



**UNIVERSITY OF
KWAZULU-NATAL** TM

**INYUVESI
YAKWAZULU-NATALI**

**Ucwaningo oluhlaziya ukusetshenziswa kwamasu okuhumusha emqulwini
wekharikhulamu yaseNingizimu Afrika yolimi lwasekhaya lwesiZulu ibanga
le-10 kuya ebangeni le-1**

Submitted by

Samukelisiwe Nontokozo Nkosi

Student Number: 215007624

Thesis submitted in fulfilment of the requirements for the degree of

Master of Arts

In the

DISCIPLINE OF AFRICAN LANGUAGES

**School of Arts, College of Humanities, University of KwaZulu-Natal, Pietermaritzburg,
South Africa.**

June 2025

Supervised by

**Dr. P.D Dlamini
(Supervisor)**

**Dr. S. Shinga
(Co-Supervisor)**

ISIFUNGO

Mina, Samukelisiwe Nontokozo Nkosi, ngiyafunga ukuthi:

1. Lolu cwaningo olusihloko sithi *Ukuhlaziya Ukusetshenziswa Kwamasu Okuhumusha Emqulwini wekharikhulamu YaseNingizimu Afrika Yolimi Lwasekhaya LwesiZulu Ibanga le-10 kuya Ebangeni le-12*, lungumphumela womsebenzi wami wangempela.
2. Lo msebenzi awukaze wethulwe kunoma iziphi iziqu ngaphambilini, nakunoma iyiphi iNyuvesi noma inhlango.
3. Ngokwazi kwami, akukho okukotsheliwe kulolu cwaningo, futhi yonke imithombo yolwazi esetshenzisiwe ikhonjiswe kahle.
4. Lolu cwaningo alubonisile imidwebo namatafula acashunwe ku-inthanethi noma asetshenzisiwe ocwaningweni labanye abacwaningi.

Samukelisiwe Nontokozo Nkosi

215007624

Igama lomfundi

.....
.....

Isiginesha

Dkt P.D Dlamini

Umeluleki

.....
.....

Isiginesha

Inombolo Yomfundi

.....23/06/25.....

Usuku

Dkt S Shinga

Umeluleki wesibili

.....
.....

Isiginesha

AMAZWI OKUBONGA

Ngithanda ukuqala ngokudlulisa ukubonga kwami komkhulu kunakho konke uMdali wezulu nomhlaba, owenze lolu cwaningo lwaba yimpumelelo. Ukube bekungewona umusa wakhe ngabe ucwaningo angiluphothulanga.

Ngiphinde ngidlulise amazwi okubonga kubeluleki bami uDokotela P.D. Dlamini noDokotela S. Shinga ngokuba nami kulolu hambo, kusukela ekuqaleni kuze kube sekugcineni. Ngibonga uDokotela Dlamini ukungicebisa kwakhe, ukubuyekeza ucwaningo lulonke ngesineke nokubekezela ngenhloso yokungilekelela ekukhiqizeni ucwaningo olusezingeni, ngithi mangibonge kwande, Jama. Ngibonge noDokotela S. Shinga ngokungicebisa ekubhaleni ucwaningo lwami ngendlela elindelekile ukukhiqiza ucwaningo olusezingeni, ngithi mangibonge Blose, kwande.

Ngidlulise nokubonga kakhulu emndenini wami obungapheli amandla ngokungikhuthaza kwaze kwaba sekugcineni. Ngibonge umama uJabulisile Shelembe ngemithandazo yakhe engapheli engicelela, engifiselela kuNkulunkulu impumelelo yokuphothula ucwaningo. Ngiyabonga angiphezi Mzamela. Ngibonge kodadewethu uMinenhle Nkosi kanye noLethukuthula Nkosi ngokukholelwa kimi, okungenze ngagqugquzeleka ekubhaleni ucwaningo nalapho amandla esengiphelela. Ngithi mangibonge boMphazima kaLanga. Ngingakhohlwa nokubonga umam'omncane uBusisiwe Mncwango kanye nedodakazi yakhe uSnqobelo Mncwango, ngokungelekelela ngeminikelo ekuqhubeni iminyaka yami yokwenza ucwaningo ukuze luphothuleke ngesikhathi esifanele. Ngithi mangibonge kini boMpangazitha.

Ngingakhohlwa nokubonga umngane uSanele Qwabe ngokungilekelela ngokuthola wonke amathuluzi adingekayo ukubhala ucwaningo lwami, ukwelula isandla sakho nalapho esami singakwazi ukufinyelela kwenze uhambo lwami lufinyelele phambili. Ngithi mangibonge kakhulu Phakathwayo Gumede. Kubo bonke abasondelene nami abadlale indima yabo ngamazwi nangeminikelo kulolu hambo; abasenkonzweni, esikoleni, emndenini, nasemphakathini. Ngithi mangibonge yonke imizamo yenu eniyenzile, iwenzile umehluko ekuphothuleni lolu cwaningo. Ngiyabonga.

IQOQA

Lolu cwaningo lukhuluma ngokuhunyushwa komqulu wekharikhulamu yaseNingizimu Afrika yolimi lwasekhaya lwesiZulu, ebangeni le-10 kuya ebangeni le-12. Lubuye lubheke amasu okuhumusha asetshenzisiwe ngenhloso yokuthola izindlela zokusetshenziswa kwawo kanye nempumelelo yokusetshenziswa kwawo kulo mbhalo, okugqugquzelwe ukuthi imibhalo ehunyushwayo phakathi kwezilimi ezimbili ezingahlobene, iyaye ibhekane nezingqinamba zolimi ezithile ekuhumusheni umbhalo onembayo ngempumelelo. Kanti ongoti abahlukene baphakamisa izixazululo zokubhekana nalezo zingqinamba zokuhumusha okungamasu okuhumusha ahlukenene (Baker, 2011). Yingakho lolu cwaningo luhlaziya amasu okuhumusha asetshenzisiwe emqulwini wekharikhulamu, ukuqaphela izingqinamba ezithile zolimi ebezibhekene nomhumushi zagcina zithonya ukusetshenziswa kwawo. Luphinde lubheke impumelelo yokuhunyushwa kombhalo ngenxa yokusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu.

Ucwaningo lusebenzise injulalwazi kaBaker (2011) ehlukana amasu okuhumusha ngezigaba ukuthola igamafana ngokwamazinga ahlukenene (*iBaker's taxonomy*). Kanti lolu cwaningo lugxile esigabeni sokusetshenziswa kwamasu okuhumusha ngokwezinga legama (*word level*). Le njulalwazi ngokwezinga legama, igxile ezingqinambeni ezivame ukuhlangabezana nabahumushi uma behumusha umbhalo; kanye namasu okuhumusha avamile angase alekelele ukuxazulula lezo zingqinamba ukuthola igamafana ngokwezinga legama. Ngenxa yalokho, ucwaningo lugxile emakhasini ayishumi (10) omqulu wekharikhulamu yolimi lwesiZulu asuselwe olimini lwesiNgisi, ukuhlonza amasu okuhumusha asetshenzisiwe, bese luqaphela izingqinamba ebezibhekene nomhumushi ukuze kusetsheziswe lawo masu atholakele ngezizathu zokuthola igamafana lolimi okuhunyushelwa kulo ngokulandela injulalwazi kaBaker (2011).

Ucwaningo luphinde lwahlaziya impumelelo yokusetshenziswa kwamasu, ukuqaphela ukuthi kungabe umbhalo usadlulisa umlayezo ofanayo yini, lwaphinde lwaveza nokubaluleka kokuthola igamafana uma kuhunyushwa umbhalo. Ucwaningo luthole ukuthi amasu okuhumusha asetshenzisiwe emqulwini wekharikhulamu ayisi-7 kulawo aphakanyiswe uBaker (2011). Lwathola nokuthi umhumushi ubebhekene nazo zonke izingqinamba zokungabi negamafana kulezi eziyi-11 kweziphakanyiswe uBaker (2011),

ukuze azixazulule ngokusebenzisa la masu okuhumusha ahlonziwe. Amasu okuhumusha asetshenzisiwe ukuxazulula izingqinamba eziqapheliwe, ukuhumusha ngegama elivamile, Ukuhumusha ngegama eliwujikelele/elingazwakalisi, ukuhumusha ngegama elinobusiko, Ukuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo, ukuhumusha ngamanye amagama usebenzise igama elihlobene, ukuhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene, kanye nokuhumusha ngokweqiwa. Ngakho-ke, ucwaningo lube seluphetha ngokuthi ukuhumusha ngokusetshenziswa kwamasu kube yimpumelelo, njengoba umlayezo wolimi olungumthombo ukwazile ukudluliseka olimini okuhunyushelwa kulo.

UHLU LWEZIFINGQO

Ngezansi kuboniswa uhlu lwezifingqo ezisetshenzisiwe kulolu cwaningo:

Isifinyezo	Incazelo
<i>BT</i>	Ukuhumushela emuva
<i>TT</i>	Umbhalo okuhunyushelwa kuwo
<i>ST</i>	Umbhalo ongumthombo

UHLU LWAMATAFULA

Itafula 3.1 -Uhlelo lokuhlukanisa amazinga okuhumusha.

Itafula 4.1 -Ukuphindeka kwamasu okuhumusha asetshenzisiwe (ngokwezinombolo, namaphesenti).

Itafula 4.2 -Izibonelo zokuhumusha ngokungabi nenhlalanjalo.

Itafula 4.3 -Amagama ahunyushwe ngendlela engafanele.

Itafula 4.4 -Izingqinamba ezibangele ukusetshenziswa kwamasu okuhumusha, kanye namasu asetshenziswe ukubhekana nalezo zingqinamba.

Itafula 5.1 - Amasu okuhumusha asetshenzisiwe, kanye nezingqinamba ezithonya ukusetshenziswa kwawo.

UHLU LWEMIDWEBO

Umdwebo 4.1 - Isethulo sokuphindaphindwa kwamasu okuhumusha kaBaker asetshenziswe embhalweni womqulu wekharikhulamu yolimi lwesiZulu ngokwamaphesenti.

OKUQUKETHWE

ISIFUNGO	i
AMAZWI OKUBONGA	ii
IQQQA	iii
UHLU LWEZIFINGQO	v
UHLU LWAMATAFULA	vi
UHLU LWEMIDWEBO	vii
1.1. Isingeniso	1
1.2. Isendlalelo nesisusa socwaningo	2
1.2.1. Isendlalelo	2
1.2.2. Isisusa socwaningo	8
1.2. Inkinga Yocwaningo	9
1.3. Injongo yocwaningo	11
1.4. Inhloso yocwaningo	11
1.5. Izinhloso zocwaningo	11
1.6. Imibuzo ephendulwayo	12
1.7. Indlelakwenza yocwaningo	12
1.8. Injulalwazi yocwaningo	15
1.9. Izinkinga zocwaningo	16
1.10. Umklamo wocwaningo	17
1.11. Ukubaluleka kocwaningo	17
1.12. Ukuhlelwa kwezahluke	18
1.13. Isiphetho	19
2.1. Isingeniso	21
2.2. Ukuchazwa kwamatemu abalulekile	21
2.2.1. Ukuhumusha	21
2.2.2. Amasu okuhumusha	24
2.2.3. Ikharihulamu	30

2.2.4. Umqulu wekharikhulamu yolimi.....	31
2.3. Ukubuyekezwa kwemibhalo.....	33
2.3.1. Imibhalo maqondana nokusetshenziswa kwamasu okuhumusha emazweni angaphandle.....	34
2.3.2. Imibhalo ngokuhumusha isebenzisa injulalwazi kaBaker.....	36
2.3.3. Imibhalo yokuhunyushwa komqulu wekharikhulamu eNingizimu Afrika	40
2.4. Isiphetho.....	43
3.1. Isingeniso	45
3.2. Izindlelakwenza zocwaningo.....	45
3.2.1. Indlelakwenza eyikhwalithethivu.....	45
3.2.2. Indlelakwenza eyikhwantithethivu	46
3.2.3. Ukuqhathanisa izindlelakwenza zocwaningo	46
3.2.4. Indlelakwenza eyingxube.....	49
3.2.4. Indlelakwenza yalolu cwaningo	50
3.3. Amasu okwenza ucwaningo	52
3.3.1 Isu lokuzibandakanya nomphakathi (<i>ethnography</i>)	52
3.3.2. Isu lwenjulalwazi eyivuso (grounded theory)	53
3.3.3. Isu elicwaninga ngokuthile (<i>case studies</i>)	54
3.3.4. Isu elilandayo (narrative)	56
3.3.5. Ucwaningonto (<i>phenomenology</i>)	56
3.4. Ipharadaymu yocwaningo	57
3.4.1. Ipharadaymu ebuka izenzeko ngokwesayensi (<i>positivism</i>)	58
3.4.2. Ipharadaymu ehumushayo (<i>interpretivism</i>).....	59
3.5 Isimomfanekiso socwaningo (<i>research design</i>).....	61
3.5.1. Imininingo yocwaningo.....	62
3.5.2. Isampula yocwaningo	63
3.5.3. Indlela yokuqoqa imininingo	64
3.5.4. Indlela yokuhlaziya imininingo.....	65
3.5. Injulalwazi yocwaningo	66
3.6.1. Injulalwazi kaBaker	67

3.6.2. Uhlelo lokuhumusha ngokukaBaker	67
3.6.3 Amasu okuhumusha asetshenziswa oNgoti bokuhumusha:	69
3.6. Isiphetho	73
4.1. Isingeniso	74
4.2. Injulalwazi kaBaker	75
4.3. Ukuhlaziya	76
4.3.1. Okutholakele ngesikhathi kuhlaziywa	77
4.3.2. Ukuvezwa kwamasu okuhumusha asetshenzisiwe ngomdwebo	91
4.3.3. Ukuhumusha okungenayo inhlalanjalo	94
4.4. Ukuhlaziya izindlela zokusetshenziswa kwamasu okuhumusha emqulwini	100
wekharikhulamu yolimi lwesiZulu	100
4.4.1. Ukuhumusha ngegama elivamile	103
4.4.2 Ukuhumusha ngegama eliwujikelele/elingazwakalisi	107
4.4.3. Ukuhumusha ngegama elinobusiko	111
4.4.4. Ukuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo	112
4.4.5. Ukuhumusha ngamanye amagama usebenzise igama elihlobene	114
4.4.6. Ukuhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene ...	118
4.4.7. Ukuhumusha ngokweqiwa	122
4.5. Isiphetho	126
5.1. Isingeniso	128
5.2. Iqoqo locwaningo	128
5.3 Okutholwe ucwaningo	129
5.3.1 Amasu okuhumusha asetshenzisiwe	129
5.3.2. Izingqinamba ezivamile ezibangele ukusetshenziswa kwamasu okuhumusha	130
5.4. Okuqasheliwe	132
5.4.1. Ukuhumusha okuphazamisa umlayezo ohlosiwe	137
5.4.2. Amanye amasu okuhumusha ebelekelela ukuxazulula izingqinamba zolimi eziningi	138
5.4.3. Okunye okuhunyushiwe bekungenayo inhlalanjalo	138
5.4.4. Kuhunyushwe ngamagama angafanele	139

5.5. Indlela amasu okuhumusha abenomthelela ngayo empumelelweni yokuhunyushwa komqulu wekharikhulamu yolimi lwesiZulu	140
5.6. Iziphakamiso zocwaningo.....	142
5.6.1. Iziphakamiso kubahumushi bemibhalo yezemfundo	142
5.6.2 Iziphakamiso zocwaningo oluzayo	144
5.7 Isiphetho.....	145
IMITHOMBO YOLWAZI	146

ISAPHLUKO SOKUQALA: ISINGENISO SOCWANINGO

1.1. Isingeniso

Okushicilelwe phansi ngolimi oluthile ngeke kwaqondwa yiwo wonke umuntu, kodwa yilowo oqonda ulimi okushicilelwe ngalo. Ngenxa yalokho, ukuze umbhalo uqondeke kulabo abafanele, kumele ushicilelwe kabusha ngolimi abaluyondayo, kanti indlela yokuwudlulisela kolunye ulimi ukusebenzisa indlela yokuhumusha. UDIamini (2021) ugcizelela lokhu ngokuthi athi, ukuhumusha kungumsebenzi obaluleke kakhulu ukuqonda emhlabeni jikelele. Ngaleyo ndlela, umbhalo ukuze uqondeke kalula olimini oluthile kumele uhunyushwe. Kanti ukuhumusha kuyinqubo yokudlulisa umbhalo, ususelwa kolunye ulimi uya kolunye ngenxa yezinhloso eziningi ezahlukene (DIamini, 2021). Ngokunjalo, ukuhumusha kungumsebenzi ohililene, lapho umlayezo wombhalo wolimi olungumthombo kufanele udluliswe kulabo abahunyushelwayo (Owji, 2013). Yize kunjalo, oNgoti abaningi bayakuqinisekisa ukuthi ukuhumusha umbhalo akuyona into elula, noma engenziwa yinoma ngubani okhuluma izilimi ezimbili ezihunyushwayo. UDIamini ungomunye woNgoti abakugcizelelayo lokhu, lapho ethi khona:

Even though translation can look easy, it requires much thought, skills, experiences and knowledge to ensure the full subtlety of meaning or significance has been conveyed (2021, p. 2).

(Yize ukuhumusha kungabukeka kulula, kudinga umcabango, amakhono, amava kanye nolwazi ukuze kuqinisekise ukuthi incazelo yonke noma okubalulekile kudlulisiwe ngokugcwele.)

Lokhu kugcine sekuholela ekutheni oNgoti abahlukene baphakamise amasu ahlukene ukulekelela ukuhumusha, ukuze umbhalo udlulise umlayezo ofanayo ezilimini ezimbili. UBaker (2011) njengomunye wongoti abaphakamise amasu okuhumusha ugcizelela isidingo sokusetshenziswa kwawo uma ethi, ukuhumusha akukhona nje ukufaka amagama endaweni yawo phakathi kwezilimi ezahlukene, kodwa kudinga

ukusetshenziswa kwamasu acatshangisiwe ukuze kuhlangukshwane nezinguquko zolimi, amasiko, nesimo somqondo. Uqhuba ngokuthi, amasu okuhumusha asiza ukugcina incazelo equkethwe, ithoni, nesitayela sombhalo ongumthombo ngaphandle kokulahla incazelo ebalulekile (Baker, 2021). Lokhu kuveza ngokusobala isidingo sokusetshenziswa kwamasu okuhumusha emibhalweni, yingakho nalolu cwaningo luhlaziya ukusetshenziswa kwamasu emqulwini wekharikhulamu yolimi lwesiZulu. Ngesizathu sokuthola ithonya lokusetshenziswa kwawo kanye nempumelelo yawo, ukuze kuphethwe ngokuba abanomthelela omuhle yini ekuhumusheni imibhalo njengoba inhloso enkulu kungukuba umbhalo udluliswe ngendlela eqondekayo olimini lwesibili. Lesi sahluko sisethulela isendlalelo kanye nesisusa socwaningo, kulandele inkinga yocwaningo, inhloso yocwaningo, injongo yocwaningo, kube izinhloso zocwaningo kanye nemibuzo yocwaningo. Isahluko sizofaka nendlelakwenza yocwaningo, injulalwazi yocwaningo, izinkinga zocwaningo, umklamo wocwaningo, isidingo socwaningo, kanye nokuhlelwa kwezahluco.

1.2. Isendlalelo nesisusa socwaningo

1.2.1. Isendlalelo

Ngesikhathi sobandlululo eNingizimu Afrika, ulimi lwesiNgisi kanye nolimi lwesiBhunu kwakuyizilimi ezisetshenziswayo ngokusemthethweni. Ngokunjalo imfundo yayiqhutshwa ngalezi zilimi zombili kuphela (Ocampo, 2004). Yize izilimi zomdabu zazifundiswa kodwa zazingalekeleli ukuthuthukisa imfundo yabantwana abamnyama. Kunalokho inhloso yale nqubomgomo kwakuwukuthuthukisa inqwaba yabasebenzi abangenamakhono phakathi kwabantu abansundu; ingqondo yabo yayilongiwe ngokucophelela ukuze baphile impilo yokusebenzela amakhosi abamhlophe ngokungangabazeki (Ndlovu-Gatsheni, 2015). UDLamini (2021) uyakufakazela lokhu ngokuthi athi, ulimi lwesiZulu lwalufundwa ezikoleni nasemanyunivesithi kanti ukusetshenziswa kwalo kulezi zikhungo kwakuncishiselwe. Kanjalo, noKamwangamalu (2004) ufakazela lokhu ngokuphelele uma ethi uhlelo lwezilimi ngokomlando lube yindawo yokulwa, lapho abantu abamhlophe baseNingizimu Afrika babesebenzisa ulimi njengendlela yokulawula ezinye izinhlanga. Lokhu kwenziwa ngoba izinqumo mayelana nolimi zaziholela ekutheni abanye bathole izinzuzo, kanti

abanye balahlekelwa amalungelo, isithunzi nezinye izinzuzo. Isibonelo esivelele salokhu, ukusetshenziswa koMthetho Wezemfundo Yabantu (*Bantu Education Act*), owaphoqelela ukufundiswa ngolimi lwebele ezikoleni (Height, 2012). Lo mthetho wawuzuzisa izikole ezikhuluma isiNgisi nesiBhunu ezazinezinsiza, kodwa wawulimaza abafundi abavela kwezinye izindawo. Ngenxa yalokho, lo mthetho wamukelwa kabi kakhulu kubafundisi nakubazali basezindaweni ezazibizwa ngokuthi amahomeland, lapho izinsiza zemfundo ngolimi lwabantu bendawo zazikhona kancane noma zingenakutholakala nhlobo (Eriksson, 2014). Ngokufakazela lokhu, izilimi zomdabu ezahlukene zazingenazo izinsiza ezanele ukuthuthukisa amakhono nolwazi lwabafundi ngolimi lwasekhaya. UTshesane naye uyakufakazela lokhu, uma ethi:

Resources were only allocated for the development of Afrikaans to enable it to complete fairly and effectively with English on the technical level (2014, p. 1).

(Izinsiza zabelwa kuphela ukuthuthukiswa kolimi lwesiBhunu ukuze lukwazi ukuthuthuka ngokuphelele futhi lusebenze kahle njengesingisi ezingeni lobuchwepheshe).

Ukwengeza, lokhu kungasetshenziswa kwezilimi zomdabu ngokwanele kwakudala ukuthi abafundi bangaphumeleli noma bangaphumeleli kalula ezifundweni zabo. Kanti ucwaningo luqinisekisa ukuthi izingane zifunda kangcono ngolimi lwasekhaya, njengesisekelo semfundo enezilimi ezimbili noma ezingaphezulu. Kanti uma sibheka ucwaningo oluningi lukhombisa ukuthi iminyaka eyisi-6 kuya kweyisi-8 yemfundo ngolimi oluthile iyadingeka, ukuze kuthuthukiswe izinga lokufunda nokukhuluma elidingekayo empumelelweni yezifundo esikoleni samabanga aphezulu (Ball, 2010). Konke lokhu kwakungenzeki esikhathini sobandlululo, kodwa kwagcina sekwenzeka emuva kokungena kukahulumeni wokuqala wentando yeningi ngonyaka we-1994.

Ngenxa yalokho, kwakulindeleke ukuba uhulumeni omusha alulungise lolu daba ngokushesha. Imfundo yaba yintando yeningi nokuvumela ukungena ezikoleni, kwakungasekho ukusekelwa ngokobuhlanga. Ngakho-ke, uhlelo lwezifundo

lukazwelonke lwavuselelwa izikhathi eziningana, yingakho ngomhla zingama-24 kuNdasa ngonyaka wezi-1997 unqongqoshe wezemfundo wethula ikharikhulamu-2005 (*iC2005*) okuwuhlaka olusha lwekharikhulamu lukazwelonke olusekelwe emiphumeleni yemfundo eyisisekelo eNingizimu Afrika, yangemuva kobandlululo eyayisekelwe ngezizathu ze-*outcomes-based education* (OBE) (Department of Education, 1997). Ngokwemibandela echazayo, *iC2005* yayiklanyelwe ukuthi ibandakanye izinhlanga zonke kakhudlwana futhi ilingane, igxile nasekuthuthukisweni kwamakhono nolwazi olwaluzolungiselela abafundi impumelelo kuleli khulu leminyaka (Maodzwa, 2012). Ukwengeza, lolu hlelo lwemfundo lwagcina selusolwa lapho kwakuqapheleka khona ukuthi kwakukuncane ukuluqonda kubafundisi, kanye nezinsiza ezinembayo zokulekelela lolu hlelo zazincane futhi kwakunamagama angacacile kanye nokunye (Maodzwa, 2012). Kanjalo, noTshesane (2014) ugcizela lokhu ngokuthi athi ngokwekharikhulamu-2005 (*Curriculum-2005*), ukufundiswa kwezilimi zase-Afrika kwathinteka kabi kakhulu, kwakungacaci ukuthi kuzonikezwa amahora amangaki ukufundisa lezi zilimi. Konke lokhu ukungagculiseki kwaholela ekutheni ikharikhulamu-2005 iphinde ibuyekezwe ngonyaka wezi-2002, kwase kuphoqa ukungeniswa kwe*National curriculum statement* (NCS) (Ranulumo noMnguni, 2022).

Ngokunjalo, uRamulumo noMnguni (2022) bathi ngenkathi *iNCS* ijabulela ukuzinza okulinganiselwe kwabakhona ukukhathazeka okwaphakanyiswa ngabacwaningi, abafundisi, nabanye ababambiqhaza mayelana nokulungela kothisha ukusebenzisa *iNCS*, kwaba nezinkathazo ezithile maqondana nokuqeqeshwa okwanele kwabafundisi, kanye nokusekelwa okuphumelelayo ukuqaliswa kwekharikhulamu ye*NCS*. Ngonyaka wezi-2012, *iNCS* yashicilelwa futhi yamukelwa njengesitatimende senqubomgomo yokuhlolwa kwekharikhulamu (*CAPS*). URamulumo noMnguni (2022) bathi, le kharikhulamu yabakhona kusukela lapho kuze kube yimanje, futhi kuningi ukuthuthukiswa kwabafundisi kanye nemizamo yokwabiwa kwezinsiza-kwenziwa. Ngemuva kokungeniswa komqulu wekharikhulamu *iCAPS*, inhlango ebhekelele imfundo, isanyesi namasiko kuzwelonke, I-*UNESCO* yaqaphela ukubaluleka kokusetshenziswa kwezilimi zomdabu njengezilimi zokufunda kumhlaba wonke.

Ngaphezu kokuqaphela ukuthi abantu bomdabu bahlala kuzo zonke izifunda zomhlaba futhi bangabanikazi bawo umhlaba, kangangokuthi bathatha noma basebenzise cishe amaphesenti angamashumi amabili nambili (22%) endawo yomhlaba wonke (UNESCO,1997). Kanti *iNational Language Policy Framework* (2002), iyakufakazela lokhu uma ithi ngemuva kweminyaka eyisishiyagalombili (8) yenkululeko iNingizimu Afrika isifikile esigabeni esibalulekile emlandweni wayo. Abantu baseNingizimu Afrika kumele baphendule ekuhlukahlukeni kwezilimi namasiko abo, nasekubhekaneni nengqinamba yezilimi eziningi ezisemthethweni, yingakho kwethulwe uhlaka lwemigomo yezilimi kazwelonke.

Ngokunjalo, kwaba yilapho inqubomgomo iqinisekisa ukuthi abafundi banelungelo lokufundiswa ngolimi abaluthandayo, futhi ithi kumele bazise isikole ukuthi yiluphi ulimi abafuna ukufundiswa ngalo (Ocampo, 2024). Yingakho umnyango wezemfundo wethule inqubomgomo i'*Language in Education Policy*' (LIEP), egcizelela ukusebenzisa izilimi eziningi njengengxenywe yokwandisa amasiko ngokuhlukana kwawo kanye nengxenywe ebalulekile ekwakheni iNingizimu Afrika engahlukanisi ngesizinda sobuhlanga. Ngokunjalo, izimiso zale nqubomgomo eziyisisekelo zithi kugcinwe ulimi lwasekhaya lomfundi ekufundeni nasekufundiseni, kodwa kukhuthazwe abafundi ukuthi bafunde olunye ulimi (*Language Policy Framework*, 2002). Yingakho kwabaluleka ukuhumushela ikharikhulamu yezifundo zolimi ezilimini zomdabu ezahlukene, njengoba kwakungafeza izinjongo ezibalulekile nezihlukahlukene, okungahlanganisa ukulondolozwa kwamasiko, ukulingana kwezemfundo, kanye nokukhuthaza umuzwa wokuba nengxenywe phakathi kwemiphakathi yabantu bomdabu. Kanti ukufunda ulimi lwasekhaya ngokuluqonda kunesidingo futhi kulekelela kakhulu abafundi ngisho nakwezinye izifundo (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola iCAPS, 2011, pp. 9). Lesi sitatimende siphinde sigcizelela lokhu ngokuthi: "izinga lolimi lwasekhaya linikeza ithuba lokuqhakambisa ukusetshenziswa kolimi ngempumelelo, okuyikhona okukhombisa ikhono lokuxhumana nabanye abantu okudingekayo empilweni kanye namakhono okuhlakanipha kwezemfundo nokusetshenziswa kulo lonke uhlelo lwezifundo" (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola iCAPS, 2011, pp. 9).

Ngaphezu kwalokhu, ukukhuthaza ukusebenzisa izilimi eziningi eNingizimu Afrika kudinga imizamo engaphikisi ulwazi olukhona emiphakathini, lapho izilimi zomdabu zisetshenziswa ngokubaluleka nangokwaziwa (*Language Policy Framework, 2002*). Yingakho umqulu wekharikhulamu kwakumele uhunyushelwe ezilimini zomdabu, kungesikho ukuwusungula kabusha njengoba ulwazi obese lukhona kungafanele luphazanyiswe. Ngenxa yalokho, ukuguqulwa kohlelo kwenza ukuthi izinsizakufunda zesifundo solimi lwesiNgisi okanye umqulu wekharikhulamu yolimi lwesiNgisi uhunyushelwe ezilimini zomdabu, ngokuhambisana nolimi lwasekhaya lwabafundi ngokuhlukana kwezizwe (*Language Policy Framework, 2002*). UDlamini uyakufakazela nalokhu uma ethi:

The implementation of this policy meant that all official documents had to be translated from the language of origin, usually English and/or Afrikaans, into the other official languages (2021, p. 13).

(Ukungeniswa kwale nqubomgomo kwakusho ukuthi yonke imibhalo esemthethweni kwakufanele ihunyushwe isuka olimini olungumthombo, imvamisa kwakuba ulimi lwesiNgisi kanye/noma ulimi lwesiBhunu, ihunyushelwe kwezinye izilimi ezisemthethweni).

Ngokunjalo, umqulu wekharikhulamu yolimi lwesiZulu waba ngeminye yemisebenzi okwakunesidingo sokuba ihunyushwe ukulandela nenqubomgomo yezilimi, ngoba ulimi lwesiZulu lwaba semthethweni njengolimi lwesiNgisi kanye nolimi lwesiBhunu. Uyakufazela lokhu uDlamini (2021) uma ethi, ulimi lwesiZulu lungolunye lwezilimi eziyishiyagalolunye zaseNingizimu Afrika ezazuza isikhundla esisemthethweni kuphela, ngesikhathi iNingizimu Afrika iba izwe lenkululeko. Kanti futhi ngokufakazelwa uTshesane (2014), inhloso yokuhumusha umqulu wekharikhulamu ngezilimi ezahlukene zase-Afrika kwabe kuwukusabalalisa ulwazi olubalulekile kothisha bezilimi zase-Afrika, ukuze bazi ukuthi kumele balungiselele futhi bafundise ini emakilasini abo. Le miqulu iphinde itholakale kubazali abafunda kuphela ngezilimi zase-Afrika. Njengoba ushintsho oluvela

kuhulumeni wobandlululo lawelela enkululekweni lwaholela ekuqinisekiseni ngokusemthethweni kokuthi iNingizimu Afrika iyizwe elinezilimi eziningi, hhayi elikhuluma izilimi ezimbili kuphela njengoba kwakucatshangwa ngesikhathi sobandlululo (Mayaba noLemmer, 2014).

Yize kunomsebenzi onjenga lo owavumeleka kodwa ngokubona koNgoti abahlukene, ukuhumusha akuyona into elula, ikakhulu uma ukuhumusha kuphakathi kwezilimi ezimbili ezingahlobene ngendlela yokwakheka. ULefebure (2019) uyakufakazela lokhu uma ethi, ukuhumusha kuwumsebenzi onzima, ikakhulukazi uma kuhlanganisa izici zamasiko kanye nezici zokuhlonipha ezikhona kulelo siko. Kanti noNzimande embhalweni kaDlamini (2021) ugcizelela lokhu uma ethi, ukuhumusha phakathi kwezilimi ezimbili ezihlukene njengezilimi zaseYurophu nase-Afrika kungakhathaza futhi kube ingqinamba kumhumushi. Lokhu kungenxa yokwehlukahlukana kwezilimi, okungabandakanya izakhiwo zolimi, izinhlelo zamasiko, kanye nendlela okusetshenziswa ngayo amagama athile. Abahumushi basebenzisa amasu okuhumusha ahlukahlukene, ukuze badlulisele incazelo yombhalo ongumthombo ngendlela efanele, nemukelekayo olimini okuhunyushelwa kulo. Ukusebenzisa la masu okuhumusha kwenza kube lula kakhulu ukuhumusha kulabo abasuke behumusha, ngoba kubasiza ukuthi umbhalo ohunyushwayo uhlelwe ngezindlela ezingefani kodwa ezigcina umlayezo wombhalo ongumthombo. Yingakho omunye wababhali u-Aresta nabanye (2018) bethi, umhumushi kumele aphume nesixazululo sokuthi uzohumusha kanjani igama elifakiwe, ukuze agcine incazelo ecacile noma ayenze icace kakhudlwana. Ngenxa yalokho, umhumushi kufanele asebenzise ulwazi lwakhe lwezinhlobonhlobo zamasu okuhumusha ukuze agweme ukushintsha kwencazelo enqubeni yokuhumusha (Aresta nabanye, 2018). Yingakho lolu cwaningo luhlose ukuveza izindlela zokusetshenziswa kwamasu okuhumusha, impumelelo yokusetshenziswa kwawo ngokwezinga legama, ukuqaphela ukugcineka kwencazelo emqulwini wekharikhulamu yolimi lwesiZulu yaseNingizimu Afrika.

1.2.2. Isisusa socwaningo

Ucwaningo olusezithebeni, lugqugquzelwe ukuthi umcwaningi ube yingxenye yabafundi bolimi lwesiZulu esikhungweni semfundo ephakeme. Ekuqhubeni kwakhe isifundo solimi lwesiZulu, umcwaningi ube esefunda kabanzi ngokuhumusha nokutolika, kwaba isifundo umcwaningi abe nentshisekelo yokusiqonda kangcono. Okwaholela ekutheni agcine esefisa ukuthola ulwazi olunzulu maqondana naso. Ekufundeni lesi sifundo umcwaningi ube eseqonda ukuthi akuwona wonke umuntu ongakwazi ukuhumusha nokutolika, akukhathaleki noma uhumushela olimini lwasekhaya, noma wazi izilimi zombili ngokuphelele, kodwa ohumushayo kungakuhle ukuthi abe nolwazi lobuchwepheshe kanye nekhono emkhakheni wokuhumusha (Sun, 2015). Umcwaningi kulolu lwazi aluzuzile ufunde ukuthi, kunamasu okuhumusha asiza ukuthi ukuhumusha kube yimpumelelo futhi kube ngokunembayo, uma lowo onolwazi lokuhumusha ehlangabezana nezingqinamba. Umcwaningi ube eseqala ukubhekisisa imibhalo ehunyushiwe ezitolo, emitholampilo, nasezikhungweni zikahulumeni, waqaphela amaphutha athile kanye namasu okuhumusha asetshenzisiwe ukufeza ukuhumusha. Umcwaningi ube eseqaphela ukuthi, yize kunemizamo eyenziwe ukuthi ukuhumusha kube yimpumelelo, kodwa kuba noshintsho oluba khona kumlayezo uma usuguqulelwe olimini okuhunyushelwe kulo, ushintsho lungenzeka ngemuva kokusetshenziswa kwamasu okuhumusha noma ngendlela okuhunyushwe ngayo. Umcwaningi ube eseba nentshisekelo yokuphenya umphumela wokuhunyushwa kwemibhalo, ngesizathu sokuthola ukuthi uma esesetshenzisiwe amasu okuhumusha ngenhloso yokukhiqiza ukuhumusha okusezingeni nokunembayo, ngabe ukuhumusha kuyawubuyisa umqondo wombhalo ongumthombo na.

Umcwaningi ube eseqala ukubheka imibhalo ehlukeni ekhuluma ngamasu okuhumusha, ukuqonda kangcono ngokusebenza kwawo ngesizathu sokuthola ukuthi ngabe ayawugcina yini umlayezo noma ayawushintsha kwesinye isikhathi. Waqaphela ukuthi eminye imibhalo ehunyushwayo igcina isilahla umlayezo wombhalo ongumthombo, kanti futhi eminye iveza ukuthi amasu okuhumusha ayanemba ngokudlulisa umlayezo ngqo obuhloswe ngumbhalo ongumthombo. Yonke le mibhalo ibiqhamuka ezilimini

ezahlukene, kodwa ayiminingi ebicwaninga ngenjongo yokuhlaziya ukusetshenziswa kwamasu emibhalweni eshicilelwe ngolimi lwesiZulu. Umcwaningi ube esebona isidingo sokubheka ukuthi, ngabe amasu okuhumusha ayakuphumelelisa yini ukuhumusha emibhalweni ebhekise ngqo olimini lwesiZulu. Umcwaningi unqume ukusebenzisa umqulu wekharikhulamu yolimi lwesiZulu, ngenxa yokuthi uke waba ingxenye yabafundisi abafundisa ulimi lwesiZulu ezikoleni zamabanga aphezulu. Lo mqulu ube isikhali asisebenzisa kakhulu ukuqonda okumele akwenze ngaleso sikhathi ukuphumelelisa isifundo sosuku, seviki noma senyanga. Umcwaningi ube nokufisa ukubona ukuthi kuhunyushwe kanjani, njengoba amanye amagama wayeke angawaqondi ukuthi abhaleke kanjani, kanye nokuthi eminye imisho yingani imiswe ngale ndlela, engakubalekeli nokuthi ibingakaveli imibhalo eminingi ebisaqondene neyekharikhulamu yolimi lwesiZulu.

1.2. Inkinga Yocwaningo

Ukuze kutholakale umkhiqizo omuhle wombhalo ohunyushiwe, umhumushi angahle adinge ukusebenzisa amasu okuhumusha enqubweni yokuhumusha. U-Alia (2012), ufakazela lokhu uma ethi, ngokwehlukile nendlelakwenza ehlobene nokuhumusha umbhalo wonke, isu lingelinye lezici ezibalulekile ekuhumusheni imisho kanye namagama olimi. Inqubo yokuhumusha ingaba nempumelelo futhi igculise uma umhumushi esebenzisa amasu okuhumusha. Njengoba lolu cwanningo lugxile kumbhalo wolimi lwesiZulu, ukusetshenziswa kwamasu kungaba yimpumelelo ekuhumusheni umbhalo, ikakhulukazi ngoba ulimi lwesiZulu lusantula intuthuko yamagama, ngokukhethekile emikhakheni yezobuchwepheshe kunasemibhalweni yobuciko (Dlamini, 2021). Kanti futhi ingqinamba enkulu kunazo zonke abahumushi ababhekana nayo lapho behumusha besusela esiNgisini behumushela esiZulwini, ukuntuleka kwamatemu olimi okuhunyushelwa kulo ikakhulu emikhakheni yezifundo ezikhethekile (Gauton node Schryver, embhalweni kaDlamini, 2021). Konke lokhu kuveza ngokusobala isidingo sokusetshenziswa kwamasu ukuthola igamafana ukuze kuxazululwe ingqinamba yokungabi namagama aqanjiwe olimini okuhunyushelwa kulo. UBaker uyakugcizelela

ukuthi izingqinamba zokungabi negamafana zixazululwa ngamasu okuhumusha uma ethi:

Different kinds of non-equivalence require different strategies, some very straightforward, others more involved and difficult to handle (2011, p. 20).

(Izinhlobo ezahlukene zokungabi negamafana zidinga amasu ahlukene, amanye acace kakhulu kanti amanye abanzi kakhudlwana futhi kunzima ukuwasingatha).

Lokhu kusaveza ngokusobala ukuthi inqubo yokuhumusha ayiphelelisiwe uma amasu okuhumushwa engasetshenziswanga ukuze ukuhumusha kube impumelelo. Imvama lokhu kwenzeka ngenxa yokuthi ezinye izilimi ziyaye zihluke ngamasiko, amagama asetshenziswa olimini oluthile kuphela, ukwakheka kolimi okwenza kube nezinhlelo zokulawula ulimi ezahlukene, amagama abolekiwe kanye nokuntuleka kwamatemu (Zimina, 2020). Konke lokhu kuxazululeka ngokusetshenziswa kwamasu okuhumusha. Yingakho no-Owiji (2013) ethi, ukuhumusha akugcini nje ngokufaka amagama olunye ulimi esikhundleni samagama olunye, kodwa kubandakanya ukudlulisa incazelo, umongo, namasiko ukuze kuqisekise ukuthi umlayezo ohlosiwe uyaqondwa yilabo abahlosiwe. Yize kunjalo, ucwaningo oluningi olwenziwe luthola imiphumela eyehlukile ngokusetshenziswa kwamasu okuhumusha, olunye luthola imiphumela emihle yokusetshenziswa kwawo, olunye luthola imiphumela engemihle. Lokhu kuveza ngokusobala ukuthi, ngaphandle kwendima ebucayi edlalwa ngamasu okuhumusha emibhalweni, ukuqinisekisa ukunemba, ukucaciseleka kanye nokugcina isiko emibhalweni, umbhalo usangadlulisa umlayezo olimini okuhunyushelwa kulo kanti futhi usangawuphazamisa ikakhulukazi emibhalweni yobungcweti. Ngokunjalo, aluluningi ucwaningo olwenziwe ngokubhekise ngqo kumasu okuhumusha emqulwini wekharikhulamu yolimi lwesiZulu, ukuze kuqinisekise ukuthi amasu okuhumusha athile ayawulekelela ngempela umbhalo ukudlulisa incazelo noma umlayezo ohlosiwe, ikakhulukazi ngoba ulimi lwesiZulu lusantula amatemu athile obuchwepheshe, okusematheni kakhulu nokuholele ekutheni kwenziwe lolu cwaningo. Yikho ukuhlaziya ukuthi amasu okuhumusha athile aphakanyiswe uBaker (2011) ayakwazi yini ukudlulisa

umlayezo olimini okuhunyushelwa kulo, kanye nokuhlola izingqinamba zolimi ezibangele ukusetshenziswa kwalawo masu ahlonziwe emqulwini wekharikhulami yolimi lwesiZulu.

1.3. Injongo yocwaningo

Injongo yalolu cwaningo ukuhlola izimbangela zokusetshinzwa kwamasu okuhumusha emqulwini wekharikhulamu yolimi lwesiZulu, kanye nokuhlola ukuthi la masu ayaphumelela yini ukudlulisa umlayezo ohlosiwe embhalweni okuhunyushelwa kuwo, ngokwendlelakubona yenjulalwazi kaBaker (2011).

1.4. Inhloso yocwaningo

Inhloso yalolu cwaningo wukhlaziya amasu okuhumusha asetshenziswe emqulwini wekharikhulamu yolimi lwesiZulu, kusetshenziswa injulalwazi ezimele kaBaker (2011). Lolu cwaningo luhlose ukuqonda izindlela okusetshenziswe ngayo la masu, nokuhlola ukusebenza kwawo ekuqinisekiseni okuhumusha okunembayo nokugculisayo kombhalo. Ekugcineni, lolu cwaningo luhlose ukuphosa esivivaneni ekuthuthukisweni kwamasu okuhumusha emibhalweni yezemfundo, ikakhulukazi ezimweni zobuliminingi.

1.5. Izinhloso zocwaningo

Lolu cwaningo lunezinhloso ezintathu okuyizo ezizoba isendlalelo semibuzo ezophendulwa ucwaningo lulonke. Izinhloso zocwaningo yilezi ezilandelayo:

- Ukuvezwa kwamasu okuhumusha asetshenziswe emqulwini wekharikhulamu yolimi lwesiZulu.
- Ukuhlaziya indlela yokusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu yolimi lwesiZulu.
- Ukubhekisisa indlela amasu okuhumusha aba nomthelela ngayo ekuhunyushweni komqulu wekharikhulamu yolimi lwesiZulu.

1.6. Imibuzo ephendulwayo

Lolu cwaningo luhlose ukuphendula imibuzo emithathu, imibuzo elandelana kanje:

1. Yimaphi amasu okuhumusha asetshenziswa ekuhumusheni ikharikhulamu yesiZulu?
2. Asetshenziswe kanjani amasu okuhumusha emqulwini wekharikhulamu yolimi lwesiZulu?
3. Amasu asetshenzisiwe anamthelela muni ekuhunyushweni komqulu wekharikhulamu yolimi lwesiZulu?

1.7. Indlelakwenza yocwaningo

Indlelakwenza yocwaningo iphathelele nendlela umcwaningi aqoqa ngayo imininingo, ayihlaziya ngayo, noma ayitolika ngayo. Uma sibheka izindlelakwenza zocwaningo zihlukene, ukuhlukana kwazo kutshengisa ukuthi zinemisebenzi engafani ngokulawulwa imibuzo ehloswe ukuphendulwa ucwaningo. Kukhona izindlelakwenza ezivamile, okuyindlelakwenza eyikhwalithethivu nendlelakwenza eyikhwantithethivu, kanti lezi zindlela zombili zingakwazi ukusetshenziswa ocwaningweni olulodwa bese ibizwa ngendlelakwenza eyingxube. Ngokunjalo-ke, lolu cwaningo luzosebenzisa indlelakwenza eyingxube, yize le ndlela izobe yande kakhulu kule eyikhwalithethivu ngoba le ndlela igxile kakhulu emagameni/encazelweni ngokuzama ukuqonda umbhalo, ukuwuhlaziya nokuwuchaza. Kanti nalolu cwaningo luhlose ukuhlaziya imininingo ngokugxila kakhulu ekuchazeni ngokusebenzisa amagama, ukusetshenziswa kwezimbolo kube ukugcizelela imininingo etholiwe ngokwenani namashadi kuphela. Njengoba lezi zindlela zombili zizovela kulolu cwaningo, yingakho lolu cwaningo luzosebenzisa indlelakwenza eyingxube ukuze uhlaziyo luveze imiphumela esobala. Nababhali bayakufakazela ukusetshenziswa kwale ndlela ngokuthi bathi:

Mixing two methods might be superior to a single method as it is likely to provide rich insight into the research phenomena that cannot be fully understood by using only qualitative or quantitative methods (Dawadi nabanye, 2021, pp. 27).

(Ukuhlanganisa izindlelakwenza ezimbili kungabangcono kunokusebenzisa indlelakwenza eyodwa kuphela, njengoba kungenzeka kunikeze ukuqonda okujulile ngesimo esicwaningwayo. Okungase kungaqondakali ngokuphelele uma kusetshenziswa indlelakwenza eyodwa okungaba eyikhwalithethivu noma eyikhwantithethivu).

Le ndlelakwenza ihambisana kakhulu nalolu cwaningo ngoba lolu cwaningo luhlose ukuveza ulwazi olujulile, ukuchaza kanye nokuhlaziya ukusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu ngokwanele. Ngakho-ke, ukuhlaziya umqulu ngokuhlonza amasu okuhumusha, ukuhlola ingqikithi yawo, kanye nokuhumusha imininingo ngokusebenzisa incazelo, amanani, amaphesenti kanye namagilafu kuhambisana nezinhloso zocwaningo olungxube, ezigcizelela ukuqinisekiswa kwemiphumela nokuveza ulwazi olujulile. Lolu cwaningo lusebenzisa ipharadaymu ehumushayo (*interpretivism*), ehlose ukuhlaziya nokuqonda incazelo ngamasu okuhumusha asetshenziwe emqulwini wekharikhulamu, ngohlaziyomibhalo lwendlelakwenza eyingxube. U-Rehman no-Alharti bachaza ukusebenza kwayo kanje:

Interpretivism rejects the notion that a single, verifiable reality exists independent of our senses (2016, p. 55).

(I-interpretivism iyawuchitha umbono wokuthi, iqiniso elilodwa eliqinisekisiwe libakhona ngaphandle kwezinzwa zethu).

Lokhu kwenza le pharadaymu ilulungele lolu cwaningo ngoba inikeza umcwaningi igunya lokuhlaziya imininingo etholakele ngeqiniso elikhona, nangezinzwa ezihambisana nalokho asuke ekucabanga futhi anesiqiniseko sokuthi kuzokwakha umqondo ngaleyo mininingo esivele ikhona, ukwakha amaqiniso amasha. Bayakugcizelela futhi lokhu okuvezwa ngumcwaningi ababhali uma bethi:

Interpretivists believe in socially constructed multiple realities. Truth and reality are created, not discovered. It is not possible to know reality as it is because it is always mediated by our senses (Rehman no-Alharthi, 2016, pp. 55).

(Ama-interpretivists akholelwa emaqinisweni amaningi akhiwe emphakathini. Iqiniso nobunjalo kuyadalwa, akutholwa. Akunakwenzeka ukwazi iqiniso njengoba linjalo ngoba lihlezi lilekelelwa izinzwa zethu).

Ngokombhali, noma yimiphi imibono namaqiniso umcwaningi azokuyiveza uma ehlaziya imininingo etholakele, ngokusebenzisa ukuqonda kanye nokuzwa kwakhe ukuthi kuyawakha yini umqondo uma ehlaziya kuvumelekile. Yingakho umcwaningi eqoke ukusebenzisa le pharadymu ngoba nalolu cwaningo luzobe luhlaziya imininingo ngokuyihumusha, liphinde libonise ngezinombolo ukufakazela lokho okuhunyushwayo ukuze luthole umphumela othile. Lolu cwaningo luhlose ukucwaninga umqulu wekharikhulamu yolimi lwesiZulu ibanga le-10 kuya ebangeni le-12. Lo mqulu uyithuluzi elizimele elizobe licwaningwa ukuthola izimpendulo ezithile, Ngenxa yalokho, luzosebenzisa isu lokucwaninga ngokuthile (*Case study*) ukuze imibuzo yocwaningo izophenduleka. Leli su uma lichazwa uMcCombes (2023) uthi, liyisu lokucwaninga ngokunzulu ngesihloko esithile, okungaba umuntu, iqembu, indawo, isehlakalo, inhlango, noma into ethile. Njengoba omunye wongoti esevezile ngenhla ukuthi leli su lisetshenziswa lapho kucwaningwa khona ngento ethile, kanjalo nomqulu wekharikhulamu yolimi lwesiZulu ungokuthile okucwaningwayo ukuze kutholwe izimpendulo ezifanele zocwaningo. Leli su lilungele ukuchaza, ukuqhathanisa, ukuhlola, kanye nokuqonda izici ezihlukene zenkinga yocwaningo (McCombes, 2023). Kanjalo nalolu cwaningo luhlose ukuhlola amasu okuhumusha asetshenziswe emqulwini wekharikhulamu. Luzobe luqhathanisa ukuphindwaphindwa kwamasu okuhumusha asetshenzisiwe ngobuningi bawo ngezinombolo. Luzophinde luhlale imiphumela yokusetshenziswa kwamasu emibhalweni wekharikhulamu. Ngakho-ke, leli su lokucwaninga ngokuthile yilona elivumela umcwaningi ukuba ahlaziye ngalolu hlobo. Ngenxa yalokho, lilufanele lolu cwaningo.

Lolu cwaningo lusebenzise uhlaziyombhalo (*textual analysis*) njengendlela yokuhlaziya imininingo, njengoba luvumela ukuthi umcwaningi aqonde umehluko nokusebenza phakathi kwamasu okuhumusha emqulwini wekharikhulamu, kanye nokusetshenziswa kwawo ngendlela egculisayo emqulwini wekharikhulamu. Le ndlela iphinde ilekelele

umcwaningi ukuthi aqhathanise umbhalo ongumthombo kanye nombhalo okuhunyushelwe kuwo (phakathi kwesiNgesi nesiZulu), ngokumvumela ukuthi athole ukuthi amasu asetshenzisiwe olimini okuhunyushelwa kulo ayawugcina yini umlayezo ohlosiwe, ngokwethoni kanye nengqikithi yolimi olungumthombo. Lolu cwano lugxile ekuhlaziyeni ukusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu yesiZulu kumabanga aphezulu kusukela ebangeni le-10 kuya ebangeni le-12. Njengoba imiqulu yekharikhulamu ihlukene ngokwezilimi nangokwamabanga emfundo, umcwaningi ube esebona isidingo sokusebenzisa isampula ebizwa ngesampula yokuqoka ngenhloso (*Purposive sampling*) ukukhetha umqulu wekharikhulamu yolimi lwesiZulu ibanga le-10 kuya ebangeni le-12 ulimi lwasekhaya. Ukusebenzisa le sampula kuzolekelela umcwaningi ukuthi athole izimpendulo ezinembayo zemibuzo yocwano, njengoba umqulu wekharikhulamu uqukethe ulwazi olusemthethweni nolusebenzisa ulimi oluvamisiwe nolulindelekile emphakathi. Ngakho-ke, njengoba ucwano lugxile olimini lwesiZulu, lo mqulu wekharikhulamu uzonikela ngemininingo enothile maqondana nokuhlaziya izindlela ezisetshenzisiwe ukuhumushela olimini lwesiZulu, kanye nokuqaphela amagebe nentuthuko ekhona olimini lwesiZulu. Ngakho-ke, ukucwano ngeminye imiqulu yekharikhulamu, angeke yahlinzeka ngolwazi oluqondene nokuhunyushwa kwemibhalo yolimi lwesiZulu ukuvala igebe elikhona nokuhlonza intuthuko yolimi ekhona.

1.8. Injulalwazi yocwano

Lolu cwano lusebenzisa injulalwazi yegamafana i*Theory of equivalence* eyasungulwa nguMona Baker (2011). Le injulalwazi iphakamisa amasu okuhumusha avamile asetshenziswayo ukubhekana nengqinamba yokungabi negamafana. Lenjulalwazi ihlukanisa amasu okuhumusha umbhalo ngezigaba ezine, ukuhumusha ngokwezinga legama (*word level*), ngokwezinga lokuhleleka kolimi (*grammatical level*), ngokwezinga lokubumbana kombhalo (*textual level*) kanye nezinga lomqondo wombhalo (*pragmatic level*). Le injulalwazi iphinde iphakamise izingqinamba ezi-11 ezivame ukubhekana nabahumushi uma behumusha umbhalo kanye namasu ayi-8 athonywe yilezo zingqinamba. U-Owji (2013) uyakufakazela lokhu uma ethi, uMona Baker uphakamise

uhlu lwamasu okuhumusha ayi-8 asetshenziswa abahumushi abangongcweti ukubhekana nezingqinamba ngesikhathi kuhunyushwa.

1.9. Izinkinga zocwaningo

Izinkinga zocwaningo yizehlakalo ezivela ocwaningweni, ezingaphansi kolawulo lomcwaningi. Lezi zinkinga zivimbela ububanzi bocwaningo ukufinyelela noma ikuphi, futhi kwesinye isikhathi zithinta imiphumela yokugcina yocwaningo kanye neziphetho okungafinyelelwa kuzo (Marilyn noGoes, 2013). Lonke ucwaningo olwenziwayo luba nezinkinga zalo kanti futhi kubalulekile ukuba zilungiswe ukuze ucwaningo lufinyelele esiphethweni esifanele. Ngakho-ke, nakulolu cwaningo, umcwaningi ubelindele ukuthi uzohlangabezana nenkinga yokuthi amasu okuhumusha azohlonzwa emqulwini wekharikhulamu, kungahle kube yilawo aphakanyiswe ngabanye oNgoti kungesiwo enjulalwazi kaBaker. Noma kube ngamasu kaBaker ambalwa angahle angabi nolwazi olucebile ukuze kuphethwe ngokungachemile, Kodwa-ke, le nkinga ayibange isamvelela umcwaningi ngoba linye kuphela isu lokuhumusha elingahlonzwanga emqulwini wekharikhulamu. Lokho kuholele ekutheni ucwaningo lwakhe isiphetho esizwakalayo nesingachemile. Inkinga enye ebelindelwe ngumcwaningi ukuthi imiphumela yocwaningo ngeke yakhomba ukuthi amasu okuhumusha aba nomphumela omuhle noma omubi uma kuhunyushwa umqulu wekharikhulamu ngolimi lwesiZulu, ngenxa yokuthi usebenzisa ulwazi nokuqonda kwakhe ukuze ahlaziye imininingo, okungahle kuveze imiphumela ehlukile uma kwenziwa izingxoxo nabafundisi abawusebenzisayo. Ngalokho, abanye abacwaningi bangacwaninga ngokufanayo kodwa basebenzise nezingxoxo kulabo abafanele ukunikela ngokuqonda okujulile. Enye inkinga umcwaningi abebhekene nayo, amanye amagama ebehunyushwa ngamasu ahlukene kodwa kube kusayigama elifanayo, lokho kwakhe ukudideka kumcwaningi ekutheni apethe okuyisizathu sokusetshenziswa kwalawo masu. Ngenxa yalokho, umhumushi ube esekuhlela njengokuqasheliwe ukuthi amasu okuhumusha asetshenziswe 'ngokungabi nenhlalanjalo'.

1.10. Umklamo wocwaningo

Lolu cwaningo lugxile ekuhlaziyeni amasu okuhumusha asetshenziswe emqulwini wekhalikhulamu yolimi lwasekhaya lwesiZulu eNingizimu Afrika, lo mqulu wesiZulu ugxile kuphela kumabanga aphakeme okuyibanga le-10 kuya ebangeni le-12. Amanye amabanga aphantsi akhona, kodwa umcwaningi ugxile kulawa aphakeme ngoba lesi isigaba esibucayi semfundo, okungafanele sibe namaphutha athile angahle aphazamise ukuphumelela komfundi. Amasu okuhumusha ahloswe ukuhlonzwa umcwaningi, yilawo aphakanyiswe injulalwazi kaBaker ngoba ucwaningo luhlose ukuthola izindlela zokusetshenziswa kwamasu okuhumusha kanye nempumelelo yokusetshenziswa kwawo. Kanti nale njulalwazi iveza amasu avamile angahle asetshenziswe abahumushi uma behlangabezana nezingqinamba, iphinde iphakamise izindlela zokusetshenziswa kwawo ezithonywa yizingqinamba zolimi ezithile uma kuhunyushwa umbhalo. Yize amanye amasu okuhumusha aphakanyiswe ngabanye oNgoti engaqashelwa emqulwini wekharikhulamu, kodwa umcwaningi ugxile kulawa aphakanyiswe uBaker.

1.11. Ukubaluleka kocwaningo

Lolu cwaningo oluphenya ngomqulu wekharikhulamu yolimi lwesiZulu ebangeni le-10 kuya ebangeni le-12 lubaluleke ngokuthi, lesi yisigaba semfundo esibucayi lapho abafundi sebephothula khona. Lesi sigaba siphoka ukuthi umfundisi uma efundisa aqaphelisise ukuthi wonke amakhono namagugu aqoshwe ngumnyango wezemfundo ayafezeka ngokuphelele kumfundi ngamunye. Konke lokhu kungeke kwaba yimpumelelo uma umfundisi esahlangabezana nenkinga yokuqondisisa okuhunyushiwe. Lokhu kumthinta kakhulu umcwaningi ngoba useke waba ingxenye yabafundisi, okwakhe intshisekelo kuyena yokucathulisa laba abasenolwazi oluncane baze bafike ezingeni lempumelelo, okungabafundi. Ngalokho, umcwaningi uqaphele ukuthi ukungahumusheki kahle kwezinsizakufundisa kungase kulimaze abafundi. Abanye bangagcina sebengaphumeleli esifundweni solimi lwesiZulu ekubeni kungulimi lwasekhaya, kanti umsuka walokhu umqulu wekharikhulamu ongahumushekile kahle owenza umfundisi angakwazi kahle ukudlulisa ulwazi olufanele kubafundi. Singeke sakushaya indiva ukuthi

umfundi uma esehlolwa ekupheleni konyaka, usuke ehlohlwa ngephepha elivela emnyangweni wezemfundo. Umnyango unokuqonda ukuthi wonke umfundi usuke esequkethe ulwazi kanye namakhono onke ashicilelwe phansi emqulwini wekharikhulamu, okuyiwo aqondene nebanga lomfundi ngokufundiswa. Ngaleyo ndlela, wonke umfundi uzokwazi ukuphendula imibuzo esephepheni, kodwa konke lokhu ngeke kwaba impumelelo uma umfundisi ehlulekile ukuqonda umqulu wekharikhulamu. Phela wona ungumhlahlandlela walokho okumele akufundise umfundi unyaka wonke. Yingakho kubalulekile ukuqonda lo mqulu kuleli zinga, ngoba uma kungahunyushwanga ngendlela kuzoholela ekutheni abafundi bakhiqize imiphumela engathokozisi ekupheleni konyaka, kanti sebelungisela ukuwelela esigabeni semfundo ephakeme.

Ngaleyo ndlela, lolu cwaningo lungasebenza njengombiko ongafinyelela ngisho emnyangweni wezemfundo, odalula izingqinamba ezingaba khona kubafundisi bolimi lwesiZulu emabangeni aphezulu uma besebenzisa umqulu wekharikhulamu, nezingagcina seziholela ekutheni kudluliswe ulwazi olungafanele noma olungaphelele kubafundi. Lungaphinde lusebenze njengethuluzi lokuthuthukisa ulimi lwesiZulu, ngokuvezwa kwamatemu amasha ngesikhathi kuhunyushwa umqulu wekharikhulamu uma ukuhumusha kube yimpumelelo. Yingakho umcwaningi ebone kubalulekile ukuhlaziya ukuhunyushwa komqulu wekharikhulamu ususelwa esiNgisini uya esiZulwini ngokugxila emaswini okuhumusha asetshenzisiwe.

1.12. Ukuhlelwa kwezahluko

Lolu cwaningo luhlukaniswe izahluko ezinhlanu, zilandelana kanje:

Isahluko sokuqala: Lesi isahluko sethula isendlalelo mayelana nokuhunyushwa komqulu wekharikhulamu yolimi lwesiZulu, siqhubeka siveze nesisusa socwaningo. Siphinde sethule inkinga yocwaningo, injongo yocwaningo, inhloso yocwaningo, izinhloso zocwaningo, imibuzo ezophendulwa, indlelakwenza yocwaningo, injulalwazi yocwaningo, izinkinga zocwaningo kanye nomklamo wocwaningo.

Isahluko sesibili: Lesi sahluko sethula ukubuyekezwa kwemibhalo, lapho sethulelwa khona isizinda ngokuhunyushwa komqulu wekharikhulamu eNingizimu Afrika. Sichaza izihloko ezibalulekile ezifana nokuchazwa kwekharikhulamu, ukuhumusha, amasu okuhumusha. Siphinde sethule imiphumela yokuhunyushwa kwemibhalo kanye nemiphumela yokuhunyushwa kwemiqulu yekharikhulamu eNingizimu Afrika.

Isahluko sesithathu: Kulesi sahluko kuvezwa indlelakwenza yocwaningo. Isahluko sichaza kabanzi ngendlelakwenza esetshenziswe ucwaningo, siveza nepharadaymu esetshenziswe ucwaningo kanye nesu elilandelwe ucwaningo, imininingo yocwaningo, isampula yocwaningo, indlela yokuqoqa imininingo, indlela yokuhlaziya imininingo kanye nenjulalwazi yocwaningo.

Isahluko sesine: Lesi sahluko sihlaziya imininingo yocwaningo eqoqiwe. Isahluko sihlaziya amasu okuhumusha ahlonzwe emqulwini wekharikhulamu, siphinde sihlaziye izindlela zokusetshenziswa kwawo. Okuqashelwe ukuthi zilawulwa izingqinamba zolimi ezithile ezivame ukuphazamisa abahumushi uma behumusha umbhalo ngokwenjulalwazi kaBaker, izibonelo ngokomqulu wekharikhulamu zinikeziwe ukucacisa kabanzi. Nokuphindaphindeka kwamasu ngokwesibalo kubonisiwe ngokwamatafula, kwacaciswa nokuthi yimaphi amasu aphindwe ngesibalo esiphezulu naphindwe ngesibalo esiphansi, kwahlaziywa nezizathu zokuphindwa kwawo.

Isahluko sesihlanu: Lesi sahluko sethula isiphetho socwaningo lulonke, siveza okutholwe ucwaningo, okuqashelwe ucwaningo, siphinde sethula nokubaluleka kwegamafana uma kuhunyushwa umbhalo.

1.13. Isiphetho

Ukuphetha, lesi sahluko sethule konke okuyisendlalelo socwaningo, okukhombisa ngokusobala ukuthi ucwaningo lulonke luphathelene nani. Sisethulele isingeniso, salandela ngesendlalelo kanye nesisusa socwaningo, sibe sesiveza inkinga yocwaningo, injongo yocwaningo, inhloso yocwaningo, izinhloso zocwaningo, imibuzo ezophendulwa, indlelakwenza yocwaningo, injulalwazi yocwaningo, izinkinga zocwaningo, umklamo wocwaningo kanye nokubaluleka kocwaningo. Ngakho-ke, ucwaningo luchaze kabanzi

ngalezi zihlokwana ukuze kube nesithombe esisobala socwaningo selulonke. Ngokunjalo-ke, isahluko esilandelayo sizobe sesigxila kabanzi ngesigaba sokuqala socwaningo lapho sibuyekeza imibhalo eyahlukene ehambisana nesihloko salolu cwaningo, ukuze ucwaningo luveze igebe elikhona nolwazi oselukhona ngesihloko salolu cwaningo.

ISAPHLUKO SESIBILI: UKUBUYEKEZWA KWEMIBHALO

2.1. Isingeniso

Kubalulekile ukuqonda imibhalo ngesihloko sokuhumusha, futhi bekumele kwazeke ukuthi abanye abacwaningi bacwaninge baze bafika kuphi maqondana nalesi sihloko ukuze umcwaningi ezokwazi ukubona igebe elikhona. Ngakho-ke, lesi sahluko sizoveza imibhalo ebuyekeziwe maqondana nesihloko esithinta ukuhumusha kanye namasu asetshenziswayo uma kuhunyushwa. Sizozala sichaze kabanzi ngokuhumusha namasu okuhumusha ngokwezincazelo ezahlukene zoNgoti; sichaze nomqulu wekharikhulamu; siphinde sidingide imibhalo ekhona ngaphansi kwesihloko esithinta imiphumela yokuhunyushwa kwemibhalo ngokugxila kumasu okuhumusha asetshenzisiwe, kanye nemibhalo ethinta isihloko esimaqondana nokuhumusha, nokuhunyushwa kwemibhalo kusetshenziswa amasu okuhumusha emazweni ahlukene.

2.2. Ukuchazwa kwamatemu abalulekile

2.2.1. Ukuhumusha

Lolu cwaningo lugxile kakhulu emaswini okuhumusha, kodwa kubalulekile ukuqonda ukuthi ukuhumusha kuyini ngaphambi kokufika esigabeni sokusetshenziswa kwamasu okuhumusha ukulekelela ukuhumusha, ngokubheka izincazelo zababhali abahlukene. UCrystal uthi igama elithi 'ukuhumusha', yigama lemvelo elisetshenziswa kuyo yonke imisebenzi lapho kudluliswa inkulumo ngolunye ulimi (okungulimi olungumthombo), iguqulwe ibe incazelo yakolunye ulimi (okungulimi okuhunyushelwa kulo) (1987, p. 334); akukhathaleki noma lolo limi luyakhulunywa, luyabhalwa noma lulingiswa ngezandla. Kanti uNewmark naye uvumelana nencazelo kaCrystal (1987) uma ethi:

Translation is rendering the meaning of a text into another language in the way that the author intended the text (1988, p. 5).

(Ukuhumusha kungukudlulisa incazelo yombhalo ngolunye ulimi ngendlela umbhali abehlose ngayo ngombhalo).

Kanjalo noMunday usachaza okufanayo nokuchazwe ngoNgoti abangenhla uma ethi:

Translation refers to the changing of an original source text of one language into a target text in a different language (2001, p. 5).

(Ukuhumusha kuchaza ukuguqulwa kombhalo ongumthombo wolimi olulodwa uye kolunye ulimini oluhlukile).

Kanti uZainudin noMat Awal bathi bona:

Translation is an activity of mediating meaning from a source language into a target language (2012, p. 328).

(Ukuhumusha kuwumsebenzi wokuchushisa incazelo isuka olimini olungumthombo iye olimini okuhunyushelwa kulo).

Kanti uPinheiro (2015) uthi ukuhumusha kungukuxoxisa isigaba sombhalo sisuselwa olimini oluyimvelaphi ngokuhambisana nolimi olucashile lombhalo ohlosiwe, kodwa kube kucabangelwa ulimi olucashile lombhalo oyimvelaphi ngangokunokwenzeka, bese siyahunyushwa leso sigaba futhi ngokuvumelana nenhloso enkulu yolimi oluhlosiwe. UPinheiro (2015) usaveza incazelo efana neyababhali abangenhla ngokuvumelana nokuthi, uma kuhunyushwa, kusuke kuguqulwa umbhalo ngenhloso yokuthi udlulise umlayezo ohlosiwe olimini lwesibili. Kanjalo noFirtria naye usavumelana nababhali abangenhla uma ethi:

Translation is defined as the process of transferring the idea or information from the source language (SL) to the target language (TL) (2018, p. 146).

(Ukuhumusha kuchazwa njengenqubo yokudlulisa umbono noma ulwazi lusuka olimini oluyimvelaphi (SL) luye olimini oluqondiwe (TL)).

UDlamini usho okucishe kufane nokwaCrystal kanye noNewmark yize engachezukunganga ezincazelweni zabanye ababhali uma ethi:

Translation is a process of transferring a text from one language into another language for various purposes (2021, p. 5).

(Ukuhumusha kuyinqubo yokudlulisa umbhalo usuka kolunye ulimi uyiswe kolunye ulimi ngezinhloso ezihlukahlukene).

Bonke laba babhali ngokushiyana kweminyaka yokushicilela bachaza ukuhumusha ngokuthi kungukudlulisa ngokombhalo umlayezo, inkulumo, incazelo njll, ngokuguqulela olimini okuhunyushelwa kulo ngezinhloso ezahlukene; yize bekuchaze ngezindlela ezingefani kodwa eziveza umqondo owodwa. Kanti ngokwembhalo esibuyekeziwe, kuyavela ukuthi kunezinhlobo ezingafani zokuhumusha, ngokukaDlamini (2021) zinthathu izinhlobo ezikhona. Uhlobo lokuqala i- *Interlingual translation*, i- *intra-lingual translation* kanye ne-*intersemiotic translation*. Ukucacisa kabanzi ukuze kuzoqondakala ukuthi lolu cwaningo luhlaziya ukuhumusha okwenzeka ngayiphi indlela, kubalulekile ukucacisa kabanzi ngalezi zinhlobo zokuhumusha. Ngokunjalo-ke uma kukhulunywa ngohlobo lokuqala i-*interlingual translation*, kusuke kuhunyushwa umbhalo ngaphakathi kwezilimi ukusuka kulolu limi kuya kolunye ulimi. Njengesibonelo, isihloko esidumile i-*'long walk to freedom'* kahulumeni wokuqala omnyama eNingizimu Afrika uNelson Mandela, sahunyushelwa ezilimini eziningi ezahlukene zaseNingizimu Afrika nakwezinye izilimi zamazwe angaphandle (Dlamini, 2021). Kanti i-*intra-lingual translation*, yenzeka lapho umbhalo uhunyushelwa ngaphakathi kolimi, kungaba abantu abahlukene okuhloswe ukuthi balalele umbhalo noma bafunde umbhalo, noma uma umbhalo uzokwenza umsebenzi ohlukile kulabo abahlosiwe. Lokhu kuhumusha kufana nokubhala kabusha, isibonelo, kungaba ukuhunyushwa kwebhayibheli olimini olulodwa kodwa kuvezwe inguquko entsha olimini olulodwa; ngamanye amazwi, i-*intra-lingual translation* ifana nokuchaza amazwi lapho usuke usabhala umbhalo owodwa olimini olulodwa olufanayo kodwa uveze inguquko yombhalo entsha (Dlamini, 2021). Uma sichaza i-*intersemiotic translation*, lapha umbhalo uvezwa ngokuhunyushwa kulandelwa umkhuba/indlela ethile noma abezindaba/abezokusakaza (media). Njengesibonelo, umdlalo we-*Sarafina* waqala njengomculo wasesiteji, wase ubhalwa kabusha ukuze ube ifilimu, kamuva wase usushicilelwa njengencwadi. Ngakho-ke, Loluhlobo lokuhumusha lubizwa nge-*intersemiotic translation*, uma kungacaciswa kahle i-*semiotics* kusuke kuyisifundo ngemisindo kanye nezimpawu. Ngaleyo ndlela, loluhlobo lokuhumusha lubandakanya

ukutolika kwezibonakaliso kanye nezimpawu, njengesibonelo, kunezibonakaliso zama-emoji lapho abantu bezisebenzisa ukuxoxa noma ukuxhumana ngokuphelele ngaphandle kokusebenzisa amagama kodwa kusetshenziswe lezi zibonakaliso ngokubhala phansi. Lena ngenye yezindlela ze-*intersemiotic translation* (Dlamini, 2021).

Lolu cwaningo lugxile kuhlobo lokuhumusha i-*interlingual translation*, ngoba lugxile embhalweni osolimini olulodwa okungumqulu wekharikhulamu yolimi lwesiNgesi ohunyushelwe emqulwini yezilimi zomdabu ezahlukene eNingizimu Afrika, yize lolu cwaningo lugxile emqulwini wekharikhulamu yolimi lwesiZulu kuphela. Njengoba sekukhona ukuqonda ukuthi kuyini ukuhumusha kanye nezinhlalo zakhona, ngezansi kuzolandela ukuchazwa ukuthi ayini amasu okuhumusha.

2.2.2. Amasu okuhumusha

Emibhalweni eminingi ehunyushiwe phakathi kwezilimi ezimbili ezingahlobene njengolimi lwesiZulu kanye nolimi lwesiNgesi, amasu okuhumusha aba nomthelela ukuxazulula izingqinamba umhumushi ahlangabezana nazo ngesikhathi ehumusha. Lezo zingqinamba ngokukaMiremadi (1991) izingqinamba ezingathinta *ilaxis* kanye ne*Syntax* yombhalo, ziphinde zihlukane lezi zingqinamba ngokwalezi zigaba ezimbili. Ngakho-ke, uma amasu okuhumusha engasetshenziswa ukunciphisa lezi zingqinamba, umhumushi angakhiqiza umbhalo onganemi. UMolina noHurtado Albir bayakugcizelela lokhu uma bethi:

Strategies play an essential role in problem solving, they are a central part of the sub competencies that make up translation complete (2002, p. 508).

(Amasu aneqhaza elibalulekile ekuxazululeni izinkinga, futhi ayingxenye enkulu yamakhono akha okuhumusha okuphelele).

Ngaphezu kwalokho, amasu okuhumusha angahle angasetshenziswa uma izilimi zinobuhlobo obukhulu, singabala ukuhleleka kwamagama emshweni, noma uma kunamagama ahambisanayo phakathi kwezilimi ezimbili futhi enemba. Ngokunjalo-ke, lokho kuyobe kukhomba ukuthi umhumushi ayikho inkinga asahlangabezana nayo uma

ehumusha. Yize kunjalo, uma umhumushi ehumusha izilimi ezinganabo ubuhlobo, ngokuqondanisa amagama njengoba enjalo embhalweni ongumthombo ngenhloso yokugwema ukusebenzisa amasu okuhumusha, umqondo wombhalo ongumthombo ungagcina usulahleka njengoba ukuhleleka kwezilimi noma imithetho yezilimi ihlukile. Lokho kukhomba ukuthi umhumushi uzokhiqiza umbhalo onganembi. Lokhu kufakazelwa ngu-Owji uma ethi:

Generally speaking, a translator uses a strategy when s/he encounters a problem while translating a text, this means, when a translator translates a text literally, translation strategies may not be needed (2013, p. 4).

(Ngokuvamile umhumushi usebenzisa isu lapho ehlangabezana nenkinga ngenkathi ehumusha umbhalo, lokhu kusho ukuthi, lapho umhumushi ehumusha umbhalo ngokoqobo, amasu okuhumusha angase angadingeki).

Lokhu kuveza ngokusobala ukuthi umbhalo ohunyushwe wanemba yilowo osebenzise amasu okuhumusha afanele futhi ngendlela, ngenhloso yokuphumelelisa ukuhumusha okunembayo ikakhulukazi ezilimini ezingahlobene. Ngokwemibhalo eyahlukene, amasu okuhumusha ayakuphumelelisa ukuhumusha, amanye awakuphumelelisi ngoba ayawushintsha umlayezo. Yingakho nalolu cwaningo luhlaziya ukusetshenziwa kwamasu okuhumusha ukuhlola umthelela kumphumela wokusetshenziswa kwawo ngoba imibhalo eminingi eyahlukene iveza imiphumela engafani, okungaba yikho ukuhlukana kwezilimi nokuhlobana kwazo. Ezinye zingaba nabo ubuhlotshana bese kudala ukuncipha kwezingqinamba uma kuhunyushwa, okunganciphisa nokusetshenziwa kwamasu okuhumusha. Ezinye zingahlobani bese kudala ukusetshenziswa kwamasu okuhumusha kaningana, okungaletha imiphumela ehlukene, kungaba emihle noma emibi ekuhumusheni kanye nasolimini okuhunyushelwa kulo. Ababhali abalandelayo baveza izincazelo ezahlukene ngamasu okuhumusha.

UMolina noHurtado Albir (2002) bathi amasu okuhumusha ayinqubo (eqaphelekayo noma engaqaphelekile, ephimisekayo nengaphimiseki) asetshenziswa ngabhumushi ukuxazulula izingqinamba eziqhamukayo uma inqubo yokuhumusha isaqhubeka, ngenhloso ethile esemqondweni. Kanti uBardaji embhalweni kaQassem (2002)

uvumelana naye uMolina ngokuthi amasu okuhumusha ayinqubo eyenzeka engqondweni yomhumushi elekelela ukuxazulula izingqinamba ezikhona uma ukuhumusha kusaqhubeka. Lokhu ukuveze kanje:

Translation strategies, refers to mental processes utilized in process of comprehension, production and revision. Translation strategies have become practically the most widely used term to refer to the activities that occupy a translator's mind when trying to solve a translation problem.

(Amasu okuhumusha, asho izinhlelo zokucabanga ezisetshenziswa ekuqondeni, ekukhiqizeni nasekubuyekezeni. Amasu okuhumusha asephenduke cishe igama elisetshenziswa kakhulu uma kukhulunywa ngokwenzeka engqondweni yohumushayo lapho ezama ukuxazulula ingqinamba yokuhumusha).

Kanjalo noKiraly embhalweni kaQassem (2002) naye usho okufanayo nokukaMolina ngokuvumela ukuthi amasu okuhumusha awalawuleki, kodwa enzeka ngokwemvelo emqondweni womhumushi uma ehumusha. Amasu okuhumusha uKiraly uthi uwabheka njengezinqubo ezingalawuleki (ezenzeka ngobuhlakani bemvelo, nokungaqapheli) kanye nezinqubo ezilawulwa ngokuqhathaniswa (amasu kanye nokuqaphela okwengeziwe) zokuxazulula ingqinamba. Kanti u-Hurtado Albir no-Alves (2009) basho okucishe kufane nokukaKiraly uma bechaza amasu okuhumusha njengemisebenzi (eqaphelekayo noma engaqapheleki, ekhulunywayo noma engakhulunywa), esetshenziswa umhumushi ukulungisa izingqinamba ezivelayo enqubeni yokuhumusha. ULorsher (1991) yena uchaza amasu okuhumusha ngokuthi ayizinqubo ezisetshenziswa ngabahumushayo ukuze kuxazululwe izingqinamba zokuhumusha. Kanti uTardzenyuy yena usho okuhlukile kulaba babhali abangenhla uma ethi:

The term 'translation strategy' should be used strictly to refer to a global or general decision a translator takes before engaging in the translation of any text (2016, p. 48).

(Igama elithi 'isu lokuhumusha' kufanele lisetshenziswe kuphela maqondana nesinqumo jikelele noma ngokuvamile esithathwa ngumhumushi ngaphambi kokuhlanganyela ekuhumusheni noma yimuphi umbhalo).

Yena uqonda ukuthi amasu okuhumusha ayahlelelwa ukusetshenziswa kwawo, ngalokho akahambisani nalaba babhali abathi ukusetshenziswa kwamasu okuhumusha kwenzeka

ngokwemvelo nokuyinto eyenzeka ngokungaqaphelwe. Kanti uGambier (2010) uthi yena itemu lamasu okuhumusha linezincazelo ezahlukene kubabhali bokuhumusha ngaphansi kwesikole sokuhumusha abangaphansi kwaso. Uqhubeka athi, ngokwesayensi yolimi ngaphansi kwesihloko sokuhumusha, ukuhumusha kuwushintsho olimini lapho kunikeza umbhalo womthombo ube umbhalo oqondiwe. Kuyilapho injulalwazi ye*psycholinguistic* yokuhumusha ibheka amasu okuhumusha njengemisebenzi eyenzekayo engqondweni yomhumushi, ukuxazulula inkinga yokuqondisisa. Kanti uGambier uvumelana noBardaji (2009) ngokuthi, amasu okuhumusha angumsebenzi owenzeka engqondweni ngesikhathi ukuhumusha kusaqhubeka. Kanjalo nenjulalwazi kaNida (1940) iyakugcizelela lokhu uma iveza umfanekiso wenqubo yokuhumusha ngezigaba ezintathu, ithi ukuhumusha kwenzeka ngokuhlaziya, ngokudlulisa kanye nokwakha kabusha. Konke lokhu kusuke kwenzeka engqondweni yomhumushi, okuveza sobala ukuthi kungumsebenzi owenziwa ingqondo yomhumushi. Omunye wababhali uKring (1986) naye uvumelana noGambier (2010) noBardaji (2009) ngokuchaza amasu okuhumusha njengesimo esenzeka ngenhloso nangokuqapheleka uma ewachaza ngokuthi, angamacebo aqaphelekayo angahle axazulule izingqinamba zokuhumusha.

UKring uyaqhubeka uthi, amasu okuhumusha ngokuzenzakalela ayavela ngokushesha lapho ukuhumusha kungenakukwazi ukwenziwa (1986, p. 268). Lokhu kugcizelela ukuthi, amasu okuhumusha uyakwazi ukuwaqaphela uma usuwasebenzisa ngoba usuke usuhlangabezane nengqinamba, kuyilapho osekumele uhlele ukuthi imaphi ongawasebenzisa ukuxazulula. Kulaba babhali, ngoba benemibono nezincazelo ezingafani maqondana nokusetshenziswa kwamasu okuhumusha, kuveza khona ukuthi kunezinhlalo zamasu okuhumusha ezingahle zihamabisane nezincazelo zabo. UKring yena uthi:

As far as I can see, there seem to be five main sets of strategies involved in the handling of translation problems: strategies of comprehension, strategies of equivalent monitoring, strategies of decision making and strategies of reduction (1986, p. 268).

(Ngokubona kwami, kubonakala kunamaqoqo amahlanu ayizihlokoqoqo zamasu abandakanywayo ekuxazululeni izingqinamba zokuhumusha okungaba:

amasu okuqonda, amasu okuqapha ukulingana, amasu okuthatha izinqumo kanye namasu okunciphisa).

Ngokuhlukanisa kwakhe la masu okuhumusha uqonde ukuthi:

First, we read and comprehend a text. Second, we analyze the differences between the source text and the target one, and we must decide on the kinds of strategies which we are up to using them. And lastly, we produce the equivalent text in the target language.

(Okokuqala, sifunda futhi siqonde umbhalo. Okwesibili, sihlaziya umehluko phakathi kombhalo ongumthombo kanye nalowo okuhunyushelwa kuwo, futhi kufanele siqume ukuthi iziphi izinhlobo zamasu okumele zisetshenziswe. Okokugcina, sikhiqiza umbhalo ofanayo ngolimi okuhunyushelwa kulo).

Lokhu kuchaza ukuthi ukuhlukaniseka kwamasu okuhumusha, kulawulwa ukuhlukana kwezingqinamba zokuhumusha okuyizo eziholela ekutheni kusetshenziswe amasu okuhumusha athile embhalweni. Okuyikho okugcine kwakhe ukushayisana kwezincazelo zoNgoti ngokuchaza amasu okuhumusha. URobertson embhalweni kaChappelle (2013) ucacisa lokhu kushayisana kwezincazelo okukhona kubabhali uma evumelana noKings (1986) lapho ethi khona:

Since a translation strategy involves problem solving, a categorization of translation problems would correspond to a categorization of translation strategies.

(Njengoba isu lokuhumusha lihilela ukuxazulula izingqinamba, ukuhlukaniswa kwezingqinamba zokuhumusha ngezigaba kuzohambisana nokuhlukaniswa ngezigaba kwamasu okuhumusha).

URobertson (2001) uphinde waqhubeka wathi, kunezindlela eziningi ezingahlukanisa izingqinamba zokuhumusha ngezigaba. Ngokwesibonelo, umbandela wokuhlukanisa kungaba ulwazi lwangaphambili oludingekayo ukuze uzixazulule, uhlobo lomgomo ohilelekile, kanye nengqinamba eyingxubevange ehilelekayo. UChappelle (2013) ube esebona ukuthi ngokukala kwabo izingqinamba zingahlukaniseka ngobu*Global (or general) problem* kanye nobu*Local (or specific) problems*. Lokho kuhlukaniseka kwezingqinamba kugcina sekuholela ekutheni namasu okuhumusha ahlukaneke ngokulandela khona. Ngako-ke, uJääskeläinen (1993) wakha ukuhambisana phakathi

kwe*Global strategy* (okungachaza izimiso ezijwayelekile zomhumushi nezindlela zokwenza ezikhethwayo), kanye ne*Local strategy* (okungachaza ubukhuphekhuphe obuthile maqondana nokuxazulula izingqinamba kanye nokuthatha izinqumo kumhumushi). Uqhubeka uthi, ama*Global strategies* angase anqunywe yilowo onikwe igunya/oshaya umthetho, kanti futhi kuyilapho ama*local strategies* ancike kumhumushi. Uphinde uthi, ama*local strategies* akhelwe ukubhekana nezingqinamba ezithile futhi adinga ukuhambisana ne*Global strategy*. UJääskeläinen (1993) uphinde wathola ukuthi ama*Global strategies* avame kakhulu futhi asetshenziswa kakhulu ngokwenhlalanjalo ngabahumushi abangochwepheshe kunabahumushi abangasibo ochwepheshe. Ngokufakazelwe kanje:

Literal and free translation strategies are global strategies since the translator must think about the goal of the translation and how the target text should affect the readers. The global strategy chosen will affect the translation process.

(Amasu okuhumusha akhululekile noma oqobo angama*global strategies* okuhumusha, njengoba ohumushayo kufanele acabange ngenhloso yokuhumusha ngokuthi umbhalo ohunyushiwe uzoba namuphi umthelela kwabazowufunda. Isu eliqokiwe lizoba nomthelela ohlelweni lokuhumusha).

Okusho ukuthi oNgoti abangenhla abanjengoTadzenyuy (2016), incazelo yabo yokuchaza amasu okuhumusha ngokuthi ayahlelwa, akhethwe kodwa awaziqhamukeli ngokungalindelekile, iqhamuka ngaphansi kwalolu hlobo lwamasu okuhumusha. Kanti uChapelle uthi:

Local strategies are basically translation techniques. As translators grow in competence, some former translation problems will no longer present an obstacle to them, some of their local strategies become semiconscious or unconscious, and the use of certain techniques to cope with certain problems is automatized (2013, p. 2).

(Ama*local strategies* ayizindlela ezisetshenziswayo ukuhumusha. Njengoba abahumushi bekhula ngamakhono, ezinye izingqinamba zokuhumusha zangaphambilini ngeke zisavela njengesithiyo kubo, amanye ama*local strategies* ayaqapheleka kancane, amanye awaqapheleki, futhi ukusetshenziswa kwamasu athile okubhekana nezingqinamba ezithile kuyazenzakela).

Lapha okuqaphelekayo, ukuthi ababhali abanjengo-Albir (2002) no-Obardaji (2009) abaveziwe ngenhla, izincazelo zabo ngamasu okuhumusha zihambisana nalolu hlobo lamasu okuhumusha *local strategy*. Ngako-ke ukusonga izincazelo zababhali abahlukene ngaphansi kwesihloko samasu okuhumusha, singasho ukuthi amasu okuhumusha ayazenzakalela uma ukuhumusha kusaqhubeka okudalwa ukwejwayela. Kanti futhi kuyenzeka umhumushi agcine esesebenzisa ikhono lakhe ukukhetha ukuthi imaphi amasu okuhumusha angawasebenzisa ukuxazulula noma ukubhekana nezingqinamba uma ukuhumusha kusaqhubeka. Bekubalulekile ukuqonda ngombhalo, nomsuka wombhalo oqokwe ukuhlaziywa kulolu cwaningo, ngezansi kuzochazwa kafushane ngomsuka womqulu ohlaziywa ucwaningo okuyikharikhulamu qobo lwayo.

2.2.3. Ikharihulamu

Leli temu 'ikharikhulamu' lilodwa liyigama elivamile, lingachazwa ngezindlela ezahlukene ngokuhlukana kwemikhakha yalo, njengoba ucwaningo oluningi luveza ukuthi 'ikharikhulamu' liyitemu elinencazelo edidene kodwa ucwaningo lugxile kumkhakha wezemfundo, okusho ukuthi leli temu lizochazwa ngokomkhakha wezemfundo ukuze kwakheke isithombe esisobala. U-Egan uchaza ikharikhulamu kanje:

It is, of course, a Latin word carried directly over into English. Its first Latin meaning was "a running", "a race" (1978, p. 66).

(Igama lesiLathini elidluliselwe ngqo esiNgisini. Incazelo yalo yokuqala yesiLatini yayisho "ukugijima", "umjaho",).

UPrideaux (2003) wengeza encazelweni ka-Egan (1978) ngokuthi athi igama elithi ikharikhulamu lisuka egameni lesiLathini elisho inkambo yendlela noma yomjaho. Ukusuka lapho kwabe sekusho inkambo yokufunda noma isilabhasi. Kanjalo noRichmond (2018) ugcizelela okushiwo ngu-Egan (1978) noPrideaux (2003) uma ethi ikharikhulamu empeleni iwuhlelo lonke lomsebenzi wesikole, futhi iyindlela yemfundo ebalulekile, kanti futhi ilokho okwenziwa abafundi nothisha babo. UPrideaux (2003) uqhubeka uchaza ikharikhulamu ngokuthi imele ukuvezwa kwemibono yezemfundo

ngendlela yokwenza. UPrideaux usaphinda uveza omunye umbono ngencazelo yekharikhulamu ngokuthi athi:

A curriculum is the result of human agency. It is underpinned by a set of values and beliefs about what students should know and how they come to know it (2003, p. 268).

(Ikharikhulamu ingumphumela wezinqumo zabantu. Yesekelwa ukuhlukana kwezimisompilo nezinkolelo mayelana nalokho abafundi okufanele bakwazi nokuthi bafinyelela kanjani ekukwazini).

Njengoba sekukhona ukuqonda okujulile nokukhanyiseleka ngekharikhulamu, ngezansi kuzocaciswa ukuthi leyo kharikhulamu isishicilelwe phansi yaba umqulu bekuyisiphi Isidingo sayo futhi bekungani kumele uze uhunyushelwe ezilimini ezahlukene.

2.2.4. Umqulu wekharikhulamu yolimi

Isidingo sokuhumusha umqulu wekharikhulamu sibesemqoka kakhulu njengoba izilimi zomdabu bezicindezelekile ezikoleni ngesikhathi sobandlululo. Ukuhumusha umqulu wekharikhulamu, kube yisidingo “sokubhekelela ukungalingani kwezemfundo ngesikhathi esedlule ukuze kulungiswe, nokuthi amathuba okufunda alinganayo atholwe yiwo wonke umphakathi”. (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola, 2011, pp. 5). Ngakho-ke, IsiTatimende Sohlelo Lwezifundo Lukazwelonke sebanga-R kuya kwele-12 (uTaHFuZwe), sikhombisa inqubomgomo yezinhlelo zezifundo kanye nezokuhlola emkhakheni wokufunda esikoleni, ukuze kwenziwe ngcono ukusetshenziswa kwaso, kwadingeka ukuthi kube nezichibiyelo ezithile ezizoqala ukusebenza ngomasingana ngonyaka wezi-2012. Kwabe sekubhalwa umqulu owodwa odidiyele isitatimende senqubomgomo yohlelo lwezifundo nokuhlola saleso naleso sifundo, okungumqulu othatha isikhundla sezitatimende zesifundo, umhlahlandlela wohlelo lokufunda kanye nomhlahlandlela wokuhlola izifundo ebangeni-R kuya kwele-12 (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola, 2011, pp. 3).

Lesi sitatimende sohlelo lwezifundo lukazwelonke ibanga-R kuya kwele-12, sikhombisa lokho okuthathwa ngokuthi kungulwazi, amakhono namagugu adinga ukufundwa ezikoleni zaseNingizimu Afrika. Lolu hlelo lwezifundo luhlose ukuqinisekisa ukuthi abafundi bathola babuye basebenzise ulwazi namakhono njengendlela ehambisana ngayo nezimpilo zabo. Ngale ndlela uhlelo lwezifundo lukhulisa ulwazi lwezimo abaphila kuzona, babenzwelo kuzibopho zomhlaba jikelele (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola, 2011, pp. 5). Isitatimende Sohlelo Lwezifundo Lukazwelonke sebanga-R kuya kwele-12 sihlose ukuhlomisa abafundi abavela kuzo zonke izimo zenhlalo yomphakathi nomnotho, ubuzwe, ubulili, ukukwazi ukusebenzisa umzimba nengqondo/ukuhlakanipha, ngolwazi, amasu nokungamagugu adingekayo ukuze bekwazi ukuzanelisa, nokubamba iqhaza elibonakalayo emphakathini njengezakhamuzi zezwe elikhululekile. Siphinde sivumele abafundi ukuba bangene emikhakheni yemfundo ephakeme, njengoba kwakungenzeki ngesikhathi sobandlululo, senze kube lula kubafundi ukwedlulela ezikhungweni zemisebenzi ngemuva kokuqeda ezikoleni zemfundo yamabanga aphaqeme. Kuphinde kube nokwedlulisela kubaqashi ulwazi oluphelele ngamakhono umfundi akwazi ukuwenza (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola, 2011).

Lesi sitatimende sesekwe imigomo, yokufunda ngokuphapheme nangokuhlolisisa nangokukhuthazana indlelakweza yokufunda ngokuphapheme, kugwemwa ukuthi abafundi bagxishwe emakhanda imfundo entsha kodwa bengayiqondi incazelo yayo (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola, 2011). Siphinde sisekwe “ulwazi oluphakeme namakhono aphaqeme, ubuncane obemukelekile, umthetho wokulinganisa ulwazi okumele luzuzwe ebangeni ngalinye okumele bucaciswe, kubekwe nemigomo ephezulu okumele izuzwe kuzo zonke izifundo” (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola, 2011, pp. 5). Kanjalo namalungelo esintu, ukudidiyela, ubulungiswa bezemvelo nezenhlalo yomphakathi kungokunye okusekelwe ilesi sitatimende, okungaphinde kubandakanye imigomo nenkambiso yobulungiswa bezemvelo nezenhlalo kanye namalungelo esintu njengoba echaziwe kumthetho sisekelo waseNingizimu Afrika, lesi sitatimende sinozwelo ezindabeni zokwehlukahlukana

kwesintu njengobuphofu, ukungalingani, ubuzwe, ubulili, ulimi, ubudala nokukhubazeka kanye nezinye izimo (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola, 2011).

Siphinde silekelele “ukwazisa ngezinhlelo zolwazi lwendabuko, ukwazi ukunotha komlando namasiko aleli zwe, nomthelela obalulekile wokufundisa ngamagugu aqukethwe ngumthethosisekelo okube nawo njengomsuka wenguquko, ukusiza ekuguquleni amagugu abafundi” (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola, 2011, pp. 5). Kanye nokwenza kubelula ukukholakala, uhlonze uphinde ukwazi ukwenza ngempumelelo, ukuhlinzeka ngohlobo lwezemfundo oluvumela ukuqeqesheka kuyo yonke imikhakha njengoba kwenzeka kwamanye amazwe (Isitatimende senqubomgomo yohlelo lokufunda nokuhlola, 2011, pp. 5). Yingakho kwakumele kuhunyushwe umqulu wekharikhulamu, ukuze lolu hlelo olusha olwangeniswa lufinyelele kuzo zonke izilimi futhi luqondeke kuzo zonke izilimi. Liphinde likhombise ukuthi sekunenguquko eyenzekile ngokwezemfundo emuva kokucindezeleka kwezinye izizwe ezikoleni. Ngakho-ke, ukuhunyushwa komqulu uhunyushelwe kuzo zonke izilimi zomdabu ezisemthethweni bekubalulekile njengesigcwaliselo soshintsho lwendlela yokufunda ezikoleni zonke kungakhathaleli izinhlanga zazo. Kanjalo nokuhunyushwa kwawo bekumele uqondeke futhi ungadidi labo abafanele ukuwusebenzisa, yingakho ucwaningo luhlaziya ukuhunyushwa kwawo. Kanti kubalulekile ukwazi ukuthi abanye abacwaningi bacwaninge bafika kuphi futhi bathola miphi imiphumela maqondana nokusetshenziswa kwamasu okuhumusha emibhalweni. Ngezansi kuzolandela imibhalo esibuyekeziwe maqondana nokusetshenziswa kwamasu okuhumusha.

2.3. Ukubuyekezwa kwemibhalo

Kubalulekile ukuba nokuqonda okuphelele ngokubuyekezwa kwemibhalo. Ongoti abahlukene bachaza ukubuyekeza kwemibhalo ngezindlela ezingafani kodwa eziletha umqondo owodwa. UJesson nabanye (2011) bathi ukubuyekezwa kwemibhalo kungaphezu kweqoqo elibalulekile lwemibhalo, kunalokho kuyingxoxo ebucayi eveza ukuqonda okujulile nokuqaphela impikiswano eyahlukene emibhalweni, izinjulalwazi,

kanye nezindlelakwenza. Kanti noRidley (2012) usasho okufana nokukaJesson (2011) uma ethi, ukubuyekeza kwemibhalo yilapho kuvezwa khona imibhalo ecacisa ngezihloko ezahlukene, kungasilo uhlu lwemibhalo eqoqwe yafinyezwa, kunalokho kuyimpikiswano yemibhalo esebenzisa imibhalo ekhona ukuvumelana nocwaningo. UHart (2018) yena uthi ukubuyekeza kwemibhalo, kunguluhlobo locwaningo oluzimele, lubandakanya ukuhlolisisa kwendawo yokucabanga ukuze kuqondwe ukuthi kwenzeka kanjani, nokuthi yikuphi okumele kwenzeka. Kanti uMachi noMcEvoy (2022) nabo bacishe basho okufana nokukaRidley (2012) noJesson (2011) uma ethi, ukubuyekeza kwemibhalo kungumqulu oshicilelwe phansi owethula impikiswano yesihloko esitholiwe ngokomqondo ohlelekile, osuselwa ekuqondeni okujulile ngesimo solwazi olukhona ngesihloko socwaningo. Ngakho-ke, ngezansi kuzobe kuboniswa impikiswano nokwehluka kwemibhalo eyahlukene maqondana nesihloko sokuhunyushwa kwemibhalo, kuqaphelwa namasu okuhumusha asetshenziswayo emibhalweni.

2.3.1. Imibhalo maqondana nokusetshenziswa kwamasu okuhumusha emazweni angaphandle

U-Akhiroh (2013) ubehlaziya waphinda wachaza indlela yokuhumusha kanye nomthelela wayo ezingeni lokuhunyushwa kwezindaba zamazwe ngamazwe e-*Seputer Indonesia* nsuku zonke. Ubehlase ukuhlolisisa ukuthi imaphi amasu asetshenziswa ngabahumushi ukubhekana nezingqinamba ezahlukene enqubeni yokuhumusha ukuze kukhiqizwe imiphumela esezingeni ngenkathi kuhunyushwa. Uhlaziye imiqulu eyahlukene ukuthola imininingo, waqaphela ukuthi amasu okuhumusha asetshenzisiwe angamashumi amabili nambili, kanti kuwo lamasu okuhumusha amanye awo alethe imiphumela emihle ekuhumusheni umqulu kanti amanye aletha imiphumela emibi. Okusemqoka abakuqaphelile ukuthi kunamasu okuhumusha anjengo-*Addition* kanye no-*Deletion* abedala ukungahambisani kwemibhalo uma esetshenziswa, okudale ukuthi okuhumusha okunembayo kube nesibalo esiphansi kakhulu ukuqhathanisa nalokhu okunganembi. Uma sibheka lolu cwaningo, lugxile kakhulu ekutholeni ulwazi ngokusetshenziswa kwamasu okuhumusha kanye nemiphumela yawo emibhalweni yekharikhulamu yolimi lwesiZulu. Kanjalo nalolu cwaningo luka-Akhiroh (2013) oluvezwe ngenhla, luhlola

luphinde luhlaziye ngokuhlobene. Imiphumela yocwaningo luka-Akhiroh iveza kube sobala ukuthi emibhalweni eyahlukene ukusetshenziswa kwamasu okuhumusha ngeke kwalethe imiphumela efanayo futhi ngeke kusebenze inani lamasu okuhumusha elilinganayo emibhalweni engezilimi ezahlukene. Lokhu kucacisa ngokusobala ukuthi, ukuba nobuhlobo nokungabi nobuhlobo ezilimini ezimbili ezihunyushwayo kungadala inani lokusetshenziswa kwamasu okuhumusha lingalingani. Yingakho lolu cwaningo lugxile kolunye ulimi oluhlukile kunalolu oluhlaziye ucwaningo luka-Akhiro ngenhloso yokuhlola imiphumela yokusetshenziswa kwamasu okuhumusha emibhalweni, ukubheka ukuthi ingabe aletha imiphumela emihle yini noma emibi ekudluliseni umlayezo nasolimini lwesiZulu. Okunye akubhekayo umcwaningi ukuthi yingabe yiziphi izindlela zamasu okuhumusha, ezisetshenziswayo ukucacisa umlayezo walokho okuhloswe ukudluliselwa kulaba abahunyushelwayo. Yikho lolu cwaningo lunesidingo ngoba igebe ngokuhlolwa kokuhunyushwa kwezilimi ezahlukene ikakhulukazi izilimi zomdabu lisekhona.

Kungagcini lapho, umbhali u-Aresta (2018) naye ubone isidingo sokuphenya ukuthi amasu okuhumusha angaba namuphi umthelela ekukhiqizeni ukuhumusha okusezingeni, yize yena eneziphakamiso akholelwa ukuthi zingaxazulula izingqinamba ezikhona emibhalweni ehunyushiwe. Lolu cwaningo belwenziwa ngokuhlaziya umqulu osuhunyushiwe kanye nokuxoxisana ngamaqoqo, lapho ebebheka kakhulu ukunemba kombhalo uma usuhunyushiwe kanye nokwamukeleka kwawo kulabo abawufundayo. Imininingo eminingi etholakele iveze kakhulu ukuhunyushwa ngokunemba nokwamukeleka kulabo abafunda umbhalo. Kanti lolu olusele lutholwe njengolunganembi futhi olungamukeleki ngenxa yamasu okuhumusha athile asetshenzisiwe. Okuphethwe ngakho ukuthi abahumushi kumele baqaphele kakhulu ingqikithi yamagama ahunyushwayo ngokwenza kanjalo bayokwazi ukuhumushela kulokho umbhali ahlose ukukudlulisa futhi kuzonciphisa nokushintshwa komlayezo. Njengoba lolu cwaningo lwesibili luveza ukunganembi ngokuphelele ekuhumusheni umbhalo wonke nasekwamukelekeni kombhalo, lokhu kuletha kakhulu ugqozi nofuqufuqu kumcwaningi ukuhlola ukuthi lolu lwazi olutholwe ngabanye abacwaningi luzofana yini nalolu oluphenywa ngumcwaningi njengoba bethola imiphumela ecishe ifane. Yize laba

bacwaningi abangenhla baphenya ngemibhalo ehunyushwelwe kwezinye izilimi okungumehluko kulolu cwaningo olusezithebeni, njengoba lona lucwaninga ngombhalo ohunyushelwe olimini lwesiZulu kodwa ngesihloko esihlobene. Yize kunjalo Lokhu kuzolekelela umcwaningi ukuthi aphume nesiphetho esingaveza ukuthi amasu okuhumusha angawunemba yini umbhalo uma esetshenziswa noma angumelekeleli nje wokuthi umbhalo uhunyushwe uze ufike emaphethelweni kodwa umlayezo ungadlulisekile ngokwenhloso yombhalo ongumthombo.

2.3.2. Imibhalo ngokuhumusha isebenzisa injulalwazi kaBaker

Kubalulekile ukuthola imiphumela yokusetshenziswa kwenjulalwazi yalolu cwaningo, ukuze kuqaphelwe ukuthi abanye abacwaningi babehlaziya behlose ukuthola ini ngokulekelelwa yile njulalwazi, ukuze kuqondeke okuyigebe ocwaningweni oselenziwe. UMaesaroh (2020), ubegxile ekuhlaziyeni izisho ezisetshenziswe embhalweni, inhloso yakhe ebebheka ukuthi abahumushi babhekana kanjani nezingqinamba uma behumusha ngokuhlaziya inoveli ethi *'Me before you'*. Ubeqaphelisisa izisho ezinganembi bese ehlonza amasu asetshenzisiwe ukubhekana nokunganembi kwazo ngokusebenzisa injulalwazi kaBaker yegamafana. Uthole ukuthi isu lokuhumusha ngamanye amagama (*paraphrase*) nelokuhumusha ngamanye amagama usebenzise igama elihlobene (*translation by paraphrase using a loan word*), yiwo ebesiza ukuhumusha izisho. Lokhu kuveza ngokusobala ukuthi amasu okuhumusha kukhona indima ayidlalayo uma kuhunyushwa umbhalo, yize kungahluka ngohlobo lombhalo nangokuthuthuka kolimi okuhunyushelwa kulo. Yikho lolu cwaningo luhlaziya umbhalo wolimi lwesiZulu ukuhlola ukuthi ukuphumelela kokusetshenziswa kwamasu okuhumusha kuyafana yini emibhalweni yezilimi ezihlukene.

U-Aguado-Gimenz noPerez-Paredes (2005), bebehlose ukuhlola amasu okuhumusha asetshenzisiwe kumbhalo okhiqizwe abafundi bolimi lwesiNgisi abangakaphothuli iziqu zokuqala enyuvesi, lapho behumusha umbhalo osuselwa olimini lwesiNgisi uhunyushelwa olimini lweSpanishi. Abacwaningi bebehlose ukuthola ukuthi abafundi

bayawasebenzisa yini amasu okuhumusha kaBaker, ukulekelela ukuhumusha umbhalo lapho kunokungabi negamafana khona. Laba bacwaningi bebegxile emaswini okuhumusha asetshezisiwe ngokwezinga legama, lapho behumusha khona imishwana yebizo (*nominal phrase*). Bebekholelwa ekutheni iyona eletha izingqinamba kubafundi uma behumusha, okuqasheliwe ukuthi abanye abafundi abanalo ulwazi lokuthi uma behumusha kumele besebenzise amasu okuhumusha. Yize labo abawasebenzisile bebuye bexube bezakhele awabo ngezingqinamba abasuke bebhekane nazo ngesikhathi behumusha umbhalo, kodwa izingqinamba eziningi bezingagxilile ekuntuleni kwegamafana ukuze kusetshenziswe injulalwazi kaBaker, elekelela ukubhekana nokuhumusha ngenxa yokuntuleka kwegamafana. Ngakho-ke, bekusetshenziswa kakhulu amanye amasu acishe ahambisane nakaBaker, isizathu esikhulu ukuthi ulimi obekuhunyushelwa kulo luhlobene kakhulu nolimi olungumthombo. Yize kunjalo ucwaningo luphethe ngokuthi lawo masu kaBaker ambalwa ahlonziwe, abe ithuluzi elinamandla kubafundi, ekukhiqizeni umbhalo ovumelekile. Okufanayo nalolu cwanningo, nalo luhlaziya imininigo eqoqwe embhalweni ukuhlonza amasu okuhumusha kaBaker, umcwaningi ufisa ukuthola ukuthi kuzotholwa okufanayo yini ngemiphumela yokusetshenziswa kwamasu emqulwini wekharikhulumu yolimi lwesiZulu.

UHabib (2013) naye wenze ucwaningo ngokusebenzisa injulalwazi kaBaker, lapho ecwaninga khona ngombhalo okuyincwadi esihunyushiwe, esuselwe esihlokwini esithi “*South africa’s suspended revoluthion: Hopes and prospects* yahunyushelwa esiZulwini ngokuthi “inguqokombuso yeNingizimu Africa eyabondwa yashiywa: amathemba namathuba. Ucwaningo luhlose ukubuyisela enqubeni yokuhunyushwa nomphumela wokuhumusha lo mbhalo, ngendlela kubona yomfundi owenza izifundo zokuhumusha. Lapho ucwaningo luhlola ukuthi ingabe ukuhumusha kukwazile yini ukuhlangabeza izidingo zomhlahlandlela wokuhumusha (*translation brief*)? Ingabe amatemu asetshenzisiwe ayahambisana yini nohlobo lombhalo kanye nezinhliso zombhalo ohunyushwayo? Ingabe umbhalo omusha wesiZulu uyizuzile yini inhloso yombhalo ongumthombo? Ingabe lowo mbhalo unomthelela ofanayo nowezinhloso zombhali? Kanye nokuhlola ukuthi lingathuthukiswa kanjani izinga lokuhumusha.

Ucwaningo lube seluphetha ngokuthi, umbhalo noma incwadi ehunyushelwe olimini lwesiZulu iyisibuyiselo sencwadi yolimi lwesiNgisi, ngoba umbhalo ohunyushiwe ucece bha ngendlela ofundeka ngawo. Ngaleyo ndlela, ukhombisa ukuthi uhunyushwe ngumuntu oyingcweti ekuhumusheni imibhalo, ucwaningo luphinde laveza ukuthi izethameli zolimi lwesiZulu zingathembela ngokuzimele embhalweni ohunyushiwe ngaphandle kokuncika embhalweni wolimi lwesiNgisi. Ucwaningo luqaphele ukuthi umsebenzi wokuhumusha uqinisekisa ukuthi ukuhumusha okunembayo noma okufanele kuyafezeka uma ohumushayo amukele umhlahlandlela wokuhumusha. Lwase luveza nokuthi ngokomphumela wokuhumusha, ukuhumusha kukwazile ukuhlangabezana nezidingo zomhlahlandlela wokuhumusha, amatemu asetshenziwe yilawo afanele, kulula nokufunda kulabo abakhuluma ulimi lwesiZulu ngaphandle kokubuyela emuva embhalweni lwesiNgisi. Kanti no-Angatia Mudogo (2019) uthole imiphumela ethi mayifane neka-Aguado-Gimenz noPerez-Paredes, lapho ephetha khona ngokuthi imiphumela yokuhunyushwa kombhalo ngokusebenzisa amasu kaBaker ngokwezinga legama, kwenza umbhalo uqondeke futhi uhumusheke kalula. Yena ebeqhathanisa amasu aphakanyiswe uBaker ngokwezinga legama, nombhalo ohunyushiwe wezindaba ze*Mulembe FM* njengombhalo ozohlaziywa. Kanti futhi, lolu cwawingo belugaxilanga embhalweni kuphela kodwa nakubabambiqhaza okungabalaleli nabasakazi abakhuluma ulimi okuhunyushelwa kulo. Ngakho-ke, lolu cwawingo beluhlose ukuqhathanisa umbhalo ohunyushiwe (izindaba ze*Mulembe*), uqhathaniswe nolimi lwesigodi ngokubheka amagamafana alindelwe abalaleli nabasakazi bolimi okuhunyushelwa kulo. Amasu kaBaker ebesetshenziselwa ukuchaza izizathu zokuhunyushwa kwamagama athize. Ngokunjalo-ke, ucwaningo luphetha ngokuthi amasu okuhumusha kaBaker ayaqondeka, futhi asiza njengomhlahlandlela ukuhumusha izindaba ngenhloso yokuvumelanisa abalaleli abanhlobonhlobo. Yize indlelakwenza ingafani neyalolu cwawingo olusezithebeni, kodwa lolu cwawingo lusangathola imiphumela emihle noma engemihle ngokusetshenziswa kwamasu kaBaker emqulwini wekharikhulamu. Ucwaningo olusangenziwa kubasebenzisi bomqulu wekharikhulamu, lungaba isigwaliselo sokuthi amasu enza umbhalo wekharikhulamu uqondeke kalula yini kulabo abasuke sebewusebenzisa.

UJunining noKusuma (2020) nabo benze ucwaningo ngokubheka amasu okuhumusha kaBaker, asetshenziswe ngabafundi ngesikhathi behumusha. Ucwaningo lwabo beluhlose ukuqaphela amasu kaBaker asetshenziswe ngabafundi bolimi lwesiNgisi eNyuvesi yase*Brawjaya* ukuhumusha izindaba ezilotshiwe. Lolu cwanoingo beluhlaziya imibhalo eminingi eqoqwe kubafundi, ukuhlonza amasu kaBaker asetshenzisiwe. Ucwaningo lube seluphetha ngokuthi amasu okuhumusha kaBaker asetshenziswe wonke embhalweni wabafundi, kodwa ngesibalo esingalingani. Abacwaningi babe sebephetha ngokuthi baphakamisa elinye ithuba kwabanye abacwaningi, ukuba bacwaninge abafundi ngezinhlobo zemibhalo eyahlukene ukuqaphela ukuthi basazothola imiphumela efanayo yini ngokusetshenziswa kwamasu embhalweni.

UDlamini (2021) naye ebonza ucwaningo ngesizathu zokuxazulula izingqinamba zokuhumusha ngokwezinga legama, ubehlaziya ibhayibheli lesiNgisi kanye nelesiZulu ukuqaphela ukuthi iziphi izingqinamba eziba khona uma kuhunyushwa umbhalo ngokugxila ezingeni lamagama. Naye usebenzise injulalwazi kaBaker ukuhlola izingqinamba eziba khona uma kuhunyushwa umbhalo kanye namasu okuhumusha asetshenziswayo ukubhekana nalezo zingqinamba. Ucwaningo lube seluhlola ukuthi amasu okuhumusha aletha muphi umthelela ekuhumusheni umbhalo webhayibheli, waqaphela ukuthi izingqinamba ebezikhona ngesikhathi kuhunyushwa umbhalo zibe isi-8 kulezi eziyi-11 eziphakanyiswe uBaker (2011), ube esephetha ngokuthi amasu okuhumusha aphakanyiswe nguBaker (2011) asetshenziswe wonke ukubhekana nalezi zingqinamba ekuhumusheni umbhalo. Ucwaningo lwase luphetha ngokuthi amasu asetshenzisiwe abe yimpumelelo, ngoba akwazile ukudlulisa umlayezo wombhalo ongumthombo. Kanti bekubalulekile ukuthi sibheke imibhalo maqondana nesihloko sokuhumusha eNingizimu Afrika, kwazise ngoba umqulu ohunyushwayo ungowakuleli lizwe, ukuze kuhlonzwe igebe elikhona nokuqaphela ulwazi olukhona olungadinga ukwandiswa. Ngakho-ke, ngezansi sethulelwa kabanzi imibhalo esibuyekeziwe maqondana nokuhunyushwa komqulu wekharikhulamu eNingizimu Afrika.

2.3.3. Imibhalo yokuhunyushwa komqulu wekharikhulamu eNingizimu Afrika

Ukuguqulwa kwekharikhulamu eNingizimu Afrika, kuyinqubo eqhubekayo eyingxubevange emiswe ukuhlukana komlando wezwe oyingqayizivele kanye nesimo sepolitiki yenhlaloni. Ngemuva kokuphela kobandlululo ngonyaka wezi-1994, kwaba nomfutho onamandla wokuguqula uhlelo lokufunda ukuze kubonakale ukufika kwentando yeningi. Lokhu kubandakanya ukuqeda ikharikhulamu ukuze ihambisane nezimvume ezithile ezihambisana nokufika kwenkululeko, okungabandakanya ukulwa nokucindezelwa ngekharikhulamu, ngokuyenza ukuthi ivumelane nezidingo zabobonke abafundi ngokwezinhlanga, iphinde igqogquzele ubulungiswa bezehlalakahle (Ndlovu-Gatsheni, 2015). Yingakho kwaze kwafika esinqumweni sokuhunyushwa komqulu wekharikhulamu yolimi lwesiNgisi, uhunyushelwa kuzo zonke izilimi zomdabu. Ngakho-ke ngezansi kubonisa imibhalo eyahlukene ecwaninga ngokuhunyushwa kwemiqulu yekharikhulamu yezilimi zomdabu ezahlukene eNingizimu Afrika.

UTshesane (2014) yena ubehlola isimo sokuhunyushwa komqulu wekharikhulamu yolimi lwasekhaya lweSepedi lususelwa olimini lwesiNgisi. Inhloso yakhe enkulu ifana neka-Aresta (2018) yokuthola ukunemba kombhalo ohunyushiwe, nokuthi wamukeleka kanjani kulaba abawufundayo waphinde waveza iziphakamiso ezingasiza uma kuba nezingqinamba njengaye u-Aresta (2018). UTshesane yena ubehlola kothisha besifundo solimi lweSepedi ukuthi bawuqonda kangakanani lo mqulu nokuthi bawusebenzisa kanjani ukulungiselela izifundo zosuku. Okuvelile emva kokuthola imininingo ukuthi, ukuhumusha kumele kwenzeka ngenhloso, bese kuthi labo okuhloswe ukuthi basebenzise umbhalo, kumele bakwazi ukuwusebenzisa ngaphandle kokuba nezinkinga. Umbhalo ohunyushiwe kumele ukhiqize umbhalo ozoba nomthelela ofana nalo ohloswe umbhalo ongumthombo. Lokhu kuvele ngesikhathi kuxoxiswana nabafundi lapho beveza khona ukuthi akubanga sobala ukuhunyushwa komqulu wekharikhulamu ngoba amagama amaningi abebolekiwe futhi ebengachaziwe. Ube esephetha ngokuphakamisa ukuthi abahumushi kumele babe nokwazi ukuthi imaphi amasu okuhumusha okumele asetshenziswe ukuxazulula izingqinamba ngesikhathi behumusha.

Yonke le mibhalo esabuyekizwe isaveza izingqinamba ezivelayo nokusha okuphakanyiswayo ukuxazulula izingqinamba ezivelayo uma kusetshenziswa amasu okuhumusha yize kungakafinyelelwa esixazululweni ngqo. Lokhu kuveza ngokusobala ukuthi nalolu cwaningo kumele lufinyelele esixazululweni sokusetshenziswa kwamasu okuhumusha afanele ngokufanele ukuze imibhalo inembe. Nalolu cwaningo lunenjongo yokuhlola ukuthi umqulu wekharikhulamu yolimi lwesiZulu uzoveza imiphumela efanayo yini njengoba sekuphenywa kugxilwe olumini oluhlukile kulezi zilimi ababhali asebeke baphenya ngazo. UDe Vos (2014) uthole okucishe kufane nokutholwe uTshesane maqondana nokulahleka komqondo womlayezo ohloswe ukudluliselwa kumbhalo okuhunyushelwa kuwo. Ubehlola indlela yokufunda imibhalo kubafundi bamabanga aphansi, ngokubheka kabanzi ukuhumusha komqulu wekharikhulamu olimini lwesiXhosa ngenkolelo yokuthi imiqulu yekharikhulamu uma ihunyushwa kusuke kukuncane ukuqonda ngobunjalo bezilimi, kunalokho kuncane okwaziwayo ngezingxenywe zolimi zokufundiswa kolimi. Uthole ukuthi ukuhunyushwa kwakha ukudideka kubafundisi nokungahambisani ngenxa yokuthi ukuhumusha kusuka emqulwini wekharikhulamu yesiNgisi ngaphandle kokucutshungulwa kokwakheka kwezinhlaka ezithile zolimi. Uthi, amagama abizeka ngokufana asuselwa esiNgisini kusetshenziswe amagama angajwayelekile, lokhu kwenzeka ngenhloso yokuboleka amagama, amanye awafanele ukusetshenziswa, amanye awabhalekile kahle, lokhu kusaveza khona ukuthi amasu okuhumusha amanye abanomthelela ekulahlekeni komqondo wombhalo.

ULumadi (2019) naye uveze iziphakamiso akholelwa ukuthi zingenza umehluko uma kuhunyushwa njengabanye abacwaningi, yena ubephenya okuqukethwe esifundweni solimi lwasekhaya isiTshivenda esihunyushwe sasuselwa olimini lwesiNgisi ngenhloso yokufunda nokufundisa. Ubehlaziya umqulu wekharikhulamu ukuthola ulwazi, lapho ebegxile ezicini zolimi eziletha izingqinamba ekufundiseni ikharikhulamu yolimi lwasekhaya lwesiTshivenda ibanga le-10-12. Izimpendulo azitholile zigcine sezimuholela ekutheni apethe ngokuthi, labo ababhekele ukuthuthukiswa kohlelo lwezifundo, kumele bakwazi ukudlulisa izinhlaka zolimi njengezihlanganiso zesiTshivenda njengoba zitholakala ngesiNgisi. Abathuthukisi bohlelo lwezifundo kufanele bakwazi ukuqamba

amagama olimi ahlelekile, kulawo abolekwe esiNgisini ngendlela efanele ukuze kuhunyushwe ngokufanele. Ucwangingo lukaLumadi (2019) luphakamisa imibono ecishe ifane nekaTsheshane (2014) eveza ukubaluleka kokuqashelwa kwamasu okuhumusha asetshenziswayo uma kuhunyushwa umqulu wekharikhulamu, ngenhloso yokugwema ukudideka kothisha nabafundi. Le mibhalo yomibili ayikuchithi ukusetshenziswa kwamasu okuhumusha, kodwa ihlongoza ukusetshenziswa kwawo ngendlela efanele ngoba amanye amasu okuhumusha agcina eselahla umlayezo ohloswe ukudluliswa. Kanti nabanye abacwaningi osekubukezwe imibhalo yabo, baveze ukubaluleka kokuqeqeshwa ngokuphelele kwalabo abahumushayo ukuze bafunde izindlela eziningi zokuhumusha ukugwema imibhalo enganembi. Lolu cwangingo lukaLumadi (2019) liyayiveza imizamo yokuthuthukiswa kolimi uma kusetshenziswa amasu okuhumusha, lapho ethinta khona ukuhlelwa kahle kwamagama abolekiwe ukuze azwakale kahle olimini lwesiTshivenda. Lokhu kuveza ukuthi amatemu amasha olimini azokwakhiwa, ngaleyo ndlela, nolimi luyathuthuka. Nalapho bethi othisha khona kudingeka ukwaziwa izakhi zokuhlenganisa amagama olimini lwesiTshivenda ukuze zaziwe olimini njengoba zitholakala nasolimini lwesiNgisi. Lokhu kunikeza ithuba lokwakhiwa kolimi ukuvala amagebe akhona olimini, ngaleyo ndlela, ulimi luyathuthuka. Kanjalo kulolu cwangingo, umcwaningi ngokuhlaziya kwakhe impumelelo yamasu okuhumusha emqulwini wekharikhulamu, uzobe esefinyelele ezimpendulweni ezikhomba ukuthi ulimi lwesiZulu luyathuthuka yini noma luyacindezeleka uma kusetshenziswa amasu okuhumusha uma kuhunyushwa imibhalo.

UNtshangase-Mtolo (2009) yena uvela nokuhlukile nokungacishe kulethe izisombululo ezingasiza ukunemba umbhalo uma kuhunyushwa nokungenza umbhalo wamukeleke kulabo abahlosiwe. Uphenya ngokuhunyushwa kwenkulumo ebiyenzeka kwisifundo sezibalo isuselwa olimini lwesiNgisi iya olimini lwesiZulu. Ingxila yakhe ibisekuhloleni izinga lokuhumusha ngokusetshenziswa kwamasu okuhumusha ukugcina umongo wencazelo yombhalo oyimvelaphi, ikakhulu ngoba kuyizilimi ezinganabo ubuhlobo. Ucwangingo luhlaziye umbhalo ukuze kuhloliswe inqubo yokuhumusha ngokuhlola imibhalo ehunyushiwe yesiZulu (imibhalo eqondiwe) yemibhalo yomthombo wesingisi,

kanye nokuhumusha ngokubuyisela emuva olimini lwesiNgesi. Ucwango lwathola ukuthi nakuba ukufana okugcina umthetho phakathi kwezilimi ezingenakho ukuqondana/ubuhlobo/ukuxhumana kunzima ukukufeza, kanjalo nokufana okuseduze akulungile ngaso sonke isikhathi, ikakhulukazi ezingxoxweni ezikhethekile zesayensi noma zezobuchwepheshe. Ngakho-ke, isisombululo silele ekwakheni ukuqeqeshwa kwabumushu, okuzohlizelwa abumushu bezilimi ezimbili isiNgesi nesiZulu, futhi lokho kuqeqeshwa kumele kuphakamise ukuthi ukuqeqeshwa komumushu kufanele kugxile kuphi esikhathini eside. Lolu cwango luvumelana nolwazi neziphakamiso zabanye ababhali umcwango ababuyekezele, kodwa lona luyaqonda ukuthi ukuhumusha ngeke kwanemba uma izilimi ezimbili zingahlobene. Luphakamisa ukuthi, ukufanisa kwezilimi ezimbili ezihunyushwayo kungase kube okungafanele. Lokhu futhi kungathinta ukuhumusha ngokoqobo noma ngokuqondanisa amagama okungokunye kwamasu okuhumusha ebizwa nge-*literal translation*, okuvele komunye wabacwangi ukuthi kugcina sekulahla umqondo wombhalo oyimvelaphi. Kanti no-Owji (2013) ngenhla uke wakuveza lokhu njengesenzo esingalekeleli ukuhumusha lapho kuhloswe khona ukuthi umbhalo unembe. Ngakho-ke, uNtshangase-Mtolo ukholelwa ekutheni kumele kwakhiwe amagama amasha uma kuziwa ezifundweni ezithinta ezobuchwepheshe nezesayensi. Lolu cwango lugxile kakhulu olimini kanti nalolu lukaNtshangase-Mtolo luhumusha ulimi kumagama athinta isayensi kuya kolunye ulimi emagameni athinta isayensi. Lokhu kuveza ngokusobala ukuthi amagama olimi ayathuthuka uma kuzokwakhiwa amasha ngokuhlukana kwemikhakha. Kanti konke lokhu kwenzeka uma kuzosetshenziswa isu lokuhumusha elithile, ukusebenzisa igamafama elifanele. Ngaleyo ndlela, lolu cwango olwenziwe luveza ukuthi kusengaba usizo ukusetshenziswa kwamasu okuhumusha ukwakha kabusha amagama asuselwa kolunye ulimi ngokwemikhakha ehlukeni ukugcina isimo sokubhalwa kolimi oluhlosiwe.

2.4. Isiphetho

Lesi sahluko sisendlalela ngemibhalo esibuyekeziwe maqondana nokuhunyushwa kwemibhalo eyahlukene kusetshenziswa izindlela ezahlukene zokuhumusha emazweni ahlukeni. Ngokunjalo-ke, imibhalo ebuyekeziwe ihlukene ngezigaba, lapho kuvezwa

imibhalo ngezincazelo zokuhumusha, ikharikhulamu, umqulu wekharikhulamu kanye namasu okuhumusha. Esinye isigaba siveza ababhali abahlukene kusukela eminyakeni ekade yadlula kuze kufike esikhathini samanje, beveza imibono efanayo ngokuchaza ikharikhulamu, ukuhumusha ukuthi kuyini, nokuthi kuhluka ngezindlela zokucacisa eziletha umlayezo owodwa, kodwa akukho ukuphikisana phakathi kwababhali. Kuphinde kwatholakala isigaba lapho kuchazwa khona ngezinhlobo ezintathu zokuhumusha, kwaphinde kwavela nezincazelo zamasu okuhumusha, lapho ababhali beveza imibono eyahlukene ngamasu okuhumusha, ngokuhambisana nezindlela ezahlukene zamasu okuhumusha okugcine kuholela ekutheni ababhali bachaze leli temu ngezindlela ezingafani. Kwaphinde kwavezwa imibhalo ebuyekeziwe lapho kubhekwa khona imiphumela yokusetshenziswa kwamasu okuhumusha emibhalweni ehlukene lapho kubhekwa khona ukunemba kombhalo nokunganembi kwawo uma sekusetshenziswe amasu okuhumusha. Kwaphinde kwabuyekezwa imibhalo maqondana nokusetshenziswa kwenjulalwazi kaBaker ukuqaphela amasu asetshenziswayo emibhalweni kanye nezingqinamba ezibakhona uma ukuhumusha kusaqhubeka. Kwabe sekubuyekezwa nemibhalo maqondana nokusetshenziswa kwamasu okuhumusha emibhalweni yekharikhulamu eNingizimu Afrika, lapho kuvezwa khona imiphumela engefani maqondana nokuhunyushwa komqulu. Kwabuyekezwa nemibhalo emaqondana nokuhumusha emazweni angaphandle, lapho okuqapheleke khona ukuthi luningi ucwaningo oselenziwe maqondana namasu okuhumusha, kanti nemiphumela etholakele ayifani, nezinjulalwazi ezisetshenzisiwe azifani, okungaletha umthelela wokukhiqizwa kwemiphumela yamasu okuhumusha emibhalweni engafani, yize ingeminingi emaqondana nokuhunyushwa kolimi lwesiZulu kubhekwa ukusetshenziswa kwamasu okuhumusha okukhomba igebe elikhona. Isahluko esilandelayo, sizobe sesikhetha indlelakwenza efanele ukusetshenziswa yilolu cwaningo ukuze lukwazi ukuvala igebe elikhona okanye ukwandisa ulwazi oluthize olwazini oseluvele lukhona maqondana nesihloko sokuhumusha. Lapho isahluko siveza khona nenjulalwazi ezolekelela ukuhlaziya imininingo ezobe iqoqwe ngokulandela leyo ndlelakwenza eqokwe ucwaningo.

ISAPHLUKO SESITHATHU: IZINDLELAKWENZA ZOCWANINGO KANYE NENJULALWAZI

3.1. Isingeniso

Kulesi sahluko kwethulwa imininingo mayelana nezindlelakwenza zocwaningo ezahlukene, kuvezwe nokuqhathaniswa kwazo, kulandele ukwenaba kabanzi kwendlelakwenza esetshenzisiwe ukuqoqa imininingo ephathelene nalolu cwaningo. Siphinde sethule isifanekisomumo socwaningo, besesethula injulalwazi esetshenzisiwe ekuhlaziyeni imininingo etholakale ngesikhathi kwenziwa ucwaningo.

3.2. Izindlelakwenza zocwaningo

Lonke ucwaningo olukhona lusuke lusebenzise indlelakwenza yocwaningo ethile ukuqhuba ucwaningo. Ukuchaza kafushane ngendlelakwenza yocwaningo, uLeedy no-Ormrod (2001) bayichaza ngokuthi yindlela ejwayelekile umcwaningi ayithatha ekwenzeni umsebenzi wocwaningo. Ngaphezu kwalokho, indlelakwenza yocwaningo isuke iveza umqondo ojwayelekile kanye nendlela ejulile yokubuka ucwaningo (Bogdan noBiklen, 2007). Kanti futhi uLong (2014) uthi, sekuyinto esivumeleke ngokuvamile ukuthi kunezindlelakwenza zocwaningo ezintathu okungabalwa eyikhwalthethivu, eyikhwantithethivu kanye nendlelakwenza eyingxube.

3.2.1. Indlelakwenza eyikhwalthethivu

Indlelakwenza eyikhwalthethivu ichaza izimpilo zasemhlabeni kusukela ngaphakathi, ngombono wabantu ababambe iqhaza. Ngokwenza kanjalo, ifuna ukufaka isandla ekuqondeni kangcono amaqiniso omphakathi (Flick, 2004). UHennik nabanye (2020) bayichaza ngokuthi, yindlela ekuvumela ukuthi uhlole lokho abantu abake bahlangana nakho ngokuphelele, ngokusebenzisa izindlela zocwaningo ezithile ezifana nezingxoxo ezijulile, izingxoxo zamaqembu ezigxilile, ukubuka, ukuhlaziywa kokuqokethwe, izindlela ezibonakalayo nemilando yokuphila noma imilando yezimpilo zabantu. Ngokunjalo

uHastie noHay (2012) bathi, ucwaningo lwekhwalithethivu luwusizo ikakhulukazi lapho ufuna ukuqonda izinkolelo zabantu, izindinganiso, imizwa nezisusa. Ucwaningo lwekhwalithethivu luwusizo futhi ikakhulukazi ekuchazeni kanye/noma ekuphenduleni imibuzo mayelana nemibono yamaqembu ahambisana nocwaningo, isibonelo, ezehlakalweni, izimo, izehlakalo noma imikhuba ngokwakheka kwayo ngokwemvelo. UChandra noShang (2019) bathi bona ucwaningo lwekhalithethivu luchazwa njengomkhuba osetshenziselwa ukuphenya/ukucwaninga izinto, abantu nezinhlangano kanye nezizathu zabo, imibono, nezisusa zabo, izinkolelo ezindaweni zabo zemvelo. NgokukaHastie noHay (2012), ucwaningo lwekhwalithethivu luwusizo ikakhulukazi lapho ufuna ukuqonda izinkolelo zabantu, izindinganiso, imizwa nezisusa.

3.2.2. Indlelakwenza eyikhwantithethivu

NgokukaMcCracken (1988), indlelakwenza eyikhwantithethivu ihlotshaniwa nenqubo yokubala ngokuqagela, enye yenhloso yayo eyinhloko engukuthola ukuthi zingaki futhi yiziphi izinhlobo zabantu kubantu jikelele noma abanesici esithile esitholakale sikhona kubantu besampula. Kanti uWatson naye ugcizelela khona ukuthi indlelakwenza eyikhwantithethivu yakheke kakhulu ekusetshenzisweni kwezinzombolo ngokubeka kanje:

Quantitative research encompasses a range of methods concerned with the systematic investigation of social phenomena, using statistical or numerical data. Therefore, quantitative research involves measurement and assumes that the phenomenon under study can be measured (2015, p. 1).

(Ucwaningo lwekhwantithethivu luhlanganisa izinhlobonhlobo zezindlelakwenza eziphatelene nophenyo oluhlelekile lwezenzeko zomphakathi, kusetshenziswa imininingo yezibalo noma yezinzombolo. Ngakho-ke, ucwaningo lwekhwantithethivu lubandakanya ukulinganisa futhi luthatha ngokuthi isenzeko ngaphansi kocwaningo singalinganiswa).

3.2.3. Ukuqhathanisa izindlelakwenza zocwaningo

Izindlelakwenza zocwaningo zisebenzisa izindlela zocwaningo ezingefani, amasu okwenza ucwaningo, izindlela zokuqoqa imininingo, kanye nesampula. Ababhali abahlukene basivezela ukuhluka kwalezi zindlelakwenza ezimbili, ikhwantithethivu kanye

nekhwalithethivu. Ngakho-ke, uPolit nabanye embhalweni kaVishnevsky noBeanlands bahlukanisa lezi zindlela kanje:

Qualitative research is a way of knowing and learning about different experiences from the perspective of the individual, unlike quantitative methods which assume that truth is objective and can be empirically revealed (2004, p. 234).

(Ucwaningo lwekhwalithethivu luyindlela yokwazi nokufunda mayelana nolwazi oluhlukene ngendlelakubona yomuntu, okungafani nezindlelakwenza eziyikhwantithethivu ezicabangela ukuthi iqiniso alakhiwa futhi lingavezwa ngokubonwayo).

UVishnevsky noBeanlands (2004) bathi, abacwaningi bekhwalithethivu bahlose ukwakha incazelo ephelele yalokho okudingidwa ucwaningo kunokuba bakhethe abaqokwe njengabazomela inani labantu, njengoba kwenzeka kucwaningo lwekhwantithethivu. Abacwaningi bekhwalithethivu bavame ukuthembela ekuhumusheni, basebenzisa "ubuhlakani ekwenzeni" futhi balandela indlela yokucwaninga eqondisisayo. Ngaphezu kwalokhu, laba bacwaningi bagcizelela ukuqhuba ukuhlolwa ngokucacile kokudingidwa ucwaningo okuvela ngokwemvelo yokuphila komphakathi (Nueman, 2006). Kanti iningi labacwaningi bekhwantithethivu lona lithembele endleleni yokuqinisekisa ngokwesayensi yenhlalo. Ngaphezu kwalokhu, basebenzisa "ubuhlakani bokuhlela kabusha", futhi balandela indlela yokucwaninga ehlelwe ngendlela elandelanayo. Ngenxa yalokho bagcizelela ngokuqondile ukulinganisa amavariyebuli nokuhlola imibono engakafakazelwa exhumene nencazelo ejwayelekile (Nueman, 2006). UMehrad noTahriri Zangeneh (2019) bona baqhuba ngokuthi umklamo wocwaningo lwekhwalithethivu olusezingeni eliphezulu luthathwa njengalelo lapho umcwaningi evamise ukwakha ulwazi ngokusekelwe emibonweni yalowo olandela incazelokuzakhela. UMehrad noTahriri Zangeneh (2019) baqhubeka bathi, ucwaningo lwekhwantithethivu, ngakolunye uhlangothi, luyilolo lapho umcwaningi esebenzisa khona ubunikazi bePhozithivizimu ukuze ulwazi luguquke, isibonelo, ukucabanga kwembangela nomphumela, ukunciphisa amavariyebuli akhethekile kanye nemibuzo nemibono engafakazelwe, ukusetshenziswa kwezilinganiso nokubukela kanye nokuhlolwa kwezinjulalwazi. Baphinde baphawule ngokuthi:

The quantitative research design and variables are determined before data collection starts. However, in qualitative research, both the design and variables measured are flexible and, to a large extent, dependent on the context in which data is collected (Mehrads noTahriri Zangeneh, 2019, pp. 3).

(Isifanekisomumo socwaningo lwekhwantithethivu kanye nononguqunguqu kunqunywa ngaphambi kokuqoqwa kwemininingo, kodwa-ke isifanekisomumo socwaningo lwekhwalithethivu kanye nesilinganiselo sononguqunguqu siyaguquguquka. Ngakho-ke, kuncike kakhulu kumongo wokuqoqwa kwemininingo).

Enye yezinto ezibalulekile maqondana nendlelakwenza eyikhwantithethivu, uhlobo lwezilinganiso ezike zasetshenziswa ocwaningweni oseluke lwenzeka kaningi. Eqinisweni, ukuklama okuguquguqukayo (*variables*) kubhekwa njengesinyathelo esibalulekile noma esifanele ekuhloleni ucwaningo lwekhwantithethivu. Kanti ucwaningo lwekhwalithethivu lona lulinganisa ngezindlela eziningi ezahlukahlukene (Mehrads noTahriri Zangeneh, 2019). Ngokuvamile, ucwaningo lwekhwalithethivu luqala ngomkhankanyo osengqondweni lulandele ngemininingo ebambekayo emele imicabango. Nakuba ucwaningo lwekhwalithethivu luqala ngemininingo enothile futhi ehlobene, luholwa yimicabango eshintshekayo yomcwaningi, ophakathi kokuhlobanisa imiqondo neminingo futhi achaze incazelo, ekugcineni apethe ngemicabango ehlanganiswe neminingo eqapheliwe (Mehrads noTahriri Zangeneh, 2019). Mayelana nesigaba samasampula, uNeuman embhalweni kaMehrads noTahriri Zangeneh (2019) uthi, ucwaningo lwekhwalithethivu nolwekhwantithethivu alufani. Ocwaningweni lwekhwalithethivu kugcizelela kancane ukuqoqwa kokuzomelela isampula kunanokusebenzisa isampula noma iqoqo elincane lezizameko, amava, noma imisebenzi eyenziwayo egqamisa impilo yomphakathi. Inhlosongqangi yokusebenzisa isampula iwukuqoqwa izizameko eziyizo ngqo, izehlakalo noma izenzo ezingacacisa nokuqonda okujulile. UNeuman (2006) embhalweni kaMehrads noTahriri Zangeneh uyaqhubeka uthi:

Qualitative research has a habit to use non-probability or non-random sample. It means, this method applied rarely to the sample size in development and has limited acquaintance about the larger group or population from which the sample is occupied. Dissimilar in the quantitative research which uses a pre-planned approach based on mathematical theory, the qualitative researcher selects cases

gradually, with the exact content of a case determining whether it is chosen (2019, p. 6).

(Ocwangingweni lwekhwalthethivu banomkhuba wokusebenzisa amasampula angaqaguleki noma amasampula angaqokwa ngokuwola. Kusho ukuthi, le ndlela ayivamisile ukusebenzisa ubungako besampula ekukhuliseni futhi inokuqonda okulinganiselwe mayelana neqembu elikhulu noma iqoqo lokuphilayo lapho isampula lithathwa khona, okungafani nasocwangingweni lwekhwalthethivu olusebenzisa indlela ehleliwe esekelwe yinjulalwazi yezibalo. Umcwangingi wekhwalthethivu ukhetha izigameko kancane kancane, ngesimo sesigameko esiqondile esizonquma ukukhethwa kwaso).

Kanjalo noLong uthi:

Quantitative researchers tend to employ measurements, experiment, and statistical analysis to answer their research questions. Qualitative research prefers observations, interviews and content analysis (2014, p. 429).

(Abacwangingi bekhwantintethivu bavame ukusebenzisa izilinganiso, ilinge, nokuhlaziya izibalo ukuze baphendule imibuzo yabo yocwangingo. Ucwangingo lwekhwalthethivu lukhetha ukuqaphela, izinhlwalyalwazi nokuhlaziywa kokuqukethwe).

3.2.4. Indlelakwenza eyingxube

UTashakkori noTeddie (2003) bachaza indlelakwenza eyingxube ngokuthi yilapho kusetshenziswa futhi kuxutshwa khona imininingo noma izindlelakwenza zombili zekhwalthethivu kanye nekhwantintethivu. ULong (2014) uthi, izindlela zocwangingo ezingxube zimelela indawo emaphakathi, phakathi kwendlela yekhwalthethivu kanye nendlela yekhwantintethivu. Ihlanganisa ubunjalo bezindlelakwenza zocwangingo. Izindlelakwenza ezingxube zingasiza futhi ukugcizelela ukufana nokuhluka phakathi kwezici zalokho okudingidwa ucwangingo (Ostlund nabanye, 2017). UKnoll noNeri embhalweni ka-Ostlund nabanye (2017) bathi, kuye kwaphunyelelwa ngokuthi umumo woqobo wocwangingo lwendlela eyingxube yilo obandakanya ukuhlanganiswa kwemiphumela yendlela yekhwalthethivu nendlela yekhwantintethivu esigabeni esithile senqubo yocwangingo, okungaba ngaleso sikhathi sokuhlaziya imininingo noma esigabeni esihumushayo socwangingo.

3.2.4. Indlelakwenza yalolu cwaningo

Njengoba sekuveziwe ngenhla ukuhlukana kwezindlelakwenza zocwaningo, lolu cwaningo lukhethe ukuhambisana nendlelakwenza eyingxube. Umcwaningi ukhethe le ndlelakwenza yocwaningo ngesizathu sokuthi ivumela umcwaningi ukuthi akwazi ukuhlaziya imininingo ngokujulile ukuze ezofinyelele ezimpendulweni ezihloswe ucwaningo ngokusebenzisa amagama ukuchaza imininingo, kanye nenani, amaphesenti kanye namashadi ukuveza ngokusobala imininingo etholakele. Le ndlelakwenza ilekelela umcwaningi ukuthi akwazi ukuhlaziya imibhalo ukuthola ulwazi ngendlelakubuka, ngenzwamphumela yababhali abathile emibhalweni eyahlukene, nangokuqhathanisa ngamanani okutholakele ngesenzeko esihlaziywa ucwaningo ngokusebenzisa isu elifanele lale ndlelakwenza. Kungagcini lapho Njengokuba ukuhumusha kuyaye kuqale engqondweni yomuntu ngolwazi nangekhono kanye nesipiliyoni umuntu anaso ngalolo limi asuke ehumushela kulo nalolo asusela kulo, ngalokho-ke bekubalulekile ukuthi imininingo iqoqwe emibhalweni ehunyushwe ngumuntu/ngabantu, kanye nemibhalo eveza indlelakubona yabantu ngokuhunyushwa kwemibhalo eyahlukene, ukuqonda izindlela zokusetshenziswa kwamasu okuhumusha nemiphumela yokusetshenziswa kwawo ngokwenani nangokwamaphesenti, emqulwini wekharikhulamu yolimi lwesiZulu. Lokhu kwenza umcwaningi abone le ndlela eyingxube ilulungele lolu cwaningo ukuqoqa imininingo efanele. Abanye ababhali bayakusekela lokhu njengalapho uDawadi nabanye (2021, pp. 28) bethi khona:

In other words, mixing two methods helps to produce a more complete picture and provides an opportunity for a greater assortment of divergent or complementary views, which are valuable as they not only lead to extra reflection and enrich our understanding of a phenomenon, but also open new avenues for future inquiries.

(Ngamanye amazwi, ukuhlanganisa izindlelakwenza ezimbili zocwaningo kusiza ekwakheni isithombe esigcwele, futhi kunikeze kakhudlwana ithuba lokuba nemibono ehlukene noma ehambisanayo, okuyigugu ngoba ayigcini nje ngokuholela ekuzindleni okwengeziwe nasekujuleni kokuqonda kwethu ngesimo

esicwaningwayo, kodwa futhi ivula nezindlela ezintsha zocwaningo lwesikhathi esizayo).

Ukugcwalisela lokhu, umcwaningi ubone kuyisu elihle kakhulu ukunquma ukuqhuba ucwaningo ngokusebenzisa indlelakwenza eyingxube, ngoba ufisa ukuhlaziya ulwazi ngendlela ezokwakha isithombe; ngokuchaza ngamagama imininingo aphinde ayibonise ngamashadi aveza amaphesenti enani lemininingo eqoqiwe ukuphothula ngemiphumela ejulile. Le ndlelakwenza eyingxube yinhle kakhulu kulolu cwaningo, ngoba uma indlela ethize yehluleka ukuchaza kabanzi imininingo ethize, enye indlela iyangenelela ukuze uhlaziyo luqhubeke. uDawadi nabanye (2021, pp.28) basaqhubeka bayakugcizelela lokhu ngokuthi, indlelakwenza yocwaningo eyingxube isiza ekutholeni iziphetho eziqinile ngokusebenzisa izindlelakwenza ezimbili ngendlela yokuthi amandla endlelakwenza eyikhwantithethivu anciphise ubuthakathaka bendlelakwenza eyikhwalthethivu, kanjalo namandla endlelakwenza eyikhwalthethivu anciphise ubuthaka bendlelakwenza eyikwantithethivu. Le ndlela izolulungela lolu cwaningo ngoba kukhona lapho imininingo ezohlaziywa ngokusebenzisa amanani, amaphesenti kanye namagilafu okuyindlela eyikhwantithethivu leyo obekungeke kwenzeka kuleyo eyikhwalthethivu. Kanjalo kuzobakhona lapho ucwaningo oluzobe seluhlaziya imininingo ngencazelo yamagama, okuyilapho indlelakwenza eyikhwalthethivu ingena khona ukulekelela ukuchaza leyo mininingo. Ngakho-ke, le ndlelakwenza ilulungele lolu cwaningo ukufeza konke lokho ukuze luphethe ngemiphumela egcwele.

Umcwaningi njengoba ekhethe ukusebenzisa indlelakwenza eyingxube, yingoba imibuzo yakhe ethi yingani kusetshenziswa amasu okuhumusha athile kanye nokuthi ukusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu kuletha muphi umphumela. Lena kuyimibuzo engaphenduleka uma kusetshenzisa indlelakwenza eyikhwalthethivu nendlelakwenza eyikhwantithethivu ngokulekelelana, okwenza umcwaningi abone lindlela ilufanele lolu cwaningo. Kunamasu ahlukene okuqhuba ucwaningo ngokwendlelakwenza eyingxube, uBogdan noBiklen embhalweni kaSzyjka bafakazela lokhu ngokuthi:

The various methodologies of qualitative inquiry allow a researcher to choose a strategy that is best suited for his or her purpose. Examples of qualitative research include ethnographies, grounded theory, case studies, phenomenology and narratives (2012, p. 112).

(Izindlela ezehlukene zocwaningo lwekhwalithethivu zivumela umcwaningi ukuthi akhethhe isu elifanelekile kakhulu ngokwenhloso yakhe. Izibonelo zocwaningo lwekhwalithethivu zihlanganisa, ucwaningo lokuzibandakanya nomphakathi, ucwaningo lwenjulalwazi eyivuso, ucwaningo ngokuthile, ucwaningonto kanye nocwaningo ngokwezingxoxo).

Yize lolu cwaningo lusebenzisa indlelakwenza eyingxube kodwa luzogxila kakhulu kule eyikhwalithethivu, ikakhulukazi ukukhetha isu elizohambisana kahle nalolu cwaningo. Lolu cwaningo lukhethhe ukusebenzisa isu locwaningonto (*phenomenology*), kodwa kubalulekile ukuqonda ngokuhlukana kwamasu okuhumusha onke ukuze kugqame isizathu esenze umcwaningi akhethhe ukusebenzisa leli su locwaningonto kulolu cwaningo. Ngezansi kuzochazwa kafushane ngamasu ocwaningo asetshenziswayo ocwaningweni oluyingxube, ngokulandelana kwawo kanje: isu lokuzibandakanya nomphakathi (*ethnography*), isu lenjulalwazi eyivuso (*grounded theory*), isu elicwaninga ngokuthile (*case studies*), isu elilandayo (*narrative*) kanye nocwaningonto (*phenomenology*).

3.3. Amasu okwenza ucwaningo

3.3.1 Isu lokuzibandakanya nomphakathi (*ethnography*)

UMerriam noGrenier (2019) bathi, lolu hlobo lwesu lokwenza ucwaningo olusezingeni eliphezulu lunesiko olude emkhakheni wesayensi ye-*Anthropology*. Yathuthukiswa izazi ezingama-*anthropologists* ikakhulukazi ukucwaninga ngomphakathi wabantu namasiko. Ngokuvamile ibhekise kakhulu ezinkolelweni, ezimisweni, kanye nezindlelakubuka ezilawula indlela yokuziphatha kweqembu labantu elithile. Laba babhali baqhubeka bathi:

For qualitative study to be termed “ethnography”, it must present a sociocultural interpretation of the data. Therefore, ethnography is not defined by how data are collected, although doing an ethnographic study almost always includes spending time on site with a particular sociocultural group, but rather by the lens through which the data are interpreted (Merriam noGrenier, 2019, pp. 8).

(Ukuze ucwaningo lwekhwalthethivu lubizwe ngokuthi “ukuzibandakanya nomphakathi”, kufanele lwethule ukuhumusha kwemininingo ngokwenhlalomasiko. Ngakho-ke, isu lokuzibandakanya nomphakathi alichazwa ngokwemininingo ukuthi iqoqwa kanjani, nakuba ukwenza ucwaningo lokuzibandakanya nomphakathi kucishe kufake ukuchitha isikhathi njalo endaweni yokwenza ucwaningo neqembu elithile lezenhlalo namasiko, kodwa kunalokho ngendlela imininingo ehunyushwa ngayo).

UFetterman embhalweni kaMerriam noGrenier (2019) yena uthi, ucwaningo lokuzibandakanya nomphakathi luthatha indlela ye-*emic* (noma yangaphakathi) egxile emphakathini wabantu ngenhloso yokuchaza nokuhumusha isiko leqembu elithile. Le ndlela ivumela abantu ukuveza ulwazi lwabo, nalokho abake bahlangabezana nakho kanye nezindaba ezivela emazwini abo kanye nendawo abakuyo, ngokucela abacwaningi ukuthi bazifake emhlabeni walabo ababambiqhaza ukuze baqonde kangcono incazelo yokuziphatha kanye namasiko abo. Umcwaningi uzobe engasiyo ingxeye yomphakathi aqoqa kuwo imininingo, kodwa uzobe esebenzisa imininingo esivele ikhona esemqulwini wekharikhulamu. Ngakho-ke, leli su alifanele ukusetshenziswa kulolu cwaningo.

3.3.2. Isu lwenjulalwazi eyivuso (grounded theory)

Leli su lokwenza ucwaningo ababhali balichaza ngokuhlukana. UStrauss noCorbin bathi:

The qualitative research approach ‘grounded theory’ has been developed by two sociologists, Barney Glaser & Anselm Strauss. They defined ‘grounded theory’ in these words as ‘The theory that was derived from data, systematically gathered and analyzed through the research process (1990, p. 12).

(Indlela yocwaningo lwekhwalthethivu ‘eyinjulalwazi eyivuso’ iye yathuthukiswa izazi ezimbili zezenhlalo yabantu, u-Barney Glaser no-Anselm Strauss. Bachaza ‘Injulalwazi eyivuso’ ngalamagama ngokuthi ‘Injulalwazi ethathwe emininigweni yaqoqwa ngokuhlelekile futhi yahlaziywa ngenqubo yocwaningo).

Injulalwazi eyivuso imayelana nokuqoqwa nokuhlaziywa kwemininingo. Ngale ndlela inhloso ukwakha injulalwazi evuswe ngemininingo (Khan, 2014), NgokukaGlaser embhalweni kaKhan (2014), injulalwazi enesisekelo ikhuluma ngendlela yokuvusa

injulalwazi kuphela kungesiyo indlela esebenzisa injulalwazi ethile ukuqhuba ucwaningo. UPunch (1998), yena uchaze injulalwazi eyivuso kafushane ngokuthi ayisiyo injulalwazi kodwa iyindlela, indlela yokwenza kanye nesu. Uqhuba uthi ngokwakhe, injulalwazi eyivuso ichazwa kangcono njengesu locwaningo inhloso yalo ewukukhiqiza injulalwazi ngemininingo. 'Isisekelo' kusho ukuthi injulalwazi izokhiqizwa ngokwesisekelo semininingo, Ngakho-ke, injulalwazi izobe isekelwe yimininingo. 'Injulalwazi' isho ukuthi inhloso yokuqoqa nokuhlaziya imininingo yocwaningo, ukukhiqiza enye injulalwazi. Okubalulekile ngenjulalwazi eyivuso ukuthi injulalwazi izothuthukiswa ngokungena kwemininingo. Lolu cwaningo aluhlosile ukwakha injulalwazi entsha, kodwa ukuthuthukisa ulwazi oselukhona maqondana nokusetshenziswa kwamasu okuhumusha emibhalweni yolimi lwesiZulu. Ngakho-ke, leli su alifanele ukusetshenziswa kulolu cwaningo.

3.3.3. Isu elicwaninga ngokuthile (case studies)

Lolu cwaningo lusebenzise isu elicwaninga ngokuthile njengesu lokuqhuba ucwaningo. Umcwaningi uzoveza ngokusobala izizathu ezenza ukuthi abone lifanele ukuqhuba lolu cwaningo. Yize esedaluliwe ngokuphelele wonke amasu angase asetshenziswe ngaphansi kocwaningo oluyingxube. Leli su lichazwa ngababhali abahlukene. Omunye wababhali uSuryani (2008) uchaze leli su lokwenza ucwaningo njengendlela yokubheka ngokujulile ubunjalo bengxenye ngayinye efana nomuntu, iqembu noma umphakathi ukuze kuhlaziye izenzeko/izinto ezihlukahlukene maqondana naleyo ngxenye yocwaningo. Kanti uLeedy no-Ormrod (2001) bona bathi, isu elicwaninga ngokuthile lizama ukufunda kabanzi mayelana nesimo esaziwa kancane noma esingaqondwa kahle. Ngokunjalo, lolu cwaningo luqoke ukusebenzisa leli su ngoba liqonda ukuthi ayiminingi imibhalo eseke yacwaninga umqulu wekharikhulamu yolimi lwesiZulu, ibe ibhekise emaswini okuhumusha asetshenzisiwe, Ngakho-ke, lolu cwaningo luqoke leli su ngoba lufuna ukuqonda kabanzi ngokusetshenziswa kwamasu okuhumusha komqulu wekharikhulamu yesiZulu. Ukuqhubeka, uSuryani uchaza ngokuphelele ngokuthi athi:

The case study may offer larger details about a particular phenomenon. For instance, it may include narrative and a specific description of a particular activity, personal relationship or a group interpreter (2008, p. 120).

(Isu elicwaninga ngokuthile linganikeza imininingwane eminingi mayelana nesenzeko esithile. Ngokwesibonelo, kungase kuhlangukise ukulandisa kanye nencazelo ngomsebenzi othile, ubudlelwano obuqondene nomuntu noma umhumushi weqembu).

Lokhu kungesinye sezizathu sokuthi umcwaningi aqoke ukusebenzisa leli su, ngoba lolu cwaningo luhlose ukuhlaziya kabanzi ngezizathu ezingaholela ukuthi kusetshenziswe amasu okuhumusha emqulwini wekharikhulamu, kanti ucwaningo luzobe luchasisa ngokuveza ngamatafula nangemidwebo indlela amasu okuhumusha asetshenziswe ngayo emqulwini wekharikhulamu. Ngakho-ke, leli su lifanele ukusetshenziswa kulolu cwaningo, ngoba lilekelela umcwaningi ukuthi akwazi ukufeza zonke izinjongo nezinhliso zocwaningo. USchoch (2020) uthi yena, isu lokucwaninga ngokuthile linikeza izinzuzo mayelana nenqubo kanye nomphumela wocwaningo. Maqondana nomphumela wocwaningo, leli su linikeza ukuqonda okugcwele ngento ecwaningwayo futhi, lisiza umcwaningi ukuba alubuke lolo daba ukuze afunde kulo. Yingakho leli su lifanele ukusetshenziswa kulolu cwaningo, ngoba livumela umcwaningi ukuba ahlaziye imininingo maqondana nokusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu, ngendlela azokwazi ukuyiqonda ngokuphelele aphinde afunde nasemiphumeleni yokusetshenziswa kwawo, kube ulwazi ayolusebenzisa nangaphambili.

USchoch (2020) uphinde aqhubeke athi, leli su liphinde livumele abanye ukuthi basebenzise izimiso nesifundo esifundwe kulokho okuthile obekucwaningwa kwezinye izimo noma izimo ezihlukile, okungaholela ekudluliseni (isb. Ikhono lokusebenzisa lesi sifundo kwezinye izimo). Leli su liqokwe ngoba livumela nabanye abacwaningi uma befisa ukwenza ucwaningo kweminye imiqulu yekharikhulamu yezilimi ezihlukile, besebenzise izindlela namasu okubhekana nezingqinamba ezingase zivele uma benza ucwaningo, ngenxa yokuba bafundile kule miphumela yalolu cwaningo. Ngakho-ke, liyisu elihle kumcwaningi njengoba esafisa nabanye abacwaningi bacwaninge ngesihloko esithi masifane ukuze kuphethwe ngomphumela ogcwele, maqondana nokusetshenziswa kwamasu okuhumusha embhalweni.

3.3.4. Isu elilandayo (narrative)

Ngokubheka imibhalo eminingi leli su alichazwanga ngendlela eqondile, kodwa ababhali bayivezile indlela elisetshenziswa ngalo. USmith (1981) kuGiovamali (2000) uthi, izilandiso yizenzo zamazwi ezingabandakanya umuntu etshela omunye ukuthi kukhona okwenzekile, kanti uPolkinghome embhalweni kaGiovamali yena uthi:

While acknowledging that the term narrative generally can refer to any spoken or written presentational scheme that is expressed in story form, the key to this design is the use of stories as data, and more specifically, first person account of experience told in story form (2000, p. 3).

(Nakuba kwamukelekile ukuthi igama elithi ukulandisa ngokuvamile lingasho noma yiluphi uhlelo olwethulwayo, olukhulunywayo noma olubhaliwe oluvezwe ngendlela yendaba, okusemqoka ngalesi simomfanekiso ukusetshenziswa kwezindaba njengemininingo, futhi ikakhulukazi, umuntu wokuqala ulandisa ngolwazi/ngalokho aseke akubona nakho ekuxoxa ngendlela yendaba).

UManning noCullum-Swan (1994) bona bathi, ekulandiseni ngokujwayelekile kuthathwa umbono womuntu okhulumayo kunombono womphakathi. Uphinde aqhubeka athi, okubalulekile ngokulandisayo yinqubo yokuhlaziya izindaba zabantu, sisebenzisa izindaba noma ukulandisa ukuze senze umqondo walokho esike sakubona ekuphileni kwethu, ukuxhumana nabanye, ukuze siqonde umhlaba esiphila kuwo (Manning noCullum-swan, 1994). Lolu cwaningo alukwazi ukusebenzisa leli su ngoba lona aluhlelile ukuqoqa imininingo ngezindaba ezikhona noma ngezindaba ezixoxwa ngabantu, kodwa luhlose ukuqoqa imininingo emqulwini wekharikhulamu bese uhlaziywa ngokulekelelwa imibhalo yoNgoti abafanele, efanele ukusetshenziswa kucwaningo. Ngakho-ke, leli su alifanele ukusetshenziswa ucwaningo.

3.3.5. Ucwaningonto (phenomenology)

Abanye ababhali abanjengoCreswell noPoth (2018) bachaza leli su ngokuthi, isu locwaningonto ligxile kulokho umuntu ngamunye asuke ekubona maqondana nalokho okudingidwa ucwaningo. Ucwaningonto lwekhwalthethivu lufuna ukuqonda ingqikithi

noma ukwakheka kwalokho okuke kwabonwa noma kwahlangatshezwana nakho. Ngaphezu kwalokhu, ucwaningonto lusekelwe embonweni wokuthi lonke ulwazi lwethu nokuqonda kwethu komhlaba kuvela kulokho esike sabhekana nakho/sakubona (Hein no-Austin kuMerriem, 2019). UMerriem yena uthi:

As a research method, phenomenology involves studying how we make sense of our experiences or "participant perspective". Therefore, as researchers, we cannot assume that we know what meanings people make of certain events. The person and his or her world are interrelated and interdependent (2019, p. 124).

(Njengendlela yocwaningo, ucwaningonto lubandakanya ukucwaninga ngokuthi siwakha kanjani umqondo walokho esike sahlangabezana nakho noma "indlelakubona yababambiqhaza" Ngakho-ke, njengabacwaningi asinakucabanga ukuthi siyazi ukuthi yiziphi izincazelo abantu abazenzayo ngezehlakalo ezithile. Umuntu nomhlaba wakhe bahlobene futhi omunye uncike komunye).

UMerriem (2019) uphinde waveza nokuthi ucwaningo locwaningonto lubhekana nemibuzo mayelana nezimo ezijwayelekile zansuku zonke, ukuchaza ubunjalo balokho okudingidwa ucwaningo ngendlelakubuka yalabo abaseke bahlangabezana nakho noma abanolwazi lwakho, nakuba nemibhalo ingaba umthombo wemininingo (Merriem, 2019). Lolu cwano, alukwazi ukusebenzisa leli su ngoba aluhlosanga ukuzwa imibono yabanye abantu ngokusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu, kodwa luzobe lugxile emibhalweni esivele ikhona. Ngakho-ke, ucwaningonto alufanele ukusetshenziswa kulolu cwano.

3.4. Ipharadaymu yocwaningo

Kubalulekile ukuthi ucwaningo luqoke ipharadaymu oluzoyilandela ukuhlaziya imininingo, kanti kubalulekile nokuqonda ukuthi uma kukhulunywa ngepharadaymu kusuke kukhulunywa ngani. Ababhali abahlukene bachaze ipharadaymu ngezindlela ezahlukene kodwa eziveza umqondo owo. UKuhn embhalweni kaKivunja noKuyini (2017) uthi, igama elithi 'pharadaymu' lisetshenziswa ukuchaza indlela yokucabanga ngokwefilosofi. URehman no-Alharthi bathi:

It is a basic belief system and theoretical framework with assumptions about 1. Ontology, 2. epistemology, 3. methodology and 4. methods. In other words, it is our way of understanding the reality of the world and studying it (2016, p. 51).

(Iwuhlelo lwenkolelo oluyisisekelo nohlaka lwenjulalwazi olunemicatshangelo emayelana neqiniso lwemvelo, ulwazi ngokwemvelo, uhlelo lwezindlelakwenza kanye nezindlelakwenza. Ngamanye amazwi, kuyindlela yethu yokufunda iqiniso lomhlaba kanye nokufunda ngalo).

Kanti uLather embhalweni kaKivunjwa noKuyini (2017) yena uyichaze ngokuthi Ipharadaymu yocwaningo ngokwemvelo ibonisa lokho umcwaningi akholelwa kukho mayelana nendlela umcwaningi abheka ngayo umhlaba, nokuthi uwuhumusha kanjani futhi uziphatha kanjani kulowo mhlaba). Ukuqhubeka, uKaushik noWalsh (2019) bona bathi, ipharadaymu ichazwa njengendlela yokucabanga ngokwenza umqondo wezinto eziyingxubevange ngomhlaba esiphila kuwo. Kanti u-Abbott embhalweni kaKaushik noWalsh (2019) yena uthi, amapharadaymu angamathuluzi anomqondo futhi asebenzayo, nasetshenziselwa ukuxazulula izinkinga ezithile zocwaningo. Ngakho-ke, amapharadaymu abalulekile ngoba aveza izinkolelo ezahlukene ngomhlaba, futhi asiza nokuthi imiphumela yocwaningo kufanele ihunyushwe kanjani. Ahlukene amapharadaymu asetshenziswayo, kodwa kuzovezwa amabili okuyiwo anokuphikisana okukhona ukuveza umehluko phakathi kwawo ukuze kuzokhanya emqondweni isizathu sokukhetha ipharadaymu le efanele lolu cwaningo. Amapharadaymu azobhekwa yilawa alandelayo ngezansi.

3.4.1. Ipharadaymu ebuka izenzeko ngokwesayensi (*positivism*)

Le pharadaymu isetshenziselwa ukuveza indlela yesayensi emhlabeni (Pawlikowski nabanye) embhalweni kaYong nabanye (2021). Inkolo yokuthi lokho okukhona yikhona okwangempela (*realism*), yiyona ndawo yeqiniso ngokwepharadaymu ebuka izenzeko ngokwesayensi (*positivism*) esho ukuthi "amaqiniso akhona ngaphandle kwengqondo" (Rehman nabanye, 2016). Njengomcwaningi, udlala indima yokuqaphela bese ebuka inhlalo yomhlaba njengomhlaba wemvelo ngokubikezela, ngokulawula kanye nangezindlela zokwenza ezicophelelewe. Isimo semvelo yolwazi (*epistemology*) ngepharadaymu ebuka izenzo ngokwesayensi (*positivism*) yilesa esenzeka ngaphandle

kokusebenzisa umqondo. Abacwaningi babhekwa njengabaqaphi balokho okuhlosiwe ukucwaninga izehlakalo ezikhona ngokuzimele, futhi ababi namthelela noma abakuphazamisi lokho abakuqaphile (Rehman, 2016). UScotland nabanye embhalweni kaYong nabanye (2021) bathi, le pharadaymu igxile ngokuqondile eminingweni nakumaqiniso ngaphandle kokuthonywa ukuhunyushwa kwengqondo yomuntu. Ipharadaymu ebuka izenzeko ngokwesayensi (*positivism*) icabangela ukuthi iqiniso likhona ngokungancikile ebantwini, alilekelelwa ukuqonda kwethu, futhi lilawulwa yimithetho engenakuphikwa (Rehman nabanye, 2016, pp. 53). URehman nabanye baqhuba ngokuthi:

Positivists strive to understand the social world like the natural world, because in nature there is a cause-effect relationship between phenomena, and once established, they can be predicted with certainty in the future (2016, p. 53).

(Abacwaningi bepharadaymu ebuka izenzeko ngokwesayensi (positivism) balwela ukuqonda inhlalo yomhlaba, njengomhlaba wemvelo, ngoba ngokwemvelo kunomphumela wobudlelwano phakathi kwezenzeko, futhi uma sebusunguliwe, bungabikezelwa ngokuqiniseka esikhathini esizayo).

UGuba nabanye embhalweni ka-Elshafie (2013) bayakufakazela lokhu ngokuthi bathi, kuneqiniso elilodwa elikhona "ngaphandle" futhi lingacwaningwa ngokuzimela ngokubikezela nokulawula. Ngokunjalo-ke, lolu cwaningo alukwazi ukusebenzisa le pharadaymu ngoba umhumushi uhlose ukuqonda ngokujulile ukusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu, okungelula ukuqonda lokho ngaphandle kokuba umcwaningi ahumushe lawo masu ukuze kwakheke incazelo ecashile yokusetshenziswa kwawo. Ngakho-ke, ipharadaymu efanele lolu cwaningo yile ezocaciswa ngezansi.

3.4.2. Ipharadaymu ehumushayo (*interpretivism*)

Le pharadaymu yavela njengokuphikiswa kwepharadaymu ebuka izenzeko ngokwesayensi (*positivism*) (Elshafie, 2013). Lolu cwaningo lusebenzise le pharadaymu ukuhlaziya imininingo eqoqiwe ngoba ilufanele lolu cwaningo, njengoba kuzovezwa izizathu ezenza umcwaningi asebenzise le pharadaymu njengefanele ucwaningo phezu

kwamanye akhona. Ipharadaymu ehumushayo ifuna ukuqonda izehlakalo ezicwangingiwe ezivela ngemibono yabantu abathintekayo. Yamukela ukuhunyushwa okuningi kanye nezindlelakwenza zokuhumusha eziphindwe kabili (Elshafie, 2013). Njengoba lolu cwaningo luhlose ukuhlaziya imininingo etholakele, ngokusebenzisa ulwazi lwababhali abake babhekana noma babona isenzeko esifanayo, singasho ukuthi le pharadaymu ilufanele ngoba nayo ivumelana nokuthi imininingo umcwaningi ayitholile ihunyushwe ukuze akhe umqondo kulo ngokulekelelwa ulwazi lwabanye ababhali. Ipharadigm ehumushayo iyawunqaba lo mbono wokuthi uqobo lwento eyodwa engaqinisekiswa, lukhona ngaphandle kokusebenzisa ukuqonda kwethu. Kanti iqiniso nokuyisibili kuyakhiwa, akutholakali, akunakwenzeka ukwazi okuyisibili njengoba kunjalo ngoba kuhlale kulawulwa ukuqonda kwethu (Reham, 2016). Lokhu kungesinye sezizathu esenze umcwaningi asebenzise le pharadaymu, ngoba uhlose ukuhlaziya umbhalo wekharikhulamu ngokuhunyushwa. Umcwaningi usebenzise ukuqonda kwakhe umbhalo ukuze akhe umqondo wolwazi olutholakele, ngoba umcwaningi unokukholelwa ekutheni ikhona incazelo engemuva okuyiyo eholele abahumushi ukuthi basebenzise amasu okuhumusha emqulwini wekharikhulamu. Yiyo leyo ncazelo umbhali ahlose ukuyithola ngokuhumusha umbhalo. Yingakho umcwaningi ebone le pharadaymu ilufanele lolu cwaningo ngoba ivumela ukuhumusha ukuze kwakheke umqondo wesenzeko.

U-Alharahshah noPius embhalweni kaYong (2021) bathi ipharadaymu ehumushayo ibheka abantu behlukile ezintweni ezibonakalayo futhi isebenza ngokucabangela ukuthi abantu abakwazi ukuhlolwa ngendlela efanayo njengento ebonakalayo. Yingakho umcwaningi esebenzisa ukucabanga kwakhe nemicabango yabanye oNgoti ukuqonda isenzeko esenzeke kubantu noma esenzekweni esibonakalayo, ukugwema ukusithatha njengoba sinjalo, ngoba sisengaveza umqondo owehlukile kunalo esiwubonayo. Yingakho le pharadaymu ilufanele lolu cwaningo ngoba iyavumelana nenhloso yocwaningo. Ipharadaymu ehumushayo igxile eqinisweni lenkolelo yomuntu ngokweqiniso lemvelo (*ontology*). Abahumushi bakholelwa ezimwemi eziningi eziyingxubevange, nokuthi lokhu esiphila kukho akuzimele ngokwakho, kodwa kwakhiwa ngumphakathini (Elshafie, 2013). Lokhu kuveza ngokusobala esinye sezizathu

sokukhethwa kwale pharadaymu, ngoba ivumela umcwaningi ukuthi ahumushe imininingo etholakele, njengoba umcwaningi enokuqonda ukuthi umbhalo wekharikhulamu awumane wahunyushwa nje, kodwa kunezizathu zokukhethwa kwendlela yokuhumusha esetshenziwe okuyizo ezizohunyushwa ngumcwaningi. Ngokuqondene nolwazi ngokwemvelo (*epistemology*) yona “ingombono wakho”, lapho incazelo ingumphumela wokusebenzisana phakathi kwesigameko nokudale isigameko. Ngakho-ke, inhloso yepharadamu ehumushayo ukuqonda iqiniso ngalokho esiphila kukho okuyingxubevange ngeso lababambiqhaza enhlalweni yomhlaba (Elshafie, 2013). Le pharadaymu ilulungele lolu cwaningo ngoba ihambisana nomcwaningi ngokuhumusha imininingo ngemibono yabanye oNgoti nangombono wakhe ngokusebenzisa imibono yabanye oNgoti.

3.5 Isimomfanekiso socwaningo (*research design*)

Isimomfanekiso socwaningo sibalulekile ocwaningweni ngoba sisivezela isithombe sokuma kocwaningo lulonke. UByman (2012) uchaza isimomfanekiso socwaningo ngokuthi sona sihlizeka ngohlaka lokuqoqwa nokuhlaziya kwemininingo. Kanti uReign no-Amoroso (2019) bachaza isimomfanekiso socwaningo ngokuthi, siwuhlelo lokuqoqa nokuhlaziya ubufakazi obuzokwenza ukuthi umphenyi akwazi ukuphendula noma yimiphi imibuzo ayibuzile. Lolu cwaningo lucwaninga ngamasu okuhumusha asetshenziwe ukuhumusha umbhalo wekharikhulamu yolimi lwesiZulu eNingizimu Afrika ebangeni le-10 kuya kwele-12. Lolu cwaningo luhlose ukuhlaziya amasu asetshenziwe emqulwini wekharikhulamu ngokwezinga legama, ukuqaphela izizathu eziholela ekusetshenzisweni kwawo, ukulekelela ukufana kwamagama ezilimi ezimbili ezihunyushwayo (isiNgisi-isiZulu) isimo mfanekiso socwaningo sibandakanya imininingo esetshenziswe ucwaningo, isampula yocwaningo, indlela yokuqoqa imininingo kanye nendlela yokuhlaziya imininingo.

3.5.1. Imininingo yocwaningo

Uma sikhuluma ngemininingo yocwaningo sisuke sisho noma yimiphi imininingo esuke iqoqiwe, egciniwe, eyakhiwe ukukhiqiza imiphumela yalokho okudingidwa ucwaningo. Ziningi izinhlobo zemininingo eziqoqwayo ngenhloso yokucwaningwa, kodwa lolu cwaningo lugxile kweyodwa okuyiyo efanelekile. UMerriam noGrenier (2019) bayakufakazela lokhu ngokuthi, kunemithombo yemininingo emithathu emikhulu yocwaningo lwekhwalithethivu, izingxoxo, okuqaphelwayo, kanye nemibhalo/ubuciko). Lolu cwaningo lugxile kumthombo wemibhalo, lapho umbhali eqoqe khona imininingo ngenhloso yokuyihlaziya ukuphendula imibuzo yocwaningo. UMorgan (2022) uthi, ukuhlaziywa kwemibhalo kuyindlela yocwaningo ewusizo esetshenziswe iminyaka eminingi. Le ndlela ihlanganisa ukuhlaziya izinhlobo ezahlukene zemibhalo equkethe izincwadi, amaphephandaba, izindatshana, izindatshana zejenali yezemfundo kanye nemibiko yesikhungo. Umcwaningi usebenzise lolu hlobo lwemininingo njengoluzohlaziywa kulolu ucwaningo. Njengoba lolu cwaningo luhlaziya ukusetshenziswa kwamasu okuhumusha ahlonziwe emqulwini wekharikhulamu yolimi lwesiZulu, ikharikhulamu yolimi lwesiZulu yiyo eqokwe njengethuluzi lokuqoqa imininingo yocwaningo. UChiparausha noMavhunduse bathi ngokuhlaziya imibhalo:

Documentary research method was described as the analysis of documents that contain information about the phenomenon studies by investigating and categorizing physical sources, most written documents (2014, p. 709-710).

(Indlelakwenza yocwaningo lwemibhalo yachazwa njengokuhlaziywa kwemibhalo equkethe ulwazi mayelana nesenzeko esicwanigwayo, ngokuphenya nokuhlukanisa ngezigaba imithombo ebonakalayo, kakhulu imibhalo ebhaliwe).

Ukuvumelana nencazelo yoNgoti engenhla kulolu cwaningo, nomqulu wekharikhulamu wesizulu ibanga le-10 kuya ebangeni le-12 ume njengombhalo oqukethe ulwazi oludingwa ucwaningo, okunenkololo enkulu yokuthi izokufeza okudingidwa ucwaningo, nemithombo ebonakalayo enjengamakhasi ombhalo akhethekile atholakala emqulwini wekharikhulamu asetshenziswe njengemininingo ehlahiywa ucwaningo.

3.5.2. Isampula yocwaningo

Ucwaningo olwenzeka kalula yilolo olukhethe isampula elungele ucwaningo ukuqoqa imininingo, ukugwema ukuqoqa imininingo engabalulekile nezokwandisa isikhathi esingadingeki enqubeni yocwaningo. Yingakho nalolu cwano luqoke isampula yalo ezolekelela ukuqoqa imininingo. Ukuchaza kafushane ngesampula, uBhardway uthi:

In research term, a sample is a group of people, objects, or items that are taken from a large population for measurement. So, to get the accurate results, sampling is done (2019, p. 158).

(Ngokocwaningo, isampula yiqembu labantu, okwenziwayo, noma izinto ezithathwa kubantu abaningi ukuze zilinganiswe. Ngakho-ke, ukuze kutholakale enembayo, kwakhiwa amasampula).

Nalolu cwano lukhethe iqembu lalo lokubheka imininingo ehloswe ukucwaninga. Ngakho-ke, njengoba lolu cwano lugxile ekuhlaziyeni ukusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu yesiZulu kumabanga aphezulu kusukela ebangeni le-10 kuya ebangeni le-12, okusho ukuthi isampula yocwaningo ngumqulu wekharikhulamu ibanga le-10 kuya ebangeni le-12 yolimi lwasekhaya. Lowo mqulu umcwaningi akholelwa ukuthi uzokhiqiza imininingo ecebile ukuphetha nezimpendulo ezifanele. UPatton embhalweni kaMerriam noGrenier (2019) bayakufakazela lokhu ngokuthi bathi, kubalulekile ukukhetha izenzeko ezinonile ngokolwazi ukucwaninga ngokujulile, lezo umuntu angakwazi ukufunda okuningi ngezenzeko ezimqoka ngokwenhloso yocwaningo. Njengoba imiqulu yekharikhulamu iminingi ngokuhlukana kwezilimi nangokwamabanga okufunda, umcwaningi ube esebona isidingo sokusebenzisa isampula ebizwa ngokusampula ngenhloso (*Purposive sampling*) ukuqoqa isampula ezofanela izinhloso zocwaningo. Loluhlobo lwesampula ngokuchazwa nguBhardwaj (2019) uthi kulolu hlobo lwesampula, ngokwenhloso yocwaningo amalungu esampula ayakhethwa. Ibizwa nangokuthi isampula yenhloso. Ibuye ibizwe nangokuthi isampula yokwahlulela.

Ngaleso sizathu umcwaningi usebenzise lolu hlobo lwesampula naye ukuzikhethela umqulu wekharikhulamu ofanele nohambisana nezinhloso zocwaningo, kanjalo nokuqaphela igebe elikhona emiqulwini eseke yacwaningwa. Umcwaningi ukhethe ukusebenzisa lolu hlobo lwesampula ngoba ugwema ukukhetha umqulu wekharikhulamu ozoba nolwazi olungadingeki ngokwenhloso yocwaningo. Uphinde wakhetha lolu hlobo lwesampula, ngoba uqaphele ukuthi uma engakhetha umqulu wekharikhulamu ngaphandle kokuwuhlobanisa nezinhloso zocwaningo nanegebe elikhona, uzogcina eqoqe imininingo engeke iphendule imibuzo yocwaningo.

3.5.3. Indlela yokuqoqa imininingo

UMazhar nabanye (2021) bathi ekwenzeni ucwaningo, kubalulekile ukuqoqa imininingo ngoba imininingo ngokwengqikithi eyisisekelo iwulwazi oludingekayo ukuze kuphenywe inkinga yocwaningo ngemva kokuklama ngendlela efanele. Ngakho-ke, kufanele ukuba nalolu cwaningo lube nendlela yokuqoqa imininingo ukuze uphenyo locwaningo lube yimpumelelo. UMazhar nabanye (2021) bayakufakazela lokhu uma bethi, ukubaluleka kokuqoqwa kwemininingo kulele ekutheni ngaphandle kokuqoqa imininingo ucwaningo angeke lwenzeke. Bekubalulekile ukuqonda ukuthi uma sikhuluma ngokuqoqwa kwemininingo sisuke sisho ini. UMazhar nabanye (2021) baphinde bachaze ukuthi kuyini ukuqoqa imininingo, lapho bethi, kunjengenqubo yokuqoqa, ukuhlaza nokuhlaziya ukuqonda okuchachile kocwaningo kusetshenziswa indlelakwenza efakazela ngokoqobo. Njengoba sekucacile ukuthi sikhuluma ngani uma sikhuluma ngokuqoqwa kwemininingo, ngokuveziwe ngenhla ukuthi ukuqoqwa kwemininingo kuhambisana nendlelakwenza ethile, nalolu cwaningo lunendlelakwenza yalo oluyisebenzisile ukuqoqa imininingo. UMazhar nabanye (2021) bayakucacisa lokhu ngokuthi imininingo ingaba izinhlobo ezimbili, okungaba imininingo eqalisayo nemininingo esivele ikhona. Ngaleso sizathu, lolu cwaningo luqoke ukusebenzisa imininingo esivele ikhona (*secondary data*), okungumbhalo osemqulwini wekharikhulamu yolimi lwesiZulu ibanga le-10 kuya ebangeni le-12.

Ngakho-ke, imininingo yalolu cwaningo iyoqwe ngokusebenzisa uhlaziyomibhalo lomqulu wekharikhulamu yolimi lwesiZulu, umcwaningi ukhethe amakhasi ayishumi (10) emqulwini wekharikhulamu ukuqoqa imininingo. Amakhasi akhethwe ngokuyinhloso (*purposively*) nangokwesizinda solwazi oluqondene nesihloko socwaningo, ikakhulukazi lawo aqukethe izigaba ezihunyushwe ngokusebenzisa amasu okuhumusha. Umcwaningi ufunde lo mbhalo ngokuwukha phezulu, wase ekhetha amakhasi ayi-10 abonakala ehlobene nombhalo ophathelene negqikithi yesihloko socwaningo. Lawo makhasi abe esehlaziya ukuze kutholakale imininingo engaletha ukuqonda ngezindlela zokusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu yolimi lwesiZulu ibanga-10 kuya ebangeni le-12. Inhloso yokusebenzisa le ndlelakwenza yokuqoqa imininingo yingoba umcwaningi uhlose ukuhlaziya umbhalo wekharikhulamu, ngesizathu sokuqaphela indlela okuhunyushwe ngayo. Ngokugxila ekusetshenzisweni kwamasu okuhumusha ukuhlaziya ukusetshenziswa kwawo, okuhumusha izizathu sokuqaphela kwawo nokuhlola impumelelo yokusetshenziswa kwawo embhalweni wekharikhulamu. Ngakho-ke, ngokusebenzisa le ndlelakwenza yokuqoqa imininingo, umcwaningi uqoqe imininingo efanele ngokulandela lezi zinyathelo ezilandelayo:

- Ngokufunda ikhasi ngalinye, kulawo makhasi ayishumi akhethiwe, kumbhalo wesingisi nowesiZulu.
- Ngokuqondanisa imisho efanayo, ekhasini ngalinye lombhalo wesingisi nowesiZulu.

3.5.4. Indlela yokuhlaziya imininingo

Kulolu cwaningo, imininingo ihlaziye yahunyushwa ngokusebenzisa injulalwazi kaBaker ngokwezinga legama. Imininingo eqoqiwe okungamasu okuhumusha ahlonziwe, olimini okuhunyushelwa kulo (isiZulu) ihlaziye yahunyushwa ngokuqhathathisa nombhalo ongumsuka ngokulandela indlelakwenza yokuhlaziya kombhalo (*Textual Analysis*), lapho amasu okuhunyushwa ahlonziwe ehlaziya ngokuhumusha, ngokuqhathaniswa nombhalo ongumthombo ukuqonda incazelo enzulu yokusetshenziswa kwawo emqulwini wekharikhulamu. Le ndlelakwenza yokuhlaziya kombhalo ichazwe nguMckee (2003)

ngokuthi iyindlela yokuthi abacwaningi baqoqe imininingo ephathelene nokuthi abanye abantu bawuqonda kanjani umhlaba. UMckee (2003) uqhubeka ngokuthi uma senza ukuhlaziywa kombhalo, senza ukuqagela okufundisekile okulindeleke ukwenzeka ngalowo mbhalo. Sihumusha imibhalo ukuze sizame ukuthola umqondo abantu abanawo ngomhlaba obazungezile ngaleso sikhathi esithile. Yingakho umcwaningi esebenzise le ndlelakwenza yokuhlaziya ngoba ilekelela umcwaningi ukuthi ahlaziye, futhi aqonde incazelo enzulu yengqikithi nomehluko encazelweni yombhalo. Njengoba lolu cwanningo luhlaziya amasu okuhumusha asetshenzisiwe emqulwini wekharikhulamu, umcwaningi usebenzise le ndlela ukuhlaziya incazelo enzulu emaswini okuhumusha asetshenzisiwe ukuqonda izindlela zokusetshenziswa kwawo emqulwini wekharikhulamu. Imininingo ihlaziye ngokulekelelwa iparadaymu ehumushayo (*Interpretive*) okuhumusha incazelo yamasu okuhumusha asetshenzisiwe ukuhlaziya incazelo yawo enzulu, ukufinyelela ezimpiculweni zocwanningo. Umcwaningi uhlaziye umbhalo ngokuthi:

- Afunde umbhalo oqoqiwe wase waqodaniswa ngemisho efanayo, ukuhlonza amasu okuhumusha asetshenzisiwe.
- Ahlukanise amasu okuhumusha asetshenzisiwe ngokwezindikimba zawo, ngokulandela injulalwazi yocwanningo.
- Ahlonze amasu okuhumusha asetshenzisiwe ngesibalo esiphezulu, asetshenzisiwe kaningana nasetshenzisiwe ngesibalo esiphansi.
- Ahlukanise amasu okuhumusha ahlonziwe ngokwezingqinamba ezidale ukusetshenziswa kwawo, ngokulandela injulalwazi kaBaker (2011).

3.5. Injulalwazi yocwanningo

Ucwanningo oluhumushayo olubhaleke kahle, yilolo olusebenzise injulalwazi ukulekelela umcwaningi okuhumusha imininingo ukuze kuphenduleke imibuzo yocwanningo. Kubalulekile ukuqonda ukuthi uma sikhuluma ngenjulalwazi sisuke sikhuluma ngani. UMyeza (2013, p. 27) uchaza injulalwazi njengomcabango womunye umuntu ongacashunwa bese usetshenziswa ukufakazisa ngawo ukuhlaziya ubuqiniso obuthile

umcwaningi afuna ukubuveza emsebenzini wakhe wocwaningo. Kanti uShabane (1997, p. 8) yena uphawule ngokuthi, injulalwazi iwuhlaka lwemicabango ejulile eyelukwa ebuchosheni bomuntu emayelana nesimo sempilo njengoba sinjalo. Le micabango isuke imayelana nolwazi olunzulu oluyosetshenziswa ngisho nayizikuzukulwane. Nalolu cwano lusebenzise injulalwazi ukuhlinzeka ngolwazi olunzulu ukuze imininingo ihlaziye ngeso elijulile. Lolu cwano luhlaziya amasu okuhumusha asetshenziwe ngokwezinga legama emqulwini wekharikhulamu, ngokubheka izizathu eziholele ekutheni kusetshenziswe amasu okuhumusha. Injulalwazi ephakamisa amasu okuhumusha ngokuqaphela izingqinamba abahumushi ababhekana nazo ngokwezinga legama, injulalwazi kaMona Baker (2011) okuyiyo efanele ukusetshenziswa kulolu cwano.

3.6.1. Injulalwazi kaBaker

Injulalwazi kaBaker (2011), iphakamisa amasu okuhumusha ahlukeni asetshenziwa ngabahumushi, ngesikhathi bebhekana nezingqinamba enqubeni yokuhumusha, kanti nalolu cwano luhlaziya amasu asetshenziwe emqulwini wekharikhulamu. Le injulalwazi iphinde iphakamise izingqinamba ezivamile ngokwezinga legama, abahumushi abahlangabezana nazo ngesikhathi behumusha, kanti nenjongo yalolu cwano ukuqaphela izizathu eziholele ekusetshenzisweni kwamasu okuhumusha. Ngokwa le injulalwazi kaBaker (2011), izinhlobo ezahlukeni zokungabi negamafana zidinga amasu ahlukeni, amanye aqondile, kanti amanye ayengeza kakhulu okwenza kube nzima ukuwamela. Yingakho le injulalwazi iveza izingqinamba ezivamile ezingaqhamuka uma kuhunyushwa umbhalo, bese ihlinzeka ngamasu okuhumusha athembekile ukuxazulula lezo zingqinamba ngokwamazinga ahlukeni. Lokhu ngokusobala kulekelela ucwano ukuthi luqonde umsuka wokusetshenziswa kwamasu athize emqulwini wekharikhulamu.

3.6.2. Uhlelo lokuhumusha ngokukaBaker

Injulalwazi kaBaker (2011) ihlukanisa ukusetshenziswa kwamasu okuhumusha ngokwamazinga. Ithi amasu okuhumusha amiswe ngokwamazinga awo amane,

ngokuqala ngezinga elilula kunyukele kuze kufike ezingeni elinzima. Amazinga amasu okuhumusha ngokwale njulalwazi ahlukaneke kanje: *word level/above word level, grammatical level, textual level ne pragmatic level.*

3.1 Itafula: Uhlelo lokuhlukanisa amazinga okuhumusha:

UKUHLUKANISA NGOKWEZINGA	INCAZELO
Izinga lamagama (<i>word level</i>)	Lesi sigaba siveza ukuhumusha ngokwezinga legama (<i>word level</i>) nangaphezu komqondo wamagama (above word level). Sihlola incazelo yegama ngalinye kanye nokudluliswayo (Baker, 2011).
Izinga lohlelo kuhleleka lolimi (<i>grammatical level</i>)	Lesi sigaba siveza ukuhluka ngokohlelo limi ezilimini ezahlukene okungaletha izingqinamba uma kuhunyushwa, okugcine kuholela ekusetshenzisweni kwamasu okuhumusha. Ungoti uphawula ngokuthi, izilimi zakheke ngendlela engafani ukuze ziveze ubudlelwano obuhlukile bomhlaba wangempela, futhi azidlulisi izincazelo ngezinga elifanayo (Ivir, 1981). Lokhu kudala ukusetshenziswa kwamasu okuhumusha embhalweni ukudlulisa ulwazi.
Izinga lokubumbana kombhalo (<i>textual level</i>)	Lesi sigaba esiqinisekisa ukufana kombhalo ongumthombo kanye nombhalo ohlosiwe ngokubumbana kanye nokudluliseka kolwazi. Umhumushi kufanele aqaphele hhayi kuphela izincazelo ngokomqondo nezakhiwo eziyisisekelo zokulandelana kwamagama embhalweni wakhe, kodwa futhi aqaphele nokuguququka kolwazi (Baker, 2011).
Izinga lomqondo wombhalo (<i>pragmatic level</i>)	Lesi sigaba esibheka umqondo ongase ulethwe umbhalo ohunyushiwe kulowo owufundayo. UBaker (2011) ugcizelela lokhu ngokuphawula ukuthi ikhono lokwenza umqondo olimini olunobuciko lincike kulokho umfundi akuzwayo, noma akulindele kanye nokwaziwayo ezweni ngenxa yokuthi, ukuxhumana kobudlelwano obusebenzayo nobenza umqondo komunye umphakathi bungase bungasebenzi komunye (Baker, 2011).

--	--

Lolu cwaningo lugxile ekusetshenzisweni kwamasu okuhumusha ngokwezinga legama. UBaker (2011) uphakamise amasu okuhumusha ahlukene ngokwezinga legama ayisishiyagalolunye (9), okuyiwo alekelela ukuhumusha uma umhumushi ebhekana nezingqinamba uma ukuhumusha kusaqhubeka. Waphinda waphakamisa izingqinamba ezivamile eziholela ekusetshenzisweni kwamasu okuhumusha ngokwezinga legama eziyishumi nanye (11).

3.6.3 Amasu okuhumusha asetshenziswa oNgoti bokuhumusha:

1. Ukuhumusha ngegama elivamile (*Translation by a more general word*)

UBaker uthi ngaleli su lokuhumusha:

This is one of the commonest strategies for dealing with many types of non-equivalence, particularly in the area of propositional meaning (2011, p. 26).

(Leli elinye lamasu ajwayelekile okubhekana nezinhlabo eziningi zokufanayo, ikakhulukazi ekuhlobaneni kwencazelo).

NgokukaBaker (2011), leli su lisebenza ngokulinganayo ezilimini eziningi, kungesizo zonke, njengoba ukwakheka kwezigaba zesifundo sencanzelo (*semantic*) kungaqondene nalimi. Leli su lingasetshenziswa lapho ulimi okuqondiswe kulo lungenalo igamafana elithile legama elivamile elisetshenziswe olimini olungumthombo (Baker, 2011). Isibonelo, igama lesiNgisi elithi *vehicles*, alinalo igamafana. Ngakho-ke, uma selihunyushelwa esiZulwini kuzosetshenziswa igama -imoto kodwa kube kukhulunywa ngezinhlabo ezahlukene zezithuthi.

2. Ukuhumusha ngegama eliwujikelele/elingazwakalisi (*Translation by more neutral/less expressive word*)

Leli su lisebenza kakhulu uma igamafana lingekho kolunye ulimi, noma uma kuhunyushwa amagama aphathelene nesiko. Le ndlela ivame ukusetshenziswa uma igama lolimi okuhunyushelwa kulo lunencazelo ehlobene neyolimi olungumthombo, kodwa lube lunencazelo evezwe ngokuhlukile (Baker, 2011). Umhumushi angasebenzisa igama elisondele kulelo gama kungesilo ngqo, kungaba igama elingazwakalisi noma elinganayo incazelo enothile ngokolimi okuhunyushelwa kulo, isibonelo igama lesiNgesi *jewellery* elisho ubucwebe ngesiZulu kodwa uma usulihumushela olimini lwesiNgesi, kunegama lakhona okususelwa kulo elithi-*ornaments*.

3. Ukuhumusha ngegama elinobusiko (*translating by cultural substitution*)

Leli su lingasebenza uma kunengqinamba yokuthi igama lolimi eliwumthombo lingaveza umqondo ongaziwa nhlobo esikweni okuqondiswe kulo.

This strategy involves placing a culture-specific item or expression with a target-language item which does not have the same propositional meaning but is likely to have a similar impact on the target reader. It may relate to a religious belief, a social custom, or even a type of food (Baker, 2011, p. 31).

(Leli su libandakanya ukubeka into ethile yesiko noma isisho ngento yolimi okuhunyushelwa kulo, engenayo incazelo efanayo yokuhlobene kodwa engase ibe nomthelela ofanayo kulowo ozofunda. Kungase kuhlobane nenkolelo ngokokholo, isiko lomphakathi, noma nohlobo oluthile lokudla).

UBaker uqhubeka athi:

The main advantage of using this strategy is that it gives the reader a concept with which s/he can identify, something familiar and appealing (2011, p. 31).

(Okusiza kakhulu ngokusebenzisa leli su ukuthi linikeza ofundayo umqondo angakwazi ukubona ngawo, into eyaziwayo neyintshisekelo).

Isibonelo: Ulimi olungumthombo lapha ulimi lwesiZulu, igama umgqushu elisho *isamp and beans* ngolimi lwesiNgisi. Linikeza isithombe esifanayo olimini lwesiNgisi kodwa alinalo igamafana elihlobene olimini lwesiZulu. Uma ungahumushela igama '*samp and beans*' olimini lwesiZulu kuzoba 'isitambu nobhontshisi'

4. Ukuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo (*Translation using a loan word or loan word plus explanation*)

Leli su lijwayeleke ikakhulukazi ekubhekaneni nezinto eziqondene nesiko elithile, amagama anomqondo wesimanje, namagama asetshenziswa ngesikhathi esithile/adumile. Ukusebenzisa igama lokubolekwa ngokulandelisa ngencazelo, kusiza uma igama elisematheni liphindeke kaningi embhalweni. Uma like lachazwa igama lokubolekwa, lisebenza lodwa nofundayo usuke eseliqonda kungasadingeki ukuba lichazwe, isibonelo: igama lesiNgisi njengolimi olungumthombo elithi *copy*, ngesiZulu alikho igamafana lalo, kodwa lizobolekwa ukuze lisetshenziswe bese liyachazwa ukucacisa okuzoba elithi-ikhophi (Baker, 2011).

5. Ukuhumusha ngamanye amagama usebenzisa igama elihlobene (*Translation by paraphrasing using a related word*)

Leli su livame ukusetshenziswa lapho izakhi ezithile embhalweni wolimi olungumthombo zingafani nezakhi zolimi okuhunyushelwa kulo. Ngakho, esikhundleni sazo kuvame ukuthathelwa indawo ibinzana elifanele, kuye ngencazelo edluliswayo. Amagama asebenzisa lezo zakhi ngokolimi lwesiNgisi ajwayele ukusebenzisa izijobelelo u-*ish*, *-able* (Baker, 2011). Isibonelo: igama lesiNgisi elithi: *Drinkable* alinalo igamafana olimini lwesiZulu ukulandela lesi sakhi esisetshenzisiwe, Ngakho-ke, kusebenza igama elinobuhlobo okungaba igama: -phuzeka. Yize lingahumushekile ngokulandela incazelo yonke yegama engasho ubumnandi bokuphuzwayo, ukuhlanzeka kokuphuzwayo kanye nokungabi nobungozi kokuphuzwayo, kodwa ofundayo kulula ukuthi aqonde okudluliswayo.

6. Ukuhumusha ngamanye amagama usebenzisa igama elingahlobene (*Translation by paraphrase using unrelated words*)

Leli su lisetshenziswa uma igama lolimi eliwumthombo linencazelo eyingxubevange. Uma umqondo ovezwa igama eliwumthombo lingaqanjwanga nhlobo olimini okuqondiswe kulo, isu lokubeka ngamanye amagama kusetshenziswa igama elingahlobene, lingasetshenziswa kwezinye izimo esikhundleni sokusebenzisa igama elinobuhlobo (Baker, 2011). Lapha igama elinencazelo eyigxubevange/edidene lisuke lichazwa ngendlela elula ezokwenza lowo ofundayo aliqonde. Ngokwesibonelo: igama lesiNgisi elithi *overtime* lizohunyushwa ngokuthi: ukusebenza isikhathi eseqile. Leli gama alinalo igamafana elinganemba olimini lwesiZulu ngenxa yokuba nencazelo engaphezu kweyodwa egameni lilinye olimini olungumthombo.

7. Ukuhumusha ngokweqiwa (*Translation by omission*)

Leli su lisetshenziswa lapho incazelo evezwa igama elithile noma inkulumo ethile ingabalulekile ngokwanele ekuthuthukisweni kombhalo ukuze kuthethelelwe ukuphazamisa umfundi ngezincazelo ezinde. Kunalokho umhumushi uvamise ukuvele ege ukuhumusha igama noma isisho okukhulunywa ngaso. Isibonelo ngolimi lwesiNgisi:

ST: He ran and jumped.

TT: Wagijima wagxuma.

BT: He ran and jumped.

Isihlanganiso esithi “futhi” seqiwe njengoba ukuxhumana kungakwazi ukuxhunywa inkathi yesenzo.

8. Ukuhumusha ngomfanekiso (*Translation by illustration*)

Leli su lisetshenziswa uma ingekho indlela elula yokuhumusha igama. Lena indlela ekhethwayo engaba usizo ukuhumusha igama elinganakho ukufana olimini

okuhunyushelwa kulo, uma kuyigama elibhekise entweni ephathekayo engafanekiswa, ikakhulukazi uma kunesikhala esinganele futhi uma umbhalo kufanele uhlale umfushane, ufingqiwe, uqonde iphuzu elithile (Baker, 2011). UBaker (2011) uphakamise lezi zingqinamba ezahlukene abahumushi ababhekana nazo uma behumusha umbhalo:

- Uma ulimi olungumthombo lunemiqondo yosiko ethile engekho kulolo limi okuhunyushelwa kulo.
- Lapho ulimi okuhunyushelwa kulo lungenalo igama eliqondile lolimi eliwumthombo .
- Lapho igama lolimi eliwumthombo linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo.
- Lapho igama lolimi eliwumthombo linencazelo ehluke kanti ulimi okuhunyushelwa kulo lunencazelo eyodwa kuphela.
- Lapho ulimi okuhunyushelwa kulo luntula amagama abanzi (igama elivamile elichaza igama elisetshenziswe olimini olungumthombo ngokucacile).
- Lapho ulimi okuhunyushelwa kulo lungenalo igama elithile legama elivamile elisetshenziswe olimini olungumthombo.
- Lapho ulimi okuhunyushelwa kulo lunokwehluka ngokwendlelakubona yolimi olungumthombo.
- Lapho ulimi olungumthombo nolimi okuhunyushelwa kulo luhluka ngomumo.
- Lapho ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngencazelo ezeziwe.
- Lapho ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngokuphindaphinda nangenhloso yokuveza umumo othile.
- Lapho kunokusetshenziswa kwamagama okubolekwa olimini olungumthombo.

3.6. Isiphetho

Lesi sahluko sichaze ngokuphelele indlelakwenza elandelwe yilolu cwaningo, okuyindlelakwenza eyingxube. Sibe sesiveza isu elisetshenziswe ucwaningo, okube yisu elicwaninga ngokuthile, ukulekelela umcwaningi ekucwaningeni kabanzi ngamasu atholakala emqulwini wekharikhulamu. Isahluko siphinde sethula isimomfanekiso

socwaningo, esiveza isithombe socwaningo lulonke, okuyilapho kwethulwa khona imininingo eqokwe ukuqoqwa ucwaningo, okube umbhalo wekharikhulamu osuvele ukhona. Ukuqhubekela phambili, isahluko siveze isampula esetshenziswe yilolu cwano, okuyisampula ngokwenhloso. Emva kwalokho, kube sekulandela indlela yokuqoqa imininingo, lapho ucwaningo lukhetha ukuqoqa imininingo embhalweni osuvele ukhona, okuyilapho kuhlonzwa khona amakhasi athile kumqulu wekharikhulamu ngokwenhloso yokuqoqa imininingo. Ngaphezu kwalokhu, isahluko sibe sesethula indlela yokuhlaziya imininingo, okube uhlaziyomibhalo, okuyilapho kuhlaziywa khona imininingo ezobe isiqoqiwe ngokulekelelwa iparadaymu ehumushayo. Isahluko sibe sesigcina ngokwethula injulalwazi yalolu cwano, okuyinjulalwazi kaBaker yegamafana, lapho kuvezwe khona uhlaka lwayo ngokudalula amazinga okuhumusha ahlukene, nalapho isahluko besesiveza kabanzi ngezibonelo okuhumusha ngokwezinga legama okuyilo elilandelwe ucwaningo. Isahluko esilandelayo sizobe sesihlaziywa imininingo eqoqiwe ngokulekelwa injulalwazi kaBaker yegamafana.

ISAPHLUKO SESINE: UKUHLAZIYWA KWEMINININGO

4.1. Isingeniso

Lesi sahluko sihlaziya umqulu wekharikhulamu yolimi lwesiZulu, ibanga le-10 kuya ebangeni le-12. Isizathu sokuhlaziya lo mbhalo ukuhlonza amasu okuhumusha asetshenzisiwe. Lapho kuhlaziywa ukuvezwa, kanye nezindlela zokusetshenziswa kwawo, ngokulandela imibuzo ehloswe ukuphendulwa ucwaningo. Imininingo izohlaziya ngokusebenzisa injulalwazi kaBaker (2011), ehlukanisa ngokusobala amasu okuhumusha asetshenziswa ngabahumushi abangoNgoti ukukhiqiza umbhalo onembayo, kanye nezingqinamba ezithonya ukusetshenziswa kwawo. Ngakho-ke, amakhasi emininingo aqokwe ngokusebenzisa indlela yenhloso ukuhlonza lawo adalula

amasu okuhumusha asetshenziswe emqulwini wekharikhulamu, ukuze ahlaziywe ngokulandela injulalwazi kaBaker (2011).

4.2. Injulalwazi kaBaker

Njengoba isahluko sesibili besesicacisile ngenjulalwazi efanele ukusetshenziswa ucwaningo, okuyinjulalwazi kaBaker ehlukanisayo, le njulalwazi ihlukanisa ngezigaba ukuhumusha ngamazinga ahlukene, kanti lolu cwaningo lulandele ukuhlaziya umbhalo ngokwezinga legama. Le njulalwazi ithi ngokwezinga legama ukuhumusha uma kusaqhubeka, kungahlangabezana nezingqinamba zolimi, iphinde iphakamise amasu okuhumusha angase alekelele ukubhekana nalezo zingqinamba. Ucwano luhlaziya ukusetshenziswa kwawo amasu okuhumusha, ngoba nawo asuke elekelela ukuhunyushwa kombhalo kodwa singekho isiqiniseko sokuthi umlayezo wombhalo awuphazamiseki, kungaba ngendlela ehlosiwe noma ngendlela engahlosiwe. Ngakho-ke, injulalwazi iphakamise amasu okuhumusha ayi-8 kanye nezingqinamba zolimi ezivela makuhunyushwa eziyi-11 okungezinye zezizathu zokusetshenziswa kwamasu okuhumusha. Amasu okuhumusha avame ukusetshenziswa, ngokwenjulalwazi kaBaker (2011) yilawa alandelayo:

- Ukuhumusha ngegama elivamile (*Translation by a more general word*)
- Ukuhumusha ngegama eliwujikelele/elingazwakalisi (*Translation by more neutral/less expressive word*)
- Ukuhumusha ngegama elinobusiko (*translating by cultural substitution*)
- Ukuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo (*Translation using a loan word or loan word plus explanation*)
- Ukuhumusha ngamanye amagama usebenzise igama elihlobene (*Translation by paraphrasing using a related word*)
- Ukuhumusha ngamanye amagama usebenzise igama elingahlobene (*Translation by paraphrase using unrelated words*)

- ukuhumusha ngokweqiwa (*Translation by omission*)
- Ukuhumusha ngomfanekiso (*Translation by illustration*)

Izingqinamba zokuhumusha ezivamile ngokwenjulalwazi kaBaker (2011) zilandela kanje:

- Uma ulimi olungumthombo lunemiqondo yosiko ethile engekho kulolo limi okuhunyushelwa kulo.
- Lapho ulimi okuhunyushelwa kulo lungenalo igama eliqondile lolimi eliwumthombo.
- Lapho igama lolimi eliwumthombo linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo.
- Lapho igama lolimi eliwumthombo linencazelo ehlukile kanti ulimi okuhunyushelwa kulo lunencazelo eyodwa kuphela.
- Lapho ulimi okuhunyushelwa kulo luntula amagama abanzi (igama elivamile elichaza igama elisetshenziswe olimini olungumthombo ngokucacile).
- Lapho ulimi okuhunyushelwa kulo lungenalo igama elithile legama elivamile elisetshenziswe olimini olungumthombo.
- Lapho ulimi okuhunyushelwa kulo lunokwehluka ngokwendlelakubona yolimi olungumthombo.
- Lapho ulimi olungumthombo nolimi okuhunyushelwa kulo luhluka ngomumo.
- Lapho ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngencazelo ezeziwe.
- Lapho ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngokuphindaphinda nangenhloso yokuveza umumo othile.
- Lapho kunokusetshenziswa kwamagama okubolekwa olimini olungumthombo.

4.3. Ukuhlaziya

Lesi sahluko sihlaziya imininingo eqoqiwe ngokusebenzisa umqulu wekharikhulamu yolimi lwesiZulu ibanga le-10 kuya ebangeni le-12, lapho kuhlonzwa khona amasu

okuhumusha kanye nokuqaphela izindlela zokusetshenziswa kwawo emqulwini wekharikhulamu. Ucwangingo lunezinhloso ezintathu ngokuhlaziywa kwamasu okuhumusha, kodwa kulesi sahluko kuzogxilwa kwezimbili okuyilezi ezilandelayo:

- Ukuvezwa kwamasu okuhumusha asetshenziswe emqulwini wekharikhulamu yolimi lwesiZulu.
- Ukuhlaziya izindlela zokusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu yolimi lwesiZulu.

4.3.1. Okutholakele ngesikhathi kuhlaziywa

Umcwangingi uqaphele okuningi ngesikhathi ehlaziya umqulu wekharikhulamu yolimi lwesiZulu, maqondana namasu okuhumusha asetshenzisiwe, okunye kwakho ukuthi umhumushi usebenzise amasu okuhumusha ahlukene ukuphumelelisa umbhalo onembayo. Ngokohlaziyo okuqasheliwe ukuthi, izindlela zokusetshenziswa kwamasu okuhumusha zithonywa ukuntuleka kwamagamafana emqulwini wekharikhulamu phakathi kolimi lwesiNgisi kanye nolimi lwesiZulu, okugcina sekudala izingqinamba zolimi ezahlukene. Lokhu kukhomba ukubaluleka kwamagamafana ezilimini ezimbili. Yingakho-ke uNewmark (1988) egcizelela lokhu ngokuthi athi, ngezinye izikhathi kuye kuthiwe injongo enkulu yanoma iyiphi inguquko kufanele ibe ukuzuza 'umphumela ofanayo'. Ngakho-ke, ukuze kukhiqizwe umphumela ofanayo noma ozoba nokusondela maqondana nokufundwa kombhalo ohunyushiwe, kumele ufundeke ngokufana nombhalo ongumthombo. UNewmark (1988) uyaqhubeka uthi, umphumela ofanayo, ungumphumela ofiswayo kunoma iyiphi inhloso yokuhumusha (Newmark,1988). NgokukaNewmark umbhalo wonke ohunyushwayo kumele ube nokufana nombhalo ongumthombo, okuyizo ezinye zezizathu zokusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu ukuze kuzuzwe umbhalo onembayo noma ofanayo. Ngezansi kulandela uhlaziyo lwamasu okuhumusha ahlonziwe emqulwini wekharikhulamu.

4.3.1.1. Ukuvezwa kwamasu okuhumusha asetshenziswe emqulwini wekharikhulamu yolimi lwesiZulu

Umqulu wekharikhulamu yolimi lwesiZulu usebenzise amasu okuhumusha ayisikhombisa (7) phezu kwayisishiyagalombili (8) kulawo ahlonzwe yinjulalwazi kaBaker (2011), yize la masu esetshenziswe ngokwesibalo esingalingene ngenxa yezingqinamba zolimi ezingafani umhumushi ahlangebazane nazo ngesikhathi ehumusha umqulu wekharikhulamu. Amasu asetshenzisiwe ahambisana nezingqinamba ezivelile ngesikhathi kuhunyushwa, okuqasheliwe ukuthi izingqinamba zokuhumusha ziyakwazi ukuthi zibe mbili noma ngaphezulu kwalokho kodwa zibe zixazululwa isu lokuhumusha elilodwa ukunemba umbhalo. Ngaphambi kokuvezwa kwamasu ahlonziwe bekufanele kwazeke ukuthi ukuze kubelula ukuhlonza amasu okuhumusha, kumele umbhalo uhunyushelwe emuva olimini olungumthombo. UBaker (2011) unikeza incazelo yokuhunyushelwa emuva uma ethi, ukuhumusha ngokubuyisela emuva kubandakanya ukuthatha umbhalo (oqanjweyo noma ohunyushiwe) obhalwe ngolimi okucatshangwa ukuthi umfundi akalujwayele, bese aluhumushela olimini olungumthombo ngokuyikho nangokunokwenzeka. Lokhu kubandakanya ukuhumusha umbhalo okuqondiswe kuwo uwubuyisele olimini olungumthombo, lolu obekususelwe kulo. Ukuhumusha ngokubuyisela emuva kunganikeza ukuqonda okuthile ngomumo wombhalo, ngisho kungeke kusaba umbhalo onencazelo yoqobo kodwa awufani ngempela nombhalo ongumthombo (Baker, 2011). Lokhu kuboniswe kahle ngezansi njengoba uhlaziyo luqhubeka. Njengoba sekuphawuliwe ngenhla ukuthi amasu okuhumusha ahlonziwe asetshenziswe ngesibalo esingalingani, ngakho-ke, ngezansi kuhlaziywa amasu okuhumusha asetshenzisiwe, kuzoqalwa ngokuveza lelo elisetshenziswe ngesibalo esiphezulu, elisetshenziswe ngesibalo esiphansi bese kugcina asetshenziswe ngesibalo esiphakathi. Kuvezwe ngokulandelayo:

4.3.1.1.1 Isu elisetshenziswe ngesibalo esiphezulu

- **Isu lokuhumusha ngegama elivamile** (*translation by a more general word*).

Leli ngelinye lamasu avame kakhulu nokubhekana nezinhlobo eziningi zokungabi negamafana olimini okuhunyushelwa kulo. Lisebenza ngendlela efanele ezilimini eziningi, ngoba emkhakheni wesifundo somqondo wegama (*semantics*) incazelo ayincikile olimini (Owji, 2013). UJunining noKusuma (2020) bagcizelela lokho ngokuthi bathi ukusebenzisa leli su, umhumushi uhumusha kalula nje igama ngokusebenzisa igama elivamile olimini okuhunyushelwa kulo. Lokhu kulekelela lapho igama elilodwa linezincazelo eziningi olimini olungumthombo, noma uma kuhunyushwa igama elingajwayelekile olimini okuhunyushelwa kulo, kusetshenziswe elijwayelekile. Ngakho-ke, kusetshenziswa leli su ukugcina incazelo, ezimeni lapho igama linezincazelo ezahlukene kodwa zigudlisa umqondo owodwa (Baker, 2011).

Isibonelo: ekhasini le-15 emqulwini wekharikhulamu yolimi lwesiNgisi nele-17 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi-'**evaluate**' ngegama elivamile elithi 'bahlolisise' kuvezwe kanje:

ST- Reflect and evaluate.

TT- Bayabuyekeza baphinde bahlolisise.

BT- They review and scrutinize.

Umbhalo ongumthombo usebenzise igama elithi- **evaluate**' elingachaza ukuhlola, ukuhluzisa noma ukulinganisa ngokucophelele umsebenzi othile noma okuthile ukuze kufinyelelwe esiphethweni esithile. Kanti Igama elithi '**bahlolisise**' lihunyushwe ngokuvamile, ngoba uma selihunyushwa ngokubuyisela emuva olimini olungumthombo lithi '**scrutinize**' okuyigama elichaza enye indlela yokuhlola ngokukhulu ukunakekela. Igama lolimi eliwumthombo elithi '**evaluate**' alinalo igamafana lolimi lwesiZulu elinganemba. Yingakho umhumushi ehumushe ngegama elivamile ngoba yilo elingachaza kangcono le ndlela yokuhlola olimini okuhunyushelwa kulo, njengoba ehlukeni amagama asho ukuhlola olimini lwesiNgisi kodwa elinganalo igamafana olimini lwesiZulu. UBaker (2011) uyakufakazela lokhu ngokuthi athi ngokuvamile, izilimi ziba namagama avamile (*superordinates*) kodwa zingabi namagama aqondile (*hyponyms*), njengoba ulimi ngalunye lwehlukana kuphela umahluko ngencazelo ebonakala

ihambisana nendawo ethile noma nendikimba ethile (Baker, 2011). Yingakho nomhumushi ehumushe ngegama elivamile, okube yimpumelelo ekunembeni umbhalo ngoba umqondo wolimi olungumthombo usafana nowolimi okuhunyushelwa kulo.

Isibonelo: ekhasini le-18 emqulwini wekharikhulamu yolimi lwesiNgisi nelama-20 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi- ***digression***' ngegama elivamile elithi 'ukunhlanhlatha' kuvezwe kanje:

ST- Keeping the speech to the point and avoiding digression.

TT- Iphinde ibonise ukulandelana kahle kwemibono kanye nokugwema ukunhlanhlatha.

BT- It also shows the logical sequence of ideas and avoids rambling.

Umhumushi lapha uhumushe igama '***digression***' elichaza ukuphuma kumqondo wodaba oludingidwayo uma kubhalwa noma kukhulunywa, ngegama elivamile elithi '***ukunhlanhlatha***' okuyigama elisho ukuhamba noma ikuphi lapho kungekho khona indlela, noma ukuphuma emgqeni noma endleleni ejwayelekile. Leli gama lolimi lwesiZulu lisachaza ukwenza okuphambukayo noma okubheke eceleni noma okungacaci. Kanti negama lolimi eliwumthombo liveza ukuthi, kumele okukhulunywayo kube semgqeni kungaphumi eceleni noma kucace maqondana nengqikithi edingidwayo ngaleso sikhathi. Ngakho-ke, leli gama lihunyushwe ngokuvamile ngoba alikho igamafana lolimi lwesiZulu elinganemba leli gama lombhalo ongumthombo, kodwa lisaveza umqondo owodwa ngokwengqikithi yombhalo. Ngaleyony ndlela, leli su lisetshenziswe kahle ngoba lisadlulisa incazelo ehlosiwe embhalweni okuhunyushelwa kuwo.

4.3.1.1.2 Isu elisetshenziswe ngesibalo esiphansi

- **Isu lokuhumusha ngegama elinobusiko** (*translation by cultural substitution*).

U-Owiji (2013) uthi, leli su libandakanya ukufakelwa kwegama eliqondene nesiko noma inkulumo ethile ngegama lolimi okuhunyushelwa kulo ngokucabangela umthelela elinawo kumfundi oqondiwe. Leli su lenza umbhalo ohunyushiwe ube sobala, uqondakale futhi ujwayeleke kakhudlwana kumfundi okuqondiswe kuye. Yize kunjalo, leli su livame ukusetshenziswa kakhulu emibhalweni yobuciko kunasemibhalweni efundisayo, yingakho-ke, lisetshenziswe ngesibalo esiphansi.

Isibonelo: ekhasini le-16 emqulwini wekharikhulamu yolimi lwesiNgisi nele-18 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngegama elinobusiko, kuhunyushwe igama lesiNgisi elithi '**Film soundtrack**' elihunyushwe ngegama lesiZulu elithi 'kumabonakude' kuvezwe kanje:

ST- A brief extract from a film soundtrack, for example, can be used to begin a narrative composition.

TT- Kucashunwa ingxenye ethile kumabonakude engasetshenziswa ukuqala indaba elandisayo.

BT- A certain part is quoted from the television, which can be used to start a narrative story.

Lapha iqoqo lamagama olimi olungumthombo elithi '**film soundtrack**' lihunyushwe ngelinye igama eliveza isithombe esifanayo olimini okuhunyushelwa kulo yize luntula igama elingashaya emhloeni. Igama elithi '**kumabonakude**' lihunyushwe ngegama elinobusiko ngoba igama elithi '**film soundtrack**' liyigama elihlobene nokwenzeka kumabonakude olimini olungumthombo. Umhumushi usebenzise leli su ukusebenzisa igama elejwayelekile olimini lwesiZulu, okuzobalula ukuthi liqondeke kulabo abahunyushelwayo. UBaker (2011) uyakufakazela lokhu uma ethi, inzuzo enkulu yokusebenzisa le ndlela wukuthi inika lowo ofundayo incazelo angayiqonda, into ayijwayele nemhehayo, kanjalo naleli gama lisetshenziswe ukuthi liqondeke kalula olimini lwesiZulu njengoba kuyigama elejwayelekile. Ngenxa yalokho, leli su libe yimpumelelo ekudluliseni umlayezo olimini okuhunyushelwa kulo.

Isibonelo: ekhasini lesi-5 emqulwini wekharikhulamu yolimi lwesiNgesi nelesi-5 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**heritage**' ngegama elinobusiko elithi 'namasiko' kuvezwe kanje:

ST- Acknowledging the rich history and heritage of this country.

TT- Ukwazisa ukunotha komlando namasiko alelizwe.

BT- Valuing the richness of the history and traditions of this country.

Igama lolimi eliwumthombo elithi '**heritage**' ngokwenzazelo yalo olimini olungumthombo lisho into edluliselwayo ezizukulwaneni, egcinwayo noma ezuziwe, futhi ebalulekile emlandweni noma emasikweni (Harrison, 2010), Ngokwalo mbhalo liqondise ezweni. Kanti igama okuhunyushwe ngalo elithi '**namasiko**' lihunyushwe ngegama elinobusiko elisho imikhuba noma amasiko abantu emvelo olimini okuhunyushelwa kulo. Nakuba leli gama '**namasiko**' lisathathe ingxenye yenzazelo yegama 'heritage' kodwa umqondomsuka walo ucashisiwe, yingakho uBaker (2011) ethi umhumushi uma esebenzisa leli su, usuke esebenzisa igama elinomthelela ofanayo nelingazwakala kalula kulabo abahunyushelwayo kodwa libe linganayo incazelo eqondile, esikhundleni segama eliqondene nesiko olimini olungumthombo. Ngakho-ke, umhumushi usebenzise igama okuzobalula ukuthi lihambisane negama elithi '**heritage**' olimini lwesiZulu, nelizoqondeka kalula. Ngenxa yalokho, ukusebenzisa igama 'amasiko' kwenza umlayezo wombhalo ongumthombo ube seduze kwabahunyushelwayo, futhi kwandisa ukuqonda kangcono igama. Uyakugcizelela lokhu noBaker (2011) ngokuthi inzuzo enkulu yokusebenzisa leli su ukuthi linikeza umfundi umqondo awujwayele nozwakala kangcono, okwenza kube lula ukuwuqonda. Ngaleyo ndlela, ukuhumusha ngokusebenzisa leli su kube yimpumelelo ekudluliseni umlayezo ohlosiwe.

4.3.1.1.4 Amasu okuhumusha asetshenziswe ngesibalo esimaphakathi

- a) Isu lokuhumusha ngegama eliwujikelele/elingazwakalisi** (*translating by more neutral/less expressive word*).

Ekuhumusheni, umhumushi angakwazi nokuyinciphisa incazelo ecacile yegama uma kudingeka. ngokunjalo-ke, ukuhumusha ngegama eliwujikelele/elingazwakalisi

kuyindlela yokuxazulula ingqinamba yokungabi negamafana, ngokunciphisa incazelo evezwa yigama noma ukulenza lizwakale ngokugqamile/ngokuvamile (Junining noKusuma, 2020). Le ndlela ivame ukusetshenziswa lapho igama lolimi eliwumthombo lizwakalisa ngokweqile okungadala ukudideka, liveze nemizwa ngokweqile, noma lingahambisani nesimo sephimbo (*tone*) esidingekayo kumongo ohlosiwe (Baker, 2011).

Isibonelo: ekhasini lesi-8 emqulwini wekharikhulamu yolimi lwesiNgisi nelesi-9 emqulwini wekharikhulamu yolimi lwesiZulu, kuhunyushwe ngokusebenzisa igama eliwujikelele/elingazwakalisi ngegama lesiNgisi elithi '**World**' lahunyushwa ngokuthi 'indawo' lapho okuvezwe khona kanje:

ST- Among the people to make better sense of the world they live in.

TT- Emphakathini othile okwenza lowo mphakathi uqondisise indawo ohlala kuyo.

BT- In a certain community, which makes that community understand the place where they live.

Umbhalo ongumthombo usebenzise igama elithi '**world**' elibanzi, elinencazelo eyingxubevange elingabandakanya indawo yokuhlala, umphakathi, isiko, kanye nolwazi lwakhona lwabantu. Umhumushi ebengahumusha ngegamafana eliqondile elithi '**umhlaba**', kodwa ngokwegqikithi yombhalo usebenzise igama eliwujikelele ukuze lizwakale kalula kulabo abahunyushelwayo. Igama elithi '**indawo**' lona lihunyushwe ngokuwujikelele/ngokungazwakalisi, njengoba kuyigama elivamile nelijwayele ukusetshenziswa uma kukhulunywa ngesimo lapho abantu behlala khona. Yize igama 'indawo' lilahle enye incazelo yomqondomsuka wegama, kodwa liveza isithombe esifanayo kulabo abahunyushelwayo. Ngakho-ke, leli su lisetshenziswe kahle ngoba lisadlulisa umlayezo ngendlela ezosheshe iqondeke kalula ngayo kulabo abahunyushelwayo.

Isibonelo: ekhasini le-14 emqulwini wekharikhulamu yolimi lwesiNgisi nele-16 emqulwini wekharikhulamu yolimi lwesiZulu, kuhunyushwe ngokusebenzisa igama eliwujikelele/elingazwakalisi ngegama lesiNgisi elithi **'focused'** lahunyushwa ngokuthi 'sokuqaphela' lapho okuvezwe khona kanje:

ST- Formal listening and speaking of special forms, e.g. debate, need focused instruction.

TT- Kukhona izinhlobo zokulalela ezimiselwe imigomo, isib. Inkulumo-pikiswano, Isidingo sokuqaphela umyalelo.

BT- There are types of listening that are guided by rules, e.g. debate, the need to be aware of instruction.

Igama lolimi eliwumthombo elithi **'focused'** liyigama elinamandla nelinencazelo ejulile elisho ukunaka okuhleliwe, lihunyushwe ngegama elithi **'sokuqaphela'** okuyigama elijikilele/elingazwakalisi maqondana nendikimba yombhalo, lona liphakamisa nje ukuqapha noma ukubona okuthile. Ngakho-ke, leli gama alivezi ubunzulu obufanayo nobegama lolimi eliwumthombo okwenza incazelo izwakalise kancane noma ngokucace kancane. Ngaleyo ndlela, leli su aliwudlulisi umlayezo ogcwele wolimi olungumthombo kanye nencazelo egcwele yegama okungaletha ukungaqondi kahle kulabo abahunyushelwayo.

b) Isu lokuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo (translation using a loan word or loan word plus explanation).

Leli su livamise ukusetshenziswa ekubhekaneni namagama aqondene namasiko, imiqondomsuka yesimanje, namagama athandwayo/adumile. Ukusebenzisa igama elibolekiwe nencazelo kuyasiza kakhulu uma igama liphindaphindwa izikhathi ezimbalwa embhalweni (Baker, 2011). Ekuqaleni igama lishiwo ngokusekelwa nangencazelo bese ngokulandelayo igama lingasetshenziswa ngokwalo (Owji, 2013). Ngokuvamile leli su lilekelela kakhulu ekuhumusheni amagama asezinkundleni ezikhethekile,

njengamagama obuchwepheshe, ukudla, noma isiko (Baker, 2011), yize embhalweni wekharikhulamu kuhlonzwe amagama abolekiwe kuphela kodwa engenayo incazelo.

Isibonelo: ekhasini lama-20 emqulwini wekharikhulamu yolimi lwesiNgisi nelama-22 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngegama lokubolekwa noma igama lokubolekwa nencazelo, kuhunyushwe igama lesiNgisi elithi '**politics**' lamelwa igama elibolekiwe elithi 'ipolitiki' kuvezwe kanje:

ST- And political documents.

TT- Kanye nombhalo wepolitiki.

BT- And political text.

Leli gama alinalo igamafana olimini okuhunyushelwa kulo, yingakho umhumushi ebuyisele lona washintsha umumo wegama kuphela ukuze uhambelane nokwakheka kwamagama olimi lwesiZulu. Okusho ukuthi umhumushi uboleke nencazelo yegama lolimi eliwumthombo. Igama lolimi eliwumthombo elithi '**political**' elichaza okuphathelene nombuso/ nezindaba zombuso, ukuhumusha leli gama kuzoba nzima kumhumushi ngoba yigama elibolekiwe olimini olungumthombo. Uyakufakazela noBaker (2011) ngokuthi athi, uma igama noma okushiwo kubolekiwe olimini, asikwazi ukuqagula noma ukulawula ukukhula kwalo noma izincazelo ezengeziwe ezingase zibe nalo noma ezingeke zibe nalo. Yingakho naleli gama olimini lwesiZulu lisebenzise incazelo yolimi olungumthombo. Ngakho-ke, leli su libe yimpumelelo ngoba lisadlulisa umlayezo ofana nowombhalo ongumthombo.

Isibonelo: ekhasini le-16 emqulwini wekharikhulamu yolimi lwesiNgisi nele-18 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngegama lokubolekwa noma igama lokubolekwa nencazelo, kuhunyushwe igama lesiNgisi elithi '**register**' lamelwa igama elibolekiwe elithi 'nerejista' kuvezwe kanje:

ST- Tone and register and evaluate correctly.

TT- Iphimbo nerejista kanye nokuhlolisisa kahle.

BT- Tone and register, along with thorough evaluation.

Lapha igama lolimi eliwumthombo elithi '**register**' lihunyushwe ngegama lokubolekwa olimini okuhunyushelwa kulo ngegama '**nerejista**'. Leli gama lihunyushwe ngokulandela indlela eliphinyiswa ngalo (*phonetics*) olimini olungumthombo, njengoba ulimi lwesiZulu lunganalo igamafana lolimi eliwumthombo. Umhumushi uhlanganise igama elihunyushwayo nesakhi u-na esimele u-*and* olimini olungumthombo, njengoba ulimi lwesiZulu lungulimi olungahlukanisi (*agglutinative*) yingakho sihambisana negama elihunyushwayo. Ngakho-ke, leli su lisetshenziswe ngempumelelo njengoba lisaphimiseka ngokufana olimini olungumthombo okwenza umqondo wegama udlukiseke ngokufana.

c) Isu lokuhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene (*translation by paraphrasing using unrelated word*).

UBaker (2011) uthi leli su lisethenziswa kakhulu lapho igama eliwumthombo lingaqanjwanga nhlobo olimini okuhunyushelwa kulo. UJunining noKusuma (2020) bathi leli su kubucayi ukulisebenzisa ngesizathu sokuthi igama ngalinye olimini olungumthombo lizobe linencazelo ebandakanya amagama amaningi olimini okuhunyushelwa kulo. Lokhu kungavama ukwenzeka ngoba eminye imiqondomsuka ekhona kwezinye izilimi isuke ingekho kwezinye noma ingajwayelekile.

Isibonelo: ekhasini le-10 emqulwini wekharikhulamu yolimi lwesiNgisi nele-11 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngokubeka ngamanye amagama usebenzise igama elingahlobene, kuhunyushwe igama lesiNgisi elithi '**appeals**' lahunyushwa ngamanye amagama ngokuthi 'nendlela esiveza ngayo' kuvezwe kanje:

ST- Reasoning and emotional appeals.

TT- Ukucabanga kanye nendlela esiveza ngayo imizwa yaso.

BT- Thinking and the way we express our feelings.

Lapha igama eliwumthombo elithi '**appeals**' lihunyushwe ngokuhlaziya incazelo yalo, kunokuhumusha ngegamafana ukugwema ukulahla umlayezo wombhalo ongumthombo.

Leli gama linawo amagamafana olimini lwesiZulu okungaba ukudlulisa, isikhalo noma ukuncenga kuhluka nengqikithi yombhalo, kodwa umhumushi uhumushe ngamanye amagama ngenxa yokugwema ukulahla incazelo yolimi olungumthombo njengoba leli gama lingaveza incazelo edidene. Yingakho uBaker (2011) ethi igama elilodwa eliqukethe isakhi esisodwa kwesinye isikhathi lingaveza ibandla lezincazelo ezididene/eziyingxubevange kunomusho wonke. Ngokunjalo leli gama lihunyushwe ngeqoqo lamagama athi '**nendlela esiveza ngayo**', ngoba wona ahambisana nengqikithi noma nesizinda segama eliwumthombo ngendlela ekhanyisayo noma echasisayo, kunokusebenzisa igama elilodwa elingeke ladlulisa kahle umlayezo. Kulesi simo, ukusetshenziswa kwaleli su lokuhumusha kudlulise kahle umlayezo wombhalo ongumthombo ngoba kuchazwe igama ukukhanyisa.

Isibonelo: ekhasini le-14 emqulwini wekharikhulamu yolimi lwesiNgisi nele-16 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngokubeka ngamanye amagama usebenzise igama elingahlobene, kuhunyushwe igama lesiNgisi elithi '**responding**' lahunyushwa ngamanye amagama ngokuthi 'lokubonisa ukuqonda kwabo' kuvezwe kanje:

ST- Post-listening might involve learners in responding to what they have heard through discussion.

TT - Ngemuva kokulalela, abafundi bangathola ithuba lokubonisa ukuqonda kwabo ngokukhuluma noma ngokuhlanganyela nabanye.

BT- After listening, learners may get an opportunity to show their understanding by speaking or by interacting with others.

Lapha igama lolimi eliwumthombo '**responding**' lihunyushwe ngokubeka ngamanye amagama usebenzisa igama elingahlobene, ngeqoqo lamagama elithi '**lokubonisa ukuqonda kwabo**'. Umhumushi ebengahumusha ngegamafana lolimi lwesiZulu elithi '**ukuphendula**' ebelizohambisana ngqo negama lolimi eliwumthombo, kodwa umhumushi usebenzise leli su ukuhambisana nengqikithi yombhalo ngoba igama

eliwumthombo linencazelo edidene olimini okuhunyushelwa kulo, yikho lihunyushwe ngokulichaza ukuze incazelo yombhalo ongumthombo igcineke. NoBaker (2011) ufakazela khona lokhu ngokuthi, leli su ligxile ekuguquleni igama elivamile noma ekuhlukaniseni incazelo yegama noma umusho, ikakhulukazi uma lelo gama noma umusho unomqondo odidene. Ngakho-ke, leli su lisetshenziswe ngempumelelo njengoba lisadlulisa incazelo efanayo nasolimini okuhunyushelwa kulo.

d) Isu lokuhumusha ngokweqiwa (*translation by omission*)

Leli su lisetshenziswa lapho umhumushi eqa igama elithile noma inkulumo ethile engabalulekile ukudlulisa incazelo olimini okuhunyushelwa kulo (Baker, 2011). Lapho leli su lisetshenziswa, umbhalo ohunyushiwe uzwakala uhlelenjiwe. Nokho kungase kungavezi kahle okudluliswayo, Ngakho-ke, leli su liyalwa njengendlela yokugcina engasetshenziswa ukuhumusha umbhalo (Junining noKusuma, 2020).

Isibonelo: ekhasini le-16 emqulwini wekharikhulamu yolimi lwesiNgisi nele-18 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngokweqiwa isakhi, kweqiwe isakhi segama lesiNgisi esithi '**The**' kuvezwe kanje:

ST- The use of texts gives learners the opportunity to read and to view.

TT- Ukusetshenziswa kwamatheksthi kunikeza abafundi ithuba lokufunda nokubuka.

BT- The use of texts gives learners the opportunity to read and watch.

Lapha isakhi u'**the**' sihunyushwe ngokweqiwa, njengoba ulimi lwesiZulu lungasebenzisi izakhi zokucacisa ekuqaleni kwebizo noma isenzo njengoba kwenzeka olimini lwesiNgisi, kunalokho incazelo ivezwa ngezakhi zezigaba zamabizo, ngobunini noma ngenqikithi yombhalo. Kanjalo nalapha umhumushi ulandele uhlelolimi lwesiZulu ukweqa igama lolimi eliwumthombo ukuze umbhalo uzwakale ngokuyimvelo nakalula olimini lwesiZulu, njengoba incazelo isagcinekile embhalweni. Ngakho-ke, ukusetshenziswa kwaleli su kube yimpumelelo.

Isibonelo: ekhasini le-16 emqululwini wekharikhulamu yolimi lwesiNgisi nele-18 emqululwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngokweqiwa igama, kweqiwe igama lesiNgisi elithi '**Activity**' ebelingamelwa igama lesiZulu elithi 'imisebenzi' kuvezwe kanje:

ST- Turn these activities into writing activities.

TT- Kuba kuhle ukuthi lokhu obekuxoxwa kugcine sekubhalwa phansi.

BT- It is good that what was being discussed ends up being written down.

Lapha igama lolimi eliwumthombo '**activities**' lihunyushwe ngokweqiwa, leli gama belingahunyushwa ngokuthi '**imisebenzi**' olimini okuhunyushelwa kulo, kodwa lokhu akwenzekanga ngenxa yokuhluka kohlelolimi lwalezi zilimi. Olimini lwesiZulu ukuphindaphinda amagama kwenza umusho ungazwakali kahle ngokwemvelo yawo, yingakho umhumushi ege igama '**activities**'. NoBaker (2011) uyakufakazela lokhu ukuthi ezilimini uma incazelo evezwa into ethile noma inkulumo ingabalulekile ngokwanele ekuthuthukisweni kombhalo, ukweqiwa kwamagama kuba intethelelo yokuthi kuphazamiseka ofundayo ngezincazelo ezinde. Yingakho nomhumushi ege leli gama elingenhla ukuze umbhalo uzwakale kalula kulabo abahunyushelwayo, kungabi nokuphazamiseka kokuphindwa kwagama. Ngalokhe-ke, leli su lisetshenziswe ngempumelelo njengoba lisayidlulisa incazelo esemqoka.

e) Isu lokuhumusha ngamanye amagama usebenzise igama elihlobene
(translation by paraphrasing using related words).

Umhumushi usebenzisa leli su ngokukhetha isimo eshlukile segama ukuze achaze umqondomsuka oveziwe olimini olungumthombo. Leli su limane lifake igama lolimi oluwumthombo elinomqondo ofanayo endaweni yolimi okuhunyushelwa kulo (Junining noKusuma, 2020). Lokhu kwenzeka ngoba ezinye izisho noma amagama olimini olungumthombo zingase zingabi nalo igamafana eliqondise ngqo olimini okuhunyushelwa kulo, okungase kudinge ukuhunyushwa ngamanye amagama asondelene noma ahlobene ukuze kuvezwe umqondo ofanayo.

Isibonelo: ekhasini le-16 emqulwini wekharikhulamu yolimi lwesiNgisi nele-18 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngamanye amagama usebenzise igama elihlobene. Kuhunyushwe igama lesiNgisi elithi '**obeying**' lahunyushwa ngegama elithi 'hlonipha' kuvezwe kanje:

ST- Obeying instructions.

TT- Hlonipha imiyalelo.

BT- Respect the instructions.

Umbhalo ongumthombo usebenzise igama elithi- '**obeying**' elingachazwa njengokuthobela olimini lwesiZulu (kungaba okushiwo umuntu noma umthetho). Igama elihunyushelwe olimini oluqondiwe elithi '**hlonipha**' lona lisetshenziswe njengegama elihlobene. Ngenxa yokuthi igama elithi 'obeying' olimini lwesiNgisi lisho into esaqhubeka (okuveza inkathi esaqhubeka) ngoba lisuselwe esenzweni esithi '**obey**' elingasho ukuhlonipha noma ukuthobela ngelinye igama lesiZulu. Ngenxa yokuthi ulimi lwesiZulu alinaso isimo samagama esenzo agcina ngesijobelelo u-*ing*, kodwa ukukhombisa inkathi esaqhubeka esenzweni kuvame ukusetshenziswa isakhui u-ya- ngaphakathi nesiqalo sesenzo kanye nomsuka waso.

UBaker (2011) uyakugcizelela lokhu ngokuthi athi, izijobelelo ezithile neziqalo ezinencazelo eqondile nezinye izinhlobo zencazelo ngesiNgisi ngokuvamile azinalo igamafana ngokuqondile kwezinye izilimi. Yingakho umhumushi esebenzise igama elilodwa elithi 'hlonipha' ngisho isenzo sesisenkathini esaqhubeka, ngokulawulwa ingqikithi yombhalo. Ngakho-ke, umlayezo wombhalo ongumthombo awuphazamisekanga ngoba usadlulisa okufanayo nasolimini okuhunyushelwa kulo, uyakugcizelela noRahmatillah (2013) uma ethi ukwakhekha kwegama kungahluka kodwa umlayezo ngokwawo ngeke washintsha.

Isibonelo: ekhasini le-12 kumqulu wekharikhulamu yolimi lwesiNgisi, nele-14 olimini lwesiZulu.

ST- Timetabling should make provision for one continuous double period per week.

TT- sikhathi sokufundisa kumele sibe namaphiriyodi alandelanayo amabili isonto nesonto.

BT- The teaching time should have two consecutive periods every week.

Lapha igama lolimi eliwumthombo '**continuous**' alihunyushwanga ngegamafana eliqondane nalo olimini lwesiZulu elithi '**aqhubekayo**', ebelizohambisana ngokwegama kodwa linganembi ngokwengqikithi. Yingakho umhumushi ehumushe ngegama elithi '**alandelanayo**' okuyigama elihlobene nengqikithi nenhloso yombhalo. Umhumushi uhumushe ngamanye amagama usebenzise igama elihlobene ngenxa yokuhluka komumo wegama lolimi eliwumthombo nowegamafana elijwayelekile elinganemba olimini lwesiZulu, ngakho-ke, ube esesebenzisa leli su ukugcina ubumvelo begama elivame ukusetshenziswa ngokwale ngqikithi. Ngaleyo ndlela, leli su lisetshenziswe ngempumelelo njengoba lisadlulisa umqondo ofanayo nasolimini okuhunyushelwa kulo.

4.3.2. Ukuvezwa kwamasu okuhumusha asetshenzisiwe ngomdwebo

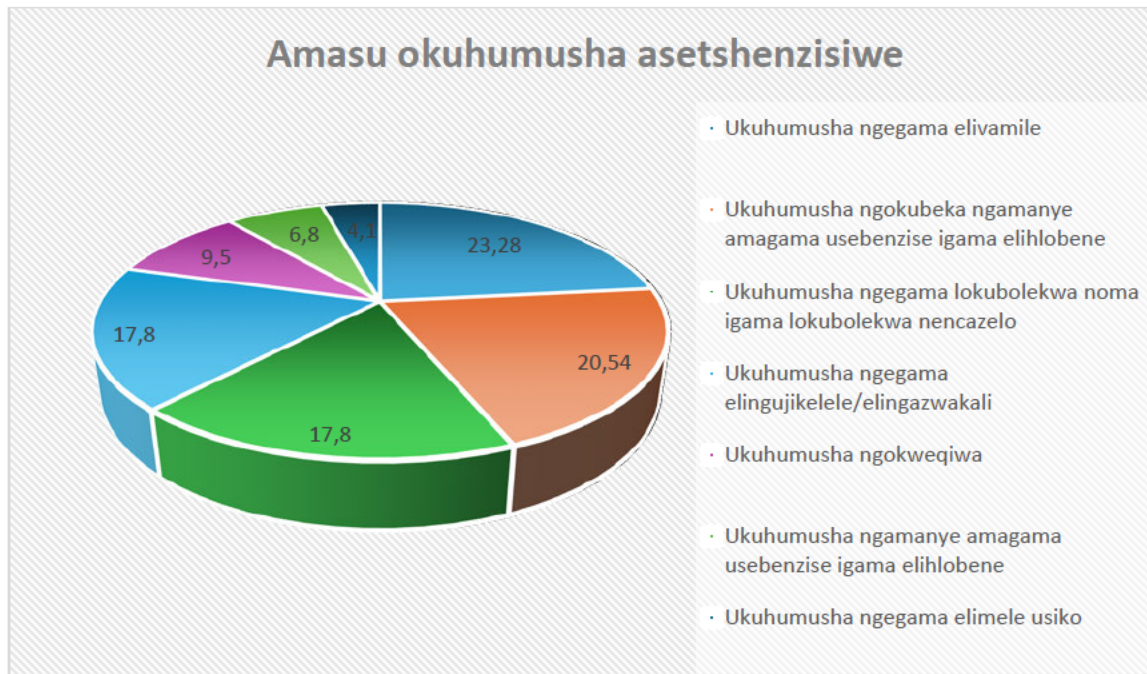
Amasu okuhumusha emqulwini wekharikhulamu acishe asetshenziswa wonke kulawo aphakanyiswe injulalwazi kaBaker, kodwa lawo asetshenzisiwe awavezwanga ngokulingana ngezingqinamba ezahlukene ebezibhekene nomhumushi. Yingakho leli tafula lizolekelela ukufinqa isithombe sokusetshenziswa kwawo emqulwini wekharikhulamu yolimi lwesiZulu.

Itafula 4.1: leli tafula libonisa ubuningi (ngokwezinombolo, namaphesenti) bokusetshenziswa kwamasu okuhumusha kaBaker ngokwezinga legama emqulwini wekharikhulamu yolimi lwesiZulu ususelwa olimini lwesiNgisi ibanga le-10 kuya kwele-12.

Inombolo	Amasu asetshenzisiwe	Ubuningi	Ngokwephesenti
----------	----------------------	----------	----------------

1.	Ukuhumusha ngegama elivamile.	17	23,28 %
2.	Ukuhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene.	15	20,54%
3.	Ukuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo.	13	17,80%
4.	Ukuhumusha ngegama eliwujikelele/elingazwakalisi.	13	17,80 %
5.	Ukuhumusha ngokweqiwa.	7	9,5%
6.	Ukuhumusha ngamanye amagama usebenzise igama elihlobene.	5	6,8%
7.	Ukuhumusha ngegama elinobusiko.	3	4.10%
	Isamba	73	100%

Lena imiphumela eveza ngokusobala ukuphindwaphindwa kwamasu okuhumusha asetshenzisiwe ukuhumusha umbhalo wekharikhulamu yolimi lwesiZulu. Imiphumela ibonisiwe ngomdwebo olandelayo:



Umdwebo 4.1: Isethulo sesibalo sokuphindaphindwa kwamasu okuhumusha asetshenzisiwe kaBaker embhalweni womqulu wekharikhulamu yolimi lwesiZulu ngokwamaphesenti.

Njengoba kuveziwe ngenhla ngetafula nangomdwebo, imiphumela yocwaningo ngokulandela injulalwazi kaBaker iveza amasu ayisi-7 asetshenzisiwe emqulwini wekharikhulamu yolimi lwesiZulu. Isu elisetshenziswe kaningi, isu lokuhumusha ngegama elivamile ngamasu okuhumusha ayi-17 elilingene kumaphesenti angama-23,28%. Kanti isu elisetshenziswe kancane yilelo lokuhumusha ngegama elinobusiko ngesibalo samasu okuhumusha ama-3 alinganiselwe kumaphesenti ama-4,10, isu lokuhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene lisetshenziswe izikhathi eziyi-15 ngokwamaphesenti angama-20,54%. Ukukhuluma ngegama lokubolekwa noma igama lokubolekwa nencazelo lisezsetshenziswe izikhathi eziyi-13 ngokwamaphesenti ayi-17,80%, kanti nokuhumusha ngegama eliwujikelele/elingazwakalisi kube nomphumela ofanayo wokusetshenziswa kayi-13 ngokwamaphesenti ayi-17,80%. Ukukhuluma ngokweqiwa kusetshenziswe izikhathi eziyi-7 ngokwamaphesenti ayisi-9,5%. Kanjalo nokuhumusha ngamanye amagama usebenzise igama elingahlobene, kusetshenziswe kayisi-5 ngokwamaphesenti ayisi-

6,8%. Njengoba besekuveziwe ngenhla isu elisetshenziswe izikhathi eziningi, okungelokuhumusha ngegama elivamile. Lokhu kudalwa ukuthi kwesinye isikhathi ulimi olungumthombo lusebenzisa amagama angaba nezincazelo eziningi ngokwengqikithi yombhalo, bese ukusebenzisa igama elivamile olimini okuhunyushelwa kulo kulekelele ukugwema ukuhumusha ngokungeyikho noma ukugcina incasiselo yegama. UJunining noKusuma (2020) bathi leli su lingelinye lamasu avame ukusetshenziswa, futhi lisetshenziswa kakhulu ezilimi zonke, ngoba lithathwa njengelingakwazi ukubhekana nezingqinamba eziningi zokungabi negamafama. UNewmark embhalweni kaJunining noKusuma (2020) uthi leli su linomaka wokubizwa 'ngegama elisho okufanayo', ucacisa lokhu ngokuthi umhumushi akukho angakwenza ngaphandle kwamagama asho okufanayo. Kumele enze isivumelwano nombhalo ukuhumusha wonke amazenge abalulekile ombhalo, namazenge encazelo ngokungenaphutha. Ngaphezu kwalokhu obekuyinhlosongqangi yomcwaningi ekuqoqeni imininingo, umcwaningi ube eseqaphela nokuthi yize amasu okuhumusha esetshenzisiwe ukulekelela umbhalo ngezindlela ezahlukene kodwa inhlalanjalo ibigcine isilahleka ekuhumusheni umbhalo, lokhu kuvezwa ngokuphelele ngezansi.

4.3.3. Ukuhumusha okungenayo inhlalanjalo

Uhlaziyo luhlonze ukuhunyushwa kwamagama/amatemu ngokungabi nenhlalanjalo, umhumushi usebenzise amagama/amatemu angafani ukuhumusha igama/itemu elilodwa emishweni eyahlukene. Lokhu kuveza ukungabi nenhlalanjalo yamagama/yamatemu, uHadeel no-Al-smadi (2022) bafakaza ngalesi senzo ukuthi asivumelekile uma kuhunyushwa imibhalo yolwazi lomsebenzi othile, ngokuthi bethi akungcono ukusebenzisa amatemu asho okufanayo uma kuhunyushwa imibhalo enolwazi lomsebenzi othile njengoba ukungabi nenhlalanjalo kumatemu athile kungadala ukudideka kubafundi abangenalo ulwazi. Ngakho-ke, uma kwenzeka kusetshenziswa amatemu abonisayo ngokuqondene ngqo nomqondomsuka othile, le ndlela kumele isetshenziswe kuwo wonke umbhalo. Kanti uZgusta embhalweni kaBaker (2011) yena uveze esinye sezizathu esiholela ekutheni kungabi nenhlalanjalo ekuhumusheni amagama athile. Uveze ukuthi igama ngalinye linto yalo eliyihlukanisayo kwamanye,

futhi kuba incazelo yalo eba uphawu neyenza yehluka/igqame kwamanye. Ngokunjalo-ke, incazelo yegama ingathathwa njengokuthile okubalulekile ngokohlelo oluthile lwesifundo sezilimi nangesisindo esidingekayo ekusetshenzisweni kwayo kulolo hlelo. Ngamanye amazwi ukukhetha igama elithile kulele encazelweni yalo engahambisana negqikithi yombhalo, okugcine kuholela ekulahleni inhlalanjalo uma kuhunyushwa umbhalo. UHadeel no-Al-masdi (2022) bagcizelela lokhu ngokuthi bethi ukuhumusha imibhalo ekhethekile kuyinto ebucayi kakhulu. Ngakho-ke, umhumushi ofanele yilowo okhetha amagama ngokuyikho phezu kweqoqo lamagama ahlobene olimini okuhunyushelwa kulo ukuze anembe ingqikithi.

Itafula 4.2: itafula elingezansi libonisa izibonelo zokuhumusha ngokungabi nenhlalanjalo.

Amagama angumthombo	Amagama okuhunyushelwe kuwo	Ukuhumushela emuva
<i>i. Activate</i> <i>Activate</i>	Kuvuselelwa Kutholwa	<i>Refreshed</i> <i>Assessed</i>
<i>ii. Reflect</i> <i>Reflect</i>	Bacabangisisa Bayabuyekeza	<i>Reflect critically</i> <i>Review</i>
<i>iii. Minimum</i> <i>Minimum</i>	Esibalweni esiphansi Okungenani	<i>Lower level</i> <i>At least</i>

- i. **Isibonelo** sokuqala sitholakale ekhasini le-14 emqulwini wekharikhulamu yolimi lwesiNgesi nele-16 emqulwini wekharikhulamu yolimi lwesiZulu. Lapho kuhunyushwe khona ngokungabi nenhlalanjalo, igama elithi '**Activate**', Leli gama umhumushi ulisebenzise ngokungafani emishweni eyahlukene lapho kuvezwe khona kanje:

ST- Activate vocabulary.

TT- Kuvuselelwa ulwazimagama lwabafundi.

BT- *The vocabulary of students is being refreshed.*

ST- Activate existing knowledge.

TT- Kutholwa ulwazi abafundi abanalo ngesihloko.

BT- *Students' knowledge on the topic is being assessed.*

Lapha igama lolimi eliwumthombo elithi '**activate**' lihunyushwe ngokungabi nenhlalanjalo ngegama elimqondofana elithi '**kuvuselelwa**' lisetshenziswe ngokuyikho, ngoba uma sibheka ngokwenzazelo yalo siyihlobanisa nendikimba lisho ukuvusa noma ukusebenzisa ulwazi oluvele lukhona lwabafundi. Kanti igama elimqondofana elithi '**kutholwa**' ngokwenzazelo yalo nangokwengqikithi yombhalo ligxile esenzweni sokuqoqa noma ukubuyisa okuthile. Nokho, akwembuli umqondo wokuvuselela ulwazi, okuhlanganisa ukuletha okuthile ukuze kusetshenziswe noma ukwenza kusebenze, okuyiwo odluliswa igama lombhalo ongumthombo. Ngakho-ke, le ndlela okuhunyushwe ngayo idida abafundi ngoba ayikho inhlalanjalo.

- ii. **Isibonelo** sesibili sitholakale ekhasini le-15 emqulwini wekharikhulamu wolimi lwesiNgesi nele-17 emqulwini wekharikhulamu yolimi lwesiZulu, lapho kuhunyushwe khona ngokungabi nenhlalanjalo igama elithi '**reflect**'. Leli gama umhumushi ulisebenzise ngokungafani emishweni eyahlukene lapho kuvezwe khona kanje:

ST- Reflect on the presentation.

TT- Abafundi bacabangisisa ngobekwethulwa.

BT- *Students reflect critically on what has been presented.*

ST- Reflect and evaluate.

TT- Abafundi bayabuyekeza baphinde bahlolisise.

BT- *Students review and further examine.*

Lapha igama lolimi eliwumthombo elithi '**reflect**' lihunyushwe ngokungabi nenhlalanjalo ngegama elimqondofana elithi '**bacabangisisa**' liyisihumusho esifanele maqondana nenzazelo kanye nengqikithi yalo. Ngokwenzazelo yalo lisho ukucabanga ngokujulile noma ngokuhlaza ngombukiso noma ngobekwethulwa ukuqonda noma ukukhanyiseleka,

okuyikho okudluliswa umbhalo ongumthombo. Kanti igama elinye elihunyushwe ngokuthi **'bayabuyekeza'** liyisihumusho esifanele ngenxa yokulandela umongo wombhalo, ngokwenzazelo nomongo walo liveza umqondo wokubuyela entweni ebikhulunyiwe phambilini, okungaba nokucabangisisa kancane kodwa akufani nokucabanga ngokujulile bese uyakuhlaziya. Ngakho-ke, la magama asebenze ngokuyikho kuhluka ngencazelo nangomongo wombhalo.

- iii. **Isibonelo** sesithathu sitholakale ekhasini lesi-7 emqulwini wekharikhulamu yolimi lwesiNgesi nelesi-8 emqulwini wekharikhulamu yolimi lwesiZulu, lapho kuhunyushwe khona ngokungabi nenhlalanjalo, igama elithi **'minimum'**. Leli gama umhumushi ulisebenzise ngokungafani emishweni eyahlukene lapho kuvezwe khona kanje:

ST - The allocated time per week may be utilized only for the minimum required.

TT - Ukwabiwa kwesikhathi ngesonto kungasetshenziswa kuphela esibalweni esiphansi esidingekayo.

BT- The distribution of time per week can only be used in the necessary lower Level.

ST- A minimum of any three subjects selected.

TT- Okungenani kungakhethwa izifundo.

BT- At least subjects can be chosen.

Lapha igama lolimi eliwumthombo elithi **'minimum'** lihunyushwe ngokungabi nenhlalanjalo ngeqoqo lamagama amqondofana athi **'esibalweni esiphansi'** lihunyushwe ngesihumusho esingafanele ngokomongo wombhalo, njengoba liveza umqondomsuka wenombolo ephansi kodwa alivezi umqondomsuka wenani eliphansi. Okungcono bekungasetshenziswa iqoqo lamagama elithi **'esibalweni esincane esidingekayo'**, Ngakho-ke, lawa magama awevezi umqondomsuka wegama lolimi eliwumthombo. Igama elimqondofana elithi 'okungenani' liyisihumusho esifanele ngoba ngokombhalo ongumthombo libhekise enanini elincane noma eliphansi elidingekayo.

Lapha leli gama lihunyushwe ngokulandela umongo wombhalo yingakho lingeke lihunyushwe njengegama lombhalo ongumthombo yize umsuka walo ufana. Okunye umhumushi akuqaphelile ukuthi, yize amasu okuhumusha aphinde alekelela ukuthola igamafana embhalweni ohunyushwayo, kodwa umcwaningi uqaphele ukuthi amanye amagama ahunyushwe ngendlela engafanele. Lokhu kuboniswa ngokuphelele ngezansi.

4.3.1.4. Ukuhumusha ngamagama angafanele

Ucwaningo luqaphele ukuthi umhumushi usebenzise amagama angafanele ngesikhathi ehumusha, amanye asuke enawo amagamafana olimini lwesiZulu kanti amanye asuke enganalo igamafana, lokho okugcine sekulahla umqondo nencazelo yombhalo ongumthombo. Yingakho uGJurchevska Atanasovska noSazdovska Pigulovska (2017, p. 2) bethi umhumushi kumele agxile kakhulu kulokho okwehlukile kumbhalo ngokuqaphela amagama awo asetshenzisiwe, ngoba kwesinye isikhathi igama elihunyushiwe lingeke lahlala ncamashi engqikitheni yomusho wombhalo ongumthombo (Raybaud nabanye, 2011). Lokho okuyaye kubangele ukuthi umbhalo ungahumusheki ngendlela elindelekile ngokwenhloso yombhalo ongumthombo.

Itafula 4.3: Itafula ngezansi, libonisa igama eliwumthombo, igama elihunyushwe ngokungafanele, igama elihunyushelwe emuva kanye negamafana obekufanele kuhunyushwe ngalo noma obekungahunyushwa ngalo.

Igama eliwumthombo	Igama okuhunyushwe ngalo	Igama elihunyushelwe emuva	Igama obekungahunyushwa ngalo
<i>i. Making</i>	Ukuzama	<i>Trying</i>	Ukwakha
<i>ii. Alert</i>	Abalungiselele	<i>Prepare them</i>	Abaqaphele
<i>iii. Debates</i>	Izinkulumo-mpendulwano	<i>Dialogues</i>	Izinkulumo-mpikiswano

- i. **Isibonelo** sitholakale ekhasini lama-22 emqulwini wekharikhulamu yolimi lwesiNgesi, nelama-25 emqulwini wekharikhulamu yolimi lwesiZulu. Lapho

umhumushi esebenzise igama eligafanele esikhundleni segamafana ebelingasetshenziswa, lapho kuvezwe khona kanje:

ST- Making connections, monitoring comprehension.

TT- Ukuzama ukuhlanganisa, nokuqaphela umqondo wesiqephu.

BT- Trying to connect and monitoring the meaning of the passage.

Lapha umhumushi usebenzise igama elingafanele elithi '**making**' libe likhona igamafana ebelingaveza umqondo ofanayo nodluliswa igama eliwumthombo, igamafana umhumushi ebengalisebenzisa yileli '**ukwakha**' ukuze ligcine incazelo. Ngakho-ke, umlayezo wolimi olungumthombo awudlulisekanga kahle olimini okuhunyushelwa kulo.

ii. Esinye **isibonelo** sitholakala ekhasini lama-22 emqulwini wekharikhulamu yolimi lwesiNgesi, nelama-25 emqulwini wekharikhulamu yolimi lwesiZulu. Lapho umhumushi ehumusha igama '**alert**' ngegama elingafanele elithi '**abalungiselele**', lapho kuvezwe khona kanje:

ST- Activity which alert them to surface features of this text oral communication.

TT- Abalungiselele ukuqonda izimpawu zohlobo lwetheksthi.

BT- Prepare them to understand the features of the text type.

Umhumushi lapha usebenzise igama elingafanele elithi '**abalungiselele**' ukuhumusha igama elithi '**alert**' ngoba umlayezo ozama ukudluliswa umbhalo ongumthombo, ukuveza ukuthi abafundi kumele behlale beqaphele ukuhlonza izimpawu kungesikho ukubalungiselela isikhathi esithile, ngakho-ke, igamafana ebelinganemba elithi '**abaqaphele**'. Lokhu kwenza ukuthi incazelo yombhalo ongumthombo ilahleke olimini okuhunyushelwa kulo.

iii. **Isibonelo** sitholakale ekhasini lama-21 emqulwini wekharikhulamu yolimi lwesiNgesi, nelama-24 emqulwini wekharikhulamu yolimi lwesiZulu. Lapho umhumushi esebenzise igama elingafanele esikhundleni segamafana ebelingasetshenziswa, lapho kuvezwe khona kanje:

ST - Conversations, debates, forum/group/panel discussions, group discussion.

TT - Izingxoxo, izinkulumo-mpendulwano, imikhandlu/amaqembu/izigungu.

BT - Discussions, dialogues (talks with replies), councils/ groups/ panels.

Lapha umhumushi usebenzise igama elingafanele ukhumusha igama '**debates**' libe likhona igamafana ebelingaveza umqondo ofanayo nodluliswa igama eliwumthombo. Ngaphezu kwalokho, igamafana umhumushi ebengalisebenzisa yileli '**izinkulumo-mpikiswano**' ukuze ligcine incazelo yombhalo ongumthombo, njengoba igama '**izinkulumo-mpendulwano**' okuhunyushwe ngalo liletha enye incazelo ehluke kuna le edluliswa igama lolimi eliwumthombo. Ngakho-ke, umlayezo ofanele wolimi olungumthombo awudlulisekanga kahle olimini okuhunyushelwa kulo.

4.4. Ukuhlaziya izindlela zokusetsenziswa kwamasu okuhumusha emqulwini

wekharikhulamu yolimi lwesiZulu.

Izindlela umhumushi azisebenzisile ukhumusha amagama athile emqulwini wekharikhulamu, zizokwethulwa ngokulandela indlela amasu okuhumusha asetshenziswa ngayo ngokwenjulalwazi kaBaker (2011). Imvama yoNgoti bavumelana ngokuthi abahumushi balandela indlela ethize yokuhumusha, kungenxa yokubhekana nezingqinamba zolimi ezithile uma ukhumusha kusaqhubeka kanti nokuhumusha ngokoqobo (*literal translation*) kusuke kungasebenzi ngaleso sikhathi (Owju, 2013). Lezo

zingqinamba zizovezwa ngokusobala ngaphansi kokusetshenziswa kwesu ngalinye emqulwini wekharikhulamu.

Itafula 4.4: Itafula ngezansi libonisa ngokusobala izindlela zokusetshenziswa kwamasu okuhumusha, kanye nezibonelo zakhona ngokohlaziyo.

Amasu asetshenziwe	Izingqinamba kanye nezibonelo ezinikeziwe
i. Ukuhumusha ngegama elivamile.	<p>Ulimi okuhunyushelwa kulo lintula igamafana lolimi eliwumthombo:</p> <p><i>ST-reasoning</i> <i>TT- ukucabanga</i></p> <p><i>ST- audio forms</i> <i>TT- okulalelwayo</i></p> <p>Lapho ulimi olungumthombo lunezincazelo eziningi</p> <p><i>ST- activities</i> <i>TT- imisebenzi</i></p> <p><i>ST- genre</i> <i>TT- itheksthi yobuciko</i></p>
ii. Ukuhumusha ngegama eliwujikelele/elingazwakalisi.	<p>Ulimi eliwumthombo linencazelo eyehlukile encazelweni yolimini okuhunyushelwa kulo</p> <p><i>ST-minimum</i> <i>TT- lwenani</i></p> <p><i>ST- visualizing</i> <i>TT- ukubona ngeso lengqondo</i></p> <p>Lapho kuhunyushwa ngesizathu sokwenza umbhalo uqondeke.</p> <p><i>ST- colour of word</i> <i>TT- nencazelo yamagama</i></p>

	<p><i>ST- offering</i> <i>TT- ukwenelisa</i></p>
<p>iii. Ukhumusha ngegama elinobusiko.</p>	<p>Indlelakubona yolimi olungumthombo yehlukile olimini okuhunyushelwa kulo</p> <p><i>ST- obeying</i> <i>TT- hlonipha</i></p>
<p>iv. Ukhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo.</p>	<p>Ulimi olungumthombo lusebenzise amagama okubolekwa.</p> <p><i>ST- texts</i> <i>TT- zamatheksthi</i></p> <p><i>ST- oral</i> <i>TT- ama-orali</i></p>
<p>v. Ukhumusha ngamanye amagama usebenzise igama elihlobene.</p>	<p>Izilimi zombili zihluka ngomumo wamagama</p> <p><i>ST- Continuous</i> <i>TT- alandelanayo</i></p> <p><i>ST- figures of speech</i> <i>TT- izimo zokukhuluma</i></p> <p>Ulimi olungumthombo lwehlukile olimini okuhunyushelwa kulo ngokomumo</p> <p><i>ST-introducing</i> <i>TT-ukwethulwa</i></p> <p><i>ST- skriking</i> <i>TT- esinembayo</i></p>
<p>vi. Ukhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene.</p>	<p>Ulimi okuhunyushelwa kulo alinalo igamafama eliqondile lolimi eliwumthombo</p> <p><i>ST-identify</i> <i>TT- ukwazi ukubona</i></p>

	<p><i>ST- retelling</i> <i>TT- ukuphinda okushiwo ngamagama akho</i> Ulimi eliwumthombo lincenzelo eyingxubevange olimini okuhunyushelwa kulo</p> <p><i>ST- enrichment</i> <i>TT- okwengeza ulwazi</i></p> <p><i>ST- multi-media</i> <i>TT- anhlobonhlobo</i></p>
vii. Ukuhumusha ngokweqiwa.	<p>-Ukweqiwa kwamanye amagama</p> <p><i>ST- purposes</i> <i>ST- cycle</i></p> <p>-Ukweqiwa ngendlela okungeyona</p> <p><i>ST-items</i> <i>ST- structure</i></p> <p>-Ukweqiwa kwezakhi ezicacisayo</p> <p><i>ST-the</i> <i>ST- the</i></p>

Leli tafula belibonisa ngokufingqiwe izingqinamba ezisuke zibhekana nomhumushi uma ehumusha umbhalo kanye namasu okuhumusha athonywe yilezo zingqinamba. Ngezansi kucaciswa kabanzi ngamasu okuhumusha, ukusetshenziswa kwawo kanye nezingqinamba ezibangela ukusetshenziswa kwawo.

4.4.1. Ukuhumusha ngegama elivamile

Ngokuvamile abahumushi basebenzisa leli su uma igamafana elinganemba lingekho olimini okuhunyushelwa kulo, ikakhulukazi endaweni yegama elincenzelo emele okuyiqiniso noma okungeyikho (*propositional meaning*) bese igama elivamile lithatha indawo. UDIamini (2021) ufakazela lokhu ngokuthi athi ukuhumusha ngokuvamile kuthatha isikhundla segama elithile, lokho kuyaye kwenzeke ngenxa yokuthi igama

elinembayo lisuke lingekho olimini okuhunyushelwa kulo kanti nokuhumusha ngegama elibolekiwe kungeke kwasetshenziswa kuleso simo. Ngezansi kuzovezwa izingqinamba umhumushi ayebhekene nazo ukuze anqume ukusebenzisa amasu okuhumusha athile.

- **Lapho ulimi okuhunyushelwa kulo lungenalo igama elithile legama elivamile elisetshenziswe olimini olungumthombo** (*The target language lacks specific term (hyponym)*)

Le ngqinamba ingenye yezingqinamba ezivamile ekuhumusheni, kusuke lapho ulimi okuhunyushelwa kulo lusebenzise igama elibanzi (*isuperordinate*) ngoba luntula igama elingena ngaphansi kwegama elibanzi (*amahyponyms*) (Baker, 2011). Lapha umhumushi ubhekane nengqinamba yokungalitholi igamafana okuyilona elingasetshenziswa ukuhumusha igama eliwumthombo, wase ekhetha ukusebenzisa leli su lokuhumusha ngegama elivamile ukudlulisa umlayezo.

Isibonelo: ekhasini le-15 emqulwini wekharikhulamu yolimi lwesiNgisi nele-17 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**reasoning**' ngegama elivamile elithi 'ukucabanga' kuvezwe kanje:

ST- Reasoning and emotional appeals.

TT- Ukucabanga kanye nendlela esiveza ngayo imizwa yaso.

BT- Thinking and the way it expresses its emotions.

Lapha kusetshenziswe ukuhumusha ngegama elivamile, ngenxa yokuthi umhumushi ube nengqinamba yokungabi negamafana elingangena ngaphansi kwegama elibanzi elingahumusha igama eliwumthombo elithi '**reasoning**'. Kunalokho usebenzise igama lolimi okuhunyushelwa kulo elithi '**cabanga**' okuyigama elingasho u '**thinking**' olimini olungumthombo, kodwa elingadlulisi incazelo efakazelwa igama lolimi eliwumthombo

elithi *'reasoning'*. Kungenxa yokuthi ulimi lwesiZulu luntula igama elilodwa elingadlulisa umahlukwana egameni elithi *'reasoning'*, 'ukucabanga' yigama elifanele elingasibekela incazelo evamile yendlela yokucabanga edluliswa igama eliwumthombo. Ngakho-ke, umlayezo awuphazamisekanga uma kusetshenziswa leli su, igama okuhunyushelwe kulo lisadlulisa umlayezo ohloswe ukudluliswa ulimi olungumthombo.

Isibonelo: ekhasini le-14 emqulwini wekharikhulamu yolimi lwesiNgisi nele-16 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi ***'audio forms'*** ngegama elivamile elithi 'okulalelwayo' kuvezwe kanje:

ST- Understanding speech and other audio forms.

TT- Nokuqonda inkulumo kanye nokunye okulalelwayo.

BT- And understanding speech together with other audio material.

Igama lolimi eliwumthombo elithi ***'audio forms'*** ngokomsuka walo lingachaza izinhlobo ezahlukene zokulalelwayo ezingafana nomsakazo, amapodcast, izinkulumo eziqoshiwe njll. Kanti igama lolimi okuhunyushelwe kulo elithi ***'okulalelwayo'*** lichaza izinto ezilalelwayo noma okungalalelwa. Leli gama lihunyushwe ngokuvamile ngoba ngokwegama lomthombo liyigama elinemininingwane ethile noma liyigama eliqondene ngqo nokuthile elingaveza izinhlobo zezinto ezakhelwe ukulalelwa, ngokuhlukile olimini okuhunyushelwe kulo lapho kungabhekiselwa kunoma yini engalalelwa kodwa ibe ingacaciswanga ukuthi iluhlobo luni. Lokhu kwenzeka ngoba ulimi lwesiZulu luntula igama eliqondile legama elibanzi yize lunalo igama elivamile elingadlulisa umqondo wegama jikelele. Yingakho umhumushi ehumushe ngegama elivamile, nokho lisawuveza umqondo wolimi olungumthombo kodwa isithombe segama liphelele sicashile okungaletha ukudideka nokungacaciseleki kulabo okuhloswe ukuba bafunde.

- **Lapho igama lolimi eliwumthombo linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo** (*The source language word is semantically complex, target language lacks a-superordinate*)

Lena ngenye yezingqinamba eziholela umhushi ahumushe ngegama elivamile, lapho igama elilodwa linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo kanti negamafana okuyilo ngqo lingekho. Okugcine sekuba yingqinamba kuloyo ohumushayo.

Isibonelo: ekhasini le-15 emqulwini wekharikhulamu yolimi lwesiNgisi nele-17 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**activities**' ngegama elivamile elithi 'imisebenzi' kuvezwe kanje:

ST- Engage in activities.

TT- Benza imisebenzi.

BT- They are doing work.

Lapha leli gama elithi '**activities**' lihunyushwe ngokuvamile, leli gama olimini olungumthombo lingadlulisa izenzo eziningi ezahlukenene, imisebenzi enqunyiwe, nokuthatheka ngokuthile. Kanti olimini okuhunyushelwa kulo igama elithi '**imisebenzi**' ngokuvamile lisho u '**work**' uma usulihumushela olimini olungumthombo, kodwa libanzi kakhulu ukubamba umqondo owejwayelekile wezenzo ezithile (*activities*) uma lingekho igamafana elicacisa ngqo. Njengoba igama 'imisebenzi' lingasho izinhlobo eziningi zezenzo, kanti negama lolimi eliwumthombo liveza umqondo wezenzo ezithile okuveza ukuxhumana ngokomqondomsuka walawa magama omabili. Ngakho-ke, leli su llikwazile ukudlulisa umlayezo wombhalo ongumthombo.

Isibonelo: ekhasini lama-22 emqulwini wekharikhulamu yolimi lwesiNgisi nelama-25 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**genre**' ngegama elivamile elithi 'itheksthi yobuciko' kuvezwe kanje:

ST- Post-reading might involve learners in trying to reproduce the genre in a written text of their own.

TT - Ngemuva kokufunda kungasiza abafundi ukuzama ukuphinda babhale itheksthi yobuciko ngokwabo.

BT- After reading, it may help learners to try to rewrite the literary text on their own.

Lapha ulimi okuhunyushelwa kulo luntula igama elibanzi elingase liveze incazelo yegama lonke lolimi eliwumthombo. Umhumushi ube esehumusha igama elithi '**genre**' elingachaza izigaba noma izinhlobo zobuciko obuhlukene, ngegama elivamile nelibanzi elingasho noma ubuphi ubuciko elithi '**itheksthi yobuciko**' ngaphandle kokugxila kuhlobo oluthile ngokuzama ukudlulisa umlayezo wombhalo ongumthombo. Ngakho-ke, leli su lingawuphumelelisa liphinde lingawuphumelelisi umlayezo wombhalo ongumthombo, kuzoya ngokuthi loyo ofundayo uwuhumusha kanjani okungahle awuthole noma angawutholi umlayezo wombhalo.

4.4.2 Ukuhumusha ngegama eliwujikelele/elingazwakalisi

Leli su livame ukusetshenziswa ngumhumushi lapho kukhona igama lolimi okuhunyushelwa kulo elizoba nencazelo eqondile efana neyolimi olungumthombo, kodwa libe linencazelo enomqondo onokuhluka kunalo odluliswayo. Lingaphinda libe nomqondo oveza okungagqamile kulokho okudluliswa umbhalo ongumthombo (Baker, 2011).

- **Lapho ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngencazelo eveziwe** (*When the source language and target language differ in expressive meaning*)

Lena enye yezingqinamba ebibhekane nomhumushi ebe ithonya lokusebenzisa isu lokuhumusha ngegama eliwujikelele/elingazwakalisi. Lokhu kuyaye kudalwe nawukuthi izilimi ziyahluka ngendlela ezidlulisa ngayo imiqondomsuka ethile, ezinye izilimi zingaba negama kanye nemizwa eqondisa ngqo kanti ezinye zidlulisa ngokungaqondile (Baker, 2011). Yingakho umhumushi ezohumusha ngegama eliwujikelele/elingazwakalisi

ukuhambisana nolimi olungumthombo, ukugwema ukudideka nokugcizelela okungenasidingo.

Isibonelo: ekhasini lesi-8 emqulwini wekharikhulamu yolimi lwesiNgisi nelesi-7 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**minimum**' ngegama eliwujikelele/elingazwakalisi elithi 'lwenani' kuvezwe kanje:

ST - And may not be used for any additional subjects added to the list of minimum subjects.

TT - Akumele kusetshenziswe kunoma yiziphi izifundo ezengeziwe ohlwini lwenani lwezifundo.

BT - It must not be used for any additional subjects in the subjects' number list.

Umbhalo ongumthombo usebenzise igama elithi '**minimum**' ukuchaza isibalo esiphansi senani elithile elidingekayo/elivumelekile, noma ubuncane bento engase yenzeke noma evumelekile. Ulimi okuhunyushelwa kulo luhumushe ngegama elingacaci/elingavezi ngokugqamile elithi '**lwenani**', yingakho uma usulihumushela emuva lithi '**number**' okuyigama elichaza ubungako bento engacacisi ukuthi into ingakanani. Leli gama lisangachaza inani lento kodwa lingacacisi ukuthi inani elikhulu noma elincane, lokhu kuholela ekutheni umlayezo wolimi olungumthombo ungadluliseki ngokusobala noma ngokugqamile kulabo abafundayo bolimi okuhunyushelwa kulo.

Isibonelo: ekhasini lama-22 emqulwini wekharikhulamu yolimi lwesiNgisi nelama-25 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**visualizing**' ngegama eliwujikelele/elingazwakalisi elithi 'ukubona ngeso lengqondo' kuvezwe kanje:

ST- Asking and answering questions (from lower to higher order), visualizing, inferring.

TT- Ukubuza nokuphendula imibuzo (kusukela emibuzweni elula kuya kwelukhuni), ukubona ngeso lengqondo, ukufunisola.

BT- Asking and answering questions (from simple to difficult), mentally perceiving, imagining.

Igama lolimi eliwumthombo elithi '**visualizing**', lihunyushwe ngegama eliwujikelele/elingazwakalisi ngegama lolimi okuhunyushelwa kulo elithi '**ukubona ngeso lengqondo**'. Lapha bekuntula igamafana elilodwa elinganemba olimini lwesiZulu kanti noBaker (2011) uyasho ukuthi, uma umhumushi esebenzisa leli su kusuke kukhona igamafana elingaba nencazelo efana neyolimi olungumthombo olimini okuhunyushelwa kulo, kodwa lingagqamisi kahle incazelo yolimi olungumthombo. Kanjalo, naleli gamafana elisetshenzisiwe olimini lwesiZulu lisaveza incazelo efanayo olimini lwesiNgisi ngokulandela igqikithi yombhalo yize lihunyushwe ngokulichaza. Ngakho-ke, leli su liphumelele ukudlulisa umlayezo ohlosiwe olimini okuhunyushelwa kulo.

➤ **Ukwenza umbhalo uqondeke kwabahunyushelwayo**

Umhumushi uphinde walandela isu lokuhumusha ngegama eliwujikelele/elingazwakalisi, ngenxa yokuzama ukusebenzisa igama elizosheshe liqondeke kulabo abahunyushelwayo njengegama eselijwayelekile kubo.

Isibonelo: ekhasini le-16 emqulwini wekharikhulamu yolimi lwesiNgisi nele-18 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**colour of words**' ngegama eliwujikelele/elingazwakalisi elithi 'nencazelo yamagama' kuvezwe kanje:

ST- The context & colour of words.

TT- Isimo somqondo kanye nencazelo yamagama.

BT- Mindset and the meaning of words.

Lapha iqoqo lamagama athi '**colour of words**' lihumusheke ngokubhekelela ukuqonda kulabo abahunyushelwayo ngoba olimini olungumthombo livezwe njengesimo sokukhuluma, noma linencazelo ekhona edluliswayo ngemuva kwalo. Ngakho-ke, umqondomsuka wegama angeke wahumusheka ngqo noma ngokwemvelo olimini lwesiZulu, ikakhulukazi lapho abahunyushelwayo bengeke basiqonda leso simo sokukhuluma ngendlela esisetshenziswe ngayo olimini olungumthombo. Yingakho umhumushi ehumushe ngeqoqo lamagama athi '**nencazelo yamagama**' elidlulisa umqondo wesimo sokukhuluma. Ngaleyo ndlela, lapha umhumushi ugxile kakhulu ekwakheni incazelo ezwakalayo ngokusebenzisa igama elijwayelekile kulabo abahunyushelwayo.

Isibonelo: ekhasini lesi-7 emqulwini wekharikhulamu yolimi lwesiNgisi nelesi-8 emqulwini wekharikhulamu yolimi lwesiZulu, kuhunyushwe ngokusebenzisa igama eliwujikelele/elingazwakalisi ngegama lesiNgisi elithi '**offering**' lahunyushwa ngokuthi 'ukwenelisa' lapho okuvezwe khona kanje:

ST - Additional time must be allocated for the offering of these subjects.

TT - Isikhathi kumele sandiswe ukwenelisa lezo zifundo.

BT- The time must be increased to satisfy those subjects.

Umbhalo ongumthombo usebenzise igama elithi '**offering**', ngokwesizinda semfundo leli gama libhekisela ekufakweni kwezifundo ohlelweni lwemfundo ngendlela ehlelekile nehlosile. Leli gama liveza ukunikezwa kwezifundo okuhleliwe nokuhlosiwe. Nokho igamafana lolimi okuhunyushelwa kulo elithi '**ukwenelisa**' okuyigama elivamile nelivulekile maqondana nesizinda sombhalo ongumthombo. Leli gama lihunyushwe ngokobujikelele/ngokungazwakalisi ngokunjalo, ukukhetha igama 'ukwenelisa' esikhundleni sokusebenzisa igama elivamisiwe olimini okuhunyushelwa kulo elithi

'**ukunikezela**' okuyigama elisho ukupha noma ukwenza into ibekhona, lizwakalisa umuzwa ofana negama eliwumthombo. Nokho, umhumushi usebenzise leli su ukuze igamafana lihambelane nomuzwa wegama eliwumthombo libe likhona elihambisana nalo ngqo olimini okuhunyushelwa kulo. UBaker (2011) uyakucacisa lokhu uma ethi kungabakhona igama olimini okuhunyushelwa kulo elingase libe nomgqondomsuka wegama lolimi eliwumthombo kodwa libe linencazelo eyehlukile kuna le yengqikithi yombhalo. Yingakho umhumushi ehumushe ngegama 'ukwenelisa' elingaetha incazelo yengqikithi yombhalo ukuqinisekisa incaciso nokuhambisana nethoni yegama eliwumthombo, yize likhona igamafana eliqondile elingasetshenziswa. Ngakho-ke, leli su lisetshenziswe ngempumelelo njengoba lisadlulisa umqondo wombhalo ongumthombo.

4.4.3. Ukuhumusha ngegama elinobusiko

UBaker (2011) uthi leli su livame ukusetshenziswa lapho kufakwa khona esikhundleni igama elithile noma isisho esithile, eliqondane ngqo nesiko endaweni yolimi okuhunyushelwa kulo. Lapho lingenayo incazelo eqondile efanayo kodwa libe linomthelela ofanayo kumfundi ohunyushelwe umbhalo. Kanti no-Owiji (2013) uyakugcizelela lokhu uma ethi, leli su lenza umbhalo ohunyushiwe ube ngojwayelekile, uqondakale futhi ujwayeleke kakhudlwana kumfundi ohunyushelwe. Nokho isinqumo somhumushi sokusebenzisa leli su sincike kahle: ezingeni lomhumushi anikezwa ngalo igunya yilabo abagunyaza ukuhumusha, kanye nenjongo yokuhumusha.

- **Lapho ulimi okuhunyushelwa kulo lunokwehluka ngokwendlelakubona yolimi olungumthombo.** (*Differences in physical or interpersonal perspective*)

Lena enye yezingqinamba eziholele umhumushi ukuthi ahumushe ngegama elinobusiko. Njengoba ekuhumusheni umhumushi uqondane nengqinamba yokuthi, phakathi kolimi lwesiZulu nolimi lwesiNgisi kunokuhluka emagameni ngokwemvelo kanye nendlelakubona yobudlelwano phakathi kwabantu, ekhona kulezi zilimi zombili. Imvamisa lokhu kuhluka kuvela ngokosiko, ngesifundo solimi, ngemiqondomsuka phakathi

kwezilimi ezimbili, okuthinta indlela abantu abazizwakalisa ngayo nabazibona ngazo izinto (Baker, 2011).

Isibonelo: ekhasini le-16 emqulwini wekharikhulamu yolimi lwesiNgisi nele-18 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**obeying**' ngegama elinobusiko elithi 'hlonipha' kuvezwe kanje:

ST- Obeying instructions.

TT- Hlonipha imiyalelo.

BT- Respect the instructions.

Lapha igama lolimi eliwumthombo '**obeying**' lichaza kuphela ukulandela imiyalelo noma imithetho, kodwa olimini lwesiZulu ukukhombisa ukulalela kuhlezi kuhambisana nomqondomsuka wokuhlonipha. Igama '**hlonipha**' uqobo lwalo libhekisela kahle ngokwendlela ehloniphekile efanele yokuziphatha phambi komuntu ofanele ukuhlonishwa (isb. Abadala noma iziphathimandla). Ngakho-ke, olimi olungumthombo le ncazelo yegama ngokosiko ayivezwanga ngegama '**obeying**', ngokunjalo olimini lwesiZulu ukusebenzisa igamafana elihumusha ngokuqondile elithi '**landela/lalela**' belingeke libonise ukubaluleka okukhona esenzweni sokukhombisa ukulalela. Yingakho umhumushi ehumushe ngegama elinobusiko, ukuze kunqondeke kalula kulabo abahunyushelwayo okube yimpumelelo ukusetshenziswa kwalo ekudluliseni umlayezo.

4.4.4. Ukuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo

Leli su livama ukusetshenziswa uma kubhekwana namagama amaqondana nesiko, amagama esimanje, kanye namagama ayijargon asengumkhuba. Ukuhumusha ngegama elibolekiwe ulandelisa ngencazelo kuba usizo kakhulu uma igama

elihunyushwayo lisetshenziswe kakhulu embhalweni, ngoba uma like lachazwa kubalula ukusebenzisa igama elibolekiwe ngokuzimele embhalweni (Baker, 2011).

➤ **Ukusetshenziswa kwamagama okubolekwa olimini olungumthombo** (*The use of loan words in the source text*)

Lena yingqinamba ebikade ibhekene nomhumushi anduba asebenzise isu lokuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo. Le ngqinamba idaleka ngoba akulula ukuthola igama elibolekiwe linencazelo efanayo olimini okuhunyushelwa kulo (Baker, 2011), kodwa umhumushi uyaye agcine esesebenzisa leli su ukuqinisekisa ukuthi labo abahunyushelwayo bamukela umbhalo onembayo, ngokosiko labo ngaleso sikhathi kuzanywa ukugcina ubuqiniso bombhalo ongumthombo.

Isibonelo: ekhasini le-10 emqulwini wekharikhulamu yolimi lwesiNgisi nele-11 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**texts**' ngegama lokubolekwa elithi 'zamatheksthi' kuvezwe kanje:

ST- Features of literary texts.

TT- Izimpawu ezigqamile zamatheksthi.

BT- Distinctive features of texts.

Lapha umhumushi wayebhekene nengqinamba yokukungabi negamafana angalisebenzisa ukuhumusha igama eliwumthombo, igama elithi '**texts**' ngokomongo wemibhalo yemfundo livame ukusetshenziswa ukubhekisela ezintweni ezifundwayo. Ngakho-ke, ukulihumusha ngokuthi '**zamatheksthi**' kulekelela abafundi nabafundisi ukuba baliqonde ngokomqondo wemfundo, ukugcina ubuqiniso balo olimini lwesiZulu. Ukwengeza ngaphambili isiphongozo- 'ama', kanye nokuthatha umsindo wegama lolimi eliwumthombo kodwa umumo wesiqu ungefani 'theksthi', kulekelela ukuzwakalisa

njengegama eliyimvelo olimini lwesiZulu libe lisabonakala njengegama elibolekiwe. Lokhu kugcizelelwa uBaker (2011) uma ethi ukusebenzisa igama elibolekiwe ngokwenza ushintsho oluncane kusebenza kahle egameni uma lingekho igamafana elicacile, kanti nencazelo engumthombo isagciniwe emibhalweni yobuchwepheshe, Ngakho-ke, umlayezo wombhalo ongumthombo usagcinekile.

Isibonelo: ekhasini lama-21 emqulwini wekharikhulamu yolimi lwesiNgisi nelama-23 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngegama lokubolekwa, kuhunyushwe igama lesiNgisi elithi '**orals**' lamelwa igama elibolekiwe elithi 'ama-orali' kuvezwe kanje:

ST- Oral, visual, audio-visual.

TT- Ama-orali, okubukwayo, okulalelwayo-kubukwe.

BT- Orals, visuals, and audio-visuals.

Lapha umhumushi, uhumushe igama lolimi eliwumthombo ngokuthi '**ama-orali**' okuyigama elibolekiwe olimini lwesiNgisi. Lapha umhumushi ubentula igamafana elinganemba, ebelingahambelana nesizinda semfundo futhi kube igama elivamisiwe neliqukethe inzwa nomqondo wegama elithi '**oral**'. Ngenxa yalokho ube esehumusha ngegama lokubolekwa ukugcina incazelo esobala olimini okuhunyushelwa kulo, ngokugcina indlela yokulandelana kwemisindo olimini lwesiZulu ukuze kube lula ukuliqonda kulabo abahunyushelwayo. Ngakho-ke, leli su lisawudlulisa umlayezo wolimi olungumthombo.

4.4.5. Ukuhumusha ngamanye amagama usebenzise igama elihlobene

UBaker (2011) uthi leli su livamise ukusetshenziswa ngenxa yokuthi umqondo wegama lolimi eliwumthombo usuke uveza umqondo ofanayo egameni lolimi okubhekiswe kulo, kodwa ngomumo wegama owehlukile. Uqhubeka athi nalapho umumo wegama elithile

ujwayele ukusetshenziswa kakhulu olimini olungumthombo kunasolimini okuhunyushelwa kulo, isikhathi esiningi kusuke kungekho igamafana olimini okuhunyushelwa kulo elifana nomumo wegama elithile lolimi eliwumthombo (Baker, 2011).

➤ **Lapho ulimi olungumthombo nolimi okuhunyushelwa kulo luhluka ngomumo** (*Differences in form*)

Lena ngenye yezingqinamba ezithonye umhumushi ukuthi asebenzise isu lokuhumusha ngamanye amagama usebenzise igama elihlobene. Lokhu kudalwa ukuthi kujwayele ukungabi negamafana olimini okuhunyushelwa kulo, ngomumo othile wegama lolimi eliwumthombo. Izinqalolo nezijobelelo ezithile ezidlulisa incazelo eqondile nezinye izincazelo olimini lwesiNgisi zijwayele ukungabi negamafana eliqondene kwezinye izilimi (Baker, 2011). Kanti nolimi lwesiZulu lungezinye zezilimi ezidlulisa incazelo ngokwezigaba zamabizo ukukhombisa ubudlelwano nokuhluka okuncane okukhona encazelweni yegama (Ngcobo, 2009).

Isibonelo: ekhasini le-14 emqulwini wekharikhulamu yolimi lwesiNgisi nele-16 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**three-phase**' ngamanye amagama usebenzise igama elithi 'onezinyathelo ezintathu' kuvezwe kanje:

ST - This is a three-phase activity which models independent listening strategies.

TT - Lona umsebenzi onezinyathelo ezintathu ezenza amasu okulalela ngokuzimele.

BT- This is a task with three steps that develop independent listening strategies.

Lapha igama lolimi eliwumthombo '**three-phase**' liyigama eliyibizongxube, kanti iqoqo lamagama okuhunyushwe ngalo '**onezinyathelo ezintathu**' lihunyushwe ngokulichaza. Njengoba olimini lwesiZulu lingekho igamafana elikumumo ofanayo elingadlulisa

umlayezo ofanayo, umhumushi uhumushe ngamanye amagama usebenzise igama elihlobene ukuze agcine ingqikithi yombhalo ongumthombo. Ukube umhumushi ulihumushe ngokulandela igama ngalinye athi '**izigaba ezintathu**' belingalahla umlayezo wombhalo, kodwa ube eselandela ingqikithi yombhalo ngokuthi athi 'izinyathelo ezintathu' eliveza umqondomsuka wegama eliwumthombo elikhomba izingxenye zenqubo eqhubekayo ukuze liqondeke kalula kwabahunyushelwayo. Ngakho-ke, leli su lisetshenziswe kahle njengoba lisadlulisa umlayezo ofanayo nasolimini okuhunyushelwa kulo.

Isibonelo: ekhasini lama-23 emqulwini wekharikhulamu yolimi lwesiNgisi nelama-26 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**figures of speech**' ngamanye amagama usebenzise igama elithi 'izimo zokukhuluma' kuvezwe kanje:

ST- When working with figures of speech, it is always more important to discuss why have such figures been used.

TT - Uma sisebenzisa izimo zokukhuluma, kubalulekile ukuthi kugxilwe ekutheni kungani lezo zimo zisetshenziswa

BT- When we use figures of speech, it is important that the focus be on why these figures are used.

Lapha umhumushi usebenzise isu lokuhumusha ngamanye amagama usebenzise igama elihlobene, ukuhumusha igama lesiNgisi elithi '**figures of speech**' ngegama lesiZulu elithi '**izimo zokukhuluma**'. Leli gama lihunyushwe ngomumo owehlukile olimini lwesiZulu ukuhambisana nobhalomagama lolimi lwesiZulu, kodwa ngokwenzazelo liveza umgqondo ofanawo nowolimi olungumthombo. Ngaphezu kwalokhu, ulimi lwesiNgisi lusebenzisa leli gama ukukhomba izingathekiso, izifaniso njll., kanti nasolimini lwesiZulu leli gama okuhunyushwe ngalo limele zonke lezi zinto ezibaliwe, umehluko kuhluke ngendlela yokubhala kodwa lisasho incazelo efanayo. Njengoba 'izimo' ngolimi lwesiNgisi zibizwa ngama '**forms**' kanti zokukhuluma kungaba igama '**communication**' noma

'speaking', kodwa ngokwegqikithi yegama olimini lwesiZulu lamagama asho incazelo efanayo. Ngakho-ke, ukusetshenziswa kwaleli su kube yimpumelelo njengoba kusadlulisa umqondo ofanayo nasolimini lwesiZulu.

- **Lapho ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngokuphindaphinda nangenhloso yokuveza umumo othile.** (*Differences in frequency and purpose of using specific forms*)

Lapha uBaker (2011) ugqamise umehluko ngendlela izilimi ezisebenzisa ngayo izakhi ezithile noma umumo wamagama athile, njengezenzo nezichasiso. UBaker ubonisa ukuthi izilimi zinezindlela ezahlukene zobhalomagama ezizisebenzisayo ukuzwakalisa imibono ethile ngokuhlukana kwenhloso nanokuphindaphindwa kwezakhi uma kuxhunywana.

Isibonelo: ekhasini le-10 emqulwini wekharikhulamu yolimi lwesiNgisi nele-12 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi **'people'** ngamanye amagama usebenzise igama elihlobene elithi 'isikhulumi' kuvezwe kanje:

ST - Expressing one's thoughts or feelings, introducing people, giving directions and instructions.

TT - Ukuveza imizwa nemicabango yakho, ukwethula isikhulumi, ukunikeza imiyalelo nezinkombandlela.

BT - To express your feelings and thoughts, to introduce a speaker, to give instructions and directions.

Lapha igama lolimi eliwumthombo **'people'** belingahunyushwa ngegama fana lolimi lwesiZulu elithi **'abantu'**, kunalokho umhumushi ulihumushe ngokuthi **'isikhulumi'**. Ngakho-ke, umhumushi usebenzise isu lokuhumusha ngokubeka ngamanye amagama usebenzise igama elihlobene, ukuhlobanisa nengqikithi yombhalo omiselwe imigomo

nombhalo wemfundo. Igama 'people' olimini olungumthombo liyigama eliwujikelele kodwa igama 'isikhulumi' liyigama elivame ukusetshenziswa emibhalweni yezemfundo olimini lwesiZulu noma ezindaweni zokufundela ukuze lizwakale kalula kulabo abahunyushelwayo. Ngakho-ke, umhumushi usebenzise umumo owehlukile ukuze ahambisane nengqikithi yombhalo, yize la magama womabili ekumumo webizo kodwa ehluke ngezigaba zawo, njengoba igama lolimi eliwumthombo lisesigabeni sesi-2 kanti elolimi okuhunyushelwa kulo lisesigabeni sesi-7. Ngokunjalo-ke, leli su lisetshenziswe ngempumelelo njengoba lisadlulisa umlayezo ofanayo olimini okuhunyushelwa kulo.

4.4.6. Ukuhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene

UBaker (2011) uthi, leli su livame ukusetshenziswa uma igama elinomqondo othile lizwakalisiwe embhalweni ongumthombo, kodwa lingekho igamafana eliqanjiwe olimini okuhunyushelwa kulo. Leli su lokuhumusha ngamanye amagama lingasetshenziswa kwezinye izimo esikhundleni segama elihlobene. Uqhubeka athi, ukuhumusha ngamanye amagama kugxile ekuguquleni igama elilodwa elimele amagama amaningi noma nje ekusombululeni incazelo yegama eliwumthombo, ikakhulukazi uma igama elihunyushwayo linencazelo edidene/eyingxubevange (Baker, 2011).

- **Lapho ulimi okuhunyushelwa kulo lungenalo igama eliqondile lolimi eliwumthombo.** (*The source language concept is not lexicalized in the target language*)

Lena yingqinamba yokungabi negamafana eliqanjiwe olimini okuhunyushelwa kulo, ebibhekane nomhumushi emuholele ekusebenziseni isu lokuhumusha ngamanye amagama usebenzise igama elingahlobene. Le ngqinamba yenzeka lapho igama lolimi eliwumthombo laziwa olimini okuhunyushelwa kulo kodwa lingaqanjwanga ngegamafana eliqondile (Baker, 2011). Kanti ukuze kusetshenziswe isu ukubhekana nale ngqinamba yingoba amanye amagama ezilimini ezimbili asuke egxile esikweni, amanye asuke

engahumusheki ngokwegama elilodwa (Baker, 2011). Yingakho ulimi okuhunyushelwa kulo luzontula igamafana eliveza umqondomsuka okuyiwona.

Isibonelo: ekhasini le-15 emqulwini wekharikhulamu yolimi lwesiNgisi nele-18 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngokubeka ngamanye amagama usebenzise igama elingahlobene. Kuhunyushwe igama lesiNgisi elithi '**identify**' lahunyushwa ngegama elithi 'ukwazi ukubona' kuvezwe kanje:

ST- Identify main and supporting ideas.

TT- Ukwazi ukubona imibonongqangi kanye nemibono esekelayo.

BT- The ability to recognize contradictions and supporting ideas.

Lapha igama lolimi eliwumthombo '**identify**' libhekisele endleleni yokuqaphela noma ukuhlukhanisa ngezigaba ezithile okungabandakanya ukunquma ubunjalo nemvelo yento ethile. Kanti iqoqo lamagama olimi lwesiZulu elithi '**ukwazi ukubona**' ngokusobala lichaza ukubona, noma ukwazi ukuthi kubonwa kanjani, okungaveza umqondo wokuqaphela into noma ukuyiqonda kodwa akusilo igamafana legama 'identify'. Ukusebenzisa leli su kodwa kungaba indlela yokuzama ukuchaza noma ukuveza umongo womqondo wegama ocashile, ngendlela ezohambisana nabahunyushelwayo bolimi lwesiZulu. Leli su lisetshenziswe kahle ngoba lisadlulisa incazelo ehlobene neyombhalo wolimi olungumthombo.

Isibonelo: ekhasini le-15 emqulwini wekharikhulamu yolimi lwesiNgisi nele-18 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe ngokubeka ngamanye amagama usebenzise igama elingahlobene, kuhunyushwe igama lesiNgisi elithi '**retelling**' lahunyushwa ngamanye amagama ngokuthi 'ukuphinda okushiwo ngamagama akho' kuvezwe kanje:

ST- Retelling.

TT- Ukuphinda okushiwo ngamagama akho.

BT- To repeat what was said in your own words.

Umhumushi lapha usebenzise isu lokuhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene, ngokuhumusha ngegama elithi '**ukuphinda okushiwo ngamagama akho**' ngenxa yokuntula igamafama elilodwa eliqondise ngqo legama '**retelling**' njengoba ulimi lwesiZulu lingenalo igama elilodwa elingachaza ngokuphelele inqikithi yegama lolimi eliwumthombo. Leli gama lisadlulisa umlayezo ofanayo olimini okuhunyushelwa kulo yize umumo wegama ungeke usafana nasolimini olungumthombo, ngakho-ke, leli su lisawuphumelelisa umlayezo wegama eliwumthombo.

- **Lapho igama lolimi eliwumthombo linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo** (*the source language word is semantically complex*)

Lena enye yezingqinamba eziholele umhumushi ukuthi ahumushe ngamanye amagama ngokusebenzisa igama elingahlobene. UBaker (2011) uthi igama lolimi eliwumthombo lingaba nencazelo edidene olimi okuhunyushelwa kulo okungaba yingqinamba uma kuhunyushwa, ngoba amagama awadingi ukuba yingxubevange ngokwakhekha kwawo ukuze abe nencazelo edidene. Ngakho-ke, igama elinesakhi esisodwa lingazwakalisa izincazelo eziningi ezididene ukudlula umusho uphelele. Yingakho umhumushi ehumushe ngokusebenzisa igama elingahlobene.

Isibonelo: ekhasini lama-21 emqulwini wekharikhulamu yolimi lwesiNgisi nelama-23 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**enrichment**' ngokubeka ngamanye amagama usebenzise igama elingahlobene elithi 'amatheksthi okwengeza ulwazi' kuvezwe kanje:

ST- Text for enrichment.

TT- Amatheksthi okwengeza ulwazi.

BT- Text for adding knowledge.

Lapha igama lolimi eliwumthombo '**enrichment**' lihunyushwe ngokusebenzisa iqoqo lamagama angahlobene elithi '**okwengeza ulwazi**'. Leli gama linencazelo edidene/eyingxubevange, engachaza ukwanda noma ukuthuthuka kwento ethize. Ngakho-ke, leli gama ngokuba nencazelo edidene nanokuthi alinalo igamafana olimini okuhunyushelwa kulo, lithonye umhumushi ukuthi alihumushe ngokulichaza esehambisana nengqikithi yombhalo nanenhloso yombhalo wezemfundo ogxile olwazini lwabafundi. Ngokunjalo-ke, leli su lisetshenziswe kahle njengoba lisaveza umqondomsuka wegama olungumthombo, olimini okuhunyushelwa kulo.

Isibonelo: ekhasini le-21 emqulwini wekharikhulamu yolimi lwesiNgisi nele-23 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**multi-media**' ngokubeka ngamanye amagama usebenzise igama elingahlobene elithi 'anhlobonhlobo' kuvezwe kanje:

ST- Multi-media texts.

TT- Amatheksthi anhlobonhlobo.

BT- Texts of various kind.

Lapha igama lolimi eliwumthombo '**multi-media**' lihunyushwe ngokubeka ngamanye amagama usebenzise igama elingahlobene elithi '**anhlobonhlobo**'. Leli gama alinalo igamafana olimini okuhunyushelwa kulo kanti liqukethe umqondo odidene, okuthonye ukuthi umhumushi agcine eselihumusha ngegama elingahlobene elichaza okuqukethwe igama lolimi eliwumthombo ukuze incazelo idluliseke kalula olimini okuhunyushelwa kulo. Yize umqondomsuka wegama lolimi eliwumthombo ungavezwanga ngokuphelele olimini okuhunyushelwa kulo, kodwa leli su likwazile ukuveza isithombe salokho okuhloswe ukudluliswa umbhalo wolimi olungumthombo.

4.4.7. Ukuhumusha ngokweqiwa

Leli su livame ukusetshenziswa uma incazelo edluliswa igama elithile noma okushiwoyo lingabalulekile ngaleyo ndlela ukuthuthukisa umbhalo (Baker, 2011). UDLamini (2021) ugcizelela lokhu ngokuthi, leli su lisetshenziswa uma igama eleqiwe noma ibinzana lingayiguquli incazelo ephelele yombhalo okuhunyushelwa kuwo. Uphinde waqhubeka wathi, isizathu esikhulu sokweqiwa singaba ukuthi umhumushi akakwazi ukuthola igamafana noma ibinzana ngokosiko lolimi okuhunyushelwa kulo, okuyinto elindelekile lapho kukhulunywa ngezilimi ezelamanayo. Yize kunjalo, ukuhumusha ngokweqiwa akubangelwa nje kuphela ukungabikhona kwegamafana kodwa le nqubo ingase isetshenziswe lapho kungase kube khona ukungacaci kahle, noma izingqinamba ekuchazeleni/ekuhumusheleni labo abahunyushelwayo (Dlamini, 2021).

4.4.7.1. Ukweqiwa kwamanye amagama

Ukweqiwa kwamanye amagama uthi uBaker (2011) kuyasiza ukugwema okungajwayelekile nokugcina umbhalo uhamba kahle, kuqinisekisa ukuthi ukuhumusha kudlulisa umlayezo ngqangi ngempumelelo ngaphandle kobungxubevange obungadingeki. Leli su lisetshenziswa kakhulu ngokucophelela, ngokugxila kumqondo obalulekile, kungesikho ukuhumusha ngegama negama.

Isibonelo: ekhasini le-12 emqulwini wekharikhulamu yolimi lwesiNgesi nele-14 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**purposes**' ngokweqiwa, kanje:

ST- Four weeks are for examination purposes.

TT- Amasonto ama-4 abekelwe ukuhlola.

BT- Four weeks are set aside for examination.

Lapha igama '**purposes**' leqiwe ngoba incazelo yalo isivele isidlulisiwe ngaleli binzana '**abekelwe ukuhlola**'. Olimini lwesiZulu ukuthi '**amasonto ama-4 abekelwe ukuhlola**'

kucacisa ngokusobala ukuthi la masonto abekwe eceleni ngokuqondene nokuhlola, Ngakho-ke, ukwengeza ngokuhumusha okubhekise ngqo (*direct translation*) egameni 'purposes' kuzoba sekuhunyushwe ngokweqile. Ngokusebenzisa isu lokweqiwa kwegama, ukuhumusha kuzozihambela khona ngokwemvelo ukugwema ubungxubevange obungadingeki. Ngokunjalo-ke leli su likwazile ukudlulisa umlayezo wombhalo ongumthombo.

Isibonelo: ekhasini le-12 emqulwini wekharikhulamu yolimi lwesiNgisi nele-14 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**cycle**' ngokweqiwa, kanje:

ST- Time allocation per two-week cycle (hours).

TT- Ukwabiwa kwesikhathi sokufundisa (ngamahora) emasontweni amabili.

BT- Allocation of teaching time (in hours) over two weeks.

Lapha, igama elithi '**cycle**' olimini okuhunyushelwa kulo leqiwe, okuyigama elingasho ukuphindelela nokumiswa kwesikhathi okuyigama elinganalo igamafana elisho ngqo ngokuyimvelo olimini lwesiZulu. Ukube umhumushi ulihumushe ngokulandela lona ngqo, belingaletha ukudideka njengokuthi '**umjikelezo wamasonto amabili**' okungumshwana ongajwayelekile olimini lwesiZulu obungadala ukudideka. Kunalokho ngokusebenzisa igama '**emasontweni amabili**' umqondo wegama 'cycle' usuvele uveziwe ngokwengqikithi yemfundo ngakho-ke, ukuhumusha igama 'cycle' ngokufakazelwa uBaker (2011) bekuzobe sekuphazamisa ofundayo ngencazelo ende.

4.4.7.2. Ukweqiwa ngendlela okungeyona

Amanye amagama eqiwe alahle umqondo wombhalo ongumthombo, isizathu sokusebenzisa isu lokuhumusha ngokweqiwa, kusuke kugwemwa ukwandisa incazelo engadingeki, ngokweqa amagama angawuthukisi umbhalo. Uma kukhona amagama eqiwayo bese kulahleka umqondo wombhalo, asuke eqiwe ngendlela okungeyona.

Isibonelo: ekhasini le-15 emqulwini wekharikhulamu yolimi lwesiNgisi nele-18 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**items**' ngokweqiwa, kanje:

ST- Ticking off items.

TT- Beka uphawu.

BT- Tick off.

Leli gama '**items**' libhekisele ezintweni ezithile ezimiselwe ukwenziwa, ngokwegqikithi yombhalo zisohlwini oludinga ukubekwa uphawu. Uma leli gama leqiwa, ukuhumusha kuveza kuphela ukubekwa uphawu ngokungacacisi ukuthi yini leyo ebekwa uphawu, okungaholela ekudidiseni labo abafundayo. Ngakho-ke, umlayezo wolimi olungumthombo awudlulisekanga kahle.

Isibonelo: ekhasini lama-22 emqulwini wekharikhulamu yolimi lwesiNgisi nelama-25 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**structure**' ngokweqiwa, kanje:

ST- Reading activities would help them analyse its structure and language features in more detail.

TT- Ukufunda kuzobasiza ukuqonda ukuhlaziya izimo zokusetshenziswa kolimi ngokubanzi.

BT- Reading will help them understand and analyse situations of language use broadly.

Leli gama '**structure**' libhekisele ekuhleleni, kubhekwe ukulandelana, ngokuyisisekelo likhomba ukwakhekha kwento noma kombhalo uma sesikhuluma ngokwengqikithi yalo mbhalo. Ngakho-ke, lapha umhumushi uleqile leli gama incazelo yalo yangadluliseka, loyo ofundayo angeke abe nokuqonda ukuthi balindeleke ukuhlaziya umumo wombhalo ungesilo ulimi kuphela okungaletha ukudideka. Kanti ngokukaBaker (2011), inhloso yokuhumusha ngokweqiwa bekumiselwe ukusetshenziswa uma igama lingawuthuthukisi

umbhalo, kodwa kulo mbhalo kweqiwe ngokungeyikho ngoba kusawuthuthukisa umbhalo. Ngakho-ke, leli su aliyiphumelelisi inhloso yombhalo.

4.4.7.3. Ukweqiwa kwezakhi ezicacisayo (*definite articles*)

Izakhi ezicacisayo zeqiwe olimini lwesiZulu, uBaker (2011) uthi lokhu kwenzeka ngezizathu zokuthi izilimi zihlukene ngokobhalomagama ngaleyo ndlela, nokuhumusha kuphoqelela ukuvumelanisa nokujwayelekile olimini okuhunyushelwa kulo. Ngakho-ke, ulimi lwesiZulu alinazo izakhi ezicacisayo, kuphela lusebenzisa izigaba zamabizo okuyizona eziveza izakhi ezicacisayo ngaphandle kwesidingo sokusebenzisa izakhi ezicacisayo ngokuzimele.

Isibonelo: ekhasini lama-22 emqulwini wekharikhulamu yolimi lwesiNgisi nelama-25 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**The**' ngokweqiwa, kanje:

ST- The speaking process.

TT- Inqubo namasu okukhuluma.

BT- The process and methods of speaking.

Lapha isakhi u '**the**' seqiwe ngesizathu sokuthi ulimi lwesiZulu aluzisebenzisi izakhi zohlelo lolimi ngendlela ulimi olungumthombo luzisebenzisa ngazo. Kunalokho ulimi lwesiZulu luncike ezigabeni zamabizo ukudlulisa ngqo. Isakhi u '**the**' sisetshenziswa ukucacisa into ethile kodwa olimini lwesiZulu amabizo asetshenziswa ngaphandle kwezakhi ezicacisayo ngoba isiqalo sesigaba sebizo sisuke sesiyicacisile incazelo. Ngakho-ke, isu lokweqiwa lenze ukuhumusha kwaba lula kube kugcinwa incazelo isobala.

Isibonelo: ekhasini le-10 emqulwini wekharikhulamu yolimi lwesiNgisi nele-11 emqulwini wekharikhulamu yolimi lwesiZulu. Kuhunyushwe igama elithi '**the**' ngokweqiwa, kanje:

ST- Recognizing the text type.

TT- Ukubona uhlobo lwetheksthi.

BT- Identifying the type of the text.

Isakhi u '**the**' lapha seqiwe olimini okuhunyushelwa kulo, ngesizathu sokuhluka ngokohlelo lolimi kulezi zilimi ezimbili (isiNgisi nesiZulu). Ngakho-ke, kuzobakhona ukweqiwa kwezinye izakhi zolimi olungumthombo ngokubuka le mibhalo ngokuyiqhathanisa, ngokukaBaker (2011) lesi sakhi ngokwengqikithi yombhalo asiyiphazamisi incazelo yawo futhi isuke isiveziwe embhalweni kunalokho uma zingahunyushwa ngokuqondiswe kuso ngqo singaletha incazelo engadingeki. Ngaleyo ndlela, leli su lisetshenziswe kahle ngoba aliwuphazamisi umlayezo wombhalo ongumthombo.

4.5. Isiphetho

Kulolu hlaziyo, umcwaningi ugxile ezinhlosweni zocwaningo ezimbili, okungukuhlaziya ukuvezwa kwamasu okuhumusha asetshenziswe emqulwini wekharikhulamu, nokuhlaziya izindlela zokusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu. Lapho eqale khona ngokusemqoka okutholakele ngesikhathi eqoqa imininingo emaqondana namasu ahlonziwe, okuyiwona angumgogodla wohlaziyo. Ube esewaveza ngokusobala wonke amasu okuhumusha ahlonziwe, kuyilawo ahlonzwe ngesibalo esiphansi nalawo ahlonzwe ngesibalo esiphezulu nalawo ahlonze ngesibalo esiphakathi kangangokushiyana kwawo, Lapho ewabonisa ngokusebenzisa itafula nemidwebo. Umcwaningi ube eseqaphela ukuhunyushwa ngokungenayo inhlalanjalo, waveza okungase kudale lokho ngokunikeza izibonelo ezithile, kungagcini lapho uphinde waqaphela nokuhumusha ngokungeyikho, lapho bekukhona amagama ahunyushwe ngegamafana okungeyilo libe likhona igamafana elivamile ebelingasetshenziswa. Uhlaziyo lube selihlaziya izindlela zokusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu, okuqaphelwe izingqinamba ezahlukene ezidala ukusetshenziswa kwamasu, isu nesu lokuhumusha elisetshenzisiwe beliholelwe izingqinamba ezahlukene lilinye ngokulandela injulalwazi kaBaker. Umhumushi ube esengeza ezinye izingqinamba ngaphansi kwalezi zikaBaker, eziphinde zibe nomthelela ekusetshenzisweni kwamasu

okuhumusha ngokulawulwa imininingo eqoqiwe ebiveza okuhlukile. Amatafula ahlukene abonisiwe, ukucacisa uhlaziyo olwenziwe ngaphansi kwezinhloso ezimbili zocwaningo obekuhlaziywa phezu kwazo. Inhloso yokugcina ehloswe ukuphendulwa ucwaningo, izofezwa esahlukweni esilandelayo, lapho isahluko sizobe sidingida okuqasheliwe ngesikhathi uhlaziyo luqhubeka, siphinde sakhe isiphetho salokho okutholiwe ngesikhathi kuhlaziywa.

ISAPHLUKO SESIHLANU:

ISIPHETHO KANYE NOKUQASHELIWE

5.1. Isingeniso

Lesi sahluko sokugcina sifinqa siphinde siphethe lolu cwaningo, sihlose ukuxoxa ngokufinyeziwe obekwenzeka nalokho okuhlonziwe nokuqasheliwe ngesikhathi ucwaningo lusaqhubeka. Isahluko siveza okutholakale ngesikhathi kuhunyushwa imininingo.

5.2. Iqoqo locwaningo

Inhloso yalolu cwaningo bekuwukuhlaziya amasu okuhumusha asetshenzisiwe ukulekelela ukuhumusha umqulu wekharikhulamu yolimi lwesiZulu ibanga le-10 kuya ebangeni le-12, ususelwa emqulwini wekharikhulamu yolimi lwesiNgisi, ngenhloso yokuhlangabezana nezingqinamba uma kuhunyushwa. Ucwaningo belugxile kakhulu emakhasini ayishumi akhethekile ukuqaphela amasu okuhumusha asetshenzisiwe, ngesizathu sokuthola indlela yokusetshenziswa kwawo emqulwini wekharikhulamu, kanye nomphumela wawo. Injulalwazi kaBaker (2011) yiyona esetshezisiwe kulolu cwaningo, njengoba kuyiyo eveza ngokusobala imbangela yokusetshenziswa kwamasu okuhumusha emibhalweni (okuyizingqinamba okuhlangabezana nazo), bese iphakamisa ngokusobala amasu okuhumusha angahle asetshenzisiwe ngokuvamile ukubhekana nalezo zingqinamba, okuyiwona anquma umphumela wokuhunyushwa kombhalo.

Ucwaningo lukwazile ukuhlonza amasu okuhumusha asetshenzisiwe emqulwini wekharikhulamu, lakwazi nokunquma nembangela noma izingqinamba eziholele ekusetshenzisweni kwawo ngokusebenzisa injulalwazi kaBaker. Lesi sahluko sizophendula umbuzo wokugcina wocwaningo, othi amasu okuhumusha asetshenzisiwe awuthinta kanjani umphumela wokuhunyushwa kwekharikhulamu yolimi lwesiZulu? Njengoba nesahluko esedlulile sikwazile ukuphendula imibuzo yokuqala emibili yocwaningo ebihlose ukuphendula ukuthi yimaphi amasu okuhumusha asetshenzisiwa ekuhumusheni ikharikhulamu yesiZulu? kanye nokuphendula ukuthi kungani

kusetshenziswa lolu hlobo lwamasu okuhumusha emibhalweni yekharikhulamu yolimi lwesiZulu? Sizobe sesithinta nokubaluleka kokugcina igamafana uma kuhunyushwa umbhalo, ukuze kufakazwe ngempumelelo yokuhunyushwa kombhalo phakathi kwezilimi ezimbili isiZulu kanye nesiNgisi.

5.3 Okutholwe ucwaningo

Okutholakele ocwaningweni yilokho obekugxile emibuzweni yokuqala emibili yocwaningo, ebikade ibuza lokhu okulandelayo:

- Yimaphi amasu okuhumusha asetshenziswa ekuhumusheni ikharikhulamu yesiZulu?
- Asetshenziswe kanjani amasu okuhumusha emqulwini wekharikhulamu?

5.3.1 Amasu okuhumusha asetshenzisiwe

Imiphumela yocwaningo ihlonze amasu okuhumusha athile, asetshenziswe emqulwini wekharikhulamu ngokulandela lawo aphakanyiswe injulalwazi kaBaker (2011). Ngokwenjulalwazi kaBaker amasu avame ukusetshenziswa emibhalweni ukuxazulula izingqinamba ezikhona, ayisishiyagalolunye (8) kodwa ucwaningo luhlonze ayisikhombisa (7), alandela kanje:

- Ukuhumusha ngegama elivamile
- Ukuhumusha ngegama eliwujikelele/elingazwakalisi
- Ukuhumusha ngegama elinobusiko
- Ukuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo
- Ukuhumusha ngamanye amagama usebenzise igama elihlobene
- Ukuhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene
- Ukuhumusha ngokweqiwa

5.3.2. Izingqinamba ezivamile ezibangele ukusetshenziswa kwamasu okuhumusha

Ucwaningo luthole ukuthi ukusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu, kuthonywe yizingqinamba ezihlobene nolimi ebezikhona ngesikhathi ukuhumusha kusaqhubeka. Izingqinamba ezimbili bezikwazi ukuxazululeka ngokusebenzisa isu lokuhumusha elilodwa, kanti izingqinamba eziqapheliwe ngesizathu sokusetshenziswa kwamasu okuhumusha, ziyishishiyagalolunye (9) kweziyishumi nanye (11) eziphakanyiswe uBaker (2011). Itafula elingezansi libonisa amasu okuhumusha asetshenzisiwe kanye nezingqinamba ezithonye ukusetshenziswa kwawo embhalweni womqulu wekharikhulamu.

Itafula elingezansi (5.1.) libonise ngokusobala ukuthi amasu okuhumusha ukuze asetshenziswe asuke ethonywe izingqinamba zolimi ezithile. Ucwaningo luphinde lathola ukuthi amasu okuhumusha aboniswe ngenhla asetshenziswe ngesibalo esingafani, kukhona asetshenziswe ngesibalo esiphezulu amanye asetshenziswe ngesibalo esiphansi. Ucwaningo lusebenzise imidwebo kanye namatafula ukubonisa ngokusobala ukusetshenziswa kwawo emqulwini wekharikhulamu. Uhlaziyo lube seluthola isu lokuhumusha elisetshenziswe ngesibalo esiphezulu, okuyisu lokuhumusha ngegama elivamile kanti elisethsensiswe kancane yilelo lokuhumusha ngegama elinobusiko.

Itafula 5.1: Amasu okuhumusha asetshenzisiwe, kanye nezingqinamba ezithonye ukusetshenziswa kwawo.

Amasu okuhumusha asetshenzisiwe	Izingqinamba ezithonye ukusetshenziswa kwawo
Ukuhumusha ngegama elivamile	-Lapho ulimi okuhunyushelwa kulo lungenalo igama elithile legama elivamile elisetshenziswe olimini olungumthombo.

	-Lapho igama lolimi eliwumthombo linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo.
Ukuhumusha ngegama eliwujikelele/elingazwakalisi Ukwenza umbhalo uqondeke kwabahunyushelwayo	-Lapho ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngencazelo eveziwe.
Ukuhumusha ngegama elinobusiko	-Lapho ulimi okuhunyushelwa kulo lunokwehluka ngokwendlelakubona yolimi olungumsuka.
Ukuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo	-Ukusetshenziswa kwamagama okubolekwa olimini olungumthombo.
Ukuhumusha ngamanye amagama usebenzise igama elihlobene	-Lapho ulimi olungumthombo nolimi okuhunyushelwa kulo luhluka ngomumo. -Lapho ulimi olungumsuka kanye nolimi okuhunyushelwa kulo lwehluka ngokuphindaphinda nangenhloso yokuveza umumo othile.
Ukuhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene	-Lapho ulimi okuhunyushelwa kulo lungenalo igama eliqondile lolimi eliwumthombo. -Lapho igama lolimi eliwumthombo linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo.
Ukuhumusha ngokweqiwa Ukweqiwa kwamanye amagama Ukweqiwa ngendlela okungeyona Ukweqiwa kwezakhi ezicacisayo	- Lapho incazelo edluliswa igama elithile noma okushiwoyo Ingabalulekile ngaleyo ndlela ukuthuthukisa umbhalo.

Ngezansi kuvezwa ngokusobala ukuthi amasu okuhumusha asetshenziswe kanjani emqulwini wekharikhulamu, futhi ethonywa yiziphi izingqinamba zolimi:

- **Ukuhumusha ngegama elivamile** → kusetshenziswe ukubhekana nezingqinamba lapho ulimi okuhunyushelwa kulo lungenalo igama elithile legama elivamile elisetshenziswe olimini olungumthombo. Kanye nalapho igama lolimi eliwumthombo linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo,
- **Ukuhumusha ngegama eliwujikelele/elingazwakalisi** → kusetshenziswe ukubhekana nengqinamba lapho ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngencazelo eveziwe.
- **Ukuhumusha ngegama elinobusiko** → kusetshenziswe ukubhekana nengqinamba lapho ulimi okuhunyushelwa kulo lunokwehluka ngokwendlelakubona yolimi olungumsuka.
- **Ukuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo** → kusetshenziswe ukubhekana nezingqinamba lapho ulimi olungumthombo nolimi okuhunyushelwa kulo luhluka ngokwesimo. Nalapho ulimi olungumsuka kanye nolimi okuhunyushelwa kulo lwehluka ngokuphindaphinda nangenhloso yokuveza umumo othile.
- **Ukuhumusha ngokubeka ngamanye amagama usebenzise igama elingahlobene** → kusetshenziswe ukubhekana nengqinamba lapho ulimi okuhunyushelwa kulo lungenalo igama eliqondile lolimi eliwumthombo. Nalapho igama lolimi eliwumthombo linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo.
- **Ukuhumusha ngokweqiwa** → kusetshenziswa lapho incazelo edluliswa igama elithile noma okushiwoyo lingabalulekile ngaleyo ndlela ukuthuthukisa umbhalo.

5.4. Okuqasheliwe

Njengoba besekudaluliwe ngenhla ukuthi amasu okuhumusha awasetshenziswanga ngokulingana emqulwini wekharikhulamu, okuthonywe yizingqinamba ezithile zolimi ebezibhekene nomhumushi ngesikhathi ehumusha umbhalo. Ngaleyo ndlela,

ngokohlaziyo amasu okuhumusha asetshenzisiwe kulawa aphakanyiswe uBaker (2011) ayi-8, umbhalo wekharikhulamu usebenzise ayi-7 kanti izingqinamba ezithonye ukusetshenziswa kawo zibe yisi-9 phezu kweziyi-11 kulezi eziphakanyiswe uBaker (2011). Isu elisetshenziswe esibalweni esiphezulu **isu lokuhumusha ngegama elivamile**, uthi uBaker (2011) leli su livame ukusetshenziswa kakhulu lapho kubhekwana khona nezinhlalo eziningi zokungabi negamafana, kakhulukazi emagameni anencazelo ongayihlulela njengeyiqiniso noma engamanga (*propositional meaning*). Okuyisu elisebeza kahle kuzo zonke izilimi. Ukusebenzisa leli su, umhumushi uhumusha kalula nje igama lolimi eliwumthombo ngegama elivamile lolimi okuhunyushelwa kulo (Junining noKusuma, 2020).

Ucwaningo luqaphele ukuthi ukusebenzisa leli su kulekelele kakhulu umhumushi ngoba, bekuthi uma kunengqinamba yegama elinezincazelo eziningi olimini okuhunyushelwa kulo, avele ahumushe ngegama lolimi lwesiZulu elivamile ukuze umbhalo uqondeke kalula kulabo abahunyushelwayo. Njengalesi sibonelo, ekhasini le-15 emqulwini wekharikhulamu yolimi lwesiNgisi, nele-17 wolimi lwesiZulu. Kubhalwe kanje: “*Reflect and evaluate.*” kwase kuhunyushwa ngokuthi, “Bayabuyekeza baphinde bahlolisise” igama elivamile “Bahlolisise” ekuhumusheni igama “*evaluate*” lihunyushwe ngokuvamile ngoba linezincazelo eziningi ezahlukene ezinomqondo owodwa. Kanti olimini lwesiZulu lilodwa igamafana elivame ukusetshenziswa, elingasho incazelo efana nale yegama lolimi eliwumthombo.

Isu elisetshenziswe ngesibalo esiphansi, **isu lokuhumusha ngegama elinobusiko**, ukuhumusha ngegama elinobusiko, kuvumela umhumushi ukuthi afake igama lolimi okuhunyushelwa kulo esikhundleni segama eliqondene nosiko noma inkulumo eqondene nosiko, elizokwazi ukuba nomthelela kofundayo ngoba lizobe lihunyushwe ngegama eliveza umqondosuka ojwayelekile kubo (Baker, 2011). Ngakho-ke, ucwaningo luqaphele ukuthi leli su lithonywe ingqinamba yokuthi ulimi okuhunyushelwa kulo lunokwehluka ngokwendlelakubona yolimi olungumsuka. Njengesibonelo esisekhasini le-16 emqulwini wekharikhulamu yolimi lwesiNgisi, nele-18 wolimi lwesiZulu lapho okubhalwe khona

kanje: “A brief extract from a film sound track, for example, can be used to begin a narrative composition”. Kuhunyushelwa olimini lwesiZulu ngokuthi “Kucashunwa ingxenye ethile kumabonakude engasetshenziswa ukuqala indaba elandisayo.” Lapha kuhunyushwe ngobusiko ngegama elithi “Kumabonakude” ngoba leli gama lamukela umqondomsuka wegama lolimi eliwumthombo ngokosiko libe lisayigama elinencazelo ejwayelekile olimini lwesiZulu okwenza umqondo ongekho sobala wegama uqondeke, kanti futhi leli gama alinalo igama eliqanjiwe olimini lwesiZulu.

Elinye isu elisetshenziswe kaningana, **Ukuhumusha ngegama eliwujikelele/elingazwakalisi**, uBaker (2011) uthi ukuhumusha ngokusebenzisa leli su kuyindlela yokuxazulula izingqinamba zokungabi negamafana, ngokunciphisa incazelo edluliswa yigama noma ukulenza lizwakale lingathathi hlangothi/ libe ngelijwayelekile. Kanti ucwaningo luqaphele ukuthi umhumushi wayebhekene nengqinamba lapho ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngencazelo eveziwe. Isu lokuhumusha ngegama eliwujikelele/elingazwakalisi libe selilekelela ukuze umbhalo uqondeke kulabo abahunyushelwayo, njengesibonelo esisekhasini lesi-7 emqulwini wekharikhulamu yolimi lwesiNgesi kanye nelesi-8 emqulwini wekharikhulamu yolimi lwesiZulu. Kubhalwe kanje, “*And may not be used for any additional subjects added to the list of minimum subjects*” kwahunyushwa ngokuthi “Akumele kusetshenziswe kunoma yiziphi izifundo ezengeziwe ohlwini lwenani lwezifundo”. Igama ‘lwenani’ kuhunyushwa elithi ‘minimum’ lihunyushwe ngokujikelele/okungazwakalisi, leli gama lihunyushwe ngale ndlela ngoba lizama ukudlulisa umlayezo oqondekayo kwabahunyushelwayo olimini lwesiZulu. Kanti futhi ligcizelela ubungako bento, ngokuphathelene nobuningi okuqiniseka ukuthi abazofunda bawubamba ngokuphelele umqondomsuka wegama, ikakhulukazi labo abangalijwayele igama lobuchwepheshe elithi ‘*minimum*’ obekuyoba nzima ukuliqonda uma belihunyushwe ngegama lokuboleka.

Elinye isu elisetshenziswe kaningana **ukuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo**, leli su lisetshenziswa uma kubhekwana namagama aqondene nosiko, amagama esimanje, amagama adumile noma asabalele (Baker, 2011).

Lapha umhumushi engasebenzisa igama lolimi eliwumthombo linjalo noma lisesakhiweni esifanayo nesolimi okuhunyushelwa kulo, bese lihambisana nencazelo ngolimi okuhunyushelwa kulo, okanye lithathe isimo sokwakhekha kwamagama ukuze lizohambisana nomumo wamagama olimi okuhunyushelwa kulo. Ucwangingo luqaphele ukuthi uma kuhunyushwa ngokusebenzisa leli su, umhumushi usuke ebhekene nengqinamba yokuthi kusuke kusetshenziswe amagama okubolekwa olimini olungumthombo. Njengesibonelo esisekhasini le-10 emqulwini wekharikhulamu yolimi lwesiNgisi, nele-11 wolimi lwesiZulu, lapho kubhalwe khona kanje: “*And political documents.*” kwahunyushwa ngokuthi “Kanye nombhalo wepolitiki.” igama ‘wepolitiki’ kuhunyushwa elithi ‘*politics*’ lihunyushwe ngokubolekwa kwasetshenziswa indlela yokwakha amagama olimi lwesiZulu ukuze kuphimiseke kahle, ukulekelela abafundi nabafundisi ukuthi baliqonde ngolimi lwabo.

Elinye isu lisetshenziswe ngesibalo esithe ukubaphansi, **okuyisu lokuhumusha ngamanye amagama usebenzise igama elihlobene.** Umhumushi usebenzise leli su ngokukhetha omunye umumo ohlukile kulo osetshenziswe ulimi olungumthombo, ukuqamba umqondomsuka odluliswa igama elithile olimini okuhunyushelwa kulo. Kuleli su igama elingumsuka lithathelwa isikhundla yigama elisho okufanayo olimini okuhunyushelwa kulo (Junining noKusuma, 2020), uBaker (2011) uthi leli su lisetshenziswa kakhulu uma igama lolimi eliwumthombo liqanjiwe olimini okuhunyushelwa kulo kodwa ngomumo ohlukile. Ucwangingo luqaphele ukuthi umhumushi ukuze asebenzise leli su ebenengqinamba yokuthi ulimi olungumthombo nolimi okuhunyushelwa kulo lunokwehluka ngomumo. Njengalesi sibonelo esisekhasini le-12 emqulwini wekharikhulamu yolimi lwesiNgisi, nele-14 wolimi lwesiZulu: “*Timetabling should make provision for one continuous double period per week*”, kwahunyushwa ngokuthi “isikhathi sokufundisa kumele sibe namaphiriyodi alandelanayo amabili isonto nesonto”. Igama ‘alandelanayo’ kuhunyushwa elithi ‘continuous’, lihunyushwe ngamanye amagama ngokusebenzisa igama elihlobene ngoba liveza umqondo wesenzo esiqhubekayo noma inqubo eqhubekayo ngempumelelo ngaphandle kokuphazamiseka, okuyigama eliqondene nelithi ‘*continuous*’ lolimi eliwumthombo okuyigama elilula

ukuqondeka olimini lwesiZulu. Njengoba ulimi lwesiZulu isikhathi esiningi lidlulisa imiqondomsuka ngokuchaza noma ngamabinzana alandisayo.

Elinye isu elisetshenziswe kaningana, **isu lokuhumusha ngamanye amagama usebenzise igama elingahlobene**. UBaker (2011) uthi umhumushi usebenzise leli su ngoba igama elinomqondo othile lisuke lizwakalisiwe embhalweni ongumthombo, kodwa lingekho igamafana eliqanjiwe olimini okuhunyushelwa kulo. UJunining noKusuma (2020) bathi leli su libukhuni kancane ukulisebenzisa, njengoba igama elilodwa olimini olungumthombo lizobe ligcwaliswe ngezincazelo ezibandakanya amagama amaningana olimini okuhunyushelwa kulo. Okuchaza ukuthi uma kuhunyushwa ngokusebenzisa leli su igama liyachazwa ukuze lazeke olimini okuhunyushelwa kulo. Ucwangingo luqaphele ukuthi umhumushi ukuze asebenzise leli su ebenengqinamba yokuthi igama lolimi eliwumthombo linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo, umhumushi ube esehumusha ngamanye amagama esebenzisa igama elingahlobene. Isibonelo sisekhasini le-10 emqulwini wekharikhulamu yolimi lwesiNgisi, nele-11 wolimi lwesiZulu, lapho kubhalwe khona kanje: “*Reasoning and emotional appeals*”, kwahunyushwa ngokuthi “Ukucabanga kanye nendlela esiveza ngayo imizwa yaso.” Iqoqo lamagama ‘nendlela esiveza ngayo’ kuhunyushwa igama ‘*appeals*’ lihunyushwe ngamanye amagama kusetshenziswa igama elihlobene ngoba ulimi okuhunyushelwa kulo luntula igamafama legama lolimi eliwumthombo. Ngakho-ke, umhumushi ubone kunesidingo sokusebenzisa isu elichasisayo, ngokuzama ukuqinisekisa ukuthi abahunyushelwayo bayaliqonda leli gama.

Isu lokugcina elisetshenziswe ngesibalo esithe ukuba phansi, **isu lokuhumusha ngokweqiwa**. Leli su lenzeka lapho umhumushi eqa igama noma ibinzama lamagama elingabalulekile ngokwanele, ukudlulisela incazelo olimini okuhunyushelwa kulo (Baker, 2011). Ucwangingo luqaphele ukuthi umhumushi ebesebenzisa leli su ukweqa amanye amagama, njengesibonelo esisekhasini le-12 emqulwini wekharikhulamu yolimi lwesiNgisi, nele-14 wolimi lwesiZulu, lapho kubhalwe khona kanje: “*four weeks are for examination purposes*” kuhunyushwe ngokithi “amasonto ama-4 abekelwe ukuhlola”. Igama ‘*purposes*’ lihunyushwe ngokweqiwa, kanti igama elithi ‘ukuhlola’ selivele liyivezile

inhloso ngokwenzazelo yalo okwenza ukuthi okungase kwengezwe kungabi nasidingo. Umhumushi uphinde weqa izakhi zohlelo lolimi, isibonelo sisekhasini le-10 emqulwini wekharikhulamu yolimi lwesiNgisi, nele-11 olimini lwesiZulu, lapho kubhalwe khona kanje: *“The speaking process”* kuhunyushwe ngokuthi “Inqubo namasu okukhuluma”. Isakhi ‘the’ seqiwe olimini okuhunyushelwa kulo ngoba olimini lwesiZulu izakhi zohlelo lolimi azisetshenziswa ngendlela efanayo olimini olungumthombo, kunalokho incazelo yegama ebhekise ngqo ivezwa ngezigaba zamabizo. Ngakho-ke, lesi sakhi asibalulekile olimini lwesiZulu ukuzwakalisa umbhalo. Okunye, umcwaningi uphinde waqaphela ukuthi ekweqeni amagama athile noma izakhi ezithile umhumushi uphinde weqa ngendlela okungeyona, njengesibonelo esisekhasini le-15 emqulwini wekharikhulamu yolimi lwesiNgisi, nele-18 yolimi lwesiZulu. Lapho okubhalwe khona kanje: *“Ticking off item”* kwahunyushwa ngokuthi “Beka uphawu” lapha igama leqwe ngendlela okungeyona ngoba ayivezi ngokusobala ukuthi uphawu lubekwa kuphi, okuholelea ekutheni umlayezo ungadluliseki ngokuphelele olimini okuhunyushelwa kulo.

5.4.1. Ukuhumusha okuphazamisa umlayezo ohlosiwe

Ucwaningo luqaphele ukuthi eminye imibhalo ehunyushiwe ibingawudlulisi umlayezo ohlosiwe olimini okuhunyushelwa kulo, okungase kudale ukudideka. Lapho umhumushi ebehumusha ngegama eliwujikelele/elingazwakalisi, lapho ebethonywe ingqinamba yokuthi ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngencazelo eveziwe. Njengesibonelo esisekhasini lesi-7 emqulwini wekharikhulamu yolimi lwesiNgisi kanye nelesi-8 emqulwini wekharikhulamu yolimi lwesiZulu. Kubhalwe kanje *“And may not be used for any additional subjects added to the list of minimum subjects”*, kwahunyushwa ngokuthi “Akumele kusetshenziswe kunoma yiziphi izifundo ezengeziwe ohlwini lwenani lwezifundo”. Leli su belingahlosanga ukushintsha umlayezo, kodwa ukuveza igamafana elingadlulisa umlayezo ofanayo yize ungeke ugqame, kodwa kulesi sibonelo igama ligcine selingawudlulisi umlayezo ohlosiwe. Ukuhumusha ngokweqiwa nakho kube nawo umthelela ekuhumusheni ngokuphazamisa umlayezo ohlosiwe, njengesibonelo esisekhasini le-15 emqulwini wekharikhulamu yolimi lwesiNgisi, nele-18 yolimi lwesiZulu, lapho kubhalwe khona kanje *“Ticking off items”* okuhunyushwe ngokuthi

“Beka uphawu”. Umhumushi ugcine engasilisebenzisi ngendlela leli su ngoba ube eseqa namagama adingekayo ukuthuthukisa umbhalo, lesi sibonelo asiwudlulisi umlayezo ngokuphelele ngoba kweqiwe igama elingenza umbhalo uzwakale ngokuphelele.

5.4.2. Amanye amasu okuhumusha ebelekelela ukuxazulula izingqinamba zolimi eziningi

Umcwangingi uqaphele ukuthi amasu okuhumusha njengoba esetshenziswa ukubhekana nezingqinamba zolimi uma kuhunyushwa, awabhekani nengqinamba ngayinye kodwa ayakwazi ukuxazulula izingqinamba ezingaphezu kwezimbili ngesu elilodwa. Njengokuhumusha ngegama elivamile, umhumushi ebehlengabenzane nezingqinamba zolimi lapho ulimi okuhunyushelwa kulo lungenalo igama elithile legama elivamile elisetshenziswe olimini olungumthombo. Uma umhumushi ehlangabezana nale ngqinamba, ulimi okuhunyushelwa kulo lusuke lusebenzise igama elibanzi (*isuperordinate*) ngoba luntula igama elingena ngaphansi kwegama eliqondile (*amahyponyms*). Njengalapho kuthi khona “*Reasoning and emotional appeal*” kwahunyushwa ngokuthi “Ukucabanga kanye nendlela esiveza ngayo imizwa yaso”, kanti leli su liphinde lakwazi ukuxazulula ingqinamba lapho igama lolimi eliwumthombo linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo. Umhumushi usebenzise leli su ngoba uma ebhekene nale ngqinamba igama elilodwa lisuke linencazelo edidene/eyingxubevange olimini okuhunyushelwa kulo, kanti negamafana okuyilo ngqo lingekho. Ngakho-ke, umhumushi ugcine esesebenzisa isu lokuhumusha ngegama elivamile ukuxazulula le ngqinamba. Njengalesi sibonelo “*Understanding speech and other audio forms.*” kwahunyushwa ngokuthi “Nokuqonda inkulumo kanye nokunye okulalelwayo”.

5.4.3. Okunye okuhunyushiwe bekungenayo inhlalanjalo

Umcwangingi uqaphele ukuthi ukuhunyushwa kwamanye amagama bekungenayo inhlalanjalo, bekuthi makuhunyushwa igama elilodwa lihunyushwe ngokungafani emishweni eyahlukene, Kanti uHadeel no-Al-smadi (2022) bagcizelela ukuthi

akuvumelekile ukuhumusha ngalolu hlobo uma kuhunyushwa imibhalo yolwazi lomsebenzi othile, njenga lo wekharikhulamu. Kanti uZgusta (1971) yena uvumela ukuthi lesi senzo senzeke ngesizathu sokuthi igama ngalinye linokwehluka kwamanye, ngaleyo ndlela, igama elithile lilele encazelweni yalo engahambisana negqikithi yombhalo okugcine kuholela ekulahleni inhlalanjalo uma kuhunyushwa umbhalo. Isibonelo sokuhumusha okungenayo inhlalanjalo yilapho okuthi khona “*Activate vocabulary*”, kwahunyushwa ngokuthi “*Kuvuselelwa ulwazimagama lwabafundi*”. Omunye umshwana oveza igama elifanayo “*Activate existing knowledge*”, wahunyushwa ngokuthi “*Kutholwa ulwazi abafundi abanalo ngesihloko*”. La magama ayafana olimini olungumthombo kodwa olimini okuhunyushelwa kulo anokwehluka emishweni emibili ehlukene, okuveza ukuntuleka kwenhlalanjalo, ngezizathu ezibekwe ngoNgoti abangenhla.

5.4.4. Kuhunyushwe ngamagama angafanele

Umcwangingi ube eseqaphela nokuthi amanye amagama ebhunyushwa ngamagama angafanele, ekubeni amagamafana alawo magama ekhona olimini okuhunyushelwa kulo. Umhumushi ebebuye asebenzise igama abona ngathi liyayela engqikithini yombhalo ongumthombo, kanti likhona igamafana ebelingasetshenziswa olimini okuhunyushelwa kulo. Ngokunjalo, uGJurchevska Atanasovska noSazdovska Pigulovksa (2017, p. 2) bafakazela khona lokhu ngokuthi bathi umhumushi kumele agxile kakhulu kulokho okwehlukile kumbhalo ngokuqaphela amagama awo asetshenzisiwe, ngoba kwesinye isikhathi igama elihunyushiwe lingeke lahlala ncamashi engqikithini yomusho wombhalo ongumthombo. Lokho okusho ukuthi incazelo noma umlayezo wombhalo ungagcine ungasadluliseki olimini okuhunyushelwa kulo. Isibonelo sokuhumusha ngamagama angafanele yilapho okuthi khona: “*making connections, monitoring comprehension*”. Kwahunyushwa ngokuthi “*ukuzama ukuhlanganisa, nokuqaphela umqondo wesiqephu*”. Kwase kuhunyushelwa emuva ngokuthi “*trying to connect and monitoring the meaning of the passage*”. Leli gama lihunyushwe ngokungafanele, ngoba linokushintsha umqondo wombhalo ongumthombo kanti likhona igamafana olimini ebelingasetshenziswa elithi “ukwakha’ okuyilo elihambisana nomqondo wegama lolimi eliwumthombo.

5.5. Indlela amasu okuhumusha abenomthelela ngayo empumelelweni yokuhunyushwa komqulu wekharikhulamu yolimi lwesiZulu

Okutholakele ocwaningweni, amasu okuhumusha asetshenziswa ngezizathu ezisemqoka okuhumusha umbhalo, kungenxa yokuthi okuhumusha kungumsebenzi oyizinkimbinkimbi, ekubeni lapho kulindeleke khona ukuthi umlayezo wombhalo ongumsuka udluliseke embhalweni okuhunyushelwa kuwo (Owji, 2013). Imvama yokusetshenziswa kwawo ngokufakazelwa ngu-Owji (2013) uthi uma kukhulunywa ngokuyimvama, umhumushi usebenzisa amasu okuhumusha mayehlangabezana nezingqinamba uma ehumusha umbhalo. Ngakho-ke, amasu okuhumusha angeke asetshenziswa uma kungekho ingqinamba, ngoba isixazululo sengqinamba kungumsebenzi obaluleke kakhulu ekusetshenzisweni kwamasu okuhumusha. Ngaleyo ndlela, amasu okuhumusha adlale indima enkulu kakhulu ukuxazulula izingqinamba zolimi ebezibhekene nomhumushi, ngesikhathi ehumusha umqulu wekharikhulamu yolimi lwesiZulu.

Kanti nokutholakele ocwaningweni kuveza ngokusobala ukuthi amasu okuhumusha abe nomthelela omkhulu ekuphumeleliseni okuhumusha komqulu wekharikhulamu, ngendlela yokuthi umlayezo usadluliseka ngokuqondekayo embhalweni okuhunyushelwa kuwo. Njengesibonelo nje sokuhumusha ngokweqiwa, ukweqiwa kwezakhi ezicacisayo kwenze umbhalo umzwakale kangcono olimini okuhunyushelwa kulo njengoba ulimi lwesiZulu lungazisebenzisi. Kunalokho lugxila kuziqalo zamabizo, njengokuthi “*The speaking process*” okuhunyushwe ngokuthi “Inqubo namasu okukhuluma” ukube lesi sakhi aseqiwanga kodwa kwahunyushwa ngokulandela igama negama, umbhalo ubungeke uqondeke kulabo abahunyushelwayo. Ngakho-ke, ukusetshenziwa kwaleli su kube nomthelela ukuphumelelisa okuhumusha okuqondekayo.

Isu lokuhumusha ngamanye amagama usebenzisa igama elingahlobene, nalo libe nomthelela lapho kunengqinamba yokuthi ulimi okuhunyushelwa kulo luntula igama

eliqondile lolimi eliwumthombo ngenxa yokuthi alijwayelekile kulabo abahunyushelwayo. Okanye igama lolimi eliwumthombo linezincazelo ezididene, umhumushi ulihumushe kahle ngokulichaza ukuze liqondeke kalula kulabo abahunyushelwayo, njengokuthi *“Identify main and supporting ideas”* kwahunyushwa ngokuthi *“Ukwazi ukubona imibonongqangi kanye nemibono esekelayo”*. Leli su libe nomthelela ekuphumeleliseni umbhalo oqondekayo, kanti nesu lokuhumusha ngamanye amagama usebenzise igama elihlobene, libe nomthelela kakhulu ekuphumeleliseni umbhalo oqondekayo nasekulekeleni umhumushi lapho ehlangabezane nengqinamba yokuhluka ngomumo ezilimini ezimbili ebezihunyushwa.

Isu lokuhumusha ngegama lokubolekwa noma igama lokubolekwa nencazelo, lilekelele ukuhumusha amagama esimanje noma ayijargon lawo angaqanjwanga olimini okuhunyushelwa kulo ukuze aqondeke kalula. Njengokuthi *“Features of literary texts”* okuhunyushwe ngokuthi *“Izimpawu ezigqamile zamatheksthi”*, leli su lisetshenziswe ngaphandle kwencazelo yegama kodwa ukuthi likwazile ukuthatha umumo wamagama olimi lwesiZulu, kwakhe isithombe esigqamile segama kulabo abahunyushelwayo. Isu lokuhumusha ngegama elinobusiko yize lingasetshenziswanga kakhulu ngenxa yohlobo lombhalo ohunyushwayo, kodwa likwazile ukudlulisa umqondo oqondekayo, lapho ulimi okuhunyushelwa kulo lunokwehluka ngokwendlelakubona yolimi olungumthombo. Okuholele ekutheni umhumushi asebenzise leli su ukuhumusha ngamagama ajwayelekile osikwenu lolimi okuhunyushelwa kulo, njengesibonelo *“Obeying instructions”* kwahunyushwa ngokuthi *“Hlonipha imiyalelo”*. Ngakho-ke, leli su lilekelele ukuthi umhumushi ehumushe ngendlela eyejwayelekile ngokosiko ukuze iqondeke kalula kulabo abahunyushelwayo.

Isu lokuhumusha ngegama eliwujikelele/elingazwakalisi, likwazile ukudlulisa umlayezo oqondekayo lapho ulimi olungumthombo kanye nolimi okuhunyushelwa kulo lwehluka ngencazelo ezeziwe. Uma umbhalo uthi *“And may not be used for any additional subjects added to the list of minimum subjects”*, kwahunyushwa ngokuthi *“Akumele kusetshenziswe kunoma yiziphi izifundo ezengeziwe ohlwini lwenani lwezifundo”*. Yize lezi zilimi zinezincazelo ezingafani kodwa leli su lilekelele ukudlulisa okucishe kufane

ukuze kuqondeke kalula kwabahunyushelwayo njengegama elivamile kubo. Kanti isu lokuhumusha ngegama elivamile nalo libe nomthelela ekuphumeleliseni ukuhumusha umbhalo, lapho umhumushi ebehlangebezane nengqinamba yokuthi ulimi lwesiZulu alunalo igama eliqondile elinganemba umbhalo. Nalapho ulimi olungumthombo lwezincazelo eziningi olimini okuhunyushelwa kulo, kanti ukusebenzisa leli su kube isixazululo lapho kusetshenziswe igama elivamile lolimi lwesiZulu ukuze umlayezo uqondeke kalula kulabo abahunyushelwayo.

Ngakho-ke, impumelelo yokusetshenziswa kwamasu okuhumusha ikhomba ukuthi umqulu wekharikhulamu yolimi lwesiZulu, webanga le-10 kuya kwele-12 uhumusheke ngempumelelo futhi uyaqondeka olimini okunyushelwe kulo. Ngaleyo ndlela, umhumushi ukwazile ukugcina ubunjalo bombhalo ongumthombo embhalweni okuhunyushelwa kuwo ngendlela ebilindelekile uma kuhunyushwa umbhalo. Ngaphezu kohlaziyo oselweziwe, kwabakhona okuqasheliwe okulethe izidingo zeziphakamiso ezithile ukuze kuvaleke igebe elikhona kanye nokwandisa ulwazi olunonile maqondana nalo mkhakha wokuhumusha. Isihloko esingezansi siveza zona lezo ziphakamiso.

5.6. Iziphakamiso zocwaningo

Lolu cwanningo luphakamisa iziphakamiso ezihlukene kabili, ngokulandelayo:

- Iziphakamiso kubahumushi bemibhalo yezemfundo
- Iziphakamiso zocwaningo oluzayo

5.6.1. Iziphakamiso kubahumushi bemibhalo yezemfundo

Ukuhumusha ngenhloso yokuphuthula umsebenzi, ngaphandle kokugcina incazelo ehlosiwe yombhalo ongumthombo kungaba yinto elula kumhumushi, kodwa kunezinto ezisemqoka nokumele zingalahleki ngesikhathi kuhunyushwa umbhalo, okungezinye zezinto eziqaphelekile ngesikhathi uhlaziyo lusaqhubeka.

a) Ukubaluleka kwegamafana ekuhumusheni umbhalo

Ukufeza igamafana kuyisizinda senqubo yokuhumusha njengoba kuvumela umbhalo okuhunyushelwa kuwo ukuthi udlulise umlayezo ofanayo nalo wombhalo ongumthombo (Baker, 2011). Lapha uBaker ugqizelela ukuthi igamafana liyindlela yokuqinisekisa ukuthi umbhalo ohlosiwe uhambisana kahle nezithameli zawo ngendlela efana nale yolimi olungumthombo. UNewmark (2003) yena uthi igamafana ulibuka njengomphumela odingekayo, ngaphezu kwazo zonke izinhloso zokuhumusha. UPym (2010) usagqizelela okufanayo uma ethi, igamafama lisebenza njengesiqondiso sokuqinisekisa ukuthi ukuhumusha kuhlala kuthembekile ngokwenhloso yombhalo ongumthombo, kuhlangukise ulimi nesiko embhalweni ohunyushiwe. Kanti uNida (1964) uthi umgomo wokuhumusha uwukukhiqiza ulimi olwamukelekayo nolusondelene kakhulu nolwemvelo kanye nomlayezo wolimi olungumthombo, kumele kuqalwe ngencazelo bese kuba ngesitayela. Lokhu kukhomba ukubaluleka kwegamafana kulandele incazelo kanye nokuhlobana kwesitayela sombhalo wolimi olungumthombo. ONgoti abangenhla baveza ngokusobala ukubaluleka kwegamafana uma kuhunyushwa ngoba inhloso yokuhumusha akusikho ukubuyisa amagama asolimini olungumthombo njengoba enjalo, kodwa kungukuhumusha ngokuqaphela ukuthi umlayezo wolimi olungumthombo uyadluliseka yini ngokufanele. Yingakho abahumushi kumele basebenzise amasu okuhumusha afanele, ngenhloso yokuthola igamafana elifanele ngokwengqikithi ethile, ukuze umbhalo ufundeke, wamukeleke, futhi uqondeke kulabo abazobe bewuthamele.

b) Ukusebenzisa amagama angafanele

Ucwaningo luveze ngokusobala ukubaluleka kwamagama afanele uma kuhunyushwa umbhalo, ukudlulisa umbhalo onembhayo nolindelekile olimini okuhunyushelwa kulo. Uma lokhu kungenzeki ngokoNgoti kungukuhumusha okunephutha/ okuphambukile (*translation errors*), uHansen (2012) uyakuqinisekisa lokhu ngokuthi athi ukuhumusha okunephutha kudalwa ukungaqondisisi igqikithi yombhalo wolimi olungumthombo ngokungayiguquli incazelo yolimi olungumthombo ngokunembayo. Lapho kwenzeka khona amaphutha ohlelomisho, amagama/amatemu noma iphutha lesitayela sombhalo nakho konke okungase kubandakanyeke phakathi kolimi olungumthombo kanye nolimi okuhunyushelwa kulo. Ngakho-ke, kubahumushi ukuhumusha

okunembayo kuyinto esemqoka nelindeleke ukuqikelelwa uma kuhunyushwa umbhalo, njengoba uhlaziyo luveze ukuthi kunamagama ahunyushwe ngokungafanele okudala ukuthi incazelo yombhalo ongumthombo ingadluliseki ngokufanelekile.

c) Ukusebenzisa amagama ngokungabi nenhlalanjalo

Ukuhumusha ngokungabi nenhlalanjalo kungadala ukudideka kanye nokungadluliseki kwencazelo olimini okuhunyushelwa kulo ngokunemba. Lolu cwaningo luqaphele ukuthi kunamagama ahunyushwe ngokungabi nenhlalanjalo, kanti kubalulekile ukuqaphela amagama umhumushi awasebenzisayo ukuthi awakhi yini ukudideka kulabo abahunyushelwayo uma sekusetshenziswe igama elinye libe likhona ebelikade lisetshenzisiwe, kube ngathi incazelo isihlukile kanti isafana.

5.6.2 Iziphakamiso zocwaningo oluzayo

a) Abasebenzisi bomqulu wekharikhulamu

Lolu cwaningo luphakamisa ukuthi, njengoba umcwaningi ebecwaninga umqulu wekharikhulamu yolimi lwesiZulu ngokuhumusha umbhalo kuphela. Abanye abacwaningi basangacwaninga kabanzi ngomphumela wokusebenzisa amasu okuhumusha okuhumusha umqulu wekharikhulamu, njengokusebenzisa abafundisi njengababambiqhaza ukuqoqa imininingo emisha. Ngenhloso yokuqaphela ukuthi amasu okuhumusha aletha muphi umthelela ekuqondeni izimiso zokufundisa, lokhu kungahlinzeka ngolwazi oluqondile futhi kuholele ekuqondisiseni kahle umphumela wokusetshenziswa kwamasu okuhumusha emqulwini wekharikhulamu yolimi lwesiZulu kubantu abaphilayo, njengoba ucwaningo oluningi lusagxile ekuhunyushweni komqulu wekharikhulamu wezinye izilimi zomdabu.

b) Ukuqhuba ucwaningo emibhalweni yolimi lwesiZulu

Njengoba ucwaningo oluningi lucwaninga imibhalo yezemfundo noma kahulumeni ehunyushelwe kwezinye izilimi zomdabu kodwa iyingcosana ehunyushelwe olimini lwesiZulu. Ngakho-ke, bekungakuhle ukubona abanye abacwaningi becwaninga imibhalo yezemfundo ehunyushelwe olimini lwesiZulu ukuvala igebe eliqapheliwe ngesikhathi kubuyekezwa imibhalo, nokwandisa ulwazi olunzulu kulo mkhakha wokuhumusha ngokugxila emibhalweni yezemfundo yolimi lwesiZulu, nobekungathuthukisa ulimi. Kuphinde kube negalelo ekuthuthukisweni kwamagama avamisiwe emfundo, nasekusebenziseni imfundo ebandakanya izilimi eziningi (*multilingual context*).

5.7 Isiphetho

Ukufingqa nje, lolu cwaningo luhlaziye amasu okuhumusha asetshenziswe ngumhumushi okuhumusha umqulu wekharikhulamu yolimi lwesiZulu ibanga le-10 kuya kwele-12, ngokusebenzisa injulalwazi kaBaker (2011) njengohlaka locwaningo. Imiphumela yocwaningo yembule ukuthi amasu okuhumusha asetshenzisiwe abe yisikhombisa (7) kulawo ayisishiyagalombili (8) aphakanyiswe uBaker, la masu asetshenziswe ukuxazulula izingqinamba zolimi ebezikhona ngesikhathi umhumushi ehumusha, kanti nomcwaningi uqaphele ukuthi zonke izingqinamba eziphakanyiswe uBaker (2011) zibe nomthelela wokusetshenziswa kwamasu okuhumusha. Ukusetshenziswa kwamasu akubanga sesibalweni esilinganayo amanye asetshenziswe kaningi kunamanye, njengesu lokuhumusha ngegama elivamile, kube isu elisetshenziswe ngesibalo esiphezulu kanti okuhumusha ngegama elinobusiko kusetshenziswe ngesibalo esiphansi kunamanye amasu. Yize amanye amasu ebuye asetshenziswe ngendlela engawudlulisi umlayezo ohlosiwe olimini okuhunyushelwa kuwo, kodwa ukubuka umbhalo wonke obuhunyushiwe ukusetshenziswa kwawo kube nomthelela omuhle umbhalo ubusazwakala ngendlela okubhalwe ngayo olimini olungumthombo. Kanjalo neziphakamiso zingadlala indima enkulu ekuthuthukiseni ulwazi kulo mkhakha wokuhumusha, ikakhulukazi ngokuhunyushwa kwemibhalo ihunyushelwe olimini lwesiZulu ukuthuthukisa ulimi.

IMITHOMBO YOLWAZI

- Aguado-Gimenez, P. and Perez-Paredes, P.-F. 2005. "Translation-strategies use: a classroom-based examination of Baker's taxonomy". *Meta*, 50(1), 294–311.
- Akhiroh, N.S. 2013. "The influence of translation technique on the quality of the translation of international news in Seputar Indonesia daily". *Language Circle: Journal of Language and Literature*, 7(2), 41–51.
- Angatla Mudogo, B. 2020. *Functional equivalence in the translation of informative texts: the case of the Luhya cluster of languages in Mulembe FM newscasts*. Munich: Lincom GmbH.
- Aresta, R. 2018. "The influence of translation techniques on the accuracy and acceptability of translated utterances that flout the maxim of quality". *Humaniora*, 30(2), 176–191.
- Aulia, D. 2012. "The application of translation strategies to cope with equivalence problems in translating texts". *Polingua: Scientific Journal of Linguistics, Literature and Language Education*, 1(1), 19–26.
- Baker, M. 2011. *In other words: a coursebook on translation* (2nd ed.). London: Routledge.
- Ball, J. 2010. *Educational equity for children from diverse language backgrounds: mother tongue-based bilingual or multilingual education in early years: summary*. Paris: UNESCO.
- Bhardwaj, P. 2019. "Types of sampling in research". *Journal of the Practice of Cardiovascular Sciences*, 5(3), 157–157.
- Bunyi, G. 1999. "Rethinking the place of African indigenous languages in Africa education". *International Journal of Educational Development*, 19(4–5), 337–350.

Chandra, Y. and Shang, L., 2019. *Qualitative research using R: A systematic approach*. Singapore: Springer.

Chappelle, C.A. 2013. "The encyclopaedia of applied linguistics". In: C.A. Chappelle (Ed.), *The Encyclopedia of Applied Linguistics* (pp. 5408–5412). London: Blackwell Publishers.

Crystal, D. 1987. *The Cambridge encyclopedia of language*. Cambridge: Cambridge University Press.

Dawadi, S., Shrestha, S. and Giri, R.A. 2021. *Mixed-methods research: A discussion on its types, challenges, and criticisms*. *Journal of Practical Studies in Education*, 2(2), 25-36.

De Vos, M., Van der Merwe, K. and Van der Mescht, C. 2014. "A linguistic research programme for reading in African languages to underpin CAPS". *Journal for Language Teaching*, 48(2), 149–177.

Department of Basic Education 2011. *Isitatimende soHlelo lwesiFundo lukaZwelonke (UTAHFUZWE): isitatimende seNqubomgomo yohlelo lweziFundo nokuHlola: isiZulu ulimi lwasekhaya amabanga 10–12*. Pretoria: Department of Basic Education.

Department of Basic Education 2011. *National Curriculum Statement (NCS) Curriculum and Assessment Policy Statement: English Home Language grade 10–12*. Pretoria: Department of Basic Education.

Department of Education 1997. *Curriculum 2005: lifelong learning for the 21st century*. Pretoria: Department of Education.

Department of Higher Education and Training 2020. *Language Policy Framework for Public Higher Education Institutions*. Pretoria: Government Gazette 43860.

- Dlamini, N.L. 2021. *Solving translation problems at word level: a case study of the book of Genesis translated from English to isiZulu* (Master's thesis). Pietermaritzburg: University of KwaZulu-Natal.
- Dlamini, P. 2021. *Avoiding potholes in translation: a practical perspective on translation between English and isiZulu*. Pietermaritzburg: University of KwaZulu-Natal Press.
- Egan, K. 1978. "What is curriculum?". *Curriculum Inquiry*, 8(1), 65–72.
- Eriksson, K.H. 2014. "A nation of immigrants: assimilation and economic outcomes in the age of mass migration". *Journal of Political Economy*, 122(3), 467–506.
- Gallo, M.A. 2020. *Bantu education, and its living educational and socioeconomic legacy in apartheid and post-apartheid South Africa*. New York: Fordham University.
- Gjurchevska-Atanasovska, K. and Sazdovska-Piguloska, M. 2017. "When translation goes wrong: translating idiomatic expressions". Skopje: Ss. Cyril and Methodius University in Skopje.
- Habib, A. 2013. *Inguquko eselengisiwe yaseningizimu Afrika: amathemba namathuba*. [Zulu translation by B.B. Selepe]. Available at: https://www.academia.edu/34519202/South_Africas_Suspende_Revolution_in_isiZulu_a_Habib_Translated_by_bb_Selepe .(Accessed 2 August 2024).
- Hansen, G. 2012. "Translation errors". In: Y. Gambier & L. van Doorslaer (Eds.), *Handbook of Translation Studies: Volume 1* (pp. 385–388). Amsterdam: John Benjamins Publishing Company.
- Harrison, R. 2010. "What is heritage?". In: R. Harrison (Ed.), *Understanding the politics of heritage* (pp. 5–42). Manchester: Manchester University Press.
- Hart, C. 2018. *Doing a literature review: releasing the research imagination* (2nd ed.). London: Sage.

- Hastie, P.A. and Hay, P. 2012. "Qualitative approaches". In: L.M. Green, G.S.B.K. Whitehead and B.S. Jones (Eds.), *Research methods in physical education and youth sport* (pp. 79–94). London: Routledge.
- Heugh, K. 2021. "The case against bilingual and multilingual education in South Africa: laying bare the myths". *Perspectives in Education*, 30(2), 171–188.
- Hurtado Albir, A. and Alves, F. 2009. "Translation as a cognitive activity". In: J. Munday (Ed.), *The Routledge Companion to Translation Studies* (pp. 54–73). Abingdon: Routledge.
- Jesson, J., Matheson, L. and Lacey, F.M. 2011. *Doing your literature review: traditional and systematic techniques*. London: Sage.
- Junining, E. and Kusuma, V.A.M.C. 2020. "Translation strategies for translating a news article". *Lingua*, 15(1), 79–90.
- Kamwangamalu, N.M. 2004. "The language planning situation in South Africa". In: R.B. Baldauf Jr. and R.B. Kaplan (Eds.), *Language Planning and Policy in Africa, Vol. 1: Botswana, Malawi, Mozambique and South Africa* (pp. 197–281). Clevedon: Multilingual Matters.
- Kaushik, V. and Walsh, C.A. 2019. "Pragmatism as a research paradigm and its implication for social work research". *Social Sciences*, 8(1), 1–10.
- Khan, S.N. 2014. "Qualitative research method: grounded theory". *International Journal of Business and Management*, 9(11), 224–233.
- Kivunja, C. and Kuyini, A.B. 2017. "Understanding and applying research paradigms in educational contexts". *International Journal of Higher Education*, 6(5), 26–41.
- Krings, H.P. 1986. "Translation problems and translation strategies of advanced German learners of French (L2)". In: J. House and S. Blum-Kulka (Eds.), *Interlingual and Intercultural Communication* (pp. 263–275). Tübingen: Günter Narr.

- Kros, C. 2002. "W.W.M. Eiselen: architect of apartheid education". In: P. Kallaway (Ed.), *The history of education under apartheid, 1948–1994: the doors of learning and culture shall be opened* (pp. 53–73). Cape Town: Pearson Education.
- Liddicoat, A.J., Scarino, A. and Koh, J. 2015. *Language and curriculum: a systemic functional perspective*. Abingdon: Routledge.
- Machi, L.A. and McEvoy, B.T. 2022. *The literature review: six steps to success* (4th ed.). Thousand Oaks, CA: Corwin.
- Maesaroh, R. 2020. *The translation strategy on non-equivalence of idiomatic expression in the novel "Me Before You"* (Bachelor's thesis). South Tangerang: Syarif Hidayatullah State Islamic University.
- Manning, P.K. and Cullum-Swan, B. (1994) 'Narrative, context and semiotic analysis', in Denzin, N.K. and Lincoln, Y.S. (eds.) *Handbook of Qualitative Research*. Thousand Oaks, CA: Sage, pp. 463-477.
- Maringe, F. and Chiramba, O.F. (eds) 2021. *Higher education in melting pot: emerging discourses of the 4IR and decolonisation*. Cape Town: AOSIS.
- Mashiya, F.N.M. 2011. *How South African teachers make sense of language-education policies in practice* (Doctoral dissertation). Pretoria: University of Pretoria.
- Mayaba, M. and Lemmer, E. 2014. "The use of children's literature in teaching life orientation in South African classrooms". *South African Journal of Education*, 34(2), 1–10.
- Mazhar, S.A., Anjum, R., Anwar, A.L. and Khan, A.A. 2021. "Methods of data collection: a fundamental tool of research". *Journal of Integrated Community Health*, 10(1), 6–10.
- Mazrui, A. 1997. "The World Bank, the language question and the future of African education". *Race & Class*, 38(3), 35–48.

- McCombes, S. 2003. "What is a case study? Definition, examples & methods". Scribbr. Available at: <https://www.scribbr.com/methodology/case-study>. (Accessed 20 March 2024).
- McKee, A. 2003. *Textual analysis: a beginner's guide*. London: Sage.
- Mehrad, A. and Tahiri Zangeneh, M.H. 2019. "Comparison between qualitative research approaches: social sciences". *International Journal for Research in Educational Studies*, 5(7), 1–7.
- Miremedi, S.A. 1991. *Theories of translation and interpretation*. Tehran: SAMT.
- Molina, L. and Albir, A.H. 2002. "Translation techniques revisited: a dynamic and functionalist approach". *Meta: Translators' Journal*, 47(4), 498–512.
- Morgan, H. 2022. "Conducting a qualitative document analysis". *The Qualitative Report*, 27(1), 64–77.
- Munday, J. 2001. *Introducing translation studies: theories and applications*. London: Routledge.
- Myeza, M.C. 2013. *Ucwaningo lamagama emithi ngesiZulu njengoba esetshenzizwa ekwelapheni ngendlela yendabuko* (Master's thesis). Pretoria: University of South Africa.
- Newmark, P. 1998. *A textbook of translation*. London: Prentice Hall.
- Newmark, R. 2003. *A textbook of translation* (2nd ed.). Harlow: Pearson Education.
- Ngcobo, M.N. 2009. "Zulu noun classes revisited: a spoken corpus-based approach". *Alternation*, 16(2), 95–113.
- Nida, E.A. and Taber, C.R. 1969. *The theory and practice of translation*. Leiden: E.J. Brill.

- Nokwe, D. 1955. "Bantu education in action". *Liberation*, (13). Available at: <https://disa.ukzn.ac.za/LiOct551729455x000013Oct19555>. (Accessed 15 October 2024).
- Nordquist, R. 2019. "Learn how to use illustration in rhetoric and composition: the art of explaining, clarifying, and justifying a point". *Online Journal*. Available at: <https://www.thoughtco.com/illustration-rhethoricand-composition>. (Accessed 25 November 2024).
- Ntshangase-Mtolo, P. 2009. *The translatability of English academic discourse into isiZulu with reference to the discourse of mathematics* (Master's thesis). Pietermaritzburg: University of KwaZulu-Natal.
- Ocampo, L. 2004. "History of educational inequality: how apartheid policies shaped education in South Africa". Stanford University. Available at: https://web.stanford.edu/~baugh/saw/lizet_educationinequality. (Accessed 20 November 2023).
- Owji, Z.M.A. 2013. "Translation strategies: a review and comparison of theories". *Translation Journal*, 17(1), 1–12.
- Patten, M.L. and Newhart, M. 2017. *Understanding research methods: an overview of the essentials* (10th ed.). New York: Routledge.
- Pinheiro, M.R. 2015. "Translation techniques". *Communication & Language at Work*, 4(4), 121–144.
- Prideaux, D. 2003. "Curriculum design". *BMJ*, 326(7383), 268–270.
- Pym, A. 2010. *Exploring translation theories*. London: Routledge.
- Qassem, M. 2001. "Translation strategy and procedure analysis: a cultural perspective". *Asia Pacific Translation and Intercultural Studies*, 8(3), 319–330.

- Rahmatillah, K. 2013. "Translation errors in the process of translation". *Journal of English and Education (JEE)*, 7(1), 14–24.
- Ramulumo, M. & Mnguni, L. 2022. "A qualitative comparison of the intended curriculum ideologies of STEM subjects in South Africa". *Curriculum Perspectives*, 43(1), 145–155.
- Raybaud, S., Langlois, D. & Smaili, K. 2011. "This sentence is wrong: detecting errors in machine-translated sentences". *Machine Translation*, 25, 1–34.
- Rehman, A.A. & Alharthi, K. 2016. "An introduction to research paradigms". *International Journal of Educational Investigations*, 3(8), 51–59.
- Richmond, W.K. 2018. *The school curriculum*. London: Routledge.
<https://doi.org/10.4324/978042945097>.
- Ridley, D. 2012. *The literature review: a step-by-step guide for students* (2nd ed.). Thousand Oaks, CA: Sage.
- Schiemann, S. & King, L. 2004. *The challenge of indigenous education: practice and perspectives*. Paris: UNESCO.
- Schoch, K. 2020. "Case study research". In: G.J. Burkholder, K.A. Cox & L.M. Crawford (Eds.), *Research design and methods: an applied guide for the scholar-practitioner* (pp. 24–58). London: Sage.
- Shabane, B.A. 1997. *Ukukhononda ezingomeni zomaskati kucutshungulwa ezikaPhuzekhemisi* (master's thesis). Durban: University of Durban-Westville.
- Strauss, A. & Corbin, J. 1990. *Basics of qualitative research: grounded theory procedures and techniques*. Newbury Park, CA: Sage.

- Sun, S.-C. 2015. "The importance of professional knowledge in translation". *Open Access Library Journal*, 2, e1397. Available at:
https://www.scirp.org/html/68113_68113htm. (Accessed 15 October 2024).
- Tshesane, T.M.J. 2014. *Evaluating the function of the translated Sepedi Home Language CAPS for Grade 10–12* (Master's thesis). Johannesburg: University of the Witwatersrand.
- Watson, R. 2015. "Quantitative research". *Nursing Standard*, 29(31), 44–48.
<https://doi.org/10.7748/ns.29.31.44.e8681>.
- Yong, K.W., Husin, M.M.D. & Kamarudin, S. 2021. "Understanding research paradigms: a scientific guide". *Journal of Contemporary Issues in Business and Government*, 27(2), 5857–5865.
- Young, M. 2014. "What is a curriculum and what can it do?". *Curriculum Journal*, 25(1), 7–13.
- Young, R. 1981. *Untying the text: a post-structuralist reader*. London: Routledge.
- Zainudin, I.S. & Mat Awal, N. 2012. "Translation techniques: problems and solutions". *Procedia – Social and Behavioral Sciences*, 59, 328–334.
<https://doi.org/10.1016/j.sbspro.2012.09.256>.
- Zgusta, L. 1971. *Manual of lexicography*. Janua Linguarum, Series Maior 39. The Hague: Mouton.
- Zimina, E.V. 2020. "Transportation of multicultural texts: challenges and solutions". *International Journal of English Language and Linguistics Research*, 8(2), 15–26.