ngokusobala ingqinamba othisha ababhekana nayo ebangeni lesine. Lokho okuholela ekutheni bafundise ngozwelo lokuqonda ukuthi basuka emabangeni ayisisekelo. Ngakho ukuze ulwazimfundo lwabafundi lube yimpumelelo kufanele kube nokuxhumana nokudluliselana kolwazi ngobuhlakani phakathi kwesigaba samabanga ayisisekelo kanye nakhaphazelayo (Lesnick, George, Smithgall & Gwynne, 2010). Lokhu kungenxa yokuthi okwenzeka emabangeni akhaphazelayo kuba nomthelela omkhulu ekulahlekeni kolimi lwesiZulu kubafundi. UWright (2012) ubalula ukuthi uma umfundi engalutholanga kahle ulwazi lolimi emabangeni aphantsi lokho kuba ifu elimnyama phezu kwempilo yakhe yonke yokufunda. Ngakho kunesidingo esikhulu sokuba abafundi bafundiswe kahle ulimi lwesiZulu ukuze bezokhula nalo lolo lwazi noma sebesemabangeni aphezulu bangabi nokuntengantenga olimini lwabo.

Uma abafundi besuka emabangeni ayisisekelo beya kwakhaphezelayo ikakhulukazi ebangeni lesine okuyilapho beqala khona, lusuke kunoshintsho oluningi abangalujwayele futhi olubathusayo. Emabangeni ayisisekelo bajwayele ukufundiswa uthisha oyedwa izifundo ezine, uma sebefika ebangeni lesine sebefundiswa othisha abahlukahlukene kanti nezifundo zisuke sezandile seziyisithupha. NgokweNqubomgomo Yolimi KwezeMfundo (LiEP) (1997) ebalula ukuthi abafundi kumele bafunde ngolimi lwabo lwaseKhaya emabangeni ayisisekelo bese kuthi uma sebefika ebangeni lesine sebengakhetha olunye okungukuthi eNingizimu-Afrika kuba isiNgisi, kodwa abafundi kulolu cwaningo bafunda isiNgisi uLimi lwaseKhaya baphinde bafundiswe ngaso isiNgisi ulimi lokufunda nokufundisa. Lokhu kwenzeka yize ucwaningo oluningi luveza ukubaluleka nempumelelo yokufunda ulimi lwaseKhaya luphinde lube ulimi lokufunda nokufundisa ezikoleni (Heugh, 2006; Jiang, 2011). Lolu guquko luba nomphumela ongemuhle empilweni yomfundi uma lunganakiwe futhi lwenzeka ngokungaqapheli (Prinsloo, 2007). Ubufakazi buvelile bokuthi imizamo yothisha igcina kukhona iqhaza elibambayo kubafundi abazama ukubasiza kanye nokuthuthukisa ulwazi lwabo. Phezu kwalokho kuyavela ukuthi uma uthisha enalo ulwazi lokufundisa amabanga ayisisekelo mukhulu umehluko awenza kubafundi ngokusebenzisa amasu asemabangeni ayisisekelo uma efundisa. Lokhu kuchaza ukuthi amava noma ukadebona ubamba iqhaza elikhulu endleleni uthisha afundisa ngayo uLimi ukuze abafundi baphumelele ikakhulukazi emabangeni akhaphhezelayo.

5.2.2 Ukuntuleka Kwekhono Lokubhala Kubafundi

Ukubhala ngelinye lamakhono abaluleke kakhulu emfundweni yezingane okumele zilifunde zisesemazingeni aphantsi. U-Isleem (2012) uveza ukuthi ikhono lokubhala libaluleke ngoba liyisisekelo somsebenzi womfundi, ukufunda, ukuveza ubuhlakani nokuhlomisa umfundi ngokuxhumana nokucabanga okujulile. Ikhono lokubhala limbandakanya ukukhiqiza imibono ephusile nokukwazi ukuyiveza ngendlela enomqondo negelezayo (Al Souqi, 2001). Ingakho uJohnstone, u-Ashbaugh noWaterfield (2002) besekele lo mbono ngokuthi ukukwazi kwabafundi ukwethula ulwazi nemibono yabo ngokubhala kudlala indima enqala ekuphumeleleni emfundweni yabo ehlelekile. Ukuhluleka kwabafundi ukubhala kuba nomthelela ongemuhle nothunaza ukufunda kwabo. Lolu cwaningo ludalule ukuthi abafundi abasemabangeni kusukela ebangeni lesine kuya kwelesithupha basabhekene nenkinga maqondana naleli khono. Othisha baveze ukuthi noma bezama ukufundisa abafundi wonke amakhono olimi kodwa leli lisasalela emuva kakhulu. Okusho ukuthi mukhulu umsebenzi okusafanele wenziwe othisha kula mabanga kanti futhi nakuwo amabanga ayisisekelo kusukela

kwelokuqala kuya kwelesithathu kufanele kuqiniswe kakhulu ukufundiswa kwekhono lokubhala ukuze abafundi bafike emabangeni akhaphazelayo sekukhona abakwaziyo maqondana nokubhala. Njengalokhu othisha benabafundi abaxubile izinhlanga emakilasini abo ngakho ukuthola amasu aphisile azolekelela abafundi abalufundayo ulimi lwesiZulu kanye nalabo abangalufundi kodwa abalufundayo kungaphumelelisa ukufundisa kwabo. Uthisha uNozizwe ubeka kanje;

Abafundi nje kusuka ebangeni lesine kuya kwelesithupha banalo ulimi akufani kodwa inkinga iba uma sekufanele babhale. Hhayi inkinga ngoba ngisho upelomagama abakakwazi ukuhlanganisa kahle amagama. Okunye uthola ukuthi umuntu indlela abaphimisa ngayo amagama ngesiNgisi ile ndlela ababhala ngayo nangesiZulu noma ukuphimisa kwezinye izinhlanga akufani (**Nozizwe, uthisha webanga lesithupha**).

Lesi sifakaziso esingenhla sicacisa ukuthi okufakela othisha ingcindezi ekufundiseni isiZulu uLimi lwesiBili ikhono lokubhala. Kuyavela ukuthi kwamanye amakhono abafundi baphumelela kangcono. Ngakho lokhu kusitshela ukuthi umsebenzi omkhulu usele kuleli khono lokubhala okungaba ukuthi imbangela yalokho isuka emabangeni ayisisekelo. Kungaba ukuthi abafundi basuke bengaxilile kakhulu ekubhaleni kanti nothisha egxile kwamanye amakhono. Okunye okuvelayo ukuthi ubhalomagama luseyinkinga ngoba isikhathi esiningi abafundi bajwayele ukukhuluma isiNgisi ngakho noma sebefunda amagama esiZulu bafunde ukuwabhala njengalokhu bewaphimisa. Uma abafundi besahlulwa ubhalomagama vele kuzoba nzima ukuthi bakwazi ukubhala imisho nezigaba zemibhalo. Ngezansi ngiveza esinye isifakaziso ngothisha uNobantu, uthi;

Kufanele bafundiswe ngoba nje ukubhala kunenkinga kakhulu ngoba uze ubone igama uthi uma ulifunda ubone ukuthi ngeke ulifunde phambi kwabantu selisho inhlamba indlela alibhale ngayo yena. Ngoba nje uma uke waqala unkamisa egameni lesiZulu sekuyinhlamba leyo oyibhalayo. Angithi amagama esiNgisi isikhathi esiningi awagcini ngonkamisa bona bayalapho igama alibhale ngaleyo ndlela angabafaki onkamisa kanti esiZulwini agcina ngabo onkamisa (**Nobantu, webenga lesihlanu**).

Le nkulumo engenhla nayo isaqhuba iphuzu elifanayo nelimqoka ngokuveza inkinga yokungakwazi ukubhala kwabafundi emabangeni akhaphazelayo esiZulwini uLimi lwesiBili. Ngokuka-Isleem (2012) inkinga yabafundi yokungakwazi ukubhala ibonakala isabamba iqhaza elikhulu ekubambezeni abafundi ekuthuthukiseni ikhono lolimi lwesiZulu. Kuyavela ukuthi kunesidingo sokuthi othisha kumele bashintshe izindlela zabo zokufundisa ukubhala, bathole ezizoqeqesha abafundi ngokusezingeni elizoholela empumelelweni yokufunda kwabo. Nakhona kulokhu okushiwo uthisha kusavela umthelela wesingisi ngoba uveza isibonelo ngokuthi abafundi bajwayele isingisi ukuthi amagama akhona awagcini ngonkamisa ngakho noma sebebhala isiZulu babamba lowo mthetho. Lokhu okusho ukuthi kusukela emabangeni ayisisekelo abafundi bafunda bengaxilile olimini lwesiZulu kodwa olwesingisi. Ukudweba isithombe sale nkinga ngiphinde ngacaphuna othisha abayisithupha kwabangama-64 benhlobo yohlamibuzo, babeka kanje maqondana nekhono lokubhala;

Ithebula lesikhombisa: Ukuntengantenga Kwekhono Lokubhala

Uthisha 1	Abafundi abaningi abawenzi umsebenzi wabo wasekilasini kanye nowasekhaya ngoba bakhala ngokuthi isiZulu sinzima abakwazi ukusibhala ikakhulu abangamaZulu.
Uthisha 2	Izingane zabantu abansundu, zifika emabangeni aphakathi nendawo zingakwazi ukufunda, kanye nokubhala isiZulu. Inqubo yokufundiswa kwemisindo emabangeni aphansi ayilandelwa. IsiZulu asikutholi ukhlonishwa njengezinye izilimi.
Uthisha 3	Abanye bayehluleka ngisho ukubhala igama elinongwaqa abasondelene. ...nonkamisa ikakhulu uma igama linezinhlamvu ezingaphezulu kwezine.
Uthisha 4	Kubi ukubona abafundi abangamaZulu behlulwa ukubhala isiZulu kube kuwulimi lwabo lwaseKhaya.
Uthisha 5	Laba bafundi bakuthola kulukhuni ukubhala uLimi. Uma uqhathanisa isiZulu esikhulunywa abafundi basemakhaya, sithanda ukuqina kunaleso esifundwa abafundi abafunda esikoleni esinezinhlango ezinhlobonhlobo. Uma befunda isingisi njengolimi lwabo lokuqala, kuba nzima kubo ukubhala isiZulu.

Uthisha 6	Abafundi abangamaZulu banenkinga ekubhaleni ulimi lwabo. Nakuba bekwazi ukukhuluma kodwa ongwaqa balukhuni kubona. Uma uqhathanisa abafunda isiZulu uLimi lwaseKhaya nabalusebenzisa njengolimi lokwengeza bathola ubunzima laba abalufunda njengolokwengeza okuyisiZulu.
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Kuyavela kulobu bufakazi ukuthi inkinga yokungakwazi ukubhala ikhona futhi yakhiwa imixhantela yezinye izinkinga zokufundiswa kolimi. Othisha baveza ukuthi kuba nzima kakhulu ukuba abafundi babhale uma bebodwa emakhaya. Ngakho-ke isikhathi esiningi babuya nomsebenzi ungabhaliwe bese bevika ngokuthi isiZulu silukhuni. Abanye othisha le nkinga bayidudulela kozakwabo abafundisa amabanga ayisisekelo ukuthi ibona abangalenzi iqiniso uma befundisa okuyalapho abafundi okumele bafundiswe imigomo yokubhala. Okufike kudikibalise othisha kakhulu ukuthi inkinga enkulu ivela kubafundi abakhuluma sona isiZulu lesi uLimi lwaseKhaya. Lokho kube sekuphonsa inselelo enkulu kothisha ukuthi kufanele banakekele abafundi olimini lwabo lwaseKhaya isiNgisi okuyibona okufanele ngabe abasazi isiZulu. Kubuye kudingeke ukuba othisha bazonakekela izidingo zabafundi okumele ngabe basebenza kahle ngoba ulimi lwabo isiZulu. Ukufunda kwabafundi isiNgisi uLimi lwaseKhaya kwenza kube nzima ukuba bafunde isiZulu uLimi lwesiBili. Okuvela kugqame kulolu cwaningo ukuthi ukungafundi kahle ulwazimagama kanye nobhalomagama nakho kuba nomthelela kule nkinga ngoba kunzima ukuba umfundi akwazi ukubhala uma engazibambanga kahle izisekelo nemigomo yolimi.

Abafundi abafunde uLimi lwaseKhaya oluwulimi lwabo lwaseKhaya ngempela kusukela emabangeni aphantsi balindeleke ukuba balufunde kahle nolwesiBili abazolifunda baze baqede isikole (Naidoo, 2012). Indlela abafundi abangamaZulu abangenzi kahle ngayo esiZulwini uLimi lwesiBili ikhomba inkinga yokungafundi ulimi lwabo lube ngolwaseKhaya nakho ukuthi isimomqondo sabo asigxilile ekutheni bathole ulimi lwesiZulu. Okubonakala kuhamba phambili kubona ukukwazi ukubhala isiNgisi okuwulimi okungesilona ulimi lwabo lwaseKhaya. IsiZulu ulimi lwabo lwaseKhaya kodwa abasifunda siwuLimi lwesiBili, ilona oluyinkinga kakhulu kubafundi abangamaZulu. Lokhu kube sekuba isihlava esibi emfundweni yolimi lwesiZulu iyonkana ngoba uma abafundi benemicabango engemihle ngesifundo lokho kuholela ekutheni bangafundi ngempumelelo. UHugo (2016) uthi izingane ezinolwazi olunzulu loLimi lwaseKhaya, zikwazi ukukhuluma nokubhala ulimi lwazo kalula futhi ziyakwazi ukudlulisa kalula ulwazi kanye namakhono olimi lwazo lwaseKhaya kwezinye

izilimi abazifundayo ngesikhathi bekhula kanye nasolimini lwesiBili. Phezu kwalokho isimomqondo sabafundi esihle ngolimi lwesiZulu singahamba ibanga elide ekuqinisekiseni ukuthi bayakwazi ukusebenzisa wonke amakhono olimi okufaka phakathi nelokubhala (Block & Israel, 2005).

Ubufakazi obungenhla obuqoqwe kothisha ngenhlololwazi, inhlolovo yohlamibuzo, nasemabhukwini abafundi kuyahambisana futhi bukhomba ngokusobala ukuntuleka kwekhono lokubhala. Le nkinga yokungakwazi ukubhala ayiveli manje kodwa indala ngoba uMnyango WezeMfundo (2006) wethula isibalo samaphesenti angama-61 sabafundi ababephothula ibanga lesithathu beya kwelesine kodwa bengakakwazi ukubhala kahle. UMnyango WezeMfundo (2008) waphinde wahlaziya imiphumela yezivivinyo zabafundi bebonke wathola ukuthi aphansi kakhulu amazinga okubhala. Le nkinga yamazinga aphansi okubhala akuyona nje eyaseNingizimu-Afrika kuphela kodwa umhlaba wonke ubhekene nale ngqinamba (Van der Rheede, 2008). Lokhu okukhomba ukuthi esikhundleni sokuba isombululeke kodwa kubukeka ibhebhethaka futhi nemizamo kahulumeni ayikakafinyeleli ezingeni lokuxazulula le ngqinamba. Ingakho uNkosi (2011) eveza ukuthi inkinga yamazinga aphansi okubhala isabukeka iwumqansa ukuyisombulula futhi akuzukushesha ukuthola isisombululo kodwa kudingeka ukusebenza ngokuzikhandla ukuze kufinyelelwe esixazululweni sale nkinga.

Ngezansi ngiveza isifunjwana engasibuka uthisha efundisa egunjini lokufunda lebanga lesine. Kulesi sifunjwana kusavela yona inkinga yabafundi yokungabi nalo ikhono lokubhala. Kubonakala abafundi bengakhiqizi umsebenzi uthisha abewulindele emva kwesifunjwana sakhe sosuku. Ngoba kuyavela ngesikhathi esehamba ebheka umsebenzi wabo ukuthi babengenzanga kahle neze lokho okwaholela ekutheni abonakale ethukuthele. Ukuthukuthela kwakhe nokho kwakungeke kubasize abafundi kodwa kwakudingeka isu elisha lokubalekelela bakwazi ukubhala futhi bakhiqize lokho akulindele. Okuphinde kugqame kulesi sifunjwana okungase kube omunye weminyombo yokungakwazi kwabafundi ukubhala, ukuntengantenga kolwazimagama nobhalomagama. Kuyavela esifundweni ukuthi abanye abafundi abakwazi ngisho nokubhala amagama abo. Sivezwe kanje isifunjwana ngezansi;

Ithebula Lesishiyagalombili: Isifunjwana Sekhono Lokubhala

Isikole	Isikole – F
Uthisha	Nokuthula
Ibanga	4
Isikhathi	Ihora Elinye
Isamba sabafundi	33
Isimo segumbi lokufundela	Lalingenawo amashadi nezinsiza kufundisa ezifanelwe ukuba sekilasini lesiZulu
Ikhono	Ukubhala nokwethula
Isihloko sesifunjwana	Mina (<i>Myself</i>)
Izinsiza kufundisa	Ibhodi noshoki
Okwenziwa uthisha	Okwenziwa abafundi
<i>Isinyathelo Sokuqala</i>	<i>Isinyathelo Sokuqala</i>
<ul style="list-style-type: none"> ○ Uthisha ubuza abafundi ngabakufunde evikini eledlule. ○ Wabe esebatshela ukuthi bazofunda ngoMina. Wababuza ukuthi yini uMina? 	<ul style="list-style-type: none"> ○ Abafundi baveza ukuthi bafunda ngobuningi bamagama. ○ Abafundi baphakamisa izandla baveza lokho abakwaziyo ngoMina.
<i>Isinyathelo Sesibili</i>	<i>Isinyathelo Sesibili</i>
<ul style="list-style-type: none"> ○ Uthisha watshele abafundi ukuthi uMina ubhalwa kanjani, wabatshela ukuthi kubalulekile ukulandela inqubo yokubhala. ○ Waveza ukubaluleka kokuqikelela ukubhala imisho ngendlela efanele, ukusebenzisa izimpawu zokuloba kanye nokubhala ngezigaba. 	<ul style="list-style-type: none"> ○ Abafundi babethule belalele ngesikhathi uthisha ebachazela ngendlela yokubhala okumele bayilandele.
<i>Isinyathelo Sokugcina</i>	<i>Isinyathelo Sokugcina</i>
<ul style="list-style-type: none"> ○ Wathi uma eqeda uthisha ukutshela abafundi ngokubhala uMina, wabanikeza umsebenzi wokuthi bazibhalele uMina wabo, wabe esehlala phansi. Lo mina wabayalela ukuba ube izigaba ezimbili. ○ Watshele abafundi ukuthi ofuna ukubuza umbuzo akaphakamise isandla abuze kuyena. ○ Uthisha wabe esephuma washiya abafundi wathi uyokwenza itiye, nami wangibuza ukuthi angenzele yini, ngalibonga kodwa wabuya nalo kunjalo. ○ Uthisha wathi esehlola umsebenzi wathola ukuthi iningi labafundi babembangqa lokhu abekubhala ebhodini njengesibonelo. Abafundi babengabhalile okudingwa uthisha. Wacasuka kakhulu ebona lokho. 	<ul style="list-style-type: none"> ○ Abafundi bakhapha amabhuku abo esiZulu baqala ukubhala umsebenzi wabo. Yize noma kwakubukeka kuwumqansa kubo ukubhala izigaba ezimbili, babelokhu bebuzisisa ngoba bona befuna ukubhala imisho emibili hhayi izigaba. ○ Abanye abafundi babebuza kuye uthisha upelomagama lwamagama naye uthisha amanye engawazi kodwa wayewabuza kimi njengesivakashi. Isibonelo; Emtatsheni wolwazi, Izingqinamba, Esikhumulweni sezindiza etc. ○ Ngesikhathi uthisha esaphumile abafundi babelokhu beza kimi ngobuningi babo bezobuza upelomagama lwamagama ababengakwazi ukuwabhala kodwa benesifiso sokuwabhala endabeni yabo. Lokhu okusho ukuthi ukuba ngangingekho babengeke basizakale. ○ Okumangazayo ukuthi abanye babebuza ngisho upelomagama lwamagama abo.
<i>Ukuphawula Komcwaningi</i>	<i>Ukuphawula Komcwaningi</i>
<ul style="list-style-type: none"> ○ Uthisha wethula isifundo esasincike kakhulu kubafundi, yize izimpendulo zabo zaziveza ngokusobala ukuthi kusenzima ukuqonda. Isibonelo: uthisha wabuza abafundi uhlelo lwamalunga amagama ngesiZulu, cishe ikilasi lonke alikwazanga ukuphendula. Uthisha waze wabatshela yena ukuthi “Osonhlamvukazi” ○ Ngesikhathi uthisha efundisa wayesebenzisa ulimi lwesiNgesi. 	<ul style="list-style-type: none"> ○ Isikole sasakhiwe eduze nomgwaqo ophithizela kakhulu, ikakhulukazi amaloli ayedlula ebanga umsindo. Lokhu ngakubona kuyisiphazamiso kakhulu kubafundi ngoba kwesinye isikhathi babezinakela okwenzeka phandle bakhohlwe uthisha emi phambi kwabo.

Kuyavela ngokucacile kulesi sifundo ukuthi othisha badla isikhathi sokufundisa esiningi ngokuthi benze ezinye izinto ezisemacaleni esikhundleni sokuthi ngabe bayafundisa. Kulesi sifundo kuyavela uthisha entanta eMnyango nasemakhishini eyokwenza amatiye eshiya abafundi benganakwe muntu. Lokhu kwaveza ukuthi vele lo thisha akaqondi ubumqoka bekhono alifundisayo ukuthi kufanele abe seduze nabafundi abathathe isinyathelo ngesinyathelo ukuze baqede umbhalo wabo. Uma ubheka indlela ayefundisa ngayo kwakucaca vele ukuthi isifunjwana sakhe asinayo inhlosongqangi okuyiyona eyayizomulekelela ukeqondeni ukuthi ukuze abafundi bafunde ngempumelelo kumele enzeni njengothisha. Okuphinde kube inkinga enkulu ngalesi sifunjwana ukuthi uthisha wayefundisa ikhono lokubhala nokwethula kodwa akucaci ukuthi kuleli khono ulifundisa kanjani ulwazi olusha. Ngalindela ukubona ukuthi ngabe yimaphi amasu uthisha azowanika abafundi maqondana nokubhala ukuze phela leli khono lilolongeke kahle. Lapha ngangithi ngizobona uthisha efundisa abafundi ukuthi isingeniso sibhalwa kanjani yikuphi okumqoka okufanele kuvele kuzo, umzimba wona kumele ube naluphi ulwazi kuze kuyofika esiphethweni okuyilapho umfundi esegoqa khona umbhalo wakhe.

NgokukaHugo (2016) ukubhala kunezigaba ezinhlanu okufanele uthisha azifundise uma efundisa uLimi lwesiBili okuyilezi; Ukuhlela umbhalo, umzamo wokuqala, ukubuyekeza, ukuhlola amaphutha nomkhiqizo wokugcina (DBE, 2011). UCremin noMyhill (2012) baveza ukuthi kubalulekile ukuthi ngaphambi kokuba abafundi babhale phansi abakucabangayo kufanele banikwe ithuba lokukusho ngemilomo yabo okuyikona okusiza ukulolonga ukucabanga komfundi uma esebhala. Ngokubuka kwami lesi sifundo abafundi abazange banikwe ithuba lokukwenza lokhu ngesikhathi befunda ngaphansi kwekhono lokulalela nokukhuluma. Ngikusho lokhu ngoba bekuzobonakala kulesi sifunjwana ukuthi uthisha ufundisa leli khono nje wakhela phezu kwesifunjwana esidlule. U-Evans noVan der Walt (2019) bona baveza isigaba esibalulekile uma umfundi efunda ukubhala okuyilezi; Isigaba sokuhlela umfundi ehlanganisa imibono yakhe ndawonye, isigaba sokubhala umzamo wakhe ehlela ulwazi ngokuqaphelisisa kanye nesigaba sokuhlunga amaphutha ekhipha okungafanele futhi ebuyekeza umbhalo wakhe. Lolu lwazi olungenhla luzama ukuveza ukuthi ziningi izindlela okungabe uthisha wazilandela ngesikhathi efundisa ikhono lokubhala kodwa wavele waphosa abafundi eweni ngokuthi ababhale kodwa engabafundisanga lutho ngokubhala kanye nezigaba okufanele bazilandele.

5.3 Isiphetho Sesahluko

Lesi sahluko sethule saxoxa ngolwazi olutholakele ngesikhathi kwenziwa ucwaningo. Ulwazi olutholakele luveze inzukazikeyi maqondana nemfundo yabafundi bamabanga akhaphazelayo. Le nzukazikeyi ibheke ekulahlekeni kolimi lwabafundi ngenxa yokuphambana kwezilimi abazifunda esikoleni. Okuvelile ukuthi esikoleni bafunda isiZulu uLimi lwesiBili kodwa sibe siwulimi lwabo lwaseKhaya bese befundiswa isiNgisi uLimi lwaseKhaya. Lesi siZulu esisuke singasekho ezingeni lekilasi abalifundisayo othisha kodwa sisuke singaphansi ngenxa yokuxutshwa kwabafundi abasemazingeni angafani olimi. Lokhu sekube nomthelela ongemuhle wokuthi abafundi bagcine bengasalutholi ulimi lwesiZulu kanye nalo lolu lwesiNgisi, phezu kwalokho bafika bengenalo kahle ulwazi lolimi emabangeni akhaphazelayo. Kwaphinde kwavela ukuntuleka kwekhono lokubhala kubafundi. Isahluko sesithupha esilandelayo siqhubeka nakho ukwethula ulwazi olutholakele kanye nengxoxo yakhona.

ISAHLUKO SESITHUPHA

ISETHULO SOLWAZI OLUTHOLAKELE: ULWAZI LOTHISHA NGESIZULU NOKUFUNDISWA KWASO

6.1 Isingeniso

Esahlukweni sesihlanu esedlule ngethule ulwazi olutholakele ocwaningweni okuyilapho ngiveze khona indikimba ngolwazi oluqondene ngqo nabafundi. Kulesi sahluko ngisaqhubeka nakho ukwethula ulwazi olutholakele ocwaningweni kepha lapha sengigxile olwazini oluqondene nezimo zothisha abafundisa amabanga akhaphazelayo. Lesi sahluko sethula ulwazi engiluhlele ngezindikamba ezine; Buka ithebula lesishiyagalolunye ngezansi.

Ithebula Lesishiyagalolunye: Izindikimba

- | |
|---|
| <ul style="list-style-type: none">• Ukwentuleka Kolwazi Kothisha Ngezinhlotshana Zolimi Nensweleko Yezinsizakusebenza ZesiZulu ULimi LwesiBili |
| <ul style="list-style-type: none">• Ukuminyana Kohlelo Lomsebenzi Kwinqubomgomo YesiZulu ULimi LwesiBili |
| <ul style="list-style-type: none">• Ukwentuleka Kwamasu Nezindlela Zokufundisa IsiZulu ULimi LwesiBili |
| <ul style="list-style-type: none">• Ukufundisa Ngomphose Wendlela Yomhumusho WohleloLimi |

6.2 Ukwentuleka Kolwazi Kothisha Ngezinhlotshana Zolimi Nensweleko Yezinsizakusebenza ZesiZulu ULimi LwesiBili.

Izinhlotshana zolimi lwesiZulu zihlukene kathathu; uLimi lwaseKhaya, uLimi lwesiBili kanye noLimi lwangaPhandle; lena indlela yolwazi emikhakheni yolwazimfundo. Indlela othisha abafundisa ngayo isiZulu uLimi lwesiBili ikhomba ukwentuleka kolwazi maqondana nolwazi lwezinhlotshana zolimi kanye nendlela okumele lufundiswe ngayo ulimi. Ukungaqondi kothisha ubumqoka kanye nohlelo lwesifundo sesiZulu uLimi lwesiBili nokuhlanganisa abafundi abasemazingeni okuthola ulimi ahlukene ekilasini elilodwa kubenza bafundise

ngendlela yokuphambanisa uLimi lwesiBili kanye noLimi lwangaPhandle. Bazwakala begcizelela iphuzu lokwehlisa izinga lesisindo somsebenzi uma befundisa isiZulu lokho kwehlisa kwabo izinga bakuyamanise nokusebenzisa indlela yokuhumusha isiZulu besiyisa esiNgisini kanye nokufundisa abafundi ulwazi olulula noma olungekho ezingeni elethulwa uTaNquHFuHlo (DBE, 2011). Lokhu kube sekuphambana ngoba ukwehlisa izinga ngendlela yokusebenzisa isiNgisi kusho ukuthi uthisha usuke esefundisa isiZulu uLimi lwangaPhandle kungaselona olwesiBili. Ingakho uPlace (2016) exwayisa ngokuthi othisha kumele baqaphele izinkolelo zabo zingabi isivimbo kubafundi boLimi lwesiBili ukuba baluthola futhi balufunde kahle. Kunesidingo sokuthi othisha bakwazi ukuhlukanisa ulimi abalufundisayo kanye nalolo abalwaziyo olusolimini lwabo; phezu kwalokho bahlonyiswe ngolwazi oluyilo maqondana nenqubomgomo yoLimi lwesiBili ukuze bangadukisi abafundi ababafundisayo (Ramani & Joseph, 2009).

Ukuphumelela komfundi oLimini lwesiBili kuncike ekutheni uthisha uluqonda bese elufundisa kanjani lolo limi oluqondiwe okuyisiZulu uLimi lwesiBili kulolu cwaningo. Ucwaningo luyaveza ukuthi othisha basebenzisa noma yimuphi umsebenzi abahlangabezana nawo nabacabanga ukuthi usezingeni labafundi ngenxa yokuthi bekhala ngokungabi bikho kwezinsizakusebenza ezanele. Kuyavela ukuthi othisha abaniki abafundi umsebenzi futhi bafundise ngokohlelo lwesifundo kodwa bakhapha lokho abacabanga ukuthi abafundi bazosheshe bakuqonde. Uthisha uNongcebo webanga lesihlanu ubalula lokhu okulandelayo ukufakazela ingxoxo engenhla;

Sisebenzisa loku nje okuncane esikutholayo okuzokwazi ukuthi kuhambisane nezinga labo ngoba njengoba sixube izinhlanga akulona ulimi abalukhuluma zonke izinsuku nasemakhaya. Ngalokho ukuze kube lula kubona masiba ngenisa sibanikeza umsebenzi, kungaba umsebenzi wekilasi noma umsebenzi wasekhaya. Kufanele kube umsebenzi owaziyo ukuthi bazosheshe baqonde ukuthi kufanele benzeni. Uma uthula isihloko kufanele kube isihloko futhi abazosheshe basiqonde bazi noma ubabuze ukuthi bazini ngaso kube lula ukuthi basho ukuthi ngiyazi ukuthi loku kuphathelene nalokhu mayelana nesihloko. Ngakho-ke kufanele kungabi ukuthi mhlasi uzoqhamuka namagama amakhulu azobahlula ngingasho ukuthi nje ngamanyamazwi kube yilokho okusezingeni labo (**Nongcebo, uthisha webanga lesihlanu**).

Lesi sifakaziso siyaqinisekisa ukuthi ngempela othisha ababheki ukuthi inqubomgomo ithi abafundise luphi ulwazi kodwa bona babuka ukuthi yini abafundi abazokwazi ukuyiqonda. Ngisho bethula isifunjwana sosuku kumele kube isihloko esilula esingenawo amagama anzima kubafundi. NgokukaTaNquHFuHlo amazinga olimi ahlukaniwe kathathu okuwuLimi lwaseKhaya, uLimi lokuQala lokwengeza kanye noLimi lwesiBili lokwengeza (DBE, 2011). Lokhu okusho ukuthi kufanele ngabe izikole ziwafundisa wonke la mazinga ukuze abafundi bezongena lapho befaneleke khona ngokwezinga lolimi lwabo. Okuvelayo ukuthi isikole zibawola bonke abafundi abasesikoleni babafake ekilasini elilodwa okwenza kube nzima ukufundisa kothisha.

Uthisha uNokuzola webanga lesine, lesihlanu nelesithupha uveza umnyombo wokuntuleka kolwazi lwezilimi lapho ebalula ukuthi amaNyuvesi aqeqesha othisha iwona okumele athathe igxathu lokufundisa isiZulu ngokwehlukana kwezigaba zaso. Lokho kuyolekelela ekuthuthukiseni ulwazi lothisha bolimi lwesiZulu; ubeka kanje:

Indaba ayiqale ilungiswe eNyuvesi ngoba uma ufundela ukuba uthisha wesiZulu enyuvesi akuhlukaniswa ukuthi wena uzofundisa isiZulu uLimi lwesiBili, wena uzofundisa isiZulu uLimi lwaseKhaya, wena uzofundisa isiZulu uLimi lwangaPhandle. Kuyahlanganiswa okungukuthi mina ngesingami, angiboni kukuhle ukuthi kuhlanganiswe ngoba Nakuba konke kuyisiZulu kodwa awafani lawa mazinga. Isibonelo; kolwangaPhandle sekufanele usebenzise isiNgisi nesiZulu, kwelaseKhaya isiZulu phaqa, kolwesiBili nalo kuyefana nokuthi isiZulu phaqa ngoba uma uthatha umqulumbhalo wesiZulu uLimi lwaseKhaya uthathe umqulumbhalo wolwesiBili uyabona ukuthi umehluko mncane. Kunomehlukwana omncane nje olwesiBili lwaluhlelelwe ukuthi lufundiswe kulezi zikole engicabanga ukuthi zazingama *Model-C*. Okusho ukuthi kunezinhlanga ezihlukene lapho kuyacaca uthisha kufanele abe okuhlomele ukufundisa ngesiZulu nangesiNgisi (**uNokuzola, uthisha webanga lesine, lesihlanu nelesithupha**).

Lesi sifakaziso esingenhla sifakazela iphuzu lokuthi ezikhungweni zemfundo ephakeme eziqeqesha othisha kumele uma befundiswa ulimi lwesiZulu kuhlukaniwe ngezinhlotshana zalo ukuze kungabi bikho ukudideka. Ukuba segunjini elilodwa kwabafundi bonke besiZulu

uLimi lwaseKhaya, uLimi lwesiBili kanye noLimi lwangaPhandle kuba nomthelela omubi uma othisha sebeyofundisa uLimi lwesiBili ngoba basuke beqeqeshelwe uLimi lwaseKhaya.

Inkinga ebonakala iphinda ifadabalisa ukufundiswa kwesiZulu uLimi lwesiBili ukungabi bikho kwezinsizakufundisa zesiZulu okubalwa kuzo amashadi, izincwadi zabafundi, izincwadi zokufunda kanye nezothisha. Lokhu kubenza othisha bazithole besenkingeni bedunguza bengazi ukuthi kumele benze njani. Kukhona inqubomgomo yokufundisa isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011) okuyiyona ekhuluma ngokufanele kufundiswe kulolu limi. Othisha bagcina benquma ukusebenzisa izinsizakufundisa zesiZulu uLimi lwaseKhaya. Ilapho-ke okufike kudalele othisha izinkinga kakhulu ngoba ababe basalandela inqubomgomo kodwa bavele bahubuluze njengokubhalwe encwadini leyo abayisebenzisayo. Iningi lothisha ligcina seliveza ukungazi phakathi kwezinsizakufundisa zoLimi lwaseKhaya kanye nolwesiBili, ubezwe sebethi lezi zilimi ziyafana kanye nomsebenzi ophakathi uyafana. Ababili kothisha abahlanganyela kwihlolelwazi bangikhiphela izincwadi zesiZulu uLimi lwaseKhaya kodwa beqinisekisa ukuthi ezoLimi lwesiBili ngesikhathi ngixoxisana nabo ngikhiqiza ulwazi. Lokho okungukuthi bona bafundisa olwesiBili kodwa izincwadi abazisebenzisayo ezolwaseKhaya futhi beqinisekisa ngemilomo yabo ukuthi ezoLimi lwesiBili kube kuwuLimi lwaseKhaya. Lezo zincwadi ngiziveze ngezansi; Buka ithebula leshumi:

Ithebula Leshumi: Izincwadi Ezazisetshenziswa Abafundi Nothisha Ezikoleni



Lezi zincwadi ezingenhla ziwubufakazi bokuthi othisha babesebenzisa izincwadi zoLimi lwaseKhaya ezikoleni esikhundleni sezoLimi lwesiBili, futhi abanye bengaqondi ukuthi ezoLimi lwaseKhaya. Bona begcizelela ukuthi ezoLimi lwesiBili kanti abanye babeqonda ukuthi abanazo izincwadi zoLimi lwesiBili. Lokhu ngikusho ngenxa yolwazi lokuthi ngisho emqulwini woMnyango osetshenziswayo ukuthenga izincwadi azibonwa ezoLimi lwesiBili namabhuku okusebenza nawo awesiZulu uLimi lwaseKhaya (KZN-DOE, 2019). Ngakho zonke lezi zincwadi ezikhona ezoLimi lwaseKhaya okufaka ngisho lezi zokusebenzela ezikhiqizwa uMnyango WezeMfundo EyisiSekelo uqobo. Uthisha uNokuthula webanga lesine

noNongcebo webanga lesihlanu bayasivezela ukuthi izinsizakusebenza azibonwa esifundweni sesiZulu uLimi lwesiBili kodwa sebevele basebenzise zona ezoLimi lwaseKhaya ngoba vele ziyafana, ubeka kanje;

Engingathi kucishe kube ingqinamba izimpahla zokusebenza; izincwadi azanele, asinazo izincwadi zokusebenza ukuthi sizisebenzise ezigxile oLimini lwesiBili (**Nongcebo, uthisha webanga lesihlanu**)

IsiZulu kithina siwuLimi lwesiBili kanti asinazo izinsizakusebenza eziqondene nalokho njengoba kufanele ubambe lapha nalapha sisebenzisa ezoLimi lwaseKhaya ngoba vele luyafana noLimi lwesiBili. Kodwa okunye uyabona ukuthi kunzima lokhu kulula bazokwazi ukukukwenza ube ungabe usazihlupha nangoTaNquHFuHlo ngoba nawo awusho lutho (**Nokuthula, uthisha webanga lesine**).

Okuvezwa ngenhla kucacisa ngokusobala ukuthi othisha abahleli njalo belandela inqubomgomo yesiZulu uTaNquHFuHlo. Bakhetha lokho abakubona bezokwazi ukukufundisa abafundi ngaleso sikhathi. Lokhu kusho ukuthi kuningi okubalahlekelayo abafundi maqondana nohlelo lwesifundo sesiZulu. Ukukhetha kothisha umsebenzi abasuke bezowufundisa bakwenza ngoba basuke bebona engathi unzima lowo msebenzi. Kodwa okungaveli kahle ukuthi umsebenzi onzima kunomunye ubonakala kanjani uma kufundiswa abafundi. Ngakho ke lokhu kufakazisa ukuthi uma othisha befundisa isiZulu uLimi lwesiBili babuye bangalenzi iqiniso lokufundisa konke okumele bakufundise. Ngesikhathi bethatha umsebenzi abawubona sengathi ulula ilapho belimaza khona abafundi olimini lwabo lwaseKhaya isiZulu. Ngamanye amazwi babe sebencishwa ulwazi olusezingeni labo kodwa banikwe ulwazi olulula kakhulu ngoba othisha basuke becabangela abafundi abangasazi isiZulu futhi abashodozayo ekusifundeni.

Lokhu kufakazelwa uthisha uThobani webanga lesine ngokuveza ukuthi inqubomgomo ayibasizi kakhulu ngoba ibonakala ivuna othisha asebethanda ukuba badala emsebenzini asebenzimakadebona; uveza lokhu okulandelayo;

Inqubomgomo yokufundisa isiZulu uLimi lwesiBili iyinkinga. Idinga uthisha oseqala ukuvuthwawuthwa ngani ngoba uthola ukuthi zinhle izinhlosongqangi zenqubomgomo kodwa la siba khona nengxaki

ukuthi azikho izincwadi ezibhalwe zahlelelwa uLimi lwesiBili. Okubiza ukuthi uthisha kube kuyena-ke manje othatha lezi zincwadi ezihlelelwe uLimi lwaseKhaya azihlaziye azenze zibe lula ukuze zizwakale kalula kumfundi ofunda ulimi lwesiBili (**Thobani, uthisha webanga lesine**).

Lesi sifakaziso esingenhla siveza ukwentuleka kolwazi ngezinhlotshana zolimi nangenqubomgomo. Othisha bacabanga ukuthi uLimi lwesiBili lungukwehliswa kwezinga loLimi lwaseKhaya kanti cha akunjalo. Izinga nezinga loLimi lunolwazi oluhlelelwe lona ukuba lufundiswe ngendlela ethile (DBE, 2011). Uma uthatha uLimi lwaseKhaya ulwenza lube lula, lokhu kusuke kungasho ukuthu sekuwuLimi lwesiBili noma lwangaPhandle. Lokho kusho ukuthi usubulale izinhlosongqangi zaleyo nqubomgomo yoLimi lwaseKhaya. Lezi zifakaziso ezingenhla zikhomba ukuthi othisha besiZulu uLimi lwesiBili babhekene nenselelo yokungabi bikho kwezinsizakufundisa okuholela ekutheni bagcine sebesebenzisa ezoLimi lwaseKhaya. Uma sebesebenzisa ezoLimi lwaseKhaya ababe besayiqonda inqubomgomo ukuthi ibayalela ukuba bafundise kanjani nokuthi yiluphi ulwazi okumele balufundise. Ngakho-ke lokhu kuholela ekutheni ulimi olugcina lufundiswa lusuke seluphambene nalokho okushiwo inqubomgomo yoLimi lwesiBili. Lokho kusuke sekusho ukuthi abafundi abasezukulufunda ngempumelelo ulimi olufanele. Othisha babuka le nkinga bakhohlwe ukuthi inkinga enkulu ababhekene nayo eyamazinga abafundi angalingani kodwa bebe besekilasini elilodwa futhi befunda isifundo esisodwa.

UWildsmith-Cromarty noBalfour (2019) baveza ukuthi ukuntengantenga kolwazi lothisha ngezinhlotshana zolimi kubenza bafundise benganako ukuqonda okuphelele ngolimi lokho okwenza abafundi bangafundi ngempumelelo futhi izinhlosongqangi zesifundo zingafezeki. Ukungafezeki kwezinhlosongqangi zesifundo kusho imfundo engenalo ikusasa kanye nabafundi abangenayo inqubekela phambili ngoba bafundiselwa ukudlulela ebangeni elilandelayo (Jordaan, 2011; Hoadley, 2016). Ngesikhathi othisha befundisa uLimi lwesiBili, abafundi basuke besesigabeni sokufunda lolu Limi lususelwa kolwaseKhaya abazalwe nalo. Likhulu iqhaza elibanjwa uLimi lwaseKhaya ukuze umfundi afunde kahle uLimi lwesiBili (Place, 2016). Ngakho-ke maningi amaphutha enziwa abafundi ngenxa yokuzama ukuqonda uLimi lwesiBili. Lokho kusuke kungasho nje ukuthi sekuyizingqinamba ezinkulu kodwa kuyisigaba sokufunda nokuthola uLimi lwesiBili okuwulimi oluqondiwe ukuba lufundiswe abafundi balelo banga. Lokhu ngikusho ngoba ukufunda ulimi olusha kuhamba ngezigaba futhi ezibalulekile kumfundi okuyilapho kuvela khona ulwazi azalwe nalo kanye nekhono lakhe

lolimi. U-Iyamu no-Ogiegbaen (2007) baqakula ngokuthi ukufunda uLimi lwesiBili akuzi kalula kodwa kuwuhambo uludinga isineke ukuze lufundwe ngempumelelo ngoba luxhumana nolimi lomfundi lwaseKhaya asuke enalo ngoba zonke izilimi zinokuhlobana. Ingakho uMashiya (2011) eveza ukuthi uLimi lwesiBili lungafundeka ngempumelelo inqobo nje uma lufundiswe kahle ngezindlela ezithuthukisa ukucabanga. Izindlela zokufundisa uLimi lwesiBili kumele zihlelwe ngendlela yokuthi zinika amathuba kulabo bafundi boLimi lwesiBili ukuba bathole kahle ulimi (Buthelezi, Ngcobo, Nkosi noNtuli, 2014).

6.3 Ukuminyana Kohlelo Lomsebenzi KwiNqubomgomo YesiZulu Ulimi lwesiBili

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011) isona esinika umhlahlandlela wokufanele kufundiswe abafundi kanye nokuhlola. Othisha okuyibona abasebenzisa le Ngubomgomo banemibono eminingi eyahlukahlukene kuhlangele nemizwa yabo kanye nokadebona wabo maqondana nokuyisebenzisa kwabo. Imiphumela iveza amaphuzu amabili anqala ngendlela le Nqubomgomo ehleleke ngayo nangendlela ebasebenzela ngayo othisha. Ucwangingo luveza ukuthi othisha bakhala ngemisebenzi eminingi yokuhlola abafundi kanye nesikhathi esincane sokufundisa abasabelwe. Lokhu kubonakala kunomthelela ongemuhle ekusebenzeni nasekufundiseni abafundi.

6.3.1 Ukuxakaniseka Kothisha Ngemisebenzi Yokuhlola Okuhlelekile

Uma kufundiswa abafundi kafanele baphinde bahlolwe ngalowo msebenzi abafundiswe wona ngokwamakhono ahlukahlukene. Inqubomgomo uTaNquHFuHlo (DBE, 2011) iyona enika inkombandlela kanye nemibandela yalokho okumele kuhlolwe. Ukuhlola kuyithuluzi elimqoka lokuqaphelisa ukuthuthuka nokuphumelela komfundi emsebenzini wakhe wesikole (Chisholm, 2008). Othisha baxakanisekile ukuthi ukuhlola bazokufaka kanjani ohlelweni lomsebenzi wabo. Lokhu kubenza bacabange ukuthi ukuhlela kuningi kakhulu. Imisebenzi yokuhlola okuhlelekile isabaleke kuzo zozine izigaba zonyaka ngokwekhalenda lezikole. Othisha bazwakalisa ukuthi babuye badideke ngendlela ehlelwe ngayo le misebenzi ngoba ngesingabo igcina isidla sonke isikhathi sabo sokufundisa ekilasini. Ukudleka kwesikhathi kubuye kwenezelwe ubuningi babafundi emagunjini okufundela. Ngezansi ngiveza amazwi othisha engiwacaphune enhlololwazini yohlamibuzo.

Ithebula Le-11: Ubuningi Bokuhlola Okuhlelekile Kwinqubomgomo YesiZulu ULimi LwesiBili

Uthisha 1	...kepha nginokudideka ngohlelo lokuhlola olukuTaNquHFuHlo ngoba miningi kakhulu imisebenzi okumele siwenzise abafundi.
Uthisha 2	Kuningi ukuhlola okulindelekile ngonyangantathu. Uthisha ugcina engasakwazi ukufundisa esehlola kuphela. Nangenxa yokuthi abafundi baningi emakilasini ngakho kunzima kule misebenzi ehlola umfundi ngayedwa.
Uthisha 3	Muningi kakhulu umsebenzi ohlolwayo enqubomgomeni engathi lingehliswa inani lemisebenzi eyenziwayo ngoba abafundi esinabo emakilasini baningi asikwazi ukubasiza ngamunye.
Uthisha 4	UTaNquHFuHlo awukhombisi ukuzwelana nabafundi abafunda isiZulu uLimi lwesiBili, muningi umsebenzi wokuhlola sibe sisincane isikhathi.
Uthisha 5	UTaNquHFuHlo ifike nomsebenzi odida ikhanda. Muningi kunesikhathi sokuwenza. Othisha bagcina sebethi halamuzi kudlulelwe phambili. Nanso phela inhloko yoMnyango wezifundo ifuna kuhambisane. Kuphinde kuhlolwe kaningi ngonyangantathu owodwa.
Uthisha 6	Ngingabeka ngokuthi uTaNquHFuHlo wesiZulu uLimi lwesiBili uthathelwe enqubomgomeni yesiNgisi. Ngokunjalo awubabhekeleli abafundi abafunda isiZulu uLimi lwesiBili ngenxa yemisebenzi eminingi yokuhlola. Alukho futhi usizo esilutholayo kuMnyango WezeMfundo.

Lezi zifakaziso ezingenhla ziveza ukuthi othisha abaphumeleli ukusiza bonke abafundi ngokuzinikela ngoba inani elikhulu labafundi kanye nobuningi bemisebenzi yokuhlola okuhlelekile kuba isivimbo salokhu. Le misebenzi abakhuluma ngayo othisha akusiyona nje imisebenzi yasekilasini yokuhlola okungahlelekile okuxhumene nesifunjwana sosuku kanye nemisebenzi yasekhaya abayinika abafundi nsukuzonke. Le misebenzi abakhuluma ngayo othisha ileyo yokuhlola okuhlelekile okuyiyona ezogunyaza umfundi ukuba adlulele phambili ekilasini elilandelayo. Othisha babona ukuthi ubuningi bale misebenzi yokuhlola okuhlelekile

bukhomba ukungazwelani nabafundi ngoba iviki neviki abafundi kumele bahlolwe ngalo msebenzi ohlelekile. Ngenxa yemisebenzi yokuhlola lokhu okuhlelekile othisha ababe besafundisa kahle kodwa basuke sebekha phezulu ngoba bejahe kona ukuthi bakhiphe imisebenzi yokuhlola okuhlelekile nabafundi banikwe isikhathi khona lapha egunjini lokufundela ukuba bakwazi ukuqedela lowo msebenzi wokuhlola. Ngokothisha izinhloko zeminyango yezifundo ezibaphethe zibafakela ingcindezi ngale misebenzi okumele yenziwe kanti futhi alukho usizo olungabalulwa othisha abalutholayo oluvela eMnyangweni WezeMFundo oluzobalekelela ukuthi bakwazi ukungenisa kahle ukuhlela okuhlelekile ohlelweni lomsebenzi wabo nangokwesikhathi abaklanyelwe sona. Ngezansi ngiveza uhlelo lomsebenzi wokuhlola okufanele othisha bawenzise abafundi isigaba nesigaba. Ngezansi ngethula amathebula amane uhlelo lwesigaba sokuqala nesesine okungesokugcina onyakeni, amathebula akhombisa umsebenzi wokuhlola okuhlelekile ngokwezigaba zonyaka nesikhathi esabelwe ukufundisa nokuhlola.

Ithebula Le-12: Umsebenzi Wokuhlola Okuhlelekile Wesigaba Sokuqala (DBE, 2011.p.103)

ITHEMU YOKU - 1					
Ibanga lesi-4		Ibanga lesi-5		Ibanga lesi-6	
Umsebenzi woku- 1	%	Umsebenzi woku- 1	%	Umsebenzi woku- 1	%
Ukulalela nokukhuluma ngendaba / ukunikeza okwaziyo noma okuyiqiniso	20	Ukulalela nokukhuluma ngendaba / ukunikeza okwaziyo noma okuyiqiniso / ukubamba iqhaza engxoxweni noma ukulingisa	15	Ukulalela nokukhuluma ngendaba / ukunikeza okwaziyo noma okuyiqiniso / ukubamba iqhaza engxoxweni noma engxoxweni	20
Ukufunda kuzwakale umbhalo ulungiselelwe	10	Ukufunda kuzwakale umbhalo ulungiselelwe	10	Ukufunda kuzwakale umbhalo ulungiselelwe.	15
Izakhiwo nezimiso zolimi engqikithini	15	Izakhiwo nezimiso zolimi engqikithini	15	Izakhiwo nezimiso zolimi engqikithini eni	15
Ukufunda ngokuqondisisa indaba / okukhuluma ngokwamaqiniso / umbiko wezindaba	20	Ukufunda ngokuqondisisa indaba / umbhalo oqokethe ulwazi	10	Ukufunda ngokuqondisisa indaba / okukhuluma ngokwamaqiniso / umbhalo ongowokwenhlobo	10
ukucabanga ngezindaba/imbhalo efundwe ngokuzimela	10	ukucabanga ngezindaba/imbhalo efundwe ngokuzimela	10	ukucabanga ngezindaba/imbhalo efundwe ngokuzimela	10
Ukubhala isigaba ngalokho okumehlele esebenzisa uhla/ukuchaza abantu esebenzisa uhla	25	Ukubhala isigaba : okungamaqiniso/ ukuchaza umuntu/umyalezo	30	Ukubhala isigaba ezintathu ezihambisana nendikimba yendaba.	30
Isamba	100	Isamba	100	Isamba	100
Umsebenzi wesi-2	%	Umsebenzi wesi-2	%	Umsebenzi wesi-2	%
Ukulalela aphinde anikeze imiyalelo/ukuhaya inkondlo noma iculo ngokuqondisisa ngesikhathi ekusho.	20	Ukulalela aphinde anikeze imiyalelo echaza inqubo/ehaya inkondlo/iculo ngokuqondisisa ngesikhathi ekusho	20	Ukulalela uphinde ukhulume ngezinkondlo	20
Ukufunda ngokuqondisisa efunda umbhalo wemiyalelo/inkondlo/iculo	30	Ukufunda ngokuqondisisa efunda umbhalo wemiyalelo/inkondlo/iculo	30	Ukufunda ngokuqondisisa efunda umbhalo wemiyalelo/inkondlo/iculo	30
Izakhiwo zolimi noshintsho engqikithini	20	Izakhiwo zolimi noshintsho engqikithini	20	Izakhiwo zolimi noshintsho engqikithini	20
Ukubhala imiyalelo elula esebenzisa uhla/inkondlo elula enohlaka	30	Ukubhala imiyalelo/okungamaqiniso/inkondlo elula enohlaka	30	Ukubhala incazelo yenqubo esobala/ incazelo elula esebenzisa uhla/ukuchaza umuntu/into njl.	30
Isamba	100	Isamba	100	Isamba	100

Leli thebula elingenhla liveza imisebenzi yokuhlolwa okuhlelekile ehlelelwe abafundi kusukela ebangeni lesine kuya kwelesithupha. Le misebenzi ihlelwe ngokwamakhono amane afundiswa kula mabanga. Nakuba kungabaliwe ikhono nekhono kodwa isihlokwana somsebenzi isona esivezayo ukuthi yiliphi ikhono okukhulunywa ngalo. Ngenxa yokuthi leli thebula elingenhla liveza izihlokwana namamaki kuphela ngibe sengiqoka ukuzakhela elinye ngezansi elihlobene naleli elingenhla. Leli thebula elingezansi lona liqukethe umsebenzi osuselwe kuleli elingenhla kodwa leli selinolwazi olwengeziwe okuyisikhathi esichithwa kufundiswa noma kuhlolwa.

Ithebula Le-13: Isikhathi sokufundisa nesokuhlola sethemu yokuqala

Ithemu yokuqala	Ibanga 4		Ibanga 5		Ibanga 6	
	Amahora okufundisa	Amahora okuhlola	Amahora okufundisa	Amahora okuhlola	Amahora okufundisa	Amahora okuhlola
UMSEBENZI WOKU-1						
Ukulalela nokukhuluma ngendaba / ukunikeza okwaziyo noma okuyiqiniso	5	2	5	2	5	2
Ukufunda kuzwakale umbhalo olungiselelwe	5	3	5	3	5	3
Izakhiwo nezimiso zolimi engqikithini	2.5	1	2.5	1	2.5	1
Ukufunda ngokuqondisisa indaba / okukhuluma ngokwamaqiniso / umbiko wezindaba	7.5	3	7.5	3	5	3
Ukucabanga ngezindaba / imbhalo efundwa ngokuzimela	5	3	5	3	5	3
Ukubhala isigaba ngalokho okumehlele esebenzisa uhlaka / ukuchaza abantu esebenzisa uhlaka	5	2	5	2	7.5	2
UMSEBENZI WESI-2						
Ukulalela aphinde anikeze imiyalelo / ukuhaya inkondlo noma iculo ngokuqondisisa ngesikhathi ekusho.	5	2	5	2	5	2
Ukufunda ngokuqondisisa efunda umbhalo wemiyalelo / inkondlo / iculo	7.5	3	7.5	3	5	3
Izakhiwo zolimi noshintsho engqikithini	2.5	1	2.5	1	2.5	1
Ukubhala imiyalelo elula esebenzisa uhlaka / inkondlo elula enohlaka	5	2	5	2	7.5	2
ISAMBA	50	22	50	22	50	22

Ngezansi ngiveza amathebula amabili afanayo nalawa angenhla kodwa lawa aveza ulwazi oluhlolwa ngethemu yesine okuyisigaba sonyaka sokucina ezikoleni. Ngemuva kokuveza la mathebula ngizobe sengiveza inhlaziyo maqondana nawo.

Ithebula Le-14: Umsebenzi Wokuhlola Okuhlelekile Wesigaba Sesine Sonyaka (DBE, 2011.p.106)

ITHEMU YESI - 4					
Ibanga lesi-4		Ibanga lesi-5		Ibanga lesi-6	
Umsebenzi woku- 1	%	Umsebenzi woku- 1	%	Umsebenzi woku- 1	%
Ukufunda isifundo sokuqondisisa kufundwa umbhalo oqukethe ulwazi onezithombe/umbhalo wezithombe/indaba enenkulumompendulwano/dayari	20	Ukufunda isifundo sokuqondisisa sombhalo wabezindaba/iphosta/indaba	20	Ukufunda isifundo sokuqondisisa sombhalo oqukethe ulwazi/indaba/inkondlo	20
Izakhiwo nezimiso zolimi	15	Izakhiwo nezimiso zolimi	15	Izakhiwo nezimiso zolimi	15
Ukufunda kuzwakale umbhalo ongalungiselelwe	10	Ukufunda kuzwakale umbhalo ongalungiselelwe	10 Insert 10 in column 6	Ukufunda kuzwakale umbhalo ongalungiselelwe	15
Ucabanga ngombhalo ofundwe ngokuzimela	10	Ucabanga ngombhalo ofundwe ngokuzimela	10	Ucabanga ngombhalo ofundwe ngokuzimela	10
Ukulalela inhlokhono noma uhlelo lwenkulumo/ ukulalela nokunikeza umbiko/ ukuqondisisa indaba	20	Ukubamba iqhaza engxoweni/ ukuxoxa indaba	15 insert 15 in column 6	Ukubamba iqhaza engxoweni / ukulalela indaba	
Ukubhala isigaba esinohlaka/ ukukhiqiza umbhalo onezithombe isib. Iphosta/indaba enengxoxo	25	Ukubhala umbhalo oqukethe ulwazi onohlaka/ubhala ngokumehlele/ukhiqiza iphosta/ubhala irivyu yencwadi enohlaka	30	Ukubhala umbhalo oqukethe ulwazi/ izincazelo nezibonelo/irivyu yencwadi/ incwadi yobungane	30
Isamba	100	Isamba	100	Isamba	100
Umsebenzi wesi- 2 (Isivivinyo sokuphela konyaka)	%	Umsebenzi wesi- 2 (Isivivinyo sokuphela konyaka)	%	Umsebenzi wesi- 2 (Isivivinyo sokuphela konyaka)	%
Iphepha lokuqala-1: Okukhulunywayo: ukufunda kakhulu, ukulalela nokukhuluma	30	Iphepha loku-1: Okukhulunywayo: ukufunda kakhulu, ukulalela nokukhuluma	30	Iphepha loku-1: Okukhulunywayo: ukufunda kakhulu, ukulalela nokukhuluma	30
Iphepha lesi- 2 (amahora ama-2): okubhalwayo	30	Iphepha lesi- 2(amahora ama-2): okubhalwayo	30	Iphepha lesi- 2(hora el-1): (amahora ama: okubhalwayo	
Ukufunda isifundo sokuqondisisa	15	Ukufunda isifundo sokuqondisisa	15	Ukubhala - umbhalo wokuziqambela nombhalo wokushintshiselana	30
Indlela evumelekile yokusebenzisa ulimi	25	Ukusebenzisa ulimi engqikithini	25		
Ukubhala - umbhalo wokuziqambela nombhalo wokushintshiselana		Ukubhala - umbhalo wokuziqambela nombhalo wokushintshiselana			
				Iphepha lesi-3: ukufunda isifundo sokuqondisisa	25
				Indlela evumelekile yokusebenzisa ulimi	15
Isamba	100	Isamba	100	Isamba	100

Gaphela: Imaki lePhepha 1 lilyothlakala emsebenzini owenziwe engxenyeni yesibili yonyaka, kuze kube kubhalwa lezi zivivinyo

Leli thebula elinghla kanye nelingezansi ayahambisana, aveza isithombe ngomsebenzi wethemu yesine onyakeni. Womabili aqukethe ulwazi oluthi alucishe lufane nolwethemu yokuqala onyakeni, nayo engiyivezile ngenhla. Ngezansi kwaleli thebuli ngiveza ukuhlaziya kwami maqondana nomsebenzi wokuhlola okuhlelekile okulindeleke ukuba wenziwe othisha nabafundi ebangeni lesine kuya kwelesithupha.

Ithebula Le-15: Isikhathi sokufundisa nesokuhlola sethemu yesine.

Ithemu yesine	Ibanga 4		Ibanga 5		Ibanga 6	
	Amahora okufundisa	Amahora okuhlola	Amahora okufundisa	Amahora okuhlola	Amahora okufundisa	Amahora okuhlola
UMSEBENZI WOKU-1						
Ukufunda isifundo sokuqondisisa kufundwa umbhalo oqukethe ulwazi onezithombe / umbhalo wezithombe / indaba enenkulumompendlwano / idayari	5	2	5	2	4	2
Izakiwo nezimiso zolimi	2	1	2	1	2	1
Ukufunda kuzwakale umbhalo ongalungiselelwe	5	3	5	3	4	3
Ukucabanga ngombhalo ofundwe ngokuzimela	5	2	5	2	4	2
Ukulalela inhlolokhono noma uhlelo lwenkulumo / Ukulalela nokunikeza umbiko / ukuqondisisa indaba	4	2	4	2	4	2
Ukubhala isigaba esinohlaka / ukukhiqiza umbhalo onezithombe esib. iphosta / indaba enengxoxo	4	2	4	2	6	2
UMSEBENZI WESI-2						
Iphepha lokuqala: Okukhulunywayo: Ukufunda kakhulu, ukulalela nokukhuluma.	4	2	4	2	4	2
Iphepha lesibili: Okubhalwayo; Ukufunda isifundo sokuqondisisa.	5	2	5	2	4	2
Indlela evumelekile yokusebenzisa ulimi	2	1	2	1	2	1
Ukubhala – umbhalo wokuziqambela ngombhalo wokushintshiselana	4	2	4	2	6	2
IZIVIVINYO	-	10	-	10	-	10
ISAMBA	40	29	40	29	40	29

Lapha kula mathebula angenhla ngiqoke ukuveza ithebula elikhombisa isikhathi esabelwe ukufundisa ulwazi lukanyangantathu. Ngisebenzise ulwazi lokwabiwa kwesikhathi ngokwamakhono amane. NgokukaDBE (2011) isiZulu uLimi lwesiBili sabelwe amahora ayisihlanu ngesonto kodwa uhlelo lwesifundo luthi kumele kulandelwe noma kufundiswe ulimi ngomzungezo wamaviki amabili, lokho okusho ukuthi kwabiwe amahora ayishumi kulo mzungezo. Ikhono lokukhuluma nokulalela labelwe amahora amabili, ikhono lokufunda nokubukela labelwe amahora amahlanu, ikhono lokubhala nokwethula labelwe amahora amabili kanye nekhono lezakhiwo nezimiso zoLimi lona elabelwe ihora elilodwa. Ukubalwa kwala mahora ngemizungezo emihlanu eyakha amaviki ayishumi kunyangantathu kuyavela ukuthi isamba samahora esabelwe isiZulu singamahora angama-50. Okufike kube inkinga ukuthi uTaNquHFuHlo awuvezi imininginwane yesikhathi esabiwe ngaphansi kwezingxenyane zolwazi olufundiswa ekhonweni ngalinye. Sethulelwa kuphela amahora abelwe ikhono nekhono okufanele kufundiswe kuwo kuphinde kwenziwe umsebenzi wokuhlola.

Ngakho-ke kula mathebula angenhla ngiveze isikhathi esabelwe ukufundisa kanye nesabelwe ukuhlola. Uma ubuka kuyavela ukuthi kunyangantathu wokuqala isikhathi esabelwe ukufundisa amahora angama-50 bese isikhathi esabelwe ukuhlola okuhlelekile singamahora angama-22 okucishe kufike kuhhafu wonke wamahora abelwe ukufundisa. Lokhu kuveza ngokusobala ukuthi siningi kakhulu isikhathi esichithwa kwenziwa ukuhlola okuhlelekile. Ithebula likanyangantathu wesine nalo liyaveza ukuthi amahora ahlelelwe ukufundisa singamahora angama-40 bese kuthi isikhathi esabelwe ukuhlola singamahora angama-29 okungukuthi singaphezulu kakhulu kwesikhathi esabelwe ukufundisa isiZulu. Okusho ukuthi isikhathi esiningi siphelela ekuhloleni kolwazi olufundiswe esikhathini esincane. Lokhu okungasho ukuthi ukuhlola okuhlelekile kuphela okwenziwayo. Kukhona nokunye ukuhlola okungahlelekile okwenziwayo ekilasini ngesikhathi uthisha efundisa ekilasini nakho okudla esakho isikhathi. Ngakho-ke lokhu kufakazela izikhalo zothisha zokuthi umsebenzi wokuhlola okuhlelekile ubukeka umningi kakhulu esiZulwini uLimi lwesiBili.

Uma ubuka uTaNquHFuHlo (DBE, 2011) wamabanga akhaphazelayo okuyibanga lesine kuya kwelesithupha imisibenzi yokuhlolwa ihlelwe ngokwamakhono amane abafundi abawafunda kulesi kulamabanga. La mabanga womathathu ahlelwe ngezigaba ezine noma onyangantathu abane. Zonke lezi zigaba zethula imisebenzi enika amaphuzu angama-200 okungamamaki okumele umfundi awahlolwe isigaba nesigaba okusho ukuthi unyaka wonke kuba ngama-800 amaphuzu. Abafundi bebanga lesine kuya kwelesithupha laba okulindeleke ukuba benze lomsebenzi omningi kangaka. Ngqiqoke ukufakazisa ngesigaba sokuqala nesokugcina ngoba

isigaba sesibili kanye nesesithathu nazo zinemisebenzi ecishe ilingane nayalezi zigaba; esokuqala nesesine. Le misebenzi ibalelwa kweyisishiyagalolunye ibanga ngalinye. Yonke le misebenzi ingena ngaphansi kwamakhono amane afundiswayo kula mabanga okuyilawa; ukulalela nokukhuluma, ukufunda nokubukela, ukubhala nokwethula nohlelo lokusetshenziswa kolimi. Imisebenzi yokuhlola okuhlelekile nokuqhubekayo eyenziwa lapha iqondene namakhono afanayo kusukela ebangeni lesine kuya kwelesithupha futhi ilandelana ngokufanayo njengokulandelaniswa kwamakhono ahlukwayo. Isibonelo; uma kuhlolwa isifundo sokuqondisisa ebangeni lesine, nakwelesihlanu kanjalo nakwelesithupha kuhlolwa lelo khono lokufunda ngokuqondisisa.

Lokhu kuphindaphindeka kokuhlola okuhlelekile kwekhono ngalinye kothisha kuletha umcabango wokuthi kwenziwa futhi kuhlolwe umsebenzi ofanayo. Isibonelo: Othisha kuyabadida ukuthi uma kwenziwa umsebenzi wokufunda kuzwakale esigabeni sokuqala, uzokuthola futhi nasesigabeni sesibili, ukuthole esigabeni sesithathu uphinde ukuthole esigabeni sesine. Bayaye bacabange ukuthi kusahlwa ulwazi olufanayo isigaba nesigaba kuwo wonke la mabanga amathathu. Ngezansi ngiveza amazwi othisha abawasho ngesikhathi senhlololwazi esakuhleleka, baqhuba baveza imizwa yabo ngemisebenzi yokuhlola. Babeka kanje;

Okunye okufike kuisinde kakhulu uma sekuthiwa kubhekwa ekuhlolweni, muningi kakhulu umsebenzi wakhona kanti omuningi wakhona usuke uphindaphinda umsebenzi ofanayo. Ake ngithi nje inqubomgomo yethu ifuna senze umsebenzi wokulalela nokukhuluma, lowo msebenzi wokulalela nokukhuluma ungenziwa ngesikhathi sokufunda ngoba vele sikwenza zonke izinsuku. Ngakho asikho isidingo sokuthi uze uhlolwe ngokuhlelekile kubo bonke onyangantathu. Sizocela uhulumeni wethu ayibhekisise indaba yokuhlola ukuthi ime ngendlela evuna abafundi. Okuphinde kube inkinga nje ukuthi unyangantathu wesine mufishane kakhulu, kuthi kuqalwa nje iviki lokuqala usuyahlola uwuthisha ngoba amasontshwana ambalwa kakhulu. Uthisha isikhathi esiningi ugxila ekwenzeni le misebenzi yokuhlola okuhlelekile kunokuthi afundise ingane lokho ekudinga kakhulu. Mina ngikholelwa ekutheni uma ingane uyifundise ngokwanele uma usuyihlola kungaba okubili noma

okuthathu ngoba lokhu ebikwenza ebhukwini lokubhalela kuseyikona ukufunda nokuhlola (**Nomagugu, uthisha webanga lesihlanu**).

Okuvelayo lapha ukungaqondi kukathisha umehluko phakathi komsebenzi wasekilasini wokuhlola okuqhubekayo oqondene nesifunjwana sosuku kanye nokuhlola okuhlelekile. Othisha babuka ukuhlola okuhleliwe ngokwengula kuphela nokwabiwa kwamamaki. Babukeka bengakuqondi ukuhlola okuhleliwe kuyingxenye yokuhlola okuqhubekayo. Ngalokho abakuqondi ukuhlola okuqhubekayo ukuthi kuyingxenye yokugxilisa ukufunda. Abayiboni noma abanakile ukuthi ukuqondaniswa kokuhlola nesihloko esifundiswayo ukuze kugxilise okuqokethwe esihlokweni lesi ngaphambi kokudlulela esihlokweni esilandelayo. Ingakho uBayo (2005) eqakulisa ngokuthi ukuhlola okuqhubekayo kunamandla okugqugquzela aphinde agxilise konke ukuqaphelisisa komfundi esifunjaneni. Kanti u-Inyan-Abia (2004) uveza ukuthi ukuhlola ngokuqhubekayo kubamba iqhaza elikhulu emiphumeleni yomfundi enohlonze.

Ngakho-ke lokhu kusho ukuthi uma othisha besebenzisa ukuhlola okuqhubekayo ekufundisweni kwabo emakilasini bonke abafundi baba sethubeni lokufunda futhi baphumelela kahle ezifundweni zabo (Iqbal, Samiullah & Aysha, 2017). Baqhuba bathi ukuhlola okuqhubekayo kugqugquzela bonke abafundi ekilasini ukuba babe ngabahlanganyeli abazinikele enqubekweni yokufunda kanti futhi bathola ithuba lokuthola imiphumela yabo ukuze bakwazi ukuzithukisa nokwenza kangcono emsebenzini olandelayo (Iqbal, Samiullah & Aysha, 2017). Ngakho-ke lokhu kuveza ngokusobala ukuthi othisha bantula ulwazi olwanele ngale misebenzi yokuhlola abayenzisa abafundi. Bona babona kungenaso isidingo ukwenzisa imisebenzi eminingi yokuhlola ekilasini ngoba befuna isikhathi esanele sokufundisa. Lokhu kusho ukuthi indlela yabo yokufunda ukuthi bathulule nje ulwazi kubafundi noma bengazi ukuthi balamukele kanjani futhi ngabe bayathuthuka yini ngalo. Ukungaqondi ukuthi imisebenzi eminingi yokuhlola nayo iseyingxenye emqoka yokufundisa nokuthuthukisa ulwazi lomfundi kubenza bazizwe benengcindezi. Okubalulekile nokumele othisha bakuqonde ukuthi ukwenzisa abafundi umsebenzi wokuhlola okuqhubekayo njengendlela yokwazisa othisha nabafundi ngemiphumela yolwazi lwemfundo asebeyizuzile kungaba inzuzo enhle kakhulu enqubekweni yokufunda nokufundisa (Abejehu, 2016; Nxumalo, 2007). Ngakho othisha kufanele baqhubeke nokuhlola abafundi njalo ukuze balekeleleke ekufundeni nasekufundiseni uLimi lwesiBili (Bachman & Palmer, 2010; Fulcher & Davidson, 2007).

6.3.2 Ukuxakeka Kothisha Ngohlelo Lomsebenzi Nesikhathi Sokusebenza

Njengalokhu inqubomgomo uTaNquHFuHlo (DBE, 2011) kuyiyona enika umhlahlandlela ngokumele kufundiswe abafundi, kanjalo nesikhathi sokufundisa sabiwe kuyo. Ibe isiveza ukuthi uthisha kumele achithe isikhathi esingakanani efundisa abafundi. Kube sekuhlukana ngamakhono ngoba ikhono nekhono loLimi labelwe isikhathi salo esingafani nelinye ikhono. Ngakho-ke othisha baxakekile ukuthi bawuhlele bawuqondanise kanjani umsebenzi okumele bawufundise ngesikhathi sokufundisa abaklanyelwe sona. Lokhu kwenza ukuthi othisha bacabange ukuthi umsebenzi muningi okumele bawenze, nokuthi isikhathi esabiwe kule nqubomgomo asihambisani nomthamo womsebenzi okumele bawenze lapho befundisa. Lokhu kuholela ekutheni othisha bangakhiqizi imiphumela elindelekile kanti nabafundi bangafundi ngempumelelo ngenxa yokungabi bikho kwesikhathi esanele sokufunda. Ngokwesingabo othisha isikhathi sesiZulu uLimi lwesiBili siyinkinga ngoba bafundisa abafundi abaxube izinhlanga. Ucwangingo olwenziwe ngaphambili luveza ngokusobala ukuthi ukungeneli kwesikhathi sokufundisa kubamba iqhaza elikhulu ekungaphumelelini kwabafundi esikoleni (Jansen & Taylor, 2003; Olivier, 2013). Yize kunjalo kodwa umbuzo osalayo othi ngabe ngempela muningi yini umsebenzi oqukethwe nokufanele ufundiswe noma ingoba bona bexakekile ukuthi kumele bawuqondanise kanjani nesikhathi esabiwe. Othisha babeka kanje;

Ithebula le-16: Ukwabiwa Kwesikhathi Ngokwenqubomgomo

Uthisha 1	Mina ngicabanga ukuthi uTaNquHFuHlo awunaso isikhathi esanele. Kumele basinyusele amahora esiwafundisayo ukuze sikwazi ukwenza kahle umsebenzi woTaNquHFuHlo kufane nesiNgisi.
Uthisha 2	Inqubomgomo uTaNquHFuHlo iqukethe umthamo ongaphezu kokungenziwa abafundi esikhathini abasinikiwe. Igqishwe okuqukethwe. Asikho isikhathi esanele.
Uthisha 3	UTaNquHFuHlo unomsebenzi omningi kakhulu nesikhathi esincane. Kungangcono singakalelwa ukuthi isihloko esithize kumele sisenze sisiqede ngesikhathi esingaka.

Uthisha 4	Le nqubomgomo iyashesha kakhulu, uthisha udlulela komunye umsebenzi kube kukhona abafundi abangawubambanga kahle lowo asewufundisile.
Uthisha 5	Isikhathi sincane kakhulu kanti abafundi bafunda isiZulu ulimi lwesiBili, ngakho basadinga ukutotobiswa; izincwadi uma sezibhalwa komele zibhalwe ngendlela elula yokusheshe bayiqonde imisindo abayifundayo.
Uthisha 6	... kodwa isikhathi sokufundisa sincane kakhulu uma sekumele ubahlole kuba nzima kulezi zikole zethu ezinezinhlanga ezahlukene.

Lezi zifakaziso ezingenhla zifakazela ukuthi othisha bakuthola kunzima ukuhlela umsebenzi wesiZulu uLimi lwesiBili bawuqondanise nesikhathi abaklanyelwe sona kuTaNquHFuHlo. Lokho kube sekuholela ekutheni uthisha angafundisi ngokugxilile esifundweni sosuku nosuku ngenxa yokuthi usuke ejahe ukudlulela phambili kungashayi isikhathi sezivivinyo engawuqedanga umsebenzi okumele awufundise. Ngakho lokhu kusho ukuthi izidingo zabafundi ngamunye zemfundo azinakekeleki ngoba uthisha usuke engenaso isikhathi esanele. Lokhu kuba nomthelela ongemuhle endleleni abafundi abalwamukela nabalufunda ngayo ulimi lwesiZulu. Okuphinde kube inkinga kakhulu ukuthi lapha kusuke kugcwele abafundi abasemazingeni angafani ngoba abanye isiZulu akulona uLimi lwabo kanti abanye siwuimi lwabo yize nabo bengalingani ngokolwazi. Ngakho-ke njengoba kuyisiZulu uLimi lwesiBili kufanele ngabe ekilasini kunabafundi abangasikhulumi siwuLimi lwaseKhaya isiZulu ngoba bona baphambili ngokolwazi kunalaba abanye abafundi. Ukuba semazingeni angefani kube kunenkinga yesikhathi kwenza bonke abafundi bagcine belimala ekutholeni ulwazi ekilasini. Ngikusho lokhu ngoba ngesikhathi uthisha elekelela laba abasemazingeni akhasayo laba abanye abafundi bazithola belahleka ngenxa yolwazi asebenalo vele kanti uma uthisha enaka laba abasezingeni eliphezulu bayasala laba abasezingeni elikhasayo. Ukuze uthisha afundise ngempumelelo nangokuzuzisa izinhlosongqangi zesifunjwana sakhe kufanele aqonde ukuthi abafundi basemazingeni angefani ngokolwazi (Cheng, Rogers & Hu, 2004). Lokhu kuba semazingeni angefani kusho ukuthi kunabafundi abathatha kancane, abaphakathi nendawo kanye nabasheshayo ukubamba. Ngakho-ke uthisha kumele abe nesu lokufundisa elikwazi ukunakekela lezi zidingo zabafundi bakhe ukuze bafunde kahle futhi baphumelele (Iqbal, Samuillah & Aysha, 2017).

Izifakaziso ezingezansi zona zidalula imizwa yothisha maqondana nendlela ababuka ngayo izilimi ezifundiswayo esikoleni. Kuyavela ukuthi umthamo womsebenzi owenziwa esiNgisini uLimi lwaseKhaya uyafana nalowo owenziwa oLimini lwesiBili lwesiZulu kodwa isikhathi asifani ngenxa yokuthi olunye lufundwa lungolwaseKhaya olunye lufundwa lungolwesiBili. Omunye wothisha wabeka kanje;

Nginenkinga enkulu ngoba nginenkolelo yokuthi njengoba kuwuLimi lwesiBili lolu lwesiZulu, imisebenzi yakhona bekungafanele ilingane nesiNgisi kodwa inqubomgomo yethu esiyinikeziwe imisebenzi yakhona iyafana ncamashi. Izikhathi zakhona azifani ngoba ngale esiNgisini banesikhathi esiningi thina ngalapha esiZulwini sinesikhathi esincane kodwa uma sekufanele abafundi bahlolwe bese umsebenzi wakhona uyalingana kuyinselelo enkulu lokho (**Nomagugu, uthisha webanga lesihlanu**).

Uthisha ongenhla uyayifakazela indaba yezikhathi ezingalingani ngenxa yokuthi olwesiZulu lufundiswa lungolwesiBili kanti isiNgisi siwuLimi lwaseKhaya. Okukhathaza kakhulu othisha ukuthi lezi zifundo zithi zinomthamo olinganayo wolwazi okumele lufundiswe abafundi kodwa kubukeke olunye lunesikhathi esiningi kunolunye. Nakuba kunjalo kodwa umthamo awulingani uma izikhathi ezabiwe zingafani, isikhathi esabiwe isona esikhomba ukuthi umthamo uzoba ngakanani. Izihloko ezifanayo azisho neze ukuthi umthamo ofundiswayo uyalingana. Izihloko namakhono afundiswayo kungafana kodwa isikhathi esabiwe salelo nalelo khono kumele singafani. Ucwangingo luveza ukuthi ezinye zezikole azilandeli inqubomgomo uma zihlela isikhathi esizosetshenziswa uma kufundiswa isiZulu uLimi lwesiBili. Bavele banikezwe nje imizuzu engama-30 ngosuku okuwukuthi ngokothisha lesi sikhathi asanele ngoba isona sodwa isiZulu esifundwa ngoLimi lwesiZulu; abafundi bafunda zonke ezinye izifundo ngesiNgisi. Uthisha uTholizwe webanga lesine kanye noThemba webanga lesithupha babeka kanje;

Thina esila ezikoleni ezixube izinhlanga siyalimala ngoba uthi ngesikhathi beqala ukuthi basimunce, basizwe, basincele basimunce isiZulu uthole ukuthi sekukhala insimbi ukhumbule ukuthi singena mhlampe emuva kwezifundo ezintathu mhlampe isifundo seziBalo ebikade ifundiswa ngesiNgisi, *NS/Tech* nesiNgisi bese kuzoba isiZulu. Uyazi ukuthi umfundi la bese ezifanelisile kulaba abanye othisha

abafundisa lezi zifundo ngesiNgesi sekufanele manje ngokushesha abuyele esiZulwini. Ngoba sisezikoleni ezixube izinhlanga okungenani ngabe kungcono ukube khona esinye isifundo esifundwayo ngesiZulu ngaphandle kwesiZulu. Okunye okubuye kungikhathaze kakhulu lana isiZulu sinesikhathi esincane angazi noma kusho inqubomgomo yini ukuthi isikhathi sethu kube imizuzu engama-30 futhi lokho kwenza sengathi isiZulu akusona isifundo esibalulekile (**Themba, uthisha webanga lesithupha**).

Inkathinye kuye kube imizuzu engama -30 eyabelwe isiZulu ayifani nalezi ezinye izifundo. Mhlampe ngingathi isiZulu, uthola ukuthi nanti ibanga-4B, u-4B ngiwubona kanye ngosuku kushukuthi ngiwubona imizuzu engama-30 nje kuphela. Khumbula la mhlonishwa kunabantu abangabafundi abakhuluma isiNgesi nabokufika, ngemizuzu engama-30 ngosuku ufundisa umuntu ulimi kuba nzima ukuthi angakuqonda konke, kuba khona akubambayo okunye angakubambi. Ngalokho masingathi ukuthuthukisa kancane isikhathi sesiZulu mhlampe kungabi imizuzu engama-30 noma kube ihora njengesiNgesi. IsiNgesi siba namahora amabili baba nenkathimbili mhlawumbe amahora amabili, kungakuhle nesiZulu masingasondezwa mhlampe sibe yihora nohhafu. Mhlawumbe kungamsiza umfundi wesiZulu ngoba phela lokho akwenzelwa othisha abafundisa isiZulu kodwa kwenzelwa laba bafundi abafunda isiZulu (**Tholizwe, uthisha webanga lesine**).

Inqubomgomo yohlelo lwezifundo ikhuluma ngesikhathi esithile okufanele sinikwe ulimi lwesiZulu kodwa izikole zihlele okunye. Lokhu kwenzeka nje vele othisha abaneme ngendlela isikhathi esabiwe ngayo kwakuyona inqubomgomo. Lokhu okuholela ekutheni bathi bebhekana nezinye izinkinga kodwa indaba yesikhathi esinganele iba nomthelela omkhulu ekufundeni komfundi. Ikakhulukazi ngoba abafundi bebanga lesine kuya kwelesithupha basuke besebancane kula mabanga ngakho-ke lokhu kusho ukuthi basuke besadinga isineke nokwesekwa ngezindlela eziningi. Kuba nzima kothisha ukuba bakwazi ukweseka abafundi nezidingo zabo uma isikhathi sokukwenza lokho singekho. Lokhu okuveza nokuthi kusuke kunakekelwa izidingo zezinye izifundo kakhulu ukudlula ulimi lwesiZulu. Lesi simo senza ngisho isimomqondo sabafundi singabi sihle maqondana nokufundiswa koLimi lwesiZulu. Abafundi bagcina sebelubukela phansi ulimi ngenxa yokuthi vele nesikole asisiniki isiZulu

isithunzi esisifanele. Ngenxa yokuzwa lezi zikhalo zothisha ngabe sengicela ukuba bangivezele ithebula lesikhathi elikhombisa ukuthi ngabe isikhathi sabiwe kanjani. Buka leli thebula elingezansi;

Ithebula le-17: Izinkathi Zikathisha Webanga Lesine, uTholizwe

Izinkathi	1	2	3	4	5	6	Ikhofu	7	8	9	10	11
Isikhathi	07:55 - 08:25	08:25 - 08:55	08:55 - 09:25	09:25 - 09:55	09:55 - 10:25	10:25 - 10:55	10:55 - 11:25	11:25 - 11:55	11:55 - 12:25	12:25 - 12:55	12:55 - 13:25	13:25 - 13:55
Usuku												
1	Zulu 4 MM	Zulu 7 NN	Zulu 4 SB	Free	Zulu 4 SD	Zulu 4 SD		Zulu 1 PT	Zulu 1AM	Zulu 4 MM	Free	Zulu 4 SB
2	Zulu 4 MM	Zulu 4 SB	Zulu 4 SB	Zulu 7 NN	Zulu 7 NN	Zulu 4 SD		Zulu 1 PT	Zulu 1AM	Zulu 4 MM	Free	Zulu 4 SD
3	Zulu 4 MM	Zulu 4 MM	Zulu 4 SD	Zulu 7 NN	Zulu 4 SB	Zulu 4 SB		Zulu 1 PT	Zulu 1AM	Zulu 7 NN	Free	Zulu 4 SD
4	Zulu 4 MM	Zulu 4 MM	Free	Zulu 4 SB	Zulu 7 NN	Zulu 7 NN		Zulu 1 PT	Zulu 1AM	Zulu 4 SD	Zulu 4 SD	Zulu 4 SB
5	Zulu 4 MM	Zulu 4 MM	Zulu 4 SD	Zulu 4 SD	Zulu 4 SB	Zulu 4 SB		Zulu 7 NN	Free	Free	Free	Free

Uma ngibuka leli thebula lezinkathi zalo thisha obekhala ngokuncishwa kwabo isikhathi sokufundisa, kube sekuvela ukuthi uthisha akanalo ulwazi kanye nokuqonda ngamahora abawabelwe ukuba bawafundise ngeviki. NgokukaDBE (2011) isiZulu uLimi lwesiBili sabelwe amahora ayisihlanu ngeviki okwenza amahora ayishumi emzungezweni wamaviki amabili ebangeni lesine kuya kwelesithupha. Ngakho uma ngibheka leli thebula ngithola ukuthi liyahambisana nenqubomgomo yesiZulu uLimi lwesiBili. Okusuke kudide kakhulu othisha indlela isikole sakhe esihlele ngayo leli thebula ngoba izinkathi zenziwe zaba imizuzu engamashumi amathathu. Lokho okubenza bacabange ukuthi banikwa isikhathi esincane sokufundisa kanti akunjalo. Uma ngingenza isibonelo; uthisha ngosuku lokuqala uqala ekuseni ebangeni lesine elibizwa ngo “Zulu 4 MM” achithe khona isikhathi esingangemizuzu engamashumi amathathu aphinde abuyele kulelo kilasi emva kwesikhathi sekhefu. Lokhu okusho ukuthi seliphelele ihora losuku. Uma ubala amahora ngokwemibala yamakilasi afundiswa uthisha kuyacaca ukuthi inkinga ayikho ekutheni inqubomgomo ayilandeliwe ngokwabiwa kwesikhathi.

Inkinga isendleleni esetshenziswe isikole ukuhlela ithebula bangazenzi zonke izinkathi zaba ihora ngosuku kodwa ezinye zahlukana ngemizuzu engamashumi amathathu. Lokhu okudala ukuthi babe nesikhathi esincane ekilasini esizokwenza ukuthi ashiye abafundi phakathi abuye abuyele ngesinye isikhathi esiyimizuzu engamashumi amathathu. USkosana noMonyai (2013) baveza ukuthi othisha banesikhalo ngendlela isikhathi esabiwe ngaso kuTaNquHFuHlo, lokho okwenza bakuthole kunzima ukuqeda uhlelo lomsebenzi okumele bawufundise. Nakuba kunjalo ubufakazi bukhomba ukuthi othisha ibona abadinga ukuqeqesheka maqondana nokuhlalela bahlaziye inqubomgomo ukuze bayiqonde kahle baphinde bakwazi ukusebenzisa isikhathi abasinikiwe ngempumelelo (Iqbal, Samiullah & Aysha, 2017). Yebo ngokwenqubomgomo uTaNquHFuHlo (DBE, 2011) isikhathi asilingani phakathi koLimi lwaseKhaya kanye noLimi lwesiBili. Nakuba kunjalo okumqoka ukuthi izikole ngabe ziyayilandela yini le nqubomgomo yesiZulu uLimi lwesiBili. Ubufakazi obungezansi ethebuleni le-18 bukhomba kona ukuthi ngempela isiZulu uLimi lwesiBili lunesikhathi esincane okungamahora amahlanu ngeviki kanti isiNgisi uLimi lwaseKhaya lunamahora ayisithupha. Buka ithebula le-18 ngezansi;

Ithebula Le-18: Isikhathi Esabelwe IsiZulu Ulimi LwesiBili (DBE, 2011, p.7)

ISIZULU ULIMI LOKUQALA LOKWENGEZA AMABANGA 4-6	
1. 4. 2 IsiGaba esiPhakathi neNdawo (iBanga lesi- 4 kuya kwelesi-6)	
Leli thebula elingezansi likhombisa izifundo nesikhathi sokufundisa esibekiwe sesigaba esiphakathi nendawo:	
ISIFUNDO	AMAHORA
ULimi lwaseKhaya	6
ULimi lokuQala lokwEngeza	5
Izibalo	6
Isayensi nobuchwepheshe	3, 5
Isayensi yezokuhlalisana kwabantu	3
Amakhono Empilo	4
• Ubuciko bokusungula	(1. 5)
• Isifundo sokuvocavoca umzimba	(1)
• Okuqondene nomuntu uqobo kanye nokuphila emphakathini	(1. 5)
ISAMBA	27, 5

Njengalokhu isiZulu sinamahora amahlanu ngeviki, lokhu kusho ukuthi ayishumi ngomzungezo wamaviki amabili. Lokhu kungesizathu sokuthi indlela inqubomgomo ehlelwe ngayo nomthamo womsebenzi okufanele wenziwe inika uthisha amaviki amabili. Kulawa maviki amabili omzungezo owodwa, umthamo womsebenzi okumele wenziwe uhlelwe ngokwamakhono amane okuyiwona awumgogodla wokufunda kwabafundi kulesi sigaba. Amakhono afundiswayo mane, nawo abelwe isikhathi sawo ukuthi uthisha akasebenzise isikhathi esingakanani ukufundisa ngaphansi kwalelo nalelo khono. Womane lawa makhono abelwe amahora ayishumi; ithebula le-19 ngezansi liyakutshengisa lokhu.

Ithebula Le-19: Ukuhleleka Kwesikhathi Ngokwamakhono (DBE, 2011.p.14)

2.2 UKWABIWA KWESIKHATHI			
Isikhathi sokufundisa uLimi Lokuqala Lokwengeza singamahora ayi-5 ngesonto			
Konke okuqokethwe wulimi kufundiswa kumzungezo wamasonto ama-2 (amahora ayi-10). Ukwabiwa kwesikhathi kufanele kuqinisekise ukuthi amaphiriyodi amabili evikini ayalandelana. Kumzungezo wamasonto amabili kuyanconywa ukuthi isikhathi sokufundisa amakhono olimi sabiwe ngale ndlela elandelayo:			
Amakhono	Ukwabiwa kwesikhathi kumzungezo wamasonto amabili (amahora)		
	Ibanga lesi-4	Ibanga lesi-5	Ibanga lesi-6
*Ukulalela nokukhuluma	Amahora ama-2	Amahora ama-2	Amahora ama-2
*Ukufunda nokubukela	Amahora ama-5	Amahora ama-5	Amahora ama-4
*Ukubhala nokwethula	Amahora ama-2	Amahora ama-2	Amahora ama-3
Izakhiwo nezimiso zolimi	Ihora eli-1	Ihora eli-1	Ihora eli-1
	*Izakhiwo nezimiso zolimi kudidiyelwe kulezi zikhathi zokufundisa la makhono olimi abaliwe ngasenhla. Nokho ulimi kufanele lufundiswe ngendlela efaneleyo nefunekayo. Isikhathi esanele masabelwe ukufundisa izakhiwo zolimi kumzungezo wamasonto amabili.		

Lobu bufakazi buyisibonakaliso nomhlahlandlela okhomba ukuthi kufanele isikhathi sabiwe kanjani uma kufundiswa esikoleni. Yize kunjalo kodwa othisha abakwazanga ukuveza amabhuku abo lapho behlela khona izifunjwana zabo ngokwamakhono abalwe ngenhla okuyilapho bekuzovela khona ukuba bawulandela kanjani lo mhlamhlandlela. Okusho ukuthi babeya kofundisa nje ngaphandle kokuba nebhukwana lokuhlela izifunjwana zabo ngokwamakhono kanye nangezihlokwana zolwazi olusha oluzokwethulwa. Okunye othisha abakhale ngakho yisikhathi esincane esabiwe iwona uTaNquHFuHlo ngenxa yokuba bekhala

ngesisindo kanye nomthamo womsebenzi okufanele bawenze uma befundisa isiZulu uLimi lwesiBili. Lokho okuholela ekungafundisini ngempumelelo kanye nokukhiqiza imiphumela nezinjongo zesifundo ezinika umfundi nomfundi ikusasa elihle neliqhakazile kulolu limi. Ngamanye amazwi lamahora amahlanu ngeviki bawabona enganele ukuthi bafundise wonke umsebenzi abawunikeziwe ukuba bawufundise ngokuka TaNquHFuHlo (DBE, 2011).

6.4 Ukwentuleka Kwamasu Nezindlela Zokufundisa IsiZulu ULimi lwesiBili.

Ukuba nolwazi lwesifundo kanye nokukwazi ukukhuluma ulimi oluqondiwe akuyona inkomba yokuthi umuntu angakwazi ukufundisa isifundo solimi. Ukufundisa ulimi lwesiZulu nakho akuyona inkomba ekhomba ukuthi uthisha usuke eqonda kahle lokho akwenza ekilasini nabafundi. Lokhu ngikusho ngoba lolu cwaningo ludalule ukuthi iningi lothisha abasemakilasini abafundisa ulimi lwesiZulu abaqondi kahle hle ngamasu nezindlela zokufundisa okumele bazisebenzise. Ngiveza lokhu ngoba othisha bakuveza ukuthi abaqondi ukuthi ayini amasu okufundisa isiZulu uLimi lwesiBili. Le nkinga ike yavela phambilini njengoba uRamani noJoseph (2009) beveza ukuthi azikakabi bikho izindlela ezicwaningiwe zacutshungulwa zokufundisa isiZulu uLimi lwesiBili. Abanye othisha babeveza nokuthi abazi nokuthi afundwa kuphi lawa masu nezindlela zokufundisa, lokhu okwaveza sengathi bakubuka njengohlelo olukhethekile olwenziwayo olungahlangene neziqo zabo zobuthisha. Ingakho uWildsmith-Cromarty noBalfour (2019) beveza ukuthi sekukaningi kunesikhalo sokuthi othisha bezilimi zama-Afrika kumele baqeqesheke ngokusezingeni eliphezulu maqondana namasu nezindlela zokufundisa ulimi. Ucwaningo luveze ukuthi othisha bazi ukuthi kumele uthisha ame phambi kwabafundi bese eyakhuluma noma adlulise ulwazi analo kodwa ukuthi yiziphi izindlela namasu okumele awasebenzise ukudlulisa lolu lwazi babengakwazi. Uthisha uNokuthula webanga lesine waphendula kanje ngesikhathi ngimbuza ukuthi ngabe yiziphi izindlela zokufundisa azisebenzisayo. Wabeka kanje:

Angazi kwakuthi yini le okhuluma ngayo... Anginasiqiniseko ukuthi ngiyakwazi lokho... kufundwa kuphi kona lokho vele?... Phela uma ufundisa umfundi ngiyazi ukuthi kufanele ume phambi kwakhe ukhulume naye umtshela naye kube ukuthi uyaphendula bese abuze la engatholi khona nikuxoxe lokho (**Nokuthula, uthisha webanga lesine**).

Uthisha uNongcebo webanga lesine naye ufakazela uthisha uNokuthula engimcaphune ngenhla ngokuveza ukungabi nalwazi ngamasu nezindlela zokufundisa isiZulu uLimi lwesiBili, ngesikhathi uthisha ebuzwa ngezinzululwazi ezesekela amasu okufundisa kwakhe, waphendula wathi:

Anginazo ngoba angizazi nokuthi izini lezo (**Nongcebo, uthisha webanga lesihlanu**).

Lokhu kwentuleka kolwazi kuphinde kuvele ezimpendulweni zothisha abaphendula ngokuthi basebenzisa izincwadi ezivunyelwe nguMnyango WezeMfundo bagayele abafundi amakhasi abo abazofunda kuwo kusukela ezincwadini. Kuvela ukuthi nabo othisha abaqondi ukuthi uma befundisa kumele babe nendlela ethile yokudlulisa ulwazi uma efundisa kodwa indlela elula kubo ukuthi banike abafundi amakhasi anemibhalo leyo eminye ebhalwe ngolimi lwesiNgisi nesiZulu. Uthisha uNomandla webanga lesithupha noThubelihle webanga lesine, nelesihlanu nelesithupha babeka bathi:

Yebo zikhona njengoba khona incwadi engiyaye ngithathe khona izaga nezisho angazi ubani, uNyembezi angisazi kodwa nje izibongo zabo noNtuli bayangisiza kakhulu. Ziyangisiza nje izincwadi zabo kanti futhi zibhaliwe khona ekaNtuli ibhalwe ngesiNgisi nangesiZulu ngalokho ngiyaye ngenze amaphepha ayizimbangqa ngithi ababuke nami ngibuke bayangisiza kakhulu (**Nomandla, uthisha webanga lesithupha**).

Ngizothi nje.... Ngalapho bengingakuqondi nje ngqo ukuthi ikuphi ngoba isikhathi esiningi njengoba uzibona nje izincwadi ngithatha laphaya ngithathe lapha. Ngibe sengiyabona ukuthi lokhu uma ngikuhlanganisa kuba okukanye ngibe sengikwenza kube isifunjwana ngokubuka ukuhlukahlukana kwezincwadi (**Thubelihle, uthisha webanga lesine, lesihlanu nelesithupha**).

Othisha balokhu begcizelela iphuzu lokuthi basebenzisa izincwadi babheke lokho abangakufundisa okube sekuveza ngokusobala ukuthi abaqondi ngamasu kodwa kubona okuhamba phambili ukuba nolwazi ezandleni abazolunika abafundi yize bengazi ukuthi ukudlulisa lolu lwazi kudinga amasu kanye nezindlela ezizophumelelisa isifundo sosuku. Kulaba othisha ukuqoqa ulwazi ezincwadini ezahlukahlukene balwenze isifundo iwona amasu

nezindlela abafundisa ngazo. Okuphinde kuvele kulolu cwaningo ukuthi othisha bantula amasu nezindlela kokufundisa uLimi lwesiBili ngenxa yokungalutholi uqeqesho maqondana nokufundisa kwabo isiZulu uLimi lwesiBili. Uthisha uTholinhlanhla webanga lesihlanu wabeka kanje:

Kodwa lolu Limi esilufundisayo lwesiBili umuntu akakaze aluthole uqeqesho lwakhona siyasifundisa nje nesiZulu siphinde futhi sishaywe nayizincwadi azikho. Bayasitshela futhi kwabona laba abasuke besibizile abeluleki bezifundo zolimi ukuthi abanazo izindlela zokusilekelela sithole amasu aphasile okufundisa. Siyethemba ukuthi ngelinye ilanga mhlawumbe uhulumeni uzoba nalo uhlelo bake babizwe othisha. Mhlawumbe kungaba amaviki amabili uma kuyenzeka kuhlalwe phansi bake bafundiswe othisha. Ngoba kahle hle singothisha sibadala nathi uke ubone ukuthi yebo kufanele ngenze kanje ayikho kahle hle indlela eyamukelekile eqhamuke eMnyangweni ehleliwe ukuthi ifundise othisha bakwazi ukufundisa izingane uLimi lwesiBili (**Tholinhlanhla, uthisha webanga lesihlanu**).

Esahlukweni sesine ngiveze ulwazi maqondana nokuqeqeshwa kothisha ngokweziqo zabo olukhombisa ukuthi othisha abangaphesenti angama-32 abakaze baqeqeshelwe ukufundisa isiZulu yize sebesifundisa uLimi lwesiBili. Abangamaphesenti angama-65 bona bakhombisa ukuthi bakuqeqeshelwa ukufundisa isiZulu uLimi lwaseKhaya lokho okwenza kube nzima ukuba bangafundisa uLimi lwesiBili. Bangamaphesenti amathathu kuphela othisha abaveza ukuthi bakuqeqeshelwe ukufundisa isiZulu uLimi lwesiBili ngokweziqo zabo. Lokhu kube sekuchaza ukuthi singamaphesenti angama-97 isamba sothisha abangakufundele ukuba bafundise isiZulu uLimi lwesiBili. Ngakho-ke lokhu kwentuleka kolwazi lwamasu nezindlela kokufundisa kuqondene nesiZulu uLimi lwesiBili. Okusho ukuthi ulimi isigaba solimi abakwazi ukusifundisa kahle esoLimi lwaseKhaya ngoba lona baliqeqeshelwe. Ngokuka Evans noVan der Walt (2019) ukufundisa ulimi lwesiNgisi noma olwesiZulu noma oluphi olunye uLimi kungenzeka ngendlela efanayo futhi kusetshenziswa amasu afanayo kodwa ukufundisa uLimi lwaseKhaya noLimi lwesiBili akusoze kwafana ngoba usuke ufundisa abafundi abasemazingeni angefani futhi nolwazi lwakamuva lusemazingeni angafani. Ingakho u Hugo (2016) ethi othisha kumele baqonde ukuthi abafundi bafunda ulimi besesigabeni ezahlukahlukene ngakho kufanele kusetshenziswa amasu aqondene nalesi sigaba okungaba uLimi lwaseKhaya, olwesiBili noma olwangaphandle. Lokhu kwaholela ekutheni uWildsmith-

Cromary noBalfour (2019) babalule ukuthi kunesidingo esikhulu sokuthi izikhungo eziqeqesha othisha ziqinise ekufundiseni othisha ngamasu nezindlela zokufundisa isiZulu uLimi lwaseKhaya nolwesiBili ngokwehlukana ukuze othisha bezokwazi ukudlulisela ulwazi kubafundi ngempumelelo.

Uma othisha bengenawo amasu nezindlela zokufundisa isiZulu ulimi lwesiBili kusho ukuthi abafundi abazukufundiseka ngempumelelo. Ngikusho lokhu ngoba indaba yokuntuleka kwamasu nezindlela zokufundisa akukhona nje ukuthi kulimaza othisha kodwa kulimaza ikakhulu abafundi okuyibona okumele bafunde. Ingakho uJordaan (2011) noHoardley (2016) beveza ukuthi ukungaphumeleli kahle kwabafundi kwesinye isikhathi akwenziwa ukungaqondi ulimi abalufundayo okuyisiZulu kodwa kwenziwa ukuntuleka kolwazi lothisha ngamasu nezindlela zokufundisa ulimi. Uma abafundi bengasafundisekanga ngempumelelo ngenxa yokuntuleka kwamasu nezindlela zokufundisa kothisha lokho kuholela ekutheni abafundi bangenzi kahle ngesikhathi sokuhlolwa noma sezivivinyo (Christie, 2008; Fleisch, 2008). USpada (2007), u-Abu-Melhim (2009) noPlace (2016) babalula ukuthi zikhona izindlela nezindlelande ezicwaningiwe zalungiselelwa ukufundisa; othisha abafundisa uLimi lwesiBili zingabalekelela kakhulu ekufundiseni ngempumelelo. Ezinye zalezi zindlela engixoxe kabanzi ngazo esahlukweni sesiBili yilezi ezilandelayo; indlela yokufundisa ngomhumusho wohlololimi, indlelande yokufundisa ulimi ngoxhumanonhle, indlelande yokufundisa ulimi ngokuzwakalayo, indlelande yolimi-buthule lomnyakazo womzimba, indlelande yokufundisa ulimi kunzikandaweni wesimomqondo, indlelande yokufundisa buthule, indlelande yokufundisa eqondile, indlelande yokufundisa ulimi ngokwemvelo kanye nendlelande yokufundisa ulimi ngokomphakathi. Ukungaqeqesheki kahle kothisha besiZulu uLimi lwesiBili kwenza bangabi nalo ulwazi ngalezi zindlela.

Ucwaningo luphinde lwadalula ukuthi abanye othisha banazo izindlela abazisebenzisayo uma befundisa ukuze abafundi baluthole kahle ulwazi olusha lwalolo suku nosuku. Othisha baveza ukuthi abafundi bafunda kangcono uma befunda ngokulandela emuva kukathisha kanye nangokubonwayo. Ukuxuba izilimi ezimbili okuwuLimi lwaseKhaya kanye nolwesiBili okuyilona oluqondiwe nakho kubamba iqhaza elikhulu uma othisha befundisa. Ukuhlela abafundi ngendlela yokuthi bafunde omunye nomunye kanye nokufundela abanye abafundi bebazungezile kungenye yezindlela eziqinisekisa ukufunda ngempumelelo. Kuyavela kulolu cwano ukuthi othisha basebenzisa isu lokuqala ngomsebenzi abawaziyo abafundi okungaba owamabanga adlule, kungenandaba ukuthi ibanga eliphansi kangakanani kodwa lokho kuyamsiza umfundi. Othisha baphinde babheke izinzululwazi ukusekela imisebenzi abayenza

nabafundi egunjini lokufunda ukuze bafunde ngempumelelo. Ukusekela la maphuzu, othisha abayisithupha engibacaphune ukuba bamele labo abangama-64 benhlolovo yohlamibuzo, babeka kanje;

Ithebula Lama-20: Amasu Othisha Okufundisa

Uthisha 1	Ngiyaye ngibafundise ngokuthi ngicule ngesikhathi sifunda ukuze isifundo singene kahle emakhanda abafundi. Baqonda kangcono uma ngithi abangilingise nanokuthi uma ngibafundisa ukubhala ngiyaye ngidwebe ukuze babone engikufundisayo. Okunye amagama amabizo njengezinyanga sizibhala ngesiZulu nangesiNgisi ukuze bangakhohlwa noma ngibafundela ngisebenzisa lezi zilimi zombili.
Uthisha 2	Ngisebenzisa amaqembu axubile ngolwazi ukuze kuthi ozwisile achazele abanye, iqembu elingayitholi impendulo lize kimina. Kuyasiza uma kufundwa ngoba noma singaphandle kwekilasi bemi ngamaqembu ngikwazi kalula ukuthola abasalele ngemuva. Ukuqala phansi imisindo yebanga lokuqala kuyangisebenzela.
Uthisha 3	Ngibafundisa ngezichazamazwi kanti nami uqobo ngiyabasiza. Okunye ngibafundisa ngokubahlalisa nabafundi abasaziyo isiZulu okuyinqubeko ngokobungani.
Uthisha 4	Abafundi abaxube izinhlanga ngibaqala ngamagama (ulwazimagama) kanye nemisindo. Bese ngingenisa imithetho yolimi ngoba ziswelekile izinzululwazi ezesekela ukufundisa uLimi lwesiBili, kumele uthisha afunde ukuzimela.
Uthisha 5	Ngiqala ngalokho abakwaziyo futhi abakujwayele bese ngethula abangakwazi. Ngiqala ngokulula abazosheshe bakubambe bese ngilandelisa ngokolukhuni. Ngisebenzisa izithombe ukuvula umqondo wesihloko okuzokhulunywa ngaso. Ngiphinde ngisebenzise izindlela zokukhuluma ngezimpawu zomzimba (Ukutshengisa nolimibuthule ngomnyakazo womzimba).
Uthisha 6	Ngisebenzisa amasu ahlukahlukene. Ngiyaye ngisebenzise kakhulu injulalwazi i- <i>Blooms Taxonomy</i> ukuze ngizame ukuhlinzekela

abafundi abaphiwe ngezindlela ezahlukahlukene kanye nezinsizakusebenza ezahlukahlukene.

Kuyavela kulolu cwaningo ukuthi ngenxa yokuthi abafundi baxubene ngokwamazinga ekilasini othisha babonakala sebexile kakhulu ekufundiseni ngamasu alekelela abafundi abangenalo ulwazi lolimi lwesiZulu abatholakala kuleli kilasi loLimi lwesiBili. Lokhu kube sekwehlisa izinga ulimi okumele lufundiswe kulo kanye nokushaya indiva iqiniso lokuthi abafundi abanangi kuleli kilasi bayasiqonda isiZulu njengoba siwulimi lwabo lwaseKhaya yize besifunda siwuLimi lwesiBili. Ngakho-ke lokhu kusitshela ukuthi ilungelo labafundi lokufunda uLimi lwabo lusezingeni labo abalitholi laba bafundi ngenxa yokuthi sonke isifundo esethulwayo uthisha unendaba nokuthi kufanele laba abangasazi nhlobo isiZulu. Lokhu sekuvimba imfundo yesiZulu yoLimi lwesiBili kulaba bafundi abakhuluma isiZulu emakhaya. Nakuba emahle amanye alamasu asetshenziswa othisha ekilasini kodwa awafinyeleli emazingeni abo bonke abafundi bolimi lwesiZulu abasekilasini.

Lezi zifakaziso ezingenhla ziveza ukuthi othisha bafundisa ngezindlela ezahlukahlukene. Kuyavela ukuthi ukuculela abafundi ngesikhathi uthisha efundisa ngenye yezindlela abayisebenzisayo. Banika abafundi ithuba lokuthi babalingisele kulokho abakuphimisa ngomlomo othisha okusho ukuphindaphinda. Uma othisha befundisa basebenzisa imidwebo ukuzama ukuveza isithombe salokho abakhuluma ngakho. Lokhu okusho ukuthi abafundi bancika kothisha kakhulu ukuthi babakhiqizele ulwazi lolimi (Abu-Melhim, 2009). Le ndlela uyayigxeka uHoadley (2016) lapho eveza ukuthi othisha abanangi bazi ukuthi uma befundisa abafundi kumele basebenzise isu lokuculisa baphindaphinde lokho okushiwo uthisha. Baphinde babhale lokho ababhalele kona kodwa bakhohlwe ukuqeqesha abafundi ukuba bakwazi ukuzicabangela nokuqhamuka nezisombululo. Izifakaziso ezingenhla ziphinde ziveze iphuzu lokuthi othisha basebenzisa indlela yokufundisa abafundi ngamaqembu kanye nangamaphahla ekilasini ngoba benenkolelo yokuthi umfundi ufunda kangcono uma elekelelwa ozakwabo ekilasini. UTomasini (2014) ubalula ukuthi ukufunda ngamaqembu nangokuhlanganyela enye yezindlela abafundi abayithakaselayo futhi ebona baphumelele ngamalengiso. Abafundi bakuthola kulula ukufunda kozakwabo kunokufunda kuthisha wabo kanti wonke amalungu eqembu abanomthwalo ohlanganyelwe ukuze babe nemiphumela emihle yaleso sifundo noma umsebenzi abawenzayo (Hugo, 2016). Umthwalo emaqenjini alaba othisha bocwaningo lwami usuke ungahlanganisile ngoba abafundi abalwaziyo ulimi

bafundisa abangalwazi ngenxa yokuxubana kwabafundi abasemazingeni ahlukehukene. Libe selehla kanjalo-ke izinga lolimi kubafundi njengoba ngixoxile esahlukweni sesihlanu.

Othisha babona ukuqala bafundise ngolwazimagama nemisindo yamagama emakilasini esiZulu uLimi lwesiBili kuyisu elibalekelelayo ukuthi abafundi bajwayele lelo banga abasuke sebekulo. Ulwazimagama lubamba iqhaza elimqoka ekusifundiseni ngolimi jikelele (Hashemzadeh, 2012) ngoba imiqondo yethu incike kakhulu olwazinimagama ukuze izakhele futhi isivulele uMnyango wolwazi (Neuman & Dwyer, 2009). UHugo (2016) uvumelana nalaba babhali ngokuveza ukuthi imisindo nolwazimagama lubamba iqhaza elimqoka ekufundeni kwabafundi ikakhulu ebangeni elisha okumele baqonde ngolwazimagama olusetshenziswa kulelo banga ukuze bafunde ngempumelelo. Othisha baveza ukusetshenziswa kwezinsizakufundisa ezifana nezithombe kanye nokunyakazisa izitho zomzimba kuyisu eliphusile ukuze abafundi baqonde kahle ngesihloko sosuku. Ngokuka-Evans noVan der Walt (2019) ziningi izinhlobo ezahlukehukene zezinsizakusebenza ezingasetshenziswa egunjini lokufunda ezifana nezindaba eziqoshiwe ezilalelwayo, izithombe namashadi ezingenza ukufunda kube impumelelo. Ukuveza iminyakazo yomzimba nokusebenzisa abanye abafundi abasekilasini ukuchaza okuthile kungasebenza njengensizakufundisa enhle (Place, 2016). Othisha baphinde babonakale benako ukuqonda okuncane ukuthi abafundi abasemagunjini okufunda abo abaphiwe ngokufana, kukhona abasheshe babambe okufundwayo kuphinde kube khona abadinga usizo oluthe xaxa ngenxa yokuthi bethatha kade ukubamba lokho okusuke kufundiswa. Lokhu kusekwa uHugo (2016) uma ethi othisha kumele baqonde ukuthi abafundi bolimi lwesiBili abekho esigabeni esifanayo sokwamukela ulimi. Abanye bayashesha ukubamba kodwa abanye badinga ukucathuliswa.

UHenkel (2009) uqakula ngokuthi amanye amasu amqoka ukufundisa ikhono lokulalela lolimi lwesiBili, lokhu okufaka ukuqonda ngomyalezo oqukethwe indaba, ukuvusa imibono nolwazi lwangaphambilini kanye nokucabanga ngokuvulelekile. Ukuzama ukudweba isithombe ngamasu othisha okufundisa ikhono lokulalela nokukhuluma, ngifakazisa ngesifunjwana engisicaphune kulezi engazibuka ngesikhathi ngiqoqa ulwazi ngokuhlala ngibukele ukufundiswa. Buka ithebula lama-21 ngezansi;

Ithebula Lama-21: Isifunjwana Sekhono Lokulalela Nokukhuluma

Isikole	Isikole – E
Uthisha	Tholinhlanhla
Ibanga	5
Isikhathi	Imizuzu enga – 30
Isamba sabafundi	40
Ikhono	Ukulalela nokukhuluma
Isihloko sesifunjwana	Inkondlo – “IKHAYA LAMI”
Izinsizakufundisa	Ushoki kanye nebhodi kuphela
Okwenziwa uthisha	Okwenziwa abafundi
<i>Isinyathelo Sokuqala</i>	<i>Isinyathelo Sokuqala</i>
<ul style="list-style-type: none"> ○ Uthisha ukhumbuze abafundi ngokuthi izolo bafunde ngenkondlo. ○ Ube esebuzisa isihloko sayo. Waphinde wagcizelela umehluko okhona phakathi kwezimpawu zenkondlo. 	<ul style="list-style-type: none"> ○ Abafundi baphendula imibuzo kathisha baveza igama lesihloko “Ikhaya lami”. Baveza nokuthi bafunde ngenyosi noma imbongi. ○ Inkondlo inezigaba ezakhiwe imigqa, kukhona umugqa ovalekile kanye novulekile.
<i>Isinyathelo Sesibili</i>	<i>Isinyathelo Sesibili</i>
<ul style="list-style-type: none"> ○ Uthisha wacela abafundi ukuba bahaye isigaba sokuqala senkondlo bengayiboni, njengalokhu ebanike ngayizolo ukuba bayoyifunda emakhaya. 	<ul style="list-style-type: none"> ○ Ngesikhathi uthisha echaza, abafundi babelalele bethule bekhombisa inhlonipho enkulu. Babe sebeqala ukufunda inkondlo beyihaya.
<i>Isinyathelo Sokugcina</i>	<i>Isinyathelo Sokugcina</i>
<ul style="list-style-type: none"> ○ Uthisha wacela ukuba abafundi baqhubeke bayifunde yonke inkondlo. 	<ul style="list-style-type: none"> ○ Abafundi babefunda ngokuzimisela nangokugeleza. Kwaqala kwafunda ikilasi lonke, kwase kunikwa umfundi ngamunye ithuba lokufunda. Ilapho kwaqala khona inkinga iningi lingakwazi ukuzifundela.
<i>Ukuphawula Komcwaningi</i>	<i>Ukuphawula Komcwaningi</i>
Uthisha wayexuba izilimi ngesikhathi efundisa okuyisiZulu kanye nesiNgisi noma uma echazela abafundi abangalwazi ulimi lwesiZulu. Alukho ulwazi olusha uthisha alunika abafundi engingathi balufunda ngesikhathi ethi uyafundisa.	Kwakufundiswa ikhono lokulalela nokukhuluma kodwa uthisha wagxila kakhulu ekutheni abafundi bafunde inkondlo ebhaliwe. Lokhu sekungelinye ikhono elehlukile lokufunda.

Kuyavela kulesi sifunjwana ukuthi uthisha wayefundisa amakhono elokulalela nelokukhuluma kodwa uthisha ubukeka enza umsebenzi wokufunda okubhaliwe okungukuthi sekungelinye ikhono lelo. Ulimi lukathisha lwalugcwele kakhulu ukugquguzela abafundi ukuba bafunde. Lokhu ngikusho ngoba uzwakala ethi abafundi abaqhubeke bayifunde yonke inkondlo yize nangayizolo ubethe abagoduke nayo bayoyifunda emakhaya. Uthisha wakhuluma ngezimpawu ezibalulekile zenkondlo nokuyihaya, okusho ukuthi wayengenandaba nokuthi abafundi bayayazi yini inkondlo, ikakhulukazi ukuyihaya ngoba uzwakala ebanika ithuba lokuthi bayisho bengayiboni ngoba nakhu ubebanike yona ngayizolo baya nayo emakhaya. Uthisha akazange agxile ekhonweni lokulalela nokukhuluma abelifundisa ngoba sincane isikhathi

akhulume efundisa ngokuhaya inkondlo kube sekwanda esokukwazi ukufunda okungelinye ikhono lelo.

Kuphinde kwavela futhi kulesi sifunjwana ukuthi uthisha akabavulelenga abafundi ithuba lokuxoxa ngokumumethwe umbhalo wenkondlo. Lokho okusho ukuthi alibanga khona ithuba lezingxoxo okuyilapho bekuzothuthuka khona ikhono lokukhuluma nokulalela ngalesi sikhathi abafundi bexoxa behlaziya umthamo oqukethwe inkondlo abakhuluma ngayo. Angiqondile lapha ukuthi akufanele kufundwe ngaphansi kwaleli khono kodwa ngibeka ukuthi ukufunda okusuke kuqhutshwa kufanele kulandelwe ingxoxo nokulalela. O-Evans noVan der Walt (2019) baqakula bathi uma kufundiswa inkondlo ekilasini kufanele indlela yokufundisa ivuse ingxoxo emnandi nethokozelekayo kubafundi ezokwenza abafundi bakhulume futhi balalele. Lokhu kungenzeka ngokuthi uthisha asebenzise indlelani yokufundisa ulimi ngokuzwakalayo okungukuthi uCelce-Murcia (2011) no-Evans, uKilfoil noVan der Walt (2009) bathi le ndlelani igxile kakhulu ekufundiseni ngezingxoxo, izinkulamo-mpendulwano nemibhalo yokuzithokozisa efaka nezinkondlo. Ngale ndlelani abafundi bathola ithuba lokukhuluma abakucabangayo futhi balalele nabanye abafundi.

Ukulalela nokukhuluma kungamakhono abalulekile olimi kuwo wonke umuntu futhi okumele athuthuke kahle; elokulalela liqondene nokukwazi ukwamukela umyalezo kanti elokukhuluma liqondene nokudlulisa umyalezo (Hugo, 2016). Lokhu kusho ukuthi lawa makhono uma engafundisekanga kahle, umfundi uba nenkinga yokwamukela kanye nokufunda amanye amakhono olimi. Nokho-ke indlela uthisha aqhube ngayo lesi sifunjwana senkondlo kubukeka engawakhuthazanga amakhono elokulalela nelokukhuluma. Lokhu ngikusho ngoba uthisha engabaphonselanga abafundi inselelo yokulalela nokukhuluma ngesikhathi besegunjini lokufundela. UHugo (2016) ululeka ngokuthi ukuze amakhono elokulalela nelokukhuluma afundeke kahle kufanele othisha balungisele abafundi imisebenzana ezobenza balalele ngokuqonda kanye nokulalelela ukuthola ulwazi kanti futhi ukulalela ngenhloso yokuhlaziya nokuncoma kufanele kube umkhuba ojwayelekile. Lokho kuyobe sekuholela ekutheni abafundi bakhulume ngokunomqondo kanye nokujulile.

NgokukaPardo (2004) ukufunda ngokuqondisisa akukhona ukuzwakala kwephimbo nokuphimisa amagama ombhalo ofundwayo kodwa kungukwazi ukuqondisisa umyalezo oqondwe ukudluliswa umbhali kulolo hlobo lombhalo (Wessels, 2007). Ngezansi ngiveza isifunjwana sesibili engasibuka esingaphansi kwekhono lokufunda nokubukela lapho uthisha efundisa ukufunda ngokuqondisisa.

Ithebula Lama-22: Isifunjwana Sekhono Lokufunda Nokubukela

Isikole	Isikole – G
Uthisha	Thobani
Ibanga	5
Isikhathi	Ihora Elilodwa
Isamba sabafundi	45
Ikhono	Ukufunda nokubukela
Isihloko sesifunjwana	Ukufunda ngokuqondisisa “Zehla izihlathi kuZwe”
Izinsiza kufundisa	Ushoki, Ibhodi nesiqeshana sendaba esisephepheni
Okwenziwa uthisha	Okwenziwa abafundi
<i>Isinyathelo Sokuqala</i>	<i>Isinyathelo Sokuqala</i>
<ul style="list-style-type: none"> ○ Uthisha wabingelela abafundi wabanika iziqeshana zendaba. Wamisa umfundi oyedwa phambili kwekilasi ukuba afunde indaba. 	<ul style="list-style-type: none"> ○ Umfundi wafunda kahle, ngesikhathi efunda abafundi ababehlezi phansi babebheke ezabo iziqeshana zendaba. Nokho-ke kukhona idlanzana labafundi ababengalaleli lizinakele okwalo nje.
<i>Isinyathelo Sesibili</i>	<i>Isinyathelo Sesibili</i>
<ul style="list-style-type: none"> ○ Uthisha waphinde wabiza omunye umfundi ukuba azofunda phambili kwekilasi. Nalowo mfundi wafunda ngokukhulu ukuzimisela. Uthisha waphinde wabiza owesithathu. ○ Uthisha waqala wafunda emva kokufunda kwabafundi abathathu. Uthisha wayefunda umusho nomusho awuchaze ngesiZulu nangesiNgisi. ○ Uthisha wayebuyele ame bese abafundi ababuze imibuzo ngendaba ayifundayo. 	<ul style="list-style-type: none"> ○ Abafundi abangalwazi kahle ulimi lwesiZulu ibona ababelalele kakhulu nangokuzimisela ngesikhathi kufundwa. ○ Abafundi babephendula imibuzo ngokuzimisela okukhulu. Kodwa abanye babebonakala bengenakho ukuqonda kahle imibuzo ngoba babephendula okungesikho okubuziwe.
<i>Isinyathelo Sokugcina</i>	<i>Isinyathelo Sokugcina</i>
<ul style="list-style-type: none"> ○ Uthisha watshele abafundi ukuthi ulimi luphuma endabeni yesifundo sokuqondisisa. Wabatshela nokuthi emva kokuphendula imibuzo bayobe sebenza umsebenzi wolimi abazolutomula kule ndaba. ○ Uthisha wabe eseqala ebuza imibuzo ebhalwe phansi endabeni. 	<ul style="list-style-type: none"> ○ Kodwa kuthe lapho esethi ababhale phansi ezinye izimpindulo, abafundi bamgolozela bethi akababhalele yena izimpindulo ukuze bona bazimbangqe emabhukwini abo. ○ Abafundi babehlupha bephakamisa njalo bebuza imibuzo engenaso isidingo nokunye uthisha akade ebachazela kona, isibonelo; babebuzela ukuthi kusho ukuthi zehla izihlathi, lokhu abakubuzayo uthisha wabe esekuchaze kaningi ngesikhathi ebafundela indaba.
<i>Ukuphawula Komcwaningi</i>	<i>Ukuphawula Komcwaningi</i>
<ul style="list-style-type: none"> ○ Ukuba namantombazane wodwa ekilasini kwakunomthelela ongemuhle ekuziphatheni kwabafundi. Ngikusho lokhu ngoba amanye amakilasi axube ubulili engike ngaya kuwo angizange ngiyibone le ndlela yokuziphatha engathokozisi neze. Uma uthisha ebuza umbuzo abafundi babevele baphahluka nje bakhulume noma baphendule bengakhonjwanga. 	<ul style="list-style-type: none"> ○ Abafundi abangamaZulu babephinde bazikhulumele bodwa ematafuleni abo, omunye ekhuluma nomunye bephazamisana futhi babekhuzwa njalo ngokuziphatha nokungalaleli kwabo.

Sahamba kanje izifunjwana, indlela uthisha aqhube ngayo lesi sifunjwana, uvele wamisa abafundi phambili kwekilasi ukuba bafunde. Emuva kokuba abafundi abambalwa sebefundile phambili kwekilasi, uthisha naye ube esefundela abafundi indatshana yokufunda ngokuqondisisa. Kuyavela ukuthi uthisha wayefunda ngesiZulu bese esebenzisa uLimi lwesiNgesi ukuchaza lokho akufundayo ekugcineni wabe esebabuza imibuzo abafundi. Isifunjwana esingenhla siveza indlela afundisa ngayo uthisha kodwa engenayo imininingwane emqoka kubafundi, nezindlela ezahlukahlukene zokufundisa ukufunda. Kubonakala kunguthisha owenza umsebenzi omningi wokufundela abafundi indaba noma-ke athi akufunde abafundi. Akuveli lapho uthisha enika abafundi amasu okufunda indaba ngokuqondisisa okuzobaholela ekuthuthukeni kwekhono labo lokufunda umbhalo. Uthisha ube esezwakala esegijimela ukubuza imibuzo nokubanika umsebenzi abafundi abazowubhala phansi ngaphandle kokulekelela abafundi ekubahlomiseni ngamakhono namasu okufunda okubhaliwe. UPlace (2016) uthi ukufundisa abafundi ikhono lokufunda nokubukela olimini lwesiBili kuthanda ukuba ingqinamba enkulu kodwa futhi kuyathokozeleka. U-Evans noVan der Walt (2019) baveza ukuthi inqubo yokufunda egunjini lokufunda ihlukene izigaba ezintathu, abazibeka kanje: ukulungiselela ngaphambi kokufunda okubhaliwe, ngesikhathi sokufunda okubhaliwe, ngemva kokufunda okubhaliwe. Ngixoxe kabanzi ngalezi zigaba esahlukweni sesibili kulo mqingo.

Kulesi sifunjwana akuvelanga inqubo yokulungiselela ngaphambi kokufunda. Le nqubo ithi ngaphambi kokuba abafundi bafunde othisha kumele baveze izibonelo zezinsizakufundisa abafundi abazaziyo nabazijwayele okungaba izihloko zamaphephandaba, amaphephabhuku namakhathuni okuhambisana nendaba abazoyifunda (Drucker, 2003; Maphumulo, 2010; DBE, 2011; Evans & Van der Walt, 2019). Lokhu kusuke kwenzelwa ukuvukuza ulwazi oludala abanalo abafundi emiqondweni yabo okufanele baluyamanise nolwazi abazolufunda endabeni entsha. NgokukaDrucker (2003) esigabeni sesikhathi sokufunda okubhaliwe kuthuthukiswa ikhono lokufunda umbhalo ngokwazi. Lesi sigaba siyingxenywe ebalulekile okumele uthisha avezele abafundi izithombe azobabuza imibuzo ngazo ngesikhathi befunda indaba. Le mibuzo kumele kube eqinisekisa ukwambulwa komqondo oqukethwe umbhalo (Maphumulo, 2010). Abafundi kumele baveze imizwa yabo kanye nalokho abangakuqondi, babhale amanothi amancane, amaphuzu amqoka baphinde babuyele kulokho abakufundile (DBE, 2011; Evans & Van der Walt, 2019).

Isigaba sokugcina emva kokufunda okubhaliwe, uDrucker uveza ukuthi imisebenzi yokufunda kufanele njalo incike ezinhlosweni zokufunda nohlobo lolwazi olutholakale embhalweni. Lapha othisha basuke sebehlola ukuthi abafundi bakwazile yini ukuqonda umbhalo (Maphumulo, 2010). Ngakho-ke abafundi bakwazi ukukhumbula imininingwane ethile, ukuzikhiqizela olwabo ulwazi besebenzisa imidwebo esalulwembu namagrafu, ukufingqa indaba nokukhipha amaphuzu amqoka nokukwazi ukuhlaziya umbhalo (DBE, 2011; Evans & Van der Wart, 2019). Okusho ukuthi ukufunda nokubukela ngempumelelo nangokuqondisisa akukhona nje ukukwazi ukuphimisa amagama kodwa kufanele kulandelwe inqubo yakhona okungukuthi kulesi sifunjwana akuvelanga.

Maningi amaqhinga noma amasu asetshenziswa uma kufundiswa ukufunda nokubukela ukuze umfundi aqonde ngempumelelo. Kulesi sifunjwana esingenhla kuvela ngokusobala ukuthi uthisha akabanga nendlela ephusile yokufundisa leli khono. Amasu okufundisa leli khono abengawasebenzisa uthisha elokufunda ngokwabelana, ukufunda ngokuqondiswa njengeqembu, ukufunda ngamaphahla kanye nokufunda ngokuzimela. NgokukaDBE (2011) noPlace (2016) ukufundisa ngokwabelana kusho ukuthi uthisha kumele afunde kanye nalo lonke ikilasi ngokwenza kanjalo abafundi bafunda kangcono bebukela kuyena. Ukufunda ngokuqondisisa njengeqembu kudinga ukuthi uthisha alekelele abafundi befunda okubhaliwe ngamaqembu amancane ekilasini nabo belekelelana futhi besebana besebenza njengethimba (McLaughlin & Allen, 2009; & Place, 2016). Ukufunda ngamaphahla abafundi bafunda ngokusizana ndawonye, abafundi bavumelekile ukusebenzisa izithombe ezingxoxweni zabo beyamanisa nokwenzeka empilweni yabo yangempela (Govender, 2009; Maphumulo, 2010). Ukufunda ngokuzimela kona kuyingxenywe ebucayi yohlelo lokufunda ngoba umfundi usuke enikwe ithuba lokuzifundela futhi azakhele umqondo ngalokho akufundayo, kulelisu abafundi banikwa nethuba lokuzikhethele umbhalo abafuna ukuwufunda (Place, 2016). Ngakho-ke kulesi sifunjwana esingenhla kuyacaca ukuthi uthisha usebenzise indlela yokufunda ngokuzimela kuphela kodwa nakho akalandelanga inqubo futhi unike abafundi abathathu kuphela ithuba lokufunda. Iningi labafundi alizange lithole ithuba lokufunda ukuze baqonde ngaphandle kokulalela abafundi ababili kanye nothisha bese bephundula imibuzo abayibuzwe uthisha.

Isihloko sesifunjwana sikathisha sikhomba ukuthi ubefundisa ukufunda ngokuqondisisa kodwa alukho ulwazi olusha kanye namasu awafundise abafundi ngokufunda ngokuqondisisa. UPlace (2004) uveza ukuthi othisha banomqondo wokuzitshela ukuthi ukufundisa ukufunda ngokuqondisisa kungukugcizelela ukuphimisa kahle amagama, ukuhlela kabusha,

nangokufunda ngokugeleza. Ukufunda ngokuqondisisa kuyingxenye ebaluleke kakhulu yokufunda ngoba yonke imibhalo ibhalwa ngenhloso yokudlulisa umyalezo othile noma ulwazi kulowo ofundayo ukuze aqonde futhi aqondisise lolo lwazi oludluliswayo (Hugo, 2016). Imibhalo iveza izigaba ezintathu ezimqoka ekufundiseni ukufunda ngokuqondisisa, ngiziveza ngalo mdwebo ongezansi;

Isibonakaliso Sesihlanu: Inqubo Yokufunda Ngokuqondisisa



Ukufakazela lo mdwebo ongenhla u-Evans noVan de Walt (2019) bathi uma uthisha efundisa ukufunda ngokuqondisisa kumele aqonde ukuthi kunomgomo okumele awulandele ohlukene izigaba ezintathu okuyilezi; ngaphambi kokufunda, ukufunda nokugxila ekufundiseni nangemuva kokufunda. Ngaphambi kokufunda uthisha kumele avukuze futhi agqugquzele abafundi, avuse ulwazi lwakamuva, aqaphele ulwazi lwabafundi loLimi namasiko abo aphinde avuse ukulindela kwabo ngokuveza okubonakalayo (Pretorius & Murray, 2019). Ngesikhathi sokufunda kugxilwe ekufundiseni, abafundi bafunda buthule kunganyakazi mlomo, okuphinde kuncike ohlotsheni lombhalo, bangaqala ngokufunda bekha phezulu bese befunda umbhalo wonke. Kulesi sigaba abafundi bafundiswa ukuba babhale phansi abakucabangayo ngombhalo kanye nemibuzo abanayo, banikwe ithuba nomsebenzi wokuxoxa bahlaziye ngamaphahla noma ngamaqembu lokho abakuthola embhalweni. Izinkinga zokuqondisisa ezisalayo zicaciswa ngokuhlaziya uLimi lombhali nokufunda ulwazimagama oluncike engqikithini (Evans & Van der Walt, 2019; Hugo, 2016).

Esigabeni sokucina esibizwa ngokuthi emva kokufunda abafundi basuke sebefundile baxoxa ngabakucabangayo emaqenjini, sebengaxoxa bethule ekilasini lilonke ukuhlaziya kwabo, bagcine ngokwakha umqondo ophelile ngaloyo mbhalo abawufundile bewubuka ngezindlela ezahlukahlukene besebenzisa imithombo yolwazi ehlukehlukehene (Evans & Van der Walt, 2019; NRP, 2000). Uma abafundi sebelandele lo mgomo wokufunda ngokuqondisisa besizwa uthisha sebenganikwa ithuba lokuzifundela ngabodwana besebenzisa la maqhinga abawasebenzise befundiswa uthisha ekilasini. Lokhu kube sekubeka abafundi ethubeni

lokufunda ngokuqondisisa ngendlela enempumelelo. Ukungaveli kwalolu lwazi olumqoka esifunjwaneni sikathisha kuwubufakazi bokuthi uthisha akazange alenze iqiniso ekufundiseni lesi sifunjwana okufakazela engike ngakuphawula ukuthi uthisha alukho ulwazi olusha alwethule kubafundi namasu okufunda ngokuqondisisa awanike abafundi bakhe besiZulu uLimi lwesiBili.

6.5 Ukufundisa Ngomphose Wendlela Yomhumusho Wohlelolimi

Ukungena kukathisha egunjini lokufundela ebona abafundi abaxubile ngokwezilimi, amasiko nangobuhlanga futhi besemazingeni ahlukene kakhulu olwazini lwesiZulu uLimi lwesiBili kudala ukudideka okukhulu. Ukudideka okokhona okokuthi uthisha usuke engazi ukuthi kumele asethule kanjani isifunjwana sakhe sesiZulu uLimi lwesiBili ngenxa yengxubevange yabafundi. Othisha babe sebesebenzisa ulimi lwesiNgisi njengendlela abayibona iphusile yokufundisa isiZulu, kanti lokho kusuke sekungumphose wendlela yokufundisa ngokuhumusha. Lokhu okwenziwa othisha kungumphose wayo kodwa akusiyona. Ngikusho lokhu ngoba abafundi kule ndlela kumele babe sebenalo ulwazi olujulile lohlelolimi lolimi oluqondiwe ngoba iqondene nohlelolimi ngqo. Ngakho emakilasini esiZulu uLimi lwesiBili kuyinkinga ngoba abafundi basuke bengenalo nalolo hleloLimi olujulile ngoba basuke besemazingeni angefani futhi basashodoza kakhulu olimini lwesiZulu. UhleloLimi loLimi oluqondiwe lube seluqhathaniswa noluhlobene nalo oLimini lwaseKhaya lwabafundi, kanjalo nolwazimagama luyaqhathaniswa. Okunakwa kakhulu ukulunga kohlelo lolimi. Ulimi olukhulunyawo alugcizelelwa kakhulu, abafundi akudingi ukuba baziqambe eyabo imibhalo, imisebenzi yasekilasini igxila ekutheni abafundi bafake emakhanda imithetho yohlelolimi. Ulimi luyahlaziywa alufundiselwa ukuthi abafundi balwazi ukuze balusebenzisele ukuxhumana nokudlulisa ulwazi oludingekayo ngaleso sikhathi. Ingakho ngithi le ndlela ingumphose ngoba icishe ifane nendlela yomhumusho yohlelolimi ngezizathu esengiziveze ngenhla ezikhomba ukuthi iyini yona, lokho okwenza ifane nendlela othisha abafundisa ngayo kodwa bona basuke bengaxilile nje kuhlelolimi kuphela kodwa basuke befundisa ulimi lonke ngokohlelo lokufundisa lwesiZulu uLimi lwesiBili.

U-Evans, uKilfoil noVan der Walt (2009) baveza ukuthi indlela yokufundisa ngomhumusho wohlelolimi icacisa ukuthi ukufunda ulimi kwenzeka ngokuhumusha imibhalo kusukela oLimini lwesiBili kuya oLimini lwaseKhaya noma kusukela kolwaseKhaya kuya kolwesiBili. Le ndlela yokufundisa ngomhumusho wohlelolimi isebenza kakhulu ukulekelela abafundi

bakwazi ukufunda nokuthakasela izinjongo zemibhalo yoLimi lwesiBili (Sanjaya, 2011). UCele-Murcia (2011) ube esecacisa ukuthi uma kufundiswa uLimi lwesiBili ngale ndlela abafundi banikwa imiyalelo ngoLimi lwaseKhaya bese uLimi lwesiBili oluqondiwe lusetshenziswa kancane kakhulu. Ngokubheka lokhu okushiwo ilaba babhali ngenhla ikona okuzale indlela yokufundisa ulimi lwesiZulu okungolwesiBili noluqondiwe ngendlela yomphose yomhumusho wohlelolimi. Ngikusho lokhu ngoba abakwenzayo othisha akusikona ukufundisa ngomhumusho wohlelolimi ngqo kodwa indlela yabo ecishe ifane nayo kodwa okuhlukayo lapha ukuthi bayafundisa othisha ngolimi lwesiZulu banike nemiyalelo kodwa konke okushiwoyo ekilasini abafundi becaciselwa ngesiNgisi.

Ukusebenzisa isiNgisi uLimi lwaseKhaya lapho kufundiswa isiZulu uLimi lwesiBili kuyabasiza abafundi baqonde kangcono okufundwayo baxazulule inkinga ababhekene nayo ngaleso sikhathi befunda kuphela (Cook, 2008). Ngakho ukufundisa ngendlela yomphose womhumusho kwenza umfundi akwazi ukufunda lokho okusuke kubhaliwe futhi akuqonde ngoba ethole incazelo ngolimi lwesiNgisi kodwa lokho akumenzi ukuba aluthuthukise futhi aluqonde ulimi lwesiZulu ngendlela ezomelekelela ezimweni ezahlukene zempilo. Lokhu kuchaza ukuthi abafundi abazukukwazi ukulusebenzisa ulimi lwesiZulu kodwa kuphela bazokwazi ukuluhlaziya lapho besegunjini lokufundela. Ngikusho lokhu ngoba ulimi umfundi ulufunda ukuze ukwazi ukulusebenzisa noma kuphi nakunoma isiphi isimo futhi ukwazi ukulusebenzisa lapho exhumana nabanye abantu abalukhulumayo.

Okutholakala kulolu cwaningo ukuthi othisha banendaba nokuthi umfundi uyakwazi yini ukuxazulula inkinga yohleloLimi asuke ebhekene nayo egunjini lokufundela ngaleso sikhathi sokufunda kuphela. Isibonelo salokhu ukuthi uma uthisha efundisa okungaba ukusetshenziswa kolimi, uzofike athule isifundo ngesiZulu kodwa eceleni kwegama negama noma izihlokwana azibhalayo abhale ngesiNgisi (Ibizo – *Noun*, Isenzo – *Verb*, njalo njalo). Lokho kusho ukuthi umfundi ngeke esagxila egameni lesiZulu elibhaliwe ngoba uselekelelwe ngokubhalelwa nangesiNgisi. Lokho kube sekudala ubunzinyana bokuthi uma abafundi sekumele baxhumane ngolimi lwesiZulu bahluleke futhi uma sebebhekana nezimo lapho ukuhunyushelwa ngesiNgisi kungasekho, babe sebhuleka ukulusebenzisa ulimi kodwa bebe belufunda njalo esikoleni.

Uthisha uNongcebo webanga lesihlanu ukufakazela lokhu ngokuveza ukuthi amasu akhe okufundisa ukusebenzisa ulimi lwesiNgisi ukuze abafundi bamuzwe uma efundisa, wabeka kanje;

Amasu engiwasebenzisayo ukuthi uma ngiqala ngethula isihloko ngiyasethula bese ngisebenzisa nesiNgisi. Ngenzela ukuthi ngiyazi bayalazi leli gama ngesiNgisi mina-ke okwami sekuwukuthi ngithathe ngiyise esiZulwini ukuthi leli gama lisho ukuthini ngesiNgisi kanti ngesiZulu lisho ukuthi. Ngenkathi kade sisekilasini kade sikhuluma ngezandiso ngaqala ngababuza isandiso wabona ukuthi abasazi isandiso ngababuza ukuthi ngesiNgisi *i-adverb*, *i-adverb* iyini, baqala baqaqeka sebeyayazi *i-adverb*. Kuhle-ke *i-adverb* igama elikhuluma ngani? bayachaza *i-adverb* igama elichazayo okuthule ukuthi kwenzeke kanjani, nini, kuphi. Ngalokho sebenalo ulwazi besengiyabuya ngibabuyisela esiZulwini, ngibachazele ngithi ngesiZulu-ke isandiso igama elihambisana ne-*verb*, nesenzo. Ngalokho isenzo mawungabe ufuna ukwandisa ake sithi umuntu uyahamba uhamba kanjani, ngokushesha. Uyabhala ubhala kanjani? Kancane kushukuthi liya nezezela lelo gama nezezela kuphi kulokho umuntu akwenzayo ukuthi ngibathinte lapha, isiNgisi nesiZulu ukuze bakwazi ukuqonda (**Nongcebo, uthisha webanga lesihlanu**).

Lesi sicaphuno sifakazisa ukuthi othisha babona ukusebenzisa isiNgisi kuyisu eliphusile ngenxa yokuthi abafundi bafunda isiNgisi uLimi lwaseKhaya esikoleni ngakho bathi bengena ekilasini lesiZulu basuke sebenalo ulwazi lwesiNgisi. Ngakho ukusebenzisa isiNgisi kuvukuza ulwazi abasuke benalo okubenza kube lula ukuthi baqonde lawo magama esiZulu ngoba basuke bewahlobanisa nolwazi lwesiNgisi abasifunda siwuLimi lwaseKhaya. Othisha bakuthola lokhu kuyisu elibasebenzelayo futhi nelinenqubekela phambili emfundweni yomfundi osekilasini lesiZulu. Lokhu kufakazelwa uthisha uThubelihle webanga lesine, elesihlanu nelesithupha oveza ukuthi bafundisa ngesiZulu baphinde bahumushe ngesiNgisi ukuze abafundi abangezwanga baqonde ukuthi kukhulunywa ngani ngolimi lwesiNgisi. Wabeka kanje;

Okunye uma ngifundisa ngiyasifaki nesiNgisi ukuchaza okuthile kubona ukuthi lokhu kwenzeka kanjani. Lokho ngifike ngikusho ngesiZulu bese ngiyakuhumusha ngiyaye ngizame ukukubeka ngesiNgisi ukuze nabo baqonde njengokwenza amabizo, ukwenza izabizwana kufanele bazi mhlawumbe iziphawulo ukuthi ama-*adjectives* lawo amagama anjani. Ngiyaye ngichaze ukuthi yini ngempela isiphawulo akwazi ukusho ukuthi igama elichaza ibizo.

Lokho ngikuchaza nangesiNgesi ukuze bakuqonde lokho. Nanokuthi uma ngibhala ngiyabhala ngiphinde ngibhale ngesiNgesi ngezansi, ngabhala isiZulu ngibhale nangesiNgesi ukuze bakuqonde lokho ukuthi kusho ukuthini (**Thubelihle, uthisha webanga lesine, lesihlanu nelesithupha**).

Lesi sifakaziso esingenhla siveza ukuthi othisha basebenzisa isiNgesi uLimi lwaseKhaya ukufeza izinhlosongqangi zesifundo sesiZulu. IsiNgesi bayasisebenzisa ukuchaza uma befundisa ukuthi leso sifundo sihamba kanjani, baphinde basebenzise isu lokuhumusha ngokumusha amagama esiZulu bewayisa esiNgisini abaphinde bababhalele abafundi phansi ngesiZulu nangesiNgesi ukuze bezoqonda kahle amagama esiZulu. Nakuba bakubona kubasebenzela othisha abaningi ukusebenzisa le ndlela yomphose womhumusho kodwa kukhona ububi obuvelayo abanye othisha ababuqaphelayo. Uthisha uNokuzola wamabanga elesine, elesihlanu nelesithupha wabe eseveza ububi obudalwa ukuhumushela abafundi ngolimi lwesiNgesi uma befunda isiZulu;

Uyabona ebesiye sikwenze ukuthi sisebenzise isiNgesi kodwa-ke inkinga isekuthenini, ngenkathi umfundela indaba uphinde uhumushe nangesiNgesi kulungile uzoyiqonda, kodwa-ke nayi imibuzo sekufanele aphenndule ke manje. Uma uphendula uyazi nawe ukuthi fanele usebenzise ukucabanga kwakho. Lo mfundi osuke engasikhulumi isiZulu, uba nenkinga uma sekufanele aziphendulele noma abhale indaba. Sekufanele manje aphenndule acabange ngalolu limi kugcina sekuyinkinga ngoba phela akalwazi lolu Limi uyaluqala esikoleni, ekhaya alukhulunywa akekho futhi nongamsiza ekhaya (**Nokuzola, uthisha webanga lesine, lesihlanu nelesithupha**).

Kulesi sicaphuno esingenhla kuyavela ukuthi uma abafundi sebebhekene nokuphendula imibuzo akube kusaba lula njengalokhu bebesekilasini belekelelwa uthisha nangesiNgesi okubukeka kuyisona abasazi kangcono kodwa kusuke sekudinga bazibhalele bona ngokuqonda kwabo ulimi lwesiZulu lunjengoba lunjalo.

Uthisha uTholizwe webanga lesine ube eseveza okuyisihlava esibi lapho abafundi sebejwayele kwabona ukuthi uthisha ufike afundise ngesiZulu bese ephinda ahumushe ngesiNgesi wathi lokho kwenza abafundi bathuthuke kakhulu esiNgisini ngoba basuke sebesifunda okwesibili

njengalokhu besuke sebesifundile isiNgisi ngesikhathi saso. Ngenxa yalokho isiZulu siqhubekela phambili nokukhinyabezeka singathuthuki; wabeka kanje;

Uqala ngesiZulu ngaphambi kokungena esiNgisini, uzombona umfundi uzothi “*please excuse me please explain in English I don’t understand*”, kungcono laba abanye uwube usababala laba abangashongo njalo. Uzothi ngesikhathi usuchaza kulo ngesiNgisi vele nabo bazobe besalalele kodwa bona sekuwuku gcizelela lokho abebekuzwile ukuthi bezwe ngendlela okuyiyona yini. Ngalokho ngiyaye ngisizakale kanjalo ukuthi ngivele ngibaqoqela ndawonye ngibabuze bazwile mabengazwanga yikuphi la bengazwanga khona bese ngibachazela ngesiNgisi ngiphinde futhi ngesiZulu ngisho. NgesiZulu-ke lokhu ebengikusho ngesiNgisi ithi kanje bese ngimnikeza umsebenzi engizobuya futhi ngiyombheka ukuthi uyawenza yini. Uma enenkinga kufanele aphakamise isandla ngoba unelungelo lokuthi lapho engaqondi khona aphakamise isandla ngoba phela kufana nokuthi ngisuke ngifundisa amakilasi amabili (**Tholizwe, uthisha webanga lesine**).

Lesi sicaphuno esingenhla siveza ukuthi uthisha ofundisa isiZulu uphinde ahumushe ngesiNgisi ngenxa yokuthi usuke enomthwalo wokuthi abanye abafundi basuke bengezwanga ngesikhathi ekhuluma isiZulu sodwa. Othisha babuye basebenzise nesu lamaqembu okungukuthi uma abafundi abathile bengazwanga besadinga incazelo yesiNgisi uthisha ubahlanganisa ndawonye babe amaqembu ukuze ezobachazela kahle ngesiNgisi. Kuyavela futhi ukuthi abafundi uma kukhona abangakuzwa ngesiZulu bacela ukucaciselwa ngesiNgisi futhi bebe bekhuluma ngaso isiNgisi.

Ngezansi ngethula izifakaziso zothisha abayisithupha abacashunwe kwabangama-64 benhlolovo yohlamibuzo yalolu cwaningo. Laba othisha nabo bafakazela indlela yokuhumusha ulwazi esiZulwini luyiswe esiNgisini ukuze abafundi bonke baqonde ukuthi kukhulunywa ngani esifundweni sosuku, Othisha babeka kanje;

Ithebula Lama-23: Ukuhumusha IsiZulu Siyiswe EsiNgisini

Uthisha 1	Ugcina usufundisa zimbili iziLimi ngoba kumele konke ukuhumushele esiNgisini. Ngokunjalo kudingeka isikhathi esithe xaxa kanti isikhathi sethu sincane. Abanye abafundi abawenzi umsebenzi waseKhaya.
Uthisha 2	Siyaye sichaze kabanzi siphinde sibahumushele ngoLimi lwesiNgisi ngoba baluqonda kangcono bonke sibuye sisebenzise nezitho zomzimba ukubachazela.
Uthisha 3	Kudingeka ngichaze nangolimi lwesiNgisi ukuze bangizwe futhi ngigcine ngibafundisa umsebenzi wamabanga aphantsi kunalelo abalifundayo. Isibonelo umfundi ofunda ibanga lesi-4, ngimfundise umsebenzi webanga lesi-3 kuya ngokuthi ushesha kanjani umfundi ukubamba.
Uthisha 4	Ukufundisa kwami ezinhlangothini ezahlukene kona akulula ngoba kumele ufundise ngesiZulu ubuye usihumushele oLimini lwesiNgisi.
Uthisha 5	Basibukela phansi isiZulu futhi abafuni nokuzama ukuthi basisebenzisele ukukhuluma. Okubi ukuthi uthisha ugcina efundisa izilimi ezimbili ngoba kumele ahumushe.
Uthisha 6	Engijwayele ukuhlangabezana nakho abafundi bafuna ukufunda isiZulu ngesiNgisi. Manje kufanele ngitolike isiZulu ngesiNgisi ngoba abanye abasazi nhlobo isiZulu.

Okuvelayo ukuthi abafundi basemazingeni ahlukahlukene kakhulu ngokolwazi lwabo lwesiZulu. Kukhona abangasazi nhlobo isiZulu kuphinde kube khona abasaziyo abangamaZulu kodwa bonke basifunda uLimi lwesiBili njengalokhu ngivezile esahlukweni sesihlanu. Bese kuba khona abasazi kancane isiZulu njenxa yezindawo abahlala kuzo. Yila mazinga ahlukene abafundi besiZulu abakuwo okwenza othisha bahumushe igama ngalinye abalishoyo noma abalibhalayo lesiZulu balihumushele esiNgisini. Basuke benzela abafundi abangasazi nhlobo isiZulu nalabo abasazi kancane ukuthi nabo bezwe. Ngesikhathi kwenzeka lokhu kumosheka isikhathi esiklanyelwe ukwenza umsebenzi ngolimi lwesiZulu kanti futhi kwenza uhlelo lwezifundo luhambe kancane othisha bangakwazi ukwenza wonke umsebenzi abaklanyelwe wona ngeviki.

Ukusebenzisa izitho zomzimba ngesikhathi uthisha echaza nakho kuyaba usizo ekucaciseleni umfundi ongasiqondi isiZulu. Ukwenzela ukuthi abafundi abangasazi isiZulu bangasileli emuva othisha bagcina sebehliisa izinga loLimi abalufundisayo. Othisha babuye baveze ukuthi ukwenzela ukuthi abafundi abangasazi isiZulu bangasaleli emuva othisha bagcine sebehliisa izinga lolimi abalufundisayo. Kwesinye isikhathi kudingeka ukuba bathi ukwehlisa isandla ngokuthi bafundise abafundi umsebenzi webanga eledlule. Lokhu kuvusa umbuzo mayelana nolwazi okumele umfundi alufunde kulelo banga akulo. Okunye okuvelayo ukuthi uma uthisha eke waqala ukubahumushela abafundi ababe besazama kodwa ukushintsha isimomqondo sabo baqale ukusibukela phansi isiZulu ngoba bethembe kona ukuthi bazothola ukuhunyushelwa. Lokhu kube sekuholela ekutheni abafundi olimi lwabo lwaseKhaya kuyisiZulu bagcina bengasazuzi lutho olusha emakilasini ngenxa yokuthi uthisha egxile kulaba bafundi abangasazi isiZulu.

Okuphinde kuvele kulolu cwaningo ukuthi othisha baphinde basebenzise izichazamazwi ngesikhathi befundisa futhi bagqugquzele abafundi ukuthi bazisebenzise kakhulu izichazamazwi ukuthola izincazelo zamagama esiZulu abangawazi. Lokhu ngikusho ngoba abafundi ngeke baphile ngokuhlala begugushe izichazamazwi nasezimweni zangaphandle kwegumbi lokufundela. Ngaphandle empilweni yemihlayonke ilapho kufanele baveze ulwazi lwabo loLimi lwesiZulu futhi bakwazi ukulusebenzisa ngendlela yokuxhumana futhi beqonda ukubaluleka kokudlulisa umyalezo njengoba usuke usemqondweni wabo. Lokhu kudinga ukuthi bakwazi ukuwamukela bawuqonde umyalezo odluliswa omunye umuntu esebenzisa isiZulu ngaphandle kokugijimela isichazamazwi babheke incazelo yegama negama eliphuma emlonyeni womunye umuntu noma lokho asuke ekufunda kubhaliwe. Ababhali babuye baveze ukuthi uma kusetshenziswa izinsizakufundisa ezifana nezichazamazwi nolwazi oluncike nolususelwa engqikithini okuyilapho abafundi belindeleke khona ukuba baqonde ngezimo abaphuma kuzo baphinde bayamanise nabakufundileyo, lokho kwenza abafundi bahlaziye ulimi kunokuba balusebenzise (Celce-Murcia, 2001; Sanjaya, 2011).

Uthisha uNomandla webanga lesithupha wabe eseveza ukusetshenziswa kwezichazamazwi ezixubile isiNgisi nesiZulu ukuze abafundi bathole incazelo lapho, wabeka kanje;

Isihloko sosuku uyasibhala ngesiZulu noma usibhale ngesiNgisi kodwa ngiye ngithi kuyamsiza umfundi uma uzosibhala ngesiZulu. Ube ususisho ngesiNgisi ungasibhali ngesiNgisi ukuze naye akwazi ukusebenzisa isichazamazwi ahambe ayosifuna ekhaya ukuthi leli

gama elishiwo umemu namhlanje lithini. Yebo umchazelile wena kodwa uma esesekhaya uzothi uma efuna ukukhohlwa aphindele esichazamazwini abheke ukuthi yebo umemu ubekhuluma ngamabizoqobo (**Nomandla, uthisha webanga lesithupha**).

Uthisha uNongcebo webanga lesihlanu ugcizelela ukusetshenziswa kwezichazamazwi ngokuveza ukuthi uma kukhona abazali abeza ngaphambili bebuza ukuthi yiziphi izincwadi abangazithenga ezingasiza izingane zabo maqondana nolwazi lwesiZulu, uveza ukuthi babagqugquzela ukuba bathenge izichazamazwi ezixube isiZulu nesiNgisi. Wabeka kanje;

Bese ngiyabachazela-ke ukuthi ungazama ukumtholela isichazamazwi lesi esibhalwe ngesiNgisi nangesiZulu. Okunye ukuthi uma kukhona lokho okubonile zama ukuthi umbhalele kona bese uyamfundela noma yena akufundele abese azame ukuthi akuchaze lokho ukuthi kuchaza ukuthini ngesiZulu. Akungabi amagama amaningi kube amagama nje ambalwa okunye futhi kube izibonakalo ezimzungezile njengokuthi nje egunjini lakhe lokulala noma egunjini lokudlela kufanele azi ukuthi yini le itafula afake amapheshana anamagama ezimpahla. Uma esekamelweni umbhede, ikhabethe lezingubo, ifasitela okukanjalo nje bakwazi ukuthi bazipha amagama ezimpahla bakwenze kujwayeleke. Bese kuba ukudla futhi loku abakudlayo nakho bazi ukuthi uphuthu, amasi konke nje bakwazi ukuthi bakujwayele ukukusebenzisa. Izichazamazwi zingabasiza ekuqondeni lawo magama ngalokho okubazungezile emakhaya (**Nongcebo, uthisha webanga lesihlanu**).

Kuyavela ukuthi akugcini esikoleni kuphela ukusetshenziswa kwezichazamazwi kodwa noma bayabatshela nabazali babafundi ukuthi bangazisebenzisa kanjani emakhaya uma abafundi befunda okungukuthi bakwazi ukuthola izincazelo zakho konke okubazungezile njengokuthi uma bebona isicabha ekhaya besazi ngolimi lwesiNgisi. Abafundi bangakwazi ukuyobheka esichazamazwini ukuthola incazelo noma igama elihunyushiwe lesicabha lisuswa esiNgisini ulimi abalujwayele nabalwaziyo kuya kolwesiZulu, ngalokho bayafunda. UHarmer (2007) uveza ukuthi konke abafundi abakufunda esiZulwini uLimi lwesiBili basuke benalo ulwazi oluthile ngakho okusukela esiNgisini abasifunda siwuLimi lwaseKhaya. Lolu lwazi banalo ngenxa yokuthi abafundi babuyekeza ngokomqondo uhlelomagama ngokuhumushela oLimini lwaseKhaya ukuze bezothola umqondo opholele woLimi lwesiBili bezokwazi nokunika

izimpendulo ezishaya emhlozeni (Brown, 2007). Ngakho-ke ngesikhathi uthisha efundisa ngomphonse wendlela yomhumusho wohlelolimi kuvuka ulwazi abavele benalo emqondweni olususelwa olimini lwabo lwaseKhaya okuyisiNgisi. Le ndlela ibe seyiba nomthelela ongemuhle ngoba uthola kuwuthisha yedwa okhulumayo egunjini lokufundela. Uma efundisa uzofike akhulume isiZulu bese ehumushela esiNgisini. Ngokuka-Evans noVan der Walt (2019) imisebenzana eyenziwa egunjini lokufunda nokufundela yakhiwa ngendlela yokuthi kumele ilawulwe uthisha ukuze kuvele ukuhlakanipha kwabafundi kunokuba kuvele ikhono lokuxhumana ngokunomqondo. Lokho okwenza ukuthi uthisha afundise ukuhlaziya ulimi kunokuba afunde ulwazi lokukwazi ukusebenzisa ulimi kunoma isiphi isimo bakwazi nokuxhumana (Sanjaya, 2011).

Ukusetshenziswa kwendlela yomhumusho wohlelolimi kusuke kulindeleke impendulo eshaya emhlozeni, umzamo womfundi awubalukelile ngaphandle kokubheka impendulo enembayo. Lokhu kusho ukuthi abafundi abakwazi ukuzifundela bona ngokwabo kodwa ukufunda kwabo kuncikiswe kakhulu kuthisha ukuthi uyena okumele abe impendulo yalokho okunzinyana kumfundi ngesikhathi sokufunda egunjini lokufundela (Sanjaya, 2011). Lokhu akube kusamakha umfundi ekutholeni ulimi ukuze akwazi ukulusebenzisa uma uthisha engasekho eduze kwakhe kodwa ugcina nje engumfundi oncike ekusebenziseni izichazamazwi ulimi lwakhe aluthuthuki kanti labo abasuke besazi bona isiZulu bachithekelwa isikhathi ngokuba kusuke kuwulwazi abanalo.

6.6 Isiphetho Sesahluko

Lesi sahluko sidinginde izindikimba ezine ezivezwe kanje; ukwentuleka kolwazi kothisha ngezinhlotshana zolimi nensweleko yezinsizakusebenza zesiZulu uLimi lwesiBili, Ukuminyana kohlelo lomsebenzi enqubomgomeni yesiZulu uLimi lwesiBili, ukwentuleka kwamasu nezindlela zokufundisa isiZulu uLimi lwesiBili nokufundisa ngomphonse wendlela yomhumusho wohlelolimi. Ngenhla ngindlela ulwazi olutholakele lahlelwa ngalezi zindikimba engizibalulile ngibe sengiluhlaziya ngenhloso yokukhipha umongo oqukethwe ulwazi olukhiqiziwe. Ngibe sengiveza nemibhalo esekela okutholakele ocwaningweni kanye nezifakaziso zabahlanganyeli bocwaningo okubalwa; othisha benhlololwazi, othisha benhlolovo yohlamibuzo, imiqulu yenqubomgomo kanye nezifunjwana zothisha ezitholakele ngokuhlala ubukele ngesikhathi sokuqoqa ulwazi.

IS AHLUKO SESIKHOMBISA

INHLAZIYO YOLWAZI OLUTHOLAKELE:

IMFUNDO EQINISEKISA IMIPHUMELA NETHUTHUKISA ULIMI NOKUTHUTHUKA KWENGQONDO

7.1 Isingeniso

Izahluko ezedlule esesihlanu nesesithupha zethule zaxoxa ngolwazi olutholakele ensimini ngesikhathi kwenziwa lolu cwaningo; ulwazi olutholakele lusekelwe nangemibhalo. Kulesi sahluko sesikhombisa ngihlaziya ngethule ingxoxo ngolwazi olutholakele ngisebenzisa isibuko esiyinjulalwazi kaKrashen (1981) yokuthola uLimi lwesiBili kanye nohlaka lwemicabangonzulu engixoxe ngakho esahlukweni sesithathu. Ngezansi ngixoxa ngomnyombo wenzukazikeyi yokulahleka kolimi kubafundi, isimomqondo neqhaza labazali ngesiZulu kanye nokufundiswa kolimi lwesiZulu ezikoleni. Le ngxoxo engezansi iqhutshwa isiHlawumbiselo sesiKhathi esibuCayi neSilululwazi sokuThola uLimi, ukusetshenziswa kobuliminingi namakhono ayisisekelo soxhumanonhle nobungcwepheshi olimini lokwazi imfundo, isiHlawumbiselo soMthamo woLimi kanye neNgxenyana yokukodwa eyeNgeziwe nesihlawumbiselo isiQaphelisi, ukusetshenziswa kolimi-kushintshela, kanye nokusetshenziswa kolimi-kushintshana.

7.2 Umnyombo NgeNzukazikeyi Yokulahleka Kolimi

Ulwazi olutholakele luveza ukuthi izikole ezixube izinhlanga zilandela inqubomgomo yoMnyango WezeMfundo oyisiSekelo (2011) maqondana nohlelo lwezifundo. Ngikusho lokhu ngoba kuyavela ukuthi zifundisa izinhlotshana zolimi ezimbili, okuwuLimi lwaseKhaya noLimi lwesiBili okuyizona zifundo ezidlulisela umfundi ebangeni elilandelayo uma ephumelele. Lezi zikole zifundisa isiNgisi ulimi lwaseKhaya kanye nesiZulu uLimi lwesiBili. Lokhu kwenzeka nakuba abafundi abagcwele kulezi zikole ababalelwa kumaphesenti angama-90 bengamaZulu. Ngakho-ke lokhu kusho ukuthi ulimi lwabo lwaseKhaya yisiZulu okuyisona abakhula ngaso besifunda ekhaya uma beqala nje ukuvula umlomo bekhuluma kanye nabantu ababazungezile ngokomndeni nomphakathi abakhulela kuwo. Okuvelile ukuthi abafundi

bafika esikoleni bephethe ulwazi loLimi lwaseKhaya okuyisiZulu kodwa uma befika esikoleni uhlelo lwakhona luthi abafunde isiNgisi sibe ulimi lwabo lwaseKhaya bese isiZulu ulimi lwabo lwaseKhaya basifunde sibe uLimi lwesiBili.

Ucwaningo luveze ukuthi nakuba isiZulu sifundiswa siwuLimi lwesiBili, okuphinde kube inkinga kakhulu ukuthi othisha abakwazi ukukhuluma ulimi lwesiZulu kuphela ngesikhathi befundisa egunjini lokufundela. Kudingeka ukuba bathi befundisa isiZulu kodwa basixube nesiNgisi ngenxa yabanye abafundi abangasazi nhlobo nabanye abasazi kancane kakhulu isiZulu okungesona ulimi lwabo lwaseKhaya kodwa abayingxenywe yekilasi. Lokho kuyaye kuholele ekutheni othisha bahumushe isiZulu basise esiNgisini ukuze bonke abafundi bezokuzwa. Iqiniso lithi ngalokhu kwenza ukucabanga kothisha kuthi basuke bezama ukusiza abafundi abangasizwa isiZulu kodwa lokho kuchaza ukubulala ulimi lwabafundi abasikhulumayo emakhaya isiZulu.

Lokhu ngikusho ngoba, isiNgisi sifundwa siwuLimi lwaseKhaya okusho ukuthi abafundi olimi lwabo lwaseKhaya kuyisiNgisi bayazuza ngoba ulimi lwabo bese isiZulu sifundwe siwuLimi lwesiBili. IsiZulu ulimi lwesiBili sisuke sesithanda ukuba lula kakhulu, kanti ukuba lula kwaso kuholela ekutheni laba bafundi olimi lwabo lwaseKhaya yisiNgisi baqhubeke nokuzuzwa kuhlangele nokuthi othisha basuke sebesebenzisa isiNgisi. Kuyavela emiphumeleni yocwaningo ukuthi abafundi abaqala ukufundisa isiZulu ekilasini babonakala besithakasela kakhulu futhi bezimisele ukudlula abangamaZulu abasuka naso ekhaya. Lokhu abafundi abakhuluma isiZulu emakhaya kubashiya beme ngqi bengasaqhubeki nokufunda ulimi lwabo okuyisiZulu uLimi lwaseKhaya. Inzuzakazikeyi ivela lapho othisha ekufundiseni kwabo isiZulu uLimi lwesiBili bakhiphele ngaphandle abafundi abangamaZulu okuwulimi lwabo lwaseKhaya ngokuthi balibale ukutotobisa abafundi abangasazi nhlobo isiZulu. Lokhu kuyinkomba yokuthi isiZulu uLimi lwesiBili olufundiswa emakilasini lwakhelwe lwaqondaniswa nabafundi abangasikhulumi emakhaya abangasazi ngoba yibona abazuza kakhulu ukudlula labo abasikhulumayo emakhaya.

Okutholakele kulolu cwaningo kuveza ukuthi abafundi abakhuluma isiZulu emakhaya bagcina bengasaphumeleli kahle olimini lwesiZulu ngenxa yokuthi abafundiswa ulimi okufanele ngabe luthuthukisa ulwazi lwabo lolimi asebenalo vele. Ngakho-ke lokho kuba nomthelela ongemuhle esimweni-mqondo sabo bagcina bengasagququzeleki ukunaka ulimi lwesiZulu ngoba okwenzeka emagunjini okufundela isiZulu kukhomba ukuthi lesi sifundo sihlelelwe saqondaniswa nabafundi olimi lwabo lwaseKhaya kuyisiNgisi. Ngalokho-ke abafundi olimi

Iwabo lwaseKhaya yisiZulu lugcina selubalahlekela kanjalo ulimi lwesiZulu. UCummins (2001) uyakufakazela lokhu ngokuthi abafundi bathola kahle ulwazi baphinde baphumelele ngamalengiso esikoleni uma befundiswa ulimi lwabo lwaseKhaya lube njengoba lunjalo luwulimi lwaseKhaya. Lokhu kungenxa yokuthi ulimi lwaseKhaya luvulela umfundi amathuba okufunda ngempumelelo ulimi lwesiBili nezinye izifundo (Kaphesi, 2000; Myburgh, Poggenpoel & Van Rensburg, 2004; Freitag & Vester 2008). Ngakho-ke lokhu kulahleka kolimi kubafundi abangamaZulu kuholela ekulahlekeni kwemfundo yomfundi yoLimi lwesiBili okuyisiNgisi ngoba usuke encishwe ithuba lokufunda kahle nangempumelelo uLimi lwaseKhaya okuyisiZulu.

7.3 ISilululwazi Sokuthola Ulimi NesiHlawumbiselo SesiKhathi EsibuCayi

Isigaba samabanga akhaphazelayo (amabanga 4-6) lolu cwaningo olugxile kuso, siyisigaba okufanele ngabe abafundi basifunda ngokuthuthukayo isiZulu uLimi lwaseKhaya. Ngisho ngoba basuke beseseminyakeni esukela kweyisishiyagalolunye kuya kweyishumi nanye. Esahlukweni sesithathu ngikhulume ngohlaka lwemicabango efaka isilululwazi sokuThola uLimi kanye nesiHlawumbiselo sesiKhathi esibuCayi lapho ngiveze ubumqoka bakho emfundweni yengane maqondana nolimi. Kwatholakala kudala nguChomsky (1965) ukuthi wonke umfundi uzalwa enesilululwazi esakhelwe engqondweni yakhe ukuze akwazi ukuthola futhi afunde noma ngabe yiluphi ulimi alufundiswayo. Okuchaza ukuthi abantu bazalwa benalo uhlelolimi-jikelele emqondweni olubenza bakwazi ukufunda baphinde basebenzise ulimi kungenandaba ukuthi lubukeka lunzima futhi lumakhephukhephu kangakanani (Lara noPerez, 2014). UHorman (1979) uveza ukuthi iSilululwazi sibamba iqhaza elikhulu empilweni yomfundi ngoba simubeka ezingeni lokukwazi ukuthola ulimi kulezi zinkulumo azizwe zikhulunywa abantu aphila nabo futhi nangesikhathi esefundiswa esikoleni. Isilululwazi sokuthola ulimi sinjengomshini owakhelwe emqondweni wawo wonke umuntu ngendlela yokuthi uhlukeno ngokwezigaba ezivumela ukutholakala kwalolo nalolo limi umfundi asuke eqala ukulufunda kusukela kolwaseKhaya, olwesiBili nolwangaPhandle (Chomsky, 1965).

Lokhu kusho ukuthi abafundi abakhuluma isiZulu bazalwa benaso lesi silululwazi sokuthi bakwazi ukufunda isiZulu ulimi lwabo lwaseKhaya kahle nangempumelelo uma sebefika esikoleni. Lokho okuzobenza bakwazi ukufunda ulimi lwesiNgisi okufanele ngabe luwuLimi lwesiBili bese isiZulu basifunde siwuLimi lwaseKhaya ngoba basuka naso ekhaya. Ucwangingo luveze ukuphambana kwalezi zifundo maqondana nokuhleleka kwazo okungukuthi abafundi

bolimi lwesiZulu kufanele ngabe balufunda lungolwaseKhaya kodwa bafundiswa olusefekile okungolwesiBili. Ngisho lokhu ngoba ngokukaCrain noLillo-Martin (1999) ingane izalwa inolwazi olwakhelwe ngaphakathi lokukwazi ukuthola ulimi lwayo. Ingakho uChomsky (2009) ethi isilululwazi sokuthola ulimi sisebenza njengesitho esakhelwe engqondweni okufanele sisebenze kusukela umfundi ezalwa ukuze afunde izimpawu zolimi kanti nolimi lwakhe lwaseKhaya ulufunda ngokushesha nangempumelelo. Ngakho-ke isilululwazi sokuthola ulimi senza umfundi akwazi ukucabanga nokuxhumana esebenzisa ulimi lwaseKhaya kube lula ukufunda ngokuqonda (Ntshangase, 2011). Lokhu kungenxa yokuthi lesi silululwazi siyamaniswa noLimi lwaseKhaya ngoba sikwazi ukusebenza kahle lapho kunokucabanga ngolimi lwaseKhaya okungaholela ekufundeni kahle zonke izilimi ezilandelayo (Ntshangase, 2011). Le ngxoxo iveza ukuthi abafundi bangakwazi ukufunda kahle ulimi lwabo lwaseKhaya kusukela ebuncaneni babo ngenxa yeSilululwazi sokuthola ulimi ibe isiqhutshezelwa futhi ihambisana kahle nesiHlawumbiselo sesiKhathi esibuCayi njengoba ngike ngaveza ngenhla.

IsiHlawumbiselo sesiKhathi esibuCayi siqakulisa ngokuthi umfundi ukuze afunde kahle ulimi kumele aluqale emabangeni aphantsi, ngoba isigaba sokufunda kahle ulimi siqala emva kwesikhashana ingane izelwe ize ifike esigabeni sokuthomba (Lenneberg, 1967). Lesi sihlawumbiselo sesikhathi esibucayi sigcizelela iphuzu lokuthi ukuze ulimi ulwazi kahle kumele ulufunde ungena nje esikoleni uze ufike esigabeni seminyaka yokuthomba. Lokhu okusho ukuthi abafundi abasebencane balwamukela ngendlela ehlukile ulimi ukudlula labo asebekhulile baze badlula esigabeni sokukhula (Sterlizza, Feldman, Fathman, 1976). Imbangela ukuthi emva kweminyaka ethile ingane ayibe isakwazi ukubamba ulimi ngempumelelo esezingeni eliphezulu, ukukhiqiza kwayo ulimi kusuke kungasekho ezingeni lobungoti ngokugcwele (Ellis, 1988). Abacwaningi abaningi bolimi bayavumelana nalesi siHlawumbiselo sesiKhathi esibuCayi ngokuveza ukuthi umfundi ulufunda kahle ulimi esigabeni esithile emva kwalokho kuba sekuba nzima ukulufunda. Ingakho uCook (1991) eveza ukuthi ucwaningo lwakhe lwadalula ukuthi abafundi asebedlulile esigabeni sokukhula bayahluleka ukufunda ulimi lwesiBili. UScovel (2001) uyasifakazela isiHlawumbiselo sesiKhathi esibuCayi ngokuveza ukuthi kusukela ebangeni lokuqala kuze kuyofika kweleshumi abafundi basuke besesezingeni lokuthi bangafunda ulimi kahle nangempumelelo ngoba emva kwaleyo minyaka kuba nzima ukuqala ulimi olusha. Isizathu ukuthi umfundi osekhule kakhulu akabe esakwazi ukufunda ngokuqondisisa umthamo wolimi, izingcezu zolimi kanye nezakhiwo zalo (Lihong, 2010).

Uma ngibuka lolu cwaningo kuyavela ukuthi abafundi abakhuluma isiNgisi emakhaya bese befika esikoleni basifunde siwuLimi lwaseKhaya baphumelela kangcono futhi bakhiqiza imiphumela emihle kakhulu emsebenzini wabo wesikole. Ngakho-ke lokhu kungubufakazi obumqoka bokufunda uLimi lwaseKhaya ngempumelelo okuholela ekufundeni kahle olwesiBili (Iyamu no-Ogiegbean, 2007 noMashiya, 2011) ngoba ukungafundi uLimi lwaseKhaya kwenza umfundi angaphumeleli ngamalengiso (Webb, 2013). Lokhu okuvela kulolu cwaningo kuyafakazeleka ngesiHlawumbiselo sesiKhathi esibuCayi ngoba abafundi abavela emakhaya akhuluma isiNgisi bafunda ulimi lwabo lwaseKhaya isiNgisi emabangeni aphansi futhi belufunda luhlelwe kahle. Luhleleke kahle ngoba isiZulu bona basifunda siwulimi lwesiBili. Kanti-ke laba abakhuluma isiZulu kuwulimi lwabo lwaseKhaya kubona kuphambene. Ingakho imiphumela yabo yokufunda ingemihle futhi ngisho nesimomqondo sabo sesishintshile sikhomba ukungabi nandaba nokungazikhandli emsebenzini wabo wesikole njengalokhu ucwaningo luvezile. UGursoy (2011) ufakazela isiHlawumbiselo sesiKhathi esibuCayi ngokuthi ukwamukela uLimi lwesiBili kuhamba ngezigaba zokukhula kwengane kusukela esigabeni ineminyaka emibili ize iyofika esigabeni sokuthomba. Lokhu kungenxa yokuthi umqondo wengane uvulelekile ukufunda ulimi kusukela izalwa ngakho ukulufunda ngempumelelo kusemvelweni yayo kulesi sigaba sobungane (Yule, 2016 ; Hu, 2016). Ngenxa yalokho abafundi abafunde ulimi besebancane bahlala njalo bephumelela kangcono kakhulu kunalabo abalufunda sebedlulile esigabeni sokukhula (Morford & MayBerry, 2000).

Lokhu okusho ukuthi njengoba abafundi bolimi lwesiZulu bengalufundi ulimi lwabo lungolwaseKhaya bese kulesi sigaba sesiKhathi esibuCayi, kukhomba ingozi yokuthi bazoze bafike esigabeni sokuthi baqede isikole bengalufundile ulimi lwabo ngendlela yoLimi lwaseKhaya. Lokhu kuyinkinga ngoba abafundi asebedlulile esigabeni sokukhula ababe besakwazi ukufinyelela ekulwazini kahle ulimi njengabafundi abalulaqale besebancane emabangeni okwamukela (Johnson noNewport, 2010). Lokho kuholela engxoxweni engike ngayiveza ngenhla yokulahleka kolimi lulonke okungaba isiZulu kanye naso isiNgisi. Ngikusho lokhu ngoba abafundi abasengcupheni yokulahlekelwa izilimi baphuma emakhaya nasemiphakathini okukhulunywa kuyo isiZulu kodwa esikoleni bangasifundi njengolimi lwabo kodwa basifunde lungolwesiBili ngoba befundiswa isiNgisi kube olwaseKhaya. Ngesikhathi kulahleka ulimi lwabo lwaseKhaya alulahleki nje lulodwa kodwa lulahleka nosikompilo lwabo abafundi kanye nendlela yabo yokucabanga lena egcina ingathuthuki ngoba lezi zingxenye ezintathu; ulimi, usikompilo nendlela yokucabanga ziwumgogodla wokukhula komfundi. Uma sebelahlekelwe ulimi lwabo kusho ukulahlekelwa ubuluqobo lwabo bese kuba nzima ukuba

bafunde olunye ulimi ngoba ukuze balufunde kahle olwesiBili kumele bafunde olwaseKhaya kahle kuqala.

Omunye umqakuliswano ovelayo owokuthi isiHlawumbiselo sesiKhathi esibuCayi asigxilile kuphela eminyakeni umfundi asuke enayo ngesikhathi efunda ulimi. Imiqakuliswano iveza ukuthi isikhathi umfundi asichitha efunda ulimi naso sidlala indima enkulu ekuqinisekiseni ukuthi umfundi ufunda ngempumelelo uLimi lwesiBili. Lokhu okuhambisana nokuvele kulolu cwaningo lapho othisha bekhala ngesikhathi esinganele sokufundisa ulimi lwesiZulu emabangeni akhaphazelayo kanti nasemabangeni okwamukela isiZulu uLimi lwesiBili lunikwa isikhathi esincane kakhulu. UTaNquHFuHlo (2011) uveza ukuthi izilimi kumele zifundiswe ngamahora ayishumi, amabili noma amathathu angasetshenziselwa isiZulu uLimi lwesiBili bese isiNgisi uLimi lwaseKhaya lunikwa amahora ayisishiyagalombili noma isikhombisa. UJedynak (2009) uthi akayibuki le ndaba yesiKhathi esibuCayi ngokuthi kukhona isikhathi umfundi angeke esakwazi ukubamba ulimi kodwa okumqoka ukuthi ukuze afunde kahle ulimi kumele alufunde ngendlela yemvelo nokululelwa isikhathi sokulufunda. Okusho ukuthi ingqikithi ilele ekutheni abafundi balufunda isikhathi esingakanani ulimi. Ngakho ukuze umfundi alufunde kahle uLimi lwesiBili okubalulekile yiminyaka aqale kuyo ukulufunda, ubude noma ubufishane besikhathi alufunde ngaso, isimo senhlalo kanye nolimi lomphakathi (Gul, 2009 ; Abello-Contesse, 2009). ULoewen noReinders (2011) bayakufakazela ukuthi ukululeka kwesikhathi sokufunda kunomthelela omkhulu oholela ekufundeni ulimi ngempumelelo ngoba umfundi usuke enikwe isikhathi esanele sokufunda uLimi lwesiBili. Nakuba lokhu kungaqondi ngqo eminyakeni ethile kodwa ukululeka kanye nokwabiwa kwesikhathi esanele sokuthi abafundi bafunde ulimi kusabuyela ephuzwini lokuthi uma abafundi besheshe bafunda ulimi ngokwanele besesemabangeni okwamukela kuya kwakhaphazelayo bathi befika emabangeni aphezulu basuke sebethole isikhathi esanele sokufunda ulimi.

Ngakho isiZulu uLimi lwesiBili esifundiswayo kula mabanga akhaphazelayo asibalingene noma asikho ezingeni labafundi abasikhuluma siwuLimi lwaseKhaya. Ukufundiswa kwaso akukho ezingeni lokuba imiqondo yabafundi ithuthuke ifinyelele ezingeni lokukwazi ukuzihlaziya kanye nokusombulula izingqinamba zolimi abahlangabezana nazo. Lokho kubuyela ephuzwini lenzukazikeyi yokulahleka kolimi ngoba bengafundiswa ulimi olufanele nolusezingeni labo. NgokweSilululwazi sokuThola uLimi kanye nesiHlawumbiselo sesiKhathi esibuCayi, kufanele ngabe abafundi bazuza kahle ulimi lwabo njengalokhu besesigabeni samabanga akhaphazelayo kodwa bayalahlekelwa. Lokhu ngikusho ngenxa yobufakazi engike

ngaxoxa ngakho esahlukweni sesihlanu okuyilapho kucaca khona umonakalo owenziwa indlela izikole ezihlele ngayo uhlelo lwezifundo. Ngamafuphi ngingaveza ukuthi le ndlela iveza ukubandlulula nokunganakekeli ulimi lwabafundi okuyisiZulu kodwa kuqhubeka nokuqhakamba kolimi lwesiNgisi futhi kuthuthuke abafundi abalukhuluma lungolwaseKhaya kuphela. Umthelela walesi senzo ubonakala lapho kukhishwa imiphumela yemisebenzi yabafundi, ehlala iveza sengathi abafundi abakhuluma isiNgisi uLimi lwaseKhaya ibona abahlakaniphile. Ucwaningo luyaveza ukuthi akusikhona nje ukuhlakanipha kodwa bavunwa indlela okuhlelwe ngayo uhlelo lwezifundo ezikoleni lapho ulimi lwabo isiNgisi lusetshenziswa ngazo zonke izindlela oluba uLimi lwaseKhaya luphinde lusetshenziswe ukufundisa ezinye izifundo okufaka phakathi naso isiZulu.

7.4 Isimomqondo Neqhaza Labazali Ekufundisweni KwesiZulu

Ukufunda kwezingane esikoleni akuncikile kuthisha kuphela kodwa kuyadinga nokuthi abazali nabo babambe iqhaza labo njengabazali. Uma abazali bengenelela futhi bethatha isinyathelo sokulekelela izingane zabo ilapho khona ukufunda kwengane kuya phambili futhi kuba impumelelo. U Morrow (2005) uqakula ngokuthi ukuze izingane zingabi nenkinga emfundweni yazo yolimi esikoleni, kufanele abazali bazimbandakanye emfundweni yezingane zabo ngezindlela ezahlukahlukene. Ukuzimbandakanya nokubamba iqhaza emfundweni yengane njengomzali kusho ukunakekela izidingo eziqondene nokufunda kwayo okungaba ukuyilekelela emisebenzini yesikole uphinde wenze isiqiniseko sokuthi ithola zonke izinsizakusebenza nokuyeseka uyigqugquzele ngokwemizwa nesimomqondo esigomothelayo. Lolu cwaningo luveze ukuthi othisha bazibona besebenza bodwa ekwenzeni isiqiniseko sokuthi abafundi bafunda isiZulu ngempumelelo. Abazali abakhuluma isiZulu uLimi lwaseKhaya babonakala bengabambi iqhaza elibonakalayo ekulekeleleni abafundi ukuba bafunde ulimi lwesiZulu, okunalokho bagqugquzela isiNgisi ezinganeni zabo. Ingakho othisha bezwakala beveza ukuthi bayaludinga usizo kubazali babafundi ukuthi basebenze ngokubambisana. Abafundi bayadinga ukukhuthazwa, bagqugquzelwe futhi balekelelwe abazali emisebenzini yasekhaya nsukuzonke, isemisebenzini yokuhlola kanye nokuthengelwa izinsizakufunda ezifana nencwadi inqolobane yesizwe nezichazamazwi ezibulimimbili.

Lesi sikhalo sothisha ngenhla sike savela phambilini ocwaningweni oluningi engiliveze ngaphambilini. Lolu cwaningo lusaveza ukuthi lesi sikhala sokunganakwa kolimi lwesiZulu abazali babafundi sisaqhubeka futhi awukabibikho umehluko kunezimo zangaphambilini.

UWolff (2002) uthi isimo-mqondo sabantu maqondana nolimi, isona esingaba isivimbo sokuthola ulimi kubafundi futhi balusebenzise kahle. Abazali bezingane ibona abagunyaziwe banikwa ilungelo lokuzikhethele ulimi okumele lufundiswe ezikoleni njengalokhu kuyibo abakha isigungu esilawula isikole (SASA, 84 of 1996). Lapho kusuke kulindeleke ukuba bathathe izinqumo ezizothuthukisa futhi zinike ulimi lwesiZulu indawo kwikharikhulamu. Okufike kube indida kakhulu kulolu daba ukuthi abazali babafundi abangamaZulu ibona ababamba iqhaza elikhulu emkhankasweni wokuthi abafundi bafunde ngesiNgisi okungelona ulimi lwaseKhaya lwabafundi (Eketsanga, 2013; Kamwangamalu, 2003; Nkosi, 2013; Somhlalu 2009). Lesi senzo sigcizelela umqakuliswano kaKamwangamalu (2000) ukuthi abantu abakhuluma izilimi zama-Afrika abazikhethi ukuzisebenzisa uma benikwa ithuba lokukhetha ulimi ngoba izilimi zabo baziyananisa nemfundo esezingeni eliphansi. Lokhu kucaca ngoba abazali abaningi abathumeli izingane zabo ezikoleni lapho zizofunda khona ngezilimi zomdabu zama-Afrika lokho bese kwenza nabo abafundi bazibukele phansi izilimi zama-Afrika (De klerk, 2002; De wet, 2002). Ingakho uNkosi (2014) ethi insila yobandlululo isekhona kubafundi ngoba babonakala bengakuthakaseli ukusebenzisa izilimi zomdabu zama-Afrika. Lokhu kuyathusa kakhulu ngoba uma abafundi belahlekelwa ulimi lwabo kusho ukuthi sizoba nesizukulwane esingazazi ukuthi singobani, sivelaphi futhi sibhekephi kanti kusho ukuthini ukuba umZulu. Lokho kube sekudala inkinga emiphakathini esiphila kuyo ngoba ukulahleka kolimi kusho ukulahleka koqobo lwabo, ukulahlekelwa igugu labo okufanele ngabe baziqhenya ngalo kanye nobumqoka bamasiko ezimpilweni zabo njengalokhu ulimi nesiko kungamathe nolimi.

Le nsila ibonakala kubafundi nje ingoba abazali ibona abahamba phambili ekuqhubekeni nokushaya ulimi lwesiZulu indiva. Lokhu kufike kube inkinga uma abafundi sebefika emazingeni aphezulu emfundo bengasakwazi ukusebenzisa ulimi lwabo kanti futhi nabanye abafundi abangasincelanga ebeleni isiZulu basuke besithanda befuna ukusifunda emaNyuvesi. Ingakho uButhelezi, uNgcobo, uNkosi, noNtuli (2014) beveza ukuthi ngesikhathi benza ucwaningo ngokufundiswa kwesiZulu ulimi lwesiBili eNyuvesi bathola ukuthi abafundi ababefunda isiZulu uLimi lwesiBili babekuthakasela futhi benentshisekelo nogqozi lokuxhumana bekhuluma nabafundi abakhuluma isiZulu uLimi lwaseKhaya. Kusuke sekuyihlazo-ke ukuthi abanye abafundi bafune ukuxhumana nomZulu kodwa uthole ukuthi yena akasazi futhi akathandi nokuxhumana nabanye abantu ngalo ulimi lwesiZulu.

7.5 Ukusetshenziswa Kobuliminingi

Lolu cwaningo luyaveza ukuthi othisha bakholelwa ukuthi kumele abazali abakhuluma isiZulu uLimi lwaseKhaya baguqule isimomqondo sabo maqondana nolimi lwesiZulu. Lokho othisha bakubuka njengesu elingalekelela ukuthi abafundi olimi lwabo lwaseKhaya kuyisiZulu bafunde ngempumelelo ngoba lokho kuzobavulela amathuba okufunda ezinye izilimi. Ucwangingo luveza ukuthi imbangela enkulu eholela esimwenimqondo esikhesayo sabazali maqondana nokufundiswa kolimi lwesiZulu ingoba balubona lungaphansi kolimi lwesiNgisi kanti ngesingabo isiNgisi isona esibalulekile emfundweni yezingane zabo. Abazali basuke benza lokho ngoba bezitshela ukuthi basiza izingane zabo ngoba bengakuboni ukubaluleka kwemfundo yesiZulu uLimi lwaseKhaya kanti ilapho bencisha khona izingane zabo ithuba lokufunda ngempumelelo nethuba lokuba buliminingi ngoba zonke izilimi kumele zifikele oLimi lwaseKhaya. Isenzo sabo sikhomba ukungaqondisisi ukuthi ukuze izingane zabo zibe buliminingi zikwazi nokugcina amasiko nobuluqobo kumele kusingathwe yisiZulu, isiNgisi uma befika esikoleni abafundi basifunde siwuLimi lwesiBili kungabi olwaseKhaya njengalokhu kwenzeka manje. Abazali akumele balahlekelwe ulwazi lokuthi abafundi ukuze bafunde ngempumelelo kumele kuqalwe ngokugcizelelwa nokufunda kahle uLimi lwaseKhaya ukuze bafinyelele kubuliminingi. UMwaniki (2012) noHugo (2016) baveza ukuthi ubuliminingi bungukukwazi ukusebenzisa izilimi ezehlukahlukene ngokuphelele ngangokuseqophelweni eliphezulu okungasukela kolwaseKhaya, olwesiBili ngolwangaPhandle. NgokukaMyers-Scotton (2006) noEvans noVan der Walt (2019) uma kugcizelelwa futhi kufundiswa abafundi izilimi ezimbili okuyisiNgisi nesiZulu ekhaya bese afike umfundi esikoleni ayofunda isiNgisi kakhulu ukudlula ulimi lwakhe lwaseKhaya okuyisiZulu, lokhu kuyingozi eholela kubuliminingi obususayo nasekulahlekeni kolimi lwesiZulu nalo olwesiNgisi ekugcineni.

Inqubomgomo yolimi kwezemfundo (LiEP, 1997) igqugquzela ubumqoka bobuliminingi obengezayo kubafundi okwaholela ekutheni abafundi banikwe ithuba lokufunda izilimi ezengeziwe. Lokho okusho ukuthi kubalulekile ukuthi abafundi bafinyelele ebungotini bolwazi lolimi okungenani izilimi ezimbili okuqala ngolwaseKhaya bese kulandele olwesiBili. Inqubomgomo iqhuba igqugquzele ukufunda ngolimi lwaseKhaya ukuze ukwazi ukufunda ezinye izilimi, lokho okubizwa ngobuliminingi obengezayo. Ubuliminingi obengezayo busho ukuthi umfundi akafunde uLimi lwesiBili, olwangaphandle kodwa abe elugcinile olwaseKhaya futhi eluthuthukisa (RNCS, 2002). Lolo limi luyisiZulu kule ngxoxo ngoba isiNgisi kufanele

ngabe abafundi basifunda siwuLimi lwesiBili yize kungenjalo njengoba kuvelile ocwaningweni.

NgokukaKamwangamalu (2000) inqubomgomo yezikole kumele ihambisane nenqubomgomo yolimi kwezemfundo (LiEP, 1997) maqondana nokugququzelwa kobuliminingi obengezayo. Ngakho lokho kusho ukuthi abazali bezingane kufanele bafundiseke ngobumqoka bezinqumo abazithatha maqondana nezilimi ezifundwa izingane zabo esikoleni. Lokhu ngikusho ngoba ucwaningo seluvezile ukuthi abazali abaningi abakhuluma isiZulu uLimi lwaseKhaya abanalo ulwazi lokubaluleka kokuthi izingane zabo zifunde isiZulu uLimi lwaseKhaya ingakho begququzela ulimi lwesiNgisi ukuthi abafundi basifunde siwuLimi lwaseKhaya ngoba becabanga ukuthi ulimi lwesiNgisi ilona oluzokwenza izingane zabo zibe ezihlakaniphile futhi nezazi ulimi olubukwa njengolwamandla. Lokho bakwenza ngenxa yokuswela ulwazi ukuthi ulimi lwesiBili ulufunda kahle phezu kolimi lwaseKhaya. Abacwaningi baveza ukuthi umfundi obuliminingi obengezayo uba umfundi ocabanga ngokushesha kanye nangokujulile (Hugo, 2016) ngoba uLimi lwesiBili ulufunda phezu koLimi lwaseKhaya bese ephumelela ngempumelelo futhi abe ungoti ezilimini lezo asuke ezifunda (Cummins, 2011).

7.6 Amakhono Ayisisekelo Soxhumanonhle Nobungcwepheshi Olimini Lokwazimfundo

Ucwaningo ludalule nokuthi abazali abakhuluma isiZulu uLimi lwaseKhaya bachitha isikhathi esiningi ngisho emakhaya befundisa izingane zabo ulimi lwesiNgisi, lesi siNgisi izingane ezisifunda siwulimi lwaseKhaya esikoleni kanti uLimi lwaseKhaya lwazo lwangempela isiZulu. Ngakho-ke laba bafundi bancishwa ithuba lokufunda isiZulu uLimi lwaseKhaya esikoleni kanti naseKhaya abazali ababaniki ithuba lokufunda ulimi lwesiZulu ezimweni zasemakhaya. Uma ngibuka le nzukazikeyi ngeso lamakhono ayisisekelo soxhumanonhle okuyindlela yokuthola ubungoti olimini lwesiBili, uCummins (2011) uveza ukuthi ulimi lwabafundi abaluthola kuqala kunoLimi lwesiBili lubenza bakwazi ukuxhumana nabanye abantu emiphakathini abaphila kuyo kanye nasezimweni ezahlukahlukene. Ngakho lokho kusho ukuthi uLimi lwaseKhaya ilona olucaba indlela maqondana nemfundo yomfundi yize eluqala esesekhaya engakafiki emfundweni ehlekile. La makhono ayisisekelo soxhumanonhle adingwa abafundi ukuze bakwazi ukuxhumana nabanye abantu futhi badlulise umyalezo ngempumelelo (Evans, Kilfoil noVan der Walt, 2009). Ukwazi uLimi lwaseKhaya kahle nokulusebenzisa ekhaya kwenza umfundi noma esefika esikoleni axhumane nabanye

ngokugeleza futhi ulimi olusha azolufunda akwazi ukulumumatha ngendlela (Evans & Van der Walt, 2019). Ngakho-ke ukuze abafundi bafunde ngempumelelo abazali bayadinga ukuthola ulwazi lobumqoka bokufunda uLimi lwaseKhaya njengoLimi lwaseKhaya kusukela umfundi esesekhaya afundiswe kahle uLimi lwaseKhaya oluzoyamaniswa namasiko kanye nobuluqobo lomfundi. Ngikusho lokho ngoba la makhono ayisisekelo soxhumanonhle ayabasiza abafundi ukuthi bakwazi ukucabanga ngokusezingeni eliphezulu, ukukwazi ukuhlaziya, ukucubungula, kanye nobuciko ngolimi abangakalwazi ngokuphelele (Place, 2016).

UCummins (2011) uphinde aveze elinye ikhono alibiza ngobungcwepheshi olimini lokwazimfundo, ukuthi leli akulula ukulithola futhi akusheshi ukuthi umfundi alithole. Uqhuba athi isikhathi esiningi lidingeka lapho umfundi esesegunjini lokufunda sekudingeka ukuba acabange ngokujulile ngomthamo wolwazi olwethulwa uthisha. Kulesi sigaba umfundi usuke engasenayo indawo yokucasha noma lapho engathola khona isisombululo ngokushesha ngaphandle kokuba ayidingide yena leyo nkinga yolimi. U-Evans noVan der Walt (2019) babalula ukuthi ukuze umfundi athole ulimi olusha kumthatha iminyaka emihlanu kuya kweyisikhombisa. Ngakho-ke kusho ukuthi abazali kumele babe nakho ukuqonda ukuthi isiNgisi lesi abasijahile, ekugcineni abafundi bazosifunda kahle uma kodwa lokho kusekwa ukuthi ulimi lwaseKhaya balufunda kahle. Ubungcwepheshi olimini lokwazimfundo bubalulekile ukuze abafundi bafunde ngokujulile futhi kukule ngxenye yokufunda uLimi lwesiBili lapho ukucabanga ngokusezingeni eliphezulu kanye nokucabangisisa kuvela khona (Place, 2016). Lokhu okusho ukuthi uma umfundi engalufundanga kahle uLimi lwaseKhaya uba nenkinga uma sekufanele afunde uLimi lwesiBili ngempumelelo. ULimi lwaseKhaya ilona olunikeza amakhono nolwazi oluyisisekelo, ngakho uma ungalufundanga kahle kanye nasekhaya lungagququzelwanga kusho ukuthi umfundi ubhekana nenkinga ekusaseni lemfundo yakhe.

7.7 Ukufundiswa KwesiZulu Ulimi LwesiBili Ezikoleni

7.7.1 IsiHlawumbiselo SoMthamo WoLimi kanye NeNgxenye Yokukodwa EyeNgeziwe NesiHlawumbiselo IsiQaphelisi

NgokukaWilburg (2010) abafundi bafika esikoleni benalo ulwazi, amakhono kanye nokadebona ohlobene nezimo zokufundisa. Ngakho-ke lokho kubenza babambe iqhaza ngokukhulu ukuzimisela emfundweni yabo. Lolu cwaningo luqinisekisa ulwazi oluke lwavela

ezahlukweni ezedlule ngokuthi abafundi abangamaZulu nolimi lwabo lwaseKhaya isiZulu bafika esikoleni basifunde uLimi lwesiBili. Isizathu esenza bafunde isiZulu uLimi lwesiBili ukuthi kulezi zikole kufundiswa isiNgisi uLimi lwaseKhaya kubo bonke abafundi abakhona emagekeni esikole futhi abakwazi abafundi ukuguqula lokho abakufice kukhona. Lokhu kusho ukuthi abafundi bayalufunda ulimi lwesiZulu emakhaya okuwulwazi oluncane lokuxhumana nalabo ababazungezile nasemphakathini uwonke. Lolo lwazi baluthola ngolimi lwabo lwesiZulu okulindeleke ukuba uma befika esikoleni bafunde lolu limi lube olwaseKhaya ukuze luzothuthuka kahle. Njengoba ngivezile phambilini kulesi sahluko, ucwaningo luveza ukuthi lokho akwenzeki kodwa bafika esikoleni baqale phansi bafunde olunye ulimi lube olwaseKhaya okuyisiNgisi, okusho ukuthi ulimi lwabo isiZulu alusathuthukiswa. Phezu kwalokho ulimi lwesiZulu luvele lufundwe luwulimi lwesiBili okungukuthi alusekho ezingeni labo abafundi njengoba bona olwabo lwaseKhaya kuyisiZulu ngakho kumele basifunde sona siwuLimi lwaseKhaya. Ngike ngaveza esahlukweni sesithathu ukuthi ngizosebenzisa injulalwazi kaKrashen (1981) ukuhlaziya le miphumela yocwaningo. Ngakho-ke ngibuka le miphumela ngeso lenye ingxenye yenjulalwazi kaKrashen (1982) okuyisiHlawumbiselo soMthamo woLimi kanye neNgxenye yokuKodwa eyeNgeziwe.

IsiHlawumbiselo soMthamo woLimi kanye neNgxenye yokuKodwa eyeNgeziwe sikhuluma ngomthamo wolimi otholwa abafundi bolimi lwesiBili (Krashen, 1982). Lesi siHlawumbiselo sale njulalwazi siveza ukuthi uma umfundi esesigabeni soMthamo woLimi (i) ukwamukela kwakhe ulimi kwenzeka uma umfundi ekwazi ukuqonda lokho okuyingxenye yokukodwa engeziwe (+1), lokhu okusho iqophelo elibizwa ngokuthi “i+1” (1982). Lokhu kusho ukuthi ulwazi umfundi asuka nalo ekhaya luwumthamo wemvelo ngoba usuke ulimi eluthole lapho ekhula khona okufaka ulwazi lolimi, usikompilo nesimomqondo esakheka ngokuxhumana ngemvelo eseseKhaya. Ingakho uKrashen (1985) eveza ukuthi umfundi osesigabeni sika-i, uma esethola ulimi ngendlela yemfundo ehlelekile kanye neqophelo eliphezulu, lokho kusho ukuthi usevulelekile emathubeni okuqonda umthamo nengxenye yokukodwa eyengeziwe esigabeni sika i+1. NgokukaMc Loughlin (1987) zimbili izindlela zokuthola uLimi lwesiBili ezibhekwa isiHlawumbiselo soMthamo woLimi nengxenye yokukodwa eyengeziwe. Uveza ukuthi ukukhuluma kuwumphumela wokuthola ulimi kodwa akuyona imbangela yokukwazi ukuluthola futhi inkulumo ngeke ifundiswe ngqo njengoba injalo kodwa ivela emiphumeleni yokuzakhela ngokwazi ulimi ngendlela yomthamo wolimi nengxenye engeziwe eqondakalayo. Ngakho lokhu kusho ukuthi le njulalwazi iveza indlela umfundi wesizulu uLimi lwesiBili alufunda ngayo ulimi ngokuthi ufike aluthole ekhaya luwuLimi lokuQala uma esefika esikoleni

athole imfundo ehlelekile okuyiyona ngxenye eyengeziwe eqondakalayo. NgokukaBrown (1994) umgomo obalulekile wokuthola ulimi uvela ekuqondeni umthamo nengxenye yolimi olwengeziwe oluqukethe isakhiwo esingaphezulu kolwazi analo kuleso sigaba. Ngakho-ke umthamo wolimi nengxenye eyengeziwe unjengolwazi abafundi boLimi lwesiBili abaluthola egunjini lokufunda (Gazu, 2006). Lokhu okuchaza ukuthi ulwazi abafundi abafika egunjini lokufunda bengenalo kodwa baluthole khona futhi seluhlekekile ukuze lukwazi ukulungisa kahle nolimi abafundi abaluthole besasemakhaya ngendlela yokuxhumana.

Ezinye zezinkinga ezivezwe ilolu cwaningo ukuthi othisha bantula ulwazi ngezinhlotshana zolimi okwenza bagcine bengaqondi indlela ephusile yokufundisa ulimi lwesiBili okuyisiZulu. Ngikusho lokhu ngoba kuyavela ukuthi kwesinye isikhathi othisha abalandeli inqubomgomo (DBE, 2011) yokufundisa kanye nokusebenzisa izinsizakusebenza ezingahambisani nezinga labafundi okubalwa phakathi nezincwadi zoLimi lwaseKhaya kodwa befundisa uLimi lwesiBili. Lokhu okusho ukuthi uma othisha bengaqondi ngezinhlotshana zolimi, ukufundisa kwabo akunasisekelo futhi kungase kungabi nemiphumela emihle nelindelekile. Uma ubuka ngeso lenjulalwazi nesiHlawumbiselo engisibalule ngenhla kuyavela ukuthi othisha bafundisa abafundi abangabazi nokuthi bakuliphi iqophelo maqondana nolimi. Okusho ukuthi uma sekufanele uthisha eze nomthamo nengxenye engeziwe angase afundise abafundi ulwazi olungekho ezingeni labo lolimi. Kuphinde kwavela ocwaningweni ukuthi othisha bantula amasu ngezindlela zokufundisa isiZulu uLimi lwesiBili. Lokhu kungenxa yokuthi iningi labo othisha lalisho ngokusobala ukuthi abazi lutho ngamasu nezindlela zokufundisa. Ngakho lokhu kusho ukuthi abafundi emakhaya bathola umthamo omncane wolimi olungahlelekile okungulimi lokuxhumana emphakathini abaphila kuwo esilubiza ngo “i”. Uma umfundi esefika esikoleni okuyilapho okufanele ukuthi athole khona umthamo nengxenye yokukodwa eyengeziwe “+1” bese kutholakala ukuthi kwabona othisha abanawo amasu nezindlela zokufundisa eziphusile neziqinisekisa imfundo enempumelelo kubafundi. Okusho ukuthi lesi sihlawumbiselo asikwazi ukufezeka kahle emakilasini alaba othisha ngenxa yokuntuleka kolwazi lothisha.

Ukuntuleka kolwazi lwamasu nezindlela zokufundisa kuzalwa ukungaqeqesheki kahle kothisha maqondana nokufundisa isiZulu uLimi lwesiBili. Ucwanningo luveze ngokusobala ukuthi othisha banesidingo sokuqeqeshwa ngezindlela namasu okufundisa. Lokhu kungenxa yokuthi ngisho ezikhungweni zemfundo ephakeme othisha abakaze baluthole uqeqesho ngokufundisa isiZulu uLimi lwesiBili kodwa baqeqeshelwe ukufundisa isiZulu uLimi lwaseKhaya. Ukungabi bikho koqeqesho kanye nokusekwa kothisha kungaba nomphumela

ongemuhle emfundweni yabafundi. Umbuzo ovelayo owokuthi ngabe bafundisa ngokuyikho yini othisha njengoba beveza ukungaqeqesheki ngamasu okufundisa. Luncane kakhulu uhlelo olwenziwa uMnyango WezeMfundo ukuqeqesha kanye nokuhlomisa othisha ngo-TaNquHFuHlo ukuba bawethule kanjani kubafundi ezikoleni (Tylor, 2013). Ingakho uTirosh noGraeber (2003) baveza ukuthi kunesidingo esiphuthumayo sokuthi kuqeqeshwe othisha maqondana nokuzakhela imisebenzana yokufunda eyakhelwe ohlelweni lokufundisa ulimi lwesiBili. Lokhu kungenxa yokuthi ukungaphumeleli kwabafundi ngokusezingeni eliphezulu kuzalwa ukungaqeqesheki kahle kothisha abafundisa isiZulu uLimi lwesiBili (Bantwini, 2009). Othisha abangaqeqeshelwe ukufundisa isifundo sesiZulu uLimi lwesiBili bakhqiqiza imiphumela entengantengayo kakhulu (Ajaja, 2009).

Enjulalwazini kaKrashen (1981) engiyisebenzisa kulolu cwaningo, ngiphinde ngathatha esinye isiHlawumbiselo sokuthola uLimi lwesiBili, isiHlawumbiselo isiQaphelisi esichaza ubudlelwano phakathi kokuthola nokufunda ulimi siphinde sicacise ngomthelela ophakathi kwalokhu kokubili (Krashen, 1982). Umsebenzi omkhulu walesi siHlawumbiselo isiQaphelisi ukuhlela ulimi kanye nokulungisa amaphutha. Okusho ukuthi emva kokuba abafundi sebelutholile ulimi ngendlela yesiHlawumbiselo soMThamo woLimi neNgxenyana yokuKodwa eyeNgeziwe ilapho sekungena kahle isiQaphelisi sesizolungisa ulimi olutholakele. IsiHlawumbiselo isiQaphelisi simqoka kulolu cwaningo njengoba ingxoxo engenhla ike yaveza ukuntuleka kolwazi lolimi, izinhlotshana zolimi, ukuntuleka kwamasu nenzindlela zokufundisa, nokungaqeqesheki kothisha. Lokhu kusho ukuthi imfundo yabafundi isengcupheni. Ngakho isiHlawumbiselo isiQaphelisi sibamba iqhaza elikhulu ukulekelela abafundi besiZulu uLimi lwesiBili ukuba bafunde ngempumelelo futhi nangokuqonda kahle ulimi. Ngenxa yokuthi othisha bantula ulwazi lwamasu okufundisa abafundi bolimi lwesiZulu kungase kube nzima ukuba othisha bakhqiqize imiphumela emihle. UKrashen (1982) uthi isiQaphelisi silungisa amaphutha akhulunywa osebenzisa ulimi kanye nobhalayo ngenxa yokushelela kolimi noma ekubhaleni kwakhe ngoba isiQaphelisi sivela kahle ngaphambi nasemuva kokukhuluma okuthile. UKrashen (1982) uqhuba athi umsebenzi wesiQaphelisi akusiwo umsebenzi omncane osetshenziselwa kuphela ukulungisa ukunhlanhlatha okuqhamuka enkulumweni ejwayelekile, kodwa kuba ukuthi unikeza inkulumo ukuhleleka ngesikhathi ivela. Ngakho-ke ukuntuleka kwamasu okufundisa kothisha kuba isivimbo sokufezeka kwalesi siHlawumbiselo sesiqaphelisi. UGazu (2006) uqakula ngokuthi umfundi uthola ulimi ngokuxhumana, lokho okusho ukuthi umfundi ufunda ngendlela ehlelekile okuba isigaba sesibili esibalulekile. Sona sisiza ukulungisa nokucolisisa lokho umfundi asuke

esekutholile vele. Ngakho-ke ukufunda ulimi akumele kugxile emthethweni kodwa ekuxhumaneni. Lokhu kusagcizelela umsebenzi wesiqaphelisi kodwa ngokuveza ukuthi kumele kudlulwe emithethweni yolimi olusuke lufundiswa kodwa kugxilwe emyalezweni odluliswayo. Nakuba kunjalo nawo umyalezo odluliswayo kanye nokuxhumana kufanele kuqashelisiswe indlela okwenziwa ngayo ukuze kuzokwazi ukulungisa amaphutha angaba isithiyi nangenza umyalezo odluliswayo nokuxhumana kungenzeki ngempumelelo.

7.7.2 Ukusetshenziswa Kobulimi-Kushintshela

Ucwaningo ludalule ukuthi othisha abafundisa isiZulu uLimi lwesiBili ezikoleni ezixube izinhlanga, basebenzisa kakhulu ulimi lwesiNgisi ngesikhathi befundisa egunjini lokufundela. Othisha baveza ukuthi uma basebenzisa ulimi lwesiZulu kuphela ngesikhathi befundisa kuyaye kubonakele ukuthi abafundi abezwa kahle. Ukusebenzisa kwabo ulimi lwesiNgisi basuke bezama ukuthi kube khona ulwazi oluthile namagama athile umfundi awacoshayo ngesikhathi othisha befundisa ukuze abafundi baqonde isifundo ngokuphelele. Lokhu okusho ukuthi uma uthisha engakhuluma isiZulu sodwa engaxubanga ulimi lwesiNgisi abafundi angeke bafunde kahle ngalelo langa. Lokhu kusebenzisa isiNgisi uma othisha befundisa akuvelanga kuphela ngoba bekusho bona kodwa kwabonakala nangesikhathi ngibavakashele ngiyobuka izifunjwana zabo. Lesi siNgisi abasisebenzisayo phela sifundiswa siwuLimi lwaseKhaya kulezi zikole ezikhethelwe ucwaningo. Ngakho lokhu kusho ukuthi othisha babesebenzisa uLimi lwaseKhaya okuyisiNgisi uma befundisa uLimi lwesiBili okuyisiZulu. Le ndlela ababonakala befundisa ngayo ikhomba ukuthi basebenzisa ulimi-kushintshela ngesikhathi befundisa ulimi lwesiZulu.

NgokukaCook (2001) ubulimi-kushintshela buwumsebenzi wendlela yobulimimbili noma yobuliminingi lapho kusetshenziswa ulimi olungaphezulu kolulodwa okungaba olwaseKhaya noma olwesiBili ukudlulisa umyalezo ngokuxuba lezi zilimi ngesikhathi ukhuluma. Lokhu kuvela kahle lapho uthisha esebenzisa uLimi lwaseKhaya ngesikhathi efundisa uLimi lwesiBili, le ndlela isetshenziswa kakhulu emagunjini okufunda eNingizimu-Afrika (Hugo, 2016). Ucwaningo luyayifakazela le nkulumo engenhla ngoba luveza othisha abafundisa isiZulu uLimi lwesiBili befaka nesiNgisi esiwuLimi lwaseKhaya ngesikhathi befundisa emagunjini okufundisa. UReyes (2004) ubalula ukuthi kunomqondo ojwayelekile wokuthi ukusebenzisa ubulimi-kushintshela okuyilapho ushintshela kolunye ulimi kunalolo olukhulumayo kwenziwa ukuthi usuke ungenalo ulwazi oluphelele lalolo limi olukhulumayo.

NgokukaPark (2014) abacwaningi abaningi sebeyavumelana ngokuthi ubulimi-kushintshela benzeka ezimweni ezibuliminingi kungesikhona ukuthi kukhona okuxegayo elwazini lolimi kulabo abakhuluma lolo nalolo limi kodwa indlela yokuxhumana ehlukehlukehene. Ocwaningweni kuyavela ukuthi uma othisha befundisa isiZulu ulimi lwesiBili bayasixuba nesiNgisi. Lokho bakwenza ngenhloso yokuthi bonke abafundi abasekilasini bazuze. UCreese noBlackledge (2010) bayakweseka lokhu ngokuthi ezimweni zobuliminingi, ubulimi-kushintshela bujwayele ukusetshenziswa abahleli bohlelo lwezifundo zolimi kanye nabafundisi ukuze balekelele abafundi bolimi ababuliminingi kulokho abazibandakanya kukho. Indlela othisha abalusebenzisa ngayo ubulimi-kushintshela buveza ukuthi bakubona kubasebenzela abafundi ekufundeni kwabo. Ngikusho lokhu ngoba othisha baveza ukuthi basuke befuna ukuthi abafundi abangalwazi kahle ulimi lwesiZulu nabo bakuzwe okufundiswayo. Lokho kusaqhubeka nokubuyisela phansi ulimi lwesiZulu olusuke vele selusezingeni esiphansi njengoba lufundiswe lungolwesiBili. Phezu kokufundiswa kwalo uLimi lwesiBili luphinde luxutshwe nolimi lwesiNgisi. Lokhu kuhambisana nolwazi oludalulwe ucwaningo lapho othisha beveza ukuthi bafundisa ngendlela yomphonse wohlelolimi okuyilapho besebenza umsebenzi wokuhumusha abakubhalayo nabakusho ngesiZulu baphinde bakusho ngesiNgisi. Lokhu kuvele njengesihlava esibi esidla isikhathi kanti futhi esenza abafundi bagcine bengasafuni ukufunda kahle ulimi lwesiZulu ngoba belinde ukutolikelwa ngesiNgisi.

Ngaphezu kokutolikelwa kwabafundi ngesiNgisi, ucwaningo luphinde luveze nenkinga yokungabi bikho kwezinsizakusebenza okuyizona ezimqoka ekuthuthukiseni isifundo nasekwenzeni isiqiniseko sokuthi abafundi bafunda ngempumelelo. Othisha bazwakala bekhala ngezincwadi zesiZulu uLimi lwesiBili, baveza ukuthi inqubomgomo esetshenziswa uTaNquHFuHlo (DBE, 2011) yahunyushwa isuswa esiNgisini injengoba injalo yaya esiZulwini, lokhu okusho ukuthi ayihlelelwe isiZulu kodwa isiNgisi, abanawo amashadi esiZulu; lawo abawatholayo asuke eyisiNgisi bese othisha bayazihumushela nakhona bamubalwa kakhulu othisha abanawo. Lokhu kuqhuba kona ukuthi isiZulu sisanyathelwa ngezinyawo ezikoleni ngayo yonke indlela kanti nohulumeni akucacile kahle akwenzayo ikakhulu uMnyango wezeMfundo ukuzama ukulekelela othisha. UMacaro (2003) wahlongoza ukuthi ubulimi-kushintshela benzeka ngemvelo ngaphandle kwegumbi lokufundela okuyilapho ababili basebenzisa izilimi ezingaphezulu kolulodwa. Ulimi-kushintshela lugcwele umhlaba wonke lapho kunemiphakathi ebulimimbili nebuliminingi. Ingakho le ndlela kungafanele ukuba isetshenziswe ngokweqile kodwa okubaluleke kakhulu ukwenza isiqiniseko sokuthi umyalezo ufinyelele ngendlela kubafundi (Hugo, 2016). Nakuba laba

babhali ababili beveza lokhu kodwa ukungabi bikho kwezinsizakusebenza kusaphoqa othisha ukuba bajwayelane nolimi lwesiNgisi okuvela ngokusobala ukuthi okwamanje ayikho indlela yokukubalekela ukusebenzisa ubulimi-kushintshela.

7.7.3 Ukusetshenziswa Kobulimi-Kushintshana

Lolu cwaningo luveze ukuthi othisha abafundisa isiZulu uLimi lwesiBili emagunjini okufundela axube izinhlanga basabukeka benokudideka ngamasu abangawasebenzisa ukufundisa lolu limi. Ngakho okugqamayo ukuthi abaningi basebenzisa ulimi lwesiZulu okuwuLimi lwaseKhaya ukufundisa abafundi abakhuluma isiZulu nabakhuluma isiNgisi uLimi lwaseKhaya. Abafundi olimi lwabo lwaseKhaya kuyisiNgisi basebenzisa sona nasegunjini lokufunda uma bezama ukuxhumana nothisha noma nabanye abafundi. Nabo abafundi abakhuluma isiZulu uLimi lwaseKhaya nabo batholakala basebenzisa ulimi lwesiNgisi kakhulu ukudlula ulimi lwabo lwaseKhaya okuyisiZulu. Ngakho-ke lokhu kugcina sekwenza naye uthisha ukuba agcine esebenzisa kakhulu ulimi lwesiNgisi esifundweni sakhe akhohlwe uLimi lwaseKhaya okuyisiZulu noma efundisa sona siwuLimi lwesiBili. Lesi simo sigcina sekuyisimo esididayo egunjini lokufunda. Okungalekelela othisha ukuba basebenzise indlela yolimi-kushintshana ngesikhathi befundisa ekilasini.

Ubulimi-kushintshana ilapho umuntu esuke ekhuluma ulimi lwakhe lwaseKhaya ukuxhumana nomunye okungaba ukuthi uthisha ufundisa abafundi ekilasini esebenzisa ulimi lwakhe okuyisiZulu okungukuthi vele ufundisa sona. NgokukaWei (2011) okumqoka ngobulimi-kushintshana ukuthi bulindeleke ukuba kwakhe inkundla yesimo senhlalo lapho abakhulumi ababuliminingi bekwazi ukuxhumana futhi bavezelane bafundisane ngokadebona wabo nezimo abadlule kuzo, isimomqondo, izinkolelo nemisebenzi yabo. Lokhu kusho ukuthi ubulimi-kushintshana bungasebenza kahle egunjini lokufunda isiZulu ngoba kugcwele abafundi bezinhlanga ezahlukahlukene. Ubulimi-kushintshana buzama ukulekelela labo bafundi ababuliminingi ekwakheni umqondo, bahlele kahle ukadebona wabo kanye nokuthola ukuqonda okujulile nolwazi lolimi olufundiswayo (Williams, 2002; Cenoz & Gorter, 2011; Lewis, Jones & Barker, 2012). Ngakho uma abafundi olimi lwabo lwaseKhaya isiNgisi bephendula ngaso ekilasini njengalokhu kuvelile ocwaningweni bese abakhuluma isiZulu bakhulume ngaso, lokho kuholela ekufundeni ngempumelelo ngoba bashintshana ngezilimi okudingeka omunye umfundi aqonde ulimi lomunye kanye nolukathisha ukuze kube nemiphumela emihle yokuthola umthamo wolimi kanye nolimi oluqondiwe.

Okuphinde kwavela ocwaningweni yisidingo sokuqeqeshwa kothisha ukuze bakwazi ukufundisa isiZulu uLimi lwesiBili nabafundi bafinyelele kulwazimfundo olwanele, ebungotini kanye nasebungcwepheshini obusezingeni lempumelelo. Ukuze othisha bakwazi ukufundisa ngempumelelo besebenzisa amasu nezindlela ezahlukahlukene zokufundisa kufanele babe nokuqonda ngendlela yokusebenzisa ubulimi-kushintshana ukuze uthisha ezokwazi ukukhalima nokweseka abafundi ngolwazi oluqondile. Phezu kwalokho othisha kufanele babe nobungoti bezilimi ezahlukahlukene ezisekilasini ukuze bezoqonda kahle ulwazi olwethulwa abafundi okungaba ukuthi basebenzisa ulimi lwesiNgisi. UGarcia (2009) noHornberger noLink (2012) babalula ukusetshenziswa kwezilimi ezahlukahlukene emakilasini kusalokhu njalo kuyisicelo sokugqugquzela othisha nabacwaningi bezilimi ukuba bakusebenzise ngoba ikhona okungase kwandise ulwazi lolimi kubafundi kuphinde kunyuse nezinga lokuxhumana ngokuqonda. Kula magumbi okufundisa isiZulu uLimi lwesiBili lokhu kungenzeka kahle ngoba vele abafundi abakhona baxube izinhlanga kanye nezilimi. Okusho ukuthi bangakwazi ukuxhumana besebenzisa izilimi zabo zasemaKhaya ukuze bezofezekisa izinjongo zokufunda uLimi lwesiBili okuyisiZulu kulolu cwaningo.

7.8 Isiphetho Sesahluko

Lesi sahluko sixoxe sahlaziya ngokujulile ulwazi olutholakele kulo msebenzi wocwaningo. Ngixoxe ngaphansi kwezihlokwana ezintathu okuyinzukazikeyi etholakele kulolu cwaningo maqondana nokufundiswa kwesiZulu uLimi lwesiBili. Ngaveza isimomqondo neqhaza labazali emfundweni yabafundi yesiZulu uLimi lwaseKhaya kanye nokufundiswa kolimi ezikoleni. Ukuhlaziya kwami ngikwenze ngesibuko socwaningo okuyiziHlawumbiselo ezimbili ezisuka enjulalwazini kaKrashen; isihlawumbiselo somthamo wolimi kanye nengxenywe yokukodwa eyengeziwe nesihlawumbiselo isiqaphelisi. Ngaphinde ngatomula ohlakeni lwemicabango nasemibhalweni okuyiyona engihlaziye ngayo ulwazi olutholakele okuyile; isihlawumbiselo sesikhathi esibucayi, isilululwazi sokuthola ulimi, amakhono ayisisekelo soxhumanonhle nobungcwepheshi olimini lokwazi imfundo, ukusetshenziswa kobuliminingi, ukusetshenziswa kolimi-kushintshela nokusetshenziswa kolimi-kushintshana.

ISAHLUKO SESISHIYAGALOMBILI

INQUBOMGOMO YOLIMI NEZIGABA ZOKUFUNDISWA KWESIZULU, IZINCOMO NESIPHETHO

8.1 Isingeniso

Esahlukweni esedlule ngixoxe kabanzi ngenhlaziyo yolwazi olutholakele okuyilapho ngiveze khona umnyombo ngenzukazikeyi yokulahleka kwesiZulu uLimi lwesiBili. Ngibe sengixoxa ngenjulalwazi engiyisebenzisile kulolu cwaningo okuyiyona elekelele ukuhlaziya kwami imiphumela yocwaningo. Ngakho kulesi sahluko sesishiyagalombili ngethula indlela engiyihlongozayo engalekelela ukuzama ukusombulula le nzukazikeyi ekhona ekufundisweni kwesiZulu uLimi lwesiBili ebangelwa yindlela uhlelo lwezifundo olwakhiwe ngayo eNingizimu-Afrika. Ngibe sengisihlela kanje lesi sahluko; ukusetshenziswa kwenqubomgomo yolimi kwezemfundo ezikoleni, amazinga okufundiswa kwesiZulu uLimi lwesiBili, izincomo zocwaningo nesiphetho socwaningo.

8.2 Ukusetshenziswa KweNqubomgomo YoLimi KwezeMfundo Ezikoleni

UMthethosisekelo weZwe eNingizimu-Afrika (1996) ugunyaze izilimi eziyishumi nanye okubalwa kuzo nesiZulu ukuba zisetshenziswe ngokusemthethweni, okungaba sezikhungweni zikahulumeni, kwezemfundo nasemiphakathini. Ngaphansi kohlelo lwezikole kwabe sekwakhiwa inqubomgomo okuyiyona enika umhlahmhandlela ngokufanele kwenzeke ezikoleni. INqubomgomo yoLimi kwezeMfundo (1997), ibeka icacise ukuthi bonke abafundi banelungelo lokufunda noma ingaluphi ulimi abalukhethayo bese igcizelela kakhulu ukuba abafundi bafunde kuqala uLimi lwaseKhaya futhi bathole imfundo yabo ngalo. Le nqubomgomo iveza ukuthi kusukela ebangeni lokuqala kuya kwelesibili abafundi bazofundiswa okungenani ulimi olulodwa bese kuthi kusukela ebangeni lesithathu kuya phezulu abafundi kumele banikwe ulimi lokufunda nokufundisa bese kwengezwa olunye olulodwa njengesifundo. Lolu cwaningo lugxile ezikoleni zaKwaZulu-Natali esiYingini saseMlazi okusho ukuthi ulimi okuyilona olusetshenziswa kakhulu isiZulu. Ngakho-ke kumele isiZulu kube ilona ulimi lokuqala umfundi ongumZulu athi uma engena esikoleni afundiswe lona ngoba vele luwulimi lwakhe lwaseKhaya. IsiNgisi bese kuba isona esifundiswa siwuLimi

IwesiBili kubafundi abangamaZulu. Labo bafundi abangasiwona amaZulu abakhuluma isiNgisi uLimi lwaseKhaya nabo kumele bafundiswe ulimi lwabo lwesiNgisi bengena nje esikoleni beqala amabanga aphantsi bese isiZulu besifunda siwuLimi lwesiBili njengalokhu kwenzeka.

Isitatimende soHlelo lweziFundo sikaZwelonke esiBuyekeziwe (2002) naso sisacacisa ukuthi abafundi kumele bafunde izifundo ngoLimi lwaseKhaya kusukela emabangeni aphantsi balufunde futhi njengesifundo ukuluthuthukisa. Abafundi kumele baphinde bafunde nolunye ulimi okungenani ulimi olulodwa lokwengeza; abafundi baphumelela kahle olimini lwesiBili uma uLimi lwaseKhaya belufunda lungolwaseKhaya futhi luthuthukiswa. Isinqumo ngezilimi okumele zifundiswe ezikoleni kumele sithathwe yisigungu sabazali okuyisona esilawula isikole kanti zonke izigungu zabazali ezikoleni zithenjiwe ngokwenza isiqiniseko sokuthi izikole zisebenza ngendlela ehlinzekwe emthethweni (UMthetho weZikole zaseNingizimu-Afrika, 1984). Ngakho okumele kwenzekwe ukuthi abazali bathathe izinqumo ezibhekelela ulimi lwabo lwesiZulu ngoba ibona abanelungelo lokushaya umthetho maqondana nolimi lokufunda nokufundisa noLimi lwaseKhaya nolwesiBili okumele kufundiswe ezikoleni.

Ngqiqakula ngokuthi ukuze iNingizimu-Afrika ibe nemfundo ehleleke kahle nephumelelisa abafundi, kufanele kulungiswe inqubomgomo ukuze icacise ukuthi abafundi kumele bafunde uLimi lwabo lwesiZulu luwuLimi lwaseKhaya, isiZulu ngaphambi kokuba kube khona olunye uLimi okuthiwa olwesiBili. Okusho ukuthi kufanele umfundi athi engena esikoleni abe ethulwa esifundweni sesiZulu uma kuwuLimi lwakhe lwaseKhaya kusukela ebangeni lokuqala aze ayofika kumatikuletsheni. Bese kuthi ezikoleni zalabo abakhuluma isiNgisi nabo bahlelelwe uLimi lwabo lwesiNgisi basifunde bengena esikoleni emabangeni aphantsi kuze kuyofika emabangeni aphezulu. Lokhu okungenzeka kalula ezikoleni ezingaxubile izinhlanga. Ngoba zikhona izikole othola ukuthi kugcwele izingane zamaZulu zodwa ngakho-ke vele baqala ukufunda sona isiZulu siwuLimi lwaseKhaya bese isiNgisi sibe uLimi lwesiBili.

Uma kuza ezikoleni ezixube izinhlanga, uthola ukuthi zonke zifundisa isiNgisi uLimi lwaseKhaya bese kuthi isiZulu sifundiswe siwuLimi lwesiBili. Ekilasini lesiNgisi uLimi lwaseKhaya uthola bonke abafundi nabangalwazi abangalukhulumi uLimi lwesiNgisi, bese kuthi ekilasini lesiZulu uLimi lwesiBili nakhona ufika kunabafundi isiZulu uLimi lwaseKhaya behlanganiswe nalabo isiZulu esiwuLimi lwesiBili kubo. Lokhu kumele kuguquke ukuze imfundo ihleleke kahle futhi kulungiswe ukuphambana kwemfundo yezingane. Ezikoleni ezixube izinhlanga ezinabafundi abakhuluma izilimi ezihlukene kusukela emabangeni aphantsi

kuze kuyoshaya kumatikuletsheni, kufanele isikole sinike abafundi abangamaZulu ithuba lokufunda ulimi lwabo isiZulu uLimi lwaseKhaya bese kuthi labo abakhuluma isiNgisi kuwulimi lwabo nabo bafundiswe isiNgisi ulimi lwabo lube olwaseKhaya. Okusho ukuthi ezikoleni zaKwaZulu-Natali kufanele zibe neziLimi zaseKhaya ezimbili nezilimi zesiBili ezimbili. Okusho ukuthi isikole ngasinye kulezi ezixube izinhlanga kuzoba khona isiZulu uLimi lwaseKhaya kanye nesiZulu uLimi lwesiBili. EsiNgisini nakhona kufanele kube khona uLimi lwaseKhaya kuphinde kube khona uLimi lwesiBili. Lokhu kusho ukuthi ngesikhathi soLimi lwaseKhaya bonke abafundi bayofunda uLimi lwaseKhaya okuyisiZulu nesiNgisi. Abafundi abangamaZulu bazoya ekilasini lesiZulu uLimi lwaseKhaya kanjalo nasesiNgisini, abafundi abakhuluma isiNgisi baye ekilasini laso. Uma sekushaya isikhathi soLimi lwesiBili, abafundi abakhuluma isiZulu bazoya kofunda isiNgisi uLimi lwesiBili bese kuthi abakhuluma isiNgisi bazoya kofunda isiZulu uLimi lwesiBili. Uma inqubomgomo yezeMfundo ingama kanje kuningi kakhulu okungalunga nokungenza iziLimi ziphumelele futhi nemfundo yezingane ibe impumelelo.

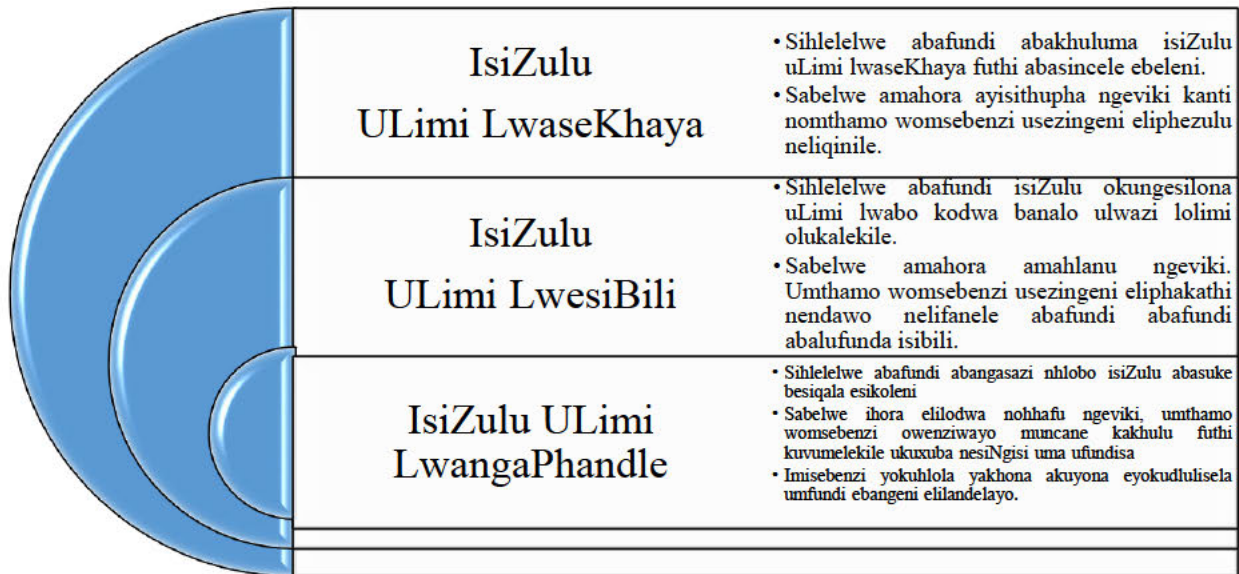
Kuphinde kuvele enqubomgomeni ukuthi zonke izifundo zolimi ezifundiswa esikoleni kufanele zabelwe isikhathi sokusebenza esilinganayo kanye nezinsizakusebenza ezilinganayo. Lokhu kusho ukuthi kuyaphambana nokwenzeka ezikoleni njengalokhu ngivezile ezahlukeni ezedlule ukuthi uLimi lwesiNgisi lunazo zonke izinsizakusebenza kodwa isiZulu uLimi lwesiBili asinazo ngisho izincwadi ezingasetshenziswa abafundi esikoleni. Isikhathi esabelwe isiZulu uLimi lwesiBili sincane kunaleso esabelwe isiNgisi uLimi lwaseKhaya. Ngakho-ke lokhu kusho ukuthi sinenqubomgomo yoLimi kwezemfundo kodwa engalandelwa nhlobo. Lolu cwaningo luzogcizelela ubumqoka bokulandela inqubomgomo iphinde ilungiswe njengoba ngike ngaveza ngaphezulu ukuze kufundiswe kahle nangempumelelo ezikoleni. Ngoba akufanele inqubomgomo ibe yinhle ngoba nakhu ishicilelwe phansi emthethweni kodwa uma sekufanele ukuthi kwenziwe lokhu ekushoyo ukuthi akwenziwe bese kuba inkinga noma kungabonakali kwenziwa. Impumelelelo yemfundo yolimi lwesiZulu ilele ekutheni kulungiswe inqubomgomo bese kwethulwa izinsizakusebenza njengalokhu kufanelekile. Kuphinde kunikezwe ulimi lwesiZulu isikhathi esanele sokusebenza ukuze othisha bezofundisa ngempumelelo futhi bathole nokwesekwa imigomo ebekiwe enqubomgomeni. Izigungu zabazali azisoze zabasezingeni lokuqoka izifundo zolimi okumele zifundiswe ezikoleni uma bengahlonyiswanga ngolwazi lokuthi iyini inzuzo yokusebenzisa ulimi nolimi lolo okungabe bayalikhetha. Ngakho kufanele baqeqeshwe banikezwe ulwazi olwanele nolucubunguliwe maqondana nobumqoka bemfundo yoLimi lwaseKhaya.

8.3 Izigaba Zokufundiswa Kolimi LwesiZulu

Ngokuka Flynn noHill (2006) izingane zifunda uLimi lwaseKhaya ngokudlula ezigabeni ezithize, kusukela lapho ingane isabhibhidla kungaphumi nelilodwa igama emlonyeni ize ifinyelele lapho isinobungcwepheshi bohlelolimi. Kanjalo nasoLimini lwesiBili izingane zilufunda zilandela leyo nqubo yokuthola ulimi ngokuthi ziqale esigabeni sokubhibhidla kungekho nelilodwa igama eliphuma emlonyeni elakha umqondo. Ngesikhathi zikhula zifunda ulimi kuyaye kufinyelele lapho ziqonda khona uLimi ngokuphelele (Flynn noHill, 2006). Lokhu kusinika umqondo wokuthi uLimi lwaseKhaya kanye nolwesiBili izingane zilwamukela zilufunde ngendlela efanayo.

Ucwaningo ludalule ukuthi abafundi abasemakilasini okufundwa kuwo isiZulu uLimi lwesiBili basemazingeni angalingani ngokolwazi lolimi. Lokho kubangelwa ukuthi baphuma emakhaya ahlukahlukene futhi bakhuluma izilimi ezingafani, ngamanye amazwi iziLimi zabo zaseKhaya akusona isiZulu sodwa kodwa kukhona nezinye iziLimi. Lokhu kusho ukuthi amazinga olwazi lolimi ngeke aze afane kubo bonke abafundi. Okuvelile ukuthi bonke labafundi batholakala besekilasini elilodwa lesiZulu uLimi lwesiBili. Lokhu kudalwa indlela uMnyango WezeMfundo oyiSisekelo waseNingizimu-Afrika waqoka ukuhlukanisa amazinga oLimi lwesiZulu ngezigaba ezintathu waziqamba ngokuthi uLimi lwaseKhaya, uLimi lokuQala lokweNgeza kanye noLimi lwesiBili lokweNgeza (DBE, 2011). Ukuhlukana kwalawa mazinga oLimi akusho ukuthi abafundi banikwa ithuba lokuzikhethela izinga loLimi abazolufunda esikoleni nesikole abakuso.

Isibonakaliso Sesithupha: Amazinga OLimi LwesiZulu Ezikoleni

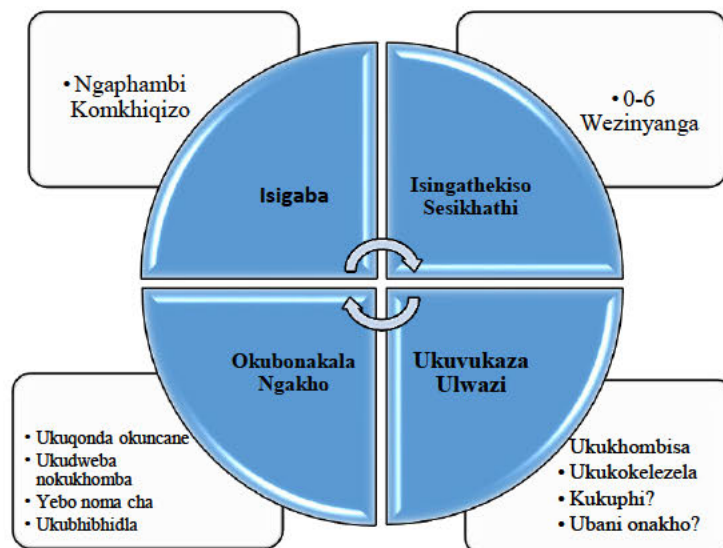


Lo mdwebo ongenhla ukhombisa amazinga oLimi lwesiBili oluhlelwe ngayo ezikoleni zase Ningizimu-Afrika KwaZulu-Natali ngokocwaningo. Kuvela ngokusobala ukuthi izinga nezinga lihlelelwe uhlobo oluthile lwabafundi njengalokhu ngivezile kulo mdwebo ongenhla. Wonke la mazinga awaqondene namabanga athize ezikoleni kodwa uma isiZulu sifundiswa siwuLimi lwaseKhaya bonke abafundi abasemabangeni ahlukene bazosifunda singolwaseKhaya kusukela ebangeni lokuqala kuyofika kumatikuletsheeni. Kanjalo noLimi lwesiBili lufundwa ibona bonke abafundi akukhona nje ukuthi izinga liqondana nebanga elithile esikoleni. Ngakho-ke lapha ngiqakula ngokuthi indlela okuqanjwe ngayo ulimi lwesiZulu ngokwehlukahlukana kwamazinga ayishayi emhloveni futhi iyadukisa ngoba yenza ukuthi abafundi bangakwazi ukuzikhethelela ukuthi yiliphi ikilasi okumele bayongena kulo belawulwa ubungoti babo bolimi lwesiZulu. Indlela okuhleleke ngayo izifundo iphoqa ukuthi abafundi bonke bafunde isiZulu uLimi lwesiBili uma isikole sifundisa isiNgisi uLimi lwaseKhaya. Ngakho-ke lokhu kusho ukuthi umfundi ongaluqondi nhlobo ulimi, oluqonda kancane nokuwulimi lwakhe lwaseKhaya baba sekilasini elilodwa. Lokhu kuyadukisa ngoba kwakha umqondo wokuthi abafundi abasekilasini lesiZulu uLimi lwesiBili ngoba ngempela isiZulu siwuLimi lwesiBili kanti akunjalo. Kuleli kilasi kusuke kukhona lonke uhlobo lomfundi ngisho nalabo okufanele ngabe balufunda luwuLimi lwaseKhaya njengoba ngivezile ngenhla. Lokho okuholela ekutheni kube nzima ukuthi othisha bafundise ngempumelelo.

Amazinga olwazi loLimi nokuthuthuka koLimi lwabafundi lwesiBili ngokwezigaba awaqondani namabanga ezikole. Ngaleyo ndlela abafundi abafunda isiZulu uLimi lwesiBili bangena ekilasini besemazingeni angafani ngokolwazi loLimi lwesiBili (Krashen noTerrell,

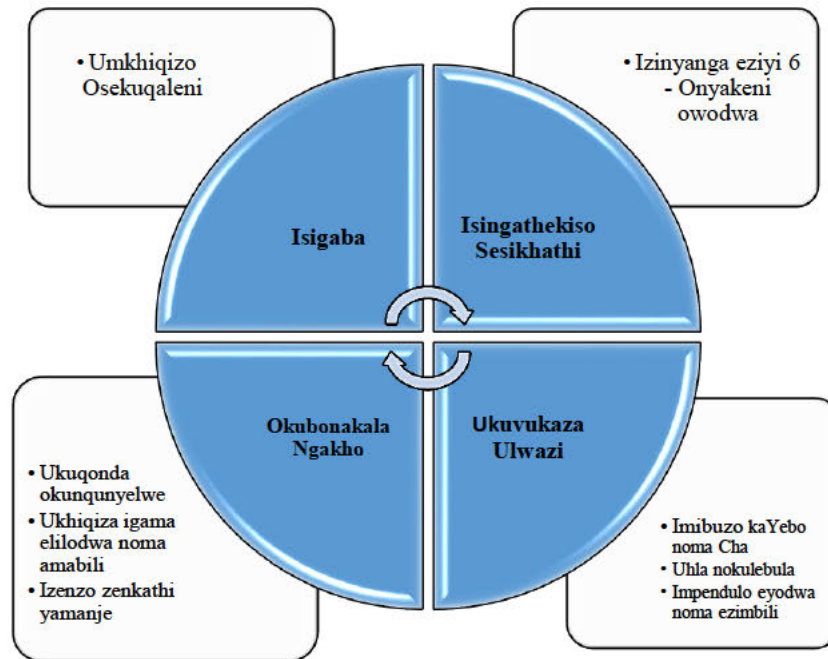
1983), babe sebeqhamuka nezigaba ezinhlanu abafundi abadlula kuzo ngaphambi kokuba bafinyelele ekwazini uLimi lwesiBili ngokusezingeni eliphezulu neligelezayo. Lezi zigaba ezinhlanu ilezi; isigaba sangaphambi komkhiqizo, isigaba somkhiziqizo esisekuqaleni, isigaba sokuvela kwenkulumo, isigaba esikhaphezelayo sokuqephuza kanye nesigaba esithuthukile sokuqephuza (Krashen noTerrell, 1983). UKrashen noTerrell baqhuba baveze ukuthi isigaba nesigaba sinokubonakala ngakho, isingathekiso sesikhathi esiklanyelwe ukufunda kanye nokwenziwa uthisha ukuvukaza ulwazi kubafundi. Ngezansi ngixoxa ngezigaba ezihlukene ezinhlanu ezahlongozwa ilaba babhali ngenhloso yokuveza amazinga abafundi abangena ekilasini lolimi lwesiBili bekuwo. Ngiveza nemidwebo ecacisa ngesigaba nesigaba engixoxa ngaso.

Isibonakaliso Sesikhombisa: Sesigaba Sangaphambi Komkhiqizo



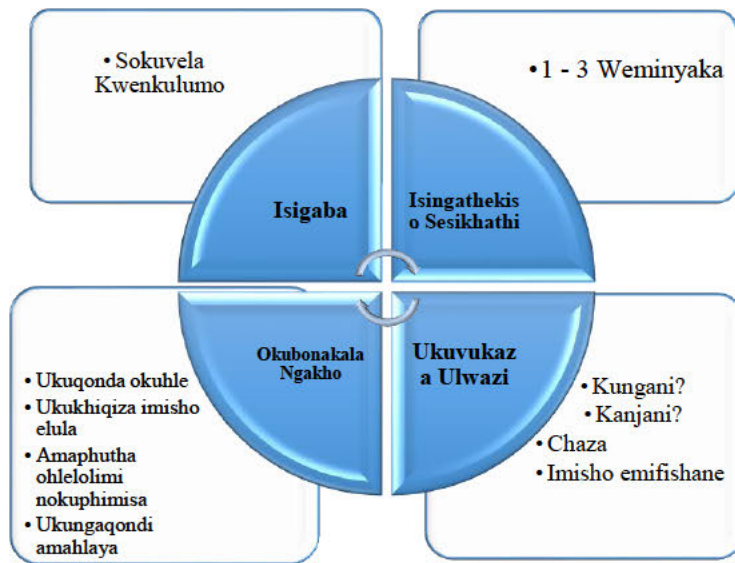
UKrashen noTerrell (1983) babalula ukuthi isigaba sangaphambi komkhiqizo, sibonakala ngokuthi umfundi angakhiphi gama uma ezama ukukhuluma, uvele abhibhidle nje, uba nokuqonda okuncane kakhulu, ukwazi ukudweba nokukhomba nokuvumela impendulo kayebo noma cha. Kungathekiswa ukuthi umfundi ufunda isikhathi esisukela eqandeni kuya ezinyangeni eziyisithupha kulesi sigaba kanti uthisha yena ubuza imibuzo elula edinga umfundi ukuba akhombe okubonakalayo nokukokelezela ngokudweba ephepheni.

Isibonakaliso Sesishiyagalombili: Sesigaba Somkhinqizo Osekuqaleni



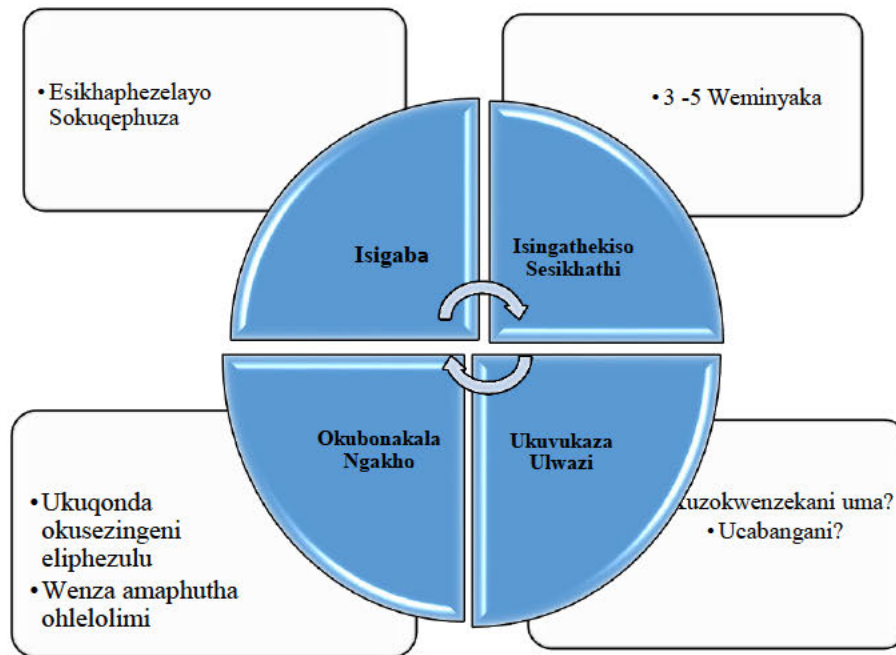
Isigaba somkhinqizo esisekuqaleni, sibonakala ngokuthi umfundi uba nokuqonda okunqunyelwe, ukhiqiza izimpendulo eziyigama elilodwa noma amabili, uzibandakanya emagameni nasolwazini alujwayele nokusebenzisa izenzo zenkathi yamanje. Isikhathi esingathekiswa ukuthi umfundi angafunda ngaso sisuka ezinyangeni eziyisithupha kuye onyakeni owodwa. Uthisha ubuza imibuzo kayebo noma cha, anike uhla lwamagama, nokubuza imibuzo edinga impendulo eyodwa noma ezimbili (Krashen noTerrell, 2019). UHadley (2001) ubiza lezi zigaba ngezina lemfundamakhwela, ube esiveza ukuthi umfundi uxhumana nabantu ngokunqunyelwe, ukuphindaphinda ulwazi olusemqondweni kanye nokunika uhla lwamagama. Uqhuba athi lokhu kuvela kakhulu ezimweni lapho umfundi esesimweni esingahlelekile empilweni yansukuzonke. Kuleli zinga umfundi kunzima ukuba aqonde ulimi kahle noma kuthiwa uxhumana nabanye abafundi bolimi oluhlosiwe okungesilona ulimi lwabo lwaseKhaya.

Isibonakaliso Sesishiyagalolunye: Sesigaba Sokuvela Kwenkulumo



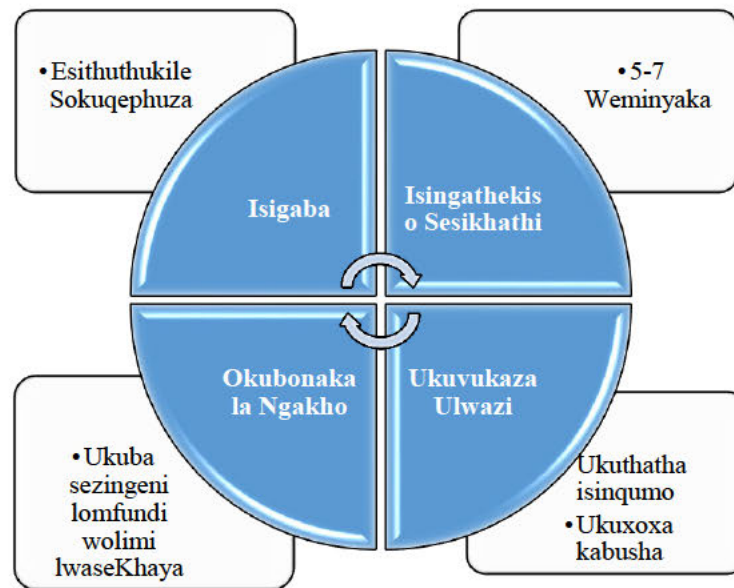
UKrashen noTerrell (1983) baveza isigaba sesithathu sokuvela kwenkulumo, sibonakala ngokuthi umfundi abe nokuqonda okuhle, angakhiqiza imisho elula, enze amaphutha ohlelolimi nokuphimisa amagama kanye nokujwayela ukungaqondi amahlanya. Umfundi kumuthatha isikhathi esingangonyaka owodwa kuya kwemithathu ukuba afunde kulesi sigaba. Uthisha uvukuza ulwazi ngokubuza imibuzo edinga umfundi ukuba achaze, achaze ukuthi kungani, kanjani kanye nokukhiziqa izimpendulo eziyizigaba ezimfishane. NgokukaHadley (2001) lesi sigaba siyizinga alibiza ngelikhaphezelayo; Lapha umfundi ukwazi ukuhlenganisa ulimi, akhiqize, akhe aphinde agcine emqondweni ezinkulumo ezilula ngokuthi abuze aphinde aphenule imibuzo elula. Lokhu kwenzeka kakhulu ezinkulumweni ezingahlelekile kodwa futhi ezikalekile ngokushintshana kwenkulumo kanye nokuqagela. Uqhuba athi abafundi bayaqonda ngokuphindaphinda ulwazi, bakwazi nokuxhumana nalabo abangasebenzisi isiZulu uLimi lwaseKhaya (Hadley, 2001). Ngakho-ke kusho ukuthi kuleli zinga umfundi uyakwazi ukwakha imisho equkethe umqondo ophusile nodlulisa umyalezo ozwakalayo.

Isibonakaliso Seshumi: Sesigaba Esikhaphezelayo Sokuqephuza



NgokukaKrashen noTerrell (1983) isigaba sesine ilesi esikhaphezelayo sokuqephuza; kulesi sigaba umfundi uba nokuqonda okusezingeni eliphezulu bese enza amaphutha ambalwa ohlelolimi. Umfundi kumthatha isikhathi esingangeminyaka emithathu kuya kweyisihlanu ngokungathekisa ukuba afunde ulimi kulesi sigaba. Uthisha uvukaza ulwazi lwabafundi ngokubuza imibuzo efana nokuthi kungaba njani uma, nokuthi kungani ucabanga ukuthi. UHadley (2001) ube eseveza ukuthi lesi sigaba ngokwakhe siyizinga eselithuthukile okuyilapho umfundi esekwazi ukulandisa, ukuchaza ngokujulile nokusombulula izinkinga eziqhamuka zingalindelwe. Umfundi ukwazi ukubhekana nokusebenzisa ulimi ngendlela esesimweni esihlelekile nesingahlelekile, aphinde akwazi ukuveza nezihlokwana eziwayelekile kodwa ezivusa uhlevane komunye umuntu okungabe uxoxa naye. Kuleli zinga umfundi ukwazi ukuqonda ngaphandle kokungabaza ngabakhulumi boLimi yize bengalukhulumi emakhaya noma kungesilona ulimi lwabo lwaseKhaya, laba bafundi basuke sebekwazi nokubhala imisho ngokwezigaba.

Isibonakaliso Se-11: Sesigaba Esithuthukile Sokuqephuza



UKrashen noTerrell (1983) baveza ukuthi isigaba sokugcina ileso esithuthukile sokuqephuza, uma umfundi esekulesi sigaba usuke esesondele kakhulu ezingeni lomfundi wolimi lwaseKhaya ngokwenkulumo. Lokhu umfundi kumthatha isikhathi esingangeminyaka emihlanu kuya kweyisiKhombisa ukuze aqonde ulimi kahle. Uthisha uvukaza ulwazi ngokunika umfundi ithuba lokuba athathe izinqumo uma kunesidingo, kanye nokuthi axoxe kabusha okungaba indaba noma umbhalo awufundile. NgokukaHadley (2001) leli izinga eliphakeme okuyilapho umfundi ekwazi ukuxoxa ngezihlokwana azinikiwe ngokujulile nangokunzulu asekele nemibono yakhe ngokuveza isihlawumbiselo nokusombulula izinkinga zolimi ezivela kungazelelwe. Lokhu kwenzeka ezimweni ezihlelekile nezingahlelekile okuyilapho kunendathane yezihlokwana umfundi angazibandakanya ezingxoxweni ngazo. Kuleli zinga alukho uhla nephethini yamaphutha ezakhiwo zolimi eziyisisekelo, amaphutha amancane aqhamukayo awabi isithiyo sokuxhumana noma siphazamise umkhulumi wolimi ngoba usuke eselwazi uLimi lwesiBili ngokusezingeni eliphezulu. Okusho ukuthi umfundi kuleli zinga usuke eselwazi uLimi lwesiBili selusondele kolwaseKhaya. Ngakho-ke umfundi ukwazi ukulusebenzisa ngaphandle kokunqunyelwa ngoba ulimi elufunde isikhathi eside, lokho okumenza akwazi ukulusebenzisa impilo yakhe yonke.

Izigaba ezinhlanu engixoxe ngazo ngenhla zimqoka ukuveza uhambo lwabafundi baze bafinyelele ekuqondeni ulimi. Nakuba kuyizigaba ezinhle kodwa engikuqaphelile ukuthi aziqondani kahle nohambo lomfundi eqala isikole kuze kufinyelele lapho esiphothula khona. Ngakho ngiqakula ngokuthi kunesidingo sokuthi amazinga okufunda isiZulu uLimi lwesiBili

ahambisane namabanga asesikoleni umfundi adlula kuwo kuze kufinyelele lapho bephothula khona isikole kumatikuletsheni. Ngibe sengiqhamuka nalesi sifanisela sokwelamanisa amazanga okufunda uLimi lwesiBili engiwethula eyithebula lapha ngezansi engikholwa ukuthi sizocacisa kahle indlela engaba isisombululo ukuhlela isiZulu uLimi lwesiBili ngokwamabanga abafundi.

**Ithebula Lama-24: ISifanisela Sokwelamana Kwamazanga Okufunda
IsiZulu ULimi lwesiBili (Lisuselwa kuKrashen & Terrell, 1983)**

AMAZINGA	IZIBONAKALISO ZOMKHIQIZO	IZINGATHEKISO ZEZIKHATHI	UKUVUKUZA KOTHISHA	AMABANGA EZIKOLE
IZINGA LOMKHIQIZO <i>(Production level)</i>	Abafundi <ul style="list-style-type: none"> ○ Abanako ukuqonda. ○ Baphendula ngokunyakazisa umzimba. ○ Badlalisa izinsizakusebenza. ○ Bayadweba ngemibala bakhombe. 	Iminyaka 1 – 5	<ul style="list-style-type: none"> ○ Khetha ○ Thola ○ Igama ○ Kuphi? ○ Ubani? 	Inkulisa – Ibanga R
IZINGA ELISEKELAYO <i>(Basic level)</i>	<ul style="list-style-type: none"> ○ Banokuqonda okuncane. ○ Banamaphutha amaningi olimi. ○ Bayahlukanisa ngemibala ○ Babhala amagama alula. 	Iminyaka 6 – 8	<ul style="list-style-type: none"> ○ Hlukanisa ○ Isho lokhu ○ Khumbula ○ Nini? ○ Yini le? 	Ibanga 1 – 3
IZINGA ELIKHAPHEZELAYO <i>(Intermediate level)</i>	<ul style="list-style-type: none"> ○ Banokuqonda okuklanyiwe. ○ Basenza amaphutha olimi. ○ Bahlela ulwazi ngamaqoqo ○ Bakha imisho elula 	Iminyaka 9 – 11	<ul style="list-style-type: none"> ○ Xoxa indaba ○ Bhala izigaba ○ Qagela ○ Zakhele isiphetho ngokuthile. ○ Kanjani? 	Ibanga 4 – 6
IZINGA ELITHUTHUKILE <i>(Advanced level)</i>	<ul style="list-style-type: none"> ○ Banokuqonda okuthuthukile. ○ Banolwazi lwesiZulu olwamukelekile. ○ Bahumusha ulwazi bazakhele umqondo. ○ Benza amaphutha ohlelolimi amukelekayo 	Iminyaka 12 – 14	<ul style="list-style-type: none"> ○ Nika izimpendulo zemibuzo emifishane. ○ Chaza ngokujulile ○ Sekela izimpendulo ○ Ngoba kutheni? ○ Ukuzimbandakanya. 	Ibanga 7 – 9

<p>IZINGA ELIPHAKEME <i>(Superior level)</i></p>	<ul style="list-style-type: none"> ○ Banokuqonda okusezingeni eliphezulu ○ Bakhuluma isiZulu sengathi ulimi lwaseKhaya ○ Bethula imibhalo esezingeni eliphezulu. ○ Bakwazi ukuhlaziya bahluze ulwazi ○ Bafingqa bethule umqondo omusha. 	<p>Iminyaka 15 – 17</p>	<ul style="list-style-type: none"> ○ Hlela kabusha ○ Zakhele indaba ○ Xazulula inkinga ○ Hlola bese ugxeke ○ Hlobanisa 	<p>Ibanga 10 – 12</p>
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Leli thebula elingenhla likhombisa amazanga amahlanu umfundi okufanele adlule kuwo ngesikhathi efunda isiZulu uLimi lwesiBili kusukela esonyakeni owodwa lapho eqala ukungena enkulisa aze ayophothula umatikuletsheni. Lawa mazinga amahlanu engiwaveze ngenhla ngiwahlele ngawaqondanisa namabanga aqoqelwe ndawonye aba amaqoqo amahlanu, ngaveza izibonakaliso zomkhiqizo, isingathekiso zesikhathi, nokuvukuza kothisha. Izinga lokuqala engilibiza ngezanga lomkhiqizo ilelo umfundi asuke engena enkulisa enonyaka owodwa aze ayofika ebangeni elibizwa ngebanga-R lapho eseneminyaka emihlanu. Kuleli zinga umfundi ubonakalisa lo mkhiziqo; usuke enganakho ukuqonda ngolimi lwesiZulu, usebenzisa izitho zakhe zombimba ukunika izimpendulo, umfundi usebenzisa izinsizakusebenza okungaba amathoyizi nokuphathwayo ngenhloso yokukudlalisa kodwa kunesifundo phakathi baphinde bakhombise ulwazi lwabo ngokuqala imidwebo ngemibala futhi bakwazi nokukhomba okuphambi kwabo. Lokhu kwenzeka nje abafundi besizwa uthisha evukuza ulwazi ngokukhethisa abafundi lokho abakuthandayo nokuphambi kwabo, ukubenza bakwazi ukuthola lokho abakulangazelele. Baqala kuleli zinga ukukwazi nokubhala amagama abo befundiswa uthisha, abafundi bakwazi ukukhomba lapho uthisha eabuza imibuzo efaka ukuthi kuphi kanye nokuthi okwenzekile kwenziwe ubani.

Izinga lesibili izinga elisekelayo, lapha abafundi banokuqonda okuncane ngolimi lwesiZulu, uma bebhala noma bekhuluma benza amaphutha amaningi olimi, bakwazi ukuhlukanisa ngemibala bakwazi nokubhala amagama alula. Leli zinga liqondana kahle nebanga lokuqala kuya kwelesithathu, iminyaka engathekisiwe iphakathi kweyisithupha kuya kweyisishiyagalombili. Lapha uthisha uvukuza ulwazi lwabafundi ngokubanika ithuba lokuhlukanisa okungaba izinsizakusebenza noma amagama athile aphambi kwabo, abagqogquzele ukuthi bakwazi ukusho okuthile mhlampe abakwaziyo noma abakubona

ekilasini, azame ukubakhumbuza ngabakwazi nabake bakubona, lokhu okuholela ekutheni kwenzeka nini futhi kwakuyini eyayenzeka.

Izinga lesithathu ilelo elikhaphezelayo, lona liqondana nebanga lesine kuya kwelesithupha. iminyaka ingathekiselwa leli zinga iphakathi kweyisishiyagalolunye kuya kweyishumi nanye. Uthisha uvukuza ulwazi kubafundi ngokubanika ithuba lokuxoxa indaba okungaba eyokuziqambela noma lokho abakubonile phambilini. Abavukuze ngokubabhalisa izigaba ezilula nezimfishane, abenzise imisebenzi ezobenza baqagele ukuze bathole izimpendulo neqiniso, bakwazi ukuzakhela isiphetho ngezigameko ezenzekile nokuthi bakhe umqondo wokuthi zenzeke kanjani. Kuleli zinga abafundi banokuqonda okuklanyiswe maqondana nesiZulu uLimi lwesiBili futhi basenza amaphutha olimi, nakuba kunjalo kodwa bakwazi ukuhlela ulwazi ngamaqoqo baphinde bakhe nemisho elula kodwa enohlonze.

Izinga lesine, elithuthukile okuyilapho abafundi benokuqonda ulimi lwesiZulu ngokusezingeni elithuthukile, ulwazi lwabo lwesiZulu uLimi lwesiBili lusuke selusezingeni elamukelekile, abafundi bakwazi ukuhumusha ulwazi oluphambi kwabo bazakhele umqondo ngalo nakuba kunjalo kodwa basanawo amaphutha ohleloLimi asezingeni elamukelekayo. Isikhathi esingathekiselwa leli zinga eseminyaka eyi-12 kuya kweyi-14 sona esiqondana nebanga lesikhombisa kuya kwelesishiyagalolunye. Uthisha uvukuza ulwazi lwabafundi ngokubanika imisebenzana edinga izimpendulo zemibuzo emfishane, abanike imisebenzi edinga ukuba bachaze ngokujulile bakwazi nokusekela abakushoyo nezimpendulo zabo ngoba benokuqonda ukuthi okwenzekile nabakucabangayo kubangelwa yini phezu kwalokho bakwazi ukuzimbandakanya emisebenzini eyenziwayo.

Izinga eliphakeme ilona elokugcina neliqondene kahle nebanga le-10 kuya kwele-12 kanti iminyaka engathekiselwa leli zinga iphakathi kweyi-15 kuya kweyi-17. Uthisha uvukuza ulwazi lwabafundi ngokubanika ithuba lokulalela baphinde bahlele kabusha inkulumo noma umbhalo, bafundiswe ukuzakhela indaba noma ukuziqambela indaba enohlonze, abanike izinkinga ukuze kubonakale ikhono lokukwazi ukuxazulula izinkinga, bakwazi ukuhlola bagxeke ngokwakhayo lokho okuwumbhalo noma inkulumo ethuliwe futhi bakwazi nokuyihlobanisa nokwenzeka emhlabeni wangempela. Kuleli zinga abafundi besiZulu ulimi lwesiBili kufanele babe nokuqonda uLimi ngokusezingeni eliphezulu, bakwazi ukukhuluma isiZulu sengathi uLimi lwaseKhaya. Abafundi bethula imibhalo ngokusezingeni eliphezulu, bakwazi ukuhlaziya bahluze ulwazi abalunikiwe baphinde bakwazi ukufingqa bazakhele owabo umqondo ngendaba abayifundile.

Lawa mazinga amahlanu engiwethule ngenhla akhuluma ngqo ngohambo lomfundi wesiZulu uLimi lwesiBili kusukela eqala evula umlomo, engena esikoleni aze ayosiqeda. Uma kungakhiwa uhlelo lwezifundo kubukwa la mazinga engiwethule ngenhla ngiyakholwa ukuthi ulimi lwesiZulu lungathuthuka maqondana nokufundiswa kwalo ezikoleni kusukela emabangeni aphansi kuze kuyoba semabangeni aphezulu. Angaphinde alekelele othisha ekuqondeni ukuthi abafundi ababafundisayo ekilasini bakumaphi amazinga ngokolwazi loLimi lwesiZulu. Lokho okuyoholela ekutheni isiZulu uLimi lwesiBili sifundiswe ngempumelelo nangokunakekela izidingo zabafundi ngokwamazinga abo oLimi lwesiBili.

8.4 Izincomo Zocwaningo

Ngemuva kokuba sengiluphothulile lolu cwaningo ngibone kufanele ukuba ngikhiphe izincomo ezingalekelela abacwaningi, iminyango ethile kanye nabo bonke abambandakanyekayo kwezeMfundo eNingizimu-Afrika. Lezi zincomo ngizethule njengokulandelayo;

8.4.1 Abacwaningi Bezilimi Zama-Afrika

Ngithanda ukuba ngenze isincomo sokuba abacwaningi bezilimi zama-Afrika bake bagxile kakhulu ohlelweni lwezifundo lwaseNingizimu-Afrika. Lokhu kuzokwenza ukuba baqhamuke nezindlela ezintsha zokufundisa uLimi lwesiBili lwesiZulu ngoba okwamanje kusekuningi okungakenzeki. Ngikhuluma nje izinsizakusebenza zesiZulu uLimi lwesiBili azikandi ngakho-ke ukuze zibe khona kudingeka ukuba kube nocwaningo olwenziwayo. Ingakho kunesidingo sokuthi abacwaningi bazihlelele ukuchitha isikhathi becwaninga ngemfundo yolimi lwesiZulu. Kungabi nje kuphela ukucwaninga ulimi kodwa bagxile emaswini okufundisa kanye namakhono okufundisa okufanele kuhlomule kuwo othisha abasengamathwasa. Ngiphakamisa nokuthi kucwaningisiswe ukuhlelwa kwamazinga oLimi lwesiZulu uLimi lwesiBili nezindlela zokufundisa kwawo nezimpahla zokufundisa lelo nalelo zinga loLimi.

8.4.2 Ukuqeqesha Nokuthuthukisa Ulwazi Lothisha.

Ngiphakamisa ukuba amaNyuvesi aqeqesha othisha kanye nezinhlangano ezizinikele ekulekeleleni othisha besiZulu uLimi lwesiBili ezingakhiwa, kuthuthukiswe ulwazi lothisha lolimi kanye nezindlela zokufundisa ezintsha zesikhathi samanje ezihambisana

nobuxhakaxhaka bobuchwepheshe kanye nohlobo lwabafundi abatholakala emakilasini esiZulu uLimi lwesiBili. Kufanele kube nezinhlelo kanye nezingqungquthela lapho othisha bezocobelana ngolwazi futhi balekelelwe ekutolikeni kahle inqubomgomo yesiZulu uLimi lwesiBili ukuze bezokwazi ukufeza izinhlosongqangi nemiphumela yokufunda uma beya emakilasini beyofundisa.

8.4.3 Uhulumeni waseNingizimu-Afrika

Ngiphakamisa ukuba uhulumeni waseNingizimu-Afrika akhuphule izinga lokuxhasa maqondana nokuthuthukiswa kwezilimi zama Afrika. Kufanele wakhe izikhungo ezahlukahlukene ezizolekelela izilimi zama-Afrika okuyisiZulu uLimi lwesiBili kulolu cwaningo. Kufanele uhulumeni afake imali okuyiyona ezolekelela ekukhiqizeni nasekutholeni izinsizakusebenza zesiZulu uLimi lwesiBili ukuze noma uMnyango WezeMfundo kukhona okwenzayo kodwa ulekelelwe uhulumeni ngezinsizakusebenza ezimqoka neziyisidingo esingqala.

8.4.4 UMnyango WezeMfundo EyisiSekelo

Ngiphakamisa ukuba uMnyango WezeMfundo eyisiSekelo ubuyekeze indlela ohlele ngayo izifundo zesiZulu uLimi lwesiBili. Lokhu kungaba ngendlela yokuthi uqede ukuhlukanisa isiZulu ngokuthi sibe esaseKhaya, uLimi lokuQala lokwengeza kanye nolwesiBili lokwengeza kodwa abafundi bafundiswe ngokwamazinga olwazi lolimi njengoba ngivezile emqakuliswaneni wami ngaphezulu. Lokhu kuyodinga ukuba uMnyango uzinikele ekuqasheni othisha abazofundisa ulimi lwesiZulu ngokwamazinga engiwabalile. Okunye okubalulekile ukuthi abaluleki boMnyango ababhekelele ukufundiswa kwesiZulu uLimi lwesiBili bazinikele ekuvakasheleni izikole njengoba kuwu msebenzi wakho ukweseka othisha maqondana nohlelo lwezifundo.

8.4.5 Abaphathi Bezikole

Ngike ngaveza kulolu cwaningo ukuthi ezikoleni ezixube izinhlanga ufika kungekho noyedwa uthisha oqashelwe ukubhekelela isiZulu uLimi lwesiBili ohlala esigungwini sabaphathi besikole. Ukungabi-bikho komphathi owazi isiZulu uLimi lwesiBili okwazi ukuhlela aqaphe umsebenzi owenziwa othisha emakilasini kudala izinkinga. Ngakho ngiphakamisa ukuthi uma

kuqashwa izinhloko zeminyango ngaphakathi ezikoleni kumele isiZulu uLimi lwesiBili sibhekelelwe ngoba siyisifundo esifundwa isikole sonke ngakho kufanele sibe nomphathi ozosiqapha futhi alekelele othisha ekuthuthukiseni ulwazi lwabo.

8.4.6 Othisha Bolimi LwesiZulu

Ngiphakamisa ukuthi othisha besiZulu basebenzisane ekwakheni izinhloko eziphilayo lapho bezocobelelana ngolwazi nangezindlela ezintsha zokufundisa isiZulu uLimi lwesiBili. Kufanele bathathe ithuba lokuthi babhale izincwadi ezizohambisana nenqubomgomo ukuze zizophasiswa uMnyango WezeMfundo Eyisisekelo zisetshenziswe ukufundisa nokuhlangabezana namazinga ahlukahlukene abafundi bolimi. Ngikusho lokhu ngoba othisha ibona abasensimini nabafundisayo ngakho bazazi kangcono izidingo zabafundi. Ngakho-ke akufanele balinde abantu abathize ukuba bababhalele izincwadi yize bengenalabo bantu ulwazi lokwenzeka emakilasini.

8.4.7 Abazali Babafundi Nemiphakathi

Abazali babamba iqhaza elikhulu emfundweni yezingane zabo kanjalo nemiphakathi izingane ezikhula phakathi kwayo. Ngiphakamisa ukuba abazali babafundi babalekelele ekuthuthukiseni ulwazi lwesiZulu uLimi lwesiBili ngokubenzisa imisebenzi yasemakhaya neminye imisebenzi yokuhlola abayithola esikoleni. Kumele abazali baqinise ekukhulumeni ulimi lwesiZulu nezingane zabo kanjalo nemiphakathi kufanele ifunde ukuthi ulimi lwesiZulu lumqoka. Ngakho-ke uma imiphakathi ikhuluma nezingane iqikelele ukuthuthukisa ulwazi lwabafundi. Kumele abazali nemiphakathi baguqule isimomqondo sabo ngolimi lwesiZulu bafinyelele lapho belubuka njengolimi olumqoka nolufanele ukusetshenziselwa ukufunda nokufundisa, ukucwaninga nokuxhumana kuwo wonke amazinga empilo. Lokhu kuzoholela ekutheni nabafundi baguqule isimomqondo sabo ngenxa yomthelela wabazali nemiphakathi.

8.5 Isiphetho Socwaningo

Lolu cwaningo selufinyelele emaphethelweni; lo mqingo wethule kabanzi ulwazi olutholakale ngiphenya ngenzuzakazikeyi yokufunda nokufundiswa kwesiZulu uLimi lwesiBili emabangeni akhaphazelayo ezikoleni ezisesiYingini saseMlazi KwaZulu-Natal. Inhlosongqangi bekuwuphenya ngalokho okwenziwa othisha uma befundisa isiZulu uLimi lwesiBili ezikoleni

ezixube izinhlanga befundisa abafundi abasemazingeni angalingani ngokolwazi lwesiZulu. Ukungalingani kolwazi okuvezwa ukuthi bonke abafundi abangalukhulumi ulimi emakhaya, abazamayo ukulukhuluma nabalukhuluma uLimi lwaseKhaya besekilasini elilodwa. Ngivezile esahlukweni sesihlanu nesesithupha imiphumela nokwethula ulwazi olutholakele kodwa ngibone kukuhle ukuthi kulesi siphetho ngiphinde ngikhumbuze umfundi walo mqingo ngezindikimba eziphume kulolu cwaningo okuyilezi ezilandelayo;

- Inzukazikeyi yokulahleka kolimi kubafundi
 - Ulwazi lwabafundi esigabeni samabanga akhaphazelayo
 - Ukuntuleka kwekhono lokubhala kubafundi
- Ukwentuleka kolwazi kothisha ngezinhlotshana zolimi nensweleko yezinsizakusebenza zesizulu uLimi lwesiBili
- Ukuminyana kohlelo lomsebenzi kwinqubomgomo yesizulu uLimi lwesiBili
- Ukwentuleka kwamasu nezindlela zokufundisa isizulu uLimi lwesiBili
- Ukufundisa ngomphonse wendlela yomhumusho wohlelolimi

Ngakho-ke kulolu cwaningo ngithole ukuthi isiZulu uLimi lwesiBili sifundiswa ezikoleni ezixube izinhlanga. Bonke abafundi abenza uLimi lwesiBili baba segunjini elilodwa lokufunda lokho okudala inkinga yokuthi othisha bangakwazi ukufundisa ngempumelelo ngoba kufanele babhekane nenkinga yokuthi abafundi abakuleli kilasi basemazingeni olimi angefani. Okufike kwathusa kakhulu ukuthi othisha sebavele baqoma ukusebenzisa ulimi lwesiNgisi kakhulu emakilasini abo ngoba bethi abafundi bezwa futhi baqonda sona kangcono kunesiZulu. Lokhu kube sekuncisha abafundi olimi lwabo lwaseKhaya kuyisiZulu ithuba lokufunda kahle uLimi lwabo ngoba nabo bafundiswa isiZulu uLimi lwesiBili esikhundleni sokulufunda luwuLimi lwaseKhaya. Bonke abafundi baphoqeleka ukuba bafunde isiNgisi uLimi lwaseKhaya lokho okwenza abafundi abangamaZulu bangasifundi kahle kwasona isiNgisi. Lokhu ngikusho ngoba ngike ngaveza kulolu cwaningo imibhalo eminingi echaza inkinga yokuphambana kwezilimi eholela ekutheni abafundi olimi lwabo lwaseKhaya kuyisiZulu kodwa bafundiswe isiNgisi uLimi lwaseKhaya ezikoleni zigcina zibalalekela zombili lezi zilimi.

Uma ngihlaziya le nzukazikeyi kuyavela ukuthi uhlelo lwaseNingizimu-Afrika lwemfundo lusavuna kakhulu ulimi lwesiNgisi kanye nabanikazi balo. Yize sekudlule iminyaka eminingi kuzanywa ukuguqula isimo. Lokhu ngikusho ngoba abafundi olimi lwabo lwaseKhaya kuyisiNgisi bona kubahambela kahle ngoba basaqhubeka nokusifunda siwuLimi lwaseKhaya bese kuba ukuthi abanye abafundi bezinye izilimi kumele balandele lokho. Uma sekuya olimini

IwesiZulu basifunde siwuLimi lwesiBili bese kuthi bonke abanye abafundi bezinye izilimi kumele balandele lokho ngisho nabanikazi balo ulimi lwesiZulu balufunda lungolwesiBili. Lokhu kusho kona ukuthi uhlelo lwezemfundo alunandaba nolunye ulimi ngaphandle kwesiNgisi nakuba lokhu kwenziwa ngendlela ecashile kodwa lolu cwaningo lukubeke obala lokhu.

Ukungabi-bikho kwezinsizakusebenza zesiZulu uLimi lwesiBili yize selubekwe lwenziwa oluza kamuva kuseyinkomba yokungahlinzekelwa kwezilimi zama-Afrika kwezemfundo. Othisha bakhelwa inqubomgomo uTaNquHFuHlo yesiZulu uLimi lwesiBili okumele bayilandele kodwa uma usubheka akukho lutho olunye oluhleliwe njengensizakusebenza abangayisebenzisa. Nawo uTaNquHFuHlo lo awakhiwa nje uqonde esiZulwini kodwa kwathathwa owolimi lwesiNgisi wase uhunyushwa uyiswa esiZulwini okungaba ukuthi okunye okuphakathi akuhambisani nonzikandaweni wolimi lwesiZulu.

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IZELEKO



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma

Tel: 033 392 1041

Ref.:2/4/8/1388

Mr X Khohliso
PO Box 41448
Port Shepstone
4240

Dear Mr Khohliso

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: "INZUKAZIKEYI YOKUFUNDA NOKUFUNDISWA KWESIZULU ULIMI LWESIILI EMABANGENI AKHAPHEZELAYO (4-6) EZIKOLENI EZISESIYINGINI SASEMLAZI, KWAZULU-NATALI", in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools & Institutions are not identifiable in any way from the results of research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 01 November 2017 to 09 July 2020.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers below
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education, Umlazi District.


Dr. EV Nzama
Head of Department
06 November 2017

KWAZULU -NATAL DEPARTMENT OF EDUCATION

Postal Address: Private Bag X9137 • Pietermaritzburg • 3200 • Republic of South Africa

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Tel.: +27 33 392 1004/ 41 • Fax.: +27 033 392 1203 • Email: Phindile.Duma@kzndoe.gov.za • Web: www.kzndoe.gov.za

Facebook: KZNDOE....Twitter: @DBE_KZN....Instagram: kzn_education....Youtube:kzndoe

...Championing Quality Education - Creating and Securing a Brighter Future

20 December 2017

Mr Xolani David Khohliso (209508432)
School of Education
Edgewood Campus

Dear Mr Khohliso,

Protocol reference number: HSS/2318/017D

Project Title: Inzokazikeyi Yokufunda Nokufundiswa KwesiZulu Ulimi Lwesibili Emabangeni Akhaphazelayo (4-6)
Ezikoleni EzisesiYingini SaseMlazi, KwaZulu-Natal

Full Approval –ExpeditedApplication

In response to your application received 15 December 2017, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully



Dr Shamila Naidoo (Deputy Chair)

Cc Supervisors: Professor TM Buthelezi
Cc Academic Leader Research: Dr SB Khoza
Cc School Administrator: Ms Tyzer Khumalo

Humanities & Social Sciences Research Ethics Committee
Dr Shenuka Singh (Chair)
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: xjmhap@ukzn.ac.za / snvmanm@ukzn.ac.za / mohunp@ukzn.ac.za

Website: www.ukzn.ac.za

PERMISSION LETTER FOR THE PRINCIPAL

P.O Box 41448

Port Shepstone

4240

25 October 2017

Dear Principal

PERMISSION TO CONDUCT RESEARCH IN YOUR SCHOOL

I am a PhD student at the University of KwaZulu-Natal. This letter serves to ask your permission to participate in my research. I have selected your school as one of the schools in Umlazi district where I intend to conduct my research. I will request to have an interview with 2 grade 4-6 isiZulu educators, and later on will have isiZulu lesson observations, which will be observed in their natural setting. The research will be carried out from January to June 2018.

My research is titled **“Inzukazikeyi Yokufunda Nokufundiswa KwesiZulu Ulimi Lwesibili Emabangeni Akhaphazelayo (4-6) Ezikoleni EzisesiYingini SaseMlazi, KwaZulu-Natali”**

This research is focusing on the complexity of isiZulu First additional language / second language in primary schools specifically in the intermediate phase. The researcher believes that this research will also explore all the challenges that educators are faced with as they teach isiZulu as first additional language / second language to learners that are using different languages as mother tongue. The results of this study may assist Department of education and schools management team to comprehend the all the experiences of educators and provide necessary support to them. This study could also be useful for subject advisors of this learning area and schools management team in managing and monitoring the effective teaching of isiZulu mostly in those areas that learners lack understanding on. Furthermore it will assist the school to focus in developing more useful ideas, skills, and resources for educators that will help them to achieve the vital aims and objectives concerned of this learning area. Lastly will assist educators in addressing the pedagogical challenges of isiZulu and realize new methods to enhance their pedagogical practice.

Please take note of the following issues:

1. There will be no limit on any benefit that the participants may receive as part of their participation in this research project;
2. You are requested to answer all the questions;
3. Respond to each question in a manner that will reflect your own personal opinion;
4. Participant's identity will not be divulged under any circumstance;
5. There are no right or wrong answer;
6. All your responses will be treated with strict confidentiality;
7. Real names of the participants and school will not be used, but numbers such as 1,2,3 ... will be used to represent participants' names;
8. The participants are free to withdraw from the research at any time without any negative or undesirable consequences to themselves;
9. The participants will not be under any circumstance forced to reveal what they don't want to reveal.
10. No video recording will be made, only classroom observations will be made.
11. Voice recording will be used during the interview session.

My supervisor for this study at the University of KwaZulu-Natal is **Professor Thabisile M. Buthelezi**; and she can be contacted at any time. Her contact details are as follows: e-mail: Buthelezit10@ukzn.ac.za; Telephone: +27 31 2603471. Cell no. +27 76 1412324. You can also contact the University of KwaZulu-Natal Research Office via Ms P. Ximba at the HSSREC Research Office. Her contact details are ximbap@ukzn.ac.za; Telephone: +27312603587.

Your positive response in this regard will be highly appreciated. Kindly read and sign the declaration below.

Thank you for your support, co-operation and valuable time.

Yours sincerely

Mr X.D Khohliso
University of KwaZulu-Natal
Cell: 083 408 8248 or 083 685 5902
Email: 209508432@stu.ukzn.ac.za
khohlisoxd@gmail.com

DECLARATION

Please sign the following declaration and include your full names as indicated:

I..... (Full names of Principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I give permission for my school to be the research field of this project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

Additional permission (where applicable)

I hereby provide permission to:

Audio-record my interview / focus group discussion	YES	NO
Video-record my interview / focus group discussion	YES	NO
Use of my photographs for the research purposes	YES	NO

.....

.....

SIGNATURE OF THE PRINCIPAL

DATE

INFORMED CONSENT FOR PARTICIPANTS

P.O Box 41448
Port Shepstone
4240
8 November 2017

Dear Participant

REQUEST: PARTICIPATION IN THE RESEARCH PROJECT

I am a PhD student at the University of KwaZulu-Natal. This letter serves to ask your permission to participate in my research. I have chosen you as a participant in this study as a person who is teaching isiZulu first additional / second language in the intermediate phase Grade 4-6. I will request to have an interview with you, and later on will have isiZulu lesson observations, which will be observed in their natural setting. The research will be carried out from January to June 2018.

My research is titled **“Inzukazikeyi Yokufunda Nokufundiswa KwesiZulu Ulimi Lwesibili Emabangeni Akhaphazelayo (4-6) Ezikoleni EzisesiYingini SaseMlazi, KwaZulu-Natali”**

This research is focusing on the complexity of isiZulu First additional language / second language in primary schools specifically in the intermediate phase. The researcher believes that this research will also explore all the challenges that educators are faced with as they teach isiZulu as first additional language / second language to learners that are using different languages as mother tongue. The results of this study may assist Department of education and schools management team to comprehend the all the experiences of educators and provide necessary support to them. This study could also be useful for subject advisors of this learning area and schools management team in managing and monitoring the effective teaching of isiZulu mostly in those areas that learners lack understanding on. Furthermore, it will assist the school to focus in developing more useful ideas, skills, and resources for educators that will help them to achieve the vital aims and objectives concerned of this learning area. Lastly will assist educators in addressing the pedagogical challenges of isiZulu and realize new methods to enhance their pedagogical practice.

Please take note of the following issues:

1. There will be no limit on any benefit that the participants may receive as part of their participation in this research project;
2. You are requested to answer all the questions;
3. Respond to each question in a manner that will reflect your own personal opinion;
4. Participant's identity will not be divulged under any circumstance;
5. There are no right or wrong answer;
6. All your responses will be treated with strict confidentiality;
7. Real names of the participants and school will not be used, but numbers such as 1,2,3 ... will be used to represent participants' names;
8. The participants are free to withdraw from the research at any time without any negative or undesirable consequences to themselves;
9. The participants will not be under any circumstance forced to reveal what they don't want to reveal.
10. No video recording will be made, only classroom observations will be made.
11. Voice recording will be used during the interview session.

My supervisor for this study at the University of KwaZulu-Natal is **Professor Thabisile M. Buthelezi**; and she can be contacted at any time. Her contact details are as follows: e-mail: Buthelezit10@ukzn.ac.za; Telephone: +27 31 2603471. Cell no. +27 76 1412324. You can also contact the University of KwaZulu-Natal Research Office via Ms P. Ximba at the HSSREC Research Office. Her contact details are ximbap@ukzn.ac.za; Telephone: +27312603587.

Your positive response in this regard will be highly appreciated. Kindly read and sign the declaration below.

Thank you for your support, co-operation and valuable time

Yours sincerely

Mr X.D Khohliso

University of KwaZulu-Natal

Cell: 083 408 8248 or 083 685 5902

Email: 209508432@stu.ukzn.ac.za / khohlisoxd@gmail.com

DECLARATION

Please sign the following declaration and include your full names as indicated:

I..... (Full names of Participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

Additional consent (where applicable)

I hereby provide consent to:

Audio-record my interview / focus group discussion	YES	NO
Video-record my interview / focus group discussion	YES	NO
Use of my photographs for the research purposes	YES	NO

.....

.....

SIGNATURE OF PARTICIPANT

DATE

INFORMED CONSENT FOR PARENTS

P.O Box 41448
Port Shepstone
4240
8 November 2017

Dear Parent

REQUEST: PERMISSION FOR DAUGHTER / SON TO PARTICIPATE IN THE RESEARCH PROJECT

I am a PhD student at the University of KwaZulu-Natal. This letter serves to ask your permission to have your child be indirectly participating in my research. I will be visiting classrooms during the teaching and learning where your child will be attending. The purpose will be to observe their isiZulu second language teacher teaching in class in their natural setting of isiZulu lesson. Your child will not be questioned, recorded or videotaped at any time. The research will be carried out from January to June 2018.

My research is titled **“Inzukazikeyi Yokufunda Nokufundiswa KwesiZulu Ulimi Lwesibili Emabangeni Akhaphazelayo (4-6) Ezikoleni EzisesiYingini SaseMlazi, KwaZulu-Natali”**

This research is focusing on the complexity of isiZulu First additional language / second language in primary schools specifically in the intermediate phase. The researcher believes that this research will also explore all the challenges that educators are faced with as they teach isiZulu as first additional language / second language to learners that are using different languages as mother tongue. The results of this study may assist Department of education and school's management team to comprehend the all the experiences of educators and provide necessary support to them. This study could also be useful for subject advisors of this learning area and school's management team in managing and monitoring the effective teaching of isiZulu mostly in those areas that learners lack understanding on. Furthermore, it will assist the school to focus in developing more useful ideas, skills, and resources for educators that will help them to achieve the vital aims and objectives concerned of this learning area. Lastly will

assist educators in addressing the pedagogical challenges of isiZulu and realize new methods to enhance their pedagogical practice.

Please take note of the following issues:

1. There will be no limit on any benefit that the participants may receive as part of their participation in this research project;
2. Your son / daughter will not be questioned but will only be observed in the classroom.
3. Participant's identity will not be divulged under any circumstance;
4. All your responses will be treated with strict confidentiality;
5. Real names of the participants and school will not be used, but numbers such as 1,2,3 ... will be used to represent participants' names;
6. The participants are free to withdraw from the research at any time without any negative or undesirable consequences to themselves;
7. The participants will not be under any circumstance forced to reveal what they don't want to reveal.
8. No video recording will be made, only classroom observations will be made.

My supervisor for this study at the University of KwaZulu-Natal is **Professor Thabisile M. Buthelezi**; and she can be contacted at any time. Her contact details are as follows: e-mail: Buthelezit10@ukzn.ac.za; Telephone: +27 31 2603471. Cell no. +27 76 1412324. You can also contact the University of KwaZulu-Natal Research Office via Ms P. Ximba at the HSSREC Research Office. Her contact details are ximbap@ukzn.ac.za; Telephone: +27312603587.

Your positive response in this regard will be highly appreciated. Kindly read and sign the declaration below.

Thank you for your support, co-operation and valuable time

Yours sincerely

Mr X.D Khohliso
University of KwaZulu-Natal
Cell: 083 408 8248 or 083 685 5902
Email: 209508432@stu.ukzn.ac.za / khohlisoxd@gmail.com

DECLARATION

Please sign the following declaration and include your full names as indicated:

I..... (Full names of Parent) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my child to participate in this research project.

I understand that I am at liberty to withdraw my son/daughter from the project at any time, should I so desire.

.....

SIGNATURE OF PARENT

.....

DATE

Ithuluzi Lokubuka Isifunjwana

Igama likaThisha:..... **Usuku:**.....

Igama lomcwangingi:..... **Isikhathi:**.....

Isikole:..... **Ibanga:**.....

Ukuqoqelwa kolwazi ngenzuzakazikeyi yokufunda nokufundiswa kwesiZulu ulimi lwesiBili emabangeni akhaphazelayo.

Isimo segumbi lokufundela.	Isihloko sesifunjwana sosuku.	Ubudlelwano bukathisha nabafundi.	Izinkinga ezivelayo uthisha efundisa.	Amasu / izindlela zokufundisa ezisetshenziswa othisha.	Izinsiza kufundisa ezisetshenziswa othisha emakilasini.	Ukulandelwa kwenqubomgomo ngenhlela efanele ngesikhathi uthisha efundisa.	Ngabe uthisha uzinakekela kanjani izidingo zabafundi abahlukene ekilasini?

Inhlolovo Yohlamibuzo LwesiZulu Ulimi LwesiBili

Isihloko Socwaningo:

Inzukazikeyi Yokufunda Nokufundiswa KwesiZulu Ulimi LwesiBili Emabangeni Akhaphazelayo (4-6) Ezikoleni EzisesiYingini SaseMlazi, KwaZulu-Natali

- ❖ Faka isiphambano lapho kufanele khona.
- ❖ Unganezela ngelinye ikhasi uma izikhala zokuphendula zizincane kakhulu.

Ubulili	Owesifazane				Owesilisa			
Iminyaka	20>35		35>45		45>55		55>65	
Ulimi lwakho lweBele	Afrikaans		English		Ndebele		Northern Sotho	
	Swazi		Tsonga		Venda		Xhosa	
	Zulu		Sotho					
Ngabe isikole sakho siyasifundisa isiZulu ulimi lokuqala lokwengeza / lwesibili?					YEBO		CHA	
Lesi sikole saqala nini ukufundisa isiZulu?								
Singakanani isikhathi ufundisa isiZulu?								
Ngabe isiZulu usifundisa kuliphi ibanga?								
Bangaphi othisha abafundisa isiZulu?								
Ngabe wakuqeqeshelwa ukufundisa isiZulu ulimi lokuqala lokwengeza / lwesiBili?					YEBO		CHA	

1. Hlobo luni lwabafundi abasemakilasini owafundisayo ngokobuhlanga?

2. Ake ungixoxele ngokufundisa kwakho isiZulu maqondana nosewake wahlangabezana nakho emakilasini ufundisa? Ngabe okuhle noma okubi.

3. Uthini umbono wakho ngenqubomgomo yokufundisa isiZulu ulimi lwesiBili (CAPS)?

4. Chaza kafushane ngamasu owasebenzisayo uma ufundisa isiZulu ulimi lwesiBili abafundi abaxubile ngokwezinhlanga?

5. Ngabe yiziphi izinhlaka ezikusizayo nezikwesekayo ekuthuthukiseni ulwazi lwakho nasekufundiseni isiZulu?

6. Yini ocabanga ukuthi ingenziwa ukuze kuqinisekise ukuthi abafundi baluthola ngendlela enamandla ulwazi lolimi lwesiZulu futhi bagqugquzeleke ukuluthanda?

Umbiko Wokucutshungulwa Komqulu

Igama Lomcwani: Xolani Khohliso

Isikhungo: Inyuvesi YaKwaZulu-Natal (Edgewood)

Inombolo Yokubhalisa: 209508432

Isihloko Socwani: Inzukazikeyi yokufunda nokufundiswa kwesiZulu uLimi lwesiBili emabangeni akhaphazelayo (4-6) ezikoleni ezisesiyingini saseMlazi, KwaZulu-Natal.

Umbiko: Lo msebenzi usubhekiwe wahlelwa ngokunzulu ukuqinisekisa ukuthi uyahlangabezana nezimiso zocwani zaleli zinga. Phakathi kokuningi okwenziwe kulo msebenzi kubhekwe lokhu okulandelayo:

- Ukuhlelwa komumo wangaphandle (*layout*) walo msebenzi.
- Ukuqinisekisa ukuthi uhla lokuqukethwe lubhalwe, lwahlelwa ngokufanele.
- Ukuqinisekisa ukubhalwa kobhalomagama ngokufanele.
- Ukuqinisekisa ukubhalwa kwemisho ngokuhambisana nohlelomisho oluyilo.
- Ukucubungula ukusetshenziswa ngokuyikho kweziphumuzi.
- Ukucubungula kubhaleka ngokuyikho kwamagrafi nezinombolo ezihambisana nawo.
- Ukuqinisekisa ukubhaleka ngokuyikho kwemithombo esetshenzisiwe.
- Ukubheka ukuthi imithombo esetshenzisiwe iyavela yini ohlwini lwemithombo esetshenzisiwe.

Umcubunguli womqulu

Dkt S.L Ntuli

Enyuvesi yaseZululand (Ongoye)