UKUSETSHENZISWA KOKUXUTSHWA KWEZILIMI KUSUKWA ESINGISINI KUYIWA ESIZULWINI EMAGUNJINI OKUFUNDELA ANABAFUNDI ABAKHULUMA IZILIMI EZEHLUKENE EZIKOLENI ZAKWAZULU-NATAL, ESIYINGINI UGU

NGU:

SINDISIWE CYNTHIA MSANI

UMQINGO WETHULWA UKUGCWALISA

IZIMFANELO ZEZIQU EZIPHAKEME

ZE-

DOCTOR OF PHILOSOPHY

PROTOCAL NUMBER: H21/10/31

UMELULEKI: UDOKOTELA SIPHO ALBERT NTOMBELA

17 NOVEMBER 2023

ISIFUNGO

Mina, Sindisiwe Cynthia Msani, ngiyafunga ngiyaqinisa ukuthi ucwaningo oludluliswa ngalo mqingo ngumsebenzi wami engizenzele mina nqotho zami. Lo msebenzi awukaze wethulwe kunoma iyiphi inyuvesi ngenhloso yokuthola iziqu. Yonke imibono nemicabango engikucaphune kwabanye ababhali kanye nemibono okungesiyo eyami ngikuveze ngokucacile ngokulokothisa okuvumelekile. Imibono yabanye ababhali ngiye ngayihlela kabusha ngayibeka ngawami amagama ngaphambi kokuyisebenzisa. Nalapho engiyisebenzise khona ngivezile ngokucacile. Lo mqingo ngiwethula njengomsebenzi odingeka ukufeza izimfanelo ze-*Doctor of Philosophy* eKolishi LeSintu, Isikole sezeMfundo, eNyuvesi i*Wits University* ekhempasini ye-*School of Education.*

---------- 17 November 2023

Ukusayina Usuku

ISETHULO

Lo msebenzi ngiwethula kulaba abalandelayo:

Intokazi yakoMntungwa eyangiletha kulo mhlaba, uNkosikazi Dana Andritta Msani. Ngibonga ukungikhulisa ngeqiniso nokukholelwa kimina ngaso sonke isikhathi. Ngibonga ukungeseka nalapho ngizwa umdlandla wokwenza lo msebenzi usuthanda ukungiphelela. Ngibonga nokungigqugquzela ukuba ngifunde ngize ngifike nalapho ngangingakaze ngiziphuphe ngikhona. Okukhulu kakhulu ngibonga ukungithwala nokunginxusela ngomkhuleko kuyo yonke imizamo yempilo. Ngiyabonga ukuthi ngilapha ngenxa yezimfundiso kanye nemikhuleko kwakho mama futhi ngifisa ukukunika isiqiniseko sokuthi lokhu ngiyokubamba noma ungasekho kulo mhlaba.

Kuzinyobulala wami uSinakhokonke Yamkelwa Msani, le yindlela engifisa ukhule uhambe ngayo. Ngiyazi ukuthi angeke ngikunqumele ngempilo yakho kodwa ngifisa wazi noma sengalala kobandayo ukuthi, ngokwami, ngifisa uhambe le ndlela futhi uzuze okukhulu kunalokhu umama wakho akuzuzile. Ngiyaqonda ukuthi wena ukhula esikhathini lapho umuntu engaba yinoma yini afisa ukuba yiyo. Kukho konke lokho, ngifisa wazi ukuthi imfundo iyohlala iyisisekelo sakho konke!

IZILOKOTHO EZINHLE

Lolu hambo aluzange lube lula neze! Kunezikhathi lapho ebekubonakala sengathi aluzukuphumelela kodwa kwaba nabantu abami nami endleleni, bangeseka kwaze kwaba sekugcineni. Ngidlulisa ukubonga kubo bonke! Ngingebabale bonke ngabanye kodwa ngithanda bazi ukuthi iqhaza abalibambile empilweni yami inkulu futhi angisoze ngayilibala nanini. Abakwenze kimi bakwenze nakwabanye. Ngiyabonga kakhulu kini nonke. Ngokukhethekile ngithanda ukuthatha leli thuba ngidlulise ukubonga okukhulu kulaba abalandelayo nengikholwa ukuthi ngabe awuphelanga lo mqingo ukube bebengekho:

Ngithanda ukubonga umeluleki wami uDokotela Sipho Albert Ntombela ongeluleke kahle kusukela luqala lolu cwaningo kwaze kwaba semaphethelweni. Ngibonga ukungihola ngokuzinikela, ngenhlonipho, nangokwethembeka. Ngibonga isineke obe naso kimi. Lolu kube wuhambo olungelula neze ngenxa yokuthi besihamba indlela engakaze ihanjwe, okungukubhala ulimi lwesiZulu iziqu zobuDokotela ekhempasini yezeMfundo (*Wits School of Education*). Noma kunjalo, intshisekelo onayo ngokuthuthukisa ulimi lwesiZulu yenze zanqotshwa zonke izinkinga ebezide zivela kulolu hambo. Ngaphandle kokuphokophela kwakho, lolu hambo belungeke lube yimpumelelo. Ngiyabonga ukungikhuthaza nalapho ngizwa ngiphelelwa yithemba. Kuningi engikufunde kuwe: kwezemfundo nasempilweni jikelele. Ume njalo Mpangazitha!

Ngithanda ukudlulisa ukubonga emndenini wami onothando oluyisimanga. Lapha ngihlanganisa nohlangothi lwakomalume nokulapho inkaba yami yasala khona, koMashobane. Inkulu iqhaza elibanjwe umndeni wakwaKhumalo empilweni yami. Ngaphandle koMashobane ngabe angikho la engikhona. Ngiyabonga ukuthi babe seduze kwami ebuhleni nasebubini. Ngiyabonga ukuthi babe ludondolo lwami lapho ngibuthaka khona. Zingane zakwethu esashiyelana nazo ibele, ngifisa nikhuthazeke ngalo msebenzi. Ngithanda nazi ukuthi ningesinye sezizathu esenze ngaphokophela phambili ngisho kunzima. Ngifisa ukuniphonsela inselelo yokuthi lokhu engikwenzile, nani ningakwenza kwenzeke!

Angeke ngalenza iphutha lokulibala iqembu lami labangani engibusiswe ngabo nasebaphenduka odadewethu, uNonjabulo Madondo kanye noSibongile Zulu. Kunesisho sesiLungu esithi: *Show me your friends and I will show you your future,* okungukuthi, ikusasa lakho lincike kubantu ozwana nabo. Lolu wuhlobo lwabangane abahlale njalo benentshisekelo yekusasa eliqhakazile. Basebenza kanzima ukufezekisa amaphupho abo. Bakwenza lokhu beqinisekisa ukuthi siyafukulana, akekho osilela ngemuva. Abandile abangane abafisa ukuthi

nikhule niphinde nithuthuke ngokufanayo nonke, ningagcini nje ngokushayela izandla oyedwa wenu. Isibindi nobuhlakani enibusiswe ngakho kwangathi kungaphindaphindeka kaningi. Ngiyabonga kakhulu zingane zakwethu..

Ngiyathanda nokubonga iqembu esizisungulele lona nesibambisane kahle kakhulu ekufundiseni nasekuthuthukiseni ulimi lwesiZulu (Izinkalakatha ZesiZulu), nelibunjwe nguDokotela Zamile Mlondo (Umoya wakhe uphumule ngokuthula) noDokotela Xolani Khohliso. Ngibonga ukusebenzisana okuhle nokukhuthazana ekuqedeleni lo msebenzi engikuthole kuleli qembu. Ngibonga ukusebenza okuhle okunenhlonipho nokuthobelana ngaso sonke isikhathi. Ngibonga ukubekezelelana, ukwethembana nokukholelwa komunye nomunye. Kuyamangaza ukuthi kuleli qembu sisemazingeni ahlukene ngokwempilo kodwa angikaze nangelilodwa ilanga ngizizwe ngibukeleka phansi. Ngifisa ukuthi siqhubeke siyibambe ishisa injalo. Impela kini sengizitholele odadewethu nabafowethu.

Ngingelibale uMyango Wezefundo Eyisisekelo ongigunyaze ukuba ngenze ucwaningo lwami ezikoleni ezisiseFundazweni, iKwaZulu-Natal. Ngidlulisa ukubonga okukhulu kuwo. Othishanhloko abavule amasango bangivumela ukuba ngiqoqe imininingo ezikoleni abaziholayo, ngithi kubo abakwenze kimi bakwenza nakwabanye. Kubabambiqhaza bocwaningo ngokunjalo, ngithi ngaphandle kwenu lolu cwaningo belungeke lube yimpumelelo. Ngibonga ukunizinikela kwenu kulo msebenzi. Ngiyakuqonda ukuthi nihlala nimatasa kodwa nikwazile ukwabelana nami isikhathi senu. Lokhu nikwenze ngothando lwemfundo yomuntu omnyama. Ngiyithande kakhulu intshisekelo eninayo ngokuthuthukisa imfundo etholwa ngabafundi abamnyama abasezindaweni ezingakutholi ukwesekwa okwanele. Nime njalo!

Ngingelibale ukubonga inhlangano engeseke ngoxhasomali kulo msebenzi, i-*NATIONAL INSTITUTE FOR THE HUMANITIES AND SOCIAL SCIENCE* (*NIHSS*). Ziningi izindleko eziqondene nalolu cwaningo ebekungeke kube lula ukubhekana nazo ukube angilutholanga lolu xhaso. Lezi zindleko zifaka imali yokufunda, imali yokuthenga izinsizakusebenza, i-*data*, ukwehla ngenyuka ezikoleni, ukuya kuma-*conference,* nokunye**.** Ayigcinanga lapho, iphinde yangihlinzeka ngezinhlelo ezahlukene zokungeseka kulolu hambo. Ngaphezu kwalokho, ibilandelela iphinde iqinisekise ukuthi umsebenzi wenziwa ngendlela uphinde uphele ngesikhathi esilindelekile. Ngalokho, ngidlulisa ukubonga okukhulu kuyo:

FOR SAHUDA:

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

IGLOSARI YAMATEMU

Ababambiqhaza: Abantu ekuqoqwe kubo imininingo nabebebuzwa imibuzo.

Amabanga aphezulu: (F.E.T) Kusukela ebangeni le-10-12.

Amava: (*expirience*) isipiliyoni

Ilitharesi: Ukukwazi ukubhala nokufunda.

Imibuzo evulelekile: Imibuzo ekhulula abahlanganyeli ukuba bagonyuluke ngokuphelele nangokukhululeka baphinde banike imininingo eyanele ngalokhu ababuzwe kona.

Umbuzongqangi: (*main research question*) Umbuzo oqondene nenjongo yocwaningo nokumele iphenduleke ngalolu cwaningo.

Imininingo: (*data*)

I-*multicultural education:* imfundo yabafundi bamasiko ahlukene

Imvelaphi: (*background*)

Indlelande: Indlela yokufundisa uthisha azikhethela yena ukuyisebenza ekufundiseni.

Inhlolovo esakuhleleka: (*semi-structured interview*) Indlela yokuqoqa imininingo lapho umhlanganyeli ngamunye ebuzwa imibuzo.

Injulalwazi: (*theoretcal framework*)**:** Yiso lolu cwaningo olwenziwe lubukwa ngaphansi kwalo.

Isizinda: Indawo lapho ucwaningo olwenziwe khona.

Izihibe: Izinginamba ekuqondeni umyalezo odluliswayo kanye nokuqukethwe kwezifundo..

Izingcweti zolimi: Abantu ababhekene nabagqugquzela ukuthuthukiswa kolimi.

Izinsizakufundisa: Izimpahla ezisetshenziswayo lapho kufundiswa.

Ubulimibunye: *monolingualism*

Ubilimimbili: *bilingualism*

Ubuliminingi: *multilingualism*

Ukudidiyela: Ukufaka ndawonye.

Ukufuduka: (*migration*)

Ukuninga: Ukujeqeza emumva.

Ukuqoqa imininingo ngokubukela: (*observation*) Umcwaningi uyahlala abheke indlela abahlanganyeli abenza ngayo izinto.

Ukuxuba izilimi: Ukudidiyela ulimi lwaseKhaya ekufundeni (*code switching*)

Ulimi lwaseKhaya: Ulimi ingane ezelwe nalo, ngokujwayelekile, olukhulunywa ekhaya.

Ulimi lwesiBili: Ulimi lokwengeza kulelo ingane ezelwe nalo, ngokujwayelekile okuyisiNgisi.

Ulimi lokufunda nokufundisa: Ulimi olusetshenziswa ekufundeni ukudlisa okuqukethwe kwezifundo (*language of teaching and learning*)

INCAZELO YAMATEMU ANQALA

i. **Ukuxuba izilimi**

Ukuxuba izilimi kungachazwa njengendlela yokudidiyela ulimi lwaseKhaya ekufundiseni. Esikhathini esiningi, ukuxuba izilimi kusetshenziswa kubafundi abafundiswa ngolimi lwesiBili. Inhlosongqangi yokusebenzisa ukuxuba izilimi wukweseka abafundi abanamazinga aphansi olimini lokufunda nokufundisa. Ngalokho, othisha basebenzisa ukuxuba izilimi ukugxilisa ukuqonda kubafundi. Kulolu cwaningo kubhekwa ukudidiyelwa kolimi lwesiZulu nokuwulimi lwabafundi abathile ekufundiseni emagunjini anabafundi abamnyama abakhuluma izilimi ezahlukene.

ii. **I-*Cultural Shock***

I-*Cultural Shock* iwumuzwa wokukhungatheka nodalwa wukushintsha indawo kanye nesimo sendawo ojwayele ukuphila kuyo (*new environment*). Lokhu kukhungatheka kuletha imizwa eyahlukene njengoba umuntu usuke ephoqeleke ukuba azifundise aphinde azijwayeze ukuphila nabantu bamasiko nezilimi okungafani nokwakhe. Abantu abaningi bakuthola kunzima ukubhekana ne-*cultural shock* nokubenza babe nengcindezi, ukwesaba ukwamukeleka, ukuziqhelelanisa nabantu, nokunye. Ukunqoba lesi sigaba kuya ngomuntu, kanti kuncike ekutheni umuntu ujwayele yini ukuphilisana nabantu bamasiko ahlukene. Kulolu cwaningo, kubhekwa umthelela we-*cultural shock* kothisha ekufundiseni emagunjini anabafundi abakhuluma izilimi ezahlukene.

iii. **I-*Multicultural Education***

I-*multicultural education* iqondise ekufundiseni abafundi bamasiko ahlukene. Ngamanye amazwi iqikelela ukuthi abafundi bathola amathuba alinganayo ekufundiseni, okungukuthi, izindlela zokufundisa abafundi bamasiko ahlukene ayichemi nabafundi besiko elithile. I-*multicultural education* ihlose ikuqikelela ukuthi izindlela zokufundisa ezisetshenziswa othisha abafundisa emagunjini anabafundi bamasiko ahlukene ayichemi neqeqebana labafundi abathile. Ngokujwayelekile, othisha abafundi emagunjini adidiyele amasiko ahlukene, bafundisa ngendlela echeme nabafundi abanamasiko/ izilimi okufana nokwabo. Lokhu kwenzeka ngisho othisha bengazelele. Ngakho-ke, i-*multicultural education* izama ukuqaphelisa othisha ngobungozi bokufundisa ngendlela engabhekeleli izidingo zabafundi ngokwahlukana kwabo. Lolu cwaningo lubheka izindlela othisha abafundisa emagunjini anabafundi bamasiko ahlukene abaqhakambisa ngayo i-*multicultural education* ngesikhathi besebenzisa ukuxuba izilimi ekufundiseni.

iv. **I-*Denial of Multiculturalism***

I-*denial of multiculturalism* iwukushaya indiva ubukhona kwabantu bamasiko athile. Ngamanye amazwi, kusetshenziswa izindlela ezibakhiphela ngaphandle. Ekufundiseni, othisha basebenzisa izilimi ezenza abafundi abathile bangabi yingxenye yokufundwayo. Bakwenza lokhu kube sengathi abekho nhlobo laba bafundi. Ziningi-ke izizathu zokufundisa ngale ndlela. Ngokuvamile, othisha bakushaya indiva ubukhona kwabafundi abathile ngenxa yokuthi basuke bengezazi izilimi zalabo bafundi. Okungukuthi, noma sebesebenzisa ukuxuba izilimi, izilimi zeqeqebana labafundi abathile azididiyelwa ekufundeni. Othisha abanganabo ubulimininingi bagcina sebefundisa ngale ndlela ngenxa yokufundisa emagunjini anabafundi abakhuluma izilimi abangazazi. Kanjalo, kulolu cwaningo kubhekwa ukufundisa abafundi bezilimi ezahlukene kothisha abangenabo ubulimininingi nokugcina kukhipha inyumbazane abafundi abathile (*denial of multilingualism).*

v. **Ukufuduka Kwabantu**

Ukufuduka kwabantu kungukuthutha kwabantu bashintshe izindawo zokuhlala. Lokhu kufaka ukushintsha amadolobha, izifundazwe, amazwe, nokunye. Abantu bashintsha izindawo zokuhlala ngezizathu ezahlukene. Kungaba wumsebenzi, ukufunda, ezepolitiki, nokunye. Ukufuduka kwabafundi kwenza ukuthi kuqale impilo entsha, okungukuthi, kubiza ukuthi umuntu azijwayeze indawo entsha asephila kuyo. Akugcini lapho, nalapho ethuthele khona isimo sabantu bakhona siyashintsha njengoba kusuke sekuzophiliswana nabantu abasha. Ukufuduka kwabantu ezindaweni ezahlukene kunomthelela nasezikoleni. Othisha bazithola befundisa abafundi abaphuma ezindaweni ezahlukene, nabamasiko angafani nawabo, kwesinye isikhathi abangazisisi. Ngaleyo ndlela, kudingeka ukuba bathole izindlela zokwamukela nokusebenzisana nalaba bafundi. Lolu cwaningo lubheka amasu okufundisa abafundi bamasiko ahlukene nokuwumphumela wokufuduka kwabantu ezindaweni ezahlukene.

vi. **Amava**

Lokhu singakuchaza njengesipiliyoni esisuselwa kulokhu: ekusebenzeni, ekufundeni noma empilweni yomuntu jikelele. Ngamanye amazwi, amava abheka izimo odlule kuzo ohambeni lwempilo yomuntu, kuye ngesizinda nendlela igama elisebenze kuwo. Abantu asebesebenze emkhakheni owodwa iminyaka eminingi bathathwa njengabantu asebevuthiwe kulowo mkhakha. Ngokujwayelekile, bagcina sebebambelela ezindleleni zokusebenza asebezisebenzise iminyaka nezibanika imiphumela elindelekile. Kungalesi sizathu, abantu abanamava emkhakheni othile bekuthola kunzima ukuguqula izindlela zokusebenza uma

kukhona ushintsho olwenzekayo ezindaweni zabo zokusebenzela (*resisting change).* Kulolu cwaningo amava abheka isipiliyoni sothisha ngokusebenzisa ukuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezahlukene.

vii. **Ubulimimbili**

Ubulimimbili busho amakhono okusebenzisa izilimi ezimbili. Ngokujwayelekile, lezi zilimi kuba wulimi lwaseKhaya kanye nolimi lwesiBili. Ulimi lwaseKhaya umuntu usuke ekhule nalo, waluthola ekhaya nasendaweni akhule kulo. Ulimi lwesiBili lujwayele ekusebenza njengolimi lokufunda nokufundisa, ikakhulukazi kubantu abamnyama. Bafundiswa ngolimi lwesiBili ngenxa yokuthi izilimi zabantu abamnyama azikathuthukiswa ukufika ezingeni lokuthi zisetshenziswe njengolimi lokufunda nokufundisa. Ngenxa yalokho, abafundi abamnyama bazithola befundiswa ngolimi lwesiBili. Ubulimimbili kulolu cwaningo busetshenziswe ukubheka amasu asetshenziswa othisha abanobulimbili ukuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene, okungukuthi bakhuluma isiZulu nesiNgisi kuphela.

viii. **Ubuliminingi**

Ubuliminingi kuchaza ukuqondwa nokwazi ukukhuluma izilimi eziningi, ezingaphezu kwezimbilimi. Kulezi zilimi kubalwa kuzo ulimi lwaseKhaya, ulimi lwesiBili kanye nezinye izilimi ngaphezu. Zonke lezi zilimi zakhela phezu kolimi lwaseKhaya. Ngalokho, kubalulekile ukuthi umuntu abe nesisekelo esiqinile olimini lwaseKhaya. Ubuliminingi buyasiza lapho kuxhunywana nabantu abakhuluma izilimi ezahlukene. Kanjalo nasekufundiseni, othisha abanobuliminingi bakuthola kulula ukufundisa emagunjini anabafundi abakhuluma izilimi ezahlukene. Bakwazi ukudidiyela zonke izilimi zabafundi lapho besebenzisa ukuxuba izilimi. Ngaleyo ndlela, bonke abafundi bazizwa bamukelekile futhi beyingxenye yesifundo. Lolu cwaningo lubheke amasu okusebenzisa ukuxuba izilimi asetshenziswa othisha abangenabo ubuliminingi abafundisa abafundi bezilimi ezahlukene.

ix. **Ulimi Lokufunda Nokufundisa**

Ulimi lokufunda nokufundisa wulimi olusetshenziswa ukudlulisa okuqukethwe ezifundweni. Iningi lezikole leNingizimu Afrika lisebenzisa isiNgisi njengolimi lokufunda nokufundisa. Lokhu kwenza abafundi abamnyama bazithole befunda ngolimi abangenakho ukuzethemba okuphelele kulo. Ngenxa yalokho, bagcina bengaqondi okuqukethwe ezifundweni nokwenza baphase ngendlela engagculisi. Ukubhekana nalesi simo, othisha basebenzisa ukuxuba izilimi ukusiza abafundi ukuba baqonde kangcono. Kulolu cwaningo, ulimi lokufunda nokufundisa kuqondiswe olimini lwesiNgisi.

x. **Ulimi LwaseKhaya**

Ulimi lwaseKhaya yilolo ingane eluthola kuqala ekhaya. Ngokujwayelekile lolu limi lusuke lukhulunywa ngamalungu amaningi omndeni ekhaya lengane. Lolu limi lungaphinde lubizwe ngolimi lweBele ngenxa yokuthi ingane isuke iluncele ebeleni. Kubalulekile ukuthi ingane ibe nesisekelo esiyiso solimi lwaseKhaya ngenxa yokuthi ezinye izilimi ezitholayo ingane ekukhuleni kwayo zakhele phezu kwalo. Kulolu cwaningo kubhekiswe esiZulwini njengolimi lwaseKhaya. Isizathu salokhu wukuthi ezikoleni zabamnyama isiZulu sifundwa njengolimi lwaseKhaya kubafundi ngokwahlukana kwabo. Ngaphezu kwalokho, siphinde sididiyelwe ekufundiseni lapho kusetshenziswa ukuxuba izilimi njengoba iningi labafundi nothisha likhuluma sona.

xi. **Ulimi LwesiBili**

Ulimi lwesiBili lungachazwa njengolimi lokwengeza kulolo ingane esuke ezalwe nalo. Luwulimi olwakhela phezu kwalelo ingane eluthole kuqala, nokungulimi lwaseKhaya. Lokhu kuveza ukuthi ukuze ingane ithole ulimi lwesiBili kumele ibe nesisekelo esiyiso solimi lwaseKhaya. Ngokuvama, ulimi lwesiBili lusebenza njengolimi lokufunda nokufundisa ezikoleni zabamnyama. Kulolu cwaningo kubhekwa izindlela ezisetshenziswa othisha ukweseka abafundi abamnyama abakhuluma izilimi ezahlukene ababhekene nezingqinamba zokufundiswa ngolimi lwesiBili.

ISIFINGQO

Nakuba uMthethosisekelo waseNingizimu Afrika ubalula ukuthi abafundi banelungelo lokufunda ngezilimi ezisemthethweni kuleli lizwe abazikhethela zona ezikoleni (kusukela emabangeni aphansi kuya emabangeni aphezulu), iningi labafundi abamnyama lisazithola lifunda ngolimi lwesiNgisi, ulimi elingazikhethelenga lona. Ezikoleni lapho abafundi befunda ngolimi lwesiNgisi, okuwulimi abazithola bephoqelelwa ukufunda ngalo, othisha basebenzisa izindlela ezehlukene zokufundisa, okubalwa kuzo ukuxuba izilimi. Bakwenza lokhu ngenhloso yokusiza abafundi abazithola bekulesi simo ukuba bakuqonde lokhu okufundiswa ngolimi lwesiNgisi. Nakuba lukhona ucwaningo oselwenziwe mayelana nendlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini kodwa akukho nhlobo okwaziwayo mayelana nokusetshenziswa kwale ndlela emagunjini okufundela anabafundi abamnyama abakhuluma izilimi ezehlukene ezikoleni ezisesiFundazweni iKwaZulu-Natal. Kungaleso sizathu kulolu cwaningo ngiphenye iqhaza elibanjwa yile ndlela kusukwa esiNgisini kuyiwa esiZulwini emakilasini anabafundi abamnyama abakhuluma izilimi ezehlukene esiFundazweni iKwaZulu-Natal, abangaluqondisisi ulimi lwesiZulu. Inhloso yalolu cwaningo ngukuhlaziya iqhaza elibanjwa yile ndlela kusukwa esiNgisini kuyiwa esiZulwini emagunjini anabafundi abamnyama abakhuluma izilimi ezehlukene esiFundazweni iKwaZulu-Natal.

Kulolu cwaningo ngisebenzise izinjulalwazi ezimbili: okuyinjulalwazi kaBank, i-*Framework of Multicultural Education* nenjulalwazi kaHoward Giles i-*Communication accomodation theory.* Ngikhethe ukucwaninga ngezikole ezintathu ezikwisiFundazwe iKwaZulu-Natal njengezikole ezimele ezinye eziningi kuziFundazwe eziyisishiyagalolunye zaseNingizimu-Afrika ezinabafundi abaxube izinhlanga zabantu abamnyama okusetshenziswa kuzo indlela exuba kusukwa esiNgisini kuyiwa ezilimini zabantu abamnyama. Ulwazi imininingo engiyihlaziye kulolu cwaningo ngiyiqoqe kothisha abalishumi nambili abafundisa isiNgisi njengolimi lokwengeza ezikoleni ezintathu esiFundazweni iKwaZulu-Natal esifundeni Ugu. Ulwazi ngiluqoqe ngisebenzisa ithuluzi elaziwa ngokuthi yi-*observation,* okunguthamela ukwenza kwababambiqhaza kanye nelinye elaziwa ngokuthi yinhlolovo. Ngibe sengiluhlaziya ngisebenzisa injulalwazi eyaziwa ngokuthi yi-*Thematic Content Analysis*. Okutholakele Ocwaningweni kuveza ukuthi indlela yokuxuba izilimi ichema nabafundi abakhuluma isiZulu iphinde iveze isimomqondo sothisha sokungalwemukeli ushintsho oselwenzeke emagunjini okufundela oludalwe ukufuduka kwabafundi besuka ezindaweni ezehlukene, okuyisigaba sesibili se-*cultural shock* ngokukaShen noChen (2020). Nokho lusadingeka ucwaningo oluzobheka ukuthi yiliphi iqhaza elibanjwa wukuxuba izilimi kusukwa esiNgisini kuyiwa

esiZulwini emagunjini okufundela anabafundi abamnyama abakhuluma izilimi ezehlukene emakilasini afundiswa ngothisha asebedlule kuzo zozine izigaba ze-*cultural shock*.

UHLU LOKUQUKETHWE

ISIFUNGO ii

ISETHULO iii

IZILOKOTHO EZINHLE iv

IGLOSARI YAMATEMU vii

INCAZELO YAMATEMU ANQALA ix

i. Ukuxuba izilimi ix

ii. I-*Cultural Shock* ix

iii. I-*Multicultural Education* ix

iv. I-*Denial of Multiculturalism* x

v. Ukufuduka Kwabantu x

vi. Amava x

vii. Ubulimimbili xi

viii. Ubulimininingi xi

ix. Ulimi Lokufunda Nokufundisa xi

x. Ulimi LwaseKhaya xii

xi. Ulimi LwesiBili xii

ISIFINGQO xiii

UHLU LOKUQUKETHWE xv

ISAHLUKO SOKUQALA 1

1.1 ISINGENISO 1

1.2 Isendlalelo Socwaningo 3

1.3 Isitatimende Senkinga 11

1.4 Inhlosongqangi Yocwaningo 15

1.4.1 Ezinye Izinhloso Zocwaningo 15

1.5 Umbuzongqangi Wocwaningo 16

1.5.1 Eminye Imibuzo 16

1.6 Isisusa Socwaningo 16

1.7 Ubumqoka Bocwaningo 18

1.8 Izingqinamba Zocwaningo 19

1.9 Ukuhleleka Kwezahluko 19

1.10 Okwenzeka Esahlukweni Ngamafuphi 24
ISAHLUKO SESIBILI 25
UKUBUYEKEZWA KWEMIBHALO NOKWETHULWA KOHLAKA LWENJULALWAZI 25
2.1 Isingeniso 25
2.2 Ukubuyekezwa Kwemibhalo 25
2.2.1 Incazelo Yokubuyekezwa Kwemibhalo 25
2.2.2 Ukubaluleka Kokubuyekezwa Kwemibhalo Ocwaningweni 27
2.2.3 Izinhloso Zokubuyekezwa Kwemibhalo 28
2.2.4 Izinselelo Zokubuyekezwa Kwemibhalo 30
2.3 Izindlela Zokubuyekezwa Kwemibhalo 32
2.4 Izinhlobo Zokubuyekeza Imibhalo 34
2.4.1 I-*Systematic Review* Inalezi Zinhlobo: 34
2.4.2 I-*Domain Based-Review* Inalezi Zinhlobo: 35
2.4.3 I-*Narrative Literature Review* 37
2.4.4 I-*Systematic Literature Review* 40
2.5 Ukuqondwa Kokuxuba Izilimi Emagunjini Anabafundi Abanezilimi Ezehlukene 45
2.6 Izinga Lothisha Lokuqonda Ukuxuba Izilimi Kusukwa Olimini Lokufunda Nokufundisa Kuyiwa EsiZulwini Kubafundi Abakhuluma Izilimi Ezehlukene 48
2.7 Izindlela Othisha Abasebenzisa Ngazo Ukuxuba Izilimi Ukugxilisa Ukuqonda Kubafundi Emagunjini Anabafundi Abakhuluma Izilimi Ezehlukene 50
2.8 Amasu Okufundisa Angakhiphi Inyumbazane Abafundi Abathile Ngesikhathi Kusetshenziswa Ukuxuba Izilimi Emagunjini Anabafundi Abakhuluma Izilimi Ezehlukene 52
2.9 Igebe Elikhona Ocwaningweni Lwaphambilini 55
2.10 Izinjulalwazi Ezisetshenziswe Kulolu Cwaningo 55
2.10.1 Incazelo Yenjulalwazi 56
2.10.2 Umsebenzi Wenjulalwazi Ocwaningweni 57
2.10.3 Ukubaluleka Kwenjulalwazi Ocwaningweni 59
2.10.4 Ubungozi Bokusebenzisa Injulalwazi Engahambisani Nocwaningo 60
2.11 Izinjulalwazi Ezisetshenziswe Kulolu Cwaningo 61
2.11.1 I-*Content Integration* 63
2.11.2 I-*Knowledge Construction* 64
2.11.3 I-*Equity Pedagogy* 65

2.11.4 I-*Prejudice Reduction* 66
2.11.5 I-*Empowering School Culture and Social Structure* 67
2.11.6 Ubuhle Benjulalwazi kaBank, i-*Multicultural Education Framework* 68
2.11.7 Ububi Benjulalwazi kaBank, i-*Multicultural Education Framework* 69
2.12 Injulalwazi i-*Communication Accomodation Theory* 71
2.12.1 Umlando we-*Communication Accomodation Theory* 72
2.12.2 Izizathu Nezinhloso Zokuxuba Izilimi Lapho Kuxhunywana 72
2.12.3 Umthelela Wokusebenzisa I-*Non Accomodation Strategy* Kwezikhulumi 74
2.12.4 Izindlela Zokuxuba Izilimi 75
2.12.5 Ababhali Abeseka Injulalwazi I-*Communication Accomodation Theory* 76
2.12.6 Ababhali Abagxeka Injulalwazi I-*Communication Accomodation Theory* 77
2.4 Okwenzeka Esahlukweni Ngamafuphi 78
ISAHLUKO SESITHATHU 80
IZINDLELA ZOKUQOQA IMININGO 80
3.1 Isingeniso 80
3.2 Umklamo Wocwaningo 81
3.2.1 I-*Research Onion* 82
3..2.2 I-*Research Onion* Yalolu Cwaningo 84
3.3 Izinhlobo Zezindlelakubuka Zocwaningo 84
3.3.1 Indlelakubuka I-*Positivism* 87
3.3.2 Indlelakubuka i-*Post-positivism* 88
3.3.3 Indlelakubuka Yomhumusho 89
3.3.4 Indlelakubuka Eyi-*Critical* 90
3.3.5 Indlelakubuka Yalolu Cwaningo 91
3.4 Indlela Eyikhwalithethivu 92
3.5 Indlelande Yocwaningo 95
3.6 Ababambiqhaza 96
3.6.1 Iminingo Yababambiqhaza 98
3.7 Izindlela Zokukhetha Ababambiqhaza 99
3.8 Izindlela Zokuqoqa Iminingo 100

3.9 Indlela Yokuhlaziya Imininingo 102
3.10 Ubuqiniso Nokukholakala Kocwaningo 103
3.11 Inkambiso Elungileyo Yokwenza Ucwaningo 105
3.12 Izingqinamba Zocwaningo 106
3.13 Okwenzeka Esahlukweni Ngamafuphi 106
ISAHLUKO SESINE 108
UKWETHULWA KWEMININGO 108
4.1 Isingeniso 108
4.2 Okutholwe Ngucwaningo Ngamafuphi 109
4.3 Ulwazi Lothisha Ngokufundisa Kusetshenziswa Ukuxuba Izilimi 110
4.3.1 Ukungacacelwa Kothisha Ngokuxuba Izilimi Ekufundiseni 116
4.3.2 Ukungesekwa Kothisha Ekufundiseni Emagunjini Axube Izilimi 129
4.3.3 Ukungabikho Kwenqubomgomo Yolimi Ngokufundisa Kusetshenziswa Ukuxuba Izilimi . 135
4.4 Iqhaza Lokuxuba Izilimi Emagunjini Okufunda Anabafundi Abaxube Izilimi 136
4.4.1 Ukuxuba Izilimi Kugxilisa Ukuqonda Kubafundi 137
4.4.2 Ukuxuba Izilimi Kukhuthaza Abafundi Ukuba Babambe Iqhaza Ekufundeni 139
4.5 Izimo Ezidala Ukuthi Othisha Bangasebenzisi Izindlela Zokufundisa Ezingabandlululi Abanye Abafundi 142
4.5.1 Ukusebenzisa IsiZulu Kuphela Emagunjini Anabafundi Abaxube Izilimi Ezahlukene 142
4.5.2 Ukusebenzisa Amasu Okufundisa Asiza Abafundi Abathile 146
4.5.3 Ukungabi Nolwazi Kothisha Lwezilimi Zabamnyama Ngokwahlukana Kwazo 147
4.6 Umthelela Wokuxuba Izilimi Emagunjini Okufunda Anabafundi Abakhuluma Izilimi Ezehlukene 148
4.6.1 Imithelela Yamazinga Aphansi Ezilimini Zabamnyama Kothisha 149
4.6.2 Abafundi Abatholi Amathuba Alinganayo Okuqonda Okufundwayo Njengalaba Abaqondisisa Ulimi LwesiZulu 149
4.6.3 Ukugqugquzela Ukungazikhathaleli Ezinye Izilimi Zabamnyama 151
4.7 Okwenzeka Esahlukweni Ngamafuphi 152
ISAHLUKO SESIHLANU 154
UKUHLAZIYWA KOKUTHOLAKELE OCWANINWENI 154

5.1 Isingeniso 154
5.2 Ukuhlaziywa Kwezingqikithi Zokutholakele Ocwaningweni 155
5.3 Injulalwazi I-*Multicultural Education* 156
5.3.1 I-*Content Integration* 157
5.3.2 I-*Knowledge Construction* 159
5.3.3 I-*Equity Pedagogy* 161
5.3.4 I-*Prejudice Reduction* 166
5.3.5 I-*Empowering School Culture and Social Structure* 169
5.4 I-*Communication Accommodation Theory* 173
5.4.1 I-*Convergence* 177
5.4.2 I-*Divergence* 181
5.5 Okwenzeka Esahlukweni Ngamafuphi 184
ISAHLUKO SESITHUPHA 186
INGXOXO YEMIPHUMELA YOCWANINGO ESUSELWA EKUHLAZIYWENI KOKUTHOLAKELE OCWANINGWENI 186
6.1 Isingeniso 186
6.2 Imiphumela Yocwaningo Ngokufingqiwe 187
6.2.1 Umbuzongqangi Wocwaningo 187
6.2.2 Eminye Imibuzo 187
6.2.1 Izindlela Zokuxuba Izilimi Ezisetshenziswa Othisha Kusukwa Olimini LwesiNgisi Kuyiwa Olimini LwesiZulu Emagunjini Okufunda Nokufundisa Anabafundi Abakhuluma Izilimi Ezehlukene 188
6.2.3 Iqhaza Elibanjwa Yindlela Yokuxuba Izilimi Kusukwa EsiNgisini Kuyiwa EsiZulwini Emagunjini Okufunda Anabafundi Abangama-Afrika Abakhuluma Izilimi Ezehlukene 189
6.2.4 Izindlela Ezingabandlululi Abanye Abafundi Ezisetshenziswa Ngothisha Ababulimibunye Abasebenzisa Ukuxuba Izilimi Emagunjini Anabafundi Abangama-Afrika Abakhuluma Izilimi Ezehlukene 189
6.2.5 Umthelela Wokusetshenziswa Kokuxuba Izilimi Kusukwa EsiNgisini Kuyiwa EsiZulwini Emagunjini Okufunda Anabafundi Abangama-Afrika Abakhuluma Izilimi Ezehlukene 191
6.3 Ingxoxo Esuselwa Kokutholakele Ocwingweni 193
6.4 Isimomqondo Sothisha Ngezilimi Ezehlukene 197

6.4.1 Umdwebo Ngezilimi ZaseNingizimu Afrika 198

6.5 Incazelo Yababhali Abehlukene Ye-*Cultural Shock* 200

6.6 Umthelela W-Cultural Shock Emagunjini Anabafundi Abakhuluma Izilimi Ezehlukene Abafundiswa Ngothisha Ababulimibunye 203

6.7 Amazinga E-*Cultural Shock* 205

6.7.1 Umdweba Wezigaba Ze-*Cultural Shock* 209

6.8 Iziphakamiso Zabacwaningi Mayelana Nezindlela Zokunqoba I-*Cultural Shock* 210

6.9 Okwenzeka Esahlukweni Ngamafuphi 212

ISAHLUKO SESIKHOMBISA 213

UKUFINGQWA KWENGQIKITHI YOKUTHOLAKELE KOCWANINGO, INGXOXO YOKUTHOLAKELE OCWANINGWENI, IZIPHAKAMISO, ULWAZI OLUSHA KANYE NESIPHETHO SOCWANINGO 213

7.1 Isingeniso 213

7.2 Ukuhleleka Kwezahluko 214

7.3 Okutholakele Ocwaningeni Ngokufingqiwe 219

7.3.1 Umbuzongqangi Wocwaningo: 221

7.3.2 Eminye Imibuzo Yocwaningo 222

7.4 Ingxoxo Yokutholakele Kocwaningo 225

7.5 Ulwazi Olusha 226

7.6 Iziphakamiso Ezisuselwa Kokutholakele Kocwaningo 228

7.7 Okwenzeka Esahlukweni Ngamafuphi 230

IMITHOMBO YOLWAZI ESETSHENZISIWE 232

IZELEKO 273

i. Incwadi Yothishanhloko 273

ii. Incwadi Yababambiqhaza 275

iii. I-*Consent Form* 277

iv. Incwadi YoMnyango Wezemfundo Engigunyaze Ukwenza Ucwaningo (KZN/DOE) 279

v. Incwadi Yenkambiso Elungileyo Ephuma Enyuvesi YaseWits (*Ethical Clearance*) 280

vi. Uhla Lwemibuzo Yenhlololwazi 281

Uhla Lwamathebula

Ithebula 1: Imininго Yababambiqhaza 99
Ithebula 2: Okutholwe Ngucwaningo Ngamafuphi 110
Ithebula 3: Izilimi Ezikhulunywayo KwiziFundazwe 198
Ithebula 4: Umdwebo Ngezilimi ZaseNingizimu Afrika[1] 198
Ithebula 5: Umdweba Wezigaba Ze-*Cultural Shock*.....209

Uhla Lwemidwebo

Umdwebo 1: Izinjulalwazi Zalolu Cwaningo 62
Umdwebo 2: I-*Research Onion* Yalolu Cwaningo.....84
IUmdwebo 3: Izigaba Ze-*Cultural Shock* 163

ISAHLUKO SOKUQALA

1.1 ISINGENISO

Ukuze abafundi benze kahle ezifundweni kulindeleke ukuba amakhono abo olimi athuthuke ngendlela egculisayo olimini lokufunda nokufundisa (isiNgisi). Amakhono olimi abalulekile kubafundi yilawa: ulimi lokuxhumana (*Basic Interpersonal Communication Skills - BICS*) kanye nolimi lokufunda (*Cognitive Academic Language Proficiency-CALP*) (Mophosho nabanye, 2019). Beveza umehluko phakathi kwala makhono, uCummins (2008) uthi ulimi lokuxhumana ngulimi umntwana alukhuluma ekhaya nasemphakathini, alufunda kumalungu omphakathi kanti ulimi lokufunda ngulimi umntwana alufunda esikoleni, okuyilona alusebenzisa lapho efunda. Uma la makhono amabili okuxhumana engathuthukile ngokwanele kubafundi, ukuxhumana emagunjini okufunda kuyaphazamiseka. Isibonelo, uma la makhono abafundi engathuthukile esiNgisini, abafundi baba nenkinga lapho kufundwa ulimi lwesiNgisi. Inkinga yalolu hlobo ize iphazamise othisha ngoba lokhu abasuke bekufundisa akufinyeleli konke kubafundi abanenkinga yokuqondisisa ulimi lwesiNgisi. Lokho kwenza ukuba othisha abaningi basebenzise indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi (*code-switching*), ngethemba lokuthi yiyona ndlela yokufundisa eyisixazululo kulesi simo.

Abacwaningi bakuchaza ngezindlela ezehlukene ukuxuba izilimi. Isibonelo, uSakaria noPriyana (2018) bathi ukuxuba izilimi yinqubo yokuboleka noma ukuhlinzeka incazelo ngoLimi lwaseKhaya ngesikhathi sokufunda nokufundisa ukugwema ukungaqondi kwabafundi okudalwa ukufundiswa ngoLimi lwesiBili, okuwulimi abafundi abaningi abangaluqondisisi. UCahyani, uCourcy noBarnett (2018) bona bathi lena yinqubo yokushintshaniswa kwezilimi ezimbili noma ngaphezulu ngenhloso yokwelekelela abafundi lapho kunokuthile abangakuqondi ngesikhathi kufundwa. Le ndlela ivezwa njengenye yezindlela zokufundisa ezisetshenziswa ngothisha ukwelekelela abafundi abanenkinga yokuqondisisa uLimi lwesiBili (Sakaria noPriyana, 2018). Othisha le ndlela bayisebenzisela ukucacisa izindawo ezilukhuni kubafundi kanye nokukhuthaza abafundi ukuba babambe iqhaza lapho kufundwa. Ngaleyo ndlela, ukusetshenziswa kokuxuba izilimi kuthuthukisa ukuzethemba kubafundi abanenkinga yolimi lokufunda nokufundisa, bakwazi nokubamba iqhaza ezingxoxweni emakilasini (Chen noRubinstein-Avila, 2018). Nokho-ke, othisha bathola ukugxekwa ngokudidiyela uLimi lwaseKhaya ekufundiseni lapho ulimi lokufunda nokufundisa kuyisiNgisi ngezizathu ezahlukene. UMian (2019) uqagulisa ukuthi ukuxuba

izilimi kudala ukuthi abafundi bangakukhuthaleli ukufunda ulimi lwesiBili. Ngamanye amazwi, bathembela encazelweni ehlinzekwa wothisha ngoLimi lwaseKhaya. Kanjalo, uTefeh (2019) ukholwa wukuthi ukudidiyela ulimi lwaseKhaya ekufundiseni kunciphisa amathuba okuthi abafundi bafunde ulimi lwesiBili. Lokhu kungenxa yokuthi amakhono olimi athuthuka ngokuthi abafundi bathole amathuba enele okusebenzisa ulimi. Noma kunjalo, izingqinamba zolimi lwesiNgisi ezibhekene neningi labafundi abamnyama ziyabaphoqa othisha ukuba abakuchaza ngesiNgisi babuye bakuchaze nangolimi abafundi abaluqonda kangcono (uLimi lwabo lwaseKhaya).

UMaluleke (2019) uthi le ndlela yelekelela abafundi ukuba baqonde amagama anzima olimi lokufunda nokufundisa, ibuye ithuthukise uLimi lwaseKhaya lwabafundi (isiZulu) ekufundeni, iphinde ithuthukise ulimi lokufunda nokufundisa (isiNgisi) kubafundi. Ukusuka kolunye ulimi uye kolunye (*cross linguistic)* kunomthelela omuhle ekufundeni uLimi lwesiBili (Lallier noCarreiras, 2018). Lokhu kuchaza ukuthi othisha bangachaza ngolimi lokufunda nokufundisa okuqukethwe kwezifundo ngemuva kwalokho bese bekuphinda bechaza ngolimi lwaseKhaya lwabafundi. Ngaleyo ndlela, abafundi bakuqonda ngezilimi ezimbili okuqukethwe kwezifundo. Kanjalo, namakhono abo olimini lwesiNgisi ayathuthuka. Lokhu kuchaza ukuthi uma othisha bexuba izilimi emakilasini bavezela abafundi amathuba okufunda uLimi lwesiBili, kube kugcineka nezabo izilimi (Sakaria noPriyana, 2018; Lallier noCarreiras, 2018). Ngakho-ke, singasho ukuthi ukuxuba izilimi kufana nokushaya izinyoni ezimbili ngetshe elilodwa.

Ngakolunye uhlangothi, uYu (2016) uthi ukuxuba izilimi kunqinda abafundi ukuba bafunde uLimi lwesiBili njengoba kufinyeza amathuba okuba abafundi balusebenzise. Lokhu kungenxa yokuthi ukudidiyela ulimi lwaseKhaya lwabafundi kunciphisa amathuba okuthi kusetshenziswe ulimi lwesiNgisi. Ngaleyo ndlela, kwehlisa umthamo wolwazi lolimi abafundi abawutholayo olimini oluhlosiwe. Ngaphandle kwalokho, ukuhlinzekwa kwencazelo ngoLimi lwaseKhaya kwehlisa umndlandla kubafundi, kubenze bangakukhuthaleli ukulalela nokukhuluma uLimi lwesiBili. Lokhu kungenxa yokuthi noma bengakuqondi okuqukethwe ezifundweni lapho kufundiswa ngolimi lwesiNgisi, abafundi bathembela encazelweni esolimi lwaseKhaya. Ngaleyo ndlela, bagcina bengazihluphi ngokufunda nokuzitholela incazelo ngokwabo nokwenza bangakukhathaleli ukufunda isiNgisi. Ngaleyo ndlela, kugcina sekunciphisa ukusetshenziswa koLimi lwesiBili (Fareed nabanye, 2016; Almoayidi, 2018). Kusobala ukuthi uma othisha besebenzisa indlela yokuxuba izilimi kumele baqaphelisise ukuthi bavula amathuba enele okuba abafundi basebenzise ulimi lwesiNgisi. Ngokwenzenjalo, abafundi bathola ithuba lokufunda nothuthukisa amakhono abo olimini lwesiNgisi.

UMaluleke (2019) uthi ukuxuba izilimi emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene kudinga ucwaningo olunzulu njengoba izilimi zase-Afrika zingafani nezilimi zaseYurophu. Lokhu kuchaza ukuthi isakhiwo kanye nohlelo lolimi lwezilimi zaseNtshonalanga kanye nezase-Afrika kuhlukile. Ngaleyo ndlela, uma kusetshenziswa le ndlela othisha kudingeka ukuba bazazi zonke izilimi zabafundi emagunjini okufunda ukugwema ukusizakala kwabafundi abathile, abanye bakhishelwe ngaphandle. U-Obaidullah (2016) naye ugcizelela ukuthi le ndlela iba yimpumelelo uma izikhulumi zombili zinoLimi lwaseKhaya olufanayo futhi ziziqondisisa zombili izilimi ezisetshenziswayo enkulumeni. Kungenjalo, abafundi abangakhulumi ulimi olufana nolukathisha abasizakali, kodwa kuhlomula labo abakhuluma ulimi olufana nolukathisha kuphela (Sakaria noPriyana, 2018). Lo mbono ufakazelwa uMsani (2018) othi kule ndlela othisha balekelela kuphela abafundi abakhuluma ulimi lwesiZulu ngenxa yokuthi yilona limi abalwaziyo, bese besala kanjalo labo abangalwazi ulimi okuhunyushelwa kulo. Okungukuthi, ezikoleni ezisesifundazweni iKwaZulu-Natal, othisha bakwazi ukweseka abafundi abakhuluma isiZulu kuphela. Lokhu kungenxa yokuthi iningi lothisha kulesi sifundazwe likhuluma ulimi olulodwa lwabamnyama, isiZulu. Ngalokho, ezinye izilimi zikhishelwa ngaphandle ekufundeni.

UPhakeng (2018) uthi ukusetshenziswa kolimi olulodwa oluqondwa nguthisha kanye nabafundi abathile kufana nokuqhatha i-*hurdler* ne-*sprinter* emqhudelwaneni wabasubathi. Lokhu kuyavela lapho kuqhathaniswa imiphumela yabafundi abaqondisisa ulimi uthisha alusebenzisa lapho exuba izilimi nemiphumela yalabo abangaluqondisisi lolu limi. Labo abangaluqondisisi ulimi izinga lemiphumela yabo liba ngaphansana kwalelo labafundi abaluqondisisayo ulimi oluxutshwa nolimi lwesiNgisi. Lokhu kuveza ngokusobala ukuthi abenziwa ubulungiswa kulabo bafundi abakhuluma izilimi ezingaziwa ngothisha (Shartiely, 2016). Umbuzo ovukayo uthi: Kungafundiswa kanjani ngendlela engabandlululi abafundi abathile lapho kusetshenziswa indlela yokuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezehlukene?

1.2 Isendlalelo Socwaningo

Wonke umuntu unelungelo lokuthola imfundo ngolimi olusemthethweni kuleli noma-ke ulimi azikhethela lona ezikhungweni zemfundo lapho kungenzeka khona (the Constitution of the Republic of South, 1996). UMthethosisekelo uqhubeka uthi abantu besiko elithile noma ulimi lomphakathi mabangancishwa ilungelo kanye namanye amalunga omphakathi lokhu:

a. Ukujabulela/ ukubungaza isiko, inkolo nokusebenzisa ulimi lwabo noku-

b. Sungula, ukujoyina nokugcina isiko, inkolo, ukuzibandakanya ngokwezilimi kanye nezinye izinhlaka zomphakathi (the Constitution of the Republic of South, 1996).

Ukubaluleka kokuthola imfundo ngolimi ozikhethela lona (noma yiluphi olusemthethweni) kugqanyiswa yi-*Section* 29(2) yoMthethosisekelo wezwe, i-*Constitution of the Republic of South (RSA* 1996). Nokho, lo mqulu ikuveza ngokucacile ukuthi amandla okunquma iNqubomgomo yolimi yesikole ancike ekomidini elibhekelele ukusebenza kwesikole (Sibanda, 2019). Isibonelo, iningi lezikole esiFundazweni iKwaZulu-Natal likhetha ukusebenzisa ulimi lwesiNgisi njengolimi lokufunda nokufundisa. Lokhu kungenxa yokuthi isiNgisi siwulimi lomsebenzi futhi luxhumanisa umhlaba wonke (Tovares noKamwangamalu, 2018). UPhakeng (2018) uthi kungalesi sizathu abazali abaningi bekhetha ukuthi abantwana babo bafundiswe ngolimi lwesiNgisi. Lolu limi selwamukelwe njengolimi oluvula amathuba okuqasheka kubantwana. Abazali bakholwa wukuthi uLimi lwaseKhaya abantwana abaluthola emakhaya lubuthuthukisa ngokwanele ubungcweti obudingekayo (Phakeng, 2018). Ngakho-ke, ngenxa yokukhonya kolimi lwesiNgisi eNingizimu Afrika nasemhlabeni jikele, abafundi abamnyama abakwazi ukujabulela ilungelo lentando yeningi lokufunda ngolimi abalukhethayo njengoba kunengcindezi yokuthi kudingeka bazi isiNgisi ukuze baphumelele. Lo mbono wesekwa ngu-Owen-Smith (2010), ophawula ngokungenzeki kobulungiswa kubafundi abamnyama. Ubalula ukuthi abafundi abakhuluma ulimi lwesiNgisi nolimi lwesiBhunu bona bayakwazi ukufunda ngezilimi zabo kusukela emabangeni okwamukela kuze kuyofika emabangeni aphezulu. Ngakho-ke, u-Ahmed noLyimo (2017) uqagulisa ukuthi leli gebe eligqama phakathi kokushicilelwe kuMthethosisekelo nokwenzeka ezikoleni lidala izinkinga ekufundeni kwabafundi abamnyama, okuholela ekutheni izinga labo lokuzethemba libe phansi, bangagqugquzeleki ukufunda, babe nengcindezi, baphase ngendlela engagculisi ezifundweni futhi libe phezulu izinga izinga labashiya isikole.

ULimi lwaseKhaya wulimi umntwana aluthola kuqala kunazo zonke izilimi, ulimi lokuqala olwambuleka kuye kusukela ekuzalweni njengoba ngokujwayelekile lusuke lukhulunywa yiwo wonke amalunga omndeni ekuxhumaneni kwemihla ngemihla. Lolu wulimi esikwazi ukuhlukanisa ngalo ubuqobo bomuntu futhi wulimi ngokujwayelekile umntwana alwazi ukwedlula zonke ezinye izilimi (Painter, 2015; Sungwon, 2017). ULimi lwaseKhaya luncikene nesiko lomuntu (Krulatz nabanye, 2017; Park, 2018). Indlela yokukhulisa umntwana ibamba iqhaza ekuhleleni indlela umntwana acabanga ngayo, amukela aphinde acubungule ngayo okufundwayo kanye nendlela aziphatha ngayo (Ogden nabanye, 2018). Wonke amasiko ahlukile futhi anemikhuba yawo eyehlukile, kanjalo nendlela abaziphatha ngayo abantu

abanamasiko ehlukene yehlukile, ngesiko nesiko (Gorski, 2016). Ulimi nesiko akwehlukani (Elmes, 2013). Kusetshenziswa ulimi ukudlulisa isiko kwisizukulwane ngesizulwane ngokwezindawo esiphila kuzo, okucacisa indlela yokuziphatha kwabantu. Lo mbono ufakazelwa ngu-Oxford noGkonou (2018), abagcizelela ukuthi isiko, ulimi kanye nendlela yokufunda kuyinto eyodwa. Lokhu kukubeka ngokusobala ukuthi ulimi nesiko kuveza uqobo lomuntu kuphinde kudlale indima enkulu ukuhleleni indlela umuntu acabanga ngayo. Ukuze uthisha aqonde indlela yokuziphatha komfundi ngamunye nendlela afunda ngayo, kudingeka ukuba abe nolwazi nokuqonda okuphelele ngolimi kanye nesiko lomfundi ngamunye. Ngakho-ke, ukuze ukufunda nokufundisa kube yimpumelelo, kubalulekile ukuba othisha bazi baphinde bawaqonde wonke amasiko abafundi njengoba abafundi befika nakho lokhu emagunjini okufundela (Krulatz nabanye, 2017). USrivastava noGoldberg (2017) bathi ulimi abaxhumana ngalo abantu luhlinzeka indlela ejulile namathuba okufunda ngamandla esiko. Ulimi luyithuluzi lokudlulisa ubunjalo bamasiko, ngalokho kubalulekile ukuthi lweyamaniswe nabafundi ukuze lusetshenziswe ukubathuthukisa. Uma kungenzeki lokho, abafundi abakwazi ukuhlobanisa okuqukethwe kwezifundo nempilo yabo yemihla ngemihla. Lokhu kungaholela ekutheni kwehle izinga lokuzethemba kubafundi. Injulalwazi ka Vygotsky iveza ukuthi nakuba abantwana bezalwa namakhono athile olimi, ukuthuthuka kwalawo makhono kucijwa yisiko kanye nesimo-nhlalo sabo. Lokhu kukubeka ngokusobala ukuthi isiko akhula ngaphansi kwalo umntwana linemikhuba, izinkolelo, amathuluzi okuthuthukisa ubuhlakani bomntwana okwahlukile (John-Steiner noMahn, 1996).

Ukuze akwazi ukuthola nokufunda ezinye izilimi, umntwana kudingeka ukuba aqale aqondisise uLimi lwakhe lweBele (Theakston noLieven, 2017). Izinga lokushesha ukufunda uLimi lwesiBili, ukufundiswa nokwesekwa okuyimpumelelo ekufundeni uLimi lwesiBili kuncike kubungcweti bomntwana oLimini lwaseKhaya (Sibanda, 2019). Kunobufakazi bokuthi ezinye izilimi kudingeka zakhelwe phezu kwesisekelo esiqinile soLimi lwaseKhaya (Raheem, 2018). Ngalokho, kubalulekile ukuba ngiveze umehluko phakathi kwala matemu womabili nangendlela engiwasebenzise ngayo kulolu cwaningo. ULimi lwaseKhaya abantwana balucosha ngokuxhumana nalabo abaseduze nabo emakhaya, kubazanyana, emasontweni, emiphakathini, njalonjalo.

Ngakolunye uhlangothi, uLimi lwesiBili luyafundwa. Abantwana badlula kwinqubo enzima bezama ukufunda imisindo kulo, uhlelo lolimi, amagama asetshenziswayo kwizimo ezahlukene, njalonjalo (Scott, 2018). Inqubo yokuthola uLimi lwaseKhaya ngokuvamile yenzeka abantwana bengazelele. Abantwana bakwazi ukuzakhela izincazelo

zokukhulunywayo ngokuxhumana nabantu emakhaya, kanti uma abantwana befunda uLimi lwesiBili bahlale beqaphele futhi kubabusa emakhanda ukuthi bayalufunda (Holzer, 2017). ULimi lwaseKhaya luyindalo nengxenye yomuntu ebalulekile. Ngaleyo ndlela, akulula ukulibala umthetho wohlelo lolimi kanti uLimi lwesiBili luyinto eyengezwa kumntwana ngokukhula kwakhe. Uma abantwana belusebenzisa badinga ukuhlala bezikhumbuza njalo imithetho yohlelo lolimi ehambisana nalo (Marsh noLangé, 2000). Ucwaningo luveza ukuthi ulimi olutholwa ezindaweni ezingahleliwe (*informal settings*) lubamba iqhaza elikhulu ekuthuthukiseni ukucabanga ebantwaneni (Liu, 2018). Ngakho-ke, ukufunda ngoLimi lwaseKhaya kuyinto engenakugcizelelwa ngokwanele.

Ukufundisa ngoLimi lwaseKhaya kungukufundisa kusetshenziswa ulimi abafundi abalwazi kangcono ukwedlula zonke izilimi, ulimi abalusebenzisa emakhaya, emphakathini, emasontweni, ezinkundleni zokudlala nasempilweni yabo yemihla yonke (Kaya, 2015; Deller noRinvolucri, 2017; May noHornberger, 2017). Ucwaningo luveza ukuthi abafundi benza kangcono ezifundweni uma befundiswa ngoLimi lwaseKhaya. Lokhu kungenxa yokuthi ulimi lwaseKhaya luthuthukisa ukuzethemba kunakubafundi abafundiswa ngoLimi lwesiBili (Westermann noWard, 2015; Piesche nabanye, 2016; Vázquez noEllison, 2018). Ukusetshenziswa koLimi lwesiNgisi njengolimi lokufunda nokufundisa ezikoleni zaKwaZulu-Natal kuyakufakazela ukuthi ukufunda ngoLimi lwesiBili kunqinda abafundi ukuba baveze amakhono abo ngokuphelele (*full potential)* ekufundeni.

UKaya (2015) uthi ukufuduka kwabantu emazweni ahlukene kungenye yezimbangela ezaholela ekusungulweni kokudidiyelwa koLimi lwaseKhaya ekufundeni. Ngokuvamile, abafundi abaphuma kwezinye izindawo bajwayele ukubhekana nezingqinamba zolimi lokufunda nokufundisa njengoba besuke bengalujwayele. Ngalokho, kusuke kuyimizamo yokweseka laba bafundi ukuba bakuqonde okuqukethwe kwezifundo. Selokhu kwaqala ukufuduka kwabantu, okusemthethweni nokungekho emthethweni, izinga lokuxuba izilimi ezahlukene linyuka nsuku zonke (Wyburd, 2018). Ngaleyo ndlela, amagumbi okufundela ezikoleni asenabafundi abehlukene ngokwezilimi. Imfundo ngoLimi lwaseKhaya ivumela abafundi ukuba bafunde ngolimi lwabo okuwulimi abazithembayo ngalo, abayizingcweti kulo nolubenza babone amandla abo aphelele ekufundeni (Hossain, 2018). Inhloso yemfundo ngoLimi lwaseKhaya kwakungukuhlinzeka ngemfundo engachemile neqeqebana labafundi abathile, ibakhiphele ngaphandle abanye. Ngalokho, imfundo ngoLimi lwaseKhaya ibhekana nazo zonke izidingo zabafundi ngokwahlukana kwabo iphinde iqinisekise ukuthi bonke baba yingxenye yesifundo. Lokhu kwenza ubulungiswa kubafundi bonke futhi kubasiza ukuba

bajabulele ukuphila ezweni elikhululekile (Kaya, 2015). Noma kunjalo, zikhona izinselelo zokufunda ngoLimi lwaseKhaya njengoba lungakwazi ukubhekelela izidingo zabafundi abadabuka kwamanye amazwe ngenxa yokuthi izilimi zabo azikho kuMthethosisekelo wezwe.

Abantu bangalisebenzisa ngokungafani itemu loLimi lwaseKhaya. Ukugwema ukudideka, ngizochaza indlela leli temu engilisebenzise ngayo kulolu cwaningo. Ukufundisa uLimi lwaseKhaya kulapho abafundi befundiswa ulimi lwabo njengesifundo kanti ukufundisa ngoLimi lwaseKhaya kungukusetshenziswa kolimi lwabafundi njengolimi lokufunda nokufundisa. UWyburd (2018) uthi uma ulimi lwabafundi lusetshenziswa ukufunda uLimi lwesiBili, ukuqonda kwabafundi kuyathuthuka, kanjalo nendlela abenza ngayo ezifundweni. Ukusetshenziswa kolimi lwaseKhaya ekufundeni kwelekelela abafundi ukuba baqonde amatemu anzima kuphinde kuqinisekise ukuthi izinga eliphezulu lokuqonda liyafezeka olimini oluhlosiwe. Uma abafundi benesisekelo esiqinile solimi lwaseKhaya, bayakwazi ukuqhathanisa izilimi zombili - uLimi lwaseKhaya kanye noLimi lwesiBili. Lokhu bangakwenza ngokubheka okwehlukile nokufanayo phakathi koLimi lwaseKhaya noLimi lwesiBili, okungenza kube lula ukufunda uLimi lwesiBili. Ngaleyo ndlela lungathuthuka ulwazi lwabafundi Lolimi lwesiBili.

UKaya (2015) wengeza ngokugcizelela ukuthi ulimi luyithuluzi elinamandla elingasetshenziswa ukugxilisa isiko nokubaluleka kwalo kubafundi. Lo mbhali ukubeka kucace ukuthi ulimi nesiko akunakuhlukaniswa. Ngakho-ke, kubalulekile ukuthi abantwana bafundiswe ngolimi abalwazi kangcono kunezinye izilimi, ulimi abalusebenzisa ukuzizwakalisa nolimi olugqugquzela ukuba baqhakambise ububona. Lokhu kungenxa yokuthi ukufundiswa ngolimi lwesiBili kuholela ekutheni abafundi bangabaze amandla abanawo ekufundeni ngesizathu sokunqindwa ngukufundiswa ngolimi abangalujwayele (Kaya, 2015). Ngaleyo ndlela, ukufundisa kusetshenziswa ulimi olulodwa kubafundi abaxube amasiko ahlukene kufana nokucindezela isiko nolimi lwabathile egunjini lokufunda.

Othisha bakholwa ngukuthi abafundi abafundiswa ngoLimi lwesiBili bazizwa bengeyona ingxenye yokufunda (Khaya, 2015). Abakwazi ukuhlobanisa okufundwayo nempilo yabo yemihla ngemihla njengoba izihloko ezithinta umlando nesiko labo zingekho kwisilabhasi. Yikho okwenza othisha bancome ukuthi abafundi bafundiswe ngezilimi zabo. Ucwaningo luveza ukuthi uma abafundi abamnyama befundiswa ngolimi lwesiNgisi, kuba nzima ukubona amandla abo aphelele ekufundeni nokwenza kangcono ezifundweni (Piazza nabanye, 2015). Abanye abaqondi ngisho imiyalelo ekufundeni. Ngalokho bagcina sebephasa ngendlela

engagculisi ngenxa yokunqindwa wulimi lokufunda, okuyisiNgisi. Nokho-ke akumele ngabe abafundi abamnyama bazithola bekulesi simo njengoba ucwaningo lukubeka ngokusobala ukuthi bangenza kangcono ezifundweni uma befundiswa ngolimi lwabo (Mophosho nabanye, 2019), nokuthi indlela engasetshenziswa ukuqhakambisa ulimi ngukulusebenzisa njengolimi lokufunda nokufundisa (Lombard, 2017; Hamman, 2018).

Eminyakeni eyishumi ngifundisa, ngiye ngaqaphela ukuthi ulimi lwesiNgisi lunqinda abafundi abamnyama ukuba babone amakhono abo ngokuphelele ezifundweni zonke. Lokhu kungenxa yokuthi laba bafundi abasisebenzisi isiNgisi ezimpilweni zabo zansuku zonke, kodwa basisebenzisa ezikoleni kuphela. Ngaleso sizathu, bakuthola kunzima ukufunda ngolimi abangalujwayele. UMsani (2018) uthi othisha bayazi ngalobu bunzima abafundi ababhekana nabo ekufundeni ngoLimi lwesiBili. Ngenxa yalokho basebenzisa ulimi lwesiZulu ukwelekelela ukuthi abafundi bakuqonde kangcono okuqukethwe kwezifundo. Othisha baphephela olimini lwesiZulu, besuka olimini lwesiNgisi ngenhloso yokusebenzisa ulimi olujwayelekile kubafundi abaningi. Lokhu kubenza bagcine besebenzisa izilimi ezimbili ekufundeni - ulimi lokufunda nokufundisa (isiNgisi) kanye noLimi lwaseKhaya kubafundi abathile (isiZulu). Lokhu kuveza ukuthi abafundi abangasazi isiZulu bakhishelwa ngaphandle njengoba bengaziqondisisi zombili lezi zilimi.

Ucwaningo luyakufakazela ukuthi abafundi abamnyama bakuthola kunzima ukuqonda imiyalelo edluliswa ngesiNgisi (Hugo, 2017; Tovares noKamwangamalu, 2018; Juan noVisser, 2018). Njengoba kuveziwe ngenhla, ukubhekana nalesi simo, othisha basebenzisa ukuxuba izilimi ukuqinisa ukuqonda kwabafundi. Noma kunjalo, akucaci ukuthi ukusebenzisa kwabo ulimi lwesiZulu kuhamba kugcine kuphi njengoba abafundi behlolwa ngolimi lwesiNgisi. Isizathu sokuthi othisha baphephele olimini lwesiZulu ukuthi yilona lulimi olukhulunywa yiningi labantu abahlala esiFunduzweni iKwaZulu-Natal (Statistics South Africa, 2011). Ngalokho isiZulu siwuLimi lwaseKhaya kothisha abaningi kulesi siFundazwe.

Ngaphezu kwalokho, iningi lothisha esiFundazweni iKwaZulu-Natal alinabo ubulimibuningi, likhuluma izilimi ezimbili nje vo: isiZulu okunguLimi lwabo lwaseKhaya kanye nesiNgisi esisetshenziswa njengolimi lokufunda nokufundisa. Ngakolunye uhlangothi, amagumbi okufundela esiFundazweni iKwaZulu-Natal anabafundi abanezilimi ezehlukene. Lokhu kuchaza ukuthi kukhona nabafundi abamnyama abangewona amaZulu. Laba bafundi abazazisisi zombili izilimi ezisetshenziswayo ekufundeni- isiNgisi kanye nesiZulu esisetshenziswa ngothisha ukwelekelela abafundi ukuba baqonde kangcono ezifundweni

zonke. Ngaphezu kwalokho, isiZulu siphinde sifundiswe njengoLimi lwaseKhaya kuzo zonke izikole zabafundi abaMnyama esiFundazweni iKwaZulu-Natal. Lokhu kuchaza ukuthi uma umfundi efeyile isiZulu akadluleli ebangeni elilandelayo. Okuyinkinga kakhulu ukuthi othisha abazazi izilimi zalaba bafundi abangewona amaZulu. Ngaleyo ndlela abakwazi ukubalekelela ekufundeni. Lokhu kukubeka ngokusobala ukuthi ukusebenzisa indlela yokuxuba izilimi ukubhekana nenkinga yolimi kuhlomulisa abafundi abathile kube kukhiphela ngaphandle abanye. Ucwaningo lukuveza ngokusobala ukuthi kunzima kakhulu ukuthi othisha ababulimibunye bafundise emagunjini anabafundi abakhuluma izilimi ezahlukene njengoba behluleka ukubhekana nabafundi ngokwahlukana kwabo (Barros, Domke, Symons & noPonzio,2021; Lorenz, Krulatz, noTorgersen , 2021; Kiramba noHarris, 2019). Ucwaningo olwenziwe ngamagumbi anabafundi bezilimi ezahlukene luveza ukuthi othisha abanobulimininingi bayakwazi ukwelekelela nokweseka bonke abafundi ngokwahlukana kwabo uma othisha bezazi zonke izilimi zabafundi (Phakeng, 2018). Ngakho-ke, kunegebe elikhona lapho abafundi bezilimi ezahlukene befundiswa ngothisha ababulimibunye. Yingakho, uDelbridge noHelman (2016) begcizelela ukubaluleka kokuhlinzeka labo thisha ngamakhono adingekayo ukubhekana nalesi simo kanye nezinsizakufundisa ukusiza ukufundisa abafundi abanezilimi ezahlukene.

Ucwaningo luyakufakazela ukuthi kuseyinselelo ukubhekana nenkinga yolimi kothisha ababulimibunye emagunjini anabafundi bezilimi ezahlukene (Phakeng noMoschkovich, 2013). Lesi simo siholela ekutheni othisha bagcine sebegxila ekwelekeleleni abafundi abakhuluma ulimi olufana nolwabo, laba abanye bangasizakali (Shartiely, 2016). UHaukås (2016) usekela lo mbono ngokwengeza athi uma kufundiswa emagunjini axube izilimi ezahlukene, othisha bangasebenzisa isu lokuhlanganisa izilimi ezinokuhlobana ngokubalula okufanayo nokungafani phakathi kwazo. Leli su lokufundisa lingasiza ukugxilisa ukuqonda kubafundi. Uqhubeka agcizelele ukuthi ukufundisa emagunjini axube abafundi bezilimi ezahlukene kudinga othisha abayizingcweti ezilimini ezehlukene ukuqinisekisa ukuthi isifundo asikhipheli phandle abafundi abathile (Krulatz no-Iversen, 2020).

Ukungaqeqesheki kothisha ukufundisa abafundi bezilimi ezahlukene ezikoleni zaKwaZulu-Natal kuyinkinga njengoba kungababhekeleli abafundi abangaluqondi ulimi lwesiZulu. Lokhu kugcina kunqinda abafundi ukuthi benze kahle ezifundweni. Abafundi abangewona amaZulu bazizwa bengeyona ingxenye yokufundwayo. Abakwazi ukuhlobanisa okufundwa ezikoleni nempilo yabo yansuku zonke, okuholela ekutheni bangenzi kahle ezifundweni abanye bagcine sebeshiya ezikoleni. Ukuxuba izilimi emagunjini anabafundi bezilimi ezahlukene kuveza igebe

lokungenziwa kobulungiswa kubafundi abangewona amaZulu ngokungabhekelelwa ekufundeni. Noma kunjalo, ukungaqeqesheki kothisha ukufundisa abafundi bezilimi ezahlukene kuyabaphoqa ukuthi baqhube ngale ndlela.

Ubufakazi obuvela ekusebenzeni kwami njengothisha ezikoleni iminyaka eyishumi buyakuqinisekisa ukukhungatheka kothisha ngokusebenza nabantwana abangakwazi ukuxhumana nabo ngempumelelo, kanjalo nabazali babo. Othisha bazibona bengaqeqeshekile ukufundisa abafundi bamasiko ahlukene. Ngaphezu kwalokho, abukho ubufakazi bokuthi kukhona izinhlelo ezigxile ekwesekweni kothisha wuMnyango WezeMfundo eyisisekelo ukucija othisha ngamakhono okufundisa abafundi bamasiko ehlukene. Ngalokho, inkinga yokufundisa abafundi bezilimi ezahlukene idinga ukusukunyelwa ngokushesha njengoba othisha bengaqeqeshekile ukufundisa ngendlela engakhipheli phandle abafundi bezilimi ezithile. Ukungasukunyelwa ngokushesha kwale nkinga kungaholela ekutheni abafundi abamnyama baqhubeke nokungenzi kahle ezifundweni njengoba othisha bengazi ukuthi bangabalekelela kanjani. Ngaphezu kwalokho, othisha bazoqhubeka nokuzizwa benecala, bekhungathekile futhi beyizinto ezingenamsebenzi ngokungaqeqesheki ukufundisa abafundi bamasiko ehlukene.

Ucwaningo ngamagumbi okufundela anabafundi abanezilimi ezahlukene lwenziwe nasemazweni angaphandle lapho isibalo sokufuduka kwabantu sikhuphuke khona (Krulaz noDahl, 2016). Isibonelo, ucwaningo olwenziwe eNorway luveza ukuthi abafundi abaphuma kwamanye amazwe babhekene nezingqinamba zokuthuthukisa ulimi lokufunda nokufundisa lwakhona, bekwenza lokhu bezama nokugcina ezabo izilimi. Ngalokho, bahlukaniswa ngamaqembu ngokwemvelaphi yabo bese befundiswa ngumuntu okhuluma ulimi olufana nolwabo (Beiler, 2020). Kuyaqapheleka ukuthi inkinga yolimi ekufundeni isihehe abacwaningi abaningi, lapho bekuhlonzwa izindlela zokungakhipheli ngaphandle abafundi abamnyama ezikoleni ezigcwele abafundi abamhlophe (Beiler, 2020). Kusenegebe uma kubhekwa ukusetshenziswa kokuxuba izilimi emagunjni okufunda anabafundi abanezilimi ezahlukene uma uthisha engazazi izilimi zabo bonke bafundi. Ngakolunye uhlangothi, abacwaningi abaningi bagxile ekucwaningeni isiNgisi njengolimi olunqinda abafundi abamnyama ekufundeni (Milligan nabanye, 2016; Yildiz noYesilyurt, 2017; Guo, 2018). Aluluningi ucwaningo oseluke lwenziwa lwagxila ezikoleni zabafundi abampisholo abanemvelaphi, amasiko, nezilimi okwehlukene nokuyilapho lolu cwaningo olugxile khona. Ngakho-ke, lolu cwaningo lwehlukile njengoba luphenya ukusetshenziswa kolimi lwesiZulu njengengqinamba ekufundeni kubafundi abathile abamnyama. Lolu cwaningo luhlose ukuvala igebe elikhona

ngokubheka izindlela zokufundisa ezingakhipheli ngaphandle abafundi abathile ngesikhathi othisha besebenzisa ulimi lwesiZulu ekufundeni ngenhloso yokwelekelela abafundi abanqindwa wulimi lwesiNgisi ekufundeni. Ngakho-ke, lolu cwaningo lugxile ezindleleni zokufundisa nezingqinamba ezidalwa ukufunda ngolimi abafundi abaningi abangalwazisisi ezikoleni ezisemaphandleni, kubafundi abenza amabanga aphezulu esiFundazweni iKwaZulu-Natal. Ngezansi ngidingida isitatimende sezinkinga, inhlosongqangi yocwaningo, izinhloso zocwaningo, imibuzongqangi yocwaningo, isisusa socwaningo, ubumqoka bocwaningo kanye nezingqinamba zocwaningo. Ekugcineni kwalesi sahluko ngiveza ngamafuphi okwenzeka esahlukweni ngasinye.

1.3 Isitatimende Senkinga

Inkinga yocwaningo iqukethe ukukhungatheka kothisha nabafundi okudalwa wulimi lokufunda nokufundisa. Ucwaningo luveza ukuthi othisha nabafundi bakhungathekile ngokusebenzisa isiNgisi njengolimi lokufunda nokufundisa kanye nolimi lwesiNgisi njengesifundo (Christian nabanye, 2019; Mazenod nabanye, 2019; Bradford 2019). Ucwaningo luphinde luveze ukuthi abafundi abayiqondisisi imiyalelo nokuqukethwe kwezifundo ngenxa yobunzima obuhlobene nokuhluleka ukuqonda ulimi lwesiNgisi. Ukuzama ukwelekelela abafundi, othisha basebenzisa isiZulu, esiwuLimi lwaseKhaya kubafundi nothisha abaningi, ukucacisa okufundwayo nokwelekelela abafundi ukuba bakuqonde kangcono okufundwayo. Lokhu kusho ukuthi othisha basuka olimini lwesiNgisi bashintshele olimini lwesiZulu, baphinde babuyele olimini lwesiNgisi njengoba kuyilo ulimi lokufunda nokufundisa. Ukufundisa ngale ndlela kudinga isikhathi esiningi futhi kugcina sekuholela ekutheni othisha bephuze ukuqeda umsebenzi abakalelwe ukuba bawuqede noma bagcine bengawuqedanga nhlobo. Noma kunjalo, othisha bazibona bephoqelekile ukufundisa ngale ndlela njengoba bebona kuyiyona eyisisombululo enkingeni yokungaqondi okufundwayo kwabafundi. Ucwaningo olwenziwa nguSeid (2019) luyakufakazela ukuthi abafundi benza kahle ezifundweni uma befundiswa ngoLimi lwabo lwaseKhaya. UGopang nabanye, (2018) bona bagcizelela ukubaluleka kokusetshenziswa kolimi lwendawo isikole esakhiwe kuyo. Ngakho-ke, ukuze ukufunda nokufundisa kube yimpumelelo, kubalulekile ukuba othisha baluqondisise ulimi olusetshenziswa endaweni isikole esakhiwe kuyo. Ngakolunye uhlangothi, nakuba othisha bengaqeqeshelwe ukufundisa besebenzisa izilimi ezimbili, bazithola bephoqeleka ukusebenzisa le ndlela. Lokhu kungenxa yokungahlinzekwa ngokuqeqeshwa nokwesekwa abakudingayo ngokufundisa kusetshenziswa ubulimimbili. Ngaphezu kwalokho, azikho

nezinsizakufundisa eziqondene nokufundisa kusetshenziswa ubulimimbili. Yilesi sizathu esiholela ekukhungathekeni kothisha njengoba bengakutholi ukwesekwa ukuze balekelele abafundi ababhekene nezingqinamba zokufunda ngesiNgisi.

Ukwengeza kokungenhla, lilokhu lenyuke njalo izinga lokuxutshwa kwezilimi emhlabeni wonkana ngenxa yokufuduka kwabantu eziFundazweni zaseNingizimu Afrika ezahlukene kanye nasemazweni ase-Afrika (Wyburd, 2018). Kanjalo-ke nezinga lokuxubana kwabafundi abakhuluma izilimi ezahlukene emagunjini okufundela ezikoleni liyanyuka. Abafundi abahlala esiFundazweni iKwaZulu-Natal bafunda isiZulu njengoLimi lwaseKhaya, noma ngabe imvelaphi namasiko abo kuthini. Ngaleyo ndlela, abafundi abangewona amaZulu abaziqondisisi zombili lezi zilimi ezisetshenziswa ekufundeni - ulimi lwesiNgisi kanye nesiZulu esisetshenziswa ukugxilisa ukuqonda kubafundi. Ngaphandle kwalokho, othisha abakwazi ukubalekelela laba bafundi njengoba nabo bengazazi izilimi zabo (abafundi). Othisha bakuthola kunzima ngisho ukuxhumana nalaba bafundi. Ngakho-ke, othisha babhekene nenkinga abangazi ukuthi bangayisombulula kanjani. Kanjalo futhi kuyavela ukuthi alukho nosizo abaluthola eMnyangweni wezeMfundo olubanika umhlahlandlela wokubhekana nalesi simo. Ukusweleka kwezinsizakufundisa namakhono okufundisa abafundi bezilimi ezahlukene kuyinkinga enkulu kothisha.

Ekufundiseni kwami iminyaka eyishumi ezikoleni ngiye ngaqaphela ukuthi othisha abaqeqeshekile ngokwenele ukufundisa emagunjini anabafundi abanezilimi ezahlukene. Imbangela yalokhu ukuthi iningi lothisha esiFundazweni iKwaZulu-Natal likhuluma ulimi olulodwa lwama-Afrika nokunguLimi lwabo lwaseKhaya, okuyisiZulu. Kubona ulimi lwesiNgisi lusetshenziselwa ukufunda nokufundisa. Izikhungo zemfundo ephakeme eziqeqesha othisha, njengenyuvesi yaKwaZulu-Natal, zigcina ngokuhlinzeka ulwazi lokuqukethwe kulezo zifundo umfundi asuke ekhethe ukufundela ukuyozifundisa kanye nolimi olulodwa lwase-Afrika olufundiswa emazingeni okuxhumana kuphela. Lokhu kukuveza ngokusobala ukuthi nasekuqeqeshweni kothisha, kuncane, uma kukhona, ukuhlonyiswa ngamakhono okufundisa abafundi bezilimi ezahlukene okuhlinzekwayo. Ngaphezu kwalokho, akuveli ukuthi kunezinhlelo ezihlelwa nguMnyango Wezemfundo zokuthuthukisa othisha ukuze bakwazi ukubhekana nenkinga yolimi ezikoleni. Kunalokho, othisha bathuthukiswa ngokuqukethwe kwezifundo abazifundisayo. USeveriens noTudjman (2017) baqhakambisa ukubaluleka kokuqonda ukuthuthuka kwendlela abenza ngayo ezikoleni laba bafundi izilimi zabo ezingasetshenziswa ekufundeni ezikoleni ezixube abafundi abehlukene. Lokhu kungenxa yokuthi ukungaqeqesheki kothisha ngokwanele ukufundisa emagunjini anabafundi bezilimi

ezahlukene kunyusa izinga lokungaphumeleli kwabafundi ezifundweni zabo, okubenza bashiye isikole. Lokhu kufakazelwa nguMupa noChinooneka (2015), abagcizelela ukuthi ukungaqeqesheki ngokwanele kothisha kuholela ekufundiseni okungenampumelelo, ukungakwazi ukusebenzisa izindlela zokufundisa ezehlukene nezibhekelela izidingo zabafundi ngokwahlukana kwabo. Abagqugquzeli bokufundisa umfundi ngoLimi lwaseKhaya baveza ukuthi indlela yokubhekana nokungenzi kahle komfundi esikoleni ngukuba afunde ngoLimi lwakhe lwaseKhaya (Krause 2018). Ucwaningo luyakufakazela ukuthi abafundi benza kangcono ezifundweni uma befundiswa ngoLimi lwabo lwaseKhaya. Lokhu kufakazelwa nguYonson (2017), othi ulimi ludlala indima ebalulekile ekufundeni njengoba lusetshenziswa ukudlulisa okuqukethwe kwesifundo. Ngalokho, maningi amathuba okuthuthuka kwendlela abafundi abenza ngayo ezifundweni uma befundiswa ngolimi abaluqondisisayo.

Ucwaningo olwenziwa nguMsani (2018) luyakufakazela ukukhungatheka kothisha lapho bebhekene nalesi simo. Othisha bakuveza ngokusobala ukuthi bona nabafundi bazizwa belahliwe njengoba kungekho sizo nokwesekwa abakutholayo. Noma kunjalo, othisha bazwakalisa ukuzimisela ekusizeni abafundi, nokho ukungaqeqesheki ngokwanele nokwentuleka kwezinsizakufundisa kuyinkinga kakhulu kubona. Ngaphezu kwalokho, baveza nokuthi okuyinkinga kakhulu ukuthi abakwazi nokuxhumana nabanye babazali balaba bantwana njengoba abanye abazali bengasiqondisisi isiNgisi kanti nothisha abalwazi ulimi lwabazali. Lokhu kukuveza ngokusobala ukuthi iningi labazali babafundi aliyazi le nkinga ebhekene nothisha ngokufundisa abantwana babo. Ukungasizwa isiNgisi kwabazali kukuveza ngokusobala ukuthi kwabona abakwazi ukwelekelela izingane zabo ngomsebenzi wasekhaya. Ucwaningo luveza ukuthi abafundi ababhekana nale nkinga kakhulu yilabo abaphuma emakhaya angamile kahle kwezomnotho (Phakeng, 2018). Lokhu kufakazelwa ukuthi abazali abaningi esikhathini samanje baqalisa abantwana imfundo yamabanga okwamukela/aphansi ezikoleni okwakungezabamhlophe. Ngalokho abantwana bakhula benesisekelo esiqinile olimini lwesiNgisi. Nokho-ke, abazali abenza imisebenzi engatheni, njengokucwala izinwele, nabazidayisela izinto ezincane abakwazi ukusa izingane zabo kulezi zikole. Kungalesi sizathu-ke abafundi bezithola bebhekana nenkinga yolimi lwesiNgisi. Ngakolunye uhlangothi, othisha babalula ukuthi abazali balaba bafundi abangewona amaZulu babona abantwana babo besendaweni “efanele” njengoba befunda ezikoleni zabantu abanebala elifana nelabo, noma izilimi zingafani. Abazali bayazithemba kakhulu lezi zikole ngendlela yokuthi abazikhathazi ngokuyobheka ukuthi izingane zabo ziqhuba kanjani ezikoleni. Ngokwabo, izingane zabo zisezindaweni ezifanele njengoba zifundiswa ngothisha “abaqeqeshekile”. UDahal (2018)

ugcizelela ukuthi indlela abazali ababuka ngayo ukwenzeka kwezinto ezikoleni iba nomthelelo kwinqubo yokufunda njengoba ivula igebe phakathi kwesikole (othisha) nomphakathi (abazali). Ingxoxo edingidwe ngenhla iveza umthwalo othweswe othisha nokuthi sebezamile ukusombulula le nkinga ababhekene nayo. Nokho imizamo yabo ayikatheli zithelo.

UDahal (2018) ugcizelela ukuthi kuyinkinga ukufundisa ezikoleni ezinabafundi bezilimi ezehlukene njengoba othisha bengakwazi ukusebenzisa zonke izilimi zabafundi ngesikhathi esikaliwe sokufunda ukubhekelela bonke abafundi. Ngalokho, abanye abafundi abalitholi kahle ithuba lokufunda kwinqubo yokufunda nokufundisa. Izingqinamba zokufunda ezilethwa yizinselelo zolimi, zidala ukuthi abafundi bangakukhuthaleli ukuya ezikoleni. Abafundi babhekene nenselelo yokuvumelana nesimo empilweni yabo yansukuzonke nesikole, njengoba uGort (2016) egcizelela ukuthi ulimi luyisibuko sempilo yabafundi.

Inkinga yolimi yenza abafundi bangabambi iqhaza elifanele ekufundeni. Lo mbono ufakazelwa uSuliman (2019), obalula ukuthi umzwangedwa, ukwehla kwezinga lokuzethemba nokukhuthazeka kwabafundi kuholela ekutheni bangalibambi iqhaza ekufundeni. Izinselelo zokuzizwakalisa kwabafundi zeyamaniswa ne-*mental obstacles*, okudala izinkinga ezifana nokuba nolwazimagama olungenele, ukwesaba ukwenza amaphutha noma nje ukungabi nalutho ongaluphawula (Hansen-Thomas nabanye, 2016). Lezi zinto zigcina sezibophe ingqondo yabafundi babe nokwesaba ukuthi uma besebenzisa ulimi lwesiNgisi bazokwenza amaphutha bese behlekwa, kuphinde kungabakhuthazi ukuba bacabange, okuholela ekutheni bangabi nakho abangakusho emagunjini okufunda. Ngaphezu kwalokho, abafundi baphasa ngendlela engagculisi ngenxa yokunqindwa wulimi.

Ucwaningo luyakufakazela ukuthi ukufundiswa ngolimi olungafani nolukhulunywa ngabafundi kunomthelela kulokhu (Sibanda, 2019). Lo mbhali uqhubeka agcizelele ukuthi ubulungiswa abukenziwa kubafundi abamnyama njengoba befundiswa ngolimi lwesibili kanti abafundi abamhlophe abakhuluma isiNgisi nesiBhunu bafunda ngezilimi zabo kusukela emabangeni aphansi kuze kuyofika emabangeni aphakeme. Yingakho, uKrause (2018) egcizelela ukuthi ukufundisa ngolimi abaluqonda ngokuphelele abafundi yisona kuphela isisombululo sokubhekana nenkinga yokungenzi kahle kwabafundi ezikoleni. Kuyavela nokuthi abazali bangabamba iqhaza elikhulu ekwelekeleleni ukuthi abafundi benze kangcono ezifundweni (Ogbonnaya nabanye, 2016). Ngakho-ke, kubalulekile ukuthi izinhlaka ezahlukene zisebenzisane ukubhekana nalesi simo.

Inkinga yolimi inomthelela ekwenyuseni izinga labafundi abashiya isikole. Lokhu kufazelwa nguSmith (2018) obalula ukuthi kunzima kubafundi “ukulahlwa” esikoleni lapho kufundiswa ngolimi olungaziwa muntu emakhaya abo. Ukholwa wukuthi abafundi basuke belahliwe ngenxa yokuthi bafakwa ezikoleni lapho kungenziwa mizamo yokubeseka kwizingqinamba abbhekana nazo. Uqhubeka athi inqubo yokwamukela nokwetshisa okufundwayo ithatha isikhathi eside kubafundi abafundiswa ngolimi lwesibili. Ngakho, laba bafundi bagcina sebesalela ngemuva ezifundweni, okwenza kube nzima ukuhambisana nabanye emsebenzini wesikole. Lokhu kuholela ekutheni basilele emuva kunalabo abafundiswa ngoLimi lwabo lwaseKhaya. UModarresi noJavan (2018) bagcizelela ukuthi inkinga yolimi ezikoleni ingenye yezimo eziholela ekunyukeni kwezinga labafundi abayeka isikole.

1.4 Inhlosongqangi Yocwaningo

Inhlosongqangi yalolu cwaningo ukuhlaziya indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini okufunda nokufundisa anabafundi abakhuluma izilimi ezehlukene esiFundazweni iKwaZulu-Natal, esiyingini uGu.

1.4.1 Ezinye Izinhloso Zocwaningo

- Ukuthola ukuthi othisha abafundisa abafundi abakhuluma izilimi ezehlukene bedidiyelwe ndawonye emagunjini okufunda bayiqonda kanjani indlela yokufundisa eyaziwa ngokuthi yindlela yokuxuba izilimi.
- Ukuhlaziya iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene.
- Ukuhlolisisa izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha abafundisa isiNgisi uLimi lokuQala lokwEngeza, abasebenzisa indlela yokuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezehlukene.
- Ukuhlonza umthelela wokusetshenziswa kwendlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene.

1.5 Umbuzongqangi Wocwaningo

Lolu cwaningo luhlose ukuba kuphenduleke umbuzo olandelayo: Othisha bayisebenzisa kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini okufunda nokufundisa anabafundi abakhuluma izilimi ezehlukene esiFundazweni iKwaZulu-Natal, esiyingini uGu?

1.5.1 Eminye Imibuzo

- Ngabe othisha abafundisa abafundi abakhuluma izilimi ezehlukene bedidiyelwe ndawonye bayiqonda kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi?
- Yiliphi iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Yiziphi izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha abafundisa isiNgisi uLimi lokuQala lokwEngeza, abasebenzisa ukuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Kunamthelela muni ukusetshenziswa kokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?

1.6 Isisusa Socwaningo

Sekube nezimpikiswano eziningi, ezihlelekile nezingahlelekile, kanye nocwaningo mayelana nomthelela wesiNgisi ekungenzini kahle kwabafundi abamnyama ezifundweni zabo. Noma kunjalo, kusekuncane kakhulu osekwenziwe ababhali beziNqubomgomo kanye noMnyango WeMfundo ukulungisa lesi simo. Iningi labafundi abamnyama ezikoleni esiFundazweni iKwaZulu-Natal lithwele kanzima ezifundweni zalo ngenxa yolimi lwesiNgisi. Laba bafundi abayiqondisisi imiyalelo nokuqukethwe uma befundiswa ngolimi lwesiNgisi. Lesi simo siholela ekutheni baphase ngendlela engagculisi ezivivinyweni zokuhlola okuqhubekayo kanye nalezo zokuhlola okuqoqayo (Barnes, 2018). Ngenxa yalokho, othisha basebenzisa ulimi olukhulunywa ngabafundi abaningi ukubalekelela ukuthi baqonde okufundwayo. Nakuba le ndlela ibukeka iyisisombululo, inabo ububi bayo ngoba uma othisha bengaqikeleli, abafundi bangagcina sebefundiswa ngolimi lwesiZulu bese behlangabezana nenkinga enkulu lapho

sebebhala izivivinyo ngolimi lwesiNgisi. Lokhu kudala ukudideka kubafundi ngenxa yokuthi izinsizakufunda kanye nokuhlolwa kuba solimini abangafundi ngalo kuphinde kube wumsebenzisi lapho sekumele bakuhumushele olimini lwesiNgisi. Abafundi abamnyama bachitha isikhathi esiningi bezama ukuqonda ulwazi olufika kubo ngesiNgisi ngokuqale baluse ezilimini zabo ngaphambi kokuba balubuyisele esiNgisini (Durand-Guerrier nabanye, 2016; Krautkremer noFoster, 2019). Ngaleyo ndlela, othisha bezifundo ezifana nezibalo, ezolimo nezinye bazithola sebesebenzisa ulimi lwesiZulu lapho befundisa (Msani, 2018). Abacwaningi abaningi bavumelana ngazwi linye ukuthi le nqubo iyabagqilaza othisha futhi idla isikhathi esiningi, okuholela ekutheni othisha bangayiqedi isilabhasi ngesikhathi esifanele.

Amagumbi okufundela esiFundazweni iKwaZulu-Natal anabafundi abakhuluma izilimi ezehlukene. Lokhu kudalwa ukufuduka kwabantu besuka eziFundazwe ezahlukene zaseNingizimu nakwamanye amazwe ase-Afrika. Bonke abafundi ezikoleni zikahulumeni ezindaweni zamakhosi nasemalokishini kulesi siFundazwe baphoqelekile ukufunda ulimi lwesiZulu njengoLimi lwaseKhaya, noma ngabe imvelaphi yabo namasiko abo kuthini. Iningi labafundi abaphuma kwezinye iziFundazwe nakwamanye amazwe ase-Afrika abasazi isiZulu. Umbuzo-ke uthi: Uma othisha bebona ukusebenzisa indlela yokuxuba izilimi, kusukwa esiNgisini kuyiwa esiZulwini kuyisisombululo senkinga yokufunda ngesiNgisi, kwenziwanjani ngalaba bafundi abangasazi isiZulu? Balekelelwa kanjani bona njengoba nabo benenkinga yolimi lwesiNgisi? Kuyavela futhi ukuthi akubona bonke othisha abangamaZulu ezikoleni ezikwisiFundawe iKwaZulu-Natal, okuveza ngokucacile ukuthi kukhona nalabo thisha abangakwazi ukwelekelela abafundi ngesiZulu. Lokhu kukuveza ngokusobala ukuthi inkinga yolimi idinga ukusukunyelwa ukuze kwelekelelwe othisha nabafundi. Ngiyakholwa ukuthi lolu cwaningo lumele lwenziwe ukuze kuhlaziywe izindlela ezingaba yisixazululo ezinkingeni zokufundisa ezibonakala zinganakiwe yiziphathimandla.

Ucwaningo ngezinkinga zolimi ekufundeni seluhehe abacwaningi abaningi emazweni aphesheya kwezilwandle nakhona lapha eNingizimu Afrika (Aichhorn noPuck, 2017). Noma kunjalo abacwaningi abaningi bagxila ekucwaningeni isiNgisi njengolimi oluyinkinga ekufundeni (Brittain, 2017; Milligan nabanye, 2016; Salvo noWilliams, 2017; Hossain 2018). Iningi labacwaningi lincoma ukuthi kubolekwe oLimini lwaseKhaya lwabafundi ekufundiseni ukubhekana nenkinga yolimi, nosekubonakale kuyiyona ndlela yokufundisa esiza kakhulu (Zivahama, 2017; Cruz, 2018; Saeedi noRichardson, 2019). Nokho kunobufakazi bokuthi ukusebenzisa uLimi lwaseKhaya ezikoleni zabamnyama esiFundazweni iKwaZulu-Natal kuhlomulisa abafundi abathile kuphela, abanye basale kanjalo. Kuyavela futhi ukuthi lesi

yisimo esinganakiwe yiziPhathimandla zeMfundo njengoba kungekho okwenziwayo ukusilungisa. Ngakho-ke lolu cwaningo luhlose ukuvala lelo gebe. Ucwaningo luphinde luveze ukuthi abacwaningi abaningi bagxila ezikoleni ezisemadolobheni lapho bebehlonza khona izihibe ezilethwa yinkinga yolimi ekufundeni. Lokhu kungenxa yokuthi isikhathi esiningi abacwaningi bancamela ukwenza ucwaningo ezindaweni okuba lula ukufinyelela kuzo nokuhambeka kalula kuzo. Ngales.i sizathu, othisha abasezikoleni ezisemaphandleni ababhekene nezinkinga zokufundisa isiNgisi babukeka benganakiwe. Lukhulu ulwazi olungatholakala kulabo thisha njengoba abakwenza emagunjini okufundela sebekwenze ngempumelelo iminyaka ngeminyaka. Ngakho-ke, lolu cwaningo luhlose ukufinyelela kulolu hlobo lolwazi olunganakiwe.

1.7 Ubumqoka Bocwaningo

Lolu cwaningo luhlose ukuxazulula izinkinga zothisha ezidalwa ukungaqeqeshwa kwabo ukufundisa abafundi bezilimi ezehlukene egunjini elilodwa besebenzisa ulimi olukhulunywa ngabafundi abaningi ukwelekelela abafundi abanenselelo yokufunda izifundo ngolimi lwesiNgisi. UMnyango Wezemfundo uzohlomula ngezindlela kanye namasu ehlukene asetshenziswa ngothisha, okungenza ukuba uqhamuke nohlelo lokuqeqesha othisha ngenhloso yokubacijela ukufundisa emagunjini anabafundi abakhuluma izilimi ezahlukene. Lokhu kungenziwa ngokusebenzisana nezinhlaka ezahlukene ezinamandla okuhlinzeka othisha ngamakhono adingekayo lapho befundisa emagunjini anabafundi bezilimi ezahlukene. Lolu cwaningo luzophinde lugqugquzele abacwaningi abehlukene ukuba baphenye ngezindlela zokufundisa ezibhekelela zonke izidingo zabafundi ngokwahlukana kwabo emagunjini anabafundi bezilimi ezahlukene, okuyinto engakasukunyelwa ngokwanele. Abacwaningi abaningi bazoba sethubeni lokuphenya izindlela zokufundisa ezingasetshenziswa ngothisha ababulimibunye nabafundisa emagunjini anabafundi abakhuluma izilimi ezehlukene. Ababhali beziNqubomgomo nabo bazohlomula, okungabenza baqhamuke neNqubomgomo ezobhekana nezihibe ekufundeni nasekufundiseni ezidalwa inkinga yokufundiswa ngesiNgisi, nezonika umhlahlandlela kothisha. Kunobufakazi bokuthi lesi simo esibhekene nothisha asikasukunyelwa ngokwenele, nokuthi awukho umhlahlandlela ogada othisha ababulimibunye ngendlela yokufundisa emagunjini anabafundi abakhuluma izilimi ezehlukene. Kuyinkinga kothisha ukuba nabafundi abanezingqinamba ekufundeni ngolimi lwesiNgisi. Ngaleyo ndlela uMnyango WeMfundo eyiSisekelo ungaqhamuka nezihlelo zokwelekelela othisha ngokubahlomisa ngamakhono okufundisa ngendlela engachemi neqeqebana labafundi

abathile. Othisha bangahlonyiswa ngamasu okubhekelela izidingo zabafundi bonke ngokwahlukana kwabo. Ngakho-ke uma zonke lezi zinhlaka zingasebenza ngokubambisana ukuthuthukisa amakhono othisha ekufundiseni abafundi bezilimi ezehlukene, izinga labafundi abayeka isikole bengakaphothuli umatikuletsheni, lingehla kanti nendlela abaphasa ngayo ingathuthuka.

1.8 Izingqinamba Zocwaningo

Ukufunda ngisebenza kube ngenye yezingqinamba kulolu cwaningo njengoba kunginqinde ekutheni ngichithe isikhathi esanele nothisha abayingxenye yocwaningo kanye nokuhlala ngibabukele befundisa. Lokhu bekungadala ukuthi ngigcine ngingakwazi ukufinyelela kubo bonke ababambe iqhaza ocwaningweni, nobekungaholela ekutheni ngingafinyeleli kulo lonke ulwazi oludingeka kulolu cwaningo. Ukubhekana nalesi simo, nginqume ukwelula isikhathi sokuqoqa ulwazi ngaphinde ngahlukanisa ababambiqhaza baba ngamaqembu engiwavakashela ngezikhathi ezehlukene.

Abanye othisha bekungenzeka ukuthi bangakhululeki ukuveza izindlela zokufundisa abazisebenzisayo ngenhloso yokubhekana nenkinga yabafundi abanezingqinamba lapho befundiswa ngolimi lwesiNgisi. Ukubhekana nalesi simo ngibaqinisekisile ukuthi amagama abo nezikole abafundisa kuzo akuzukuvezwa nhlobo kulolu cwaningo. Ngiphinde ngagcizelela nokuthi akukho nokuncane okuzoba yinkomba yokuthi ulwazi oluqoqiwe lutholakale kubo.

Ukuchema kwabacwaningi ngenye yezinto ezenzekayo lapho kwenziwa ucwaningo. Lokhu kudalwa ukuthi abanye abacwaningi bathi beyoqoqa ulwazi bebe sebenakho okungase kushiwo yilabo ababambe iqhaza ekuphenduleni imibuzo. Imibuzo abayibuzayo ihlelwa iholele ezimpendulweni ezihloswe ngabacwaningi. Lokhu kuba nomthelela ongemuhle kokutholakele kocwaningo. Ukugwema lesi simo, ngenze isiqiniseko sokuthi angithathi hlangothi ezimpendulweni zalabo ababambe iqhaza. Lokhu ngikwenze ngokuthi ngingakhombisi ukuvumelana noma ukuphikisana nezimpendulo abanginikeze zona ukuze ngiqiniseke ukuthi okutholakele kocwaningo lwami kuyiqiniso futhi kuyakholakala. Ngiphinde ngaqinisekisa ukuthi akukho ukuchema lapho ngibuza imibuzo.

1.9 Ukuhleleka Kwezahluko

Esahlukweni sokuqala ucwaningo lwethula luphinde luchaze kafushane ukuthi lucwaningo lungani. Luphinde luveze isendlalelo socwaningo lapho ludingida ngokwenze kwathathwa isinqumo sokwenza ucwaningo ngaphansi kwalesi sihloko. Ngemuva kwalokho ludingide

kafushane isitatimende sezinkinga, inhlosongqangi kanye nezinye izinhloso zocwaningo. Lube seluveza umbuzongqangi kanye neminye imibuzo yocwaningo esetshenziswe ukuqoqa imininingo nengihlose ukuba iphenduleke ngalolu cwaningo. Luphinde lwaadingida isisusa socwaningo, okuyisona esivuse ilukuluku lokwenza lolu cwaningo. Luqhube ngokwethula ubumqoka bocwaningo, lapho olucacisa khona ukuthi lolu cwaningo luzoba wusizo kobani nokuthi obanu abasizakala ngokwenziwa kwalolu cwaningo. Kuso lesi sihluko sokuqala ucwaningo luphinde lwaveza ukuthi izahluko sezizonke zihleleke kanjani lwaabe seluphetha isahluko ngokubhala iqoqo laso.

Esahlukweni sesibili ucwaningo lwethula ukubuyekezwa kwemibhalo luphinde ludingide izinjulalwazi lolu cwaningo olubukwe ngaphansi kwazo. Kulesi sahluko ucwaningo lubheka izimvo nocwaningo lwababhali abahlukene abenze ucwaningo ngaphansi kokufundisa emagunjini axube abafundi bezilimi ezahlukene. Lesi sahluko sihlukaniswe izingxenye ezintathu. Ingxenye yokuqala imayelana nencazelo yokubuyekezwa kwemibhalo. Eyesibili ihlinzeka ngokuqondwa kokuxuba izilimi emagunjini anabafundi abanezilimi ezahlukene, okuhlukaniswe ngezindikimba ezilandelayo: ukuqondisiswa kokuxuba izilimi ngothisha emagunjini anabafundi abanezilimi ezahlukene, ubungcweti nokuphekeka kothisha ekuxubeni izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini anabafundi abanezilimi ezehlukene, izindlela othisha abasebenzisa ngazo ukuxuba izilimi ukugxilisa ukuqonda kwabafundi emagunjini anabafundi abanezilimi ezahlukene, umthelela wokuxuba izilimi kubafundi abangewona amaZulu kanye nezindlela ezisetshenziswa ngothisha ezingabandlululi abafundi abathile. Ingxenye yokugcina yalesi sahluko idingida izinjulalwazi zocwaningo ezisetshenziswe kulolu cwaningo nokuyilezi: injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory*. Ngemuva kwalokho kube sekuphethwa isahluko.

Esahlukweni sesithathu ucwaningo lukhuluma kabanzi ngezindlela ezisetshenziswe ukuqoqa imininingo. Lokhu kuhlanganisa indlelakubuka kanye nezindlela zocwaningo. Indlelakubuka iyindlela abantu ababuka ngayo izinto emhlabeni ngokwehlukana kwabo. Luchaza umklamo eliwulandelile ukuphenya amava othisha emagunjini axube abafundi abanamasiko ehlukene. Luphinde luchaze kabanzi indlela eyikhwalithethivu kanye ne-*case study* njengendlelande yokuqoqa imininingo eqondise lolu cwaningon nekungangabazeki ukuthi ibe wusizo ekufezekiseni izinjongo zalolu cwaningo. Ngokujwayelekile, i-*case study* yeyamaniswa nendlelakubuka yomhumusho. Isetshenziswa ngabacwaningi abaningi abazama ukuthola umongo ngendlela izinto ezenzeka ngayo esizindeni socwaningo. Le ndlelande yokuqoqa

imiininingo isetshenziswa ngenhloso yokuxoxisana nothisha ngamava abo ekufundiseni, njengoba uChristiansen noBertram (2014) beqiniseka ukuthi i-*case study* yindlelande yokuqoqa imininingo ephenya ngamava abahlanganyeli. Izindlela zokuqoqa imininingo ezihambisana nale ndlelande zibhekwe kabanzi kulesi sahluko. Okwesithathu, ucwaningo ludingida izindlela ezisetshenziswe ukukhetha ababambiqhaza kulolu cwaningo. Luphinde lukhulume kabanzi ngezindlela ezisetshenziswe ukuqoqa nokuhlaziya imininingo. Luqhubeke lwahlinzeka ngobuqiniso nokukholakala kocwaningo, ukulandela inkambiso elungileyo yocwaningo. Lugcine ngokudingida izingqinamba zocwaningo kanye namasu asetshenzisiwe ukubhekana nazo. Ngemuva kwalokho lube seluphetha lesi sahluko.

Esahlukweni sesine ucwaningo lwethula ukwethulwa kwemininingo elwenzile isebenzisa inhlololwazi esakuhleleka kanye nokubuka amasu asetshenziswa othisha abafundisa emagunjini axube abafundi abakhuluma izilimi ezahlukene. Lawa ngamathuluzi asetshenziswe ukuphendula imibuzongqangi yalolu cwaningo. Lokhu kwenziwe kufakazelwa ngokuveza ngqo amazwi ashiwo ngababambiqhaza bocwaningo. Imininingo etholakele yehlukaniswe ngezindikimba okuyizona ezigqame kakhulu kulolu cwaningo, okuyilezi:

- Ulwazi lothisha olungenele ngokufundisa kusetshenziswa ukuxuba izilimi.
- Iqhaza elibanjwa yindlela yokuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene.
- Izimo ezidala ukuba othisha bangasebenzisi izindlela ezingabandlululi abanye abafundi.
- Umthelela wokuxuba izilimi emagunjini okufunda anabafundi abakhuluma izilimi ezahlukene.

Ucwaningo luqhathanise okutholakele kocwaningo kanye nocwaningo olwenziwe ngaphambilini ngababhali abahlukene. Lukwenza lokhu ukweseka okutholakele kanye nokuveza umehluko phakathi kokutholakele kanye nocwaningo lwangaphambilini. Lokhu kusize ukuba kubonakale igebe elikhona ocwaningweni. Okugqame kakhulu ukuthi ababambiqhaza abakulungele ukufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Kuvelile ukuthi ababambiqhaza bayishaya indiva indaba yokuxuba izilimi kwabafundi. Ababhali bakubiza lokhu nge-*Denial of Multilingualism.* Ziningi izizathu abazivezile zokwenza lokhu okubalwa kuzo: ulwazi ngamasu okulindeleke ukuba bawasebenzise, isimomqondo sabo ngokufundisa abafundi abakhuluma izilimi ezahlukene, ukwesekwa

abakudingayo, umhlahlandlela wokufundisa kusetshenziswa ukuxuba izilimi, izinsizakufundisa, ulwazi lwezilimi zase-Afrika, nokunye.

Esahlukweni sesihlanu ucwaningo ludingida ukuphenduleka kwemibuzongqangi emine oluyethule esahlukweni sokuqala nobekuyiyo ebeyiqaphe lolu cwaningo kusukela luqala luze luyofika emaphethelweni. Lokhu kwenziwe ngokuhlaziya okutholakele kocwaningo ngokwezindikimba ezine ezilandelayo:

- Ulwazi lothisha olungenele ngokufundisa kusetshenziswa ukuxuba izilimi.
- Iqhaza elibanjwa yindlela yokuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene.
- Izimo ezidala ukuba othisha bangasebenzisi izindlela ezingabandlululi abanye abafundi.
- Umthelela wokuxuba izilimi emagunjini okufunda anabafundi abakhuluma izilimi ezahlukene.

Ukuhlaziya okutholakele kocwaningo kwenziwe kusetshenziswa izinjulalwazi ezimbili, okuyizona eziqaphe lolu cwaningo: injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory.* Lezi zinjulalwazi ziyahambisana nalolu cwaningo. Ngakho-ke, injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory* zisize ekuhlaziyeni okutholakele kocwaninngo. Zisetshenziswe njengeso lokubuka nokuhlaziya okutholakele kocwaningo kanye nokuphenduleka kwemibuzo ebeyihola lolu cwaningo okuyile:

- Ngabe othisha abafundisa abafundi abakhuluma izilimi ezehlukene bedidiyelwe ndawonye bayiqonda kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi?
- Yiliphi iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Yiziphi izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha abafundisa isiNgisi uLimi lokuQala lokwEngeza, abasebenzisa ukuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezehlukene?

- Kunamthelela muni ukusetshenziswa kokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?

Okugqama kakhulu lapho kuhlaziywa okutholakele ocwaningweni kube yilokhu okulandelayo: ulwazi olungenele ngokufundisa emagunjini anabafundi abaxube izilimi, ukuxuba izilimi kulekekela abafundi ukuba baqonde kangcono okufundwayo, ukungaqeqesheki kothisha ekufundiseni emagunjini anabafundi abaxube izilimi, ubulungiswa kubafundi abangewona amaZulu emagunjini axube izilimi ezahlukene. Kubukeka liselide ibanga okumele lihanjwe ukuqinisekisa ukuthi ezemfundo zakuleli zihlinzeka ngamathuba alinganayo okufunda emagunjini okufundela anabafundi abaxube izilimi ezahlukene. Lokhu kufaka ukuguqula isimomqondo sothisha, ukuqeqesha othisha, izindlela zokufundisa, ukuhlinzeka ngezinsizakufundisa ezifanele, ukubuyekeza ulimi lokufunda nokufundisa lapho kusetshenziswa ukuxuba izilimi, uhlelozifundo kanye nokuhleleka kwezikole. Nokho, akuwona umsebenzi ongenziwa othisha bebodwa lo, kodwa kumele izinhlaka ezahlukene zisebenze ngokubambisana ukwenza lokhu. Ngaphezu kwalokho, okutholakele ocwaningweni kukuveza ngokusobala ukuthi inkinga yokufundisa emagunjini anezilimi ezahlukene idalwe wukwanda kokufuduka kwabantu ezindaweni ezahlukene. Ngaphambi kwalokhu, othisha bebekwazi ukweseka abafundi ezingqinambeni zokufundiswa ngolimi lwesiBili. Lokhu kungenxa yokuthi iningi lothisha ezikoleni zabaMnyama ezisesiFundazweni iKwaZulu-Natal likhuluma izilimi ezifanayo nezabafundi. Ngalokho, ukuguquka kwesimo samagumbi okufundela kuletha ingcindezi enkulu kothisha njengoba sebesebenza nabafundi abakhuluma izilimi abangazazi.

Esahlukweni sesithupha ucwaningo lwethula ingxoxo ngokutholakele kocwaningo. Lukwenze lokhu ngokuveza igebe eligqame kokutholakele kocwaningo. Ngamanye amazwi, lwethula izimvo ngencazelo yokwenza/ yokufundisa kothisha emagunjini anabafundi abaxube izilimi ezahlukene. Kwenziwe lokhu lukweseka ngocwaningo lwangaphambili ngamagumbi okufundela anabafundi abaxube izilimi ezahlukene. Okutholakene kocwaningo kugqamise ukuthi othisha bakhungathekile ngesimo sakamuva sokudidiyelwa kwabafundi abamnyama abakhuluma izilimi ezahlukene. Lokhu kukhungatheka kudalwa ukwanda kokufuduka kwabantu osekwande emhlabeni wonke. Ngakho-ke, le nguquko idala ukuthi othisha bakuthole kunzima ukuguqula izindlela ezindala zokufundisa abebezisebenzisa ngaphambilini ukubhekana nalesi simo. Abacwaningi bakubiza lokhu nge-*cultural shock*. Ngalokho, lolu

cwaningo luqagulisa ukuthi uma othisha besabambeke kulesi sigaba, abakazukwazi ukuqhakambisa imfundo engakhipheli ngaphandle abanye abafundi ngaphandle. Lolu cwaningo lukholwa wukuthi noma ingenziwa imizamo yokubahlinzeka ngamakhono okufundisa emagunjini anabafundi abaxube izilimi ezahlukene, othisha bazoqhubeka nokubambelela ezindleleni ezindala zokufundisa ngenxa yokuthi abakakwamukeli ukuguquka kwesimo samagumbi okufundela. Ngamanye amazwi, kudingeka ukuba kuguqulwe isimomqono sabo ngezilimi ezahlukene esezikhona emagunjini okufundela. Ngemuva kwalokho, sebengahlonyiswa ngamasu okusebenzisa ukuxuba izilimi ekufundeni.

Esahlukweni sesikhombisa ucwaningo lwethula ukuhleleleka kwezahluko zalo mqingo kusukela kwesokuqala kuze kufike kwisahluko sesikhombisa. Lokhu kuhlelwe ngalezi zihlokwana: ukufingqwa kwezahluko zonke, okutholakele kocwaningo, incazelo yokutholakele kocwaningo/ ingxoxo esuselwa kokutholakele kocwaningo nedingidwe kabanzi esahlukweni sesithupha. Kusukela engxoxweni yokutholakele kocwaningo kube sekwethula ulwazi olusha kanye neziphakamiso zalolu cwaningo. Ngemuva kwalokho kube sekuphethwa isahluko kanye nocwaningo selulonke.

1.10 Okwenzeka Esahlukweni Ngamafuphi

Kulesi sahluko kwethulwa ucwaningo lulonke, kwaveza kafushane ukuthi iucwaningo lungani. Kuqalwe ngokungenisa isahluko. Ngilandelise ngesendlalelo socwaningo esiveza okungenze ngenza ucwaningo ngaphansi kwalesi sihloko kanye nesitatimende sezinkinga okucwaningwayo. Kuphinde kwaveza inhlosongangi kanye nezinye izinhloso zocwaningo. Kube sekuvezwa umbuzongqangi kanye neminye imibuzo yocwaningo esetshenziswe ukuqoqa imininingo. Kube sekuvezwa isisusa socwaningo ubumqoka bocwaningo kanye nezingqinamba zocwaningo. Ngiqhube ngokwethula indlela okuhleleke izahluko. Esahlukweni esilandelayo ucwaningo lubheka ukubuyekezwa kwemibhalo lapho luveza izimvo ezahlukahlukene zababhali ngokufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Kwenziwe lokhu ngaphansi kwezindikimba ezithile

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO NOKWETHULWA KOHLAKA LWENJULALWAZI

2.1 Isingeniso

Esahlukweni sokuqala ucwaningo lwethule isingeniso socwaningo, lwadingida ngezihlokwana eziveza isisusa kanye nobumqoka kwalolu cwaningo. Kulesi sahluko kubhekwa ucwaningo lwangaphambilini ngezindlela zokuxuba izilimi ekufundiseni abafundi bezilimi ezahlukene. Inhloso yalesi sahluko ukuveza ukuqonda okujulile ngokuxuba izilimi emagunjini anabafundi abanezilimi ezahlukene, njengoba ucwaningo lugxile ebungcwetini nasezingeni lokuphekeka kothisha ekuxubeni izilimi emagunjini anabafundi abanezilimi ezahlukene kanye nezizathu zokuba baphekeke ngezindlela abaphekeke ngazo kule ndlela yokufundisa. Lesi sahluko sihlukaniswe izingxenye ezintathu. Ingxenye yokuqala imayelana nencazelo yokubuyekezwa kwemibhalo. Eyesibili ihlinzeka ngokuqondwa kokuxuba izilimi emagunjini anabafundi abanezilimi ezahlukene, okuhlukaniswe ngezindikimba ezilandelayo: ukuqondisiswa kokuxuba izilimi ngothisha emagunjini anabafundi abanezilimi ezahlukene, ubungcweti nokuphekeka kothisha ekuxubeni izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini anabafundi abanezilimi ezehlukene, izindlela othisha abasebenzisa ngazo ukuxuba izilimi ukugxilisa ukuqonda kwabafundi emagunjini anabafundi abanezilimi ezahlukene, umthelela wokuxuba izilimi kubafundi abangewona amaZulu kanye nezindlela ezisetshenziswa ngothisha ezingabandlululi abafundi abathile. Ingxenye yokugcina yalesi sahluko idingida izinjulalwazi zocwaningo ezisetshenziswe kulolu cwaningo, okuyinjulalwazi kaBank (1960) ye-*Multicultural Education* kanye nenjulalwazi kaGale (1970) i-*Communication Accomodation Theory.* Ngemuva kwalokho kube sekuphethwa isahluko.

2.2 Ukubuyekezwa Kwemibhalo

2.2.1 Incazelo Yokubuyekezwa Kwemibhalo

USnyder (2019) uthi ukubuyekezwa kwemibhalo yindlela enobuhlakani yokuphenya okutholakele ocwaningweni oluhlukene nokuveza ubufakazi bokuqonda ucwaningo oselwenziwe. URowley noSlack, 2004, p. 3) bona bathi:

> *A literature review involves researching, reading, analysing, evaluating, and summarizing scholarly literature (typically journals and articles) about a specific topic. The results of a literature review may be an entire report or article OR may*

be part of an article, thesis, dissertation, or grant proposal. A literature review helps the author learn about the history and nature of their topic and identify research gaps and problems.

Kafushane, isicaphuno esingenhla sibalula ukuthi ukubuyekezwa kwemibhalo kubandakanya ukucwaninga, ukufunda, ukuhlaziya, ukuhlola kanye nokufingqa imibhalo okungaba kuyo amajenali kanye nama-athikili ngesihloko esithile. Imiphumela yokubuyekezwa kwemibhalo kungaba wumbiko ophelele we-athikili noma ingxenye ethile ye-athikili*,* i-*dissertation,* noma i-*grant proposal*. Ukubuyekeza imibhalo kusiza ababhali ukuba bafunde ngomlando kanye nemvelaphi noma umsuka wesihloko kanye nokuthola igebe elikhona embhalweni kanye nenkinga ecwaningwayo. Kulezi zincazelo ezingenhla, singasho ukuthi ukubuyeka imibhalo kuyisigaba esimqoka lapho kuhlelwa ucwaningo. Ngaphandle, kokuhlola ucwaningo lwangaphambilini, abacwaningi bangeze baba nesisekelo esiqinile abazokwakhela kuso ucwaningo lwabo. Ngalokho, ukubuyekezwa kwemibhalo kuyinto okudingeka yenziwe ngokuzinikela.

Ngokubuyekeza imibhalo abacwaningi bakwazi ukuhlolisisa ucwaningo oselwenziwe ngesihloko esiphenywayo (Paul nabanye, 2021). Laba bacwaningi bagcizelela ukuthi uma ukubuyekezwa kwemibhalo kwenziwe ngendlela efanele nendlela umcwaningi akwazi ukunika nokuqonda izizathu zokubuyekeza imibhalo, maningi amathuba okuthola ulwazi oluphelele ngesihloko. Ngamanye amazwi, ngokubuyekeza imibhalo, abacwaningi bathola isithombe esiphelele ngokwenzeka emkhakheni abacwaninga kuwo. Ngaleyo ndlela, kusiza ukuba kubonakale izindawo ezisadinga ukucwaningwa nezingaholela ekusungulweni kwezinjulalwazi ezintsha. Ngalokho, singasho ukuthi ukubuyekezwa kwemibhalo kuyingxenye ebalulekile yocwaningo engachazwa njengenqubo yokuphenya ngocwaningo olwenziwe phambilini ngesihloko esithile.

Ngakolunye uhlangothi, uPaul noCriado (2020) bachaza ukubuyekezwa kwemibhalo njengokucubungula okuphelele kocwaningo lwendikimba efuze leyo ehlosiwe, ehlelwayo noma ehlongozwayo. Kungaba ucwaningo olwenziwe phambilini oluhlobene ngandlela thile nalokhu okulandelayo: indikimba, injulalwazi yocwaningo, indlela yocwaningo, isizinda socwaningo nokunye. Lokhu kuchaza ukuthi abacwaningi kudingeka ukuba babe nokuqonda okuphelele ngocwaningo oselwenziwe ngaphambilini ngesihloko abasicwaningayo. Ngaleyo ndlela, bakwazi ukubona izikhala ezikhona embhalweni. Inhloso yokubuyekeza imibhalo kulandelwa lokhu okungenhla kungukuqiniseka ukuthi ucwaningo olwenziwayo lwakhelwa

phezu kwesisekelo esiqinile. Lo mbono ufakazelwa uXiao noWatson (2019) abathi ukubuyekezwa kwemibhalo kuqinisa isisekelo solwazi ngesihloko esicwaningwayo kubacwaningi. Ngalokho, singasho ukuthi ukubuyekeza imibhalo kuhlinzeka umcwaningi ngokuqonda okuphelele ngesihloko esicwaningwayo.

2.2.2 Ukubaluleka Kokubuyekezwa Kwemibhalo Ocwaningweni

UXiao noWatson (2019) bagcizelela ukuthi lonke ucwaningo oluhlongozwayo kudingeka ukuba lwakhelwe ocwaningweni oselwenziwe noma olukhona (*existing research*). Isitatimende esingenhla siveza ukuthi ukubuyekezwa kwemibhalo kuhlinzeka isisekelo esiqinile sokwakhela ucwaningo oluhlongozwayo. Abacwaningi bakwazi ukuthuthukisa ucwaningo oselwenziwe ngesihloko noma baqhamuke nezindlela ezintsha zokuphenya ngesihloko ukukhiqiza ulwazi olusha. Ngamanye amazwi, ukubuyekeza imibhalo kusiza abacwaningi bakwazi ukubona amagebe akhona emibhalweni emkhakheni othile wocwaningo, bese besebenza ukuvala lawo magebe. Ngaleyo ndlela, ukubuyekezwa kwemibhalo kwelekelela abacwaningi ukuba babone ukuthi yiluphi ucwaningo oselwenziwe nolungakenziwa.

UCooper, Booth, Varley-Campbell, Britten, noGarside (2018) ubabalula ukuthi ukubuyekezwa kwemibhalo kunikeza isithombe esicacile ngocwaningo oselwenziwe ngesihloko esithile. Lo mbono ufakazelwa uTikito noSouissi (2019) okubeka ngokusobala ukuthi ngaphandle kokubuyekeza imibhalo, abacwaningi bangeze baba nesithombe esiphelele ngesihloko esicwaningwayo. Ngokusobala, ukubuyekezwa kwemibhalo kuhlinzeka abacwaningi ngokuqonda okunzulu ngomkhakha abacwaninga kuwo. Lokhu kuchaza ukuthi kubalulekile ukuba abacwaningi babheke ngokujulile nangokuqaphelisisa ucwaningo nemibhalo yangaphambilini ngaphambi kokuba benze ucwaningo.

Ngakolunye uhlangothi, uRuhlandt (2018) uthi ukuhlola imibhalo yocwaningo oselwenziwe phambilini kuyinkomba yokuhlonipha nokwazisa ucwaningo lwababhali abahlukene. Lokhu kuchaza ukuthi ukubuyekezwa kwemibhalo kukhombisa ukuthi umcwaningi uyalwamukela (*acknowledge)* ucwaningo olwenziwe ngaphambilini ngesihloko esithile. UGranić noMarangunić (2019) bona bakholwa wukuthi ukubuyekezwa kwemibhalo kukhombisa ngokucacile ukwehluka nokubaluleka kocwaningo oluhlongozwayo kunalolo oselwenziwe ngaphambilini. Lokhu kuchaza ukuthi abacwaningi basebenzisa ukubuyekezwa kwemibhalo ukuveza isidingo sokwenza ucwaningo. Lokhu bakwenza ngokucacisa izihloko esezicwaningiwe nokuthi ucwaningo oluhlongozwayo lwehluke kanjani kulezi esezenziwe

phambilini. Ngaphezu kwalokho, kuphinde kuveze ukuthi bazolwenza belubheka ngaliphi iso. Singasho-ke ukuthi ukubuyekezwa kwemibhalo kukhombisa ukuzinikela kwabacwaningi ukuvala igebe elikhona emibhalweni emkhakheni othile.

UMonteiro nabanye (2020) bathi ukubuyekeza imibhalo kuthuthukisa amakhono ahlukene kubacwaningi, okubalwa kuwo ikhono lokucabanga ngokujulile, ikhono lokubhala, ikhono lokucwaninga, namanye. Ngokufunda imibhalo eyahlukene, abacwaningi bakwazi ukucabanga ngokujulile lapho bebuka imibhalo yangaphambilini ngesihloko. Ukubuyekeza imibhalo kwenza ingqondo isabalale, abacwaningi bakwazi ukubuka umhlaba noma inkinga ecwaningwayo nxazonke. Ngesikhathi befunda imibhalo eyahlukene, beyifingqa, beyihlaziya, bakwazi ukuhlunga leyo enohlonze nezoba wusizo ocwaningweni lwabo. Ngaphezu kwalokho, ukubuyekeza imibhalo kusiza abacwaningi ukuba bakwazi ukwehlukanisa imibhalo enokuchema, kube yimibhalo eveza izinkoleloze, nokunye (Popat noStarkey, 2019). Ngamanye amazwi, abacwaningi abathathi nje yonke imibhalo ekhona injengoba injalo kodwa bahlola izinga imibhalo ekuyo besebenzisa ikhono lokucabanga ngokujulile (*critical thinking*). Ngaleyo ndlela, izinga lokucabanga kwabo liyathuthuka. Ngaphezu kwalokho, u-Albiladi no-Alshareef (2019) baqagulisa ukuthi ukubuyekeza imibhalo kuthuthukisa ikhono lokubhala kubafundi. Ukuhlola nokufingqa ucwaningo lwangaphambilini kusiza abacwaningi ukuba bafunde izindlela ezahlukene zokubhala. Ngaleyo ndlela, ikhono lokubhala nakubo liyathuthuka.

2.2.3 Izinhloso Zokubuyekezwa Kwemibhalo

UPalmatier nabanye (2018) bathi inhlosongqangi yokubuyekezwa kwemibhalo kungukuthuthukisa ulwazi emikhakheni eyahlukene. Ngesikhathi abacwaningi behlola ucwaningo oselwenziwe ngaphambilini ngesihloko esithile, bakwazi ukuthola amasu abangawasebenzisa ukwengeza olwazini oselukhona. Lo mbono ufakazelwa nguXiao noWatson (2019) ogcizelela ukuthi ukuguquka kwesikhathi kusho ukuthuthuka kwezinto ezahlukene. Lapha sibala ukuguquka kwesimo senhlalo yabantu, ukuthuthuka kobuchwepheshe, ukuguquka kwesimo sezulu, ukuguquka kwesikompilo lwabantu, nokunye. Lokhu kukuveza ngokusobala ukuthi ucwaningo olwenziwe eminyakeni eminingi eyedlule lungehambisane nesikhathi samanje. Ngaleyo ndlela, ulwazi kudingeka ukuba luthuthukiswe ukuze luhambisane nesikhathi. UNicholls nabanye (2021) bagcizelela ukuthi ucwaningo luyinqubo engenamkhawulo okudingeka yenziwe ngokuphindelela. Ngalokho, singasho ukuthi ukwenza ucwaningo ngesihloko esenziwe phambilini, kuyinkomba yokuthi abacwaningi

bayakuqonda ukuthi imiphumela eyatholakala eminyakeni eminingi eyadlula ingefane neyocwaningo lwesikhathi abacwaninga ngaso ngenxa yokuthuthuka nokuguquka kolwazi

UPaul noCriado (2020) bathi ukubuyekezwa kwemibhalo kuhlinzeka abacwaningi ngesisekelo esiqinile sokuqonda ngesihloko esithile. Ngaleyo ndlela, singasho ukuthi inhloso yokubuyekeza imibhalo ngukuveza ulwazi olunzulu ngolwazi olukhona ngesihloko emkhakheni ocwaningwayo. Kanjalo, uRuhlandt (2018) ugcizelela ukuthi inhlosongqangi yokubuyekezwa kwemibhalo ngukuqoqa ulwazi. Ngaleyo ndlela, abacwaningi baba nesithombe nokuqonda okuphelele ngesihloko esicwaningwayo. UFisch noBlock (2018) beseka lo mbono ngokuveza ukuthi ngokubuyekeza imibhalo, abacwaningi bakwazi ukwehlukanisa ngezindikimba ucwaningo oselwenziwe, balufingqe ngokuluhlukanisa ngezindikimba, bese belugxeka lapho kunamagebe khona. Ngokwenzenjalo, abacwaningi bakwazi ukuqhamuka nezindlela zokuthuthukisa ulwazi locwaningo olukhona ngesihloko esithile. Ngalokho, ukubuyekezwa kwemibhalo kudingeka ukuba kwenziwe ngokuzinikela ukuqinisekisa ukuthi ucwaningo olwenziwayo lukhiqiza ulwazi olusha.

ULinnenluecke, Marrone noSingh (2020) bathi ukubuyekeza imibhalo kuveza umkhakha umcwaningi anentshisekelo kuwo. Ukuphenya kabanzi emkhakheni othile kuhlinzeka ngolwazi olujulile ngesimo umkhakha lowo okuwo. Lokhu kuhambisana nombono owethulwa uKano nabanye (2020) noLepenioti nabanye (2020) lapho bethi inhloso yokubuyekeza imibhalo ngukuveza umbono womcwaningi, umkhakha kanye nokwehluka kocwaningo oluhlongozwayo kuleyo ekhona. Ngalokho, ukubuyekezwa kwemibhalo kuveza ngokusobala umkhakha umcwaningi asuke egxile kuwo, anentshisekelo kuwo, nokuyiwona ahlose ukuzithuthukisa kuwo.

Ngakolunye uhlangothi, uLepenioti nabanye (2020) bakholwa wukuthi ukubuyekeza imibhalo kusiza ukubona ukuthi ucwaningo oluqeda kwenziwa luqhamuka naluphi ulwazi olusha ngesihloko esicwaningwayo. Ngaphezu kwalokho, uBerg noLiljedal (2022) baqagulisa ukuthi ukubuyekeza imibhalo kuphinde kunike umhlahlandlela ngokusadinga ukucwaningwa. Ngamanye amazwi, ukubuyekeza imibhalo kusetshenziswa ukuqhathanisa okutholakele kocwaningo kanye nocwaningo oselwenziwe ngaphambilini. Uma abacwaningi sebethule imininingo abayiqoqe ngesikhathi benza ucwaningo, babe sebeqhathanisa ulwazi olusha nalolo obelukhona ngesihloko. Ngaleyo ndlela, umcwaningi ukwazi ukuveza ngokusobala umnikelo wakhe ngocwaningo alwenzile emkhakheni othile.

Ukwengeza kokungenhla, uHulland noHouston (2020) ubalula ukuthi ukubuyekezwa kwemibhalo kunika umhlahlandlela ngekusasa locwaningo kubacwaningi. Lo mbono wesekwa uTorres-Carrión nabanye (2018) abaveza ukuthi ngesikhathi abacwaningi beqhathanisa okutholakele ocwaningweni lwabo nolwazi olukhona, bakwazi ukwethula iziphakamiso enkingeni ecwaningwayo. Ngaleyo ndlela, abacwaningi baqonda ngokuphelele ngegxathu elilandelayo okudingeka balithathe ekucwaningweni. Ngalokho, singasho ukuthi ukubuyekezwa kwemibhalo kuhlinzeka ngomzila okudingeka ukuba ulandelwe ngabacwaningi ukuthuthukisa umkhakha abakuwo.

Ngakolunye uhlangothi uLeite nabanye (2019) bathi ukubuyekezwa kwemibhalo kunika ithuba elikhethekile abacwaningi ukuba bahlolisise baphinde baqhathanise izinjulalwazi ezahlukene. Lokhu kuchaza ukuthi ngesikhathi abacwaningi bebuyekeza imibhalo, bathola ithuba elikhethekile lokuhlaziya imiqaguliswano eyenziwa ngababhali abahlukene. Lokhu bakwenza ngokubheka indlela ababhali abasekela ngayo le miqaguliswano yabo kanye nobufakazi abeseka ngabo le miqaguliswano. Ngokwenzenjalo, abacwaningi bakwazi ukubona umsuka wenkinga ecwaningwayo, ubumqoka bocwaningo, kanye nezihloko ezisadinga ukucwaningwa ngokujulile.

2.2.4 Izinselelo Zokubuyekezwa Kwemibhalo

Nakuba ukubuyekezwa kwemibhalo kusiza abacwaningi ukuba baqonde ngokwenzeka emkhakheni ocwaningwayo, kodwa kunezinselelo abangahlangabezana nazo lapho bebuyekeza imibhalo. Okokuqala nje, okutholakele kocwaningo kuyisibuko sokwenzeka esizindeni okwenziwe kuso ucwaningo. Lokhu kuchaza ukuthi okutholakele ocwaningweni kungehambisane nesizinda esehlukile kunaleso okwenziwe kuso ucwaningo. URabby (2020) ufakazela lo mbono ngokugcizelela ukuthi imiphumela yocwaningo inika isithombe nokuqonda ngokwenzeka endaweni lapho ucwaningo lwenziwe khona nakubahlanganyeli noma nakubabambiqhaza. Ngokusobala, kungaba nobungozi bokusebenzisa ucwaningo esizindeni esehlukile njengoba ucwaningo lelo lungeveze okwenzeka kuleso sizinda. Ngalokho, kubalulekile ukuthi abacwaningi bakuqaphele lokhu ngesikhathi bebuyekeza imibhalo yocwaningo.

Ukwengeza kokungenhla, abacwaningi bengakuthola kunzima ukuhlunga imibhalo okudingeka bayibukeze kanye naleyo okudingeka ukuba bayikhiphele ngaphandle. Ngamanye amazwi, inqubo yokuhlola imibhalo ezosetshenziswa ocwaningweni ingathatha isikhathi eside, nokungafaka ingcindezi kubacwaningi. ULinnenluecke nabanye (2020) basekela lo mbono ngokuveza ukuthi kwesinye isikhathi, abacwaningi bagcina sebekhetha emibhalweni ebukeka isezingeni/ eseqophelweni eliphezulu. Noma kunjalo, laba babhali baveza ubungozi bokuthembela kuleyo mibhalo ngenxa yokuthi kwesinye isikhathi isuke ingavezi ubufakazi bezimo zokwethembeka kocwaningo. Ngaphandle kwalokho, uma abacwaningi bebhala ngezihloko ezivamile okushicilelwe ucwaningo oluningi kuzo, bangakuthola kunzima ukukhetha imibhalo okudingeka bayisebenzise ocwaningweni lwabo (Spoorthy nabanye, 2020). Ngakho, kudingeka ukuba bazinike isikhathi esanele ukuhlunga imibhalo ehambisana nocwaningo lwabo. Lokhu kungaba wumsebenzi omkhulu, othatha isikhathi eside nofaka ingcindezi kubacwaningi.

Ngakolunye uhlangothi, abacwaningi bangabhekana nezinkinga lapho bebhala ngezihloko ezingajwayelekile. UXie nabanye (2019) bathi kunezihloko okungakenziwa ucwaningo olwanele kuzo nezingahehi abacwaningi abaningi noma ezinganakiwe. UThunnissen noGallardo-Gallardo (2019) bathi ukwentuleka kwemibhalo emayelana nezihloko ezingavamile kunganqinda abacwaningi ukuba bathole imibhalo abazokwakhela ucwaningo lwabo kulo. Ngaleyo ndlela, ukwakhela kuyo kocwaningo oluhambisana nalolo oluhlongozwayo kungenza ukuthi ababhali behluleke ukukhiqiza imibhalo esezingeni elilindelekile.

Ngakolunye uhlangothi, abacwaningi bangakuthola kunzima ukufinyelela emininingweni ebucayi lapho bebuyekeza imibhalo UPorter nabanye (2019) bathi imininingo yezimo ezibucayi ayikhishwa kalula, ngalokho abacwaningi akulula ukuba bafinyelele kuyo. Lokhu kubandakanya imininingo emayelana nalokhu okulandelayo: abantu abasemagunyeni (isibonelo, uMengameli wezwe), imininingo equkethe ukuchema ngobuhlanga, ukungalingani ngokobulili, ubugebengu, ukucindezelwa kwabasebenzi ngabasemagunyeni, udlame olubhekiswe kwabesifazane nezingane kanye nokunye. UGusenbauer noHaddaway (2020) bathi isikhathi esiningi ucwaningo oluqukethe imininingo ebucayi alushicilelwe noma alutholakali kalula. Ngaleyo ndlela, kunolwazi noma imininingo abacwaningi abaphenya ngezihloko zalolu hlobo abangefinyelele kukho. Lesi simo singanqinda abacwaningi ukuba bangabi nokuqonda okuphelele lapho becwaninga ngezihloko ezithile. Lokhu kungenza

abacwaningi bagcine bengenalo ulwazi oluphelele nabangalusebenzisa njengesisekelo esiqinile abangakhela kuso ucwaningo lwabo.

Ezinye zezinselelo ababhali abangabhekana nazo lapho bebuyekeza imibhalo wukuqonda izimo zokuthembeka kocwaningo lwaphambilini kanye nezindawo ucwaningo lwaphambilini abangazisebenzisa kuzo. Ngamanye amazwi, ababhali bangecacelwe ukuthi ucwaningo lwangaphambilini luhambisana kanjani noma kuphephe kanjani ukuba bangalusebenzisa ocwaningweni lwabo. U-Aguinis, Ramani no-Alabduljader (2018: 84) ufakazela lokhu bathi:

> *Underpinning this discussion of rigour, generativity and scope is the need for transparency in literature review methods. Methodological transparency refers to 'the degree of detail and disclosure about the specific steps, decisions, and judgment calls made during a scientific study'.*

Ngamafuphi, amazwi acashunwe ngenhla athinta ukuqinisa izimo zokwethembeka zocwaningo. Kubalwa ukuthi sikhulu isidingo sokuba konke kube sobala lapho kwenziwa ukubuyekezwa kwemibhalo. Makube sobala izindlela zocwaningo, okufaka kuzo ukucacisa ngamazinga alandeliwe lapho kubuyekezwa imibhalo, ukuveza izizathu ngesinqumo sokukhetha imibhalo ezosetshenziswa, okungukuthi, abacwaningi kumele bacacise ukuthi bafinyelele kanjani esinqumweni sokuhlunga imibhalo lapho behlola imibhalo eyahlukene. Lokhu kusiza ukuthi kubonakale ukuthi akukho ukuchema okwenzekile lapho kubuyekezwa imibhalo. Kanjalo, nabanye abacwaningi bangakubona kuphephile ukulwethemba ucwaningi lolo.

2.3 Izindlela Zokubuyekezwa Kwemibhalo

Ziningi izindlela ezingasetshenziswa abacwaningi ukubuyekeza imibhalo. Ngezansi ngethula ezinye zazo njengoba zethulwa nguChigbu nabanye (2023):

- I-*Theme-centric literature search:* Le ndlela yokubuyekeza imibhalo incike ezindikimbeni ezibanzi, ayibheki nje lezo ezisuke ziqonde ngqo. Ngamanye amazwi, kuphenywa isihloko esivulelekile. Le ndlela inamandla okukhiqiza ucwaningo lwezindikimba ezahlukene, nokuyilapho abacwaningi bezikhethela bona ingxenye abafuna ukugxila kuyo.
- I-*Concept-centric literature search:* Leli yisu lokubuyekeza imibhalo lapho abacwaningi begxila kwikhonsepthi eqondene ngqo nesihloko lapho behlola imibhalo yangaphambilini. Lokhu kuchaza ukuthi abacwaningi basebenzisa lawo makhonsepthi

njengamagama awukhiye lapho behlola ucwaningo oselwenziwe ngesihloko. USartor nabanye (2019) bathi ukusebenzisa amatemu anqala lapho ubheka imibhalo ehambisana nocwaningo kuyindlela ebukhali nesheshayo yokuthola ucwaningo oluhambisana ngqo nalolo oluhlongozwayo. Ngakho, le ndlela ibe wusizo nakulolu cwaningo.

- I-*Approach-centric literature search:* Indlela yokubuyekeza imibhalo lapho abacwaningi besebenzisa izindlela zocwaningo ezisetshenzisiwe ukwenza ucwaningo lwangaphambilini ukuphenya imibhalo. Ngakho, ababhali bahlaziya ucwaningo olwenziwe kusetshenziswa izindlela zocwaningo ezifanayo ukuhlaziya ucwaningo oselwenziwe ngesihloko esicwaningwayo.
- I-*Author-centric literature search:* Le ndlela yokubuyekeza imibhalo igxile ocwaningweni lwababhali abathile. Ngesikhathi abacwaningi bebuyekeza imibhalo, basebenzisa amagama ababhali abathile ababhale ngesihloko leso. Lokhu kuchaza ukuthi abacwaningi bathembela ocwaningweni oselwenziwe yilabo babhali. Ngaleyo ndlela, babe sebehlunga imisebenzi yalabo babhali ehambisana nocwaningo abalwenzayo.
- I-*Journal-centric literature search:* Lolu hlobo lokucwaninga lugxile kuma-athikili ashicilelwe kuma-*journal* athile. Ukubuyekeza imibhalo ngokwama-*journal* kungasiza abacwaningi ukuba bakhiqize imibhalo eminingi eshicilelwa kulawo ma-*journal* abawasebenzisayo.
- I-*Period-centric:* Luningi ucwaningo olushicilelwa njalo ngonyaka ngezihloko ezahlukene. Ngakho, lolu hlobo lokubuyekeza imibhalo lugxile ocwaningeni olushicilelwe ngesikhathi esithile. Ngokujwayelekile, abacwaningi bakhetha ukusebenzisa ucwaningo olwenziwe eminyakeni emihlanu, nangaphansi. Ngalokho, abacwaningi abasebenzisa lolu hlobo lokubuyekeza imibhalo baveza ngokucacile ukuthi bahlola imibhalo eshicilelwe ngasiphi isikhathi. Kanjalo, kuyabasiza ukuthola ucwaningo oluselusha ngesihloko noluhambisana nesikhathi.

Kulezi zindlela ezichazwe ngenhla ucwaningo lukhethe ukusebenzisa lezi ezilandelayo ukubuyekeza imibhalo: i-*Theme-centric literature search* esebenzise ukuphenya imibhalo ngesihloko ngokujulile noma ngokusabalele ne-*Concept-centric literature search* esetshenziswe ukuphenya amatemu anqala alolu cwaningo okubalwa kuwo lokhu okulandelayo: ukuxuba izilimi, amagumbi okufundela anabafundi bezilimi ezahlukene, ulimi lwaseKhaya, ulimi lwesiBili, ulimi lokufunda nokufundisa, namanye, i-*Approach-centric*

literature search engiyisebenzise ukuphenya ucwaningo lwaphambilini olwenziwe ngokuxuba izilimi. Lokhu kusize ucwaningi ukuba luqonde okutholakele ocwaningweni kwaphinde kwasiza ukuba ucwaningo lukhethe izindlela oluzozisebenzisa kulolu cwaningo, i-*Author-centric literature search* esize ekuhloleni imisebenzi yababhali abayizingqalabutho (*pioneers*) ocwaningweni olumayelana nokufundiswa kwabafundi abaxube izilimi ezahlukene. Lokhu kusetshenziswe njengesisekelo njengesisekelo esiqinile ucwaningo olwakhele kuso, i-*Period-centric* isetshenziselwe ukuqinisekisa ukuthi imibhalo esetshenzisiwe kube yileyo eneminyaka emihlanu nangaphansi ishicilelwe. Ngakho, ucwaningo beluqinisekisa ukuthi ngesikhathi kubheka ucwaningo lwaphambilini kukhethwa lolu oluselusha nokuphephile ukulusebenzisa esikhathini samanje.

2.4 Izinhlobo Zokubuyekeza Imibhalo

Ziningi izinhlobo zokubuyekezwa kwemibhalo ezingasetshenziswa abacwaningi lapho benza ucwaningo. Ngezansi ngidingida ngezinye izinhlobo zazo kafushane njengoba zethulwa uThomas noGupta (2022):

2.4.1 I-*Systematic Review* Inalezi Zinhlobo:

- I-*Domain-based review*. UMontaldo, Moura, Langedijk noSaisana (2019) uchaza i-*domain-based review* njengohlobo lokubuyekezwa kwemibhalo oluhlola noma oluphenya ucwaningo olwenziwe emkhakheni othile ngenhloso yokuthuthukisa ulwazi oluqondene nalowo mkhakheni. Ngokujwayelekile, i-*domain-based review* isetshenziswa abacwaningi abasemkhakheni wesayensi.
- I-*Theory-based review***.** URamis, Chang, Conway, Lim, Munday noNissen (2019) bathi i-*theory based review* iwuhlobo lokubuyekeza imibhalo oluncike ezinjulalwazini. Ukubuyekeza imibhalo okweyamaniswa nezinjulalwazi ezithinta isihloko esicwaningwayo kusiza abacwaningi kulokhu okulandelayo: kuhlinzeka ngolwazi nokuqonda ngezinjulalwazi ezikhona ezihambisana nesihloko esicwaningwayo, kuhlinzeka ngobudlelwano obukhona phakathi kwezinjulalwazi ezahlukene, kunika isithombe ngezinga izinjulalwazi ezikulo, okungukuthi, kunika isithombe esicacile ngebanga eselihanjiwe ukuphenya nokuthuthukisa izinjulalwazi, kusiza ekusunguleni izinjulalwazi ezintsha nezihloliwe.
- I-*Method-based review*. UNagy noCsiszár (2020: 87) bathi i-*method-based review* yindlela yocwaningo efaka lokhu okulandelayo: amasu ocwaningo, inqubo yocwaningo, izindlela ezisetshenzisiwe ukuqoqa imininingo, ubufakazi bokuhlaziya

imininingo nezisize ukuba abacwaningi bafinyelele olwazini olusha kanye nokuthuthukisa ukuqonda okuphelele ngesihloko. Kanjalo, uKraus, Breier, Lim, Dabić, Kumar, Kanbach, noFerreira (2022) babalula ukuthi i-*method-based review* iyithuluzi elinamandla ekuhloleni imibhalo yangaphambilini. Bagcizelela ukuthi inamandla okuhlinzeka abacwaningi ngolwazi oluphelele ngesihloko esicwaningwayo. Ngaphezu kwalokho, imininingo yocwaningo lwangaphambilini yethulwa ngendlela engenako ukuchema.

- I-*Meta analytical review***.** UMengist, Soromessa noLegese (2020:1) i-meta-analytical review uyichaza athi:

> *Meta-analysis needs statistical methods that can be descriptive and/or inferential to summarize data from several studies on the specific topic of interest. The techniques help to generate knowledge from multiple studies both in qualitative and quantitative ways.*

UChigbu, Atiku noDu Plessis (2023: 5) bona babeka kanje:

> *Meta-analysis literature review involves investigating the outputs (or findings) from selected scholarly publications and analysing them through standardised statistical procedures. Methodologically, it is useful for drawing conclusions and patterns between published findings.*

Kulezi zincazelo ezethulwe ngenhla, i-*meta-analytical review* ichazwa njengendlela yokubuyekeza imibhalo encike esibalweni socwaningo olwenziwe ngesihloko esicwaningwayo. Ivumela ababhali ukuthi basebenzise ucwaningo oluningi olwahlukene olungaba wusizo ukuchaza nokufingqa imininingo ngesihloko esihlosiwe. Ngakho-ke, i-meta-analytical review ivumela ababhali ukuthi baqoqe imininingi ocwaningweni olwehlukene, okungaba oluyikhwalithethivu nalolo oluyikhwantithethivu. Ekugcineni ababhali bakwazi ukufinyelela esiphethweni ngokuqhathanisa ucwaningo oluningi olwehlukene ngesihloko.

2.4.2 I-*Domain Based-Review* Inalezi Zinhlobo:

- I-*Structured review*. ULopez-Leon nabanye (2021) bachaza istructured review njengohlobo lokubuyekezwa kwemibhalo oluthi alufane nesystematic literature review ngokuthi luzama ukufingqa ulwazi/ucwaningo olukhona ngesihloko kanye nobufakazi obeseka nobuhambisana nesihloko socwaningo. Inhloso

yokwenza istructured review wukuphenya nokuhlunga ucwaningo olunamandla nolwakamuva ngesihloko esicwaningwayo.

- I-*Framework-based review*. UTanhan, Yavuz, Young, Nalbant, Arslan, Yildirim noÇiçek (2020) bathi iframework-based review wuhlobo lokubuyekeza imibhalo okukhulula abacwaningi ukuba bahlole baphinde bahlaziye imibhalo yaphambilini ngokuyihlela ngezindikimba. Okungukuthi, abacwaningi bahlela ukubuyekezwa kwemibhalo ngezindikimba ezihlobene nesihloko esicwaningwayo ukuqoqa imininingo. UBertuzzi, Semonella, Bruno, Manna, Edbrook-Childs, Giusti noPietrabissa (2021) ubalula ukuthi lolu hlobo lokubuyekeza imibhalo luhlinzeka abacwaningo ngesithombe esisobala ngezindlela ucwaningo olwenziwe ngazo kanye nenqubo yokuhlaziya okutholakele kocwaningo. Ngaleyo ndlela, ukuveza obala inqubo elandeliwe ukuhlaziya okutholakele kocwaningo kwenza kube lula kwabanye abacwaningi ukulandela nokuthembela kucwaningo lelo.
- I-*Bibliometric review*. UDonthu, Kumar, Mukherjee, Pandey noLim (2021) uchaza ibibliometric review njengohlobo lokubuyekeza imibhalo lapho kuhlolwa ucwaningo olubanzi/ oluningi olwenziwe emkhakheni othile ngesihloko esithile. Ngenxa yokuthi ibibliometric review isebenza ngomthamo omkhulu wocwaningo, kuye kusetshenziswe ubuchwepheshe besimanje ukwenza lokhu. Kungasebetshenziswa amacompute*r* ukuhlela izincwadi, ama-athikili okushicilelwe ngeminyaka ethile. URojas-Sánchez, Palos-Sánchez noFolgado-Fernández, (2023) uthi abacwaningi bangakuhlukanisa ngalokhu okulandelayo ukuhlola imibhalo lapho besebenzisa ibibliometric review: izihloko ezivamile, ababhali abaziwayo emkhakheni ocwaningwayo, imithombo yolwazi esetshenziswe kakhulu ngabacwaningi, isizinda lapho ucwaningo lwenziwe khona, nokunye. Ngaleyo ndlela, abacwaningi babe sebekwazi ukubona okuhambisanayo nokufanayo kulolu cwaningo. UKhan, Goodell, Hassan noPaltrinieri, (2022) ubalula ukuthi ukuhlola imibhalo ngale ndlela kusiza abacwaningi ukuba bacacelwe ngomnikelo okudingeka bawenze ngesihloko esicwaningwayo, okungukuvala igebe elikhona embhalweni. Ngenxa yokuthi ibibliometric review igxila enanini lemibhalo eshicilelwe ngesihloko, mancane amathuba okuthi kube nokuchema kubacwaningi abayisebenzisayo.
- I-*Hybrid review*. UThirunavukkarasu, Sawle noLala (2023) bachaza ihybrid review njengohlobo lokubuyekeza imibhalo okudidiyelwa izindlela ezahlukene

> zokuhlola imibhalo. Uqhuba athi abacwaningi abaningi esikhathini samanje abathembeli nje endleleni eyodwa lapho behlaziya imibhalo. ULian, Zhang, Ma, Yang noChaima (2019) bona bathi abacwaningi basebenzisa izindlela ezahlukene ukuqinisekisa ukuthi bathola imiphumela okuyiyo. Ucwaningo luveza ukuthi ukusebenzisa ihybrid review lapho kubuyekezwa imibhalo kunomphumela omuhle uma kuqhathaniswa nabacwaningi abasebenzisa indlela eyodwa. Kungalesi sizathu lolu cwaningo lukhethe ukungathembeli endleleni eyodwa ukuhlola ucwaningo lwaphambilini ngokusebenzisa ukuxuba izilimi ekufundiseni abafundi abakhuluma izilimi ezahlukene. Lokhu kusize ukuba lukwazi ukuphenya isihloko nhlangothi zonke nokunike isithombe esiphelele ngebanga eselihanjiwe ekucwaningeni ngalesi sihloko.

Izinhlobo zokubuyekezwa kwemibhalo ezivezwe ngenhla zihlukile ngokwezinhloso zocwaningo. Ngakho, abacwaningi kudingeka bahlolisise ngokuqaphelisa uhlobo lokubuyekezwa kwemibhalo oluzobalekelela ekufezekiseni izinhloso zocwaningo oluhlongozwayo. Ngezansi kuvezwa izinhlobo ezimbili zokubuyekezwa kwemibhalo ezisetshenzisiwe kulolu cwaningo inarrative literature review kanye nesystematic literature review.

2.4.3 I-*Narrative Literature Review*

I-*narrative literature review* ephinde yaziwe njenge-*traditional literature review* iwuhlobo lokubuyekeza imibhalo oluhlinzeka ukuqonda ngesihloko esicwaningwayo ngendlela evulelekile noma ebanzi. Lokhu kuhambisana nombono owethulwa uMitchell noRich (2022) abathi ukuvuleleka kwenarrative literature review kwenza ucwaningo lugcine selubheka izingxenye eziningi ezahlukene ngesihloko ngenxa yokuthi ayigxili engxenyeni eyodwa noma ethile. Ukubheka zonke izingxenye ngesihloko kusiza abacwaningi ukuba baqonde isihloko ngokuphelele. UPerez-Ferrer, Auchincloss, de Menezes, Kroker-Lobos, de Oliveira Cardoso, Barrientos-Gutierrez (2019: 3) uthi:

> *Narrative synthesis was used to summarize, integrate, and interpret findings. Narrative synthesis was chosen because our review included a wide range of research designs, types of data and measures, which could not be summarized using quantitative methods. Narrative synthesis involved two steps. First, we classified studies according to INFORMAS dimension, country, study design and other*

general characteristics, then conducted a preliminary synthesis of findings. Second, we further classified studies within each INFORMAS dimension.

Kulesi sicaphuno esingenhla kuyavela ukuthi i-*narrative literature review* isiza kulokhu okulandelayo:

- Ukufingqa imininingo. UMeng, Lin noTzeng, (2020) bathi inarrative literature review wuhlobo lokubuyekezwa kwemibhalo okuhlose ukufingqa imiphumela yocwaningo lwangaphambilini ngesihloko esicwaningwayo. UMiglianico, Dubreuil, Miquelon, Bakker noMartin-Krumm (2020) uveza ukuthi ababhali abasebenzisa inarrative literature review bangasebenzisa imithombo eyahlukene ukuhlaziya ucwaningo oselwenziwe ngesihloko. Ukuqoqa imininingo emithonjeni eyahlukene kusiza ababhali ukuba bazithathele esabo isinqumo ngokufingqa ucwaningo oselwenziwe ngesihloko.
- Ukudidiyela ulwazi olusha kanye nolwazi lwaphambilini. UQuah noNg (2022) uveza ukuthi inarrative literature review ivumela abacwaningi ukuba bakhele ocwaningweni lwaphambilini. Ngamanye amazwi, ukudidiyela ucwaningo olusha nolwaphambilini kusho ukuthi ababhali bakwazi ukusebenzisa ucwaningo lwabo olusha njengomnikelo emkhakheni wabo. Lokhu kuchaza ukuthi basuke bevala igebe elikhona embhalweni ngokwethula ulwazi olusha nobelungenziwa ngesihloko.
- Ukuhlaziya nokugxeka ucwaningo lwaphambilini. UKosztyán, Csizmadia noKatona (2021) bagaqulisa ukuthi inarrative literature review isiza abacwaningi ukuthi babone ubuthaka bocwaningo kanye nobumqoka bayo. Lokhu kuchaza ukuthi ngesikhathi ababhali behlaziya ngokujulile ucwaningo lwaphambilini, bakwazi ukubona ucwaningo olungekho ezingeni. Kungaba wucwaningo lapho imiqaguliswano eyenziwa ngababhali ingasekelwe wubufakazi obanele, wucwaningo olungenaso isisekelo esanele socwaningo lwaphambilini, ucwaningo olugqamisa ukuchema kwababhali, nokunye. Konke lokhu, abacwaningi bakwazi ukukubona lapho behlaziya imibhalo eyahlukene ngesihloko esicwaningwayo.
- Ukuqoqa imininingo emithonjeni eyahlukene. UHall, Gaved noSargent (2021) bathi inarrative literature review wuhlobo lokubuyekeza imibhalo olwenziwa ngokuphenya lonke ucwaningo olwenziwe ngesihloko ngokubanzi noma ngokuvulelekile (*broadly).* Lokhu kuchaza ukuthi uma abacwaningi bephenya, abagxili nje engxenyeni ethile yesihloko, kodwa babheka yonke imibhalo eshicilelwe ngesihloko. Ngokwenza lokhu, ababhali bakwazi ukuzinqumela bona ingxenye abazogxila kuyo esihlokweni esicwaningwayo.

- Ukuqonda kabanzi isihloko esicwaningwayo. U-Erriu, Cimino noCerniglia (2020) bathi ukuphenya kabanzi lonke ucwaningo oselwenziwe ngesihloko kusetshenziswa inarrative literature review kusiza ababhali ukuthi baqonde ngokuphelele ngokwenzeka emkhakheni wabo. Lo mbono wesekwa uPaul noCriado (2020) abagcizelela ukuthi ukuqonda okwenzeka emkhakheni abacwaningi abakuwo kubasiza ukuba bahlele ucwaningo lwabo oluzayo. Bakwazi ukwehlukanisa izingxenye ezisadinga ukuphenywa noma okungakagxilwa kuzo. Ngaphezu kwalokho, kusiza abacwaningi ukuthi bakwazi ukubona ibanga eselihanjiwe ukucwaninga ngesihloko. Lokhu kuwusizo ocwaningweni oluhlelwayo ngoba kuvumela ababhali ukuba bakhele olwabo ucwaningo kwisisekelo esiqinile.

Konke lokhu okuvezwe ngenhla kwenziwa ngenhloso yokuthola igebe elikhona emibhalweni. Ngalokho, inarrative literature review inamandla okuhlinzeka ukuqonda okujulile ngenkinga ecwaningwayo. Lo mbono ufakazelwa uGreenhalgh, Thorne noMalterud (2018) othi inarrative literature review igxile ekuhumusheni, ekuhlaziyeni nasekugxekweni kwemibhalo eyahlukene ngesihloko esicwaningwayo. Uqhubeka bathi ucwaningo olwenziwe kulandelwa le ndlela yokubuyekeza imibhalo luyathembeka noma luyakholakala. Lokhu kuyimiphumela yokusebenzisa isu lokuhlaziya imibhalo yaphambilini ukusekela owabo umqaguliswano ngesihloko esicwaningwayo nokugqamisa ukubaluleka kokuphenya inkinga ecwaningwayo.

Nakuba ucwaningo luveza ukuthi inarrative literature review iwusizo kubacwaningi, kuyavela ukuthi kunababhali abangahambisani nayo noma abayigxekayo. UTaherdoost (2023: 3) uthi:

> *...however, this type does not ineluctably follow regulations in searching for evidence. Concerning evidence, Schlesselman and Collins asserted that some complicated and evolving background knowledge and notions need a wide range of situational choices about the inclusion of evidence and thus call for more flexible narrative reviews. Thirdly, in typical narrative reviews, there are no traces of how conclusions and decisions were made about the pertinence of studies and the validity of the included studies. Casting much light, Schlesselman and Collins maintained that the findings of one piece of research should meet the referees' sense of legitimacy. However, readers might not make any judgments on the authors' choices.*

Ngamafuphi, uTaherdoost (2023) uthi lolu hlobo lokubuyekeza imibhalo (*inarrative literature review)* alulandeli imigudu efanele ukuhlola ubufakazi bocwaningo. Ucaphuna ababhali

abaqaphelisa ngobungozi balokhu njengoba bethi izimo eziwuchungechunge, ukuthuthuka kolwazi, izinkolelo kudinga ukukhethwa nokuhlungwa ngokuqaphelisisa imibhalo okudingeka ibe yingxenye yocwaningo lapho kubuyekezwa imibhalo. Abacwaningi badinga ukwenza uhlobo lokubuyekeza imibhalo olubavumela noma olubakhululayo ukwenza lokhu. Ngaphezu kwalokho, uma kusetshenziswa inarrative literature review ukubuyekeza imibhalo, akubi bikho ubufakazi obulandelekayo ngendlela okukhethwe ngayo imibhalo esetshenzisiwe ocwaningweni. Lokhu kuba nomthelela ongemuhle ezimweni zokwethembeka kocwaningo olusetshenzisiwe. Noma kunjalo, ababhali abaningi bakholwa wukuthi inarrative literature review iwusizo kubacwaningi abahlose ukuthola ukuqonda okuphelele ngesihloko (Linnenluecke nabanye, 2020; Wu noChen, 2020; Schöggl, Stumpf noBaumgartner, 2020). Ngaleyo ndlela, kuphephile ukuyisebenzisa kulolu cwaningo njengoba isize ucwaningo ukuba lube nokuqonda ngokusetshenziswa kokuxuba izilimi emagunjini anabafundi abaxube izilimi ezahlukene.

Lolu cwaningo lusebenzise ukubuyekezwa kwemibhalo okuyinarrative. Ngikhethe ukusebenzisa inarrative literature review ngenxa yokuthi ngihlose ukuhlinzeka ukuqonda okuphelele ngamasu asetshenziswa othisha ababulimilunye ukufundisa abantwana abaxube izilimi. Lukwenze lokhu ngokuhumusha imininingo eqoqwe emithonjeni eyahlukene, yafingqwa, yabe isihlaziywa. Lokhu kusize ukuba kuvele igebe elikhona embhalweni. Ngakho, luye lakwazi ukudidiyela okutholakele kocwaningo nalolo olwenziwe phambilini. Ngaphezu kwalokho, kwelekelele ukuba kutholakale intuba ekuqhanyukelwe ngayo lolu cwaningo.

2.4.4 I-*Systematic Literature Review*

I-*systematic literature review* ingachazwa njengokubuyekezwa kwemibhalo lapho abacwaningi besebenzisa izihloko ezinokuhlobana ukuphenya isihloko esicwaningwayo. UValverde-Berrocoso, Garrido-Arroyo, Burgos-Videla noMorales-Cevallos (2020) bathi:

> *The aim of the present systematic literature review (SLR) is to identify (a) the research topics; (b) the most relevant theories; (c) the most researched modalities; and (d) the research methodologies used.*

Ngamafuphi, isicaphuno esingenhla siveza ukuthi inhloso ye-*systematic literature review* ukukhetha isihloko socwaningo, izinjulalwazi ezihambisana nesihloko socwaningo kanye nezindlela zocwaningo ezivamile. Ngalokho, isystematic review ihlinzeka abacwaningi ngololu ulwazi nokubasiza ekuhleleni ucwaningo lwabo. Lo mbono wesekwa uDonato

noDonato (2019: 1) abagcizelela ukuthi i-*systematic literature review* ihlinzeka ngolwazi olujulile ngesihloko lapho bethi:

> *When doing a systematic literature review of the literature the authors become knowledgeable of the subject and, although time-consuming, they can develop a set of skills including literature research and scientific writing. A systematic review, compared to primary research, requires relatively few resources.*

Amazwi angenhla aveza ukuthi uma abacwaningi benza i-*systematic literature review* baba nokuqonda okuphelele ngesihloko. Nakuba ithatha isikhathi, kodwa ithuthukisa amakhono ahlukene kubacwaningi; okubalwa kuwo awokucwaninga imibhalo nawokubhala. Kuyavela nokuthi ukwenza i-*systematic literature review* akufani nocwaningo umcwaningi angazenzela lona nje ukuqoqa imininingo (okungaba ukubukela ukwenza kwababambiqhaza, izinhlolovo, isaveyi, nokunye), kodwa idinga imithombo yolwazi eminingi. Abacwaningi abasebenzisa lolu hlobo lokubuyekeza imibhalo kudingeka ukuba bazihlelele isikhathi esanele baphinde bakwenze ngokuzinikela. Ngaleyo ndlela, bathola lonke ulwazi abaludingayo ngesihloko abasicwaningayo. UValverde-Berrocoso nabanye (2020) bathi ukubuyekezwa kwemibhalo okuyisystematic kuhlelwa kuhlukaniswe ngalokhu okulandelayo:

- Izihloko ezinokufana, ezijwayelekile nezingajwayelekile. UBenachio, Freitas noTavares (2020) uthi isystematic literature review ivumela abacwaningi ukuba baphenye ucwaningo lwaphambilini ngesihloko esihlosiwe. Ngokwenzenjalo, abacwaningi bakwazi ukufingqa, bahlole ucwaningo lwaphambilini ngesihloko. UMunaro, Tavares noBragança (2020) bathi lokhu kuwusizo kubacwaningi njengoba kubanika imininingo eyanele nabayidingayo ekuhleleni ucwaningo lwabo. Ngamanye amazwi, ukuphenya ngezihloko ezifanayo nezihlobene lapho kwenziwa ukubuyekezwa kwemibhalo kunika umhlahlahlandlela ngomzila abacwaningi okudingeka bawulandele ukuhlela ucwaningo oluzayo. Ngakho-ke, abacwaningi bakwazi ukubona ibanga eselihanjiwe ekuphenyeni ngesihloko leso bese bakhela kulolo lwazi. Ngaphezu kwalokho, kuthuthuka ukuqonda ngesihloko esiphenywayo kubacwaningi. Ngakho, abacwaningi bakwazi ukuthola imininingo ngesihloko esihlongozwayo somkhakha othile.
- Izinjulalwazi ezihambelana nocwaningo. U-Andaloussi, Burattin, Slaats,Kindler noWeber (2020) bathi isystematic literature review ihlinzeka ngocwaningo lwaphambilini olwenziwe kusetshenziswa injulalwazi ethile. Lokhu kuchaza ukuthi

abacwaningi bangasebenzisa injulalwazi ukuphenya ucwaningo oselwenziwe ngesihloko esithile. Ngaleyo ndlela bakwazi ukuqhathanisa okutholakele kocwaningo etholakele kusetshenziswa izinjulalwazi ezahlukene. Ngaphezu kwalokho, uGovindan, Shaw noMajumdar (2021) baveza ukuthi ukusebenzisa isystematic literature review ukubuyekeza imibhalo abacwaningi abangakusebenzisa ukuthuthukisa izinjulalwazi ezisetshenziswe owaningweni lwaphambilini. Ngakolunye uhlangothi, uKlingenberg, Borges no-Antunes (2021) babalula ukuthi injulalwazi ingasetshenziswa ukuhlola nokuhlaziya ucwaningo lwaphambilini. Lokhu kuchaza ukuthi abacwaningi bakwazi ukubona ukuthi kufinyelelwe kanjani emiphumeleni yocwaningo olwenziwe ngokubuka injulalwazi yocwaningo lolo. Ngaphezu kwalokho, uKhan, Zkik, Belhadi noKamble (2021) ugcizelela abacwaningi bangakwazi nokusungula injulalwazi entsha ngemuva kokubuyekeza imibhalo uma bebona ukuthi ayikho engena khaxa, noma-ke ekhuluma ngesihloko esihlongozwayo. Ngaleyo ndlela, uDhir, Talwar, Kaur, noMalibari, (2020)uveza ukuthi abacwaningi bakwazi ukuvala igebe elikhona embhalweni ngesihloko esicwaningwayo. Ngalokho, singasho ukuthi ukusebenzisa injulalwazi ukubuyekeza imibhalo kunika ithuba lokuthi abacwaningi babe nokuqonda okuphelele ngegebe elikhona embhalweni. Ukuthola igebe embhalweni kubanika ithuba lokuthi banikele ngolwazi olusha ukuvala lelo gebe.

- Indlelakubuka yocwaningo. I-*systematic literature review* ivumela abacwaningi ukuba bahlukanise ucwaningo ngendlelakubuka esetshenzisiwe lapho kwenziwa ucwaningo. Lokhu kuchaza ukuthi abacwaningi bakwazi ukuphenya okutholakele kocwaningo ngokukwahlukanisa ngendlelakubuka esetshenzisiwe lapho kwenziwa ucwaningo. Ngamanye amazwi, UKhoo-Lattimore, Mura noYung (2019) uthi ukusetshenziswa kwezindlelakubuka ezahlukene kusho izinhloso ezahlukene zocwaningo, kanjalo, kuba nomthelela kokutholakele kocwaningo. Lokhu kuchaza ukuthi abacwaningi bangaphinde baphenye isihloko esifanayo besebenzisa indlelakubuka ehlukile. Ngaleyo ndlela, abacwaningi bakwazi ukuqhathanisa okutholakele kocwaningo kusetshenziswa izindlelakubuka ezahlukene. Kanjalo, uKlingenberg nabanye (2021) baveza ukuthi indlelakubuka ifana nomhlahlandlela olandelwayo lapho kwenziwa ucwaningo. Lo mhlahlandlela yiwo onika ukuqonda ukuthi ucwaningo lugxile kuphi kanye nezinhloso zalo. Ngakho-ke, ukusebenzisa indlelakubuka lapho kwenziwa ukubuyekezwa kwemibhalo kulusizo kubacwaningo njengoba kubanika ukuqonda ngomzila olandeliwe ukuze kufinyelelwe kokutholakele kocwaningo.

- Izindlela zokuqoqa imininingo ezivamile. UYong, Yusliza noFawehinmi (2020) bathi i-*systematic literature review* ivumela abacwaningi ukuba baphenye ucwaningo lwaphambilini olwenziwe kusetshenziswa izindlela ezivamile. Lokhu kuchaza ukuthi abacwaningi bathola ithuba lokusebenzisa izindlela ezehlukile kunalezo ezisetshenziswe phambilini ukuphenya ngesihloko esithile. Ngaleyo ndlela, bakwazi ukuqhathanisa okutholakele kocwaningo etholakala lapho kusetshenziswa izindlela ezivamile kanye naleyo etholakala lapho kusetshenziswa izindlela ezingafani. Ngokwenza lokhu, abacwaningi bakwazi ukuthola igebe elikhona embhalweni.

UBenachio nabanye (2020) bathi i-*systematic literature review* ifingqa ucwaningo lwaphambili bese isiza ukubona igebe elikhona embhalweni. Lokhu kuchaza ukuthi abacwaningi abasebenzisa le ndlela ukubuyekeza imibhalo bakwazi ukubona izihloko ezicwaningwa kaningi emkhakha othile. Ngokujwayelekile, le ndlela yokubuyekeza imibhalo isetshenziswa ngabacwaningi abaphenya emkhakheni weSayensi (Farooq, Riaz, Abid, Umer noZikria, 2020).

Kunezigaba ezilandelwa abacwaningi lapho besebenzisa ukubuyekezwa kwemibhalo okusystematic ukuqinisekisa ukuthi imithombo yolwazi abayisebenzisayo izobalekelela ukufezekisa izinjongo zocwaningo. Ngezansi kudingidwa izigaba ezilandelwayo lapho kubuyekezwa imibhalo ngokukaKraus nabanye (2020: 1023).

i. Hlela imibuzo yocwaningo ykubuyekeza imibhalo (Jamal, Ibrahim noSurif, 2019): Ukuhlela imibuzo yocwaningo kusebenza njengomhlahlandlela ogada umcwaningi ngomzila okudingeka ukuba awulandele lapho ecwaninga (Rabby, 2020). Lokhu kungenxa yokuthi imibuzo yocwaningo ibalula ngokucacile inkinga ecwaningwayo. Ngalokho, kubalulekile ukuthi imibuzo yocwaningo ihlelwe ngokucacile iphinde inike isithombe esisobala ngezinhloso zocwaningo.
ii. Hlola ucwaningo oluhlobene nalolo oluhlongozwayo (Mengist nabanye, 2020; Akcil, Uzunboylu noKinik, 2021). Umcwaningi kudingeka abuyekeze lonke ucwaningo lwaphambilini ngesihloko esicwaningwayo. Lokhu kwelekelela ekutheni aqhathanise okutholakele kocwaningo ngesihloko leso nokuveza ngokusobala igebe elikhona elingavalwa ngocwaningo oluhlongozwayo. Lokhu kusize ukuba kutholakale igebe elikhona ocwaningweni. Ukuhlola ucwaningo lwaphambilini kwenze ucwaningo lakwazi ukuthola ukuthi abacwaningi abakaphenyi ngothisha abangakujwayele ukusebenza nabafundi abakhuluma

izilimi ezahlukene abasabambeke esigabeni sesibili secultural shock. Lokhu ngenaba ngakho kabanzi esahlukweni sesithupha.

iii. Hlola izinga locwaningo (Tikito noSouissi, 2019): Ucwaningo kudingeka ukuba lunike isithombe ngqo ngokwenzekayo. Ngamanye amagama, okutholakele kocwaningo akudingeki ukuba kwethulwe ngendlela enehaba noma enokufenyisa kunalokho okwenzekayo esizindeni socwaningo. Ngaphezu kwalokho, kuyenzeka kube nokuchema ekwethuleni okutholakele kocwaningo kubacwaningi abathile. Lokhu kungenzeka ngesizathu sokufezekisa izinhloso ezithile. Ngalokho, uma kubuyekezwa imibhalo, kubalulekile ukuba umcwaningi ahlolisise izinga lokwethembeka kocwaningo. Umcwaningi angasebenzisa amathuluzi ahlukene ukuhlolisisa izinga locwaningo. Lokhu kungasiza ukuthi athathe isinqumo esiphusile ngokuphepha kokusebenzisa ucwaningo lolo kulolo oluhlongozwayo. Ngaphezu kwalokho, imibhalo ebuyekezwayo makube ngezolekelela umcwaningi ukuba aphendule imibuzo yocwaningo. Ngalokho, ngesikhathi ehlola izinga lemibhalo eyahlukene ukwazi ukuhlukanisa leyo azoyisebenzisa naleyo angezukuyisebenzisa kanye nezizathu zalokho.

iv. Fingqa ubufakazi nokutholakele kocwaningo (Rahmawati, Suryani no-Akhyar, 2020): Uma umcwaningi eseqoqe imibhalo eyahlukene ngesihloko esicwaningwayo, angasebenzisa isu lokufingqa. Lokhu engakwenza ngokudweba itafula elinezihlokwana ezilekelela ukuba ahlukanise ngamaqoqo imibhalo ebuyekezwayo. Izihloko ezingasetshenziswa kungaba yilezi: isizinda socwaningo, indlela yokuqoqa imininingo, injulalwazi esetshenzisiwe, indlelakubuka, okutholakele kocwaningo nokunye. Ukuhlela imibhalo ngale ndlela kusiza umcwaningi ukuba abone okufanayo kanye nokwehlukile emibhalweni ebuyekezwayo. Kanjalo, ukwazi nokubona igebe elikhona emibhalweni yocwaningo olwenziwe ngaphambilini ngesihloko esicwaningwayo.

v. Hlaziya okutholakele kocwaningo olwenziwe ngaphambilini (Bakar , Maat noRosli 2018): Zonke izinto eziphawuleke ezigabeni ezingenhla ziqinisekisa izinga lokuphepha kokusebenza imibhalo ebuyekeziwe. Ziveza ngokucacile ukwethembeka kocwaningo, izinga locwaningo, ukuchema kocwaningo nokunye. igebe kucwaningo kanye nokuqina kwalo kucaca bha kulezi zigaba.

Izihlokwana ezingenhla ezimayelana nokubuyekezwa kwemibhalo ziveza ukuthi ukubuyekezwa kwemibhalo kuyisisekelo okudingeka lonke ucwaningo lwakhele phezu kwaso.

Ngamanye amazwi, ukubuyekezwa kwemibhalo kuyisinyathelo esibalulekile okumele senziwe ngumcwaningi ngamunye. Lapho umcwaningi ebuyekeza imibhalo kudingeka ukuba yonke imiqaguliswano ayenzayo ayeseke ngemibhalo yabanye abacwaningi. Lapho kufunda imibhalo eyehlukene emayelana nesihloko salolu cwaningo, kuye kwavundululwa ulwazi olungezansi oluyinkomba yokuthi luningi ucwaningo oselwenziwe mayelana nenqubo yokuxuba izilimi. Lokhu kwenze ukuba ucwaningo lukhethe ukusebenzisa iconceptual framework engezansi ukubuyekeza imibhalo yocwaningo oselwenziwe.

Kanjalo nakulolu cwaningi, isystematic literature review ibe lusizo ekuphenyeni ngesihloko socwaningo lapho kubuyekezwa kwemibhalo. Isebenzise ukuhlola ucwaningo lwaphambilini ngokusetshenziswa kokuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezahlukene. Kwenziwe lokhu ngokuqhathanisa izindlela zocwaningo, isizinda, injulalwazi kanendlelakubuka esetshenzisiwe lapho kwenziwa ucwaningo kulesi sihloko. Ngaleyo ndlela, kube lula ukuba kutholakale intuba yokungena nomhlahlandlela okudingeka ukuba olandeliwe lapho ekwenzeni lolu cwaningo.

2.5 Ukuqondwa Kokuxuba Izilimi Emagunjini Anabafundi Abanezilimi Ezehlukene

Ukuxuba izilimi yindlela yokukhuluma noma yokufundisa kusetshenziswa izilimi ezimbili noma ngaphezulu, kusukwa olimini kuyiwa kolunye ngenhloso yokuqinisekisa ukuthi ukuxhumana kuba yimpumelelo (Istifci, 2019). Inhlosongqangi yokuxuba izilimi ukugwema izinkinga ezidalwa ukusetshenziswa kolimi olungajwayelekile nolungaziwa kahle yilabo okukhulunywa nabo (Mareva, 2016). Emagunjini okufundela othisha indlela yokuxuba izilimi bayisebenzisa kusukwa olimini lokufunda nokufundisa kuyiwa oLimini lwaseKhaya ngenhloso yokwelekelela abafundi ukuba bakuqonde kangcono okufundwayo. Imvamisa ezikoleni zabafundi abamnyama othisha abazithola bebhekene nenkinga yabafundi abangaluqondisisi uLimi lwesiNgisi, okuwulimi lokufunda nokufundisa, bayaphoqeleka ukushintshela oLimini lwaseKhaya ukuze abafundi bakuqonde okufundwayo. Kunobufakazi bokuthi le ndlela iyasiza ukuthuthukisa ukuqonda kwabafundi okuqukethwe (Mahdi no-Almalki, 2019). Lokhu kuchaza ukuthi abafundi bezwa kangcono ngesikhathi othisha besebenzisa ulimi lwaseKhaya lwabafundi ekufundeni ngenxa yokuthi yilo abalwazi kahle kunolimi lokufunda.

Ukuxuba izilimi kusetshenziselwa ukwelekelela abafundi ababhekene nenkinga yokufundiswa ngolimi abangalwazisisi. Ngaphezu kwalokho, le ndlela isebenza njengethuluzi lokuhlola izinga lokuqonda okufundwayo. Lokhu kuveza ngokusobala ukuthi lena iyona ndlela

yokuvukuza abafundi ukuba baphawule emagunjini okufundela nokwenza bazizwe beyingxenye yesifundo. Ngakho-ke le ndlela ikhuthaza abafundi ukuba babambe iqhaza lapho kufundwa ngoba ukusetshenziswa koLimi lwabo lwaseKhaya kuyabakhulula ukuthi bazizwakalise ngaphandle kokunqindwa wulimi lokufunda nokufundisa (Simasuku, 2016). USimasuku (2016) uqhuba athi ukusetshenziswa koLimi lwesiBili njengolimi lokufunda nokufundisa (isiNgisi) kudala ukuthi abafundi abamnyama bazithulele emagunjini okufundela. Lokhu abakwenzi ngoba bengenako abangakusho kodwa abakhululeki ukuzizwakalisa besebenzisa ulimi lwesiNgisi. Ngaleyo ndlela, ukuxuba izilimi kusetshenziswa njengethuluzi lokuxhumana lapho kufundwa (Marawu, 2018). Ngaphandle kwalokho, le ndlela igqugquzela ukuthi abafundi babuze imibuzo, babeke imibono nemicabango yabo ngendlela ebalekelela ukuthi bakuqonde kangcono okufundwayo (Fareed, Humayun no-Akhtar, 2016). Ngaleyo ndlela iphinde iqinise ubudlelwano phakathi kukathisha nabafundi kanti futhi nezinga lokuphasa kwabafundi liyenyuka (Roxas, 2019).

Ukufunda ngesiNgisi, uLimi lwesiBili kungafaka ingcindezi kubafundi abamnyama. Ukwehlisa ingcindezi yokufundisa ngoLimi lwesiBili, othisha baxuba izilimi (Selvaggi noPoropat-Jeletić, 2018). Abafundi abamnyama abangewona amaZulu babhekene nenkinga yokufunda ngolimi abangalwazisisi. Njengoba ngivezile ngenhla, ukufunda ngoLimi lwesiBili kufaka ingcindezi kubafundi njengoba kubanqinda ukuthi babone amandla namakhono abo aphelele ekufundeni. Abafundi abamnyama bamukela okufundwayo ngoLimi lwesiBili bese bezama ukuzenzela incazelo yokufundwayo ngolimi lwabo, bakucabange baphinde bakwetshise ngolimi lwabo. Uma sebedlule kuyo yonke le nqubo, babe sebebuyela olimini lwesiNgisi, okungumshikashika ogqilazayo nothatha isikhathi eside kubafundi. Ngesikhathi abafundi abamnyama benza konke lokhu, abafundi abafundiswa ngolimi lwabo basuke beqhubeka nokufunda njengoba kulula ukuqonda okufundwayo kubona. Ngaleyo ndlela, abafundi abamnyama bagcina sebesalela emuva ekufundeni. Ukwehlisa ingcindezi kubafundi abamnyama, othisha basebenzisa ukuxuba izilimi ukuze abafundi bazizwe bekhululekile, kugwemeke izingqinamba zokufunda ezidalwa wulimi lokufunda nokufundisa.

Ukusuka olimini lokufunda nokufundisa kuyiwa kolwaseKhaya kuyazenzekela futhi kwenzeka kungazelelwe (Istifci, 2019; Shah, Furqan noZaman, 2019). Kwesinye isikhathi othisha abazihluphi ngokuthi lokhu kuba namthelela muni kubafundi. U-Istifci (2019) uthi le ndlela yokufundisa ayibavimbi abafundi ukuba bafunde uLimi lwesiBili, okunalokho ibasiza ukuthi baluqonde kangcono, ngaleyo ndlela yonga isikhathi. Ngakho-ke, othisha bangayisebenzisa le

ndlela yokufunda ngenhloso yokuthuthukisa ukuqondwa koLimi lwesiBili (Fareed nabanye, 2016; Roxas, 2018).

2.6 Izinga Lothisha Lokuqonda Ukuxuba Izilimi Kusukwa Olimini Lokufunda Nokufundisa Kuyiwa EsiZulwini Kubafundi Abakhuluma Izilimi Ezehlukene

Othisha abakakutholi ukwesekwa okwanele okubacija ngobungcweti namakhono afanele nokubahlinzeka ngezindlela zokufundisa emagunjini anabafundi abanezilimi ezahlukene (Daly noSharma, 2018). Lokhu kubenza bangabi nasiqiniseko sokuthi indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi bayenza ngendlela elindelekile noma cha. Kwesinye isikhathi othisha bazibona sengathi balusebenzisa kakhulu uLimi lwaseKhaya ekufundiseni nakuba belindeleke ukuthi bafundise ngesiNgisi. Lokhu kungenxa yengcindezi ebhekiswe kubo yokuba bathuthukise uLimi lwesiNgisi kubafundi, njengoba kuwulimi okukholelwa ukuthi luvula iminyango eya empumelelweni kubafundi (Chibuwe noSalawu, 2020). Lo mbono ufakazelwa uSurrain (2018), othi abazali bakholwa ngukuthi isiNgisi yilona kuphela ulimi oluvula amathuba okuqasheka kwabantwana babo. Yingakho bencamela ukuthi abantwana babo bafundiswe ngesiNgisi kunoLimi lwabo lwaseKhaya. Lokhu kwenza othisha bazizwe sengathi ababalungiseleli ngokwanele abafundi ukubhekana nekusasa/ nomhlaba uma besebenzisa ukuxuba izilimi, besuka esiNgisini beya esiZulwini. Ngakho-ke, ukuze othisha bakwazi ukufundisa abafundi bezilimi ezehlukene ngempumelelo, kudingeka ukuba bahlinzekwe ngomhlahlandlela wokukwenza lokhu.

Izimo othisha abasebenza ngaphansi kwazo yizona ezilawula ukusetshenziswa koLimi lwaseKhaya ekufundeni. Inani lesikhathi esisetshenziswa othisha ekuxubeni izilimi lincike ezingeni lobungcweti labafundi olimini lokufunda nokufundisa (Gustavsson noKarakitsos, 2019). Esimweni lapho abafundi bekhombisa izinga eliphansi olimini lokufunda nokufundisa, othisha bagcina sebesebenzisa kakhulu uLimi lwaseKhaya. Nokho-ke, uMavuru noRamnarain (2019) banombono ohlukile njengoba beveza ukuthi abanye abafundi bakhombisa ubungcweti oLimini lwesiNgisi ezingeni lokuxhumana kodwa bakuthole kunzima ukufunda ngesiNgisi lapho sesisetshenziswa ezingeni lemfundo. Ngaleyo ndlela, othisha kuyabaphoqa ukuthi basebenzise ukuxuba izilimi. Lokhu kungumzamo wokulinganisa ulimi lokuxhumanisa abafundi abalusebenzisa nsuku zonke kanye nolimi abalusebenzisa lapho kufundwa.

Nakuba ababhali abaningi begcizelela ukuthi indlela yokuxuba izilimi ingasetshenziswa ukufundisa uLimi lwesiBili (Roxas, 2019), kunobufakazi bokuthi ngokujwayelekile, le ndlela othisha bayisebenzisa ngenhloso yokwelekelela abafundi ukuthi bakuqonde kangcono okuqukethwe kwezifundo nokuthuthukisa uLimi lwesiBili. UGrant noNguyen (2017) bayakufakazela lokhu ngokugcizelela ukuthi othisha basebenzisa uLimi lwaseKhaya

lwabafundi ukunika imiyalelo kanye nokuzizwakalisa. Lokhu kufakazela ukuthi ukuxuba izilimi kuthathwa njengethuluzi lokusiza abafundi ababhekene nenkinga yokuqonda okuqukethwe kwezifundo lapho befundiswa ngoLimi lwesiBili.

Ngakolunye uhlangothi, othisha basebenzisa uLimi lwaseKhaya ekufundiseni kodwa balindele ukuthi abafundi basebenzise ulimi lokufunda nokufundisa kuphela lapho bezizwakalisa. Lokhu kungenxa yokuthi othisha banenkolelo yokuthi ukusungula amathuba amaningi okuba abafundi basebenzise ulimi kuthuthukisa izinga labafundi lobungcweti oLimini lwesiNgisi. Le nkolelo yothisha igcizelelwa nguSchiepers, Houben, Nordin, Van Loo, Van Nuffel, Verrote noVan den Branden (2017), abathi ukwenza into ngokuyiphindaphinda kubalulekile ekufundeni uLimi lwesiBili. Noma kunjalo, abukho ubufakazi obuvelayo bokuthi ukuphoqelela abafundi abamnyama ukuthi basebenzise isiNgisi lapho bezizwakalisa kuthuthukisa ubungcweti babo oLimini lwesiNgisini. Lokhu kufakazelwa ukuthi abafundi basaqhubeka nokungaqondi okuqukethwe kwezifundo lapho befundiswa ngolimi lwesiNgisi.

Ukuxuba izilimi kusetshenziswa njengethuluzi lokuxhumana. Lo mbono ufakazelwa uNguyen, Grainger noCarey (2016) abathi othisha basebenzisa uLimi lwaseKhaya ukwenza amagumbi okufundela abe yindawo ekhululekile kubafundi. Lokhu kwenziwa ngenhloso yokuqinisekisa ukungaphazamiseki kokuxhumana okungadalwa yizinkinga zoLimi lwesiBili. Ngale ndlela yokufundisa, othisha bayakwazi ukuhlola umthamo wolwazi lokuqukethwe kwezifundo asebewufundile abafundi, bese begcizelela lapho kusenezikhala khona. Ngalokho, abafundi bathola ithuba lokuzizwakalisa ngale kokunqindwa wulimi.

UGustavsson noKarakitsos (2019) baveza ukuthi othisha basebenzisa le ndlela yokufunda ngenhloso yokuzama ukwamukela zonke izilimi nemvelaphi yabafundi emagunjini okufundela axube abafundi bezilimi ezahlukene. Ngalokho, othisha basuke bezama ukususa ingcindezi yokufunda ngoLimi lwesiBili kubafundi ngokubavumela basebenzise uLimi lwaseKhaya. Ukwamukela imvelaphi nezilimi ezahlukene zabafundi kwenza abafundi bazizwe beyingxenye yesifundo futhi bemukelekile. Noma kunjalo, akucaci ukuthi othisha ababulimibunye bakwenza kanjani lokhu emagunjini anabafundi abaxube izilimi ezahlukene.

Ukuxuba izilimi kusiza ukuqinisekisa ukuthi izilimi zabamnyama ziyasetshenziswa ekufundeni. UCunningham (2020) uthi le ndlela iyasiza ukugcina uLimi lwaseKhaya kubafundi. Ucwaningo luveza ukuthi izilimi ezingasetshenziswa njengezilimi zokufunda nokufundisa zisengcupheni yokushabalala (Galla, 2018; Chen noKent, 2020; Esteban-Guitart, Lalueza, Zhang-Yu noLlopart, 2019). Ngakho-ke, indlela yokuba kugcineke kuphinde

kuthuthukiswe lezo zilimi ukuzisebenzisa ekufundeni. Izilimi zabamnyama azikasetshenziswa njengezilimi zokufunda nokufundisa eNingizimu Afrika (Mkhize noBalfour, 2017), kodwa zifundwa njengezifundo ezizimele ezikoleni. Ukufunda uLimi lwaseKhaya njengesifundo nokusebenzisa uLimi lwesiBili ukufunda zonke izifundo kuveza ukuthi sincane isikhathi okusetshenziswa ngaso uLimi lwaseKhaya, isikhathi esiningi sichithwa oLimini lwesiBili. Kusobala ukuthi liselide ibanga elisazohanjwa ukuthuthukisa izilimi zabantu abamnyama ezikoleni.

2.7 Izindlela Othisha Abasebenzisa Ngazo Ukuxuba Izilimi Ukugxilisa Ukuqonda Kubafundi Emagunjini Anabafundi Abakhuluma Izilimi Ezehlukene

Njengoba ngivezile ngenhla, othisha abanalo ulwazi olwanele ngokufundisa emagunjini anabafundi bezilimi ezahlukene. Lo mbono ufakazakelwa uKrulatz no-Iversen (2020), abagcizelela ukuthi ucwaningo luveza ukuthi othisha bakhombisa ulwazi olungenele ngamasiko nezilimi ezahlukene, ukuqonda indlela abafundi abathola ngayo ulimi, kanye nekhono lokusebenzisa izindlela zokufundisa ezahlukene ngenhloso yokugqugquzela ukuxutshwa kwamasiko ezikoleni. Kusobala ukuthi ukulungiselela othisha ukufundisa emagunjini anabafundi bezilimi ezahlukene kubukeka kuyisimo esidinga ukunakwa okuphuthumayo. Kunobufakazi bokuthi othisha banamakhono angenele okufundisa abafundi bezilimi ezahlukene, ngalokho-ke abacacelwe ukuthi kudingeka ukuthi babafundise kanjani laba bafundi. Ukungaqeqesheki kothisha kuholela ekutheni bagcine sebeziba iziLimi zaseKhaya zalabo bafundi abanezihlukile kunezabo.

Othisha badinga ukuzazi zonke izilimi zabafundi ukuze bakwazi ukubalekelela ekufundeni. UKrulatz no-Iversen (2020) bathi ikhono lokusebenzisa izilimi ezahlukene libalulekile kothisha abafundisa emagunjini anabafundi abaxube izilimi ezahlukene. Akungabazeki ukuthi akufundiseki ngempumelelo emagunjini anabafundi abaxube izilimi ezahlukene uma othisha bebulimibunye. Ngalokho, ukuze kube khona ukuxhumana okuyimpumelelo emagunjini anabafundi bezilimi ezahlukene, othisha kudingeka ukuba bazazi zonke izilimi zabafundi. Ukwazi zonke izilimi ezimelekile emagunjni anabafundi bezilimi ezahlukene kuqinisekisa ukuthi bonke abafundi bathola amathuba alinganayo nokuthi abekho abafundi abakhishwa inyumbazane ekufundeni. Ngakho-ke, kuyakhathaza ukwazi ukuthi kunothisha ababulimibunye abafundisa emagunjini anabafundi bezilimi ezahlukene. Umbuzo ovukayo uthi: Ngabe othisha balolu hlobo benza kanjani ukuqinisekisa ukuthi abafundi abangazazi izilimi zabo bazizwe beyingxenye yokufundwayo?

Ukusebenzisa ukuxuba izilimi ekufundiseni kuholela ekutheni kuphindaphindwe okuqukethwe kwezifundo ngezilimi ezahlukene. Uma abafundi bengaqondi lapho befundiswa ngoLimi lwesiNgisi, othisha baphephela oLimini lwaseKhaya ukubelekelela ukuba baqonde okufundwayo. Lo mbono ufakazelwa u-Adriosh noRazı (2019) abathi othisha basebenzisa le ndlela ngokuphinda osekufundisiwe ngolimi lokufunda nokufundisa kodwa bangakuqonda abafundi ngenxa yezihibe zolimi. Ukuhlinzeka ihome language equivalence ekufundiseni kuthatha isikhathi kodwa kubukeka kuyiyona ndlela yokufundisa othisha abangayisebenzisa ukugxilisa ukuqonda kubafundi. Noma kunjalo, ukusetshenziswa kokuxuba izilimi emagunjini axube abafundi bezilimi ezahlukene kubukeka kudala ezinye izinkinga zolimi ekufundiseni uma othisha bebulimibunye ngoba kuhlomulisa abafundi abathile. Bencoma le ndlela yokufundisa, uKrulatz no-Iversen (2020) bathi ukuqhakanjiswa kolwazi lwezilimi namakhono azo ahlukene kubafundi kungadala ukuthi abafundi bazizwe beyingxenye yokufundwayo kuphinde kuqhakanjiswe ukwehlukana kwabo. Ngaleyo ndlela abekho abafundi abangazithola bekhishwa inyumbazana.

Ngakolunye uhlangothi, akucaci ukuthi othisha balusebenzisa kangakanani uLimi lwaseKhaya ekufundiseni uma kuqhathaniswa nolimi lokufunda nokufundisa (Gwee noSaravanan, 2018). Abanye ababhali baveza ukuthi ukuxuba izilimi kusetshenziselwa ukuchaza amatemu amasha nanzima ukufundisa uhlelo lolimi, nokunye (Istifci, 2019), kanti abanye bathi othisha baphinda okuqukethwe kwezifundo osekufundiwe ngoLimi lwesiBili ukugxilisa ukuqondwa kwezifundo (Adriosh noRazı, 2019). Omunye angazibuza ukuthi kulezi zinhloso ezahlukene zokusetshenziswa kokuxuba izilimi, kungabe uLimi lwaseKhaya lusetshenziswa kangakanani uma luqhathaniswa noLimi lokufunda nokufundisa okuwuLimi lwesiNgisi. Kungabe othisha bakugwema kanjani ukusebenzisa ngokweqile uLimi lwaseKhaya ngenkathi bezama ukwelekelela abafundi ukuba baqonde kangcono izifundo? Ucwaningo luveza ukuthi othisha bezifundo ezingezona izilimi bayisebenzisa kakhulu le ndlela kunothisha bezilimi (Gwee noSaravanan, 2018). Kungabe kufanele ihlukaniswe ngezifundo indlela okusetshenziswa ngayo ukuxuba izilimi, noma kungenxa yokuthi ingcindezi ifakwa kakhulu kothisha bezifundo? Le mibuzo engenhla iyinkomba yokuthi ukuqeqeshwa okufanele kuyadingeka ukuhlinzeka umhlahlandlela ngendlela okudingeka kusetshenziswe ngayo le ndlela emagunjini anabafundi bamasiko ahlukene.

I-*colanguaging*, i-*translanguaging* ne-*preview-view-review* kuthathwa njengezindlela zokufundisa ezinhle kakhulu lapho kufundiswa emagunjini axube abafundi bezilimi ezahlukene (Torpsten, 2018; Adams, 2020; Csillik noGolubeva, 2020). La magama ancikene

kakhulu, okwenza kube nzima ukuveza umehluko ogqamile phakathi kwawo. I-*co-languaging* ivumela othisha ukuba basebenzise izilimi ezahlukene kanye kanye ukubhekana nezidingo zabo bonke abafundi emagunjini axube abafundi bamasiko ahlukene. Ngalokho, abafundi bathola ithuba lokufunda ngezilimi abakhululeke ukufunda ngazo (Piccardo, noNorth, 2020; Antia, 2018; Košutić, 2022). Itranslanguaging ingukudidiyela uhlelo-kuxhumana kwezilimi ezahlukene ekufundeni kanti i-preview-view-review ingukusebenzisa izilimi ezahlukene ngezinhloso ezahlukene (Ferlazzo, noSypnieski, 2018; Suarez Ortiz, 2022; Javorsky noMoser, 2021). Lokhu okudingidwe ngenhla ngamanye amasu angasetshenziswa ngothisha ukufundisa emagunjini axube abafundi bezilimi ezahlukene.

2.8 Amasu Okufundisa Angakhiphi Inyumbazane Abafundi Abathile Ngesikhathi Kusetshenziswa Ukuxuba Izilimi Emagunjini Anabafundi Abakhuluma Izilimi Ezehlukene

Miningi imivuzo yokusebenzisa uLimi lwaseKhaya ekufundeni. UKrulatz no-Iversen (2020) bathi ukuphokophela ekubambeni iqhaza ekufundeni nokuthuthuka kokuzethemba kwabafundi ngeminye yemihlomulo yokusebenzisa uLimi lwaseKhaya ekufundeni. Baqhubeka bathi idlanzana labafundi abanezilimi ezingefani nezikathisha lisengcupheni yokungenzi kahle ezifundweni, nokungaholela ekutheni lishiye isikole. Lokhu kuyimiphumela yokungaqeqesheki kothisha nabangacacelwe ngamasu okudingeka bawasebenzise ekufundiseni emagunjini okufundela anabafundi abanezilimi ezahlukene. Ukwehluka kwemvelaphi yabafundi kusho ukwehluka kwamasiko, ulimi kanye nezindlela zokufunda. Ngalokho, uBasai noSingh (2020) bakubeka ngokusobala ukuthi ukusebenzisa indlela eyodwa ekufundiseni emagunjini axube abafundi bezilimi ezahlukene akuzibhekeleli izidingo zabo bonke abafundi. Ngakho-ke, baphakamisa ukuthi kusetshenziswe izilimi ezahlukene ekufundeni ukuze abafundi bakwazi ukubeka imibono nokuhlaziya okuqukethwe kwezifundo. UHaukas (2016) uveza amasu okufundisa abafundi abaxube izilimi ezahlukene angamasu agxile kubafundi nahlose ukuthuthukisa ulwazi lolimi kubafundi nokufundwa kuzo zonke izilimi. Ugcizelela ukubaluleka kokusebenzisa zonke izilimi zabafundi abasegunjini lokufundela, nokuyindlela ebenza bazizwe bonke beyingxenye yesifundo.

Nakuba amasu okufundisa abafundi abaxube izilimi ezahlukene eqinisekisa ukuthi abekho abafundi abakhishwa inyumbazane ekufundeni, kodwa kuba yinselelo eqeqebaneni labafundi abanezilimi ezingaziwa othisha. UHaukas (2016) uqinisekisa ukuthi amasu okufundisa abafundi abaxube izilimi ezahlukene adinga othisha abanokuqeqesheka okuseqophelweni

eliphezulu. Uqhubeka athi othisha bangamafacilitator asemqoka emagunjini anabafundi abaxube izilimi ezahlukene. Ngakho-ke, ukubaluleka kokuhlinzeka othisha ngamakhono enele ukufundisa laba bafundi awanakugcizelelwa ngokwanele. Kunobufakazi bokuthi iningi lothisha ezikoleni esiFundazweni iKwaZulu-Natal alinawo amakhono enele okufundisa abafundi abaxube izilimi ezahlukene.

Ukuhlukanisa ngamaqoqo izilimi ezehlukene kungasetshenziswa ukugxilisa ukufundwa kolimi emagunjini okufundela anabafundi bezilimi ezahlukene. Lokhu kukubeka ngokusobala ukuthi ukufundisa uLimi lwesiBili akudingi kwenziwe ngokuzimele, kodwa makwakhelwe oLimini lwaseKhaya lwabafundi (Eisenchlas, Schalley, noMoyes, 2016). Ngakho-ke, emagunjini okufundela anabafundi bezilimi ezehlukene, othisha kudingeka ukuba basebenzise zonke izilimi zabafundi ngokuhlanganyela. Ucwaningo luveza ukuthi izilimi ezifundiwe zigcineka kwi-*device* eyodwa engqondweni yomfundi, ngenxa yalokho, ukufundiswa kwezilimi kudingeka kungahlukaniswa (Thieme, Hanekamp, Andringa, Verhagen, noKuiken 2021; Wang, 2021; Wallin noCheevakumjorn, 2020). Akungabazeki ukuthi ukufundisa emagunjini okufundela anabafundi bezilimi ezehlukene kudinga othisha abanobulimibuningi. UTicheloven, Blom, Leseman noMcMonagle (2019) baveza ukuthi othisha babambeke noma babanjezelwa ngabafundi abakhuluma izilimi abangazazi nokwenza kube nzima ukubelekelela njengoba benezingqinamba zokufunda ngolimi lwesiNgisi.

Ngakolunye uhlangothi, izilimi zabantu abamnyama azikasetshenziswa njengezilimi zokufunda nokufundisa. Ngenxa yalokho, akulula ukuba zithuthukiswe kubafundi, okuzibeka engcupheni yokuthi zishabalale. Ngalokho, uLee noHandsfield (2018) bathi amagumbi okufundela anabafundi abakhuluma izilimi ezahlukene ayithuba elihle lokuthuthukisa izilimi zabantu abamnyama. Ngalokho, baphakamisa icode meshing evumela ukusetshenziswa koLimi lwaseKhaya lwabafundi ekufundiseni. Icode meshing ingasetshenziswa ukuqhakambisa nokuthuthukisa izilimi ezehlukene emagunjini anabafundi abaxube izilimi ezahlukene. Ngaleyo ndlela, abafundi bangacaphuna oLimini lwaseKhaya ekufundeni nokungabasiza ukugwema izinkinga ezidalwa ukufundiswa ngoLimi lwesiBili (Pacheco, Blom, Leseman noMcMonagle, 2017). Nalapho ukusetshenziswa kwecode meshing kudinga ukuthi othisha babe nobulimibuningi. Ayikho indlela yokuthi ukufundisa abafundi abaxube izilimi ezahlukene kube yimpumelelo uma othisha bebulimubunye.

Kule ngxoxo engenhla, kuvela ngokusobala ukuthi ziyingcosana izindlela ezingasetshenziswa ngothisha ukufundisa emagunjini anabafundi bezilimi ezahlukene. Kwazona lezi zindlela

eziphakanyiswa ababhali abahlukene zidinga ukuba othisha babe nolwazi lwezilimi ezahlukene ukubhekana nezidingo zabo bonke abafundi lapho befunda. Ngenxa yalokho, kusobala ukuthi othisha abangazazi izilimi ezahlukene abakwazi ukufundisa ngokuyimpumelelo emagunjini anabafundi abaxube izilimi ezahlukene. Ngaphezu kwalokho, luncane ucwaningo oselwenziwe ngezindlela zokufundisa ezingabandlululi abafundi abathile lapho othisha besebenzisa ukuxuba izilimi emagunjini anabafundi abaxube izilimi ezahlukene. Ngakho-ke lolu cwaningo luzovala lelo gebe.

Ucwaningo luveza ukuthi othisha abaqinisekanga ngezindlela okudingeka basebenzise ngazo ukuxuba izilimi. Abanye abakhululeki ukusebenzisa uLimi lwaseKhaya ekufundiseni lapho uLimi lokufunda nokufundisa kuyisiNgisi. Abanye bazizwa sengathi bagcina besebenzisa kakhulu uLimi lwaseKhaya njengoba abafundi bengaqondi lapho kufundiswa ngoLimi lwesiBili, kuhluke ngobungcweti babafundi oLimini lwesiBili. Lokhu kukuveza ngokusobala ukuthi akukho ukuqeqeshwa okufanele okuhlinzekwa othisha kule ndlela yokufundisa. Ngaphezu kwalokho, luncane ucwaningo oselwenziwe mayelana namasu okufundisa ngale ndlela emagunjini axube abafundi bezilimi ezahlukene. Ngalokho, lolu cwaningo luzovala lelo gebe.

Ngakolunye uhlangothi, kuyavela ukuthi lukhona ucwaningo oselwenziwe ngokufundisa emagunjini axube abafundi izilimi ezahlukene eNingizimu Afrika. Nokho-ke, abacwaningi abaningi bebegxila ezindaweni ezisemadolobheni nokuyilapho iningi lothisha linobulimibuningi (Phakeng, 2016). Ukucwaninga ezikoleni ezisemaphandleni kubukeka kungakahehi abacwaningi abenele, nokugcina kubukeka sengathi azinakiwe. Okutholakele ocwaningweni lukaMsani (2018) kuyakufakazela ukuthi izikole ezisemaphandleni, nokuyizona ezingenazo izinsizakufundisa ezanele, yizo ezibhekene kakhulu nenkinga yolimi lwesiNgisi ekufundeni. Ngakho, lolu cwaningo luvala lelo gebe ngokunika othisha abazibona benganakiwe ithuba lokuba bazwakale nabo baphinde belekelelwe ngokufundisa emagunjini okufundela anabafundi abaxube izilimi ezahlukene.

Ucwaningo oluningi eselwenziwe ngamagumbi axube abafundi bezilimi ezahlukene lubheka ukufundiswa kwezifundo ezithile. Ukwenza isibonelo, uPhakeng (2016) uphenya ngokufundiswa kwesifundo seziBalo emagunjini anabafundi abaxube izilimi ezahlukene. Luncane ucwaningo olugxile ngokubanzi ezindleleni zokufundisa uLimi LwesiNgisi njengesifundo, neziqinisekisa ukuthi abekho abafundi abakhishwa inyumbazane ekufundeni. Lolu cwaningo lubheka ukusebenzisa ukuxuba izilimi emagunjini axube abafundi abehlukene

ngenhloso yokusiza abafundi ababhekene nezingqinamba zokufundiswa ngoLimi lwesiBili okuyisiNgisi.

Ngakolunye uhlangothi, iningi labacwaningi lwenze ucwaningo oluphenya ngezinkinga ekufundeni ezidalwa ukufundiswa ngoLimi lwesiNgisi. Lolu cwaningo lubhekiswe oLimini lwaseKhaya ukuzama ukunqoba izinkinga zolimi ezinqinda ukuqonda kwabafundi. Nokho-ke kunobufakazi bokuthi ukusebenzisa uLimi lwaseKhaya ekufundiseni kudala ezinye izinkinga zolimi kwabanye abafundi emagunjini axube abafundi abamnyama abakhuluma izilimi ezehlukene. Lokhu kungenxa yokuthi iningi lothisha ezikoleni zaKwaZulu-Natal likhuluma isiZulu kuphela. Ngaleyo ndlela, abafundi abangewona amaZulu bakhishwa inyumbazana ekufundeni njengoba izilimi zabo zingaziwa ngothisha. Lokhu kuveza ngokusobala ukuthi abafundi abangewona amaZulu babhekene nezinkinga zolimi lokufundisa, okuyisiNgisi kanye nolimi lwesiZulu, okuyilona othisha abaphephela kulo ekufundiseni. Ngakho-ke, kubukeka kusenegebe elikhulu ngokufundisa kothisha abanobulimibunye emagunjini abanabafundi abaxube izilimi ezahlukene.

2.9 Igebe Elikhona Ocwaningweni Lwaphambilini

Ucwaningo lwaphambilini luveza ukuthi ucwaningo lokuxuba izilimi lwenziwe ezindaweni ezisemadolobheni futhi lwenziwa ezifundweni zokuqukethwe, njengesifundo sezibalo. Ngokuvamile, othisha abafundisa kulezi zindawo banobuliminingi. Ngenxa yalokho, bayakwazi ukweseka abafundi ngezilimi zabo ngokwehlukana kwazo emagunjini okufundela lapho besebenzisa ukuxuba izilimi. Lokhu kuveza igebe elikhona ocwaningweni, igebe lokuthi othisha abafundisa ezikoleni zasemakhaya, abakhuluma izilimi ezimbili (isiZulu nesiNgisi) bona bayisebenzisa kanjani indlela yokuxuba izilimi emakilasini anabafundi abakhuluma izilimi ezehlukene. Lolu cwaningo luvala lelo gebe ngokuphenya amasu asetshenziswa othisha ekufundiseni abafundi abamnyama abakhuluma izilimi ezahlukene ezikoleni ezintathu zasemakhaya esiFundazweni iKwaZulu-Natal, esiyingini Ugu.

2.10 Izinjulalwazi Ezisetshenziswe Kulolu Cwaningo

Le ngxenye ibheka izinjulalwazi ezimbili okuyilezi: injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory.* Ucwaningo luqala ngokukubheka incazelo yenjulalwazi, umsebenzi wenjulalwazi ocwaningweni, ukubaluleka kwayo kanye nobungozi bokusebenzisa injulalwazi

engahambisani nezinhloso zocwaningo. Ngemuva kwalokho kudingidwa izinjulalwazi ezisetshenziswe kulolu cwaningo.

2.10.1 Incazelo Yenjulalwazi

Injulalwazi ingachazwa njengeqoqo lemibono ehloliwe ephinde yaqinisekiswa njengeyiqiniso echaza ukwenzeka kwezinto kanye nezizathu zako (Collins noStockton, 2018). USwanson (2013) uthi izinjulalwazi zisungulelwa ukuchaza, ukuqagela nokuqonda inkinga, kanti esikhathini esiningi zisungulelwa ukuphonsa inselelo nokukhulisa ulwazi olukhona olungaphelele ekucabangeni okubophezelayo (icritical bounding assumptions). Kanjalo, uTrends (2014) wengeza ngokuthi injulalwazi ihlinzeka ukuqonda okuthile okwehlukile nokubona okusithekile okungasetshenziswa ukuphenya isihloko esihlosiwe. Ngaleyo ndlela, injulalwazi ingachazwa njengeso lokubuka izinto nokwenzeka kwazo. Indlela yokubuka izinto nokwenzeka kwazo ayifani, kodwa kuya ngokuthi umcwaningi ubuka ngaliphi iso. Ngakho-ke injulalwazi inika umhlahlandlela wokuqonda inkinga ngokuphelele kumcwaningi.

Ukwengeza kokungenhla, uHeale noNoble (2019: 36) bathi:

> *The theoretical framework is a blueprint for your research project and serves several purposes. It informs the problem you have identified, the purpose and significance of your research, demonstrating how your research fits with what is already known (relationship to existing theory and research). This provides a basis for your research questions, the literature review and the methodology and analysis that you choose.*

Amazwi acashunwe ngenhla achaza injulalwazi njengohlaka locwaningo olusetshenziswa ngezinhloso ezahlukene. Injulalwazi iveza inkinga ecwaningwayo, inhloso nokubaluleka kocwaningo. Iphinde iveza ubudlwene phakathi kocwaningo olwenziwayo kanye nocwaningo lwaphambilini iphinde ikhombise ukuthi ucwaningo olwenziwayo luhambisana kanjani nolwangaphambini. Ayigcini lapho, iphinde ibe yisisekelo semibuzo yocwaningo, ukubuyekezwa kwemibhalo, izindlela zocwaningo kanye nezindlela zokuhlaziya imininingo yocwaningo ezizosetshenziswa. Ngalokho, singasho ukuthi injulalwazi iveza umzila umcwaningi azowulandela kusukela ekuqaleni kocwaningo kuze kufike ekugcineni kocwaningo.

2.10.2 Umsebenzi Wenjulalwazi Ocwaningweni

Injulalwazi ihlinzeka ngomgogodla wokuqonda umsuka wenkinga ecwaningwayo emkhakheni eyehlukene. Abacwaningi basebenzisa injulalwazi ukuthola izinkolelo zezingqwele zomkhakha ocwaningwayo. Lo mbono ufakazelwa uKivunja (2018) ogcizelela ukubaluleka kokuphenya imibono nocwaningo lwaphambilini lwabacwaningi asebezakhele igama emkhakheni wocwaningo. Ngokwenzenjalo, abacwaningi bathola ukuqonda okujulile ngenkinga kanye nendlela yokubuka inkinga ecwaningwayo. Ngokusobala, umkhakha nomkhakha unezinjulalwazi ezahlukene neziqondene nawo. Izinjulalwazi ziphinde zihluke ngezindikimba/ ngesihloko esicwaningwayo. Ngalokho, kubalulekile ukwenza ucwaningo oluphelele ngenjulalwazi engena khaxa ocwaningweni oluhlongozwayo.

Njengoba ngivezile ngenhla, kubalulekile ukuba abacwaningi bayiqonde ngokuphelele injulalwazi abayisebenzisa ocwaningweni lwabo. Lokhu kungenxa yokuthi abacwaningi basebenzisa injulalwazi ukuchaza umsuka nokujula kwenkinga ecwaningwayo. Lo mbono wesekwa uBerman noSmyth (2015) abakubeka ngosobala ukuthi injulalwazi ilithuluzi elinamandla ukweseka inkinga yocwaningo. Lokhu kuchaza ukuthi umcwaningi engasebenzisa injulalwazi ukwethula nokwakhela ucwaningo lwakhe phezu kwesisekelo semibono namaqiniso ethulwa injulalwazi yocwaningo. Ngaphezu kwalokho, abacwaningi kulindeleke ukuba bachaze kabanzi ngezizathu zokusebenzisa injulalwazi abayisebenzisa ocwaningweni lwabo. Ngamanye amazwi, kudingeka ukuba baveze ukuthi injulalwazi esetshenzisiwe ihambisana kanjani nocwaningo lwabo, indlela abazoyisebenzisa ngayo nokuthi izobalekelela kanjani ukufeza izinhloso zocwaningo. Lo mbono wesekwa ngu Kivunja (2018) obalula ukuthi abacwaningi kudingeka bakwazi ukuchaza ngokuphelele ukuthi injulalwazi abayisebenzisayo izobalekelela kanjani ukuqonda imininingo nokutholakele kocwaningo. Ngalokho, isinqumo sokukhetha injulalwazi yocwaningo kudingeka kube yinto eyenziwa ngokucophelela.

Ukwengeza, abacwaningi kudingeka baqaphelisise lapho bekhetha injulalwazi abazoyisebenzisa ocwaningweni lwabo. Njengoba ngivezile ngaphambilini, umkhakha nomkhakha unezinjulalwazi eziqondene nawo. Ngalokho, ukubaluleka kokukhetha injulalwazi ehambisana nocwaningo kuyinto engenakugcizelelwa ngokwanele. UKolus nabanye (2018) baqaphelisa ngobungozi bokusebenzisa injulalwazi engafanele nengahambisani nocwaningo. Babalula ukuthi abacwaningi kumele bakwazi ukuchaza ngokucacile ukuthi injulalwazi esetshenzisiwe ihambisana kanjani nocwaningo. Ngaphezu kwalokho, abacwaningi kudingeka

ukuba baveze ngokusobala ukuthi injulalwazi izobalekelela kanjani ukuhlaziya okutholakele kocwaningo.

2.10.3 Ukubaluleka Kwenjulalwazi Ocwaningweni

Injulalwazi ingenye yezingxenye ezibalulekile nezingumgogodla wocwaningo. Lokhu kungenxa yokuthi inika umhlahlandlela/ uhlaka lomzila ogada abacwaningi ocwaningweni lwabo. Iphinde isebenze njengesisekelo ucwaningo olwakhelwa kuso. Lo mbono wesekwa u-Osanloo noGrant (2016) abakholwa ukuthi ukubaluleka kwenjulalwazi kungalinganiswa kuphinde kufaniswe nokukhetha lokhu okulandelayo: isihloko socwaningo, imibuzo yocwaningo, ukubuyekezwa kwemibhalo, izindlela zokuqoqa nezokuhlaziya imininingo yocwaningo. Zonke lezi zingxenye zidlala enkulu indima ukuqinisekisa ukuthi ucwaningo luhamba ngendlela efanele. Kanjalo-ke, injulalwazi yocwaningo iqinisa ukuxhumana okuphelele kwalezi zingxenye zocwaningo. UCai, Morris, Hohensee, Hwang, Robison, Cirillo, noHiebert (2019: 218) bafakazela lokhu bathi:

> *We describe how the theoretical framework provides a connecting thread that ties together all the parts of a research report into a coherent whole. Specifically, the theoretical framework should help (a) make the case for the purpose of a study and shape the literature review; (b) justify the study design and methods; and (c) focus and guide the reporting, interpretation, and discussion of results and their implications.*

Ngamafuphi, amazwi angenhla achaza ukuthi injulalwazi ihlanganisa zonke izingxenye zocwaningo ukuze zikhiphe umbiko ophelele, olandelekayo, nowakha umqondo. Uqhuba athi injulalwazi isiza kulokhu okulandelayo: ukucacisa inhloso yocwaningo kanye nokuhlela ukubuyekezwa kwemibhalo, ukuhlela izindlela zocwaningo nokuveza izizathu zezindlela zocwaningo, ukunika umhlahlandlela wokubika, ukuhlaziya nokwethula ingxoxo yemiphumela yocwaningo, nokunye. Ngalokho, ukubaluleka kwenjulalwazi nokukhetha injulalwazi ehambisana nocwaningo kuyinto engenakugcizelelwa ngokwanele.

UKaiser noPresmeg (2019) bathi injulalwazi iqinisa ucwaningo ngokuveza ubuhlobo phakathi kocwaningo oluhlongozwayo kanye nolwazi lwangaphambili/ucwaningo oselwenziwa. Ngamanye amazwi, injulalwazi ingasetshenziswa ukweseka noma ukuqhathanisa imibono yabacwaningi bangaphambilini kanye nokutholakele kocwaningo. Ngesikhathi injulalwazi isetshenziswa ukuhlaziya okutholakele kocwaningo, kube sekwakheka ukuxhamana kocwaningo lwangaphambilini kanye nalolo oluhlongozwayo (Collins noStockton, 2018).

Ngaleyo ndlela, kuba lula ukuba abacwaningi baveze ngokusobala ulwazi olusha ngokusebenzisa injulalwazi, noluzothuthukisa ukuqonda ngenkinga ecwaningwayo.

2.10.4 Ubungozi Bokusebenzisa Injulalwazi Engahambisani Nocwaningo

UDoedens noMeteyard (2022) bathi yonke imikhakha ngokwehlukana kwayo inezinjulalwazi ezinqondene nayo. Kanjalo, kunezinjulalwazi eziqondene nezihloko ezithile ezingaphansi komkhakha owodwa. Ngakho, kubalulekile ukuthi kukhethwe ngokuqaphelisisa injulalwazi ehambisana nomkhakha, isihloko kanye nezinhloso zocwaningo. Ababhali baqaphelisa ngobungozi bokusebenzisa injulalwazi engahambisani nocwaningo. ULederman noLederman (2015) bathi kunobufakazi bokuthi kunemibhalo/ucwaningo olungashicilelwa ngesizathu sokungabi nanjulalwazi/ukusetshenziswa kwenjulalwazi engahambisani nocwaningo. Lokhu kungenxa yokuthi injulalwazi ithathwa njengesisekelo esiqinile okudingeka ukuba ucwaningo lwakhele kuso. Ukungasetshenziswa kwenjulalwazi efanele kuyingozi ukwedlula ukusebenzisa izindlela zokuqoqa imininingo ezingathembekiyo. Kusobala ukuthi ukukhetha injulalwazi ngokungaqaphelisisi kungaholela ekutheni ucwaningo lungathathwa njengolusezingeni elifanele nolungafanelwe ukusetshenziswa ngabanye abacwaningi.

Ukwengeza kokungenhla, injulalwazi iyisisekelo ucwaningo olwakhela phezu kwaso. Okungukuthi, isiza abacwaningi ukuthi baveze uhlaka oluzolandelwa lapho benza ucwaningo, okubalwa kuzo izindlela zocwaningo (Siegel, Antony, Garza-Reyes, Cherrafi noLameijer, 2019). Ngaphezu kwalokho, abacwaningi bakwazi ukweseka izizathu zesidingo nobumqoka bocwaningo besebenzisa injulalwazi. Lokhu kukuveza ngokusobalala ukuthi ucwaningo olungenayo injulalwazi noma olusebenzisa injulalwazi ebuthaka lusengcupheni yokuba buthaka nokungabi nasisindo. Lokhu kwenza ukuthi abanye abacwaningi balungabaze, bangakhululeki ukulusebenzisa (Vitolla, Raimo, Rubino noGarzoni 2019). Ngaphezu kwalokho, imiqaguliswano eyenziwa kulolo cwaningo angeke izwakale ngenxa yokweswela isisekelo eseseka leyo miqagukiswano.

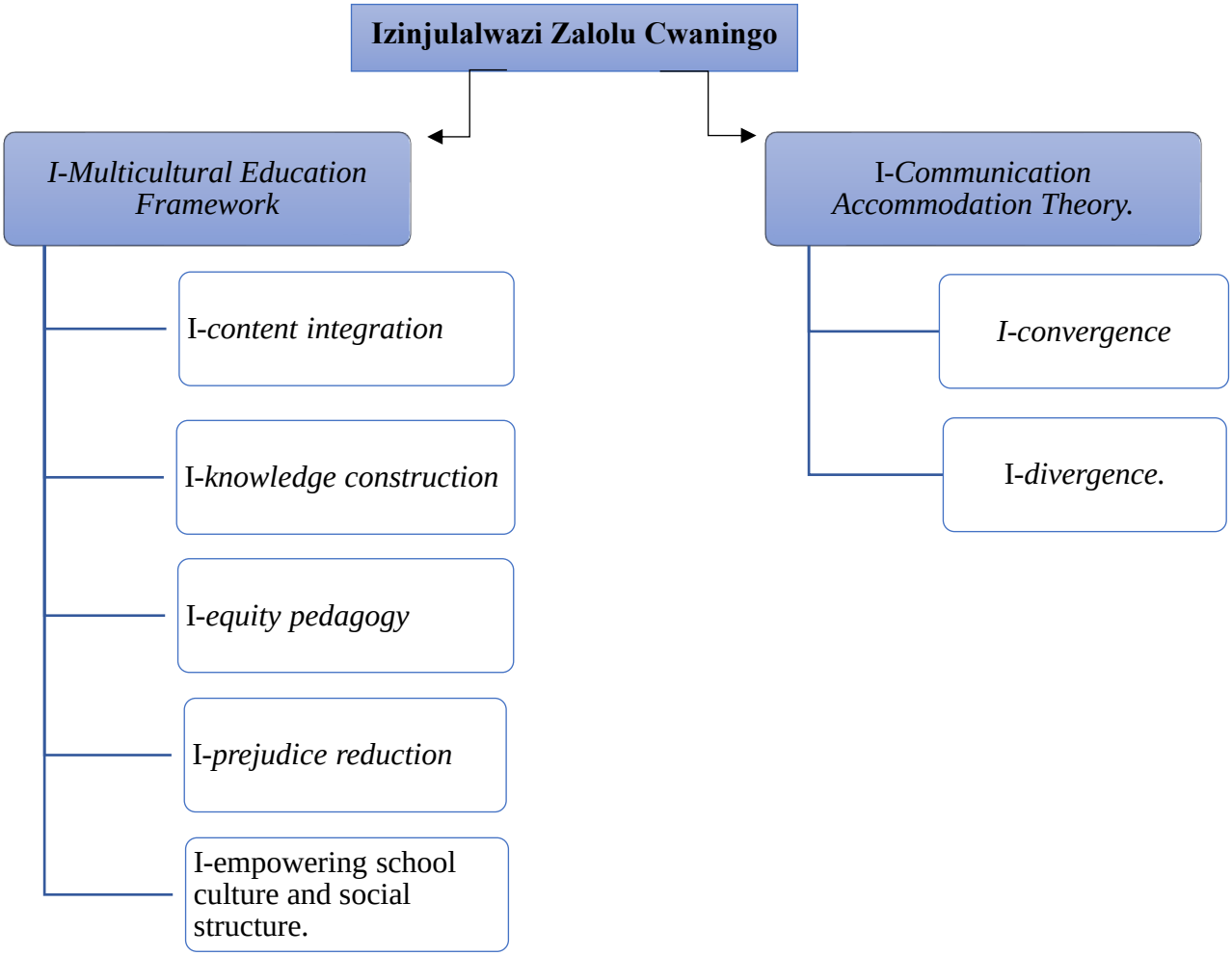
Ukuswela injulalwazi nokusebenzisa injulalwazi ebuthaka kusho ukuswela iso lokubuka ucwaningo (*angle*). U-Ungar (2019) uthi lokhu kungaba nomthelela ongemuhle ocwaningweni ngoba kudingeka abanye abacwaningi baqonde ukuthi kufinyelelwe kanjani emiphumeleni/esiphethweni socwaningo. Ngamanye amazwi, ngesikhathi kwenziwa ucwaningo, umcwaningi ubebuka ukwenzeka izinto ngaliphi iso (*lens*), okusiza abacwaningi ukuthi babuke okungale kwemiphumela ngesikhathi behlaziya okutholakele kocwaningo.

Ngaleyo ndlela, kuba lula nokuxhumanisa ucwaningo olusha nalolo oselwenziwe ngesihloko. Lokhu kwenza abanye abacwaningo baqonde ukuthi kufinyelelwe kanjani esiphethweni socwaningo. Ngaphezu kwalokho, kuqinisa izimo zokwethembeka zocwaningo. Kuphinde kukhombise ukuthi akukho ukuchema okwenzekile lapho sekuhlaziywa okutholakele kocwaningo (*subjectivity*).

Kule ngxoxo engenhla kuyaqapheleka ukuthi ukubaluleka kwenjulalwazi ocwaningweni kuyinto engenakugcizelelwa ngokwanele. Ngaphezu kwalokho, kuyahlaluka ukuthi kubalulekile ukuthi abacwaningi bazinike isikhathi lapho bekhetha injulalwazi yocwaningo. Bagweme ukusebenzisa injulalwazi engahambisani nocwaningo noma ebuthaka nengahlolisisiwe ngenxa yobungozi obubalulwe ngenhla. Ukukhethwa kwenjulalwazi kudingeka kube yisinqumo esithathwa ngokuqaphelisisa. Abacwaningi kudingeka babuqonde ubungozi bokusebenzisa injulalwazi engahambisani nezinhloso zocwaningo. Ukwenza lokhu kungaholela ekutheni ucwaningo lwabo lungabi sezingeni elifanele. Ngalokho, kuba nzima ukuthi abanye abacwaningi balukholwe ucwaningo baphinde balusebenzise. Ngakho-ke, lolu cwaningo luye lwazinika isikhathi, lwaphenya ngezinjulalwazi olwakhele phezu kwazo lwaphuma nalezi ezilandelayo: injulalwazi kaBank (1960) i-*Multicultural Education* Framework kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory.* Ngezansi kudingidwa lezi zinjulalwazi.

2.11 Izinjulalwazi Ezisetshenziswe Kulolu Cwaningo

Kulolu cwaningo kusetshenziswe izinjulalwazi ezimbili: injulalwazi kaBank (1960) iMulticultural Education Framework kanye nenjulalwazi kaGiles (1970) iCommunication Accommodation Theory. Kuqalwe ngokubheka injulalwazi yeMulticultural Education Framework kaBank. Umdwebo ongezansi uveza izinjulalwazi ezisetshenziswe kulolu cwaningo. Uphinde ukhombise namadimension alezi zinjulalwazi njengoba esetshenziswe kulo cwaningo kumdwebo wokuqala olandelalo:



Umdwebo 1: Izinjulalwazi Zalolu Cwaningo

Lolu cwaningo lwesekelwe enjulalwazini kaBank (1960), i-*Multicultural Education* Framework eqhakambisa ukuthi abafundi abasemagunjini okufundela axube izilimi ezahlukene kumele ukuba banikwe abathuba alinganayo ekufundeni. Lokhu kufaka: izindlela zokufundisa, okuqukethwe kwezifundo, ulimi lokufundisa, kuhlelomfundo lonke, izakhiwo zezikole, ukubhidliza izindonga ezihlukanisa abafundi ngokwahlukana kwabo, nokunye. Le njulalwazi yasungulwa ngonyaka we-1960 kuya kowe-1970, isungulwa nguJames A. Banks obuye aziwe njengobaba wemfundo yabafundi bezilimi ezahlukene (Gorski, 1999).

UJames Banks ungomunye wezazi ezaqala ukuphenya ngemfundo yabafundi bamasiko ahlukene e-United States (Sleeter, 2018). Abanye babacwaningi abaqala ukusebenzisa le njulalwazi ka Bank, kubalwa uCarl Grant, Christine Sleeter, Geneva Gay, noSonia Nieto (Gorski, 1999). Injulalwazi kaBank (1960) ihlose ukuthuthukisa imfundo engakhiphi inyumbazana abafundi abathile emagunjini anabafundi abaxube izilimi. Igcizelela ukuthi othisha bangabuki amagumbi anabafundi abaxube izilimi njengenselelo, kodwa bakuthathe

njengethuba lokuqhakambisa ukwehluka kwabafundi kanye nethuba lokudingida izimo zokungalingani emfundweni (Sherpa, 2019).

Injulalwazi kaBank (1960) i-*Multicultural Education Framework* inezingxenye ezinhlanu (*dimensions*) ezihambisana nenhloso yalolu cwaningo okuyilezi: i-*content integration,* i-*knowledge construction*, i-*equity pedagogy,* i-*prejudice reduction* ne-*empowering school culture and social structure*. Ngezansi zichazwa kabanzi lezi zingxenye.

2.11.1 I-*Content Integration*

Le ngxenye ikhuthaza ukudidiyela okuqukethwe kwezifundo nezilimi zabafundi bonke ngokwehlukana kwabo emagunjini axube abafundi bezilimi ezahlukene. U-Agirdag nabanye (2016) babalula ukuthi izazi eziningi icontent integration ziyiyamanisa nemfundo yabafundi bezilimi ezehlukene. UCole noZoe (2013) baveza ukuthi le ngxenye yenjulalwazi iqhakambisa ukubaluleka kokuhlobanisa okufundwayo nezilimi zabafundi ezehlukene ekufundiseni emagujinjini axube izilimi ezahlukene. Othisha bangakwenza lokhu ngokusebenzisa izibonelo ezisuselwa ezilimini ezehlukene lapho bechaza amatemu anqala, amagama asemqoka, njengendlela yokuqhakambisa imfundo engakhiphi inyumbazane abafundi abathile kodwa ebabhekelela bonke abafundi ngokwehlukana kwabo. U-Akcaoglu no-Arsal (2017) bakubeka ngokusobala ukuthi izinkulumo-mpikiswano ezisemthethweni kanye nokuxoxa izindaba kungasetshenziswa ukudingida izinkinga ezidalwa ukwehluka kwezilimi zabafundi emagunjini axube abafundi bezilimi ezehlukene.

Ngakolunye uhlangothi, uCole noZoe (2013) baveza ukuthi i-*content integration* ivumela abafundi ukuthi bacaphune ezilimini nasemasikweni abo ekwakheni ulwazi. Ukucaphuna ezilimini nasemasikweni abo kuvumela abafundi ukuba bahlobanise okufundwayo nempilo yabo yansuku zonke. U-Akcaoglu no-Arsal (2017) bathi kunezingxenye kuhlelomfundo ezingadidiyelwa kalula nezilimi namasiko ahlukene kanti ezinye izingxenye azikuvumeli lokhu. Ngakho-ke, othisha kudingeka ukuba bahlole lezo zingxenye ezingadidiyelwa nokwahluka kwabafundi, bese bezisebenzisa ekufundiseni.

Kulolu cwaningi, icontent integration isetshenziselwe ukuqonda ukuthi othisha bacaphuna kanjani ezilimini ezahlukene lapho befundisa emagunjini anabafundi bezilimi ezahlukene. Ngaleyo ndlela ucwaningo lukwazile ukuthola ukuthi bayakwenza, nokuthi bakwenza kangakanani ukudidiyela izilimi zabafundi kokuqukethwe kwezifundo emagunjini anabafundi bezilimi ezahlukene.

2.11.2 I-*Knowledge Construction*

I-*knowledge construction* iyinqubo lapho abafundi bezisungulela olwabo ulwazi nokuqonda belususela kulokho abafundiswe khona ngothisha. Le ncazelo ifakazelwa nguNigutova (2018), ochaza i-*knowledge construction* njengenqubo yokufunda lapho abafundi bethola ulwazi olusha ngokusizwa othisha. UKoç noKöybaşi (2016) baveza ukuthi le ngxenye yelekelela abafundi ukuba baqonde ukuthi ulwazi lwakheka kanjani. Baqhuba bathi ukwakheka kolwazi (*knowledge construction*) kungehluka kumfundi ngamunye emagunjini anabafundi abaxube izilimi ezahlukene. Lokhu kuveza ngokusobala ukuthi ukwehluka kwabafundi ngokwemvelaphi yabo kuchaza ukuthi ukubuka nokuqonda kwabo okuqukethwe ezifundweni akufani. UNigutova (2018) ubhekisa kwiknowledge construction njengemutual learning, njengoba igcizelela ukubaluleka kokufundisa ulwazi olusha kubafundi bonke emagunjini anabafundi abaxube izilimi ezahlukene. Ukusebenzisa le ngxenye yenjulalwazi emagunjini axube abafundi bezilimi ezahlukene kunika amandla kuphinde kuqinisekise ukuthi abafundi bathola amathuba alinganayo ekufundeni. Ngalokho, akubikhona ukuchema nolimi oluthile kokufundwayo njengoba iqhakambisa ukulingana kwabafundi emagunjini anabafundi abaxube izilimi ezahlukene.

U-Agirdag nabanye (2016) uveza ukuthi i-*knowledge construction* ivumela abafundi ukuba bahlaziye ulwazi ukuze babone lapho kukhona ukuchema nesiko elithile. Baqhubeka bathi othisha belekelela ngokuvuselela ukucabanga okujulile nokucwaninga ekufundeni okusiza abafundi ukuba babone amagebe kokuqukethwe kwezifundo. I-*knowledge construction* isiza abafundi ukuba baqonde ukuthi isiko linamthelela muni ekwakheni ulwazi. UNigutova (2018) wengeza ngokuthi abafundi kumele banikwe ithuba lokucwaninga nokunquma ukuthi izihlawumbiselo zesiko (*cultural assumptions*), iframe of reference, imibono (*perspectives*), nokuchema kwidiscipli*ne* nomthelela wakho ezindleleni zokwakha ulwazi. Ngalokho, iknowledge construction ivumela abafundi ukuba babe ngabantu abacabanga ngokujulile njengoba benikwa ithuba lokuhlola nokuphonsela inselelo okuqukethwe kwezifundo.

Kulolu cwaningo, i-*knowledge construction* isetshenziswe ukuze ucwaningo luqonde izindlela zokufundisa ezisetshenziswa ngothisha ukusiza abafundi ukuba babone umthelela wesiko endleleni ulwazi olwakheke ngayo. Lokhu kumbandakanya ukwelekelela abafundi ekucwaningeni nasekugxekeni okuqukethwe kwezifundo. Ngokwenzenjalo, abafundi bakwazi ukubona ukuchema emibhalweni eyahlukene kanye nolimi olusetshenziswe kokuqukethwe nasezincwadini zokuqukethwe. Ngaphezu kwalokho, kusiza abafundi ukuba babe ngabakhiqizi

bolwazi. Ngokusobala, lesi sihlawumbiselo sikhuthaza abafundi ukuba babambe iqhaza ekufundeni, bangathembeli nje kuthisha njengomthombo wolwazi. Ukufunda ngale ndlela kuyabasiza ukuba bakwazi ukuthuthukisa ukucabanga kwabo nokusebenza ngokuzimele.

2.11.3 I-*Equity Pedagogy*

Le ngxenye yenjulalwazi igxile ekuqinisekiseni ukuthi izindlela zokufundisa ezisetshenziswa emagunjini anabafundi abaxube izilimi ezahlukene ziveza amathuba alinganayo kubafundi bonke. Lo mbono ufakazelwa uCole noZoe (2013), othi othisha kumele basebenzise izindlela zokufundisa eziqhakambisa i-inclusive education neziqinisekisa ukuthi bonke abafundi emagunjini anabafundi abaxube izilimi ezahlukene bathola amathuba alinganayo ekufundeni. Ngakolunye uhlangothi, uZivkovic (2019) uhlukanisa ngokucacile phakathi kwe-*equity* ne-*equality* lapho ethi i-equality iqiniseka ukufinyelela okulinganayo kwezinsizakufundisa kubafundi kanti i-equity yeseka labo bafundi abadinga isikhathi esengeziwe ukubamba okufundwayo. Ngokusobala, lokhu kuchaza ukuthi ukuze kuvulwe amathuba alinganayo okufunda emagunjini axube abafundi bezilimi ezahlukene kungebasize abafundi bonke, kodwa kuphuca ilungelo lokufunda iqeqebabana elithile labafundi, okuyilabo abangafundiswa ngolimi lwabo. Ngalokho-ke, i-*equity pedagogy* ihlose ukuqinisekisa ukuthi othisha bahlinzeka ukweseka ngokwezidingo zabafundi ngokwehlukana kwabo emagunjijni anabafundi abaxube izilimi ezahlukene.

Izindlela zokufundisa kumele zibhekelele izidingo zabafundi bonke, kukhunjulwe ukuthi njengoba abafundi benezimvelaphi ezehlukene kusho ukuthi nezindlela abafunda ngazo azifani. UZivkovic (2019) ugcizelela ukubaluleka kokuqonda okuphelele izilimi zabafundi bonke emagunjini anabafundi abaxube izilimi ezahlukene, kubalwa nalaba abanezilimi ezingafani nezothisha. Ukuqonda okuphelele izilimi namasiko abafundi bonke emagunjini anabafundi abaxube izilimi ezahlukene kwenza uthisha ukuba akwazi ukucaphuna kumasiko abafundi ngesikhathi efundisa. Othisha bangaphinde basize abafundi ukuba bahlobanise ikharikhulamu nempilo yabo yemihla ngemihla. UZivkovic (2019) uveza isihlawumbiselo esiyisisekelo (*fundamental hypothesis)* se-*equity pedagogy* esiveza ukuthi bonke abafundi banawo amakhono okufunda kodwa kunezinkinga ezinqinda la makhono abo: okubalwa kuzo umgoqo wolimi. Ngakho-ke, lesi sihlawumbiselo sigcizelela ukubaluleka kokuqeda izinkinga ezinqinda abafundi ekufundeni ukuqinisekisa ukuthi abafundi bathola amathuba okufunda alinganayo.

UBanks (2007) uthi lonke uhlelo lwezemfundo kumele luthuthukiswe ukuze kuqinisekiswe ukuthi bonke abafundi bathola amathuba alinganayo okufunda. Uqhuba athi muncane umehluko ongenziwa ukuqeqesha othisha uma uhlelo lwezemfundo lonke lungakathuthukiswa ngendlela elwisana nokungalingani kwabafundi kwezemfundo. Kusobala ukuthi uhlelo lwezemfundo ludinga ukuhlelwa kabusha. Ngakho-ke, lesi sihlawumbiselo sihlose ukwethula lokho.

Kulolu cwaningo lesi sihlawumbiselo sisebenze ukuphenya izindlela zokufundisa ezisetshenziswa othisha ukudingida izinkoleloze ngezilimi ezahlukene kanye nokuthuthukisa isimomqondo sabafundi ngazo zonke izilimi emagunjini axube abafundi bakhuluma izilimi ezahlukene.

2.11.4 I-*Prejudice Reduction*

Ziningi izimvo nemibono yaphambilini (*preconceived opinions)* engavuka ngenxa yokwehluka ngezilimi kwabafundi. U-Abacioglu nabanye (2019) baveza ukuthi ukuxubana kwabafundi abanemvelaphi eyehlukene emagunjini okufundela kungadala ukungezwani kumaqembu abafundi bezilimi ezehlukene. Ngenxa yalokho, amanye amaqembu ezilimi ezithile angagcina ephasa ngendlela engagculisi ezifundweni uma kuqhathaniswa namanye. Ngenxa yalokho, u-Agirdag nabanye (2016) bathi othisha kumele bahlele ngokuhloswe yimisebenzi ethuthukisa neyakha isimomqondo esihle ngezilimi ezahlukene. Laba bacwaningi baphakamisa ukuthi abafundi bafakwe ezingxoxweni zokwenzelelwa nokuvunwa kwamaqembu yizilimi ezithile okukhona emagunjini anabafundi bezilimi ezahlukene, njengendlela yokulwisana nakho. Izinkululo-mpikiswano ngokwahluka kwabafundi zingasiza ukubhidliza izindonga ezibahlukanisa ngokwezilimi. Izinkululo-mpikiswano zingaphinde zisize abafundi ukuba bafunde baphinde baqonde izilimi zabafundi bonke abasegunjini lokufundela. Ukuqhakambisa iqembu labafundi elithile kunamanye kungaholela ekutheni kwehle ukuzethemba kwabanye abafundi. Ngakho-ke, i-*prejudice reduction* dimension ihlose ukuthuthukisa isimomqondo sabafundi ngamaqembu ezilimi ezahlukene ngokuqeda imibono yangaphambilini nezinkoleloze ngamaqembu ezilimi ezehlukene.

Kubalulekile ukuthi othisha benze ucwaningo ngazo zonke izilimi ezikhona emagunjini anabafundi abaxube izilimi ezahlukene ukuqinisekisa ukuthi bonke abafundi baba yingxenye yazo zonke izifundo. Kulolu cwaningo ngisebenzise lesi sihlawumbiselo ukuqonda izindlela zokufundisa ezisetshenziswa othisha ukuqinisekisa ukuthi bonke abafundi ngokwehlukana kwemvelaphi yabo bathola amathuba alinganayo ekufundeni.

Lesi sihlawumbiselo sisize ukuphenya izindlela zokufundisa eziqinisekisa ukuthi abekho abafundi bamaqembu bezilimi ezithile abakhishwa inyumbazane lapho kufundwa nokuthi i-inclusive education yenziwa kanjani ukwenza iqeqebana labafundi abanezilimi ezingefani nezikathisha libe yingxenye yesifundo.

2.11.5 I-*Empowering School Culture and Social Structure*

Njengoba kuveziwe phambilini, ucwaningo luveza ukuthi muncane umehluko ongenzeka ngokuhlinzeka ukuqeqeshwa kothisha ukufundisa abafundi bezilimi ezahlukene uma uhlelo lwezemfundo lungakashintshwa ukubhekana nalokhu. Lokhu kufaka uhlelomfundo kanye nolimi lokufunda nokufundisa olusetshenziswayo. ULi noZhang (2020) uveza ukuthi abafundi bamaqembu ezilimi ezithile banobungcweti obunganele olimini lokufunda nokufundisa kanti futhi nezikole zikahulumeni azibabhekeleli laba bafundi. Ngenxa yalokho, abafundi balokhu bekhipheleka ngaphandle ngokolimi lwabo. Ukubaluleka kokuguqula kabusha nokunika amandla (*to empower)* izikole ukuthuthukisa ukufakwa kwazo zonke izilimi ezikoleni kungegcizelelwe ngokwanele (Bacquet, 2020). Ngalokho, izinhlaka ezahlukene okungothisha, abafundi, abazali nomphakathi kudingeka zisebenze ngokubambisana ukwakha isimo sokufunda esivumela abafundi bezilimi ezahlukene ukuba bathole amathuba okufunda alinganayo. UBanks (2015) uthi uhlelomfundo, izincwadi, isimomqondo sothisha, okulindelwe othisha kubafundi, ulimi lokufunda nokufundisa nokunye, kukuveza ngokucacile ukungalingani ezikoleni nakwinqubo yezikole. Uqhuba athi inhlosongqangi ye-*multicultural education* ukushintsha zonke izikhungo zemfundo, kusukela kwiMfundo eyiSisekelo kuya kwiMfundo ePhakeme, ukubhekana nokwahluka kwabafundi.

UBanks (2015) uphinde aveze ukuthi ukudidiyela okuqukethwe kwezifundo ekufundiseni emagunjini anabafundi bezilimi ezehlukene kuyithuluzi elingasetshenziswa ukuqhakambisa imfundo engakhiphi inyumbuzana abafundi abathile. Noma kunjalo, lokho akwanele uma ikharikhulamu ingakathuthukiswa ukubhekana nalokhu. Ngenxa yalokho, abafundi abamnyama basabhekana nezingqinamba ekufundeni eziholela ekutheni baphase ngendlela engagculisi. Kusobala ukuthi sikhulu isidingo sokuguqula uhlelomfundo, nokufaka izinsizakufundisa, ukubhekana nezidingo zabafundi ngokwahlukana kwabo ezikoleni. UCummins (2015) uthi othisha banamandla okuguqula ikharikhulamu ebandlulula abafundi bezilimi ezithile. Lokhu kungenxa yokuthi othisha baxhumana ngqo nabafundi, ngakho baziqonda kangcono izinselelo ezibhekana nabafundi ngokwemvelaphi yabo.

Lolu cwaningo lusebenzise le *dimension* ukuqonda ukuthi othisha basebenza kanjani ngokubambisana ukwenza amagumbi okufundela abe yisimo esivumela ukuthi abafundi bezilimi ezehlukene bazizwe bekhululekile futhi bemukelekile ekufundeni. Lokhu kufaka izinsizakufundisa, ulimi lokufunda nokufundisa kanye nokusebenza ngokubambisana nezinhlaka ezehlukene ukuthuthukisa imfundo engakhiphi inyumbazana abafundi abanezimvelaphi ezehlukene.

2.11.6 Ubuhle Benjulalwazi kaBank, i-*Multicultural Education Framework*

Injulalwazi kaBank, i-*Multicultural Education Framework* ikhuthaza iphinde inike ithuba lokuthi abafundi bafunde ngamasiko nezilimi ezahlukene. Lokhu akugcini nje ngokubasiza esikoleni kuphela, kodwa nasezindaweni zokusebenza baphila kangcono nabantu bezilimi ezahlukene. ULourenço (2018) ubalula ukuthi i-*Multicultural Education* ayigcini nje ngokusiza abafundi ukuba baqonde ukwahluka kwabo, kodwa kungaphezu kwalokho. Lenjulalwazi ibandakanya ukuqonda, ukuhlonipha, ukwamukelana, ukubekezelelana, nokuhlalisana ngokuthula kwabantu bamasiko ahlukene. Ngakho, abafundi bakhula bejabulela ukuphila kwintando yeningi nabantu abahlukahlukene.

Ukwengeza, injulalwazi kaBank, i-*Multicultural Education Framework* iguqula isimomqondo sabafundi ngokwahlukana kwabo. Ngamanye amazwi, kunokuba abafundi bagxile ekwahlukeni kwabo ngezilimi nangamasiko, kodwa basebenzisa leso simo njengendlela yokufunda ngabanye nabanye. Abafundi bathola ithuba lokuxhumana nabanye ngempumelelo, ukuhloniphana, iphinde igxilise umoya wokwamukelana nokubekezelelana nabanye nabanye. UValiandes, Neophytou, noHajisoteriou (2018) beseka lo mbono ngokugcizelela ukuthi abafundi abayiqeqebana lesiko elithile bathola ithuba lokuzizwa bamukelekile futhi beyingxenye yezifundo. Ngalokho, i-*Multicultural Education* iqiniseka ukuthi abafundi bajalulela ilungelo lokufunda ngokulinganayo.

UMiled (2019) uthi i-*Multicultural Education* iqhakambisa ubulungiswa, ikakhulukazi kubafundi bezilimi abayiqeqebana. Abafundi bezilimi eziyingcosana bangazizwa becindezelekile, bengamukelekile, futhi bekhishwa inyumbazane ekufundeni. Ngamanye amazwi, ilwisana nokuchema nabafundi abathile ekufundeni kanye nokusebenzisa amasu okufundisa ahlomulisa abafundi abathile. Ngakho, i-*Multicultural Education* iqhakambisa ukulingana kwabafundi ngokwahlukana kwabo. UMeetoo (2020) weseka lo mbono ngokugcizelela ukuthi iMulticultural education ikhuthaza ukuthi zonke izinhlelo zokufunda

nezenzeka esikoleni zihambisane nesikompilo labafundi bonke ngokwahlukana kwabo. Lokhu kufaka izindlela zokufundisa, okuqukethwe kwezifundo, uhlelomfundo, ulimi lokufunda nokufundisa, izinqubomgomo zezemfundo, izakhiwo zezikole, nokunye. Ngakho-ke, singasho ukuthi i-*Multicultural Education* ihlose ukuguqula nokuthuthukisa izindlela zokufundisa ukuze zibhekane nezidingo zabafundi bonke ngokwahlukana kwabo.

Ngakolunye uhlangothi, kunobufakazi bokuthi uma othisha beqeqeshwe ngokwanele futhi bezithemba futhi bezinekele ekuqhambiseni imulticultural education emagunjini anabafundi bezilimi ezahlukene, izinga lokuphasa kwabafundi liyathuthuka. ULiu, Colak no-Agirdag (2020) ugcizelela lokhu bathi i-*Multicultural Education* inamandla okuphucula imiphumela yabafundi. Lo mbono uhambisana nocwaningo olwenziwa uParkhouse Lu noMassaroundi (2019) (2019) njengoba ethi ukuqhakambisa imfundo engakhipheli ngaphandle ekufundiseni abafundi abaxube izilimi ezahlukene kuthuthukisa izinga lokuzethemba kubafundi kuphinde kwenze abafundi bakhuthazeke ekufundeni. Ngaleyo ndlela, bagcina bephasa kangcono ezifundweni zabo. Ngokusobala, kubalulekile ukuba othisha bahlinzekwe ngamakhono anele ukufundisa abafundi abaxube izilimi ezahlukene.

Njengoba kuvezile ngenhla, injulalwazi kaBank, i-*Multicultural Education Framework* ikhuthaza ukunika amathuba okufunda alinganayo bafundi bonke ngokwahlukana kwabo. Lokhu kuchaza ukuthi le njulalwazi iqinisekisa ukuba imfundo ingachemi neqeqebana labafundi abathile. Abafundi bathola amathuba alinganayo okufunda ngokwahlukana kwabo nangokwezidingo zabo. Lo mbono ufakazelwa nguLourenço (2018) obalula ukuthi iMulticultural Education igqugquzela inkululeko nobulungiswa kubafundi bonke. Ngaleyo ndlela, kuthuthuka izinga lokuzethemba kubafundi baphinde bakwazi ukucabanga ngokujulile.

2.11.7 Ububi Benjulalwazi kaBank, i-*Multicultural Education Framework*

Nakuba injulalwazi kaBank, i-*Multicultural Education Framework* ilusizo ekufundiseni emagunjini axube abafundi bezilimi ezahlukene, kunobufakazi bokuthi othisha abakuqeqeshelwe ukwenza lokhu. Ngokusobala, othisha bantula amakhono namasu okufundisa ngendlela engachemi nabafundi abathile. Lo mbono ufakazelwa uTaylor, Kumi-Yeboah noRinglaben (2016) oveza ukuthi inselelo yokufundisa amagumbi anabafundi bamasiko ahlukene iyosombululeka ngokuhlinzeka ukuqeqeshwa okunzulu kothisha. Uqhuba

ngokugcizelela ukuthi ukudidiyela i-*Multicultural Education Framework* ekufundeni akunakuthela zithelo uma othisha bengacacelwe ngamasu okudingeka ukuba bawasebenzise ukufundisa abafundi abaxube amasiko ahlukene. Kusobala ukuthi kudingeka kube nezinhlelo zokuqeqesha othisha ukuze bakulungele ukufundisa ngendlela engakhiphi inyumbazane abafundi abathile emagunjini axube amasiko ahlukene.

Ukwengeza kokungenza, uFreire (2020). uthi i-*Multicultural education* ihlose ukuguqula ezemfundo ukuze zihlinzeke imfundo engakhipheli ngaphandle abafundi abathile ekufundiseni abafundi bezilimi ezahlukene. Lokhu kufaka zonke izinhlelo ezikhona ezikoleni, okubalwa kukho izinqubomgomo, ulimi lokufunda nokufundisa, uhlelomfundo, nokunye. Zonke lezi zinto akuzona ezingaguqulwa nezingathuthukiswa othisha kuphela. Okunalokho, kudingeka kube yinto esuka phezulu kuhulumeni/iziphathimandla, ababhali bezinqubomgomo, ubuholi obengamele ukuholwa kwezikole, nabanye. Uqhuba athi indlela eyethulwa ngayo i-*Multicultural education* ithwesa wonke umthwalo emahlombe othisha ngento engaphezu kwamandla abo. Kugxekwa othisha ngokungaphumeleli kwe-*Multicultural education* ezikoleni kube kungekho okungako abangakwenza njengoba bona belandela umhlahlandlela abawunikwa ngabasemagunyeni. Ngokusobala, uma kwenziwa imizamo yokuqhakambisa i-*Multicultural education* kudingeka kuqalwe phezulu, kusukela ezikhungweni zemfundo eziqeqesha othisha, uMnyango weMfundo eyiSisekelo, ababhali bezinqubomgomo, nabanye. Ekugcineni, othisha sebengasolwa ngokungenzi okufanele uma sekwenziwe konke. Ngamanye amazwi, asikwazi ukugxeka othisha uma bengaqeqeshelwe i-*Multicultural education* kanjalo nohlelo lwezemfundo lungaguqulwa ngendlela evumela ukuqhakambisa i-*Multicultural education*. ULiu nabanye (2020) bathi ukwenza lokhu kuyiqhinga losopolitiki abalisebenzisa ukwenza sengathi babamukele abafundi abaphuma kwamanye amazwi. Ngokusobala, kugcina kuyinto nje ekhulunywayo kodwa okungaqikelelwa ukuthi iyenzeka yini ezikoleni.

I-*Multicultural education* igcizelela ukudidiyelwa kwezilimi namasiko wonke amelelekile emagunjini anabafundi abaxube izilimi ezahlukene. Ukwenza lokhu, kudinga ukuba othisha babe nokuqonda okuphelele kwezilimi ezikhona emagunjini anabafundi abaxube izilimi ezahlukene. Ngokusobala, othisha abangenabo ubuliminingi abakwazi ukuqhakambisa izilimi abangazazi ekufundeni. Ngenxa yalokho, bagcina befundisa ngendlela echeme nabafundi abakhuluma izilimi ezifana nezabo. Lo mbono wesekwa uSarı noYüce (2020) othi othisha babhekene nezingqinamba zokufundisa abafundi abakhuluma izilimi abangazazi, ikakhulukazi abafundi abaphuma emazweni angaphandle. Ngenxa yalokho, othisha abakwazi ukudidiyela

izilimi zalaba bafundi ekufundeni. Ngaphezu kwalokho, othisha abanako ukuqonda okwanele ngamasiko kanye nendlela yokuphila yalaba bafundi. Lokhu kuba nomthelela ongemuhle njengoba abafundi abathile bezizwa bekhishelwa ngaphandle ekufundeni.

Kule mibono eyethulwe ngenhla, kuyaphawuleka ukuthi ukuze i-*Multicultural education* ibe yimpumelelo ezikoleni, kudingeka ukuba kusetshenzwe ngokubambisana ukuqinisekisa ukuthi iba yimpumelelo. Izinhlaka zonke kudingeka zisebenze ngokuzikhandla ukubhekana nezinselelo othisha ababhekana nazo ukuqhakambisa imfundo engakhipheli ngaphandle abafundi abathile. Othisha badinga ukwesekwa ngokuhlinzekwa ngamakhono adingekayo ukuqhakambisa i-*Multicultural education* ezikoleni. Othisha badinga ukuhlinzekwa ngezinsizakufundisa ezibavumela ukuthi babhekane nezidingo zabafundi ngokwahlukana kwabo. Ukunyuka kwesibalo sokufuduka kwabantu ezindaweni ezahlukene kuyinkomba yokuthi amagumbi okufundela aseyohlala equkethe abafundi abaphuma ezindaweni ezahlukene nabakhuluma izilimi ezahlukene. Ngenxa yalokho, makubuyekezwe kuphinde kuguqulwe izinqubomgomo zemfundo ukuze zihambisane noshintsho olwenzekayo.

Injulalwazi kaBank, i-*Multicultural Education Framework* iyahambisana nalolu cwaningo. Le njulalwazi ingisize ukuphenya izindlela zokufundisa ezisetshenziswa othisha eziqinisekisa ukuthi abafundi abathile abakhishwa inyumbazana ngesikhathi othisha besebenzisa indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi emagunjini axube abafundi bezilimi ezehlukene.

2.12 Injulalwazi i-*Communication Accomodation Theory*

Injulalwazi yesibili esetshenziswe kulolu cwaningo yinjulalwazi kaGiles, i-*Communication Accomodation Theory*. Le njulalwazi ibheka ukuguqulwa kwenkulumo/kwezilimi lapho kuxhumana abantu bezilimi ezahlukene. Izikhulumi ziguqula inkulumo ngokufaka izilimi ezahlukene kumusho owodwa noma enkulumweni. Inhlosongqangi yokwenza lokhu kunguqinisekisa ukuthi ukuxhumana kuba yimpumelelo. Ngamanye amazwi, kuyimizamo yokwelekelela isikhulumi esikhombisa amazinga aphansi olimini lokuxhumana. Ngakho, kuyimizamo yokuthi umyalezo ufika ngokuhlosiwe phakathi kwezikhulumi.

2.12.1 Umlando we-*Communication Accomodation Theory*

Injulalwazi yesibili esetshenziswe kulolu cwaningo yi-*Communication accomodation theory.* Le njulalwazi yasungulwa ngeminyaka ye-1970, isungulwa nguSolwazi Howard Giles owayefundisa ezokuxhumana eNyuvesi yaseCalifona (Simmons-Mackie, 2018). Ekusungulweni kwayo, i-*Communication accomodation theory* yaqala yabizwa ngeSpeech accommodation theory, nokwathi ngokuhamba kwesikhathi yabuyekezwa, yathuthukiswa, yabe isishintshwa negama yaba I-*Communication accomodation theory* (Soliz noColaner, 2017). Kuyavela ukuthi ekuthuthukisweni kwayo kwabe sekwengezwa nolimi lomzimba olusetshenziswa lapho kuxhunywana, njengoba nalo luba nomthelela ekutheni ukuxhumana kungabi yimpumelelo. Inhlosongqangi ye-*Communication accomodation theory* ukugxilisa ukuqonda lapho kuxhumana abantu abanezilimi ezingafani (Bailey, 2022). Ichaza izizathu zokuguquguqula inkulumo ngokuxuba izilimi ezahlukene lapho abantu abakhuluma izilimi ezehlukene bexhumana (Giles, 201). Kafushane, i-*Communication accomodation theory* ibheka izimbangela zokuxuba izilimi, indlela yokuxuba izilimi kanye nomthelela wako ezikhulumini (Zhang noGiles, 2018).

2.12.2 Izizathu Nezinhloso Zokuxuba Izilimi Lapho Kuxhunywana

UBernhold noGiles (2019) bathi i-*Communication accomodation theory* ichaza izindlela nezizathu zokuguqula inkulumo kwezikhulumi, noma ukwehluleka ukuguqula inkulumo ekuxhumaneni kwabantu, kanye nezizathu zokwenza lokhu. Babeka kanje:

> *Communication accommodation theory (CAT) explains how and why people adjust (i.e., accommodate) or fail to adjust their communication to an interaction partner, as well as the consequences of such adjustments* (Bernhold noGiles, 2019: 32).

Ngakho, singasho ukuthi injulalwazi i-*Communication accomodation theory* ihlose ukuchaza kabanzi ngezindlela ezisetshenziswayo lapho kuguqulwa inkulumo. Iphinde icacise ngezizathu ezenza izikhulumi ziguqule inkulumo, okungukuqinisekisa ukuthi ukuxhumana kuba yimpumelelo. Lokhu kuchaza ukuthi isikhulumi siguqula inkulumo ibe sezingeni lalowo okuxhunywana naye Kungaba ukwehlisa izinga lolimi olusetshenziswayo noma ukufaka ulimi lwaseKhaya lwalowo okuxhunywana naye. U-Elhami (2020) ubalula ukuthi ukuguqula inkulumo kwezikhulumi kufaka ukuxuba izilimi. Ngenxa yalokho, uZhang noPitts (2018) bathi ukwenza lokhu kudinga ukuba isikhulumi sibe nobuliminingi. Ngamanye amazwi, makube isikhulumi esazi ulimi lokuxhumana kanye nezinye izilimi ezaziwa yilowo

okuxhunywana naye. Ngale kwalokho, ayikho indlela yokuthi ukuxhumana kube impumelelo uma izikhulumi zingenabo ubuliminingi. Ngaphezu kwalokho, i-*Communication accomodation theory* ihlola izizathu ezinqinda abantu ukuba baguqule inkulumo lapho kuxhumana izikhulumi zezilimi ezahlukene. Iphinde ibheke imiphumela yokuguqula imiphumela yezikhulumi kanye nomthelela wokungahlangabezani kwezikhulumi lapho kuxhumana abantu bezilimi ezahlukene.

Ukuxuba izilimi kwenziwa ngenhloso yokugwema izihibe ezingenza ukuxhumana kungabi yimpumelelo nokungadalwa ukwahluka kwemvelaphi yabantu. UGiles (2016) ubalula ukuthi ziningi izinto ezidala ukuxhumana kungabi yimpumelelo, kungaba ukwehluka ngalokhu okulandelayo: ubulili, isiko, ubuzwe, ubuhlanga, ulimi, izinga lokufunda nelokusebenza, ubudala, umphakathi, nokunye. Ukugwema lokhu, izikhulumi ziye zisebenzise ukuxuba izilimi ukuqiniseka ukuxhumana okuyimpumelelo. Ngakho-ke, i-*Communication accomodation theory* ihlonza izindlela ezahlukene zokunqinda izihibe ekuxhumaneni, izinhloso zokwenza lokho kanye nemiphumela yakhona (Giles, 2016).

UWeizheng (2019) ugcizelela ukuthi ukuxuba izilimi kuyazenzakalela lapho kuxhumana abantu abakhuluma izilimi ezehlukile, kwenzeka ngokuhlosiwe kanti kwesinye isikhathi kwenzeka bengazelele. I-*Communication accommodation theory* ayibheki nje kuphela ulimi oluphinyiswayo olusetshenziswayo lapho kuxhunywana, kodwa ifaka nolimi lomzimba kanye nediscursive dimension. Lo mbono ufakazelwa uGiles (2016) ogcizelela ukuthi ziningi izindlela zokuxhumana ezisetshenziswayo, kungaba yindlela yokugqoka, imibala ethile, ukuziphatha kwabantu nokunye. Ngalokho, ukuxhumana ngalezi zindlela kudinga ukuba abantu abaxhumanayo baluqondisise usikompilo lomunye ngomunye.

Ngakolunye uhlangothi, uWang, Tseng, Chen noCheng (2020) bathi i-*Communication accommodation theory* isiza ukukhuthaza nokuthuthukisa ukubamba iqhaza kwabafundi ezikoleni. Uveza ukuthi abafundi abafunda ngoLimi lokwEngeza bakuthola kunzima ukuzizwakalisa besebenziswa ulimi abangalwazisisi. Ukubhekana nalokhu, othisha badidiyela izilimi zabafundi ekufundeni ngenhloso yokubakhulula ukuba babambe iqhaza baphinde baphawule ekufundeni, babuze imibuzo, nokunye. Nokho-ke, lokhu kwenzeka kuphela uma uthisha ezazi izilimi zabafundi ngokwahlukana kwabo. Kungenjalo, abafundi baphenduka izimungulu emagunjini okufundela. UWeizheng (2019: 99) yena uthi:

> *1) Communication accommodation strategies happened in Teacher-student interaction; 2) Communication accommodation strategies such as*

> *approximation, interpret ability, emotional expression and interpersonal control are the basic strategies which were employed by the three participants in each session of EFL class; 3) Interpret ability and strategy of discourse management such as face-maintenance, turn-taking, topic control, asking referential questions, conversational repair and feedback occurred frequently according to the discourse. 4) The more accommodation strategies the teacher used, the better the interaction in the classroom was.* (Weizheng, 2019: 99).

Amagama acashunwe ngenhla ngamafuphi aveza izizathu nezinhloso zokuguqula inkulumo ekufundeni kulandelwa i-*Communication Accomodation Theory,* okuyilezi: isu lokuthuthukisa ukuxhumana phakathi kukathisha nomfundi, isu lokuhumusha/ ukuchaza nokuzizwakalisa, isu lokulawula ingxoxo ekufundeni, ukudelelana kwabafundi ezingxoxweni zekilasi, ukubuza imibuzo nokunye. Kuyavela ukuthi ngesikhathi othisha bewasebenzisa kakhulu amasu e-*Communication Accomodation Theory*, ukubamba iqhaza kwabafundi kuyathuthuka. Ngokusobala, othisha abafundisa emagunjini anabafundi abaxube izilimi ezahlukene kudingeka ukuba babe nobulimininingi. Ubulimininingi buzokwenza kube lula kothisha ukuba bakwazi ukwelekelela abafundi ngezilimi zabo abazizwa kangcono.

2.12.3 Umthelela Wokusebenzisa I-*Non Accomodation Strategy* Kwezikhulumi

I-*non accomodation strategy* ingachazwa njengendlela yokuxhumana lapho izikhulumi ezikhuluma izilimi ezingafani zingenzi mizamo yokulekelelana enkulumweni. Lokhu kuchaza ukuthi, noma isikhulumi sibona izihibe ekuxhumaneni ezidalwa wulimi lokuxhumana, izikhulumi aziyiguquli inkulumo. Ngamanye amazwi, izikhulumi azikhathazeki ngokuthi umyalezo uyafinyelela ngempumelelo nakuba esinye isikhulumi sikhombisa amazinga aphansi olimini lokuxhumana, noma-ke sikhumbisa ukungaqondi. Inon accomodation strategy iba nomthelelela ongemuhle. Ngezansi kuvezwa ubungozi obudalwa yinon accomodation strategy.

UMorgan, Soliz, Minniear noBergquist (2020) uthi i-*non accomodation strategy* idala uqhekeko alubiza nge-*identity gap*. Lokhu kuchaza ukuthi ukungaguquli inkulumo kwezikhulumi zezilimi ezahlukene kwenza bungabi khona ubudlelwano obuhle phakathi kwezikhulumi zezilimi ezahlukene (Soliz nabanye, 2020). Okungukuthi, izikhulumi azikhathazeki ngokuthuthikisa ukuxhumana nokuthuthukisa ubudlelwano. Ngenxa yalokho, ukwehluka kwezilimi kwezikhulumi kugqama ngokusobala. Ukugqama kwako kudala uqhekeko phakathi kwabantu bezilimi ezahlukene.

Ukwengeza kokungenhla, u-Adebayo no-Omololu (2020) uthi inon accomodation strategy yenza abantu bazizwe bengamukelekile. Lokhu kuchaza ukuthi kwenza abantu bazibone bengeyona ingxenye yomphakathi abaphila kuwo. Ukungakutholi ukwesekwa kwabantu ababhekene nezinkinga zolimi kwehlisa ukuzethemba kubo. UXu (2020) uveza ukuthi lokhu kungaholela ekutheni bagcine nengcindezi, bangakhululeki ukuba phakathi kwabantu, baphile bodwana, baphinde bazinyeze ngobubona. Ucwaningo luveza ukuthi i-*non accomodation strategy* inobungozi obukhulu kubantu ababhekane nezingqinamba zolimi lokuxhumana. Lokhu kungenxa yokuthi yenza kungabi khona ubudlelwano obuhle nokuhlalisana ngokuthula emphakathini.

Uma sibheka ekufundeni, u-Isaac no-Elrick (2021) uthi i-*non accomodation strategy* inobungozi obukhulu kubafundi abangalwazisi ulimi lokufunda nokufundisa. Njengoba ngivezile ngaphambilini, ukuze isikhulumi sikwazi ukulekelela ngokuguqula inkulumo, kudingeka ukuba sibe nobulimininingi. Lokhu kuchaza ukuthi uma othisha befundisa emagunjini anabafundi abakhuluma izilimi abangazazi, abakwazi ukubalekelela ekufundeni. Ngalokho, othisha bafundisa ngendlela esiza kuphela abafundi abakhuluma izilimi ezifana nezabo. Abafundi abanezilimi ezingafani nezothisha ezikoleni baphendula izimungulu futhi abaqondi okufundwayo. UCoffey, Cook, Farrugia, Threadgold noBurke, (2021) ugcizelela lokhu ngokuthi laba bafundi bazizwa bebandlululeka ekufundeni Ngokusobala, othisha abafundisa emagunjini anabafundi abaxube izilimi kudingeka ukuba babe nobulimininingi ukuze bezokwazi ukweseka abafundi ngokulinganayo.

2.12.4 Izindlela Zokuxuba Izilimi

Injulalwazi i-*Communication accommodation theory* igcizelela ukuthi izikhulumi zisebenzisa lokhu okulandelayo ukuguqula inkulumo ukuze ihambisane nalowo okukhulunywa naye: impimisomagama, ukusetshenziswa kolimi, ukushesha/ ukunensa lapho ukhuluma, ukwehla nokwenyuka kwephimbo, uhlu lolwazimagama, ulimi lomzimba, ukuxuba izilimi, ukukhuluma ngezihloko ezisezingeni lwalowo okuxhunywana naye, nokunye (Elhami, 2020). Konke lokhu kwenziwa ngenhloso yokuqinisekisa ukuthi ukuxhumana kuba yimpumelelo. Singasho ukuthi kuyizindlela zokulekelela nokugxilisa ukuxhumana phakathi kwezikhulumi.

Zimbili izindlela ngokwale njulalwazi ezisetshenziswayo lapho kuxhumana abantu abahlukile, nokuyilezi: iconvergence nedivergence. Iconvergence ingachazwa njengendlela yokuguqula inkulumo ibe sezingeni lokuqonda lalowo okukhulunywa naye. Ngamanye amazwi, isikhulumi siguqula indlela yokukhuluma ngendlela ehambisana nalowo okukhulunywa naye (Elhami,

2020). Lokhu kufaka ulimi olukhulunywayo kanye nolimi lomzimba. Inhlosongqangi yokwenza lokhu ukwenza okukhulunywa naye azizwe eyingxenye yenkulumo futhi amukelekile. Ukuguqula inkulumo ngenhloso yokwenza izikhulumi zizizwe zamukelekile kuyazenzekela noma zinganakile. Kwesinye isikhathi kudinga ukuba kuhlelwe ngokuhlosiwe (Bernhold noGiles, 2020). Ucwaningo lufakazela ukuthi le ndlela yokuxhumana iqinisa ubudlelwano obuhle phakathi kwezikhulumi.

Ngakolunye uhlangothi, idivergence ihlukile kwi-*convergence.* I-*divergence* kulapho inkulumo iqhutshwa ngendlela egqamisa ukwehluka kwezikhulumi. Ngamanye amazwi, ayikho imizamo eyenziwayo ukugxilisa ukuqonda kwizikhulumi ngokwahlukana kwazo (Bernhold noGiles, 2020). Okunalokho, inkulumo iqhutshwa ngendlela egqamisa ukwehluka kwezikhulumi. Le ndlela idala uqhekeko ezikhulumini nolugqamisa ngokusobala ukwahluka kwazo (Tamir noYeshambel, 2018). Ucwaningo luveza ukuthi le ndlela ivame kulezo zizwe ezinokuzigqaja okukhulu ngobuzwe bazo. Noma kunjalo, i-*divergence* ayisetshenziswa nje kuphela ngesizathu sokungafuni ukuzihlanganisa nabathile. Ziningi izizathu ezingaholela ekusebenziseni le ndlela yokuxhumana. Kungaba ukuqhakambisa ubuzwe bezikhulumi ngokwahlukana kwazo (Ruch, Zürcher noBurkart, 2018). Ngaphezu kwalokho, kunobufakazi bokuthi izikhulumi zingasebenzisa i-*convergence* ne-*divergence* lapho zixhumana. Lokhu kuchaza ukuthi izikhulumi ziyahlangabezana kwinkulumo ngokusebenzisa ulimi oluzokwenza ukuxhumana kube yimpumelelo kodwa zikuqaphe ukuqhakambisa ubuluqobo bazo nokwahluka kwabo.

2.12.5 Ababhali Abeseka Injulalwazi I-*Communication Accomodation Theory*

Injulalwazi i-*Communication accommodation theory* iqinisekisa ukuxhumana okuyimpumelelo iphinde ithuthukise ubudlelwano phakathi kwezikhulumi ngokwehlukana kwazo. Lo mbono ufakazelwa ngu-Elhami (2020) ogcizelela ukuthi i-*Communication accommodation theory* ivala igebe elingadalwa ukukhuluma izilimi ezihlukene kwezikhulumi. Ukushintsha ulimi, ukushesha nokunensa kwephimbo, izinga lolimi olusetshenziswayo, ulimi lomzimba, nokunye, ngenhloso yokugxilisa ukuqonda kulowo okukhulunywa naye kuyinkomba yokumamukela nokumenza azizwe amukelekile. Ngaleyo ndlela, kuthuthuka kuphinde kuqinise ubudlelwane kwabakhulumayo.

Ukwengeza, injulalwazi i-*Communication accommodation theory* isiza ekutholeni nasekuthuthukiseni ulimi lwesibili kusetshenziswa ukuxhumana kwabantu abakhuluma izilimi ezahlukene. Lokhu kuchaza ukuthi ngesikhathi isikhulumi siguqula inkulumo, sisebenzisa

ulimi olusezingeni lalowo okuxhunywana naye ngenhloso yokugxilisa ukuqonda, izikhulumi zikwazi ukucosha ulimi olusetshenziswayo. Ngalokho, kwandisa ulwazi magama olimini olusetshenziswayo kuphinde kuqinise ukuqonda. Lo mbono ufakazelwa nguManuaba noPutra (2021) okubeka ngokusobala ukuthi ukusebenzisa ulimi olulula lapho uxhumana nesikhulumi esingalwazisisi ulimi kuyisu elibukhali nelisiza isikhulumi ukuthi sithuthukise ulimi. Ngalokho, i-*Communication accommodation* theory ingaba lusizo ekufundiseni ulimi oluhlosiwe.

2.12.6 Ababhali Abagxeka Injulalwazi I-*Communication Accomodation Theory*

I-*Communication accommodation theory* ibuye ithathwa njengomdlalo. Lokhu kungenxa yokuthi isikhulumi esenza imizamo yokulekelela okuxhunywana naye ukuba aqonde kangcono, senza inkulumo ibe sezingeni eliphansi ngokwedlulele. ULowrey-Kinberg (2018) ubhekisa kulesi senzo njenge-*overaccomodation*. Kwesinye isikhathi kugcina kungasalandelwa nemithetho yokusetshenziswa kolimi. Izikhulumi zigxila kuphela ekudluliseni umyalezo. Lo mbono ufakazelwa nguShah no-Alam (2021) okubeka ngokusobala ukuthi ukusebenzisa ulimi olulula ngenhloso yokusiza isikhulumi esingenabo ubungcweti obanele olimini kwenza izikhulumi zibukeke njengabantu abangakhaliphile, ababuthaka, nabakhuluma ulimi olusezingeni eliphansi. Lungaba sezingeni eliphansi ngalokhu okulandelayo: imfundo, iminyaka/ubudala, inkolo, nokunye (Morgan nabanye, 2020). Ngalokho-ke, isikhulumi esingenabo ubungcweti obanele olimini olusetshenziswayo singagcina silahlekelwa wukuzethemba. Ngaphezu kwalokho, isikhulumi esinolwazi oluphelele ngolimi okuxhunywana ngalo sigcina sizibona sinamandla phezu kwalowo ongalwazisisi ulimi.

Ukwengeza kokungenhla, ukusebenzisa ulimi olulula ngenhloso yokugxilisa ukuxhumana akuqinisekisi ukuxhumana okuyimpumelelo. UShah noAlam (2021) baveza ukuthi ulimi nobuluqobo bomuntu kuyinto ezingena kuhlukaniswa. Zombili lezi zinto zidlala indima enkulu lapho kuxhunywana. Ukugxila olimini lapho kuxhunywana kungesize ngokuphelele uma izikhulumi zingenako ukuqonda okuphelele ngobuluqobo bazo njengoba nako kunomthelela ekuxhumaneni. Lokhu kuveza ngokusobala ukuthi izingqinamba ezibakhona lapho kuxhumana abantu bezilimi ezahlukene zingaphezu kolimi olusetshenziswayo. Ngakho, ukugxila ekuguquleni ulimi lapho kuxhumana izikhulumi zezilimi ezahlukene kungeyisombulula ngokuphelele inkinga yokuxhumana okuyimpumelelo

Ngakolunye uhlangothi, akulula ukusebenzisa i-*Communication accommodation theory* uma izikhulumi zingenalo ulwazi lolimi namasiko alabo abaxhumana nabo. U-Omori nabanye (2021) ugcizelela ukuthi kunzima ukuhlangabeza isikhulumi ngenkulumo uma ungenakho ukuqonda kwalokhu okulandelayo: ngemithetho, izinkolelo, indlela yokuziphatha/yokuphila, indlela yokubuka umhlaba, ulimi kanye nesikompilo komuntu okukhulunywa naye. Kusobala ukuthi ukuze ukuxhumana kube yimpumelelo kudingeka ukuba izikhulumi zibe nolwazi olugculisayo ngolimi nesiko lalowo okuxhunywana naye.

Injulalwazi i-*Communication accommodation theory* iyahambisana nezinjongo zalolu cwaningo lwami njengoba lubheka izindlela zokuxuba izilimi ezisetshenziswa othisha ekufundiseni emagunjini anabafundi abaxube izilimi. Le njulalwazi ingilekelele ukuba ngiqonde ukuthi othisha bakwenza kanjani ukuxuba izilimi ngesikhathi besuka olimini lwesiNgisi beya esiZulwini emagunjini anabafundi abaxube izilimi ezahlukene. Iphinde yangilekelela ukuba ngiqonde izinhloso zokuxuba izilimi ekufundiseni abafundi abaxube izilimi ezehlukene, nokuthi ukufundisa ngale ndlela kuba namthelela muni kubafundi abangewona amaZulu.

Lolu cwaningo luphenya izindlela zokufundisa kusebetshenziswa ukuxuba izilimi emagunjini anabafundi bezilimi ezahlukene. Ngakho, izinjulalwazi ezimbili eziqokiwe zilekelele ukwenza lokhu. Injulawazi ye-*Multicultural Education* inika ukuqonda ngamagumbi axube abafundi bezilimi ezehlukene kanti i-*Communication accommodation theory* ikhanyisa amasu, izinhloso, nomthelela wokuxuba izilimi ekufundiseni laba bafundi.

2.4 Okwenzeka Esahlukweni Ngamafuphi

Ucwaningo lwakamuva ngamagumbi anabafundi abaxube izilimi ezahlukene luveza ngokusobala ukuthi abafundi izilimi zabo ezingasetshenziswa ekufundeni bazizwa bekhishwa inyumbazane ekufundeni. Ngalokho, kuyancomeka ukuba othisha benze imizamo yokubhekana nalokhu ngokuthi bacaphune ezilimini zonke ezimelelekile emagunjini okufundela. Nokho-ke, kunegebe emibhalweni njengoba kunobufakazi bokuthi iningi lothisha alinabo ubulimininingi. Ngenxa yalokho, othisha babhekana nezinselelo zamasu abangawasebenzisa ukuqinisekisa ukuthi bonke abafundi bazizwa beyingxenye yesifundo.

Lesi sahluko sihlinzeke ngokuqonda okujulile ngokuxuba izilimi emagunjini okufundela axube abafundi bezilimi ezahlukene. Lokhu kwenziwe kuhlukaniswa ngezindikimba ezine okuyilezi: ukuqondisiswa kokuxuba izilimi ngothisha emagunjini anabafundi abanezilimi ezahlukene,

ubungcweti nokuphekeka kothisha ekuxubeni izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini anabafundi abanezilimi ezahlukene, izindlela othisha abasebenzisa ngazo ukuxuba izilimi ukugxilisa ukuqonda kwabafundi emagunjini anabafundi abanamasiko ahlukene, umthelela wokuxuba izilimi kubafundi abangawona amaZulu kanye nezindlela ezisetshenziswa ngothisha ezingabandlululi abafundi abathile.

Kuphinde kwadingida izinjulalwazi ezisetshenziswe kulolu cwaningo, okuyinjulalwazi kaBank (1960), i-*Framework of Multicultural Education* nenjulalwazi kaHoward Giles (1970) i-*Communication accomodation theory*. I-*Multicultural Education Framework* iyahambisana nalolu cwaningo njengoba luhlose ukuhlinzeka ukuqonda okubanzi nokujulile ngokusetshenziswa kokuxuba izilimi emagunjini anabafundi bezilimi ezahlukene, ngokugxila kumava othisha ngokusebenzisa ulimi lwesiZulu emagunjini anabafundi bezilimi ezahlukene, kanye nembangela yokuthi othisha babe namava abawavezile ekufundiseni ezikoleni zaKwaZulu-Natal. Kanjalo, i-*Communication accomodation theory* ihlonza izizathu zokuguqugula inkulumo ngokuxuba izilimi ezahlukene lapho abantu abakhuluma izilimi ezahlukene lapho bexhumana bexhumana. Othisha basakuthola kunzima ukufundisa emagunjini anabafundi bezilimi ezahlukene ngenxa yokungakutholi ukwesekwa, ukungaqeqesheki ngokwanele kanye nokusweleka kwezinsizakufundisa. Ngakho-ke, lezi zinjulalwazi ziyahambisana nalolu cwaningo njengoba lugxile kwizindlela zokufundisa ezinika abafundi amathuba alinganayo ekufundeni emagunjini anabafundi bezilimi ezahlukene. Isahluko esilandelayo sethula izindlela zokuqoqa imininingo.

ISAHLUKO SESITHATHU

IZINDLELA ZOKUQOQA IMININGO

3.1 Isingeniso

Esahlukweni esedlule ucwaningo lwethulwe ukubuyekezwa kwemibhalo emayelana nokuxuba izilimi ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene. Luphinde lwadingida izinjulalwazi ezimbili ezisetshenziswe kulolu cwaningo. Kulesi sahluko kwethulsa izindlela ezisetshenziswe ukukuqoqa imininingo esebenze ukuphendula imibuzo yalolu cwaningo elandelayo:

- Ngabe othisha abafundisa abafundi abakhuluma izilimi ezehlukene bedidiyelwe ndawonye bayiqonda kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi?
- Yiliphi iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Yiziphi izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha abafundisa isiNgisi uLimi lokuQala lokwEngeza, abasebenzisa ukuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Kunamthelela muni ukusetshenziswa kokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?

Ucwaningo luchaza umklamo engiwulandelile ukuphenya amava othisha emagunjini axube abafundi abanezilimi ezahlukene. Luphinde luchaze kabanzi ucwaningonto njengendlelande yokuqoqa imininingo eqondene nalolu cwaningo, nekungangangabazeki ukuthi ibe wusizo ekufezekiseni izinjongo zalolu cwaningo. Ngokujwayelekile, ucwaningonto lweyamaniswa nendlelakubuka yomhumusho. Isetshenziswa ngabacwaningi abaningi abazama ukuthola umongo ngendlela izinto ezenzeka ngayo esizindeni socwaningo. Le ndlelande yokuqoqa imininingo yasungulwa ngenhloso yokuxoxisana nothisha ngamava abo ekufundiseni, njengoba uChristiansen noBertram (2014) beqiniseka ukuthi ucwaningonto yindlelande yokuqoqa imininingo ephenya ngamava abahlanganyeli. Izindlela zokuqoqa imininingo ezihambisana nale ndlelande zibhekwe kabanzi kulesi sahluko. Okwesithathu, kudingidwa ngezindlela ezisetshenziswe ukukhetha ababambiqhaza kulolu cwaningo. Ucwaningo luphinde lukhulume kabanzi ngezindlela ezisetshenziswe ukuqoqa nokuhlaziya imininingo. Lugcine

ngokuhlinzeka ngobuqiniso nokukholakala kocwaningo, ukulandela inkambiso elungileyo yocwaningo nezingqinamba zocwaningo. Ngemuva kwalokho kube sekuphethwa isahluko.

3.2 Umklamo Wocwaningo

Umklamo wocwaningo ngumzila umcwaningi anquma ukuwuthatha ocwaningweni lwakhe. Lo mbono wesekwa nguBertram noChristiansen (2014) abathi umklamo wocwaningo ungukuhlelwa okuhlosiwe ngezindlela zokuqoqa nokuhlaziya imininingo ezidingekayo ukuphendula imibuzo yocwaningo. USileyew (2019) yena uthi umklamo wocwaningo wuhlelo oluveza ukuthi ucwaningo luzokwenziwa kanjani. Kanjalo, u-Abdelhakim (2021: 98) uchaza umkamo wocwaningo kanje:

> *Research design is the explicit techniques used to identify, choice, process, and analyze data about a research topic. All researchers must adopt and justify a specific research design and methodology. It involves the choices regarding the types of questions that need to be asked to generate the required data, the methods of data collection, sampling, data analysis, as well as piloting and revision of research questions. In addition, a research design deals with different aspects of the research procedure, from philosophical assumptions to data analysis. It is defined as, "the plan or proposal to conduct research*.

Amazwi acashunwe ngenhla achaza umklamo wocwaningo njengendlela eveza ngokucacile izindlela zokukhetha, inqubo kanye nokuhlaziya okusetshenzisiwe ukuphenya isihloko socwaningo. Kuyavela ukuthi bonke abacwaningi kudingeka ukuba bakwenze lokhu baphinde bakwazi ukunikeza izizathu zomklamo abawulandelile kanye nezindlela zocwaningo lapho kwenziwa ucwaningo. Lokhu kuchaza ukuthi, ucwaningo lwabo luthatha muphi umzila. Kanjalo, makuvele ukuthi lwenziwa kanjani. Abacwaningi kudingeka baveze ukuthi izindlela zocwaningo zihambisana kanjani nezinhloso zocwaningo. Ngamanye amazwi, zibasiza kanjani ukufeza izinhloso zocwaningo. Umklamo wocwaningo ufaka ukukhetha uhlobo lwemibuzo edingwa ukubuzwa lapho kuqoqwa imininingo, izindlela zokuqoqa imininingo, ukukhetha ababambiqhaza, inani labababambiqhaza, ukuhlaziya iminingo kanye nokubuyekeza imibuzo yocwaningo. Kafushane, umklamo wocwaningo uwuhlelo noma uhlaka oluzolandelwa lapho kwenziwa ucwaningo.

Kulezi zincazelo ezingenhla, kuvela ukuthi umklamo wocwaningo ungachazwa njengohlelo oluhambisanayo noluveza izigaba ezizolandelwa ngumcwaningi ukuphendula imibuzo yocwaningo nokufezekisa izinhloso zocwaningo. UContrary nabanye (2019) baveza umbono

owehlukile njengoba bechaza umklamo wocwaningo njengenqubo yokuhlela indlela oluzohanjiswa ngayo ucwaningo. Nakuba umklamo wocwaningo ungashintsha ngesikhathi ucwaningo luqhubeka, kodwa kusemqoka ukuba udwetshwe kusukela ekuqaleni ukuze luzosebenza njengomhlahlandlela ozogada umcwaningi ohambeni lonke lokucwaninga (Blaikie noPriest, 2019). Laba babhali babuye baqaphelise ngobungozi bokungaluhleli ucwaningo kanye nokuhlela okungekho ezingeni, okungaholela engcupheni. Kule mibono engenhla, ngingasho ukuthi umklamo wocwaningo luhlaka oluqhubekayo oluveza zonke izigaba ezilandelwa umcwaningi ukuphenya inkinga yocwaningo.

Ukwengeza kokungenhla, umklamo wocwaningo uwuhlelo oluqhubeka indlela yonke yokuphenya inkinga yocwaningo. Ngakho-ke umklamo wocwaningo uwuhlelo oluqhubekayo njengoba nokutholakele kocwaningo kungaholela kwenye inkinga edinga ukucwaningwa. Ngaleyo ndlela, lena yinqubo engenamkhawulo neyingxenye ebalulekile ocwaningweni njengoba ihlose ukuqondisa ucwaningo indlela yonke. Ngenxa yalokho, kusemqoka ukuthi umcwaningi aluhlele ngobuchule ucwaningo lwakhe. Ukuhlela uhlaka locwaningo kwenza abacwaningi bacacelwe ngezigaba zonke zocwaningo. Kanjalo, nakulolu ucwaningo luye lwadweba uhlaka engilulandelile kusukela ekuqaleni kwaze kwaba sekugcineni. Lukwenze lokhu lusebenzisa imodel kaSaunders nabanye (2007) eyaziwa ngeresearch onion. Ngezansi ucwaningo luchaza kabanzi ngale model.

3.2.1 I-*Research Onion*

USaunders, Lewis noThornhill, (2007) bethula imodel echaza ngezigaba zocwaningo, izindlela zokuqoqa imininingo kanye nenqubo eyethula izigaba zonke ezilandelwa abacwaningi ukuqoqa nokuhlaziya imininingo. Le model bayibiza ngeresearch onion. U-Orth no-Maçada (2021) baveza ukuthi le model yasungulwa uSaunders, uLewis noThornhill ngonyaka wezi-2007. UMardiana (2020) ubalula ukuthi ekusungulweni kweresearch onion yaqala iyinjulalwazi esetshenziswa abacwaningi abenza ucwaningo oluphathelene nezamabhizinisi. Ngokuhamba kwesikhathi, abacwaningi bemikhakha eyahlukene bayeseka baphinde bayisebenzisa. Ucwaningo luveza ukuthi iresearch onion isobala, kulula ukuyiqonda, ukuyikhumbula, nokuyilandela (Mardiana, 2020: 1). Lo mbono wesekwa uWisenthige (2023) othi ukusebenzisa iresearch onion lapho kuhlelwa ucwaningo kwenza abacwaningi bacacelwe ukuthi yini okudingeka bayenze, nini, kuphi, kanjani. Lokhu kuchaza ukuthi zonke izigaba zocwaningo bayaziqonda ngokulandelana kwazo. Ngalokho, akubi khona ukunhlanhlatha

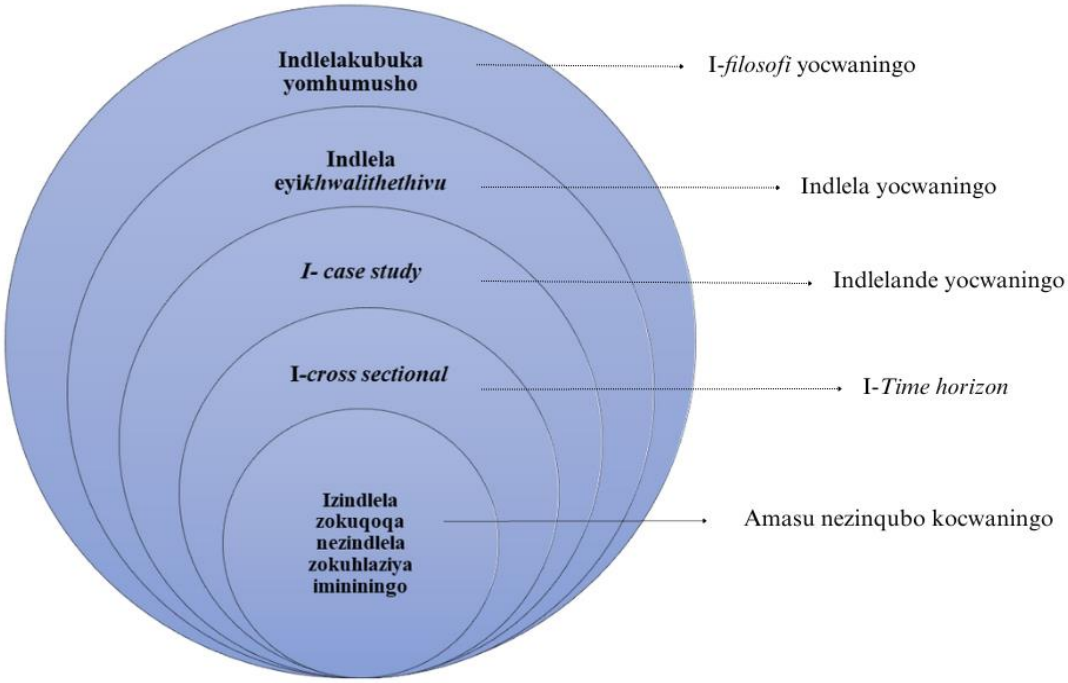
kwinqubo yocwaningo. Ngaleyo ndlela, singasho singananazi ukuthi iresearch onion iwusizo kakhulu kubacwaningi ekuhleleni ucwaningo.

UPolitou nabanye (2022) bathi inhlosongqangi yale model ukuveza ngokusobala izigaba abacwaningi abazodlula kuzo lapho behlela izindlela nenqubo kocwaningo. Ngalokho, singasho ukuthi uma ucwaningo luhlelwe ngokucophelela kusetshenziswa le model, kuba lula kubacwaningi ukuba balandele zonke izigaba njengokuhlela kwabo. Ngamanye amazwi, isebenza njengomhlahlandlela ozolandelwa lapho kwenziwa ucwaningo. Kanjalo, nabanye abacwaningi bakwazi ukubona ukuthi kufinyelelwe kanjani emiphumeleni yocwaningo lapho behlola ucwaningo. UZolfagharian nabanye (2019) bagcizelela ukuthi ngaphandle kweresearch onion, ucwaningo lungaba sengcupheni yokuthatha umzila okungewona. Ngenxa yalokho, ucwaningo lungagcina seluholela emiphumeleni engelona iqiniso, kanjalo nesiphetho sayo. Ngokusobala, iresearch onion iwumgogodla wocwaningo. Ayigcini nje ngokuhlinzeka uhlaka locwaningo kodwa iqinisa nokwethembeka kocwaningo.

I-*research onion* inezigatshana eziyisithupha. U-Al-Ababneh (2020) ugcizelela ukubaluleka kokunikezelana kwalezi gatshana. Ukubeka ngokusobala ukuthi lezi gatshana ze-*research onion* ziyahambisana, okungukuthi, esinye, sincike kwesinye, siphinde siholele kwesinye. Ngamanye amazwi, isinqumo esithathwa abacwaningi ekuqaleni kocwaningo kudingeka silandele lowo mzila kusukela ucwaningo luqala luze luyofika ekugcineni. Ukwenza isibonelo, uma abacwaningi bekhetha indlelakubuka yocwaningo, kudingeka ukuthi nezindlela zocwaningo, izindlela zokuqoqa imininingo, amathuluzi, izindlela zokuhlaziya, nokunye, kube okuhambisana nayo. Ngalokho, kudingeka kube yisinqumo esenziwa ngokucophelela. Kanjalo, nesikhathi abacwaningi abasichitha esigabeni ngasinye kudingeka basiqonde ekuhleleni ucwaningo lonke.

UKumar, Barbhai, Hasan, Punia, Dhumal, Rais noMekhemar (2022) bethula izigaba eziyisithupha ze-*research onion* alandelayo: izindlela zokuqoqa nokuhlaziya imininingo, isikhathi (ubude) okuzokwenziwa ngaso ucwaningo, izindlela zocwaningo, indlelande yocwaningo, izindlela zokuhlaziya imininingo, indlelakubuka yocwaningo. Ngezansi ngethula umdwebo wesibili oveza izigaba engizilandelile kulolu cwaningo ngokulandela i-*model* ye-*research onion*:

3..2.2 I-*Research Onion* Yalolu Cwaningo



Umdwebo 2: I-*Research Onion* Yalolu Cwaningo

Njengoba umdwebo ongenhla uveza, lolu cwaningo nsebenzise indlelakubuka yomhumusho kanti lolu cwaningo luyikhwalithethivu. Indlelande esetshenziswe kulolu cwaningo kube wucwaningonto (*case study*). Lolu cwaningo luyi-*cross sectional*. Ngezansi ucwaningo ludingida lokhu kabanzi kanye namasu nenqubo yocwaningo njengoba evezwe emdwebeni ongenhla.

3.3 Izinhlobo Zezindlelakubuka Zocwaningo

Ababhali abehlukene bayichaza ngezindlela ezahlukene indlelakubuka yocwaningo. UBonache noFesting (2020) bathi indlelakubuka iyiqoqa lezinjulalwazi, izindlela zocwaningo, izinkolelo zabathile ezisetshenziswa ukuhlawumbisela isisombululo senkinga ecwaningwayo ngaleso sikhathi. Bakholwa wukuthi indlelakubuka iyinkambiso efanele elandelwayo emikhakheni efanele neholela ekufinyeleleni olwazini noma eqinisweni. Lokhu kuchaza ukuthi indlelakubuka yocwaningo ihambisana nezinhloso zocwaningo. Ngalokho, imikhakha

eyehlukene isebenzisa izindlelakubuka ezehlukene ngokwezinhloso zayo. UZaidi noLarsen, (2018) bagcizelela ukubaluleka kokusetshenziswa kwendlelakubuka efanele emikhakheni eyehlukene. Ngakolunye uhlangothi, indlelakubuka yocwaningo ingachazwa njengendlela yokubuka umhlaba eveza izinkolelo zabantu. Indlela yokubuka umhlaba iba nomthelela endleleni esicwaninga ngayo. Lo mbono ufakazelwa uBertram noChristiansen (2014) ababalula ukuthi indlelakubuka yocwaningo iyimbonisa-mhlaba esetshenziswa ngabacwaningi ukubalekelela ukuba bathathe izinqumo eziphusile kule mibuzo elandelayo:

- Hlobo luni lwemibuzo okumele ibuzwe?
- Yini ebukwayo nephenywayo?
- Iqoqwa kanjani imininingo?
- Ihlaziywa kanjani imininingo?

Kulezi zincazelo zababhali abehlukene ezingenhla, ngingasho ukuthi indlelakubuka yocwaningo isiza abacwaningi ukuba banqume ngokudingeka kuphenywe emphakathini kanye nendlela engasetshenziswa ukufinyelela emininingweni. Kafushane, indlelakubuka yocwaningo iyinkomba yendlela yokucabanga komcwaningi nezinkolelo ngezwe aphila kulo. Kunezakhi okumele zibhekwe eziqukethe izihlawumbiselo nenkolelo yendlelakubuka ngayinye, okuyilezi: i-*epistemology*, i-*ontology*, i-*methodology* ne-*axiology* (Kivunja noKuyini, 2017). Ngezansi ucwaningo ludingida ngalezi zakhi kafushane:

- I-**epistemology**. Leli gama lisuselwa olimini lwesiGreek eliqonde ulwazi. Ngakho-ke, ocwaningweni licacisa ulwazi esinalo nendlela esifinyelele kulo ngayo. Indlela esifinyelela ngayo olwazini ingasuselwa kumava ethu ngempilo jikelele. Lokhu kufakazelwa nguKivunja noKuyini (2017), abagcizelela ukuthi i-e*pistemology* ibheka indlela yokutholakala kolwazi nebheka ubudlelwane phakathi kolwazi, iqiniso, izinkolelo, ubufakazi kanye nokukholakala. Ngakho, singasho ukuthi i-*epistemology* ibamba iqhaza elikhulu ekuthatheni isinqumo ngezindlela zocwaningo ezizosetshenziswa (Al-Ababneh, 2020). UVos, Cooper, Hill, Neimeyer, Schneider noWong (2019) basekela lo mbono ngokuthi i- *epistemology* ayigcini nje ngokubheka izindlela zokufinyelela eqinisweni, kodwa ihlola nokwethembeka kweqiniso lelo. Ngamanye amazwi, ibheka ukuthi siqinisekiseke kangakanani ukuthi lokhu esikuthatha njengeqiniso kuyilo ngempela. Ngakho-ke, le ncazelo isiza umcwaningi ukuba aqonde ukuthi ucwaningo lwezinto ezibalulwe ngenhla ziba nomthelela emininingweni yocwaningo.

- I-*ontology*. UWillig (2019: 187) uchaza i-*ontology* athi:

  Ontology is concerned with what exists. It can be described as a theory of being in that it attempts to elucidate what it means for something to exist, to "be there." Ontology also asks questions about what kinds of things exist and make up the world. A person's ontology identifies the things they assume exist. Every theory is based on an ontology because every theory presupposes that certain entities or processes exist. Ontology refers to the taken-for-granted upon which we build our understanding of the world.

Ngamafuphi, singasho ukuthi i-*ontology* yisihlawumbiselo esenziwa ngabacwaningi ngobuqiniso nokukholakala kwemininingo noma kweqiniso. Imvamisa isebenza kwisayensi lapho kuphenywa ubukhona bezinto (*existance),* okungaba yindalo (Biedenbach noJacobsson, 2016). Isihlawumbiselo sisuselwa ezinkolelweni zangaphakathi zomcwaningi eziba nomthelela endleleni abuka ngayo izinto.

- I-*methodology*. Ibhekiswe emklamweni wocwaningo lapho umcwaningi ehlela umzila azowulandela ekwenzeni ucwaningo lwakhe. Lokhu kufaka izindlela zocwaningo, izindlela zokuqoqa imininingo, ukukhetha ababambiqhaza, isizinda socwaningo, izingqinamba zocwaningo nendlela yokubhekana nazo, kanye nokunye (Zaidi noLarsen, 2018). Ngakho-ke, singasho ukuthi kulapho umcwaningi ehlela ngokuqikelela uhlaka aphinde akhethe umzila azokulandela ukufinyelela olwazini oludingekayo noluzomsiza ukuba afinyelele eqinisweni.
- I-*axiology*. Lesi sihlawumbiselo sigcizelela ukubaluleka kokulandela inkambiso elungileyo lapho kwenziwa ucwaningo. Lokhu kufaka okulungile nokungalungile umcwaningi okumele akuqaphele lapho esebenza nababambiqhaza. UBiedenbach noJacobsson (2016) bathi i-axiology igcizelela indlela yokuziphatha komcwaningi okumele aqaphele ukuthi ayishayisani nesikompilo lababambiqhaza okufaka kukho izinkolelo, amasiko nendlela yokuphila jikelele. Ngakho, kusemqoka ukuba umcwaningi aqondisise ababambiqhaza asebenza nabo ocwaningweni ukuqinisekisa lokhu.

Lokhu okungenhla kusize ukuba ekuthatheni isinqumo mayelana nendlelakubuka yocwaningo efanele lolu cwaningo. Kunike isikhathi sokuba ucwaningo luhlele ucwaningo, okungukuthi, ngithathe izindlela zocwaningo ezihambisana nezinhloso zocwaningo nezilekelele ukuba

kuphenduleke imibuzo yalolu cwaningo. Kuphinde kwasiza ukuba ucwaningo luqonde uhlobo lwababambiqhaza ababeyingxenye yalolu cwaningo. Luzinike isikhathi sokuba luqonde isimo nesizinda abasebenza kukho. Ngaleyo ndlela, kube lula ukuhlela imibuzo yocwaningo, ukuqonda ukwenza kwabo, kanjalo nezizathu zakho. Ngenxa yalokho, akubanga khona ukushayisana lapho kusetshenzwa nababambiqhaza kulolu cwaningo. Ukubheka konke lokhu, kwenze ucwaningo lakwazi ukukhetha indlelakubuka yocwaningo efanele lolu cwaningo. Lesi yisinqumo esithathwe ngokucophelela njengoba uKankam (2019) noTogia noMalliari (2017) beqaphelisa ngobungozi bokusebenzisa indlelakubuka ebuthaka nengahambisani nezinhloso zocwaningo. Zintathu izindlelakubuka zocwaningo ezingasetshenziswa ngabacwaningi: i-*positivism*, i-*post-positivism*, indlelakubuka yomhumusho kanye nendlelakubuka eyi-*critical*. Ngezansi ucwaningo luchaza kabanzi lezi zindlelakubuka ngokwehlukana kwazo bese lwethula indlelakubuka esetshenziswe kulolu cwaningo:

3.3.1 Indlelakubuka I-*Positivism*

I-*positivism* yindlelakubuka yocwaningo ehlose ukuchaza nokuhlawumbisela ngokwenzekayo emhlabeni ngokuhlonza okwenzekayo. Ngalokho, abacwaningi abasebenzisa le ndlelakubuka bakhetha izindlela zesayensi ukufinyelela eqinisweni nokukhiqiza ulwazi olusha, okungaba ukubuka ukwenzeka kwezinto kanye nenhlolamphumela (Rahi, Alnaser no-Abd Ghani 2019). Lokhu kuhambisana nombono owethulwa uVitulyova, Bakirov, Baipakbayeva noSuleimenov (2020) abathi abasebenzisa indlelakubuka ipositivism bakholwa wukuthi iyona indlela yokuqinisekisa ubuqiniso bento, kuwusebenzisa izindlela zesayensi. Lokhu kuchaza ukuthi, uma into ingakahlolwa ngezindlela zesayensi, ayithathwa njengeyiqiniso. Ipositivism isetshenziswa ngabacwaningi abakholwa ukuthi iqiniso linye, ngakho, basebenzisa amathuluzi ahlukene ukufinyelela kulo. Lokhu bakwenza ngenkolelo yokuthi umhlaba awuguquki, okusobala ukuthi nakuba bengefinyelele ngokuphelele eqinisweni kodwa bazama ngakho konke okusemandleni ukusondela eqinisweni lenkinga ecwaningwayo. Lokhu kuchaza ukuthi imiphumela yocwaningo olwenziwe kunoma kusiphi isizinda ingasetshenziswa ezindaweni zonke.

Ngaphezulu kwalokho, ngokwe-*positivism*, okutholakele kocwaningo akuguquki noma ngabe ucwaningo lungenziwa ngezikhathi ezehlukene (Çüm noDemir, 2020). Ngakho-ke, kunemigudu elandelwayo ukuze kufinyelelwe eqinisweni. Ukubonisa nokuqinisekisa lokhu, abacwaningi basebenzisa izindlela zesayensi ezibalekelela ukuba bakwazi ukuhlawumbisela ngekusasa okungaba ama-eksperimenti kanye nokubuka ukwenzeka kwezinto. Lo mbono ufakazelwa nguBonache noFesting (2020) abagcizelela ukuthi ukukholakala kwemiphumela

yocwaningo akuncikile nje kuphela kwimininingo eqoqwe ngokubuka ukwenzeka kwezinto, kodwa kudingeka ukuthi kwenziwe ukuze kuhlolwe kuphinde kukalwe okuthile kubhekwe namathuluzi asetshenzisiwe, nokwenza imininingo leyo ikholakale. Ngalokho, singasho siqinise ukuthi indlelakubukuba yocwaningo eyipositivism ilungele abacwaningi abaphenya emkhakheni wesayensi.

3.3.2 Indlelakubuka i-*Post-positivism*

I-*post-positivism* yindlelakubuka eyasungulwa ngemuva kokugxekwa nokubuyekezwa kwe-*positivism*, okwatholakala amagebe athile kuyona. USyed noMcLean (2021) bathi abacwaningi abasebenzisa i-*post-positivism* bakholwa wukuthi ziningi izindlela zokufinyelela eqinisweni ngaphezu kokulihlola ngezendlela zesayensi kuphela. Okunalokho, abacwaningi bangafinyelela eqinisweni ngokuxoxisana nabantu, ukubuka ukwenza kwabo nokunye. Lokhu kuchaza ukuthi i-*post-positivism* igxile ezindleleni abantu abaziphatha ngayo (Giraldo, 2020). Ngamanye amazwi, izinto ezinomthelela ekutholeni iqiniso yilezi ezilandelayo: ukuziphatha kwabantu, ukucabanga kwabo, amava, indlela yokuphila/ukuphilisana nabantu, nokunye. Ngakho-ke, i-*post-positivism* ikholwa wukuthi alikho iqiniso nje elilodwa emhlabeni jikelele. Lokhu kuhambisana nombono owethulwa uWilliams (2020) njengoba ethi alikho iqininso elilodwa elimile kodwa maningi ahlukene ancike kulokhu okubalwe ngenhla. Kanjalo, uKankam (2019: 87) weseka lokhu ngokuveza ubuhle be-*post positivism* athi:

The advantages of post-positivism as a research paradigm are that it:

- *regards knowledge as subjective and value-laden;*
- *views data on the relationship between the knower and the known;*
- *favours naturalistic, non-experimental research where the researcher does not manipulate the research setting or subjects or put data in predefined categories; and*
- *view knowledge as subjective, holistic, and not based on cause and effect, and considers that scientific methods are social constructs*.

Ngamafuphi, amazwi acashunwe ngenhla eseka ubuhle bokusebenzisa indlelakubuka i-*post-positivism* ulwazi lwakhiwa yindlela abantu abacabanga nababuka ngayo umhlaba. Ngakho, abacwaningi abasebenzisa i-*post-positivism* bawamukela enjengoba enjalo amaqiniso encike emicabangweni, izinkolelo namasiko kwababambiqhaza. Ngaleyo ndlela, kuthuthukisa

ubudlewane obuhle phakathi kwabacwaningi nababambiqhaza. Ngaphezu kwalokho, ipost-positivism iwusizo kubacwaningi abasebenzisa izindlela zesayensi njengesu lokuqinisa ukukholakala kocwaningo. Lokhu kuchaza ukuthi abacwaningi abakwazi ukushintsha izindlela zesayens*i* ngendlela ezovuna bona. Ipost-positivism ibuka ulwazi njengento ekhiqizwa abantu ngokwamava nezindawo abahlala kuzo nengancikile kwisayensi.

Kulezi zincazelo ezethulwe ngenhla, kuvela ukuthi nakuba indlelakububa ipost-positivism yasungulwa ngenhloso yokuvala amagebe endlelakubuka i-*positivism*, lokhu akuchazi ukuthi i-*post-positivism* ayisenakusetshenziswa kucwaningo. Lokhu ngikusho ngoba abacwaningi banezinkolelo ezahlukene kanye nezizathu zokuba nalezo zinkolelo. Izinkolelo zabacwaningi zinomthelela omkhulu ekukhetheni indlela yocwaningo. Ngaphezu kwalokho, abacwaningi baphuma emkhakheni eyahlukene. Lokhu kuchaza ukuthi ikhona imikhakha edinga ukuthi ucwaningo olwenziwayo luqinisekiswe ngokwenza ama-eksperimenti kusetshenziswa izindlela zesayensi. Lokhu kusho ukuthi ayikho indlela yokuqinisa ubuqiniso balo ngaphandle kokuba kwenziwe lokho. Ngakolunye uhlangothi, akulona lonke ucwaningo olulandela isayensi. Ziningi ezinye izindlela zokufinyelela eqinisweni nezethulwa i-*post-positivism*. Ngakho-ke, abacwaningi kudingeka bakhethe ngokuqaphela indlelakubuka ehambisana nocwaningo lwabo, izinhloso zocwaningo, kanjalo nomkhakha abakuwo.

3.3.3 Indlelakubuka Yomhumusho

Ngokujwayelekile, indlelakubuka yomhumusho isetshenziswa ngabacwaningi abahlose ukuqonda ngokujulile ukwenzeka kwezinto kanye nezizathu zokwenzeka kwezinto ngendlela ezenzeka ngayo. Indlelakubuka yomhumusho ithembela ekusebenziseni imibuzo nokubuka ukwenza kwabantu ukuphenya inkinga nokunika ukuqonda okujulile kwenkinga ecwaningwayo. Lokhu kuchaza ukuthi abacwaningi abasebenzisa le ndlelakubuka yocwaningo abasebenzisi nje izindlela zokuhlawumbisela njengabacwaningi abasebenzisa indlelakubuka i-*post-positivism,* kodwa bakholwa ukuthi imiphumela yocwaningo iyasungulwa ngokuphenya ukwenzeka kwezinto emphakathini thizeni kanye nezizathu zakho. UPham (2018) weseka lo mbono ngokugcizelela ukuthi indlelakubuka yomhumusho ivumela abacwaningi ukuthi bazibonele ngqo ukwenzeka kwezinto endaweni lapho zenzeka khona. Uqhuba athi abacwaningi bangakwenza lokhu besebenzisa i-*case study*, i-*ethnographic study,* i-*grounded theory,* i-*life history* nokunye. Lokhu kuqinisa ezokuthembeka kocwaningo ngenxa yokuthi abacwaningi babika ngento abazibonele ngokwabo ukwenzeka kwazo. Ukuzibonela kwabacwaningi ukwenzeka kwezinto kuwusizo kakhulu ngenxa yokuthi bakwazi ukuzibonela

nezinto abangase bangazivezi ababambiqhaza. Lokhu kufaka, imizwa yababambiqhaza, ama-*attitude*, i-*perspective*, nokunye. Ngaleyo ndlela, abacwaningi bathola ukuqonda okujulile ngenkinga ecwaningwayo. Kanjalo, u-Antwi noHamza (2015: 219) bagcizelela lokhu bathi:

> *Since interpretive researchers place strong emphasis on better understanding of the world through firsthand experience, truthful reporting and quotations of actual conversation form insiders perspectives than testing the laws of human behaviour, they employ data gathering methods that are sensitive to context, and which enable rich and detailed, or thick description of social phenomena by encouraging participants to speak freely and understand the investigator's quest for insight into a phenomenon that the participant has experienced.*

Ngalokho, imiphumela yocwaningo iveza ngqo amava ababambiqhaza esizindeni socwaningo. Lo mbono ufakazelwa uGünbayi noSorm (2018), ababalula ukuthi indlelakubuka yomhumusho iphendula imibuzo yokuthi izinto zenzeka kanjani nokuthi kungani zenzeka ngale ndlela ezenzeka ngayo. Ngakho-ke, singasho ukuthi indlelakubuka yomhumusho ihlose ukuchaza nokuhumusha ukuziphatha kwababambiqhaza kanye nezizathu zako (Primecz, 2020). Kanjalo-ke, nabacwaningi abasebenzisa le ndlelakubuka yocwaningo bakholwa ukuthi iqiniso litholakala ngokuhlaziya ngokujulile imininingo yocwaningo. Ngaleyo ndlela, okutholakele ocwaningweni kungesetshenziswe esizindeni esehlukile, okuchaza ukuthi alikho nje iqiniso elilodwa kodwa kuncike esizindeni socwaningo. Ngenxa yalokho, u-Alharahsheh noPius (2020) bathi inkinga eyodwa ingaba nezincazelo eziningi ezahlukene, noma-ke ingahunyushwa ngezindlela ezahlukene, kuya ngesizinda nababambiqhaza bocwaningo. Kungalesi sizathu ngikhethe ukusebenzisa le ndlelakubuka kulolu cwaningo.

3.3.4 Indlelakubuka Eyi-*Critical*

Indlelakubuka eyi-*critical* ephinde yaziwe nge-*transformative paradigm*, ithi ayihlobane nendlelakubuka yomhumusho. Inhlosongqangi yabacwaningi abasebenzisa le ndlelakubuka ukuqonda inkinga ecwaningwayo ngenhloso yokuletha uguquko ngokwenza ngcono isimo sababambiqhaza. Makube khona ushintsho abaluzuzayo empilweni yabo olususelwa enkingeni ecwaningwayo. Ngalokho, singasho ukuthi indlelakubuka eyicritical igqamisa ukungalingani kwamandla emphakathini okudalwa yilokhu okulandelayo: ubulili, ubuhlanga, ubuzwe, isimo somnotho abantu abaphila ngaphansi kwaso, izinga lemfundo, inkolo, nokunye (Bertram

noChristiansen, 2014). Ngamanye amazwi, abacwaningi abasebenzisa le ndlelakubuka yocwaningo bahlose ukugxeka nokuguqula ukungalingani kwabantu ukuqinisekisa ukuthi kuba nobulungiswa emphakathini. Lo mbono wesekwa uBogna, Raineri noDell (2020) othi indlelakubuka eyicritical ihlose ukuphucula, ukuthuthukisa nokunika amandla (*to empower*) kubabambiqhaza abakhombisa ukucindezeleka ngandlela thile. Kanjalo, uPham (2018: 4) uthi:

> *research should contain an action agenda for reform that may change the lives of participants.*

Amazwi acashunwe ngenhla aveza ukuthi abacwaningi abasebenzisa indlelakubuka eyicritical bakholwa wukuthi ucwaningo akudingeki ukuba luphenye inkinga nje bese kuphelela lapho. Okunalokho, ababambiqhaza kudingeka bahlomule ngandlela thize ngokubamba iqhaza ocwaningweni. Ngalokho, singasho ukuthi indlelakubuka eyicritica*l* iwusizo ekusombululeni izinkinga umphakathi obhekana nazo nezingadalwa ukucindezeleka kwalabo izwi labo elingazwakali ngenxa yezimo abaphila ngaphansi kwazo. Ngakho-ke, indlelakubuka eyicritical ihlose ukuthuthukisa ngokunika amandla abantu/imiphakathi engatholi ithuba lokuzizwakalisa nokuholela ekutheni kusombululeke inkinga ecwaningwayo. Abacwaningi abasebenzisa le ndlelakubuka bakholwa ukuthi imiphumela nobuqiniso kocwaningo kuncike esizindeni socwaningo, emphakathini ababambiqhaza abaphila kuwo, ezinkolelweni, emasikweni, esimweni somnotho abaphila ngaphansi kwaso, ezepolitiki, nokunye.

3.3.5 Indlelakubuka Yalolu Cwaningo

Ngemuva kokuhlolisisa kabanzi izindlelakubuka zocwaningo ezidingidwe ngenhla kanye nezinhloso zazo, umcwaningi unqume ukusebenzisa indlelakubuka yomhumusho kulolu cwaningo. Indlelakubuka yomhumusho iyahambisana nalolu cwaningo njengoba luhlose ukuqonda izindlela zokufundisa ezisetshenziswa othisha ababulimibunye ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene. Indlelakubuka yomhumusho ilusizo kubacwaningi abaphenya umhlaba namava abantu nokuchaza imvelo yabantu (Ryan, 2018). Lo mbono wesekwa uBertram noChristiansen (2014) njengoba begcizelela ukuthi indlelakubuka yomhumusho ihlose ukuthuthukisa ukuqondwa kwenkinga ecwaningwayo ngokusebenzisa amava ababambiqhaza, okugcina sekwakha injulalwazi. Ngalokho, indlelakubuka yomhumusho ilufanele lolu cwaningo njengoba isetshenziswa ngabacwaningi abahlose ukuqonda ngokuphelele inkinga yocwaningo. Kanjalo, nakulolu cwaningo iye yavumela umcwaningi ukuba aqonde amasu, izinselelo kanye negebe elikhona ekufundiseni kothisha ababulimibunye ezikoleni zabafundi abamnyama abakhuluma izilimi ezahlukene.

Lokhu ukwenze ngokuzibonela ukufundisa kothisha emagunjini anafundi abaxube izilimi ezahlukene. Ngokwenza njalo, umcwaningi ukwazile ukuqonda inkinga ecwaningwayo ngokuzibonela ukwenza kothisha. Lokhu kube wusizo kulolu cwaningo ngoba umcwaningi uthole ithuba lokuzibonela ulwazi othisha abebengase bangaluvezi lapho ngixoxisana nabo. Ukwenza lokho kusize umcwaningi ukuqinisa ukuthembeka kwalolu cwaningo ngenxa yokuthi lolu cwaningo aluthembeli nje kuphela emazwini ababambiqhaza, kodwa lubika ngento azibonele yona.

3.4 Indlela Eyikhwalithethivu

Ucwaningo oluyikhwalithethivu luphenya indlela izinto ezenzeka ngayo kanye nezizathu zako. Ucwaningo oluyikhwalithethivu luhlinzeka ngokuqonda okubanzi ngenkinga ecwaningwayo kusetshenziswa amava ababambiqhaza. Lokhu kungenxa yokuthi luvumela abacwaningi ukuba babuze imibuzo eyenza ababambiqhaza banike yonke imininingo. Ngakho-ke, imininingo eqoqwa kusetshenziswa indlela eyikhwalithethivu ingethulwe kusetshenziswa izinombolo ngenxa yokuthi lusebenza ngamazwi aphinyiswe ngababambiqhaza. Lolu cwaningo umcwaningi usebenzise indlela yekhwalithethivu, okuyindlela enhle kakhulu kubacwaningi abahlose ukuphenya ukwenzeka kwezinto nezizathu zokwenzeka kwezinto emkhakheni othile. URutberg noBouikidis (2018) bahlinzeka ngencazelo esobala yocwaningo oluyikhwalithethivu, lapho bebalula khona ukuthi ucwaningo oluyikhwalithethivu lugxile kumava abaphila nawo ababambiqhaza kanye nemibono yabantu. Baqhubeka bathi ucwaningo oluyikhwalithethivu lujwayele ukusetshenziswa lapho inkinga ecwaningwayo ingaqondwa ngokuphelele kanye nalapho kunesidingo esikhulu sokuphenya inkinga ngokuphelele.

U-Aspers noCorte (2019) bona bathi ucwaningo oluyikhwalithethivu ephindaphindwayo luqinisekisa ukuqonda okuthuthukile nokufezekayo emphakathini ocwaningwayo ngokwenza umehluko osemqoka, noholela eduze kwesisombululo senkinga ecwaningwayo. Ngesikhathi umcwaningi echitha isikhathi esiningi nababambiqhaza kungalesi sikhathi eyiqonda kangcono inkinga yocwaningo. Ucwaningo oluyikhwalithethivu lugxila kwinqubo yocwaningo kunemiphumela. Indlela umcwaningi afika ngayo emiphumeleni yocwaningo yiyo okugxilwa kuyo kakhulu njengoba ziziningi izimo ezingaba nomthelela kokutholakele kocwaningo.

Kulolu cwaningo umcwaningi uqoke indlela eyikhwalithethivu ngenxa yokuthi uhlose ukuhlinzeka incazelo ngamava othisha ngokufundisa emagunjini axube abafundi bezilimi ezahlukene. Uheath, Williamson, Williams noHarcourt (2018) bathi ucwaningo

oluyikhwalithethivu luvumela ababambiqhaza ukuba bathukulule imizwa nemicabango yabo. Baqhuba bathi ucwaningo lwalolu hlobo luphathelene nabantu kakhulu njengoba luhlinzeka ngamathuba okukhuluma ngamava abo. Le ndlela yokwenza ucwaningo ingena khaxa kulolu cwaningo njengoba luphenya ngamava othisha ngokufundisa emagunjini axube abafundi bezilimi ezahlukene. Othisha bazizwakalise ngendlela abacabanga nabazizwa ngayo, baphinde banika nezizathu zokuba namava abo.

Ucwaningo oluyikhwalithethivu lube wusizo kulolu cwaningo ngenxa yokuthi luvumele umcwaningi ukuba ngizibonele ngqo ukuziphatha kwababambiqhaza. Ukubuka ababambiqhaza befundisa kusiza umcwaningi ukuba athole imininingo eyanele. Lo mbono wesekwa nguRahman (2020), njengoba egcizelela ukuthi ucwaningo oluyikhwalithethivu lunika umcwaningi ithuba lokuphenya ukuziphatha kanye nemizwa yababambiqhaza. Ukuxoxisana nababambiqhaza kwenza umcwaningi aqaphele nezinto ababambiqhaza abangeke baziveze noma ikanjani. Lokho kunika umcwaningi ukuqonda kangcono inkinga yocwaningo. UBasias noPollalis (2018) nabo bakholwa ukuthi ucwaningo oluyikhwalithethivu luvumela umcwaningi ukuba azibonele ngokwakhe aphinde aqonde ukuziphatha kanye nemizwa yababambiqhaza. Ngakho-ke, indlela yokwenza izinto kanye nemizwa yababambiqhaza umcwaningi ayiqaphelile kulolu cwaningo kube yilokho kokufundisa ngendlela engakhiphi inyumbazane abafundi abathile ngesikhathi kusetshenziswa ukuxuba izilimi emagunjini axube abafundi bezilimi ezahlukene. Umcwaningi ubheke indlela othisha abasiza ngayo abafundi abangewona amaZulu nababhekene nenkinga yokungaqondi lapho befundiswa ngesiNgisi. UBasias noPollalis (2018) bengeza ngokuthi eminye yemivuzo yocwaningo oluyikhwalithethivu ukuthi lweseka ukuphenywa kwenkinga yocwaningo endaweni ngqo lapho yenzeka khona. Lokhu kuchaza ukuthi ukuxoxisana nababambiqhaza nokubuka ukwenza kwabo izinto, umcwaningi uthola ulwazi olujulile. Ngenxa yalokho, ucwaningo oluyikhwalithethivu luyahambisana nalolu cwaningo njengoba luholele ekuqondeni indlela othisha abafundisa ngayo emagunjini axube abafundi bezilimi ezahlukene.

Ucwaningo oluyikhwalithethivu wucwaningo oluguquguqukayo nanoma nini lapho kunesidingo. Ngenkathi umcwaningi exoxa nababambiqhaza, uyakwazi ukulandelela kwezinye izimpendulo ukuqinisekisa ukuthi uthola imininingo eyanele. Ngaphezu kwalokho, umcwaningi angacela ukucaciselwa ezimpendulweni ezingaqondakali nezinika izincazelo ezehlukene ukuqinisekisa ukuthi ubika ngqo okushiwo ngababambiqhaza. Ukuguquguquka kocwaningo oluyikhwalithethivu kube wusizo kulolu cwaningo njengoba kuvumele

umcwaningi ukuba ngithole ingonyuluka ngenkinga ecwaningwayo nokwenze ngiyiqonde kangcono. Ukwengeza, ucwaningo oluyikhwalithethivu luvumela umcwaningi ukuba achaze imibuzo abangayiqondi ababambiqhaza. UHaven noVan Grootel (2019) bakholwa ukuthi zincane izinkinga ezinqinda umcwaningi ocwaningweni oluyikhwalithethivu. Umcwaningi angashintsha inani labababambiqhaza noma nini lapho ebona kufanele. Ngaphezu kwalokho, amathuluzi okuqoqa imininingo angashintsha noma nini uma kunesidingo. Inkululeko etholakala kucwaningo oluyikhwalithethivu iqinisekisa ukuthi izinhloso zocwaningo ziyafezeka. Ngenxa yalokho, kulolu cwaningo, ngithe uma umcwaningi ebona ukuthi imininingo engiyitholayo ayanele, wandisa inani labababambiqhaza. Ngaphezu kwalokho, kuthe lapho ebona ukuthi ababambiqhaza sebephindaphinda izimpendulo ezifanayo, waguqula imibuzo yocwaningo ngayibeka ngendlela ehlukile. Ngemuva kwalokho, ube esenciphisa isibalo sababambiqhaza sabuyela kuleso ebesihleliwe.

Ngakolunye uhlangothi, ukwenza ucwaningo oluyikhwalithethivu kanye nokuhlaziya imininingo yalo kuthatha isikhathi eside. Ngokujwayelekile abacwaningi bachitha isikhathi esiningi bexoxisana nababambiqhaza. Ngenxa yalokho, kudingeka ukuthi ababambiqhaza bampintshe eceleni esikhathini sabo esimatasa ithuba lokubamba iqhaza ocwaningweni. Ngalokho, kulolu cwaningo umcwaningi uchithe izinyanga eziyisithupha ukuqoqa imininingo, okungamathemu amabili ngokwekhalenda lezikole. Isikhathi engisihlelele ukuqoqa imininingo sivumele ababambiqhaza ukuba baqede uhlelo lomsebenzi wabo ngesikhathi esilindelekile ngenkathi bebambe iqhaza kulolu cwaningo. U-Adhabi no-Anozie (2017) bagcizelela ukuthi ucwaningo oluyikhwalithethivu ludinga ukuzibophezela ngokuphelele kwabacwaningi kanye nababambiqhaza. Lokhu kuchaza ukuthi kudingeka ukuthi umcwaningi aqinisekise ukuthi ababambiqhaza bayakuqonda ukubaluleka kokubamba iqhaza kulolu cwaningo kusukela ekuqaleni. Ngalokho, imivuzo yokubamba iqhaza kulolu cwaningo ngiyidingide kabanzi emhlanganweni wokuqala nababambiqhaza ukuqinisekisa ukuthi bayazibophezela ngokuphelele. Ngenxa yalokho, abanye ababambiqhaza bangangakhombisa intshisekelo yokuzibophezela nokuzinikela ukuba yingxenye yalolu cwaningo. Ngakho-ke, ukuhlelwa kwesikhathi kanye nezinsiza zocwaningo oluyikhwalithethivu kudinga ukuhlelwa ngokuqaphelisisa. Njengoba kuveziwe ngenhla, izinyanga eziyisithupha umcwaningi uzihlelele ukuqoqa imininingo ukuqinisekisa ukuthi lolu cwaningo aluphazamisi izikhathi zokuhlola ezikoleni nalapho ababambiqhaza bezama ukuqeda uhlelo lomsebenzi ngokulindelekile.

Ucwaningo oluyikhwalithethivu luqukatha imininingo eyimibhalo ethatha isikhathi eside ukuyihlaziya. Ngenxa yalokho, izingxenye ezibalulekile zingagcina sezisala ngaphandle. UBertram noChristiansen (2014) baveza ukuthi inqubo yokuhlaziya imininingo yocwaningo oluyikhwalithethivu okudinga abacwaningi bayilandele, okungukunciphisa imininingwane (*data reduction*), i-*data display* ne-*conclusion drawing verification.* Baqhuba bathi le misebenzi eyenziwayo ukuhlaziya imininingo eyikhwalithethivu yenzeka ucwaningo luze luyophela. Yingakho lolu hlobo locwaningo luvumela isibalo esikaliwe sabahlanganyeli (Rahman, 2020). Kusobala ukuthi lolu cwaningo ludinga ukuba luhlelelwe isikhathi esanele sokuhlaziya imininingo. Ngenxa yalokho, izinyanga eziyisithupha ngizisebenzisele ukuhlaziya imininingo ukuqinisekisa ukuthi ayikho imininingo ebalulekile engiyishiya ngaphandle.

3.5 Indlelande Yocwaningo

Abacwaningi kudingeka bahlele ngokucophelela indlelande yocwaningo (*research method*) abazoyilandela ocwaningweni lwabo. Indlelande yocwaningo ingachazwa njengendlela noma inqubo elandelwa abacwaningo ukuqoqa nokuhlaziya imininingo. Lo mbono wesekwa uVerleye (2019: 77) njengoba ethi:

> *Research methods are the tools used to help you find, collect, analyse, and interpret information to answer your research question. Sound methodology is important to make sure your research results are trusted and respected in your field.*

Ngamafuphi, amazwi acashunwe ngenhla athi indlelande yocwaningo ngamathuluzi asiza abacwaningi ukuthola, ukuqoqa, ukuhlaziya imininingo ukuphendula imibuzo yocwaningo. Indlelande yocwaningo enesigqi ibalulekile ukuqinisekisa ukwethembeka kwemiphumela yocwaningo emkhakheni ocwaningwayo. Kanjalo, uLeo nabanye (2021) isiza abacwaningi kulo lonke uhambo locwaningo, kusukela ekuqoqeni imininingo kuze kuye lapho isihlaziywa khona nokuhumusha imininingo ezosiza ukuphendula imibuzo yocwaningo. Ngalokho, singasho ukuthi indlelande yocwaningo iyingxenye ebalulekile njengoba iqondisa ucwaningo kusukela ekuqaleni luze luyophela. Ngaphezu kwalokho, kubalulekile ukuthi indlelande yocwaningo ibe nesisindo njengoba iqinisa ukwethembeka kocwaningo.

Indlelande eqondise lolu cwaningo wucwaningonto nekungabatshazwa ukuthi ibe wusizo ekufezekiseni izinjongo zalolu cwaningo. Ucwaningonto lwasungulwa ngenhloso yokuxoxisana nothisha ngamava abo ekufundiseni, njengoba uChristiansen noBertram (2014) beqiniseka ukuthi ucwaningonto wundlelande wokuqoqa imininingo ephenya ngamava

ababambiqhaza. Ngakho-ke, le ndlelandle iyahambisana nalolu cwaningo njengoba luphenya amava othisha okufundisa kusetshenziswa ukuxuba izilimi emagunjini anabafundi abaxube izilimi ezahlukene. Ngokujwayelekile, ucwaningonto lweyamaniswa nendlelakubuka yomhumusho. Lusetshenziswa ngabacwaningi abaningi abazama ukuthola umongo ngendlela izinto ezenzeka ngayo esizindeni socwaningo. Lo mbono ufakazelwa uRidder (2017) oveza ukuthi ucwaningonto lulekelela ukuqonda ukwenzeka kwezinto, endaweni lapho zenzeka khona kanye nezizathu zokwenzeka kwazo. Uqhuba athi ucwaningonto lungasetshenziswa ukuphenya umuntu ngayedwana, iqembu labantu abathile okungaba isikole, umphakathi noma inhlangano thizeni. UChristiansen noBertram (2014) babalula ukuthi inhlosongqangi yocwaningonto wukuqonda kabanzi ukuthi kunjani ukuphila ngaphansi kwesimo ababambiqhaza abasuke bephila ngaphansi kwaso. Ngakho-ke, ucwaningonto luyahambisana nalolu cwaningo njengoba lulekelele ekuqondeni indlela othisha abafundisa ngayo lapho besebenzisa ukuxuba izilimi emagunjini anabafundi abanezilimi azehlukene. Luhlinzeka ngokuqonda okuphelele kokwenza kwababambiqhaza kanye nezizathu zokwenza kwabo.

3.6 Ababambiqhaza

Lolu cwaningo lube nababambiqhaza abayishumi nambili abaphuma ezikoleni ezintathu ezehlukene. Lezi zikole zingomakhelwane endaweni eyodwa, ngakho kube lula ukufinyelela kuzo. Othisha abane besiNgisi ngibakhethe ngenhloso esikoleni ngasinye. Umcwaningi ukhethe ukusebenzisa othisha besiNgisi ngoba isiNgisi sikuMnyango owodwa nesiZulu, okuyisifundo somcwaningi, nokunguMnyango weziLimi. Esifundweni somcwaningi okuyisiZulu, akusetshenziswa ukuxuba izilimi njengoba isiZulu sifundiswa ngesiZulu, okuwulimi lwaseKhaya kothisha nabafundi abaningi. Ngenxa yalokho, kuye kwadingeka ukuba umcwaningi akhethe esinye isifundo khona eMnyangweni owodwa. Ulimi lwesiNgisi luyahambisana nezinhloso zalolu cwaningo njengoba kuwulimi lokufunda nokufundisa, kanti abafundi abaningi abamnyama abaluqondisisi. Ngenxa yalokho, othisha bagcina besebenzisa isiZulu ekufundiseni. Ngaphezu kwalokho, umcwaningi uye waqaphela ekufundiseni kwakhe ukuthi isikhathi esiningi othisha bezifundo ezifana nezomlando, ezezwe, isayensi, nezinye, basola othisha bolimi lwesiNgisi ngamazinga aphansi obungcweti akhonjiswa abafundi olimini lokufunda nokufundisa.

Othisha bezifundo ezingezona izilimi babona sengathi othisha besiNgisi abenzi okwanele ukuhlinzeka abafundi ngamakhono olimi adingekayo ekufundeni ngesiNgisi izifundo zonke. USumirat (2021) uthi ukuze abafundi benze kahle ezifundweni, kudingeka ukuba baluqonde

kahle ulimi lwesiNgisi. Ngenxa yalokho, othisha bezifundo bagcina sebefundisa ngolimi lwesiZulu ngenkathi kulindeleke ukuba bafundise ngesiNgisi. Kubabambiqhaza balolu cwaningo kube khona labo asebefundise iminyaka eyishumi nangaphezulu kanye nalabo abaneminyaka emihlanu nangaphansi befundisa. Isizathu sokukhetha ababambiqhaza asebefundise iminyaka eyishumi nangaphezulu bekungukuphenya ngobekwenzeka ekufundiseni eminyakeni eminingi eyedlule mayelana nenkinga yolimi. Lokhu kulekelele ekuqondeni ukuthi inkinga yokufundisa emagunjini axube abafundi bezilimi ezahlukene isibe khona isikhathi esingakanani. Laba babambiqhaza balufanele lolu cwaningo njengoba benamava anele ukuqonda inkinga yocwaningo. Ababambiqhaza abanesikhashana beqalile ukusebenza nabasanda kuthola iziqu zobuthishela bangisizile ukuqonda ukuthi kungabe izikhungo zemfundo ephakeme zinazo yini izinhlelo ezihlinzeka othisha abasaqeqeshwa ngamakhono anele okufundisa emagunjini axube abafundi bezilimi ezahlukene.

Umcwaningi unesiqiniseko sokuthi inani lababambiqhaza alikhethile limeze wakwazi ukuthola imininingo eyanele, uma ebheka nokuthi usebenzise namathuluzi amathathu ehlukene ukuqoqa imininingo. Ngakho-ke, leli nani kube lula ukusebenza ngalo nokulilawula, umcwaningi ukwazile futhi ukushicilela yonke imininingo ehlinzekwe ngababambiqhaza. Othisha abasemabangeni aphezulu, okuyibanga le-10 kuya kwele-12, babe yingxenye yalolu cwaningo. Umcwaningi ukhethe ukusebenzisa othisha basemabangeni aphezulu ngoba umcwaningi ukholwa wukuthi lesi yisigaba esibaluleke kakhulu eMnyangweni weMfundweni eyiSisekelo. Kulesi sigaba, othisha balindeleke ukuba babalungiselele umhlaba abafundi, njengoba no-*TAHFUZWE* ukugcizelela lokho. Ngaphezu kwalokho, othisha bazama ngakho konke okusemandleni ukuqinisekisa ukuthi abafundi bathola imiphumela emihle ukuze bemukelwe ezikhungweni zemfundo ephakeme. Ngokujwayelekile, izikole zibukwa ukwenza kwazo ngemiphumela eziyikhiqiza ebangeni le-12. Ngakho-ke, ibukeka inkulu ingcindezi efakwa kothisha abafundisa emabangeni aphezulu. Ngezansi kwethulwa ithebuli eliveza ngokucacile ubudala, ubulilili, amazinga emfundo kanye namava kwababambiqhaza:

3.6.1 Iminingo Yababambiqhaza

Igama	**Ubudala**	**Ubulili**	**Amazinga emfundo**	**Iminyaka yokufundisa isiNgisi**
Uthisha 1	35-40	Owesifazane	B.A, PGCE & Honours	6
Uthisha 2	35-40	Owesilisa	B.Ed & B.Ed Honours	13
Uthisha 3	30-35	Owesilisa	National Diploma in Agriculture, PGCE & Honours	7
Uthisha 4	40-45	Owesifazane	B.Ed & B.Ed Honours	13
Uthisha 5	40-45	Owesifazane	B.Ed	13
Uthisha 6	45-50	Owesifazane	B.Ed	19
Uthisha 7	45-50	Owesifazane	B.Ed, B.Ed Honours, Masters of Education	18
Uthisha 8	35-40	Owesifazane	B.Ed, B.Ed Honours, Masters of Education	10
Uthisha 9	35-40	Owesifazane	B.Ed & B.Ed Honours	14
Uthisha 10	40-45	Owesilisa	B.Ed & B.Ed Honours	14
Uthisha 11	45-50	Owesifazane	B.Ed, B.Ed Honours,	14

Igama	Ubudala	Ubulili	Amazinga emfundo	Iminyaka yokufundisa isiNgisi
			Masters of Education	
Uthisha 12	35-40	Owesilisa	Diploma in Language Practice & PGCE	11

Ithebula 1: Iminingo Yababambiqhaza

3.7 Izindlela Zokukhetha Ababambiqhaza

Ukukhetha ababambiqhaza kuyisigaba esibalulekile lapho kwenziwa ucwaningo. Kulesi sigaba kulapho umcwaningi ehlela ngokuqaphelisisa kulokhu okulandelayo: obani abazoba yingxenye yocwaningo, inani labazobamba iqhaza nesizinda socwaningo. USharma (2017) ugcizelela ukubaluleka kokukhetha ababambiqhaza abalufanele ucwaningo. Lo mbono wesekwa uMoser noKorstjens (2018), ababalula ukuthi ukukhetha ababambiqhaza kuwuhlelo olusemthethweni olucacisa ngezindlela zokukhetha ababambiqhaza, inqubo yokukhetha ababambiqhaza abafanele nabahambisana nezinhloso zocwaningo. Lokhu kuchaza ukuthi umcwaningi kudingeka ukuba acacelwe kusukela ekuqaleni kocwaningo ngesibalo noma inani lababambiqhaza abadingekayo ocwaningweni lwakhe. Ngaphezu kwalokho, umcwaningi kudingeka ukuba akwazi ukuphendula abeke izizathu ezizwakalayo ngenqubo ayisebenzisile ukukhetha ababambiqhaza kanye nenani labo. Lokhu kuchaza ukuthi umcwaningi kumele acacelwe kusukela ekuqaleni kocwaningo ngesibalo esifanele ucwaningo kanye nezizathu zokusebenzisa leso sibalo kanye nenqubo yokukhetha ababambiqhaza.

UBertram noChristiansen (2014) baveza ukuthi, ngokujwayelekile, abacwaningi abasebenzisa indlelakubuka yomhumusho basebenzisa isibalo esilingene sababambiqhaza. Lokhu kungenxa yokuthi bagxila ekutholeni imininingo ejulile kanye nenothile. Kungalesi sizathu lolu cwaningo lwenziwe ezikoleni ezintathu nje vo esiFundazweni iKwaZulu-Natal, esiyiNgini Ugu. Ababambiqhaza abane isikole ngasinye bahlelelwe ukuqoshwa kwenhlolovo kulezi zikole. Umcwaningi unesiqiniseko sokuthi imininingo eqoqwe kulezi zikole yanele ukunika isithombe ngokwenzeka ezikoleni ezithi azifane nalezi ngokwendawo ezakhiwe kuyo kanye nezinsizakufundisa.

Ukukhethwa kwababambiqhaza ngokwenhloso kusetshenzisiwe ukukhetha izikole nababambiqhaza. USharma (2017) uveza ukuthi ukukhethwa kwababambiqhaza ngokuhlosiwe kukhulula umcwaningi ukuba asebenzise indlela abona ngayo ukukhetha ababambiqhaza. Ngakho-ke, umcwaningi usebenzise izikole ezintathu esiYingini Ugu: isikole esikhiqiza imiphumela emihle, kube esikhiqiza imiphumela egculisayo kanye naleso esingenzi kahle. Umcwaningi ukhethe ukwenza ucwaningo lwakhe esiYingini esisodwa ukuze kube lula ukufinyelela kulezi zikole. Isizathu sokukhetha izikole ngale ndlela ukugwema ukuhlawumbisela ukuthi okwenzeka kwezinye izikole kwenzeka yonke indawo, noma ngabe isikole siphasa kanjani. Ngakho-ke, umcwaningi uzamile ukuthi zonke izikole zimeleleke ngokwamazinga okuphasa.

Ukuphenya izindlela zokufundisa ezikoleni ezikhiqiza imiphumela emihle kungenze ngaqonda ukuthi othisha bakwazi kanjani ukukhiqiza imiphumela emihle phezu kwesimo ababhekene naso sezinkinga zolimi. Kuphinde kwalekelela ukuthuthukisa imiphumela yalezo zikole ezingenzi kahle njengoba sezizozama amasu asetshenziswa ngabanye othisha. Ngaphezu kwalokho, lolu cwaningo lwenziwe ezikoleni ezinabafundi abamnyama kuphela. Inhloso yokukhetha izikole ezinabafundi abamnyama ukuthi kulapho engibone khona inkinga yabafundi ababhekana nezinkinga zolimi, nabakuthola kunzima ukufunda ngolimi lwesiNgisi. Ngalokho, othisha kulezi zikole basebenzisa ukuxuba izilimi ukugxilisa ukuqonda kokuqukethwe kubafundi.

3.8 Izindlela Zokuqoqa Iminingo

Ukuphendula imibuzo yocwaningo, imininingo eqoqwe kusebenzisa lokhu okulandelayo: ukubukela othisha befundisa, inhlolovo esakuhleleka nababambiqhaza (semi-structured individual interviews) kanye nokuhlaziya imibhalo ethile. Umcwaningi uqale ngokubuka ababambiqhaza ngenkathi befundisa emagunjini anabafundi abaxube izilimi ezahlukene ukuze ngiqonde indlela abakwenza ngayo. Ukubabukela befundisa kuyahambisana noma kulufanele lolu cwaningo njengoba kunike umcwaningi ithuba lokuthi azibonele ngokwakhe indlela izinto ezenzeka ngayo. Ngakho-ke, umcwaningi akathembelanga nje kuphela kulokho okuvezwe ababambiqhaza ngesikhathi senhlolovo, kodwa ukwazile nokuqaphela izinto abangazibalulanga ababambiqhaza. Lo mbono ufakazelwa uMorgan nabanye (2017) abagcizelela ukuthi ukubuka ukwenza kwababambiqhaza kumcwaningi kunamandla okudlula ezinye izindlela zokuqoqa imininingo ezithembela kuphela kulokho okushiwo ababambiqhaza. USharma (2019) naye wengeza ngokuthi ukubukela ukwenza kwababambiqhaza kunika ithuba

umcwaningi ukuba ayibone inkinga ebhekene nababambiqhaza futhi aphinde azifake ezacathulweni zabo, okungaholela ekutheni baphakamise isisombululo esithile. Lokhu kuchaza ukuthi ukubukela ukwenza kwababambiqhaza kunika umcwaningi ithuba lokuthola imininingo ebanzi nejulile ngenkinga ecwaningwayo. Ngakho-ke, ukubukela othisha befundisa kunike umcwaningi isithombe esicacile nokuqonda okuphelele ngezindlela zokufundisa ezisetshenziswa othisha ukufundisa emagunjini axube abafundi bezilimi ezahlukene.

Ngemuva kwalokho, umcwaningi ube eselandelisa ngenhlolovo esakuhleleka. Inhlolovo esakuhleleka iyahambisana nocwaningo esimweni lapho umcwaningi enemibuzo emininginge evulekile futhi efisa ukuphonsa imibuzo echukuluza imizwa. Yenza ababambiqhaza bagonyuluke yonke imininingo ngokwenzekayo ezindaweni zabo zokusebenza. Inhlolovo esakuhleleka iyahambisana nendlelakubuka yomhumusho (Newcomer, Hatryno Wholey, 2015), ngenxa yokuthi ichaza ukwehluka kwemibono nokubuka kwabantu (Bertram noChristiansen, 2014). NgokukaNewcomer nabanye (2015), inhlolovo esakuhleleka ihlanganisa imibuzo evalekile kanye nevulekile ehambisana nemibuzo yokulandelela. Kulolu cwaningo, umcwaningi usebenzise imibuzo evulekile ngenhloso yokuvumela ababambiqhaza ukuba bakhiphe yonke imininingo abangakwazi ukuyikhipha. Ngakho-ke, inhlolovo esakuhleleka ilufanele noma iyahambisana nalolu cwaningo.

Okokugcina, kulolu cwaningo umcwaningi ubehlele ukusebenzisa ukuhlaziya imibhalo njengendlela yokuqoqa imininingo. Ukuhlaziya imibhalo kuyahambisana nalolu cwaningo njengoba uYildiz (2020) eveza ukuthi ukuhlaziya imibhalo kungaba wumthombo wemininingo kanti ukusetshenziswa kwayo kuqinisa ukukholakala nokwethembeka kocwaningo oluyikhwalithethivu. Lokhu kuchaza ukuthi ukuhlaziya imibhalo kusiza umcwaningi ukuthola imininingo eyengeziwe nokuthuthukisa ukuqondwa kwenkinga ngokuphelele. Kulolu cwaningo, umcwaningi usebenzise uhlelo lwesifundo, ngenhloso yokuqonda izindlela zokufundisa ezihlelwa ngothisha ukufundisa emagunjini axube abafundi bezilimi ezehlukene. Ngaphezu kwalokho, uhlelo lwesifundo lulekelele ukubona lapho kukhona amagebe ekufundiseni ngendlela engakhiphi abanye abafundi inyumbazana. Ngakho-ke, ngokuhlaziya imibhalo, umcwaningi uphenye ukuthi othisha bayazihlela yini izindlela zokwenza abafundi bonke babe yingxenye yesifundo ngokwahlukana kwabo, uma bekwenza, bakwenza kanjani. Ngaphezu kwalokho, umcwaningi ubehlele nokuhlaziya iNqubomgomo yezikole esetshenziswa njengomhlahlandlela wokufundisa emagunjini anabafundi abaxube izilimi ngenhloso yokuqhathanisa okubhalwe phansi kanye nokwenza kothisha. Ngamanye amazwi, ubehlose ukubuka ukuthi indlela othisha abafundisa ngayo iyahambisana yini nendlela

okulindeleke ukuba bafundise ngayo. Ngakho-ke, ukuhlaziya imibhalo kulufanele lolu cwaningo njengoba kusize umcwaningi ukuba akwazi ukuqhathanisa imininingo (triangulating data). Nokho-ke, ucwaningo luthole ukuthi ayikho iNqubomgomo othisha abayilandelayo ekufundiseni besebenzisa ukuxuba izilimi ekufundiseni. Ngalokho, imibhalo engiyihlaziyile kube uhlelo lwezifundo lothisha kuphela.

3.9 Indlela Yokuhlaziya Imininingo

Uma umcwaningi eseqedile ukuqoqa imininingo, isigaba esilandelayo kuba ukuyihlaziya. Ukuhlaziya imininingo eyikhwalithethivu kungaba umsebenzi onzima nojulukisayo (Azungah, 2018). Ngenxa yalokho, ukuhlaziya imininingo eyikhwalithethivu kungathatha isikhathi eside. Ukuhluza imininingo ngisebenzise ithematic analysis ukuze ngiqoqele ndawonye imininingo ngezindikimba. UKing noBrooks (2018) baveza ukuthi, ngokujwayelekile, ithematic analysis isetshenziswa ocwaningweni oluyikhwalitheythivu ngenxa yokuthi ibandakanya imibhalo emifushane okungaba amanothi aqoqwe esizindeni lapho kwenziwa khona ucwaningo, amanothi aqoqwe ngesikhathi kwenziwa inhlolovo, njalonjalo. Ithematic analysis iyahambisana nalolu cwaningo njengoba ingivumele ukuthi ngihlunge, ngihlaziye bese ngibika ngezindikimba ezigqame kakhulu kwimininingo eqoqiwe. I-thematic analysis inamazinga amathathu okuhlaziya imininingo engiwalandelile kulolu cwaningo okuyilawa:

- I-*data reduction*: Leli zinga libandakanya inqubo yokuhlunga, ukugxila, ukucaphuna, imininingo eqoqwe ensimini (Braun noClarke, 2019). Le nqubo yenzeka cishe ucwaningo luze luyophethwa (Christiansen, 2014). Kulesi sigaba umcwaningi ukhetha ngokuqaphelisisa imininingo ephendula imibuzo yocwaningo. Ukwenza lokhu elekelelwa yinjulalwazi ehola ucwaningo. Ngenxa yokuthi ucwaningo oluyikhwalithethivu lunganika imininingo eminingi, kubalulekile ukuba umcwaningi akhethe leyo ezoba lusizo ocwaningweni lwakhe. Lokhu ukwenza ngokuhlela, ukukhoda, ehlukanisa ngezindikimba ezigqame kakhulu lapho eqoqa imininingo (Belotto, 2018).
- I-data display: Lapha umcwaningi wethula imininingo ngokuyihlela ngamaphethini azomelekelela ukuthatha isinqumo nokubika ngokutholakele (Castleberry noNolen, 2018). Umcwaningi engakwenza lokhu ngokucaphuma amazwi ababambiqhaza, amanothi awabhale ngesikhathi eqoqa imininingo, kanti futhi engacaphuna nakusikompilo labababambiqhaza. Imininingo ingethulwa kusetshenziswa imidwebo, amashadi, ulwembu (*map*), nokunye.

- I-*conclusion drawing*: Lesi yisigaba sokugcina ekuhlaziyeni imininingo. Uma umcwaningi esezilandele zonke lezi zigaba ezingenhla, ukwazi ukuthatha isinqumo nokuphetha ucwaningo. Lesi sigaba senzeka kuphela uma umcwaningi eseqinisekisile ukuthi imininingo eqoqiwe uyihlaziye ngendlela nokuthi iyambisana nezinhloso zocwaningo (Peel, 2020).

Kulolu cwaningo umcwaningi usebenzise i-*deductive approach* ukuhlunga izindikimba ezigqamile neziphendula imibuzo yalolu cwaningo nezihlinzeka ngokuqonda okujulile ngenkinga yocwaningo. I-*deductive approach* isetshenziswe ukuhlaziya imininingo eqoqwe kwinhlolovo kanye namanothi engiwabhale ngesikhathi ngibukele othisha befundisa. Ngemuva kwalokho, ngibe sengiqhathanisa imininingo eqoqiwe kanye nemibhalo, okube uhlelo lwezifundo. Ngaleyo ndlela, imibhalo isetshenziselwe ukuqinisekisa nokweseka imininingo eqoqiwe. Uhlelo lwesifundo nalo luhlaziyiwe. UMiles nabanye (2018) babalula ukuthi zintathu izigaba zokuhlaziya imininingo eyikhwalithethivu: ukunciphisa imininingo ngokwezindikimba, ukwethula imininingo kanye nokuphetha nokuqinisekisa imininingo. Ngakho-ke, umcwaningi ulandele zonke lezi zigaba ukuhlaziya imininingo kulolu cwaningo njengoba zidingidwe ngenhla.

3.10 Ubuqiniso Nokukholakala Kocwaningo

Okutholakele kocwaningo kudingeka ukuba kuveze ngqo isimo sababambiqhaza ukuze kuzoba lula ukuthi nabanye abacwaningi balukholwe ucwaningo. UKorstjens noMoser (2018) baveza ukuthi izazi nabahleli basebenzisa le nqubo ukuhlola ucwaningo: kungabe kusha, kungabe kuyiqiniso, kungabe kuyahambisana (*relevant).* Lokhu kukuveza ngokusobala ukuthi ucwaningo kudingeka ukuba lwengeze ulwazi olukhona luphinde lwenze umehluko emkhakheni othile, ngokuhlinzeka ngolwazi olusha. Ngaphezu kwalokho, ucwaningo kumele lukholakale ukuze nabanye abacwaningi bezokwazi ukulusebenzisa. Ukuqinisekisa lokhu, ngisebenzise izimo zokwethembeka ezilandelayo: ukuthembeka, ukwedluliseka, ukwencikeka nokuqiniseka.

Okokuqala, ukuthuthukisa nokuqinisa ukwethembeka kocwaningo, inhlolovo eyenziwe nababambiqhaza iqoshiwe. Okuqoshiwe kwenhlolovo kungubufakazi bokuthi yenziwe inhlolovo nokuthi ababambiqhaza baphendule ngayiphi indlela. UBertram noChristiansen (2014) bagcizelela ukuthi inhlolovo eqoshiwe ithembeka kalula uma kuqhathaniswa namanothi abhalwe ngesikhathi kwenziwa inhlolovo. Kanjalo, ngesikhathi kwenziwa inhlolovo kulolu cwaningo, umcwaningi uye wayiguquguqula imibuzo ngokubuza umbuzo owodwa ngezindlela

ezehlukene ukuqinisekisa ukuthi izimpendulo ziyafana nokuthi ababambiqhaza bayiqonda ngokuhlosiwe imibuzo. Ngemuva kokwenza inhlolovo, umcwaningi ube eselalela okuqoshiwe kunye nabo ababambiqhaza ukuze bezozizwa. Lokhu kusize ukuthi bengeze lapho bebona kunamagebe ezimpendulweni abazinikezile. Lokhu kuqinise izimo zokukholakala kwalolu cwaningo. Enye indlela engiyisebenzisile ukuqinisekisa ukuthi ucwaningo luyakholakala i-triangulating data, lapho ngisebenzise izindlela ezintathu zokuqoqa imininingo. Le ndlela ihlola ukuthi imininingo eqoqwe kwinhlolovo iyahambisana neqoqwe ngesikhathi ngibuka othisha befundisa kanye nokushiwo iziNqubomgomo. Umcwaningi uqaphele lokhu okulandelayo:

Ukwedluliseka iyizinga lokuthi imininingo ingeyamaniswa noma inike isithombe ngokwenzeka kwezinye izindawo noma izikole. UDaniel (2019) ubalula ukuthi ukuchaza ababambiqhaza ngokucacile kusiza abanye abacwaningi ukuthi babone ukuthi imininingo etholakele yocwaningo ihambisana futhi ingasetshenziswa kubaphi abantu. Ngokwenzenjalo, abanye abacwaningi bayaqonda ukuthi okutholakele kocwaningo kunika isithombe ngamava eqeqebana elithile lothisha. Ngakho-ke, kulolu cwaningo umcwaningi uhlinzeka ngesithombe esicacile sababambiqhaza ngenhloso yokwelekelela abacwaningi ukuthi okutholakele kwalolu cwaningo kungasetshenziswa kusiphi isizinda.

Ukwencikeka kwukuhlola imininingo kanye nababambiqhaza ngenhloso yokuqinisekisa ukuthi okutholakele kocwaningo kuhambisana ngqo nezimpendulo zabo. Lo mbono wesekwa uKorstjens noMoser (2018), abaveza ukuthi ukwencikeka kubandakanya ukuhlolisisa okutholakele, ukuhumusha kanye neziphakamiso zocwaningo ngendlela yokuthi konke lokhu kuhambisane nemininingo yocwaningo njengoba yethulwe ngababambiqhaza. Lokhu kuchaza ukuthi ababambiqhaza banikwa ithuba lokufakaza ukuthi imininingo ibekwe ngendlela abaphendule ngayo yaphinde yahlaziywa ngendlela.

Ukuqiniseka kuqondiswe ekusebenziseni noma ukuqoka omunye umcwaningi ukuba aqinisekise ukuthi imininingo iqoqwe yaphinde yahlaziywa ngendlela. Lokhu kungenxa yokuthi ukuhlaziya imininingo eyikhwalithethivu kuwumsebenzi ongelula, kangangokuba umcwaningi angagcina eseqa izinto ezibalulekile lapho ethula okutholakele. Inhlosongqangi ukuqinisa ukuthuthukisa ukwethembeka kocwaningo. Ngakho-ke, kulolu cwaningo umcwaningi usebenzise inhlolovo eqoshiwe ukuzikhumbuza ngezimpendulo zababambiqhaza ngenkathi ngihlaziya imininingo. Ukulalela ephindelela ukwenze ngenhloso yokuqiniseka ukuthi yonke imininingo eqoqiwe iyashicilelwa.

3.11 Inkambiso Elungileyo Yokwenza Ucwaningo

Isinyathelo sokuqala ngaphambi kokuyoqoqa imininingo kube wukufaka isicelo semvume yokwenza lokhu esikhungweni semfundo engifunda kuso, okuyi-*University of the Witwatersrand*. Isitifiketi esigunyaza ukuba umcwaningi aqhubeke nocwaningo sisebenze njengemvume yokwenza ucwaningo ngesihloko socwaningo. Okwesibili, lolu cwaningo lwenziwe ezikoleni. Ngakho-ke, umcwaningi ufake isicelo semvume yokwenza ucwaningo eMnyangweni Wezemfundo eyiSisekelo esiFundazweni iKwaZulu-Natal. Ngemuva kwalokho ube esebhala izincwadi eziqondiswe kothishanhloko bezikole azikhethile ngokwenhloso kulolu cwaningo. Lezi zincwadi umcwaningi uziyise mathupha ezikoleni ezibe yingxenye yalolu cwaningo.

Ngemuva kokuba othishanhloko sebemugunyazile umcwaningi ukwenza ucwaningo ezikoleni, ube esenxenxa othisha besiNgisi nabo abakhethwe ngokwenhloso. Othisha basayine ifomu elingubufakazi bokuthi bayavuma ukubamba iqhaza kulolu cwaningo. Izincwadi ezibhalele othisha zicacise ngokusobala ukuthi ababambiqhaza kulolu cwaningo bebengezukukhokhelwa, futhi bebevumelekile ukuhoxa noma nini lapho bezizwa bengasakhululekile ukuba yingxenye yalolu cwaningo. Kubalulekile ukuthi ababambiqhaza bazizwe bephephile ngokuba yingxenye yocwaningo baphinde baqiniseke ukuthi ukuba yingxenye yalolu cwaningo akunabungozi. Ukuqinisekisa ukuthi ababambiqhaza bocwaningo bavikelekile nokugwema ukusabela ukuphepha kwabo, ngibaqinisekisile ukuthi amagama abo angempela nawezikole abasebenza kuzo ngizowagodla. Umcwaningi ukwenze lokhu ngokuthi isikole nababambiqhaza ngibaphe amagama angasondelene namagama abo.

Umcwaningi uphinde wachaza kabanzi ukuthi ucwaningo lungani kanye nezinjongo zalo. Kusemqoka ukuthi ababambiqhaza baqonde ngokucacile kusukela ekuqaleni ukuthi ziyini izinjongo zocwaningo. Lo mbono ufakazelwa uGoldstein nabanye (2018), abathi ababambiqhaza kumele bahlinzekwe ngolwazi oluphelele ngezinjongo kanye nokubaluleka kocwaningo kusukela ekuqaleni. Kanjalo, uBertram noChristiansen (2014), nabo bagcizelela ukuthi ukuhlinzeka ukuqonda okuphelele ngezinjongo zocwaningo kusiza abahlanganyeli ukuba bathathe isinqumo esiphusile ngokuba yingxenye yocwaningo. Ngaphezu kwalokho, kumele baqonde ukuthi kuzobasiza ngani ukuba yingxenye yocwaningo. Eminye imivuzo yokuba yingxenye yocwaningo kungathatha isikhathi ukuthi ababambiqhaza bayibone. Noma kunjalo, umcwaningi ubaqinisekisile ukuthi lolu cwaningo lunamandla amakhulu noma amathuba amaningi okwenza izikhulu zoMnyango wezeMfundo nababhali beziNqubomgomo

ukuba bangenelele ekusizeni ngokufundisa emagunjini anabafundi abaxube izilimi ezehlukene. Ngemuva kokudingida konke lokhu nababambiqhaza, savumelana, babe sebesayina izincwadi zokuthi babevuma ukuba yingxenye yalolu cwaningo.

3.12 Izingqinamba Zocwaningo

Okokuqala okuthande ukuba yinkinga kulolu cwaningo ukuya ezikoleni ngalesi sikhathi kusanemigomo yokhuvethe (*COVID19).* Isimo izwe elalibhekene naso senze kwaba lukhuni ukuthola imvume yokuba sezikoleni nokuchitha isikhathi esanele. Ngenxa yalokho, ukuthola imvume yokuya ezikoleni kwaba wumqansa, nokwagcina sekubambezela ucwaningo. Ngaphezu kwalokho, izikole zabamnyama ezisezindaweni ezisemaphandleni zijwayele ukuba nesibalo eseqile sabafundi emagunjini okufundela, okwakungaphephile ngesikhathini sokhuvethe. Ngenxa yalokho, umcwaningi wenza isiqiniseko sokuthi usiqaphile isimo ukuze ucwaningo luqhubeke ngendlela eyayingezukubeka impilo yakhe kanye neyababambiqhaza engcupheni. Lokhu wakwenza ngokuthi alandele imigomo yezokuphepha eyayibekiwe okungukugqoka isifonyo, ukusebenzisa izibulalimagciwane nokugcina ibanga elingamamitha amabili phakathi kwami nababambiqhaza ngaso sonke isikhathi. Ngaphezu kwalokho, isimo saphinde saphoqa ukuthi umcwaningi anciphise isikhathi okwakumele asichithe ezikoleni. Lokho ngakwenza ngokuthi umcwaningi ahlele nababambiqhaza ukwenza inhlolovo ngokusebenzisa ubuchwepheshe besimanje. Waphinde wacela ababambiqhaza ukuba bathumele ama-imeyili abo, iziNqubomgomo kanye nohlelo lwabo lwezifundo.

Uma kubhekwa izindlela ezisetshenziswe ukuqoqa imininingo, kuyahlaluka ukuthi othisha banokuziphatha/nokwenza ngendlela ehlukile uma kunomuntu wangaphandle ezikoleni. Ngenxa yalokho, umcwaningi wayengahle ngingakwazi ukubona ngqo impilo abayiphilayo kanye nesimo, ngokuthi bazame ukwenza ngokwehlukile ngaphambi komcwaningi. Ukubhekana naleso simo, umcwaningi wazama ngakho konke okusemandleni ukuthi abenze bazizwe bekhululekile. Lokhu wakwenza ngokuveza ukuthi naye umcwaningi usebenze ezikoleni iminyaka eyishumi phambilini. Ngakho, uyayiqonda indlela izikole ezisebenza ngayo kanye nezinselelo othisha ababhekana nazo. Ngaleyo ndlela, ababambiqhaza bakwazi ukumethemba base bemubuka njengomuntu owayengezile ukuzobahlulela.

3.13 Okwenzeka Esahlukweni Ngamafuphi

Inhloso yalolu cwaningo wukuphenya izindlela zokufundisa ezisetshenziswa othisha ukufundisa abafundi abamnyama abanezilimi ezahlukene, nababhekene nezingqinamba

ezidalwa wulimi lokufunda nokufundisa, okuyisiNgisi. Lolu cwaningo luphenye izindlela zokufundisa ezisetshenziswa othisha abanobulibumunye ukufundisa emagunjini axube abafundi bezilimi ezehlukene. Ngakho-ke, lubheke ukuthi othisha bakwenza kanjani ukuthi abafundi abangewona amaZulu bangakhishwa inyumbazane ekufundeni lapho besebenzisa ukuxuba izilimi. Luphinde lwaabheka ukuthi othisha bakuhlobanisa kanjani okufundwayo namasiko ahlukene emagunjini anabafundi abaxube izilimi ezahlukene ukuqinisekisa ukuthi bonke abafundi bazizwa beyingxenye yesifundo. Noma kunjalo, kuyakhathaza ukuthi ngenxa yesimo sokhuvethe izwe elalibhekene naso, akubanga lula ukuchitha isikhathi esanele ezikoleni. Ngaleyo ndlela, umcwaningi wagcina sengenza inhlolovo ngokusebenzisa ubuchwepheshe besimanje, ukunciphisa isikhathi engisichitha ezikoleni. Kanjalo, iziNqubomgomo ezihlaziyiwe nohlelo lwezifundo kwathunyelwa ngama-imeyili.

Lesi sahluko sidingide umklamo olandelwe yilolu cwaningo, okuyindlela yekhwalithethivu. Kuphinde kwandingidwa indlelakubuka esetshenziswe kulolu cwaningo. Umcwaningi uwachazile namathuluzi asetshenziswe ukuqoqa imininingo. Uphinde waveza nezindlela ezisetshenziswe ukukhetha ababambiqhaza, inani labababambiqhaza wabe eseveza nezizathu zalesi sinqumo. Kunezingqinamba ebezingahle zinginqinde ekuphenyeni inkinga yocwaningo. Umcwaningi uzivezile nazo wabe eseqhamuka namasu awasebenzisile ukubhekana nalezo zingqinamba. Isahluko esilandelayo sethula okutholakele kocwaningo. Kwenziwe lokhu ngokukufazela ngqo ngamazwi ababambiqhaza. Kuphinde kwesekwa okutholakene kocwaningo ngemibhalo yanphambilini yokuxuba izilimi emagunjini anabafundi abaxube izilimi.

ISAHLUKO SESINE

UKWETHULWA KWEMININGO

4.1 Isingeniso

Esahlukweni esedlule umcwaningi udingide izindlela azisebenzisile ukuqoqa imininingo nokuyizona ezimulekelele ekuphenduleni umbuzongqangi walolu cwaningo othi: Othisha bayisebenzisa kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini okufunda nokufundisa anabafundi abakhuluma izilimi ezehlukene esiFundazweni iKwaZulu-Natal, esiYingini Ugu? Eminye imibuzo ehole lolu cwaningo yilena:

- Ngabe othisha abafundisa abafundi abakhuluma izilimi ezehlukene bedidiyelwe ndawonye bayiqonda kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi?
- Yiliphi iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Yiziphi izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha abafundisa isiNgisi uLimi lokuQala lokwEngeza, abasebenzisa ukuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Kunamthelela muni ukusetshenziswa kokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?

Kulesi sahluko umcwaningi wethula okutholakele ocwaningweni alwenze esebenzisa inhlololwazi esakuhleleka, ukuhlaziya inqubomgomo yokuxuba izilimi yezikole kanye nokubuka amasu asetshenziswa othisha abafundisa emagunjini axube abafundi abakhuluma izilimi ezahlukene. Lawa ngamathuluzi umcwaningi awasebenzisile ukuphendula imibuzo yalolu cwaningo engiyibalule ngenhla. Lokhu ukwenze ngakufakazela ngokuveza ngqo amazwi ashiwo ngababambiqhaza bocwaningo. Imininingo etholakele ube eseyihlukanisa ngezindikimba okuyizona ezigqame kakhulu lapho ngenza lolu cwaningo okuyilezi**:**

- Ulwazi lothisha mayelana nokufundisa kusetshenziswa ukuxuba izilimi.
- Iqhaza elibanjwa yindlela yokuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene.

- Izimo ezidala ukuba othisha bangasebenzisi izindlela ezingabandlululi abanye abafundi.
- Umthelela wokuxuba izilimi emagunjini okufunda anabafundi abakhuluma izilimi ezahlukene.

Ngezansi kwethula itafula elifingqa okutholwe wucwaningo. Lokhu umcwaningi ukwenza ekufakazela ngokucaphuna ngqo mazwi ababambiqhaza. Uphinde eseka okutholakele ngemibhalo yocwaningo oselwenziwe ngaphambilini ngendikimba ngayinye. Itafula elingezansi liveza izindikimba ekuhlukaniswe ngazo imiphumela yocwaningo. Liphinde liveze izihlokwana ezitholakala ngaphansi kwendikimba ngayinye.

4.2 Okutholwe Ngucwaningo Ngamafuphi

Ulwazi lothisha ngokufundisa kusetshenziswa ukuxuba izilimi	Ukungacacelwa kothisha ngokuxuba izilimi ekufundiseni.
	Ukungesekwa kothisha ekufundiseni emagunjini anabafundi abaxube izilimi
	Ukungabibikho kwenqubomgomo yolimi ngokufundisa kusetshenziswa ukuxuba izilimi.
Iqhaza elibanjwa yindlela yokuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene.	Ukuxuba izilimi kugxilisa ukuqonda kubafundi.
	Ukuxuba izilimi kukhuthaza abafundi ukuba babambe iqhaza ekufundeni.
Izimo ezidala ukuba othisha bangasebenzisi izindlela ezingabandlululi abanye abafundi.	Ukusebenzisa isiZulu kuphela emagunjini anabafundi abaxube izilimi ezahlukene.
	Ukusebenzisa amasu okufundisa asiza abafundi abathile.
	Ukungabi nolwazi kothisha lwezilimi zabamnyama ngokwahlukana kwazo.

Umthelela wokuxuba izilimi emagunjini okufunda anabafundi abakhuluma izilimi ezahlukene.	Imithelela yamazinga aphansi kothisha ezilimini zabamnyama
	Abafundi abatholi amathuba alinganayo okuqonda okufundwayo njengoba kwenzeka kulaba abanolimi olufana nolothisha.
	Ukugqugquzela ukungazikhathaleli ezinye izilimi zabamnyama.

Ithebula 2: Okutholwe Wucwaningo Ngamafuphi

4.3 Ulwazi Lothisha Ngokufundisa Kusetshenziswa Ukuxuba Izilimi

Ukuxuba izilimi kungachazwa njengokusebenzisa izilimi ezahlukene ngenhloso yokugwema izihibe zolimi. Lezi zihibe zidalwa ukusetshenziswa kolimi izikhulumi ezingalwazisisi. Lo mbono wesekwa uShan, Weng, Wang, Su, Luo, Yu noXie (2019) ubalula ukuthi ukuxuba izilimi kuyisenzo esijwayelekile esenzeka kuhlosiwe noma kungenhloso lapho kuxhumana izikhulumi zezilimi ezihlukile. Lokhu kuchaza ukuthi maningi amathuba okuthi ukuxhumana kungabi yimpumelelo uma izikhulumi zinezilimi ezingafani. Lokhu akugcini nje kuphela ngolimi oluphinyiswayo, nolimi lomzimba lungaba nomthelela wokuthi uxhumana kungabi yimpumelelo (Auer, 2020). Ngalokho, ukuxuba izilimi singakuthatha njengendlela enamandla neqinisekisa ukuthi umyalezo wamukelwa njengokuhlosiwe ezikhulumini zezilimi ezahlukene.

Othisha bayayisebenzisa indlela yokuxuba izilimi kubafundi abafundiswa ngolimi abangalwazisisi. Nasemagunjini okufundela, ukuxuba izilimi kusetshenziswa ukugxilisa ukuqonda kubafundi. Kwabanye abafundi kuba nzima ukufunda ngolimi lokwEngeza. Ngalokho, othisha basebenzisa ukuxuba izilimi ukwelekelela abafundi ababhekana nezinselelo zokufunda ngolimi lwesiBili. Lo mbono ufakazelwa nguMaluleke (2019) othi ukuxuba izilimi kungasetshenziswa njengesu elinamandla okuthuthukisa indlela abafundi abaphasa ngayo ezifundweni. Lokhu kuchaza ukuthi ukuxuba ulimi lokufunda nokufundisa kanye nalelo abafundi abalwazi kangcono kwekelela abafundi ukuba baqonde kangcono. Ngaleyo ndlela, izinga lokuphasa liyathuthuka.

Ngakolunye uhlangothi, nakuba ukuxuba izilimi kugxilisa ukuqonda kubafundi, kuba yinselelo uma uthisha engazazi izilimi zabafundi. Ukungazazi izilimi zabafundi ngokwahlukana kwazo kunqinda othisha ukuba bakwazi ukubalekelela ngolimi lwabo. Lokhu kuchaza ukuthi ukuze ukuxuba izilimi kube yimpumelelo, othisha kudingeka bazazi zonke izilimi zabafundi ngokwahlukana kwabo emagunjini okufundela. UZhang noLütge (2022) baxwayisa ngobungozi bokuxuba izilimi emagunjini okufundela anabafundi abanezilimi ezingaziwa othisha. Babalula ukuthi abafundi abanezilimi ezingafani nezothisha bangazizwa bekhishelwa ngaphandle ekufundeni. Lesi simo singaholela ekutheni abafundi bazizwe bengabalulekile, bengamukelekile, okungenza bangakhuthazeki ukubamba iqhaza ekufundeni. Ukugwema lesi simo, othisha kudingeka bazame ngokusemandleni ukusebenzisa zonke izilimi ezikhona emagunjini anabafundi abaxube izilimi.

Lolu cwaningo luphenye indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini okufunda nokufundisa anabafundi abakhuluma izilimi ezehlukene. Ngibheke amasu angakhiphi inyumbazane abafundi abathile asetshenziswa othisha ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene. Ngokwalolu cwaningo ngithole lokhu okulandelayo: ukungacacelwa kothisha ngokuxuba izilimi, ukungesekwa kothisha ekufundiseni emagunjini anabafundi abaxube izilimi, ukungabibikho kwenqubomgomo yolimi yokufundisa kusetshenziswa ukuxuba izilimi. Lokhu kuvezwa yilokhu okulandelayo: Ulwazi lothisha olungenele ngokufundisa kusetshenziswa ukuxuba izilimi. Kuhlalukile ukuthi ababambiqhaza bayakuqonda ukuxuba izilimi, ikakhulu ekufundiseni. Ngezansi kwethulwa amazwi ababambiqhaza afakazela lokhu. Uthisha 1 ubeke wathi:

> *Hlampe ngizoyichaza nje in general ukuthi what code switching is, eh... I think masiyibuka nje ngehlo singajuli nayo, eh... uku-code switch(a) wukususa noma ukuxuba izilimi ezahlukahlukene, ukukhuluma isiNgisi ufake nesiZulu, nesiZulu nesiNgisi, kanjalo kanjalo. Kungaba yizilimi eziningi ezahlukene uku-code switch(a). So, nje in general it will mean lokho.*

Isicaphuno esingenhla sifakazela ukuthi othisha bayakuqonda ukuxuba izilimi. Kanjalo, bayakuqonda ukuthi kuyini ukuxuba izilimi ekufundiseni. Ngamanye amazwi uchaze ukuqonda kwakhe kokuxuba izilimi uma kubhekwa uhlangothi lwabafundi abafundiswa ngoLimi lwesiBili. Kulesi sicaphuno esingenhla ngithola ukuthi othisha bagqamisa

ukusetshenziswa koLimi lwaseKhaya lwabafundi ekufundeni. Uthisha 1 wenabe nencazelo yakhe wathi:

> *Hlampe-ke, uma sengibuyela ekilasini, ukucode switch(a) sekungaba wukuthi la kuphela khona ulwazi lwakho lwalolu limi olufundayo, bese ufaka-ke ihome language yakho ukuze nje hlampe njengomfundi ukhombise ukuthi uya-understand(a) noma uyakuzwa lokhu okufundwayo. Hlampe ngizobuyela kuthisha embuzweni olandelayo ngoba hlampe akufani ukusebenza kwayo uma uwuthisha noma uwumfundi... uyabona? Ja, kuyinto ethi ayibe njalo.*

Amazwi acashunwe ngenhla aveza incazelo nokuqonda kothisha kokuxuba izilimi ekufundeni. Kuyavela ukuthi othisha bayakuqonda jikelele ukuxuba izilimi kanti bayazi ukuthi kusho ukuthi ekufundiseni. Okungukuthi, njengoba befundisa abafundi abafunda isiNgisi njengoLimi lwesiBili, bavamile ukuthi abafundi kunesikhathi la abadidiyela khona ulimi lwabo lwaseKhaya ekufundeni. Lokhu bakwenza ngenxa yokufundiswa ngolimi abangalujwayele.

Ezincazelweni zokuxuba izilimi ezethulwa ababambiqhaza kuyaqapheleka ukuthi uLimi lwaseKhaya lomfundi ludlala indima enkulu ekufundeni. Ngamanye amazwi, ukwehluka kwezilimi zabafundi kuchaza ukuthi nendlela abafundi abamukela ngayo ulwazi, indlela abanika ngayo incazelo yokufundwayo kanye nendlela ababuka ngayo umhlaba incike oLimini lwaseKhaya lwabafundi. Lokhu kuchaza ukuthi emagunjini anabafundi abakhuluma izilimi ezahlukene, abafundi bazithola benezincazelo ezahlukene zokufundwayo ezincike oLimini lwabo lwaseKhaya. Lo mbono ufakazelwe uthisha 9 othe:

> *Hlampe-ke kungaba nawukuthi uma i..., let's say unekilasi labafundi abaqhamuka emakhaya la bekhuluma khona izilimi ezahlukahlukene, nalapho-ke i-code switching iyasebenza kakhulu. Angithi phela umuntu uzofuna ukuzwakalisa ulwazi lwakhe ngendlela alu-understand(a) ngayo... Angazi noma uyangizwa yini? (ehleka). Kodwa if you are in a classroom with kids that are multilingual, then I feel like you are bound to experience learners expressing themselves in their home languages. Yazi sometimes, in order for them to convey how things are understood in their different contexts, then they use their languages.*

Isicaphuno esingenhla siyinkomba yokuthi othisha abafundisa emagunjini abafundi abaxube izilimi ezahlukene balindeleke ukuba bakwazi ukuzamukela nokusebenzisa zonke izilimi zabafundi. Ngamanye amazwi, umfundi nomfundi kudingeka athole ithuba elifana nabo bonke

abafundi lokuzizwakalisa ngolimi lwakhe lwaseKhaya. Nokho-ke, lokhu kuba yinkinga kothisha abangenabo ubuliminingi njengoba bebukeka bephoqeleka ukuba bazazi zonke izilimi zabafundi ezimelekile emagunjini okufundela anabafundi abaxube izilimi ezahlukene. Lokhu kufakazela ukuqonda kothisha kokuxuba izilimi ekufundeni. Kulesi sicaphuno ngiqaphela ukuthi ukuze ukuxuba izilimi kuba yimpumelelo, othisha kudingeka bazazi zonke izilimi zabafundi ngokwahlukana kwazo.

Ngakolunye uhlangothi, enye yezincazelo zababambiqhaza ngokuxuba izilimi ukuthi ukuxuba izilimi kuyisu lokwenza abafundi bakuthole kulula ukuqonda lokho okufundwayo. Uthisha 2 uchaze ukuxuba izilimi kanje:

> *Ukuxuba izilimi kimina kusuke kuyindlela yokwenza isifundo sami sibe lula, nje, sizwakale kahle kubo bonke abafundi kuleyo topic yangalelo suku. Usuke usebenzisa isiNgisi kodwa bese kuba khona izimo la abangaqondi kahle uma usebenzisa isiNgisi kuphela. Lapho-ke kufanele ushintshe ubuyele esiZulwini ukuze babenakho ukuqonda kahle. Kwakhona ukubuyela esiZulwini kusuke ungasho into entsha, more or less usuke usimplify(a) or translating lento obukade uyisho ngesiNgisi, for example, uma ngikhuluma nge-theme, uma ngithi they must identify the theme. Umuntu okaGrade 10 uthole ukuthi akazi ukuthi yini -theme. So, ngivele ngimubuyisele esiZulwini-ke manje ukuthi masikhuluma ngetheme sisuke sikhuluma ngani ukuze ezokwazi ukuqonda. Angichazi konke-ke kodwa,,,, Hhayi konke kodwa, kusuke kungamagama athize ofuna ukuthi bawaqondisise kahle. Kuba lula uma ukhuluma ngento abayaziyo ngolimi lwabo. So, ukushintshashintsha izilimi mina ngisuke ngikwenziswa ukuthi ngifuna babe nokuqonda okungconywana.*

Amazwi ababambiqhaza acashunwe ngenhla angubufakazi bokuthi othisha bayakuqonda ukuxuba izilimi ekufundiseni. Ngaphezu kwalokho, kuyavela ukuthi bayakusebenzisa ukwelekelela abafundi ababhekana nezingqinamba zokufunda ngoLimi lwesiBili. Ababambiqhaza bayakuqonda ukuthi ukufunda ngoLimi lwesiBili kunganqinda abafundi ukuba baqonde okuqukethwe kwezifundo ngokuphelele. Ngalokho, izimo lapho bebona abafundi besilela emuva, babe sebephephela ekuxubeni izilimi. Ngaphezu kwalokho, kuyavela ukuthi ababambiqhaza bayaqonda ukuthi ukuxuba izilimi kuyasiza ukwenza lula okuqukethwe kwesifundo kanye nokuchaza amatemu anzima. Lokhu kuyahambisana nombono kaManel, Hassan noBuriro (2019) lapho egcizelela khona ukuthi ukuxuba izilimi kuyindlela ebukhali

nelekelela othisha ukuchaza amatemu anzima nawukhiye ekufundeni. Baqhuba bathi ukuchaza amakhonsepthi athile nohlelo lolimi kuyasiza ukuqinisekisa ukuthi izinjongo zesifundo ziyafezeka.

Ukwengeza kokungenhla, okutholakele kocwaningo kuveza ukuthi ukuxuba izilimi kuyalekelela ukuba abafundi bakuqonde kangcono okuqukethwe kwezifundo. Ababambiqhaza bagcizelele ukuthi ukusebenzisa uLimi lwaseKhaya lwabafundi abafunda ngoLimi lwesiBili kuphucula ukuqonda kubafundi. Uthisha 2 ubeke wathi:

> *As a teacher, icode switching you should not rely on it. I do not rely on it to teach but if ngibona ukuthi into engiqonde ukuyisho ngaleso sikhathi ayizwakali kubafundi uma ngifundisa nje just in English, then ngisebenzisa yona to facilitate understanding, to re-inforce ulwazi kubo. I code switch memontarily, just to make sure ukuthi akekho umuntu engimshiya ngemuva... Uyayibona leyo nto? So, I use code switching for re-inforcement kubafundi bami... ukuze bezobona ukuthi ulimi okanye izilimi ezahlukahlukene zihamba in parralel.*

Amazwi angenhla aveza ukuthi othisha basebenzisa ukuxuba izilimi ukugxilisa ukuqonda kubafundi. Okungukuthi, uma othisha besebenzisa ulimi lwesiNgisi kuphela ekufundiseni, abafundi babhekana nezingqinamba zokungaqondi okufundiswayo. Ngenxa yalokho, othisha badidiyela ulimi lwesiZulu ukwelekelela abafundi ukuthi baqonde okuqukethwe kwezifundo. Kuyavela ukuthi, ngokwenzenjalo, izinga lokuzethemba kubafundi liyathuthuka. Uthisha 2 ufakazele lokhu ngokuqhubeka agcizelele athi:

> *Ukucode switch(a) kuyayiqinisa noma-ke kuyayisekela into engiyifundisayo ngaleso sikhathi. It is important to re-inforce whatever I am teaching at that particular moment. So, I do not rely on code switching. As an English teacher, I try by all means to stay away from using it but uma sengibona ukuthi bayasala then ngibalanda ngayo. Kulapho-ke oke ubone nabo sebeqala ukuba nokuzethamba...*

Amazwi angenhla aveza ukuthi othisha bayakwazi ukubona ekufundiseni kwabo lapho abafundi bengasaqondi khona. Ngaphezu kwalokho, bayaqonda ukuthi umsuka wokungaqondi kwabafundi wukufundiswa ngolimi lwesibili. Ngakho-ke, ngesikhathi othisha bebona abafundi sebekhombisa ukusalela emuva, kulapho abasebenzisa khona ukuxuba izilimi. Okungubufakazi bokuthi abafundi bafunda baphinde baqonde kangcono uma befunda ngolimi lwabo. Ngalokho, ababambiqhaza baveze ukuthi ukusebenzisa ukuxuba izilimi kuyabasiza

ukubhekana nezingqinamba zokufundisa ngoLimi lwesiBili. Lokhu kuhambisana nombono owethulwa uGoodman noTastanbek (2021) lapho bethi ukusebenzisa ukuxuba izilimi kubafundi abafunda ngoLimi lwesiBili kuthuthukisa ukuqonda kubafundi. Kanjalo, okutholakele kocwaningo kuyakufakazela lokhu. Isibonelo, uthisha 3 uthe:

> *Yebo ngingasho nje ngingangabazi ukuthi iyangisebenzela i-code switching ngoba uke ubone noma ufundisa ukuthi the moment into uyithatha uyisa olimini lweBele lwakhe umfundi um'bona nasebusweni esevule amehlo. Ubone ukuthi yimande eyiqonda-ke le nto engiyishoyo, nangu esekhombisa izimpawu zokuyi-understand(a) kangcono le nto engiyifundisayo noma engiyishoyo.*

Amazwi acashunwe ngenhla afakazela ukuthi ukusebenzisa ukuxuba izilimi kuyasiza ukugxilisa ukuqonda kubafundi. Ababambiqhaza bafakazele lokhu ngokugcizelela ukuthi ukuhlola abakwenza ngemuva kokusebenzisa le ndlela yokufundisa kuwubufakazi bokuthi ukuxuba izilimi kwenza isifundo sibe yimpumelelo. Abafundi bathola imiphumela engcono kunaleyo eyejwayelekile. Uthisha 6 ufakazele lokhu ngokuthi:

> *Sikuhlola ngaleso sikhathi sifundisa, ebese-ke, njengoba ngishilo ubone ukuthi kunomthelela noma sebebhala. Kucaca lapho ukuthi lokhu ebengikufundisa bakuzwile, baku-understand(a) ngokubhala izimpendulo ezilindelekile. So, ukubona ezimweni ezifana nalezo ngoba ayikho enye indlela yokuhlola ukuthi icode switching iyasebenza yini emakilasini.*

Umbono walo mbambiqhaza uhambisana nokushiwo uMavuru noRamnarain (2020) abathi ukudidiyela uLimi lwaseKhaya lwabafundi ekufundiseni akugxilisi nje ukuqonda kuphela (Maluleke, 2019), kuphucula nezinga lokuzethemba kubafundi emagunjini. Kanjalo, uShin, Dixon noChoi (2020) bakholwa ukuthi, ngaphezu kokusiza abafundi ukuba baqonde okufundwayo, ukuxuba izilimi kunika amandla kubafundi abafundiswa ngoLimi lwesiBili. Ngalokho, abafundi bazizwa bebalulekile baphinde bakukhuthalele ukufunda.

Ngakolunye uhlangothi, nakuba ababambiqhaza beyenza imizamo yokufundisa besebenzisa indlela yokuxuba izilimi, kodwa kuye kwahlaluka ukuthi abanakho ukuzethemba uma befundisa ngale ndlela. Ngamanye amazwi abacacelwe ukuthi bakusebenzisa ngendlela efanele yini ukuxuba izilimi. Lokhu kungenxa yakho ukungaqeqesheki abakuvezile kulolu cwaningo. Ngaphezu kwalokho, kutholakele ukuthi ababambiqhaza basebenzisa ulimi olulodwa ukugxilisa ukuqonda kubafundi, okuyisiZulu. Lokhu kungenxa yokuthi isiZulu yilona kuphela

ulimi abalwaziyo ngaphezu kolimi lokufunda nokufundisa, okuyisiNgisi. Lokhu kuchaza ukuthi ngabafundi abaqonda ulimi lwesiZulu kuphela abahlomula kule ndlela yokuxuba izilimi ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene. Abafundi abakhuluma ezinye izilimi abasizakali njengoba izilimi zabo zingaziwa ngothisha.

Kubalulekile ukuthi uma othisha bekhetha ukusebenzisa ukuxuba izilimi ekufundiseni basebenzise amasu azohlangabezana nezidingo zabafundi bonke ngokwehlukana kwabo. Amasu okufundisa kulindeleke ukuba ahlangabezane nezidingo zabafundi ngokwehlukana kwabo. Okusemqoka ngukuthi amasu akhethwa ngothisha kumele avumele ukuthi bonke abafundi bazizwe beyingxenye yesifundo. Nokho-ke, kuye kwavela ukuthi kuyo le mizamo yokusebenzisa indlela yokuxuba izilimi emagunjini anabafundi abaxube izilimi iyasiza kubafundi abathile. Ababambiqhaza bagcizelele ukuthi imiphumela emihle nefakazela lokhu bayayibona.

4.3.1 Ukungacacelwa Kothisha Ngokuxuba Izilimi Ekufundiseni

Okutholakele kocwaningo kuveza ukuthi ababambiqhaza abanakho ukuqonda okuphelele ngendlela okulindeleke ukuba bakusebenzise ngayo ukuxuba izilimi. Kwesinye isikhathi bazibona besebenzisa kakhulu ulimi lwesiZulu, ngenkathi kulindeleke ukuba bafundise ngesiNgisi. Kwesinye isikhathi bazizwa sengathi benza okungafanele ngokudidiyela uLimi lwaseKhaya ekufundiseni isiNgisi.

Ukwengeza kokungenhla, ababambiqhaza baveze ukuthi ababakhuthazi abafundi ukuba baxube izilimi ekufundiseni. Ngamanye amazwi, abantu abaxuba izilimi wothisha kuphela kodwa abafundi babaphoqelela ukuba bazizwakalise ngolimi lwesiNgisi. Lokhu bakwenza ngenkolelo yokuthi yiyona ndlela ezosiza abafundi ukuba bathuthukise amakhono abo olimini lwesiNgisi. Nalapho bakwenza nje ngoba bezibacangela. Kuvelile ukuthi othisha abacacelwe ukuthi kudingeka bakusebenzise kanjani ukuxuba izilimi ekufundiseni. Lokhu kuyahambisana nombono owethulwa nguLou noNoel (2019), ogcizelela ukuthi ukuvulwa kwamathuba anele okuthi abafundi basebenzise uLimi lwesiBili kuthuthukisa amakhono olimi oluhlosiwe kubafundi. Ngesikhathi abafundi bezijwayeza ukusebenzisa uLimi lwesiBili, ukuzethemba kwabo olimini kuyathuthuka. Isenzo sokunqinda abafundi ukuba baxube izilimi ekufundeni sifakazelwe nguthisha 5 obeke wathi:

> *Uma ngibagqugquzela ukuthi bafake ulimi lwabo ekufundeni, uma sekufanele kubhalwe bazoba nenkinga. Uma sekubhalwa phela kubhalwa isiNgisi kuphela.*

Manje-ke, uma ngingavula lowo mnyango, bazomisa kanjani uma sekubhalwa? Bangagcina sebengibhalela sona isiZulu. So, that is why ngike ngizame ukuthi ngibaphushe nje ukuthi babhidilishe ziya khona ukuze uma sebebhala umuntu azi ukuthi kulindeleke ukuthi izimpendulo zonke zibe sesiNgisini kuphela, angadidekeli nje kolunye ulimi, which is unfair, I know it is unfair because thina siyacode switch(a) uma sifundisa (enqekuzisa ikhanda) kodwa silindele ukuthi bona babhale ngesiNgisi kuphela.

Kuyavela esicaphunweni esingenhla ukuthi ababambiqhaza banenkolelo yokuthi ukuvumela abafundi ukuba badidiyele izilimi zabo ekufundeni kudala ukuthi noma sebebhala ukuhlolwa baphendule ngezilimi zabo, okuyinto engamukelekile. Ngenxa yalokho, ukuphoqelela ukuthi abafundi basebenzise uLimi lwesiBili ekufundeni kuyimizamo yokubaqeqesha ukuthi bakwazi ukubhala ngoLimi lwesiBili lapho sebehlolwa. Ngamanye amazwi, ekufundeni kugcina sekusetshenziswa izilimi ezimbili kodwa ukuhlolwa kube solimini olulodwa.

Ukungacacelwa kothisha ngamasu okusebenzisa ukuxuba izilimi kuletha ukudideka okukhulu. Lokhu kungenxa yokuthi othisha abaqinisekanga ukuthi balindeleke ukuba bakusebenzise nini ukuxuba izilimi. Isifundo siba nezigaba ezintathu: isingeniso-lapho kwethulwa khona isifundo, umzimba-okungukuthuthuka kwesifundo kanye nesiphetho- lapho kugoqwa isifundo sosuku. Kulezi zigaba, ababambiqhaza baveze ukuthi abanako ukuqonda ukuthi yisiphi isigaba okulindeleke ukuba basebenzise kuso ukuxuba izilimi. Ngalesi sizathu, ucwaningo luthole ukuthi indlela othisha abakusebenzisa ngayo ukuxuba izilimi yehlukile, kuthisha ngamunye (*inconsistency)*. Lokhu kugcizelelwe uthisha 5 obeke wathi:

Njengoba ngishilo, indlela yoku-regulator(a) e-formal ebekiwe, ayikho futhi there are no guidelines of how effectively to use code switching. So, at the moment othisha abasebenzisa i-code switching are doing it at their own will and they using it as they see... Uyayibona leyo nto? Othisha bazibonela bona la ukuxuba izilimi kungasiza khona abafundi bayibambe kangcono le nto efundwayo, otherwise, ayikho into elawulayo.

Ukuzibonela kukathisha ngendlela okudingeka asebenzise ngayo ukuxuba izilimi kugcina kufaka ingcindezi kuye ngenxa yokuthi uzizwa sengathi akakwenzi ngendlela efanele. Ngaphezu kwalokho, kudala ukuthi kungalandelwa indlela eyodwa nefanayo yokusebenzisa ukuxuba izilimi ekufundiseni. Isibonelo, uthisha 1 ufakazele lokhu wathi**:**

Okay, I think into engi....guide(ayo) kakhulu wuhlobo lwemibuzo oluqhamukayo as ngifundisa. Uyabona abafundi uma bekubuza umbuzo othile ukuthi akukona ukuthi abanalo ulwazi. Yingoba hlampe kukhona into abangayiqondi ngendlela, ebese-ke uyabona imibuzo ezolandela. Uma imibuzo iqhubekela phambili uyabona ukuthi, hhayi no, sesidlulile la. Lonke ulwazi esesinalo seluyafana...uyayibona leyo nto?

Amazwi angenhla aveza ukuthi abanye babambiqhaza bakusebenzisa ukuxuba izilimi kuphela uma bebona isidingo. Kungaba wukuthi indlela abafundi abaphendula ngayo ikhombisa ukuthi abaqondi noma kukhona lapho okudingeka bacacise baphinde bagcizele khona. Uthisha 2 uveze umbono ohlukile kowethulwa ngenhla. Yena uchaze wathi:

...kakhulukazi, indawo engijwayele ukuyisebenzisa khona it is towards the end of the lesson, la engisuke ngigoqa khona yonke into esengiyenzile. Kulapho-ke engike nginabe kabanzi ngawo uMageba ukuze ngizokwazi ukuchaza kahle. So, ngingasho ukuthi ngiyisebenzisa uma iqala i-lesson, nje, in most cases, nalapho-ke sengigoqa khona,

Uthisha 11 yena ubeke wathi:

Njengothisha osesebenze kakhulu endaweni yasemakhaya, sengathatha i-strategy sokuthi uma zisuka nje ngiqala ngaso isiZulu, but ngiyayifaka i-English uma sengiba assess(a). Phela uthi ufundisa ube uphonsa imibuzo kubantwana ukubona ukuthi bayayi-understand(a) yini le nto oyishoyo. So, bese kuya determine(a) lapho ukuthi uma be-respond(a), then you continue ngayo i-English. Along the way ngilokhu ngiyenza i-code switching uma ngibona sengathi bayashoda.

Kanjalo nothisha 3 wethula umbono ohlukile kunalo engenhla, njengoba ebeka ethi:

Ngicabanga ukuthi kuzo zonke izigaba kuba khona la osebenzisa khona i-code switching because uma ingane inga-understand(anga) ekuqaleni, izoyibamba kanjani kwi-development ye-lesson ibe ingazanga ukuthi kuqalwe ngani from the beginning? Uma zisuka nje kumele uchaze ukuthi ukhuluma ngani. Kumele uyichazale ingane nangayo le vernacular, uyichazele ukuthi ukhuluma ngani. Nalapho-ke kuvuthondaba, kwi-content enikhuluma ngayo... or okanye la ubona khona kubalulekile ufake isiZulu ukuze bezoyi-grasper(a) le nto or bezoyibamba

kahle. So, ngicabanga ukuthi ngisebenzisa i-code switching from the beginning of the lesson until the end.

Amazwi acashunwe ngenhla afakazela ukuthi othisha abakusebenzisi ngendlela efanayo ukuxuba izilimi. Indlela abakwenza ngayo yehlukile kuthisha ngothisha. Ukusebenzisa ukuxuba izilimi kuyinkomba yokuthi abanakho ukuqonda okuphelele ngendlela okulindeleke ukuba bakusebenzise ngayo. Ngaleyo ndlela bagcina sebezibonela. ULainatussyifah (2022) wethula izinhlobo/izindlela ezahlukene zokuxuba izilimi ezingasetshenziswa ekufundiseni okuyilezi:

- I-*tag-switching*: Kulolu hlobo lokuxuba izilimi isikhulumi sifaka amagama athile oLimi lwaseKhaya lwalowo okuxhunywana naye. Kungaba amagama athile noma yingxenye ethile yenkulumo emshweni owodwa.
- I-*inter-sentential switching:* Uhlobo lokuxuba izilimi lapho umusho wokuqala wethulwa ngoLimi lwaseKhaya ngokuphelele bese uphindwa ngoLimi lwesiBili ngokuphelele. Le ndlela isiza abafundi bakwazi ukuthola uLimi lwesiBili.
- I-*intra-sentential switching*: Lokhu kungukuxuba izilimi lapho isikhulumi sifaka ulimi lwaseKhaya phakathi nenkulumo ngaphandle kokuthikamezeka, ukungabaza nokuphazamiseka.
- I-*intra-word switching*: Kulolu hlobo lokuxuba izilimi izikhulumi zixuba izilimi ezimbili egameni elilodwa, isibonelo: qonda (isiZulu)+stand (isiNgisi)=understand. Lapha kuxutshwe ulimi lwesiZulu nesiNgisi egameni elilodwa. Kwesinye isikhathi isiqalo segama singaba kolunye ulimi, bese isiqu sibe kolunye ulimi.

Kulezi zindlela ezahlukene zokuxuba izilimi, kuvelile ukuthi othisha bazisebenzisa zonke ekufundiseni, nakuba bekwenze ngokwehlukile. Kuyenzeka baxube ulimi lokufundisa noLimi lwaseKhaya emshweni owodwa noma enkulumweni (*tag-switching*). Kwesinye isikhathi basebenzisa isu lokuphindaphinda, okungukuthi, konke okuqukethwe kwezifundo abakwethule ngolimi lwesiNgisi baphinde bakugcizelele ngolimi lwesiZulu (*inter-sentential switching*). Ababambiqhaza baveze ukuthi lokhu bakwenza uma abafundi bekhombisa ukungaqondi okuqukethwe kwezifundo. Kuyaphawuleka ukuthi le ndlela yiyona abakholelwa kuyo nabayisebenzisa kakhulu. Kanjalo, ukufaka ulimi lwesiZulu bakusebenzisa bengakuhlelile, kwesinye isikhathi bengazelele (*intra-sentential switching*). Ukudidiyela ulimi lwesiZulu abakwenza ngale kokungabaza kuyinkomba yokuthi yinto abayijwayele

nabayisebenzisa njalo ekufundiseni. Kuyenzeka futhi ababambiqhaza baxube izilimi ezimbili egameni elilodwa, okwaziwa ngokuthi i-ntra-word switching.

Ngakolunye uhlangothi, u-Adriosh noRazı (2019) baveza ukuthi ukuxuba izilimi kungasetshenziswa ngokuphindaphinda lokho uthisha abesekwethulile ngolimi lokufunda. Ngamanye amazwi, uthisha wethula okuqukethwe kwesifundo ngoLimi lwesiBili, ngemuva kwalokho akuphinde esekwethula ngoLimi lwaseKhaya lwabafundi. Nakuba le ndlela ithatha isikhathi eside, kunobufakazi bokuthi iyasiza kubafundi ababhekana nezingqinamba zokufundiswa ngoLimi lwesiBili. Lo mbono owethulwa yilaba babhali uyahambisana nendlela iningi lababambiqhaza abakusebenzisa ngako ukuxuba izilimi ekufundiseni. Uthisha 3 ebeke wathi:

> *Kona kuyasiza noma nje ugcina ususalele emuva ngomsebenzi. Uthola ukuthi umsebenzi obekumele uwenze ngo-2 weeks usuwenza ngo-3 weeks nangaphezulu, nobekumele uwuqede nge-period eyodwa ugcina usudlulela kwi-period elandelayo kuyima uqhubekela to the next topic...kanjalo kanjalo.*

Isicaphuno esingenhla sifakazela ukuthi ukuphindaphinda isifundo esisodwa ezilimini ezimbili kuchitha isikhathi. Ngenxa yalokho, ababambiqhaza bagcina bengawuqedi umsebenzi ngesikhathi okulindeleke ngaso. Ukubhekana nalokhu bagcina bezihlelela isikhathi esengeziwe sokukhava umsebenzi, nokwandisa umsebenzi kubo. Uthisha 3 uveze lokhu athi:

> *Uzithola sekuphoqa ukuthi ungene nangama-weekend kungalindelekanga ngoba uzibona wena ukuthi usilele emuva kangakanani. So, kunama-challenges amaningi, I don't wanna lie. Uyabona nje ukuchitha isikhathi esiningi ulokhu ukhuluma into eyodwa ngezilimi ezimbili, umane ushintsha, kanjalo kanjalo.*

Okugqame esicaphunweni esingenhla wukuthi, nakuba ababambiqhaza bekusebenzisa ukuxuba izilimi ekufundiseni, kubukeka kubandisela umsebenzi omningi kunalowo abanawo. Nokho-ke, ukungaqondi kwabafundi kuyabaphoqa ukuba badidiyele uLimi lwaseKhaya ekufundeni. Ukubhekana nalokhu, ababambiqhaza baye basebenzise nezinye izindlela zokuxuba izilimi, ngale kokuthembela endleleni yokuphindaphinda isifundo. Uthisha 3 uqhube wathi:

> *Rather code switch as you teach ukuze i-lesson izo-flow(a) kahle ngoba akuhambi kahle uma uzokhuluma ngesiNgisi kuphela. So, ufaka ulokhu ushintshashintsha during the lesson la obona khona isidingo...*

Amazwi angenhla aveza ukuthi othisha bathembela kwezinye izinhlobo zokuxuba izilimi njengendlela yokugwema ukuchitha isikhathi okudalwa wukuphindaphinda isifundo. Okungukuthi, bangasebenzisa izilimi ezimbili emshweni owodwa noma egameni elilodwa noma bachaze leyo ngxenye abafundi abangayiqondi ngesikhathi abafundi bekhombisa ukungaqondi.

Kunamatemu aba wukhiye ekufundeni okuba nzima ukuthi abafundi abafundiswa ngoLimi lwesiBili bawaqonde. Kungaba amagama amasha noma anzima kubafundi. Ukuchaza lawo magama kusetshenziswa uLimi lwaseKhaya kwenza kube lula ukuqonda lawo magama kubafundi. UManel nabanye (2019) bagcizelela ukuthi ukuxuba izilimi kuyasiza ukufundisa amakhonsephthi anzima namasha kubafundi. Akugcini nje lapho, kodwa kusiza nalapho othisha befundisa uhlelo lolimi. Lokhu kuyahambisana nendlela ababambiqhaza abakusebenzisa ngayo ukuxuba izilimi ekufundeni.

Ngakolunye uhlangothi, okutholakele kocwaningo kuyakufakazela ukuthi ukuxuba izilimi kusiza ukuthi abafundi baqonde okufundiswayo. Nokho-ke, akucaci ukuthi le ndlela yokufundisa ilusizo kangakanani njengoba abafundi behlolwa ngolimi lwesiNgisi. Ababambiqhaza bakubeke kwacaca ukuthi nakuba abafundi basuke bekuqonda okuqukethwe kwezifundo kodwa bakuthola kunzima ukuqonda imibuzo lapho sebehlolwa ngoLimi lwesiBili. Isibonelo, uthisha 6 uthe:

> *I think yilapho iba yinkinga khona kwi-code switching, because, as much as ziyi-understand(a) icontent izingane, zisuke ziyi-understand(a) ngehome language. Therefore, they fail to translate it to English when it's time for assessments and things like that...*

Uthisha 10 naye ufakazela lokhu athi:

> *Uyabona-ke kuma assessments, that where the real challenge is, simple because we expect learners to use English only, strictly English! We do not allow them to code switch or use words that are not in the English language. As far as we code switch, we must not change the focus. Yes, i-code switching isiza kakhulu in the learning process but it frustrates learners uma sekubhalwa... So, it is really a challenge to us educators.*

Kanjalo nothisha 7 ugcizelele lokhu wathi:

> *Let me make a practical example, kukhona la where they were asked ukuthi basho ama-aspects of.... angisazi awani kodwa indaba nje yayine gama "aspects" kwicartoon. Hhayi-ke, u-aspect manje usubadide ubaqedile, badidwa yinto ephambi kwabo!. Nayi icartoon iphambi kwabo kodwa manje abezwa ukuthi kufunwani ngoba bengali-understand(i) igama elithi aspects. So yizinto ezinjalo nje ezidalwa yiyo ilanguage barrier. Ubone ukuthi ukube lo mbuzo ububuzwe ngolimi lwabo ubungeke ubahlule.*

Izicaphuno ezingenhla zifakazela ukuthi nakuba ukuxuba izilimi ekufundeni kuyisisombululo enkingeni yokufundiswa ngoLimi lwesiBili, kodwa kuvula elinye igebe uma sekuhlolwa. Abafundi bayaqhubeka nokubhekana nezingqinamba zolimi njengoba bekuthola kunzima ukuphendula imibuzo ngolimi lwesiNgisi ngisho bezazi izimpendulo. Ngaphezu kwalokho, kuyavela ukuthi abavumelekile ukufaka ulimi lwaseKhaya uma sebebhala ukuhlolwa. Lesi simo senza abafundi bagcine sebefeyila noma bezazi izimpendulo ngenxa yokuthi basuke bengakwazi ukuzibeka ngolimi lwesiNgisi. Isikhathi esiningi, abafundi bayawuqonda umbuzo kodwa inkinga kube yindlela yokubeka impendulo njengoba kulindeleke ukuba babhale ngolimi lwesiNgisi kuphela. Isibonelo, uthisha 9 uveze ubunzima abafundi ababhekana nabo lapho sekuhlolwa ngenxa yolimi lwesiNgisi wathi:

> *Kunzima-ke lapho uma sebehlolwa, ngaleso sikhathi sisuke singasekho phela uku-simplify(ela) ngesiZulu. Ubone ukuthi umntwana uyayazi impendulo, kodwa uJoji...! Ngikhumbula nje ngokunye bephendula icomprehension eyayikhuluma ngamatourists, uyabona ama-activity awenzayo uma ezikhiphile and staff. So, this boy wanted to say something about fishing wavele wathi its's a* "*dobing thing*". *Shuthi ulisusa ngqo esiZulwini leli gama-doba+ing=dobing, wavele wafaka u-ing ekugcineni (ehleka). Okubuhlungu ukuthi the answer was correct but I had to penalise him ngoba nje akalazanga igama lesiNgisi elisho le nto afuna ukuyisho. So, sideal(a) nezimo ezinjalo. It's really sad ngoba phela impendulo kulaba ifika kuqala ngolimi lolu abalukhuluma njalo.*

Uthisha 12 naye ufakazele ukuthi ukuxuba izilimi kwenza abafundi baqonde izifundo ngolimi lwabo. Lokhu kuba yinkinga uma sebehlolwa njengoba ukuhlolwa kuba sesiNgisini. Ngalokho, abafundi bathi beyazi impendulo kodwa bahluleke ukuphendula ngenxa yokunqindwa wulimi lwesiNgisi. Ufakazele lokhu wathi:

Ngihlangabezana nezinkinga impela uma sekuhlolwa... zijwayelekile impela izimo ezinjalo. Ngike ngibone uma ngibuza imibuzo ekilasini yalelo phepha abekade belibhala. Uthole ukuthi abaningi bazomangala ukuthi "Hhawu! Kanti bekufunwa le nto?" Uthole ukuthi bazophendula ngoba sesilenza nabo iphepha sengiyichaza nangesiZulu imibuzo kodwa njalo ibahlulile ngesikhathi bebhala. Impendulo bayayazi kodwa abayibhalanga. Omunye uthole esekubuza into ngegama ngolimi lwesiZulu, uyibuza nje uyayazi ngesiZulu kodwa ufuna ukwazi ukuthi kudingeka ayibeke kanjani ngolimi lwesiNgisi. Nasephepheni-ke kwenzeka into enjalo, bayazi ngesiZulu kodwa kube yinkinga yokuyisho ngesiNgisi.

Amazwi angenhla aveza ukuthi abafundi bafeyila noma bezazi izimpendulo ngenxa yamakhono aphansi olimini lokufunda nokufundisa. Ngaphezu kwalokho, kuyavela ukuthi izimpendulo zemibuzo zifika ngolimi lwaseKhaya lwabafundi bese bezibuyisela olimini lwesiNgisi, okuyilapho bebambeka khona. Ngenxa yalokho, ababambiqhaza bakholwa wukuthi uma abafundi abamnyama bengahlolwa ngolimi lwabo bangenza kangcono ezifundweni. Ngamanye amazwi, indlela yokuxuba izilimi ekufundiseni ayiyisombululi inkinga yolimi kubafundi abamnyama uma sekuhlolwa. Isibonelo, uthisha 1 uthe:

Igebe phela alikwazi ukungavuleki uma sekuhlolwa. Ngicabanga ukuthi-ke leyo nkinga ayikuthinti kangako ukuxuba izilimi kodwa sekubiza ukuthi sike siyifakele izibuko nendlela okuhlolwa ngayo abafundi abastrugglish(a) nge-English, uyabona. Phela la bafundi abazalwanga bekhuluma isiNgisi njengolimi lwabo. Manje-ke, kumele ke siyibheke leyo ukuthi kungani behlolwa ngaso, uyayibona leyo nto? So, ngingasho ukuthi igebe liyavuleka mpela uma sebehlolwa, baba nenkinga nje uma sekuhlolwa.

Amazwi acashunwe ngenhla afakazela ukuthi abafundi abamnyama bakuthola kunzima ukubhekana nokuhlolwa ngolimi/olimini lwesiNgisi. Izingqinamba ababhekana nazo zifaka ukungaqondi imiyalelo noma imibuzo, ukuswela amakhono okuphendula ngolimi lwesiNgisi, nokunye. Ngalokho, ababambiqhaza bakholwa wukuthi uMnyango Wezemfundo kudingeka ukuba uyibuyekeze indaba yokuhlolwa kwabafundi abamnyama. Isibonelo, uthisha 2 uthe:

Kubiza-ke ukuthi abezeMfundo bayibuke noma bayibuyekeze indlela ekuhlolwa ngazo abafundi. Kahle hle umfundi kumele ngabe uhlolwa ngalo ulimi lwaseKhaya ukuze kungabi khona la ezosala khona. Lena-ke akuseyona inkinga yokucode switch(a) per se kodwa yinkinga yokuhlola. Uyabona nje, iyasuka ezandleni

zikathisha ocode switch(ayo) ekilasini and it falls back on how leaners who are not speakers of English are assessed, you know what I mean? It becomes an assessment issue and not necessarily code switching issue. So, nje ilele kwezokuhlolwa not ekuxubeni izilimi.

Ababambiqhaza bagcizelele ukuthi abukho ubulungiswa ekuhloleni abafundi abamnyama ngolimi lwesiBili njengoba sekubonakele ukuthi amazinga abo aphansi olimini lwesiNgisi. Lokhu kuholela ekutheni abafundi bagcine sebephasa ngendlela engagculisi noma bafeyile ngenxa yokunqindwa wulimi lwesiNgisi. Ukunqindwa wulimi lwesiNgisi ekuhlolweni kudala ukuba bangayiqondi imibuzo, kwesinye isikhathi bangakwazi ukuphendula ngesiNgisi. Lokhu kuchaza ukuthi abafundi bagcina befeyila noma bezazi izimpendulo ngoba bekhinyabezwa wulimi lokufunda nokufundisa, okuyisiNgisi. Ngenxa yalokho, othisha bakholwa wukuthi lesi simo sidinga ukusukunyelwa ngokushesha. Okutholakele kocwaningo kuhambisana nombono owethulwa ngu-Adler-Greene (2019) othi ukuhlolwa ngolimi abafundi abangalwazisisi kunomthelela omubi njengoba bagcina sebephasa ngendlela engagculisi. Kanjalo, uMlachila noMoeletsi (2019) bagcizelela ukuthi lesi simo sinomthelela ongemuhle emhlabeni wonke jikelele njengoba sehlisa izinga lemfundo.

Ukubhekana nalesi simo esibalulwe ngenhla, ucwaningo luthole ukuthi ababambiqhaza basebenzisa isu lokuqaphelisa abafundi ngendlela imibuzo ehlelwa ngayo nebuzwa ngayo. Bachaza amagama avamile ekuhlolweni, isibonelo: *list, explain, differentiate discuss, describe,* namanye. Ukuchaza la magama kusiza abafundi ukuba baqonde ukuthi umbuzo kulindeleke ukuba bawuphendule kanjani. Ababambiqhaza bakwenza lokhu ngokuxuba izilimi, ngamanye amazwi, badidiyela ulimi lwaseKhaya ekuchazeni la magama. Inhloso yalokhu wukugwema ukudideka kokungaqondi imiyalelo nemibuzo lapho sekubhalwa ukuhlolwa. Ngakho-ke, ababambiqhaza benza imizamo yokulungiselela abafundi ukubhekana nezinkinga zokuhlolwa ngolimi abangaluqondisisi ngokubuyekeza imibuzo, okungaba ukuphendula amaphepha eminyaka eyedlule, nokunye. Ngaleyo ndlela, babahlomisa ngezindlela okulindeleke ukuba baphendule ngayo imibuzo kanye namagama aba wukhiye embuzweni. Uthisha 5 uveze lezi zindlela wabeka wathi:

...esimweni esinjalo ngike ngithi abazakhele their own vocabulary alawo magama aba wukhiye emibuzweni ukuze bezothi noma sebehlangana nawo kwi-exam bazi ukuthi kumele bawu-approach(e) kanjani umbuzo... ukuthi nje umbuzo lowo uthini

and yini elindelekile kubona, uyabona? Ngoba I think iyona nto ebashayayo leyo. So, isikhathi esiningi ngisebenzisa ama-previous question papers.

Amazwi angenhla aveza ukuthi othisha bathembela endleleni yokuqaphelisa abafundi ngamagama abangahle bawalindele ekuhlolweni. Uveza ukuthi lokhu kujwayele ukuba yinkinga kubafundi njengoba ukungaqondi igama elithile kwenza bangacacelwa yindlela okulindeleke baphendule ngayo. Ngalokho, ababambiqhaza basebenzisa amaphepha angaphambilini ukulungiselela abafundi izivivinyo. Noma kunjalo, kuyavela ukuthi bathi sebekwenzile lokhu kube namagama abangawenzanga ngesikhathi belungiselela abafundi. Ngenxa yalokho, abafundi baba nenkinga ekuphenduleni leyo mibuzo. Uthisha 5 uqhube wathi:

Ey, nalapho uthi usukwenzile lokho, kuvele kube khona lawo magama azoqhamuka nje unexpectedly...uthole ukuthi asiwenzanga ngesikhathi sirevise(a), or siwenzile but now sebekwe ngenye indlela, wena uzikhremisile izingane lapho. Lapho-ke kuba yinkinga when it comes to attempting leyo question. So, nalapho ngike ngithi abawanote lawo magama, then ke sibuyele kuwona.

Isicaphuno esingenhla siyinkomba yokuthi ukulungiselela abafundi ngamagama abangawalindela ekuhlolweni kubuye kungabi yisisombululo kubafundi. Lokhu kungenxa yokuthi uma amagama esesetshenziswa ngendlela ehlukile kunaleyo ababambiqhaza abebeyichaze ngayo, kuba nokudideka kubafundi. Ngaphezu kwalokho, kuphinde kube namagama ababambiqhaza abangawachazanga ngesikhathi belungiselela abafundi. Ngenxa yalokho, abafundi bakuthola kunzima ukuphendula leyo mibuzo. Noma kunjalo, ababambiqhaza babakhuthaza ukuthi bazame ukuzakhela umqondo wegama ngalinye ngendlela elisebenze ngayo. Isibonelo, uthisha 6 uthi:

Kokunye ngike ngigcizelele ukuthi even if kukhona lelo gama eliyinkinga, mabangatatazeli. They must go and re-read the question, you know, azame ukuzakhela imeaning based on indlela elisebenze ngayo, kungabi nje wukuthi usewushiya kanjalo lowo mbuzo ngenxa yalelo gama.

Amazwi acashunwe ngenhla afakazela ukuthi ukuxuba izilimi kuyayisombulula inkinga yokungaqondi kwabafundi. Noma kunjalo, abafundi abamnyama bayaqhubeka nokubhekana nenkinga yokufunda ngesiNgisi uma sekuhlolwa. Lesi simo siholela ekutheni abafundi bagcine sebengenzi kahle ezifundweni (Manditereza, 2021). Ababambiqhaza bazwakalise umuzwa

wokungahambisani nokuhlolwa kwabantwana abamnyama ngolimi lwesiNgisi. Isibonelo, uthisha 7 uthi:

> *So, okubalulekile futhi I think isifiso sethu esikhulu kunazo zonke ukuthi uma ngempela sesifuna abafundi baphumelele kuyomele sibanike ithuba lokuthi babhale ngolimi lwabo. Iyona nto eyosisiza ngempela ngoba kulapho esingabona ukuthi ngempela inkinga ikuphi*

Kanjalo, uthisha 1 uthe:

> *Phela la bafundi abazalwanga bekhuluma isiNgisi njengolimi lwabo. Manje-ke, kumele ke siyibheke leyo yokuthi kungani behlolwa ngaso, uyayibona leyo nto?*

Izicaphuno ezingenhla ziveza imizwa yababambiqhaza ngokuhlolwa ngesiNgisi kwabafundi abamnyama. Bakholwa wukuthi ukuhlolwa ngesiNgisi kucindezelela abafundi ukuthi bangaphasi ngendlela elindelekile. Ngaphezu kwalokho, baveza ukungalingani ngobuhlanga obugqanyiswa uhlelo lwezeMfundo. Lokhu kungenxa yokuthi ezinye izinhlanga zihlolwa ngezilimi zazo kodwa abafundi abamnyama bahlolwa ngolimi lwesiBili. Ngaleyo ndlela, ababambiqhaza bakubeke ngokusobala ukuthi ubulungiswa abukho kwezemfundo njengoba ezinye izinhlanga zihlolwa ngezilimi zazo. Ngaphezu kwalokho, ababambiqhaza bagcizelela ukuthi uMnyango wezeMfundo usukubonile ukuthi ukusebenzisa ulimi lwesiNgisi ukuhlola abafundi abaMnyama kudala ukuthi baphase ngendlela engagculisi. Ngalokho, ababambiqhaza bazwakalise ukuthi ulimi lwesiNgisi balubona njengethuluzi lokucindezela imfundo yabafundi abamnyama. Isibonelo, uthisha 8 uthe:

> *Uyabona nje uma sisemarking centre simakela uGrade 12, uthi usamaka uzithele kwiscript esibhalwe nge-Afrikaans, kuthiwe: "Hhayi leso sidluliseni size ngapha..." uyabona? Ziyabhala ezinye izingane ngezilimi zazo, kubambeni kulezi zethu? (eneka izandla)*

Njengoba kuvelile phambilini, ababambiqhaza bakhombise ukungacacelwa ngamasu okulindeleke ukuba bawasebenzise lapho bexuba izilimi. Lesi simo siholela ekutheni uthisha nothisha azibonele yena indlela akwenza ngayo nabona imusebenzela. Ngaleyo ndlela bagcina sebengenzi ngendlela efanayo. Ukungacacelwa ngamasu okuxuba izilimi kuholela ekutheni bangabi nokuzethemba ekufundiseni. Ababambiqhaza baveze ukuthi isikhathi esiningi isinqumo sokuxuba izilimi siya ngohlobo lwabafundi abalufundisa ngaleso sikhathi. Ngamanye amazwi, kunamagumbi okufundela abakusebenzisa kancane kuwo, bese kuba

nalawo okudingeka basebenzise ulimi lwaseKhaya ngaphezu kolimi lwesiNgisi ukuze abafundi baqonde. Kwesinye isikhathi othisha bagcina sebefundisa ngolimi lwesiZulu kuphela. Lokhu kuchaza ukuthi ukuxuba izilimi kuya ngezinga lokubamba kwabafundi. Uthisha 4 ufakazele lokhu wathi:

> *Yazi ukuthi le nto yecode switching... I would say... kuya ngamaGrade. Uyabona nje kwaGrade 8 uma abafundi besafika la kuke kube nzima kakhulu kwi-English. So, uma nje kungathiwa angibeke ngamaphesenti kuvamise ukuthi...eh... ngingathi nje 60% English and 40% wesiZulu. but as bekhula kuya ngokuya... uyabona.*

Amazwi angenhla aveza ukuthi ngaphezu kokuthi ababambiqhaza bakusebenzisa ngokwehlukile ukuxuba izilimi, uthisha ngamunye ukusebenzisa ngezindlela ezingafani kubafundi abafundisayo. Kuyavela ukuthi abafundi abasemabangeni aphansi kuba nzima kakhulu kubona ukubafundisa ngesiNgisi njengoba besuka besakhombisa amazinga aphansi esiNgisi. Ngenxa yalokho, sigcina sisiningi isikhathi othisha abasebenzisa ngaso ulimini lwaseKhaya kunolimi lokufundisa. Nokho-ke, uma amabanga eya ngokukhula, kuyancipha nokusebenzisa ulimi lwaseKhaya ekufundiseni. Isibonelo, uthisha 4 uqhube wathi:

> *Uma sebekwaGrade 12 ngike ngizame yona imedium of instruction ngoba phela basuke sebezophuma baye emhlabeni we-English (ehleka). So, lapho ngike ngizame ngithi 90% English and 10% wesiZulu...but nakhona futhi kwesinye isikhathi kuyenzeka kube u50/50,*

Isicaphuno esingenhla siveza ukuthi nakuba ababambiqhaza bekusebenzisa ukuxuba izilimi emabangeni aphezulu, kodwa bayaqikelela ukuthi baqhakambisa isiNgisi ekufundiseni. Lokhu kungenxa yokuthi bakholwa wukuthi basuke sebefanele balungiselele abafundi ukubhekana nezidingo zomhlaba njengoba kukhonya ulimi lwesiNgisi. Ngalokho, bazama ukuthi noma sebefika ezikhungweni zemfundo ephakeme nasezindweni zokusebenzela bangabi nankinga. Noma kunjalo, kuvelile ukuthi uma ababambiqhaza sebelungiselela abafundi ukuhlolwa kokuphela konyaka bayaphoqeleka ukuthi bafake ulimi lwaseKhaya ukuqinisekisa ukuthi abafundi bayakuqonda okufundwayo. Isibonelo, uthisha 12 uthe:

> *...ikakhulukazi uma sekuyiwa kwi-exam nje, ngiyakhohlwa yisiNgisi, ukuze phela abantwana bezophasa (eneka izandla). Lapho-ke ngibuyela kuMageba nje, ilapho obabona khona-ke ukuthi bayezwa-ke sekuphele unyaka.*

Amazwi acashunwe ngenhla aveza ukuthi ababambiqhaza bathola isiqiniseko sokuthi abafundi bayakuqonda okufundiswayo uma bedidiyele ulimi lwaseKhaya kuphela. Uma befundisa ngesiNgisi kuphela, ukufunda nokufundisa akubi yimpumelelo. Ngenxa yalokho, bagcina besebenzisa kakhulu uLimi lwaseKhaya ekufundeni kunesiNgisi. Lokhu kungenxa yokuthi ukufundisa ngale ndlela yikona okuqinisekisa ukuthi izinjongo zesifundo zizoba yimpumelelo. Isibonelo, uthisha 6 uthe:

> *Uma ngikhuluma iqiniso nje, la esikoleni engisebenza kuso, uma ungahamba nje la ngaphandle uhambe ulalela, uzwa wonke uthisha eqhuma ngesiZulu. Angikhulumi ngothisha besiNgisi kuphela, abe-Maths abani... abani...wonke umuntu! Kahle hle sifundisa ngesiZulu. Iqiniso yilelo. Nami ngiyazibala lapho. Ayikho enye indlela (evula amehlo). Uma kungenjalo ngingafana nomuntu okhuluma yedwa. Phela le zingane azizalwanga zikhuluma isiNgisi.*

Amazwi angenhla afakazela ukusetshenziswa kolimi lwesiZulu ngokweqile ekufundiseni. Kuyavela ukuthi bonke othisha bezifundo, ngokwehlukana kwabo, bathembela kule ndlela yokufundisa. Okungukuthi, ukuxuba izilimi akusetshenziswa nje kuphela wothisha besiNgisi kodwa bonke othisha baphephela kukho ukugxilisa ukuqonda kubafundi. Ababambiqhaza baveze ukuthi bagcina sebekwenza ihlaya lokhu ukuthi bafundisa ngesiZulu. Lokhu bakwenziswa wukuthi bayaqonda ukuthi balindeleke ukuba bafundise ngesiNgisi kodwa isimo sabafundi abasebenza ngaso sibaphoqa ukuthi bafundise ngesiZulu. Isibonelo, uthisha 6 uqhube wathi:

> *Uma ngingenza umzekelo nje, omunye wozakwethu uke wenza ihlaya ngomunye ethi uzwe uthisha wesiNgisi ebeka ngesiZulu cishe iperiod yonke! Useyabuza-ke ukuthi ngabe bese siphelile yini isiNgisi? (ehleka). Ubemane emjova nje ngoba wazi kahle ukuthi yinto esiyenzayo sonke.*

Kanjalo nothisha 1 ugcizelele lokhu ngokuthi:

> *Uyabona nje, uma kusayile simo esikuso manje sizolokhu sithola othisha benhlanhlatha, some rely heavily on code switching ngoba akukho okuba regulate(ayo). Le nto yenza kube ne-inconsistency olwazini lwezingane nendlela ezifunda ngayo, uyayibona leyo nto?*

Kule ngxenye kugqama ukungacacelwa kwababambiqhaza ngezindlela okulindeleke ukuba basebenzise ngazo ukuxuba izilimi. Kuyavela ukuthi lesi simo senza kungabi khona

ukuqikelela endleleni eyodwa (*inconsistancy)* yokudidiyela uLimi lwaseKhaya ekufundiseni. Kukhona ababambiqhaza abazizwa sengathi basisebenzisa kakhulu isiZulu, okungukuthi, bathembela kakhulu ekuxubeni izilimi ekufundiseni. Abanye bahlukanisa ngebanga nezinga labafundi ukunquma indlela yokuxuba izilimi. Ngaphezu kwalokho, ababambiqhaza abacacelwa ukuthi kudingeka bakusebenzise nini ukuxuba izilimi. Nalapho kugqama izigaba ezehlukene ababambiqhaza abasebenzisa kuzo ukuxuba izilimi. Konke lokhu, kuyinkomba yokuthi ababambiqhaza abanakho ukuqonda ngamasu okuxuba izilimi ekufundiseni.

4.3.2 Ukungesekwa Kothisha Ekufundiseni Emagunjini Axube Izilimi

Izingqinamba othisha ababhekana nazo zokungacacelwa ngamasu okudingeka bawasebenzise lapho besebenzisa ulimi ziyinkomba yokuthi akukho ukwesekwa ngokufundisa ngendlela yokuxuba izilimi. Ababambiqhaza bagcizelele ukuthi akukho ukuqeqeshwa abakutholayo ngale ndlela yokufundisa. Ngaphezu kwalokho, awukho nomhlahlandlela abahlinzekwa ngawo ngokusebenzisa ukuxuba izilimi ekufundiseni. Lokhu kusukela ngesikhathi besaqeqeshelwa ukufundisa ezikhungweni zemfundo ephakeme. Kanjalo, noMnyango wezeMfundo awukaze uqhamuke nezinhlelo zokweseka nokuhlinzeka ngamakhono noma amasu okufundisa ngendlela yokuxuba izilimi. Lokhu kufakazelwe uthisha 1 othe:

> *Akukaze kube khona ukuqeqesheka okuthinta i-code switching, hhayi ngabe ngiyaphosisa impela. Akukaze kube khona. Uyazi, ngoba nase-University kwakungakaze nje kukhulunywe ngakho. Nakule minyaka esengiyifundisile akukho ukuqeqeshwa okuqhamuka kwi-side le Department ngokusetshenziswa kwecode switching.*

Kanjalo, nothisha 5 uvezile ukuthi ayaba khona amaworkshop ahlelwa wuMnyango wezemfundo. Ubalulile ukuthi kulama workshop kusuke kudingidwa uhlelo lomsebenzi, uhlelo lokuhlolwa, izinsuku zokubheka imisebenzi yabafundi, izinsuku zokwethula amamaki abafundi, nokunye. Akukaze kulama workshop kukhulunywe ngokuxuba izilimi ekufundiseni. Ubeke wathi:

> *Ayabakhona amaworkshop but sisuke siyokhunjuzwa izindlela ezikhona kuCAPS, basinike i-material nokuthi-ke ikuphi okumele sikufundise, ikuphi okumele sikuyeke kanjalo...kanjalo... kanjalo. Uyabona nje lezo zinguquko ezisuke zenziwe ngaleso sikhathi nokumele sizazi-ke ekufundiseni. Akukaze nje kuthiwe emakilasini axubile si-accomodate(a) kanjani izingane ezinenkinga yesiNgisi. Kuyakhulunywa mpela*

ngama-method okufundisa ukuthi nje hlampe i-topic ethile ungayi-approach(a) kanjani, but, i-code switching has never been mentioned kulama method abawa-emphasis(ayo). Ayikaze i-address(we) leyo nto impela. Njengoba ngisho nje, wona ama-workshop ayaba khona mpela asiqeqesha ngolimi namakhono okufundisa, kodwa hhayi i-code switching.

Amazwi angenhla afakazela ukuthi othisha abakaze bahlelelwe ukuqeqeshwa okuqondene nokubahlomisa ngokusebenzisa ukuxuba izilimi ekufundiseni. Kuyavela ukuthi uMnyango Wezemfundo unazo izinhlelo zokuqeqesha othisha eziphathelene nokufundisa kodwa azikaze kukhulunywe ngokuxuba izilimi kulama workshop. Ngaleyo ndlela, othisha bayaqhubeka nokunhlanhlatha njengoba bengenako ukuqonda ngamasu okuxuba izilimi ekufundiseni. Ababambiqhaza bakholwa wukuthi ukuthola ukuqeqeshwa ngokufundisa ngale ndlela kungasiza ukuthi kube nokulawuleka. Ngamanye amazwi, bangakwazi ukuyisebenzisa ngendlela efanayo bonke. Isibonelo, uthisha 1 uthe:

Hlampe sekuyiyona nto engalekelela ukuthi ke kube khona ukulawuleka kwindlela okwenzeka ngayo. Uma kuyinto engalekelela ekutheni abafundi bethu bafunde kangcono, it needs to be regulated and teachers need to be trained on how effectively to use code switching in teaching and learning.

Ukwengeza kokungenhla, ucwaningo luthole ukuthi abazali abakuthokozeli ukuba abantwana babo bafundiswe ngoLimi lwaseKhaya. Ngamanye amazwi, abazali abayeseki indlela yokuxuba izilimi ekufundeni. Bafuna kusetshenziswe ulimi lwesiNgisi kuphela. Isibonelo, uthisha 5 uthe:

La esikoleni le nto yokuxuba izilimi siyenza kwasakuyintshontsha. Abazali abaningi banenkolelo yokuthi isiNgisi wulimi olunamandla, wulimi lokusebenza, eh... wulimi olwenza abantwana babukeke sengathi bahlakaniphile. Inhloso yabo yokuqala nje ukuthi bafuna izingane zazi isiNgisi. Ingamane ingalwazi nolimi lwayo okunalokho...cabanga nje. Nami-ke, njengothisha bafuna ngaso sonke isikhathi ngikhulume isiNgisi nabantwana babo. Ngakho-ke, kusuke kuwukuntshontsha nje ukuthi kuthi kuyiperiod yesiNgisi mina ngisebenzise isiZulu. Akusiyo into ekhuthazwa ngabazali.

Amazwi angenhla aveza ukuthi abazali abakweseki ukuxuba ezilimi ekufundiseni. Bakubuka njengento enciphisa amathuba okuba abantwana bafunde isiNgisi. Kuvelile ukuthi abazali

bakholwa wukuthi isiNgisi sidlala indima enkulu ekuthuthukiseni ukukhalipha komntwana. Ngamanye amazwi, ukuhlakanipha komntwana bakukala ngamazinga akhe olimini lwesiNgisi. Kuvelile ukuthi umsuka walokhu wukukhonya kolimi lwesiNgisi emhlabeni jikelele. Ngalokho, abazali bakholwa ukuthi isiNgisi yisona esizolungiselela abantwana babo ukubhekana nomhlaba. Ngakho, ukusebenzisa ulimi lwaseKhaya ekufundeni bakubona kuncisha abafundi ithuba lokuthuthukisa amakhono abo olimini. Ngenxa yalokho, ubuholi bezikole abubavumeli othisha ukuba badidiyele ulimi lwaseKhaya ekufundiseni. Isibonelo, Uthisha 5 uqhube wathi:

> *...umphathi wami, my H.O.D, uze agcizelele kumameeting e-department ukuthi uyacela ukuthi uma kuyiperiod yesiNgisi, umuntu akafundise ngaso isiNgisi. Ngiyacabanga naye usuke ekhulunyiswa yingcindezi ayithola kubazali. Ngingasho nje ngingafihli ukuthi sikwenza sikuntshontsha kodwa abaphathi abafuni. Siyenza-ke kodwa ngoba yithina esazi isimo esisebenza ngaphansi kwaso (ephakamisa amahlombe).*

Amazwi acashunwe ngenhla angubufakazi bokuthi ukuxuba izilimi kuyinto engakhuthazwa ekufundiseni. Othisha bakwenza ngokuntshontsha ngoba yinto engagunyaziwe. Kanjalo, nabaphathi ezikoleni ababavumeli ukuba othisha basebenzise ukuxuba izilimi ekufundiseni. Noma kunjalo, kuvelile ukuthi ababambiqhaza bayaqhubeka nokuxuba izilimi ngenxa yokuthi kuyabalekelela ukufezekisa izinhloso zesifundo. Lokhu kuveza ingcindezi othisha abasebenza ngaphansi kwayo. Ukuqhubeka nokusebenzisa ukuxuba izilimi ekufundiseni naphezu kokuba izikole zingakukhuthazi kuveza ukuthi isimo samazinga aphansi sabafundi othisha ababhekene naso siyabaphoqa ukuthi baphikelele ngale ndlela. Lokhu kungenxa yokuthi babona ukuthi yisona sisombululo ekusizeni abafundi ukuba baqonde okufundwayo. Ngakho-ke, isimo abasebenza ngaphansi kwaso siyabaphoqa ukuthi badidiyele uLimi lwaseKhaya ekufundiseni.

Ngaphezu kwalokho, kunobufakazi bokuthi ababambiqhaza bagcina sebekwenza ngokukuntshontsha ukuxuba izilimi ngenxa yokuthi izikole azikukhuthazi ukusetshenziswa kolimi lwaseKhaya lwabafundi ekufundiseni. Kanjalo, uMnyango wezeMfundo ukhuthaza ukuthuthukiswa kwamakhono olimini lwesiNgisi kubafundi. Noma kunjalo, izimo abasebenza ngaphansi kwazo ziyabaphoqa ukuba baxube izilimi ekufundiseni. Uthisha 11 ufakazela lokhu athi:

> *...oprincipal basema-high school baze bathi: "Uthisha avele afundise ngesiZulu", esho lowo muntu akangeni ekilasini (ekhombisa ukudinwa) futhi akalwazi uhlobo*

lwezingane ezifundiswayo. Akekho uthisha ongathi, hlampe nje efundisa i-Economics, bese avele ethi cababa kwisiZulu. Usuke ebona ukuthi kukhona inkinga lapho. Uma engakhuluma isiNgisi kuphela angeke kuzwakale.

Isicaphuno esingenhla siveza ukuthi kunomdonsiswano okhona phakathi kothisha nabaphathi bezikole. Lokhu kungenxa yokuthi abaphathi babaphoqelela ekusebenziseni isiNgisi kuphela ekufundiseni. Ngesimo sokungaqondi kwabafundi lapho kufundiswa ngesiNgisi kuphela, othisha bayaqhubeka nokudidiyela uLimi lwaseKhaya, ngenhloso yokweseka abafundi. Kuyavela ukuthi nakwezinye izikole ebezingeyona ingxenye yalolu cwaningo, abaphathi abayizwa eyokuxuba izilimi ekufundiseni. Isibonelo, uthisha 11 uqhube ngokuthi:

...uyabona nje omunye umhlobo wami esikuyo le ndima, naye wayengixoxela ukuthi kwesakhe isikole icode switching is not allowed. Uthi uprincipal nedeputy kuthiwa bahamba bebheka belalela ukuthi othisha bayacode switch(a) yini ngoba ngokwabo the lesson should be 100% English, cabanga nje. Uzibuze ukuthi baphila kweliphi izwe la bantu...

Isicaphuno esingenhla siveza ukuthi abaphathi bayaqikelela ukuthi othisha basebenzisa ulimi lwesiNgisi kuphela ekufundiseni ngendlela yokuthi baze baye kobalalela emagunjini okufundela ukuqinisekisa lokhu. Ababambiqhaza bakholwa wukuthi isenzo sabaphathi bezikole siwumyalelo osuka kuMnyango WezeMfundo. Bakholwa wukuthi wuMnyango WezeMfundo ogqugquzela ukusetshenziswa kwesiNgisi kuphela ekufundiseni. Isibonelo, uthisha 2 uthe:

I think neDepartment ihamba ngalowo mgudu wokuthi isiNgisi isona or ilona limi okumele silusebenzise ekufundiseni kuzona zonke izifundo ngaso sonke isikhathi. Uyabona nje, igcizelela ukuthi ukufunda...ireading should be done in every subjects, whether it is a content or it is a language...kodwa nje ukuread(a) should be taught and practiced in all subjects. Also, speaking of English should be done across the curriculum. I think iyona nto ekade i-advocate(wa) kakhulu kule minyaka edlule kwezemfundo...ukuthi isiNgisi masiqhakanjiswe kuzo zonke izifundo.

Isicaphuno esingenhla siveza ukuthi uMnyango WezeMfundo uqhakambisa ulimi lwesiNgisi kunoLimi lwaseKhaya lwabafundi ezikoleni. Kuyavela ukuthi ugcizelela ukuthi amakhono

olimi athuthukiswe esiNgisini, okuyikhono lokufunda nokukhuluma. Ababambiqhaza baveze ukuthi ukuthuthukiswa kwamakhono olimi esiNgisini kudingeka ukuthi kube wumsebenzi okubanjiswanayo kuwo. Okungukuthi, kudingeka kudidiyelwe kuzo zonke izifundo. Ngaleyo ndlela, ukusetshenziswa kolimi lwaseKhaya lwabafundi kuyinto engakhuthazwa ekufundiseni. Ezinye zezizathu zalokhu ezibekwa ngabaphathi bezikole yikho lokhu okuvezwe ngabaphambilini. Bakholwa wukuthi abafundi bazoba nenkinga uma sekubhalwa ukuhlolwa uma befundiswe ngolimi lwaseKhaya. Lokhu kungenxa yokuthi uma sekuhlolwa kubhalwa ngolimi lwesiNgisi kuphela, kanjalo nothisha basuke bengasekho ukubalekelela ngolimi lwesiZulu. Ngaphezu kwalokho, bakholwa wukuthi abafundi okuqukethwe kwezifundo bakuqonda ngolimi abakufundiswe ngalo. Kanjalo, uma sebehlolwa, bayikhumbulula ngolimi abafundiswe ngalo. Ngenxa yalokho, bakhuthaza othisha ukuthi bafundise ngolimi okuhlolwa ngalo abafundi. Uthisha 3 ucaphune amazwi abaphathi abagcizelela lokhu ngokuthi:

> *Akungabi ukuthi uthisha umile ekilasini ufundisa ezoMlando kodwa ubusy ukhuluma nabo ngesiZulu ngoba ngaleyo ndlela kuba naleya nto ekade sikhuluma ngayo eyenzekayo uma umfundi esebhala. Uvele akhumbule uthisha okade efundisa ngesiZulu uma sekufanele aphendule i-essey question namasource-based questions. Kube sekuba nalelo gama angalichazanga uthisha bese evaleleka ngaphandle ekuphenduleni ngendlela ngoba akasazi ukuthi ngesiNgisi kumele ayibeke kanjani.*

Amazwi ababambiqhaza acashunwe ngenhla afakazela ukuthi izikole kanye noMnyango WezeMfundo awukuqhakambisi ukusetshenziswa koLimi lwaseKhaya lwabafundi ekufundiseni. Ababambiqhaza bakuvezile ukuthi iziphathimandla ziyazazi izingqinamba ezilethwa wukufunda ngolimi lwesiBili. Noma kunjalo, ukukhonya kolimi lwesiNgisi emhlabeni jikelele kuholela ekutheni kufakwe ingcindezi kothisha yokulungiselela abafundi ukumelana nalokhu. UHaidar (2019) uthi ulimi lwesiNgisi luthathwa njengolimi olusiza ukuthuthukisa impilo, ulimi lomsebenzi, ulimi oluhlanganisa umhlaba wonke, nolimi oluvula amathuba angcono. Noma kunjalo, lo mbhali uqaphelisa ngobungozi bokukhonya kolimi lwesiNgisi kwezemfundo. Ugcizelela ukuthi ukugxisha ulimi lwesiNgisi kubafundi abamnyama kugcina sekuyikho okuvimba amathuba kubafundi, ikakhulukazi kulabo abangenawo amakhono anele olimini lwesiNgisi. Lugcina seluyimbangela yokungaphumeleli kwabafundi, ukuncishwa amathuba okungena ezikhungweni zemfundo ephakeme, ukungazethembi, nokunye. Ngalokho, ukuphoqelela ulimi lwesiNgisi kubafundi abamnyama kungaba nomthelela ongemuhle. Ngaphezu kwalokho, ukuqhakanjiswa kolimi lwesiNgisi

kunezilimi zabafundi kungaholela ekutheni abafundi bagcine sebebukela phansi ezabo izilimi, kanjalo nobubona uqobo (Haidar noFang, 2019). Lokhu kungaba nobungozi obukhulu ngenxa yokuthi uma abafundi bebukela phansi izilimi zabo angeke bakukhuthalele ukuzifunda. Ukungazikhuthaleli ukuzifunda kusho ukuthi bazogcina bengazazi futhi bengazithuthukisi kuzo. Lokho kungabeka izilimi zase-Afrika engcupheni yokuthi zishabalale/ziphele.

Ukwengeza kokungenhla, okutholakele ocwaningweni kuveza ukuthi ulimi lwesiZulu lunokubukeleka phansi ekufundiseni. Ababambiqhaza baveze ukuthi, nakuba bekusebenzisa ukuxuba izilimi, kodwa kwabanye othisha ubukeka uyinhlekisa uma uke wabonakala wenza lokhu. Ngamanye amazwi, uye ubukeke njengomuntu ongalwazi ulimi lwesiNgisi. Lesi simo sigqama kakhulu nalapho othisha behlangene kumaworkshop, lapho okusuke kuhlangene othisha besiNgisi abaphuma ezikoleni ezehlukene. Ucwaningo luthole ukuthi uma ababambiqhaza besebenzisa ukuxuba izilimi babonakala njengabantu abangenawo amakhono okuxhumana anele olimi lwesiNgisi. Lokhu kuchaza ukuthi abanye othisha besiNgisi babona sengathi othisha abasebenzisa ukuxuba izilimi ekufundiseni banolwazi nokuzethemba okuncane olimini lwesiNgisi. Ngalokho, kuthi noma sebekusebenzisa ekufundiseni bakwenze ngokungakhululeki ngenxa yokwesaba ukuhlekwa. Uthisha 4 ugcizelele lokhu ngokuthi:

> *Uyabona nje uma sihlangene nozakwethu abaphuma kwezinye izikole esifundisa nabo ulimi lwesiNgisi, uke wathi ukufaka ulimi lwesiZulu kwinkulumo yakho, ubone bekubuka phansi phezulu, sengathi awusazi isiNgisi. Bafuna uhlale esiNgisini kuphela ukuze bezobona ukuthi, ya, uwungcweti kusona. Uma uke wathi pheze kancane, uyabona nje ukuthi ubukeka njengomuntu onesiNgisi esiphelela endleleni kanti phela kokunye siyazingenela nje isiZulu nawe unganakile ngoba wulimi lwakho lolu (ephakamisa amahlombe). Uma ngingenza umzekelo, omunye wozakwethu uke wahleka ethi uzwe uthisha wesiNgisi ebeka ngesiZulu ekilasini. Useyabuza-ke ukuthi bese siphelile yini isiNgisi? So, kunesimo esinjalo, ikakhulukazi uma kwenziwa wuthisha wesiNgisi. Ngizothi bayigada kakhulu le nto uma yenziwa uthisha wesiNgisi ngoba abezinye izifundo bayasisebenzisa nje isiZulu emakilasini kungabi ndaba zalutho...uyabona?*

Umbono owethulwa ngenhla uwubufakazi bokuthi ubulungiswa abukenzeki ngokwanele ukuqhakambisa izilimi zabantu abamnyama ekufundiseni. Okutholakele ocwaningweni kuveza ukuthi ukuqhakambisa nokuthuthukisa izilimi zama-Afrika kuyinto ebukeka ingabalukekile. Ngamanye amazwi, ayibasizi ndawo abafundi, ikakhulukazi uma sebedlulele ezikhungweni

zemfundo ephakeme kanye nasezindaweni zokusebenza. Lokhu kungenxa yokuthi uma sebesezikhungweni zemfundo ephakeme nasezindaweni zokusebenza kusetshenziswa isiNgisi isikhathi esiningi. UVon Esch nabanye (2020) bathi izinga uMnyango WezeMfundo obeke kulo (*status)* izilimi zabantu abamnyama ligqamisa ukungalingani nokungenzeki kobulungiswa ngokufanele. Lo mbhali ugcizelela ukuthi ezemfundo ziqhubeka nokuqhakambisa ulimi lwesiNgisi ekufundeni. Ngalokho, kusobala ukuthi uma izilimi zabantu abamnyama zingakasetshenziswa ekufundeni zizoqhubeka nokubukelela phansi. Lesi simo siyimbangela yokuthi izilimi zabantu abamnyama zingathuthuki, okungagcina kuholela ekutheni zishabalale.

4.3.3 Ukungabikho Kwenqubomgomo Yolimi Ngokufundisa Kusetshenziswa Ukuxuba Izilimi

Okutholakele ocwaningweni kuveza ukuthi awukho umhlahlandlela olandelwa wothisha ekusebenziseni ukuxuba izilimi ekufundiseni. Ababambiqhaza babalule ukuthi ayikho inqubomgomo abayilandelayo necacisa kabanzi okulindeleke ukuba basebenzise ngayo ukuxuba izilimi. Ngaleyo ndlela, kugcina sekungekho ukwenza into efanayo noma ukufundisa ngendlela efanayo lapho kuxutshwa izilimi. Lokhu kufaka inani lesikhathi ababambiqhaza abasichitha besebenzisa uLimi lwaseKhaya lwabafundi, isigaba okulindeleke ukuba basebenzise ukuxuba izilimi esifundweni, nokunye. Njengoba ngivezile ngaphambilini, kugcina kuhluka kuthisha ngamunye ukuthi ukwenza kanjani njengoba bezikhethela bona indlela ehambisana nabo ukudidiyela ulimi lwaseKhaya ekufundiseni. Isibonelo, uthisha 4 ufakazele lokhu ngokuthi:

> *I-CAPS document, ukuthi angisazi ukuthi ku-page bani, ithi njengothisha wesiNgisi yenza noma yini esemandleni akho ukuze i-teaching and learning iqhubeke ekilasini of ibe successful. So, uma i-CAPS document ithi do whatever it takes to make sure lessons are conducted successfully ekilasini, nabafundi bayaqonda. I think okunye kwakho-ke ukucode switch(a) noma-ke bengakusho ngqo! Ngiyacabanga impela ukuthi singakufaka under leyo umbrella ngoba ayikho ipolicy that I have came across ekubeka ngqo ekhuluma ngecode switching. But, like I said, iCAPS document does say we should do whatever, you know, go an extra mile...*

Kanjalo, nothisha 3 ukufakazele lokhu ngokuthi:

> *Angithi phela wonke ama-policy ezikole asuselwa kwiSouth African Schools' Act, la imedium of instruction is English. So, lokho kwenza isikole sethu sisebenzise i-English. Ayikho nje ipolicy yezikole ekhuluma ngokuthi si-code switch(e). As a results, nabo abezeMfundo uma befika la bafike bayigxeke le ndaba yoku-code switch(a) kanti mina njengothisha it works for me. So, hhayi, ayikho bandla i-policy ekhuluma nge-code switching ngoba nayo nje i-policy yeskole, as much as bethi we must accomodate diversity, but when it comes to i-language, akukho accomodation lapho. Kuba uwena nje thisha osebenzisa your strategies ezizokusebenzela for abantwana ukuthi baphumelele.*

Amazwi angenhla aveza ukuthi awukho umhlahandlela ogunyaza othisha ukuthi badidiyele ulimi lwaseKhaya ekufundiseni. Ngaphezu kwalokho, ayikho inqubomgomo ecacisa ngezindlela okulindeleke ukuba othisha basebenzise ukuxuba izilimi ekufundiseni. Okunalokho, kuqhakanjiswa ukusetshenziswa kwesiNgisi ekufundeni. Ngenxa yalokho, othisha bayaqhubeka nokusebenzisa ukuxuba izilimi ngendlela ababona ngayo nebasebenzelayo. Ngamanye amazwi, othisha bayanhlanhlatha ekusebenziseni ukuxuba izilimi ekufundiseni njengoba ungekho umhlamhlandlela obagadayo nobalawulayo ekwenzeni lokhu. Lokhu kuchaza ukuthi kusazoqhubeka kufundiswe ngezindlela ezingafani lapho kusetshenziswa ukuxuba izilimi ekufundiseni. Lesi simo sidala ukudideka, ukungaqondi, ukungazethembi kothisha, kanjalo nakubafundi.

4.4 Iqhaza Lokuxuba Izilimi Emagunjini Okufunda Anabafundi Abaxube Izilimi

Ukuxuba izilimi kuwukwenza lula inkulumo ibe sezingeni lalowo okukhulunywa naye. Lokhu kwenziwa ngokuthi kusetshenziswe izilimi ezimbili, nangaphezulu, engxoxweni noma enkulumweni. Kungukudidiyela ulimi lwaseKhaya lalowo okukhulunywa naye ngenhloso yokuthuthukisa ukuxhumana. Ngokujwayelekile, uLimi lwaseKhaya yilo abantu abalwazi kahle ngaphezu kwezinye izilimi. Ngalokho, maningi amathuba okuthi izikhulumi zibhekane nezihibe zolimi nezingenza ukuxhumana kungabi yimpumelelo lapho zixhumana ngoLimi lwesiBili. Ngalokho, ukuxuba izilimi kuba yisisombululo kuleso simo. UMuysken (2020) uthi ukudidiyela uLimi lwaseKhaya akudingi ukuba kwenzeke enkulumweni yonke, kodwa kufakwa lapho kunesidingo. Ngamanye amazwi, uma kunamagama avimba ukuxhumana okuyimpulelelo. Ukuxuba izilimi kufaka: ukusebenzisa ulimi olulula ngenhloso yokugxilisa

ukuqonda, ukudidiyela ulimi lwaseKhaya enkulumweni, ukuchaza kuphela amagama awukhiye/anzima lapho kuxhunywana, nokunye.

Ngakolunye uhlangothi, ulimi lwesiNgisi lunemithetho yolimi eyehlukile kunezilimi zase-Afrika. Lokhu kufaka ukwakheka kwemisho, uhlelo lolimi, nokunye. Ngalokho, ukudidiyela ulimi lwesiNgisi nezilimi zabantu abamnyama kuholela ekutheni kungalandelwa imithetho yolimi. U-Auer (2020) ubalula ukuthi ukuxuba izilimi kunomthelela ongemuhle ezilimini ezahlukene njengoba izikhulumi zigcina ziyishaya indiva imithetho yolimi. Ngamanye amazwi, izikhulumi zigxila ekutheni umyalezo udlulele ngokuhlosiwe kulowo okuxhunywana naye. Noma kunjalo, ucwaningo luyakufakazela ukuthi ukusebenzisa ukuxuba izilimi kwenza ukuxhumana kube yimpumelelo. Okutholakele kocwaningo kufakazela ukuthi ukuxuba izilimi kuyabasiza abafundi ukuthi bakuqonde kangcono okuqukethwe kwezifundo. Kuvelile ukuthi othisha ukuxuba izilimi bakusebenzisela ukugxilisa ukuqonda kubafundi kanye nokubakhuthaza ukuba babambe iqhaza ekufundeni. Ngezansi ngikhuluma kabanzi ngalezi zindikimba.

4.4.1 Ukuxuba Izilimi Kugxilisa Ukuqonda Kubafundi

Ukufunda ngoLimi lwesiBili kufaka ingcindezi kubafundi. Lokhu kungenxa yokuthi iningi labo alizethembi oLimini lwesiBili ngenxa yokungalwazisisi lolu limi. Ngaphezu kwalokho, uLimi lwesiBili balusebenzisa kuphela ezifundweni. Isikhathi esiningi basebenzisa uLimi lwaseKhaya; emiphakathini, emakhaya, njalonjalo. Ngokusobala, ulimi lwesiNgisi abalujwayele. Lesi simo siholela ekutheni abafundi babe namakhono aphansi olimi lwesiNgisi. Ngalokho, abafundi bakuthola kunzima ukuqonda okufundwa lapho kufundwa ngolimi lwesiNgisi. UToro, Camacho-Minuche, Pinza-Tapia noParedes, (2019) ukhuthaza ukuba othisha abafundisa uLimi lwesiBili basebenzise amasu ahlukene okufundisa ukuthuthukisa ubungcweti babafundi oLimini lwesiBili. La masu kungaba ukusebenza ngababili, ukusebenza ngamaqembu, yingxoxo yekilasi, nokunye. Ngaleyo ndlela, kuvuleka amathuba amaningi okuthi abafundi basebenzise baphinde bathuthukise amakhono abo oLimini lwesiBili. Kanjalo, uNamaziandost noNasri (2019) bagcizelela ukuthi othisha kudingeka bashiye izindlela zakudala zokufundisa bakhuthalele ukusebenzisa izindlela zesimanje njengezinkundla zokuxhumana. Ukufundisa uLimi lwesiBili kusetshenziswa izindlela zesimanje kuthuthukisa uthando lokufunda ulimi kubafundi. Ngaphezu kwalokho, kwandisa isikhathi abafundi abasebenzisa ngaso ulimi lwesiBili njengoba bechitha isikhathi esiningi ezinkundleni

zokuxhumana. Ngaleyo ndlela amakhono abo oLimini lwesiBili ayathuthuthuka (Loewen, 2019).

Ukubhekana nesimo esibalulwe ngenhla, othisha benza imizamo yokudidiyela uLimi lwaseKhaya lwabafundi ekufundeni ngenhloso yokubalekelela ukuba baqonde kangcono. Okutholakele kocwaningo kuyakufakazela ukuthi abafundi abakuqondi okuqukethwe kwesifundo uma othisha besebenzisa ulimi lwesiNgisi kuphela. Ababambiqhaza bagcizelele ukuthi ulimi lomzimba lwabafundi lusho konke ngesikhathi befundisa. Ngaphezu kwalokho, ukuhlola othisha abakwenzayo ngemuva kwesifundo kuyakufakazela ukuthi abafundi abaqondi lapho kufundiswa kusetshenziswa ulimi lwesiNgisi kuphela. Ukubhekana nalesi simo, othisha badidiyela ulimi lwesiZulu ekufundeni njengendlela yokuhlangabezana nezidingo zabafundi. Ababambiqhaza bayakufazela ukuthi ukuxuba izilimi kuyakuthuthukisa ukuqonda kwabafundi ababhekene nezingqinamba zokufunda ngoLimi lwesiBili. Uthisha 9 ufakazele lokhu wathi:

> *Code switching assists me a lot. Do not get me wrong, I am not saying we are shifting from English but we are saying, at this point in time we need to explain ngale ndlela ezosiza umfundi. I fully understand ukuthi it is an English period and I need to grow them as far as speaking English is concerned... you know. But now, I find myself having to take from another language, of which I think there is nothing bad about it because once I switch to their language, that is when they understand.*

Kanjalo uthisha 12 uthe:

> *...and it brings confidence to them and nawe, as a teacher, you know you are flowing with them. Now you can continue and go back to the language you are using in the classroom and you are fully confident ukuthi they understand.*

Izicaphuno ezingenhla zifakazela ukuthi ukudidiyela uLimi lwaseKhaya lwabafundi kuyasiza ukuthi abafundi baqonde okuqukethwe kwezifundo. Ababambiqhaza baveze ukuthi nakuba bengathembeli ekuxubeni izilimi ngokuphelele, kodwa uma befuna ukuqinisekisa ukuthi abafundi bayaqonda basebenzisa uLimi lwaseKhaya lwabafundi ukuchaza okufundwayo. Ngaleyo ndlela, kuthuthuka ukuqonda nokuzethemba kwabafundi. Ngaphezu kwalokho, kunika isiqinisekiso kothisha sokuthi izinjongo zesifundo zibe yimpumelelo. Kanjalo, ukuhlolwa okwenziwa ngemuva kokudidiyela uLimi lwaseKhaya ekufundeni kuyakufakazela ukuthi ukuxuba izilimi kuthuthukisa ukuqonda kwabafundi. Isibonelo, uthisha 10 uthe:

Uma kade ngifundisa ingxenye ethile noma ngifundisa inkondlo kwabakhona amagama engiwachaze ngesiZulu ngesikhathi ngichaza, uma sebephendula imibuzo yaleyo nkondlo, sebephendula ngendlela elindelekile, ngendlela efanelekile, uyabona-ke ukuthi kuyangisebenzela ngaleso sikhathi. Ngikubona kakhulu uma sengihlola ukuthi lokhu ukuthi kuyangisebenzela.

Isicaphuno esingenhla sifakazela ukuthi imiphumela yokudidiyeka uLimi lwaseKhaya ekufundiseni mihle. Lokhu kuvela uma abafundi sebehlolwa kulokhu abakufundile. Ngamanye amazwi, abafundi bakhombisa ukuqonda, nokuthuthukisa indlela abaphasa ngayo. Ubufakazi obethulwa ngenhla buhambisana nemibono yabacwaningi abaningi. U-Ahmad nabanye (2019) babalula ukuthi ukuxuba izilimi akusikho nje ukufaka olunye ulimi enkulumweni kodwa kungaphezu kwalokho. Ugcizelela ukuthi ukuxuba izilimi kuyisu elisetshenziswa, ngokuhleliwe nangokuhlosiwe, ukuhlanganisa izilimi ezahlukene ukwakha umqondo ophelele. Ngamanye amazwi, izikhulumi zibheka amagebe avuleka lapho kuxhunywana adalwa ukwahluka kwezilimi. Ukuxuba izilimi kungena nengehloso yokuvala lawo magebe. Nakuba u-Adler ekholwa ukuthi ukuxuba izilimi kunobungozi bokugqugquzela ubuvila, ngamanye amazwi izikhulumi azikhuthaleli ukufunda uLimi lwesiBili. Zithembela ekutheni zizolekelelwa lapho zingaqondi khona. Kuyavela ukuthi isimo ababambiqhaza siyabaphoqa ukuthi balusebenzise ulimi lwabafundi ukuqinisekisa ukuthi isifundo siba yimpumelelo.

4.4.2 Ukuxuba Izilimi Kukhuthaza Abafundi Ukuba Babambe Iqhaza Ekufundeni

Okutholakele ocwaningweni kuveza ukuthi ulimi lwesiNgisi lunqinda abafundi ukuthi babambe iqhaza ekufundeni. Abafundi abakhululeki ukubuza imibuzo noma ukuphawula ngenxa yokwesaba ukuzizwakalisa besebenzisa ulimi lwesiNgisi. Ukusebenzisa ulimi abangalwazisisi kuholela ekutheni bangazethembi. Abanye baba nokusaba ukuthi bazokwenza amaphutha lapho bekhuluma ulimi lwesiNgisi bese beyahlekwa. UHarry noChinyamurindi (2022) bakholwa ukuthi abafundi abamnyama banakho ukuzethemba, inkinga banqindwa wulimi lwesiNgisi. Basekela lokhu ngokugcizelela ukuthi le nkinga iqala kusukela besesezikoleni baze bayofika ezikhungweni zemfundo ephakeme bebhekene nezingqinamba zokufundiswa ngolimi abangalwazisisi. Kanjalo, uSah noLi (2022) bakholwa wukuthi ukufunda ngoLimi lwesiBili kudala ukuthi abafundi abamnyama babukeke njengabantu abangahlakaniphile ngokwanele futhi abanamahloni. Konke lokhu, kuwumphumela wokufunda ngolimi abanamakhono angenele kulo. Ngalokho, othisha basebenzisa ukuxuba

izilimi ukwenza abafundi bakhululeke, babambe iqhaza ekufundeni baphinde bazizwe beyingxenye yesifundo. Uthisha 2 ufakazele lokhu ngokuthi:

> *Uyabona... noma ufundisa i-English kuyaye kufanele uke ufake phela ulimi lwabantwana...uyabona. Ukwenze to avoid ukuthi baloose i-interest ngoba uyacabanga nawe ulalele umuntu oseveteza nje non stop (ehleka)... ungagcina ungasamnakile.*

Amazwi angenhla aveza ukuthi uma ababambiqhaza besebenzisa ulimi lwesiNgisi kuphela ekufundiseni, abafundi bagcina sebephelelwe wumndlandla wokulalela. Lokhu kuchaza ukuthi bagcina sebengasalalele ngokuphelele ngenxa yokusetshenziswa kolimi abangalujwayele. Kanjalo, bakuthola kunzima ukuzizwakalisa besebenzisa ulimi lwesiNgisi. Isibonelo, uthisha 2 uqhube wathi:

> *Also, ngisho bezi-express(a) bona bazi-express(a) kangcono ngolimi lwabo lwaseKhaya abalujwayele. Uyabona nje, i-English, impela iyabenza babe neself esteem ephansi ngenxa yayo ukuthi abayazi kahle. Ukuzethemba nje akukho kuyona. Uyabona nje uma kuyi-period yesiZulu neyesiNgisi, abantwana baba abantu abangafani, uyawuzwa umehluko womsindo. Angithi bayakhululeka uma kuyisiZulu when it comes to reading, kuma-orals and so on. Ngala kumina abanqeni nje ukuvele bathi I can't speak English kodwa esiZulwini umuntu kade eqeqebula. Uze afakaze nothisha wabo wesiZulu ukuthi bayakhuluma kuyena, kugcina kube sengathi asikhulumi ngabafundi ababodwa ngoba i-experience yethu is completely different.*

Amazwi angenhla afakazela ukuthi ulimi lwesiNgisi luyabanqinda abafundi ekufundeni. Lokhu kwenza abafundi bangakhululeki ukubamba iqhaza ekufundeni. Ukusebenzisa isiNgisi lapho abafundi belindeleke ukuthi babuze imibuzo noma baphawule ekufundeni kubaphendula izimungulu ekufundeni. Abafundi bakhetha ukuthula ngenxa yolimi lwesiNgisi. Lokhu-kugqama kakhulu uma sekuyisikhathi sokufunda isiZulu, kulapho-ke abafundi bekwazi ukuzizwakalisa ngokukhululeka. Kanjalo, amakhono abo olimini lwesiZulu awalingani. Ababambiqhaza baveze ukuthi lesi simo senza kube sengathi bafundisa abafundi abehlukile. Ngenxa yalokho, ababambiqhaza baveze ukuthi bagcina sebebakhulula abafundi ukuba basebenzise ulimi lwabo ukuzizwakalisa, noma-ke uma befuna bakhululeke. Isibonelo, uthisha 1 ufakazele lokhu ngokuthi:

Kubalulekile uku-understand(a) indawo nohlobo lwabafundi odeal(a) nabo. Okokuqala nje, ngifundisa emakhaya. Secondly, ngifundisa abantwana isiNgisi okungelona ulimi lweBele kubona. So, ukufaka kwami isiZulu ngisuke ngizama ukuthi kungacindezeleki abafundi. Iningi labo liyasaba ukukhuluma isiNgisi. Babuye bahlekane khona la. So, ngisuke ngifuna nabo-ke baphefumule. Ngingabe sengibavalela ngaphandle completely. Yingakho-ke ngithi fahla esiZulwini. So, kahle hle kuyindlela yokuba-accomodate(a) ngoba bazogcina bengasasithandi kwaleso siNgisi uma ngizobayeka nje bahlale betense(ile).

Amazwi angenhla aveza izimo ezinomthelela ekutheni abafundi babe namazinga aphansi olimini lwesiNgisi. Ababambiqhaza baveze ukuthi ngokujwayelekile, abafundi abaphuma ezindaweni ezisemaphandleni bakhombisa ukuba namazinga aphansi olimini lwesiNgisi. Lokhu kungenxa yokuthi iningi labo alinako ukuxhumana okutheni nabanikazi bolimi. Ngaphezu kwalokho, ulimi lwesiNgisi balusebenzisa ezikoleni kuphela ngesikhathi sokufunda. Ngenxa yalokho, bagcina benolwazi olungenele lwesiNgisi. Ucwaningo luveza ukuthi ulimi luthuthuka ngokuthola amathuba enele okulusebenzisa. Kungalesi sizathu abafundi abasezindaweni ezisemaphandleni benamakhono aphansi oLimini lwesiBili. Lesi simo sidala ukuthi bangakhuthazeki ukusifunda nokusisebenzisa ngenxa yokungazethembi olimini lwesiNgisi. Isibonelo, uthisha 9 uthe:

Esengikuqaphele kakhulu ukuthi iconfidence ekukhulumeni isiNgisi iphansi kakhulu. Abazithembi nhlobo uma kumele bakhulume isiNgisi publicly...you know, phambi kwabanye abafundi. Basaba ukuthi uzosho ngendlela e-wrong or asho amagama a-wrong.. or even i-prononciation... Konke lokho kusuka khona ekutheni abazithembi, so, bayasaba. Uyabona nje ulwazi abanalo lwesiNgisi akulona nhlobo lwase-high school, ilevel ile phansi!

Amazwi ethulwa ngenhla ahambisana nombono owethulwa ngu-Archila, Molina, noTruscott de Mejía (2021) othi ukuxuba izilimi ekufundeni akugcini nje kuphela ngokuthuthukisa ubulimimbili kubafundi, kodwa kuthuthukisa nokuzethemba oLimini lwesiBili (Tai noWei, 2021). Ngaphezu kwalokho, uHakim (2019) uveza ukuthi ukuxuba izilimi kwenyusa umndlandla wokulalela kubafundi, ngaleyo ndlela kuthuthuka nekhono lokulalela. Ngalokho, singasho ukuthi ukudidiyelwa koLimi lwaseKhaya ekufundeni kusiza abafundi ukuthi bathuthukise amakhono abo oLimini lwesiBili.

4.5 Izimo Ezidala Ukuthi Othisha Bangasebenzisi Izindlela Zokufundisa Ezingabandlululi Abanye Abafundi

Njengoba kuveziwe phambilini, ababambiqhaza badalule ukuthi abazethembi ngokusebenzisa ukuxuba izilimi ekufundiseni. Okutholakele ocwaningweni kuveza amakhono aphansi othisha ngamasu okufundisa abafundi abaxube izilimi ezahlukene. Imbangela yalokhu ukungaqeqesheki, ukungatholi ukwesekwa kanye nokweswela umhlahlandlela okudingeka othisha bawulandele ekufundiseni besenzisa ukuxuba izilimi. Lesi simo siholela ekutheni othisha bagcine sebefundisa ngendlela ekhipha inyumbazane abafundi abathile. Kuvelile ukuthi ukusebenzisa ukuxuba izilimi ekufundiseni kusiza abafundi abakhuluma isiZulu kuphela ngenxa yokuthi bakhuluma ulimi olufanayo neningi lothisha. Abafundi abangewona amaZulu abasizakali. Lesi simo siyinkomba yokuthi ubulungiswa abenzeki kubafundi abangewona amaZulu njengoba nabo bebhekana nezingqinamba zokufunda ngoLimi lwesiBili. Ngakho, bayadinga nabo ukucathuliswa ngolimi abaluqonda kangcono.

4.5.1 Ukusebenzisa IsiZulu Kuphela Emagunjini Anabafundi Abaxube Izilimi Ezahlukene

Okutholakele ocwaningweni kuveza ukuthi othisha basebenzisa ulimi lwesiZulu kuphela lapho besebenzisa ukuxuba izilimi. Iningi labababambiqhaza likubeke kwacaca ukuthi isiZulu yiso kuphela abasizwayo, ngaphandle kolimi lokufunda nokufundisa, okuyisiNgisi. Ngalokho, nakuba amagumbi okufundela esequkethe abafundi abakhuluma izilimi ezahlukene, othisha bazibona kungekho abangakwenza ukuqiniseka ukuthi izilimi zonke zithola ukwesekwa okufanayo. Bavezile ukuthi nabo laba bafundi abangewona amaZulu bakuthola kunzima ukuqonda okuqukethwe kwezifundo lapho befundiswa ngolimi lwesiNgisi. Noma kunjalo, kubukeka kukuncane, noma kungekho othisha abangakwenza ukwelekelela laba bafundi njengoba izilimi zabo bengazazi. Uthisha 3 ufakazele lokhu ngokuthi:

> *Luckily, uma usubachazelile ngesiZulu, nalaba abanye bayacoshacosha because isiZulu is the language that most people understand, silula nje cishe kunazo zonke izilimi. Bayasizwa phela ngaleyo ndlela, whether ungumXhosa, uMsuthu kanjalo, kanjalo. So, kmele ba-understand(e), through isiZulu lesi.*

Amazwi angenhla aveza ukuthi abafundi abangewona amaZulu abaqondi ngokuphelele lapho kuchazwa okuqukethwe kwezifundi ngesiZulu. Kuyavela ukuthi kukhona lokho okuncane abakuzwayo kodwa abaqondisisi ngokuphelele uma kuqhathaniswa nabafundi isiZulu

okuwuLimi lwabo lwaseKhaya. Lokhu kuchaza ukuthi abafundi abangewona amaZulu abahlomuli ngokulinganayo ekufundiseni lapho kusetshenziswa ukuxuba izilimi. Le ndlela yokufundisa ibakhiphela ngaphandle ekufundiseni. Noma kunjalo, othisha bakhombisa ukungazimiseli ukwelekelela laba bafundi. Isibonelo, uthisha 3 uqhube wathi:

> *...Nokuthi nje uma uhlala endaweni la okukhulunywa khona ulimi okungelona olwakho, you make effort to learn the language ngoba phela yilona limi olukhulunywayo endaweni. Uyabona nje nami uma ngingahlala endaweni la okukhulunywa khona olunye ulimi, kungangiphoqa ukuthi ngilufunde lelo limi. Otherwise, ngingaphila kanjani khona? So, nabo-ke abantwana laba kuyabaphoqa ukuthi basifunde isiZulu ngoba basendaweni yamaZulu.*

Amazwi acashunwe ngenhla afakazela ukuthi ababambiqhaza baveze ukungayikhuthaleli nokungazikhathazi ngabafundi abangalwazi ulimi lwesiZulu. Okunalokho, baveze ukuthi abafundi abangewona amaZulu yibona okumele bazixake ngokufunda ulimi nokwenza isiqiniseko sokuthi bazijwayeza indlela okufundwa ngayo. Uthisha ugcizelele lokhu ngokuthi:

> *Kunzima-ke ngoba iqiniso lithi baphila phakathi kwabantu abakhuluma isiZulu, noma bangenzani, iqiniso yilelo. Basekilasini... basemphakathini... bakuphi kuphi...bazungezwe abantu abakhuluma isiZulu. Thina, there is nothing much we can do, unfortunately, ngoba asiwazi ama-language abo and we have never been exposed kuwo. Mina ngafundela ukuba wuthisha wesiNgisi, isiZulu ngisifaka ngoba ngazalwa ngikhuluma sona. I will make an example, my niece is a Xhosa, she then comes to isiZulu environment, she has to learn isiZulu as a Home language and she's avarage in English.*

Isicaphuno esingenhla sifakazela ukuthi ababambiqhaza abakuboni kuwumsebenzi wabo ukwelekelela abafundi abangewona amaZulu ekufundeni. Ziningi izizathu zalokhu abazibekayo; njengokuthi izilimi zalaba bafundi abazazi, ukungaqeqeshelwa ukufundisa abafundi bezilimi ezahlukene bedidiyelwe ndawonye, nokunye. Ngalokho, ababambiqhaza bayaqinisa ukuthi laba bafundi mabasebenze ngokuzikhanda ekufundeni ulimi lwesiZulu. Kunobufakazi bokuthi uma abafundi abangewona amaZulu bethola ukweseka olimini lwesiZulu, amakhono abo olimini ayathuthuka. Isibonelo, uthisha 10 uthe:

> *I think what can be done is to engage those learners. Make sure they read more, gain more vocabulary in that particular language. Allow them to do writing as*

often as possible because when they are writing, they learn. They may think siyabacwasa kodwa uyazi abanye bazama kuze kugcine kulungile. Uthole umntwana ongeyena umZulu esephasa ngisho isiZulu adlule bona laba abanikazi baso. Maningi nje amacase anjalo, uthole umXhosa enolevel 7 kwisiZulu, bese wona lawa amaZulu abe ko-level 5 nangaphansi.

Kanjalo nothisha 4 ufakazele lokhu ngokuthi:

So, we need to make them understand ukuthi abacwaswa kodwa nje ekugcineni kumele bafake extra effort and develop themselves. Yinto eyenzeka noma kuphi le, uma usendaweni okungakhulunywa ulimi lwakho uzizwa sengathi awusile nasekhanda (ehleka), but once you start engaging and tell yourself ukuthi uzolufunda lelo limi uze ulwazi, kuyenzeka. So, yinto efanayo-ke nakule zingane

Izicaphuno ezingenhla ziveza iziphakamiso ababambiqhaza abakholwa wukuthi zingasiza ukweseka abafundi abangewona amaZulu. Bakholwa wukuthi uma laba bafundi bengacathuliswa olimini lwesiZulu bangenza kangcono. Nalapho, bayaqinisa ukuthi ekugcineni laba bafundi kudingeka besifundule isiZulu. Lokhu kuchaza ukuthi othisha abaziboni bedidiyela izilimi zalaba bafundi ekufundiseni. UBarros nabanye (2021) baqaphelisa ngobungozi bokufundisa emagunjini okufundela kothisha abangenabo ubuliminingi. Bagcizelela ukuthi lesi simo siholela ekutheni kusetshenziswe izindlela zokufundisa ezicheme nabafundi abathile. Othisha bagcina sebecheme neqembu labafundi abakhuluma izilimi ezifana nezabo. Abanye abafundi bakhishelwe ngaphandle ezifundweni.

Kanjalo, u-Alisaari, Heikkola, Commins no-Acquah (2019) baveza ukuthi ukwazi zonke izilimi zabafundi ezimelekile emagunjini anabafundi abaxube izilimi kwelekelela uthisha ukuba aqonde amasu ahlukene angamulekelela ukubhekana nalesi simo. Uthisha uba nokuqonda okuphelele ngezindlela zokufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Ngaphezu kwalokho, ukwazi ukuqhakambisa izilimi ezahlukene ngokulinganayo emagunjini anezilimi ezahlukene. Ngalokho, ugcizelela ukuthi othisha bahlinzekwe ngamakhono okufundisa abafundi bezilimi ezahlukene. Ngokwenzenjalo, abekho abafundi abangazizwa bengeyona ingxenye yesifundo. Leli yigebe eligqame kakhulu kulolu cwaningo nokuyinselelo kothisha abaningi. Ababambiqhaza abakwazi ukufundisa ngendlela engakhiphi inyumbazane abafundi abangewona amaZulu ngenxa yokuthi abazazi izilimi zabo.

Ukubhekana nalesi simo esibalulwe ngenhla, ababambiqhaza baveze ukuthi bathembela kubafundi abanye ukuthi balekelele labo abangalwazi ulimi lwesiZulu. Abafundi bahlukaniswa ngamaqembu ukuze bezofukulana bodwa emaqenjini. Ucwaningo luyakufakazela ukuthi abafundi bafunda kangcono kontanga (Phusavat, Hidayanto, Kess noKantola 2019; Chien, Hwang noJong, 2020). Ngamanye amazwi, othisha bawudlulisela kwabanye abafundi umsebenzi wokusiza labo abangalwazi ulimi lwesiZulu. Nokho-ke, akucaci ukuthi le ndlela yokufundisa iyayisombulula yini inkinga yokungasizakali kwabafundi abangewona amaZulu njengoba nabo abafundi abangamaZulu bengazazi izilimi zalaba bafundi. Uthisha 6 ufakazele lokhu wathi:

> *Ngike ngiqale ngisicwaninge isihloko engizofundisa ngaso bese ngibahlalisa ngamaqembu ngokuhlukana kwabo. Kulawo maqembu ngike ngibuze ukuthi obani abahle olimini lwesiZulu, obani abangconywana olimini lwesiNgisi njalo njalo. Kokunye-ke, kuba lula ngoba nawe njengothisha ugcina usubazi, bese-ke ubadidiyela ndawonye, zonke izilimi ezikhona ngokwahlukana kwazo zikwazi ukumeleka bese ngiyabacela ukuthi bahumushelane bebodwa.*

Ngamafuphi, kuyavela ukuthi ababambiqhaza baye babahlukanise ngamaqembu abafundi. Kulawo maqembu baqikelela ukuthi zonke izilimi ezikhona zimelekile. Ngaphezu kwalokho, bayaqikelela ukuthi badidiyela nalabo bafundi abakhombisa ukuthuthuka emakhonweni olimi lwesiNgisi. Lokhu bakwenza ngenhloso yokuthi abafundi bakwazi ukwelekelelana emaqenjini. Kulawo maqembu, abafundi bathola ithuba lokuveza incazelo yokufundwayo ngezilimi zabo ngokwahlukana kwazo. Noma kunjalo, kuyavela ukuthi lokhu kubuye kube yinkinga njengoba izincazelo zezilimi ezahlukene zibuye zishayisane. Ngaphezu kwalokho, ucwaningo luthole ukuthi ngesikhathi kwenzeka lokhu, abafundi uma bezwa amagama ezilimi ezingajwayelekile bayahlekana khona lapho. Isibonelo, uthisha 6 uqhube wathi:

> *Uthole ukuthi umfundi nomfundi akayisho ngolimi lwakhe leyo nto esikhuluma ngayo. Khona lapho ubathole sebehlekana, amagama abo abuye ahlekise (ehleka). Nalapho-ke, ngike ngizame ukulawula isimo leso. Kokunye uthole ukuthi igama lesiZulwini lisho enye incazelo kodwa kwezinye izilimi lichaza okunye, let me make a practical example: ukugeza olimini lwesiZulu ukuwasha umzimba, to bath, right? KwisiXhosa selisho okunye, lichaza ukuphazamiseka kwengqondo, ukuhlanya ngamanye amzwi. Uyabona nje, kuningi.*

Kuyavela ukuthi le ndlela ibuye ingasebenzi njengoba abafundi bezilimi ezingajwayelekile bathola ukuhlekwa lapho befaka ezabo izilimi. Lokhu kudala ukuthi ababambiqhaza babone sengathi le ndlela ayisebenzi njengoba abafundi abathile begcina bezizwa sengathi bayacwaswa. Okwenza kube nzima kakhulu wukuthi othisha abakwazi ukulawula lesi simo njengoba nabo bengenakho ukuqonda okuphelele kwezilimi zonke ngokwehlukana kwazo. Isibonelo, uthisha 6 uqhube wathi:

> *Manje-ke, uzozazi kanjani-ke wena thisha zonke lezo zinto? (eneka izandla). Ngiyazama kona, ngisize la engingasiza khona. Nami phela angisiyo ingcweti kuzo zonke izilimi, njengoba ngishilo ukuthi ngimuhle kwisiZulu naso-ke isiNgisi lesi esisifundisayo*

Amazwi acashunwe ngenhla afakazela ukuthi othisha abangenabo ubulimininingi abakwazi ukufundisa emagunjini anabafundi abakhuluma izilimi ezahlukene. Okunalokho, bafundisa ngendlela echeme nabafundi abakhuluma izilimi ezifana nezabo. Abafundi abakhuluma izilimi ezehlukuli kwezothisha bayaqhubeka nokukhishwa inyumbazane ekufundiseni. Ngaphezu kwalokho, akukho othisha abangakwenza ukwelekelela laba bafundi ekufundiseni.

4.5.2 Ukusebenzisa Amasu Okufundisa Asiza Abafundi Abathile

Ukwehlukana kwabafundi kuchaza ukwehluka kwezindlela abafunda ngazo. Lokhu kufaka ukwehluka ngalokhu okulandelayo: izilimi, amasiko, indawo abahlala kuyo, imuva lomfundi, inkolo, isimo somnotho abaphila ngansi kwaso, inkolo, nokunye. Zonke le zinto, abafundi bafika nazo emagunjini okufundela (Bekiyeva, 2022). Zibamba iqhaza elikhulu ekufundeni kwabo. Ngalokho, uSlaughter noCross (2021) bagcizelela ukuthi ukuqonda ngokuphelele imuva labafundi nezilimi zabo kusiza kakhulu ekukhetheni nasekuqondeni amasu othisha okudingeka bawasebenzise ekufundiseni. Ngokusobala, ayikho indlela eyodwa yokufundisa engaqinisekisa ukuthi zonke izidingo zalaba bafundi ziyafezeka. Ngalokho, othisha badinga ukuba bakuqonde ngokuphelele lokhu lapho besebenza nabafundi abangafani.

Okutholakele ocwaningweni kuveza ukuthi othisha basebenzisa indlela eyodwa ukufundisa emagunjini anabafundi abaxube izilimi. Kuvelile ukuthi ayikho imizamo abayenzayo ukubhekana nezidingo zabafundi ngokwehlukana kwabo. Othisha badidiyela ulimi lwesiZulu kuphela ekufundeni lapho besebenzisa ukuxuba izilimi. Ziningi izizathu zalokhu abazibekayo: ulwazi olunganele lwezinye izilimi zabamnyama, ukungaqeqesheki ekufundiseni emagunjini anabafundi abakhuluma izilimi ezahlukene, ukweswela izinsizakufundisa, ukungesekwa

ekufundiseni laba bafundi, yisikhathi sokudidiyela izilimi ezahlukene ekufundeni, nokunye. Ngalokho, ukudidiyela ulimi lwesiZulu kuphela emagunjini anabafundi kuyindlela yokufundisa esiza abafundi abangamaZulu kuphela.

Abafundi abangawona amaZulu bakhishelwa ngaphandle ekufundeni. UZhang-Wu (2021) ubalula ukuthi iningi lothisha alikulungele ukuguqula izindlela ezindala zokufundisa nakuba amagumbi okufundela esequkethe abafundi abaxube izilimi ezahlukene. UBailey (2022) yena ukholwa ukuthi ukufundisa emagunjini anabafundi abaxube izilimi ezahlukene kuyithuluzi elibukhali lokuthola ukuthi abafundi bafundani, bafunda kanjani futhi iyiphi indima edlalwa yizilimi zabo ekufundeni. Ngamanye amazwi, othisha kudingeka baqhamuke namasu okudidiyela izilimi namasiko abafundi (Bakhtiyorovna, 2021). Kanjalo, uHumphrey (2020) naye ugcizelela ukuthi othisha abafundisa emagunjini anabafundi abaxube izilimi ezahlukene kudingeka baqikelele ukuthi bafundisa ngendlela eqhakambisa zonke izilimi zabafundi. Ngaleyo ndlela, bonke abafundi bayakujabulela ukufunda baphinde bezizwe bamukelekile ngokwahlukana kwabo. UMahdalchuk (2021) uqaphelisa ngobungozi bokukhipha inyumbazane izilimi zabafundi abathile ekufundeni. Uthi le ndlela yokufundisa iqhakambisa ukungalingani kwabafundi. Abafundi bagcina bezibona bengamukelekile baphinde bazenyeze ngezilimi zabo.

4.5.3 Ukungabi Nolwazi Kothisha Lwezilimi Zabamnyama Ngokwahlukana Kwazo

Ukufundisa emagunjini anabafundi abaxube izilimi ezahlukene kudinga ukuba uthisha azazi zonke izilimi zabafundi ngokwehlukana kwabo. Lokhu kungenxa yokuthi uthisha ulindeleke ukuba adidiyele ulimi lomfundi ekufundeni. Ngaphezu kwalokho, ukuqonda izilimi zabafundi kusiza ukuba uthisha aqonde amasu okufundisa ahambisana nezidingo zabafundi ngokwehlukana kwabo. Ngokusobala, othisha abafundisa emagunjini anabafundi abaxube izilimi ezahlukene kudingeka ukuba babe nobuliminingi. Ngaleyo ndlela, kuqinisekisa ukuthi bayaziqonda izindlela zokufundisa okudingeka ukuba bazisebenzise ekufundeni. Ngaphezu kwalokho, kuqinisekisa ukuthi akekho umfundi okhishelwa ngaphandle ekufundeni. U-Alisaari nabanye (2019) bathi le ndlela yokufundisa yaziwa ngokuthi yi-*Linguistically and culturally responsive teaching.* Bagcizelela ukuthi le ndlela yokufundisa iyisu elibukhali lokuqinisekisa ukuthi bonke abafundi bazizwe bamukelekile emagunjini axube abafundi abakhuluma izilimi ezahlukene. Othisha bangakwenza lokhu ngokuqinisekisa ukuthi izilimi namasiko abafundi kuyadidiyelwa ekufundeni ngokwehlukana kwakho. Ngaleyo ndlela, kudingeka othisha baziqonde ngokuphelele zonke izilimi zabafundi ukuze bafundise ngale

ndlela. I-*Linguistically and culturally respoonsive teaching* yakha ukuxhumana phakathi kokuqukethwe kwesifundo kanye nolwazi lwangaphambili lwabafundi, isiko, ulimi, inkolo, nokunye. Ngamanye amazwi, umfundi ukwazi ukweyamanisa/ukuhlobanisa okufundwayo kanye nempilo yemihla yakhe yangemihla. Kanjalo, nezinga lokubamba iqhaza kwabafundi ekufundeni liyathuthuka (Avalos noSecada, 2019).

Okutholakele kocwaningo kuveza ukuthi ababambiqhaza banobungcweti obungenele ukufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Nakuba isiZulu kuwulimi olukhulunywa kakhulu wothisha kanye nabafundi, kunobufakazi bokuthi bakhona nabafundi abangakhulumi isiZulu. Laba bafundi bakhuluma ezinye izilimi zase-Afrika ezahlukene. Nakuba kuyisimo esiqale eminyakeni emibalwa edlule lesi, kuyavela ukuthi othisha abakabi nawo amasu okubhekana naso njengoba izilimi zalaba bafundi zingaziwa. Ngaphezu kwalokho, ucwaningo luthole ukuthi laba bafundi babhekana nezingqinamba zokufundiswa ngolimi lwesiNgisi. Ngokusobala, badinga ukwelekelelwa ngezilimi zabo ekufundeni, njengabafundi abakhuluma ulimi olufana nelothisha. Lesi simo sibukeka sifaka ingcindezi enkulu kubafundi abangewona amaZulu njengoba bengazazisisi zombili izilimi (isiNgisi kanye nesiZulu) ezisetshenziswa ekufundeni. UMohamed noLobo (2020) babalula ukuthi le ndlela yokufundisa ingenye yezimbangela zokungaphumeleli kwabafundi. Ngamanye amazwi, akukho ukufunda okuba yimpumelelo kubafundi abakhuluma izilimi ezingaziwa wothisha. Ngaleso sizathu, abafundi bagcina bengaphumeleli ezifundweni.

4.6 Umthelela Wokuxuba Izilimi Emagunjini Okufunda Anabafundi Abakhuluma Izilimi Ezehlukene

Okutholakelele ocwaningweni kugqamisa ubulungiswa obungenele kubafundi abangewona amaZulu. Ucwaningo luthole ukuthi abafundi abangewona amaZulu abahlomuli ngendlela efanayo/elinganayo ekufundeni njengalabo abakhuluma isiZulu. Imbangela yolokhu wukuthi kusetshenziswa izilimi abangazazisisi ekufundeni, okuyiNgisi kanye nesiZulu. Ngaleyo ndlela, ibukeka inkulu ingcindezi abafunda ngaphansi kwayo. Kuvelile ukuthi ziningi izinto eziyimbangela yalokhu: amazinga aphansi othisha ezilimini zabamnyama, ukungesekwa kothisha ekufundiseni abafundi abaxube izilimi ezahlukene, ukungaqeqesheki kothisha ukufundisa emagunjini anabafundi abamnyama abakhuluma izilimi ezahlukene, ukwentuleka kwenqubomgomo yezikole yokufundisa kusetshenziswa ukuxuba izilimi, nokunye. Lezi zimo ziba nomthelela ongemuhle kulaba bafundi abakhuluma izilimi ezingefani nezothisha. Ngezansi ngidingida kabanzi lokhu.

4.6.1 Imithelela Yamazinga Aphansi Ezilimini Zabamnyama Kothisha

Ulimi lomfundi luhambisana nendlela acabanga ngayo kanye nabuka ngayo umhlaba (*world view*). Kanjalo, nendlela afunda ngayo ihambisana nolimi kanye nesiko lakhe. Lokhu kuveza ukubaluleka kokwazi izilimi zabafundi uthisha abafundisayo. Ukuqonda ngokuphelele izilimi zabafundi kwelekelela uthisha ukuthi aqonde indlela abafundi abafunda ngayo. Ngalokho, uthisha ukwazi ukuhlela isifundo esibhekana ngqo nezidingo zabafundi. UGu, Zheng noSwerts, (2019) beseka lo mbono ngokugcizelela ukuthi ulimi nesiko kunomthelela endleleni abafundi abafunda ngayo. Ngamanye amazwi, ukuze ukufunda kube yimpumelelo, uthisha kudingeka azazi zonke izilimi zabafundi abafundisayo.

Okutholakele ocwaningweni kuveza ukuthi othisha babhekene nezingqinamba zokufundisa abafundi abangazazi izilimi zabo. Nakuba ulimi lokufunda nokufundisa kuyisiNgisi, kuvelile ukuthi laba bafundi bayadinga ukwelekelelwa ngezilimi zabo ekufundeni. Laba bafundi abakuqondi ngokuphelele okuqukethwe kwesifundo uma kufundiswa ngolimi lwesiNgisi kuphela. Nokho, kubukeka kungekho okungenziwa othisha ukusiza laba bafundi njengoba bekhuluma izilimi ezingafani nezothisha. Ababambiqhaza bakuveze ngokusobala ukuthi iningi labafundi likhuluma ulimi olulodwa lwase-Afrika, okuyisiZulu. Ezinye izilimi ezikhona emagunjini axube abafundi abakhuluma izilimi ezahlukene othisha abazazi. Lesi simo sinomthelela ongemuhle kulaba bafundi. Ucwaningo luthole ukuthi laba bafundi bazizwa bengamukelekile ekufundeni. Lokhu kuholela ekutheni baphase ngendlela engagculisi. Abanye bagcina sebeyeka nesikole. Lesi simo sifakazelwa wucwaningo olwenziwa ngu-Alamer no-Almulhim (2021) kanye noNaser-Oteir no-Al-Otaibi (2019) ababalula ukuthi ukufundiswa ngolimi umfundi angalwazisisi kufaka ingcindezi nomzwangedwa kubafundi. Akugcini lapho, kunqinda abafundi ukuthi bazibonakalise ukukhalipha kwabo ekufundeni. Ngaphezu kwalokho, abafundi bagcina sebengakukhuthaleli nokufunda.

4.6.2 Abafundi Abatholi Amathuba Alinganayo Okuqonda Okufundwayo Njengalaba Abaqondisisa Ulimi LwesiZulu

Okutholakele ocwaningwen kuveza ukuthi abafundi abangewona amaZulu abakutholi ukwesekwa abakudingayo ekufundeni. Kuvelile ukuthi nabo banamakhono aphansi olimini lwesiNgisi, okuholela ekutheni bangaqondi ngokuphelele lapho befundiswa ngesiNgisi. Ngokusobala, ukuthi badinga ukwelekelelwa ngezilimi abazazi kangcono njengabanye abafundi abakhuluma izilimi ezifana nezothisha. Nokho-ke, ucwaningo luthole ukuthi laba

bafundi akukho ukwesekwa abakutholayo njengoba izilimi zabo zingaziwa. Lokhu kuveza ngokusobala ingcindezi laba bafundi abafunda ngaphansi kwayo njengoba kusetshenziswa izilimi ezimbili abangazazisisi ekufundeni, okuyisiNgisi nesiZulu. Lesi simo sihambisana nombono owethulwa ngu-Alisaari nabanye (2019) lapho beveza ukuthi othisha abangenabo ubuliminingi emagunjini anabafundi abaxube izilimi ezahlukene basebenzisa amasu okufundisa avuna abafundi abanezilimi ezifana nezabo kuphela. Kanjalo, abakwazi ukuqhakambisa amasiko ahlukene ekufundeni **(**Calafato, 2019). U-Alisaari nabanye (2019) le ndlela yokufundisa bayibiza ngokuthi yi*denial of multilingualism.* Ngamanye amazwi, othisha bakushaya indiva ukwehlukana kwabafundi emagunjini okufundela anabafundi abaxube izilimi ezahlukene. Basebenzisa indlela eyodwa yokufundisa evuna iqembu elithile labafundi, okuyilabo abakhuluma izilimi ezifana nezothisha.

Ukwengeza kokungenhla, uTang noCalafato (2021) babalula ukuthi izinga lokuxuba izilimi emagunjini okufundela linyuke ngesivinini esikhulu kule minyaka eyedlule. Nokho, kuyadumaza ukuthi lesi simo asikakutholi ukusukunyelwa okuphuthumayo njengoba ucwaningo luveza ukuthi othisha abakulungele ukubhekana naso. Njengoba ngivezile ngenhla, iningi lothisha likhombisa ulwazi oluncane lwezilimi ezahlukene kunalezo ezisemagunjini okufundela. Ababambiqhaza baveze ukuthi ukufundisa abafundi abakhuluma izilimi abangazazi kuholela ekutheni laba bafundi bangenzi kahle ezifundweni. Noma kunjalo, ababambiqhaza bazibona kungekho abangakwenza ukwelekelela laba bafundi. Isibonelo, uthisha 8 ubeke wathi:

> *...angithi baba confused, bangazi nokuthi lidumephi. Remember, to code switch it's to simplify in the language umuntu ayi-understand(a) kangcono. So, laba bafundi abangenabo abantu abazoba code switch(ela) to their languages basenkingeni ngoba abawatholi lama benefit atholwa abanye ngesikhathi kusukwa esiNgisini kuyiwa esiZulwini. So, lokho kuyakhombisa ukuthi kunawo umthelela ongemuhle to non Zulu students. So, ukuzama nje siba simplify(ele) ngesiNgisi, that is the least we could do (eneka izandla).*

Amazwi acashunwe ngenhla afakazela ukungenzeki kobulungiswa kubafundi abangewona amaZulu. Ababambiqhaza basebenzisa ulimi lwesiNgisi olulula njengemizamo yokubalekelela ekufundeni. Ngakolunye uhlangothi, abafundi abakhuluma isiZulu bachazelwa ngolimi lwabo lwaseKhaya. Lokhu kugqamisa ukungalingani, ukungesekwa, nokungahlomuli ngendlela efanayo ekufundeni kubafundi abasemagunjini axube izilimi ezahlukene. Noma kunjalo,

ababambiqhaza bagcizelele ukuthi akukho abangakwenza ukusiza laba bafundi njengoba izilimi zabo bengazazi.

4.6.3 Ukugqugquzela Ukungazikhathaleli Ezinye Izilimi Zabamnyama

Njengoba kuveziwe phambilini, izinga lokuxutshwa kwezilimi emagunjini okufundela linyuke ngesivinini esikhulu eminyakeni edlule. Lokhu kudalwa ukufuduka kwabantu ezindaweni ezahlukene, okungaba amadolobha, iziFundazwe kanye namazwe angaphandle. Ngalokho, amagumbi okufundela asequkethe izilimi ezahlukene. Noma kunjalo, okutholakele kocwaningo kuveza ukuthi isimomqondo sothisha ngohlobo lwamagumbi okufundela axube izilimi ezahlukene asikulungele ukubhekana nalesi simo. Ngamanye amazwi, othisha abakhombisi ukulungela ukuguqula izindlela zokufundisa ezindala/ezivamile ukuqiniseka ukuthi abafundi bazizwa beyingxenye yokufundwayo. Kanjalo, nendlela ababuka ngayo ezinye izilimi ikhombisa ukungakulungeli ukusebenzisana nazo. Okutholakele ocwaningweni kuveza ukuthi ababambiqhaza abakulungele futhi abazimisele ukusebenzisana nabafundi abakhuluma izilimi ezehlukile kwezabo. Kuvele ngokusobala ukuthi othisha abazimisele nangokufunda izilimi ezikhona emagunjini okufundela. Ziningi izaba abazibekayo, okungukuthi: isikhathi asikho, umsebenzi omningi abanawo, ukungaqeqesheki, ukungakutholi ukwesekwa, ukungabi nomhlahlandlela wokufundisa emagunjini axube izilimi ezahlukene, nokunye. Ababambiqhaza bakubeke kwacaca ukuthi baqhubeka nokufundisa ngendlela abebefundisa ngayo. Isibonelo, uthisha 7 ubeke wathi:

> *Mina nje ngibatreat(a) ngendlela efanayo. Uma ngifundisa, ngiyakukhipha ekhanda ukuthi kukhona abangawona amaZulu. Ngibabuza bonke nje imibuzo ngokufanayo...phela uma ngizolokhu nginaka lokho kwahluka kwabo, izobuya ngami le nto uma sekumele ngichaze ngezilimi zabo bonke, bese ngenzenjani-ke? So, nje ngibathatha as if bonke bakhuluma isiZulu. Okubalulekile... is to stick to the content. Ungalinge uzifake ezindabeni zolanguage and culture, otherwise, uzoba senkingeni ngoba le zingane zivery diverse. So, stick to the content qha!*

Amazwi angenhla afakazela ukungabakhathaleli abafundi abangewona amaZulu ekufundiseni. Ukufundisa ngendlela eshaya indiva ukwehluka kwabafundi kuyinkomba yokungazikhathazi ngezinye izilimi. Lokhu kuchaza ukuthi, ababambiqhaza bagxile ekudluliseni okuqukethwe kwezifundo kuphela. Ngale kwalokho, abazikhathazi ngokuqinisekisa ukusebenzisa amasu abhekana nezidingo zabafundi ngokwehlukana kwabo. UVikøy noHaukås (2021) baphawula

ngesimo esifuze lesi esivezwa ngababambiqhaza. Baveza ukuthi othisha badinga ukwesekwa ukuze bakwazi ukubhekana nokuxuba izilimi kwabafundi. Baqhuba bathi kudingeka kusetshenziswe indlela othisha ababuka ngayo ukuxuba kwabafundi izilimi njengoba kuseyinselelo kubo ukusebenza nabafundi abahlukene. Ngaphezu kwalokho, baphakamisa ukuthi kuhlinzekwe othisha ngamasu okufundisa abafundi abaxube izilimi ezahlukene. Kanjalo, kudingeka ukuba kuthuthukiswe izinsizakufundisa ezifanele zabafundi abaxube izilimi emagunjini okufundela.

4.7 Okwenzeka Esahlukweni Ngamafuphi

Kulesi sahluko umcwaningi wethule okutholakele ocwaningweni alwenzile esebenzisa inhlololwazi esakuhleleka kanye nokubuka amasu asetshenziswa othisha abafundisa emagunjini axube abafundi abakhuluma izilimi ezahlukene. Lawa ngamathuluzi asetshenzisiwe ukuphendula imibuzongqangi yalolu cwaningo. Lokhu kwenziwe ngokufakazela kuvezwa ngqo amazwi ashiwo ngababambiqhaza bocwaningo. Imininingo etholakele yehlukaniswe ngezindikimba okuyizona ezigqame kakhulu lapho ngenza lolu cwaningo, okuyilezi**:**

- Ulwazi lothisha olungenele ngokufundisa kusetshenziswa ukuxuba izilimi.
- Iqhaza elibanjwa yindlela yokuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene.
- Izimo ezidala ukuba othisha bangasebenzisi izindlela ezingabandlululi abanye abafundi.
- Umthelela wokuxuba izilimi emagunjini okufunda anabafundi abakhuluma izilimi ezahlukene.

Umcwaningi ube eseqhathanisa okutholakele ocwaningweni kanye nocwaningo olwenziwe phambilini ngababhali abahlukene. Ukwenze lokhu ukweseka okutholakele kanye nokuveza umehluko phakathi kokutholakele kanye nocwaningo lwangaphambilini. Lokhu kusize ukuba abone imiphumela efanayo yalolu cwaningo kanye nocwaningo lwangaphambilini. Okugqame kakhulu ukuthi ababambiqhaza abakulungele ukufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Kuvelile ukuthi ababambiqhaza bayishaya indiva indaba yokuxuba izilimi kwabafundi. Ababhali lokhu bakubiza nge-*Denial of Multilingualism.* Ziningi izizathu abazivezile zokwenza lokhu okubalwa kuzo: ulwazi ngamasu okulindeleke ukuba

bawasebenzise, isimomqondo sabo ngokufundisa abafundi abakhuluma izilimi ezahlukene, ukwesekwa abakudingayo, umhlahlandlela wokufundisa kusetshenziswa ukuxuba izilimi, izinsizakufundisa, ulwazi lwezilimi zase-Afrika, nokunye. Esahlukweni esilandelayo umcwaningi uhlaziya okutholakele ocwaningweni. Lokhu ukwenza esebenzisa izinjulalwazi ezimbili: i-*Multicultural Theory* kanye ne-*Communicative theory.*

ISAHLUKO SESIHLANU

UKUHLAZIYWA KOKUTHOLAKELE OCWANINWENI

5.1 Isingeniso

Esahlukweni esedlule ngethule okutholakele kulolu cwaningo nebengihlose ukuthi kuphendule imibuzongqangi yalolu cwaningo. Okutholakele kocwaningo ngikwethule ngakuhlela ngalezi zindikimba:

- Ulwazi lothisha olungenele ngokufundisa kusetshenziswa ukuxuba izilimi
- Iqhaza elibanjwa yindlela yokuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene.
- Izimo ezidala ukuba othisha bangasebenzisi izindlela ezingabandlululi abanye abafundi.
- Umthelela wokuxuba izilimi emagunjini okufunda anabafundi abakhuluma izilimi ezahlukene

Kulesi sahluko kwethulwa ukuphenduleka ukuphenduleka kwemibuzo emine engiyethule esahlukweni sokuqala nobekuyiyo ebeyiqaphe lolu cwaningo kusukela luqala luze luyofika emaphethelweni. Lokhu ngikwenza ngokuhlaziya okutholakele kocwaningo ngokwezindikimba engizibalule ngenhla. Ukuhlaziya okutholakele ocwaningweni ngikwenza ngisebenzisa izinjulalwazi ezimbili, okuyizona eziqaphe lolu cwaningo: injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi ka Giles (1970) i-*Communication Accommodation Theory.* Lezi zinjulalwazi ziyahambisana nalolu cwaningo, kanjalo zithi azibe nezinhloso ezifanayo. Lokhu ngikusho ngoba i-*Multicultural Education Framework* ibheka amasu okufundisa aqinisekisa imfundo elinganayo kubafundi ngokwahlukana kwabo. Lokhu kufaka nolimi lokufundisa. Ngakolunye uhlangothi, i-*Communication Accommodation Theory* ibheka amasu asetshenziswa yizikhulumi ezikhuluma izilimi ezingafani okuqinisekisa ukuxhumana okuyimpumelelo. Amasu okuxhumana ahlose ukunqoba izihibe ezidalwa wulimi lokuxhumana. Ngakho-ke, zombili lezi zinjulalwazi ziyahambisana nalolu cwaningo njengoba luphenya amasu okufundisa asetshenziswa othisha ukufundisa abafundi abamnyama abakhuluma izilimi ezahlukene. Lubheka amasu othisha abawasebenzisayo lapho bexuba izilimi ukwelekelela abafundi ababhekene nezingqinamba zokufundiswa ngolimi lwesiBili. Lezi zinjulalwazi ngizisebenzise njengeso lokubuka

nokuhlaziya okutholakele kocwaningo kanye nokuphenduleka kwemibuzo ebeyihola lolu cwaningo okuyile:

- Ngabe othisha abafundisa abafundi abakhuluma izilimi ezehlukene bedidiyelwe ndawonye bayiqonda kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi?
- Yiliphi iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Yiziphi izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha abafundisa isiNgisi uLimi lokuQala lokwEngeza, abasebenzisa ukuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Kunamthelela muni ukusetshenziswa kokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?

Injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory* zingisizile ukuba ngihlaziya okutholakele kocwaningo. Ekugcineni kwesahluko ngisonga ngamafuphi okudingidwa kulesi sahluko.

5.2 Ukuhlaziywa Kwezingqikithi Zokutholakele Ocwaningweni

Othisha bayayiqonda ikhonsepthi yokuxuba izilimi ekufundeni. Kuvelile ukuthi banalo ulwazi ngokudidiyela ulimi lwaseKhaya ekufundiseni ngenhloso yokugxilisa ukuqonda kubafundi abafundiswa ngolimi lwesiBili (isiNgisi). Noma kunjalo, ucwaningo lugqamisa ukungacacelwa kothisha mayelana namasu okudingeka bawasebenzise ukuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene. Othisha babhekene nezingqinamba zokufundisa abafundi abakhuluma izilimi ezingaziwa ngothisha. Kuvelile futhi ukuthi abanye balaba bafundi abazazisisi izilimi ezisetshenziswa ngothisha ekufundiseni, okuyisiNgisi kanye nesiZulu. Lesi simo sithanda ukuba yinkinga ekufundiseni njengoba othisha bekuthola kunzima ukweseka laba bafundi besebenzisa ukuxuba izilimi. Ngamanye amazwi, othisha abacacelwe ukuthi kulindeleke ukuba bakusebenzise kanjani ukuxuba izilimi lapho befundisa abafundi abakhuluma izilimi ezingaziwa ngothisha. Kuvelile ukuthi laba bafundi abalwazisisi nolimi lokufunda nokufundisa, okuyisiNgisi. Ngaleyo ndlela, badinga ukwelekelelwa ngolimi lwabo lwaseKhaya njengabanye abafundi abakhuluma ulimi olufana nolothisha (isiZulu).

Lesi simo siyinkomba yokuthi abafundi abatholi amathuba afanayo/ alinganayo ekufundeni ngokwehlukana kwezilimi zabo, okunalokho, othisha basebenzisa indlela yokufundisa echeme nabafundi abanolimi olufana nolwabo. Ngaphezu kwalokho, othisha bakhombisa ukungazimiseli ukwenza imizamo yokwelekelela abafundi abakhuluma izilimi ezehlukile kwezabo. Ziningi izaba abazibekayo zokwenza lokhu, njengokuthi: asikho isikhathi esanele sokuqhakambisa zonke izilimi ekufundeni, ukungaqeqesheki, ukungatholi ukwesekwa, ukwentuleka kwezinsizakufundisa, umhlahlandlela wokufundisa emagunjini axube izilimi ezahlukene, nokunye. Ngaphezu kwalokho, othisha bakholwa ukuthi abafundi abangewona amaZulu yibona okudingeka ukuba benze imizamo yokufunda ulimi lwesiZulu. Baveza ukuthi ukuhlala, ukuphila nokufunda emphakathini okhuluma ulimi lwesiZulu kuyabaphoqa laba bafundi ukuba basebenze kanzima ukuze baluqondisise ulimi lwesiZulu. Othisha bathi akuwona umsebenzi wabo ukuba babhekane nezidingo zalaba bafundi. Ngaleyo ndlela, bayaqhubeka ngokufundisa ngezindlela ezishaya indiva ukuxutshwa kwezilimi zabafundi ngokufanayo. Lokhu kuyinkomba yokuthi othisha abafundisa ezikoleni zabantu abamnyama basadinga ukuguqula isimomqondo ukuze bemukele ukuthi amagumbi okufundela asequkethe ingxubevange yabafundi abakhuluma izilimi ezahlukene. Ngezansi ngihlaziya okutholakele kocwaningo kuhlelwe ngezinjulalwazi engizisebenzise kulolu cwaningo.

5.3 Injulalwazi I-*Multicultural Education*

Injalulwazi kaBank ye-*Multicultural Education* iqhakambisa ukunika amathuba okufunda alinganayo kubafundi emagunjini anabafundi abakhuluma izilimi ezahlukene. Ihlose ukuvala igebe elidalwa ukwahluka kwemvelaphi yabafundi nokulwisana nokungalingani kwabafundi ngokwehlukana kwabo **(**Shen, 2019). UJaydi, Abduh noBasri (2022) bagcizelela ukuthi i-*Multicultural Education* ihlose ukuqinisekisa ukulingana kwabafundi emagunjini anabafundi abaxube izilimi. Iqinisekisa ubulungiswa kubafundi ngokubhidliza izindonga ezidalwa ukwehluka okungaba imvelaphi, izilimi, amasiko, inkolo, nokunye. Ngaleyo ndlela, abafundi bathola amathuba alinganayo ekufundeni (Crocco, 2021). Ngaphezu kwalokho, i-*Multicultural Education* ingachazwa njengendlela yokufundisa eqhakambisa ukudidiyelwa kwamasiko nezilimi zabafundi ekufundeni (Munalim, 2020). Lokhu kuchaza ukuthi amasu okufundisa, okuqukethwe kwezifundo (uhlelomfundo), zonke izinhlelo ezikhona esikoleni, amagumbi okufundela, nokunye, kudingeka kuhlelwe ngendlela enika abafundi amathuba alinganayo ekufundeni. Ngokusobala, ukuqinisekisa ukuthi abafundi bazizwa bemukelekile ngokwehlukana kwabo, kudingeka ukuba kuguqulwe ukuhleleka kwesikole ngaphambi

kokuba kugxilwe kokwenzeka ngaphakathi emagunjini okufundela. Lokhu akuwona umsebenzi ongenziwa ngothisha kuphela, kodwa zonke izinhlaka ezibhekene nokuholwa kwesikole kudingeka zisebenze ngokubambisana ukuqinisekisa lokhu.

I-*Multicultural Education* inalama-*dimension* amahlanu, engiwasebenzise ukuhlaziya okutholakele kocwaningo nokuyilawa: i-*content integration*, i-*knowledge construction*, i-*equity pedagogy*, i-*prejudice reduction* ne-*empowering school culture and social structure.* Ngezansi ngihlaziya okutholakele kocwaningo engikuhlele ngokwalama *dimension*:

5.3.1 I-*Content Integration*

Njengoba ngivezile esahlukweni sesibili, i-*dimension* yokuqala ye-*Multicultural Education* yi-*content integration*, ephinde yaziwe njengemfundo yabafundi bezilimi ezahlukene. Le ngxenye igcizelela ukudidiyela ulimi namasiko kwabafundi ekufundeni. Lokhu uthisha ukwenza ngokusebenzisa izibonelo ezicashunwe ezilimini ezehlukene ezimelelekile emagunjini okufundela anabafundi abaxube izilimi (Agirdag, Merry noVan Houtte , 2016; Arsal, 2019). Ngaleyo ndlela, wonke umfundi uzizwa eyingxenye yokufundwayo.

I-*content integration* iqhakambisa ubumqoka bokweyamanisa okuqukethwe kwezifundo kanye nezilimi zabafundi ngokwehlukana kwabo. Lokhu kuchaza ukuthi othisha balindeleke ukuba bacaphune kusikompilo, ezinkolelweni, ezilimini, nokunye, kwabafundi ukuqinisekisa ukuthi abafundi bakwazi ukuhlobanisa okufundwayo nempilo yabo yangemihla ngemihla. Isibonelo, ukubona kanye ukubona kabili (isiZulu), *Once beaten twice shy* (isiNgisi)*, 'n Esel stoot hom nie twee kere aan diesefde klip nie* (isiBhunu), *Monna ha bone habedi* (iSisuthu), *Liphandlwa kube kanye* (isiXhosa), *nokunye.* Lesi sibonelo siveza ukuthi uthisha ofundisa ikilasi elixube abafundi abakhuluma iSisuthu, isiXhosa nesiBhunu angasebenzisa lezi zimo zokukhuluma lapho ebachazela isimo sokukhuluma sesiNgisi esithi *Once beaten twice shy.* Ukufundisa ngale ndlela kuqinisekisa ukuthi bonke abafundi bathola amathuba alinganayo baphinde bazizwe bamukelekile. Ngaphezu kwalokho, izibonelo ezenziwa othisha ekufundiseni kulindeleke ukuba zicashunwe ezilimini zabafundi ngokwahlukana kwabo. Lokhu kuqinisekisa ukuthi akekho umfundi okhishelwa ngaphandle ekufundeni. UFauzan noRohmadi (2021) bagcizelela ukuthi le ndlela yokufundisa iqhakambisa i-inclusive education. Ngaleyo ndlela, abafundi bakwazi ukuzikhiqizela ulwazi ngokwabo. Ngokusobala, ukuze othisha bafundise ngempumelelo emagunjini anabafundi abaxube izilimi ezahlukene, kudingeka ukuba babe

nokuqonda okuphelele ngezilimi zabo bonke abafundi ababafundisayo. Uma ungenjalo, abafundi abakutholi ukuhlomula ngendlela elinganayo/ efanayo.

Ngakolunye uhlangothi, okutholakele ocwaningweni ufakazela ukuthi ukuxuba izilimi kuyabasiza abafundi ukuba benze kangcono ezifundweni. Ukudidiyela ulimi lwaseKhaya ekufundeni kwelekelela abafundi ukuba baqonde kangcono okuqukethwe kwezifundo. Lo mbono ufakazelwa uQin nabanye (2021) abathi ukusebenzisa ulimi lwaseKhaya lwabafundi kuthuthukisa ukuqonda kubafundi. Ngaleyo ndlela, kuthuthuka nezinga lokuphasa kwabo (Shekhar, Ni, Zhang noChe, 2023). Kanjalo, okutholakele ocwaningweni kuyahambisana nemibono eyethulwa yilaba bacwaningi. Ababambiqhaza bakuqinisekisile ukuthi imiphumela yokuhlola abafundi iyakufakazela ukuthi ukuxuba izilimi kunemiphumela emihle kubafundi. Noma kunjalo, kuvelile ukuthi le miphumela ibonakala kwiqeqebana labafundi abakhuluma ulimi olufana nolothisha. Ngaleyo ndlela, abafundi abangaluqondisisi ulimi lesiZulu bayaqhubeka nokubhekana nezinkinga zokufundiswa ngezilimi abangaziqondisisi (isiNgisi nesiZulu).

Ukwengeza kokungenhla, okutholakele kocwaningo kuveza ukuthi kunezilimi ezikhishelwa ngaphandle lapho kusetshenziswa ukuxuba izilimi. Lokhu kudalwa wukuthi othisha abakwazi ukudidiyela zonke izilimi ekufundeni. Isibonelo, othisha abakwazi nokucaphuna ezilimini zonke lapho bethula okuqekethwe kwezifundo. Ngaleyo ndlela, othisha abakwazi ukwenza izibonelo ezisuselwa ezilimini ezahlukene ezivumela abafundi ukuba bahlobanise okufundwayo nempilo yabafundi yangemihla. Ukungazazi zonke izilimi zabafundi emagunjini okufundela anabafundi abaxube izilimi ezahlukene kukhombisa ukuthi abafundi abatholi amathuba alinganayo ekufundeni. Lokhu kuyinkomba yemfundo ekhiphela ngaphandle abafundi abangakhulumi izilimi ezifana nezothisha.

UZhang-Wu (2021) ukholwa ukuthi ulimi lwaseKhaya lwabafundi luyithuluzi elibukhali elingasetshenziswa ukugxilisa ukuqonda kubafundi nokuthuthukisa ukuzethemba kwabo. Usekela lo mbono ngokugcizelela ukuthi ukuncisha abafundi ithuba lokufunda ngolimi lwabo kungukubaphuca ilungelo labo ngolimi abakhululekile ngalo ukwedlula zonke izilimi. Ngakho-ke, kubalukile ukuba othisha baqiniseke ukuthi basebenzisa zonke izilimi zaseKhaya zabafundi ekufundeni. UGalante, dela Cruz, Chiras noZeaiter (2022) baqaphelisa ngokubungozi bokungadidiyeli zonke izilimi zabafundi lapho kufundiswa emagunjini anabafundi abaxube izilimi ezehlukene. Bagcizelela ukuthi ukufundisa ngale ndlela kuyinkomba yokungazikhathaleli izilimi zabanye abafundi. Ngaphezu kwalokho,

kuwukubukela phansi uqobo lwabafundi (*identity*) abathile. Akugcini lapho, kuphinde kuphuce abafundi ilungelo lokufunda ngezilimi zabo (Bernfeld, 2020). Ngakho-ke, ukuze othisha baqhakambise ukulingana kwabafundi, balindeleke ukuba badidiyele zonke izilimi zabafundi ezimelekile emagunjini anabafundi abaxube izilimi ezahlukene.

5.3.2 I-*Knowledge Construction*

I-*knowledge construction* iqhakambisa ukuthi abafundi babe ngabakhiqizi bolwazi. Bakwenza lokhu belekelelwa ngothisha. Abafundi bathola ithuba lokuhlonza amagebe akhona kokuqukethwe kwezifundo. La magebe adalwa ukungalingani kwabafundi ngokwehlukana kwabo okungaba izilimi namasiko kwabafundi. Ikhono lokukhiqiza ulwazi kubafundi lincike kumthamo wolwazi abawuqondayo abawuthola kuthisha. UWade noKidd (2019) bafakazela lo mbono ngokugcizelela ukuthi umthamo wolwazi otholwa ngabafundi wakhelwa phezu kolwazi lwaphambilini lwabafundi. Ngamanye amazwi, abafundi basebenzisa (*apply*) ulwazi lwaphambilini, ukwenza umqondo wolwazi namakhono okusha abakuthole ekufundeni, bese bekhiqiza ulwazi olusha. Lokhu kuchaza ukuthi ukukhiqiza ulwazi oluseqophelweni eliphezulu kwabafundi kuncike kulolo abaluthola kothisha, kanjalo nezinga lokuqonda lokhu okusuke kufundiswa. Ulwazi lwaphambili lwabafundi yilo olunyusa ilukuluku lokulangazelela ukuthola ulwazi olusha. Ngaphezu kwalokho, ulwazi lwaphambilini lwabafundi lwehluka ngokwemvelaphi yabo. Ngokunjalo, ulwazi abalukhiqizayo luyahluka njengoba ukwehluka kwemvelaphi yabo kuchaza ukwehluka kwamava abo, kanjalo nendlela ababuka ngayo umhlaba. Ukwengeza kulokhu, uVieira (2020) uthi abafundi bayaluthola ulwazi ngesikhathi sokufunda, balwetshise, baluhlaziye ngezindlela ezahlukene, bese beqhamuka nolwazi olusha olusukela kulokhu abakufundile. Ngokusobala, uma abafundi bebhekene nezingqinamba zokungaqondi lapho befundiswa ngenxa yolimi lokufunda, abakwazi ukukhiqiza ulwazi olusha.

UFauzan noRohmadi (2021) bakholwa wukuthi i-knowledge construction ithuthukisa indlela yokucabanga nokusebenza ngokuzimela kubafundi. Abafundi bathola ithuba lokuhlaziya ulwazi olukhona ngokujulile, baluphonsele inselelo lapho bebona khona bese beqhamuka nolwazi olusha. Ngamanye amazwi, i-*knowledge construction* inika abafundi ithuba lokuba babe ngabasombululi bezinkinga (Hashim, 2019). Lokhu kuchaza ukuthi abafundi bakwazi ukuqagela, ukuzitholela ulwazi olwengeziwe, ukucwaninga ngesihloko esithile, nokunye. Ngokwenzenjalo, izinga lokucabanga kubafundi liyathuthuka, okuholela ekutheni bagcine sebephumelela kangcono nasezifundweni. Kanjalo, uBouto nabanye (2021) bagcizelela ukuthi

ukunikezelana ngolwazi kwabafundi kuphucula ukuqonda kanye nezinga lokuphasa kubafundi.

I-*knowledge construction* iphinde iqhakambise imfundo engakhipheli ngaphandle abafundi abakhuluma izilimi ezingafani nezothisha (*inclusive education*). UDai (2019) ugcizelela ukuthi ulwazi olukhiqizwa ngabafundi ngokwahlukana kwabo lusiza ukuba othisha baqonde ngokujulile ngamasiko nezilimi zabafundi. Lokhu kungenxa yokuthi ulimi namasiko kudlala indima enkulu ekubumbeni indlela yokucabanga kwabafundi. UHeggernes (2019) yena uthi iknowledge construction inika abafundi ithuba lokuba bakwazi ukubona lapho ulwazi lushayisana khona ngokwehlukana kwemvelaphi yabo. Ngaleyo ndlela, singasho ukuthi iknowledge construction inika ithuba lokuba abafundi basebenzisane ndawonye ukuqeda ukushayisana kolwazi bese bekhiqiza ulwazi olusha ngokubambisana. Lokhu kuthuthukisa umoya wokwamukelana nokwazana kangcono kubafundi. Akugcini lapho, kuphinde kubhidlize izindonga nemingcele eyahlukanisa abafundi ngezilimi namasiko. Ngakho-ke, othisha kudingeka bavule amathuba enele avumela abafundi ukuba bakhiqize ulwazi besebenzisa imvelaphi yabo ngokwehlukana kwabo (Cutri, 2020).

Ngakolunye uhlangothi, ucwaningo luthole ukuthi othisha abanakho ukuqonda okuphelele ngezilimi namasiko amelekile emagunjini anabafundi abaxube izilimi. Lokhu kuchaza ukuthi abafundi abahlomula lapho kusetshenziswa ukuxuba izilimi ekufundeni yilabo abakhuluma ulimi olufana nolothisha. Abanye abafundi abakutholi ukwesekwa ezilimini zabo zaseKhaya njengoba zingaziwa ngothisha. Ngaleyo ndlela, abafundi abangakhulumi izilimi ezifana nezothisha bayaqhubeka nokubhekana nezingqinamba zokufundiswa ngolimi lwesiBili. Ngamanye amazwi, abafundi abafunda ngaphansi kwalesi simo abakwazi ukukhiqiza ulwazi njengoba bengakuqondi okuqukethwe kwezifundo. Njengoba ngivezile esahlukweni sesibili, iknowledge construction iqhakambisa ukusetshenziswa kolwazi abafundi abaluthole ekufundeni ukuqhamuka nolwazi olusha. Ngaleyo ndlela, le dimension ayikwazi ukuba yimpumelelo esimweni lapho othisha befundisa abafundi abangazazi izilimi zabo. Lokhu kunika isithombe sokuthi othisha abakulungele ukukhiqiza abafundi abakwazi ukuzicabangela nokuzithathela izinqumo ngokuzimela. Lokhu kuhambisana nomphumela wocwaningo olwenziwa nguMunalim (2020) oveza ukuthi othisha abasebenzisa i-*Multicultural Education* ekufundiseni abafundi abakhuluma izilimi ezahlukene, iknowledge construction iseyinselelo kwabaningi.

Othisha bakuthola kunzima ukusebenzisa iknowledge construction ekufundiseni. Ngaphezu kwalokho, indlela yokufundisa abayisebenzisayo iyinkomba yokungabhekeleli zonke izidingo zabo bonke bafundi ngokulingana. Igqugquzela ukucwaswa kwabafundi ngokubakhiphela ngaphandle ekufundeni. Othisha abanawo amakhono enele okugqugquzela ubunye phakathi kwabafundi abakhuluma izilimi ezahlukene ekufundeni. Kungalesi sizathu u-Ilyasin noTohet (2020) bethi lesi simo sidinga ukusukunyelwa ngokushesha njengoba singadala ukuthi kungabi khona ukuzinza (*stability)* emphakathini. Uma kungenjalo, abafundi abakhuluma izilimi ezingafani nezothisha bazoqhubeka nokungenzi kahle ezifundweni njengoba bengakutholi ukwesekwa abakudingayo.

5.3.3 I-*Equity Pedagogy*

I-*equity pedagogy* igcizelela ukusetshenziswa kwamasu okufundisa anika amathuba alinganayo kubafundi ngokwehlukana kwabo. Ngamanye amazwi, izindlela zokufundisa kumele zihlangabezane nezidingo zabafundi ngokungachemi. UCurenton (2020) uthi i-*equity pedagogy* ikhuthaza ukuba kuvulwe amathuba okufunda alinganayo kubafundi. Lokhu kuchaza ukuthi izindlela zokufunda kumele zingakhipheli ngaphandle abafundi abathile emagunjini okufundela anabafundi abaxube izilimi ezahlukene. Kudingeka kube yizindlela zokufundisa ezeyamaniswa namasiko abafundi ngokwahlukana kwabo. UBuchs noMaradan (2021) baveza ukuthi le ndlela yokufundisa yenza abafundi bazizwe bebalukekile ngoba uthisha usuke esekhuluma nabo ngqo uma ethinta amasiko abo. Ngaphezu kwalokho, ithuthukisa ukuzethemba kubo bonke abafundi emagunjini anabafundi abaxube izilimi ezahlukene. Abafundi bakwazi ukubamba iqhaza ekufundeni. Ngalokho, uDoucette (2021) uthi indlela yokufundisa lapho kusetshenziswa i-equity pedagogy, kudingeka kube yindlela ebeka abafundi phambili, okuyindlela yokufunda egxile kubafundi.

Okutholakele kocwaningo kuveza ukuthi othisha abacacelwe ngamasu okulindeleke ukuba bawasebenzise ekufundiseni bexube izilimi. Lokhu kuchaza ukuthi abanawo amakhono anele okufundisa ngale ndlela. Ngaleyo ndlela abacacelwa ngamasu okulindeleke ukuba bawasebenzise aqinisekisa ukuthi bonke abafundi bazizwe beyingxenye yesifundo. Lokhu kuhambisana nomphumela wocwaningo olwenziwa uTualaulelei (2021) olwaveza ukuthi nakuba ukuxuba izilimi emagunjini okufundela kuyinto ebonakala kuzo zonke izingxenye zezwe, othisha abakulungele ukufundisa abafundi abakhuluma izilimi ezehlukene besebenzisa ukuxuba izilimi. UTualaulelei ubhekise kulokhu njenge“cultural shock*”,* okuyinkomba yokukhungatheka kothisha ngenxa yokungaqeqesheki ukufundisa emagunjini anabafundi

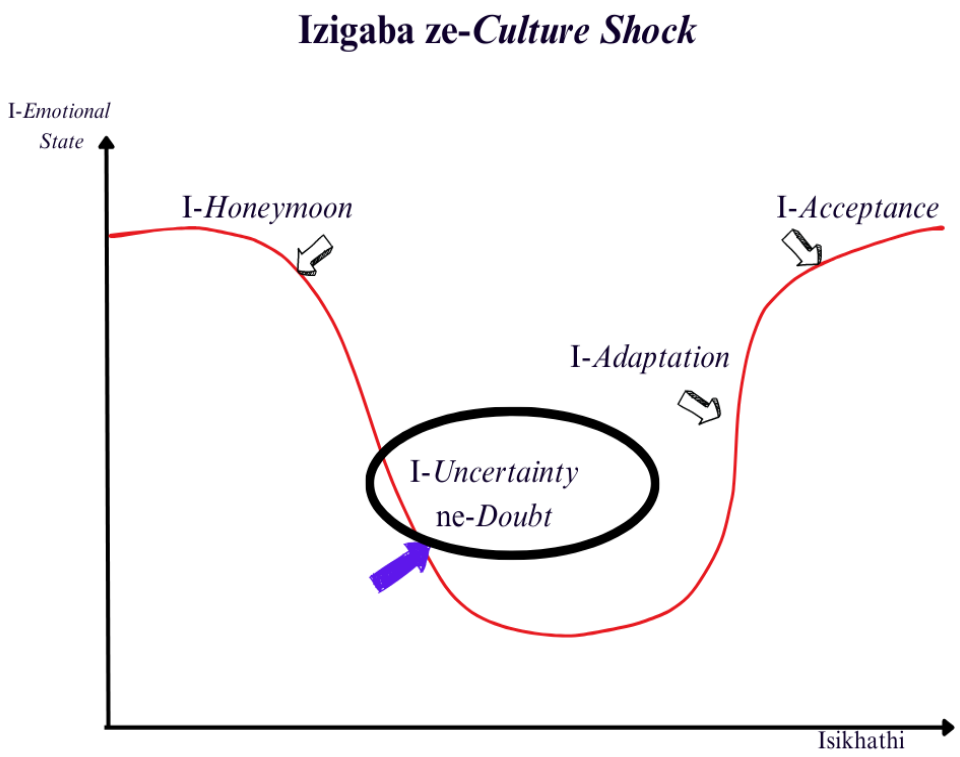
abakhuluma izilimi ezehlukene. Ngaphezu kwalokho, okunye okudala ukukhungatheka kothisha ukujwayela ukufundisa abafundi abakhuluma ulimi olufanayo nolwabo kuphela, okuyisiZulu. Kungakho bekuthola kunzima ukuguqula amasu okufundisa nokwamukela ukuthi amagumbi okufundela asequkethe abafundi abakhuluma izilimi ezehlukene. UShen noChen (2020) bethula izigaba ezine zecultural shock abantu ababhekene nokuguquka kwesimo sendawo abadlula kuzo ezilandelayo:

- Isigaba sokuqala usibiza nge-*honey moon phase.* Kulesi sigaba, abantu abakhuluma izilimi ezehlukene basuke bejabulela ithuba lokuphilisana nabantu abehlukile kubo. Le njabulo idalwa ukubona abantu abakhuluma izilimi ezehlukene, amasiko ahlukene, ukudla okwehlukene nokunye. Ngokujwayelekile, lesi sigaba sithatha isikhathi esincane kakhulu.
- Isigaba sesibili kulapho sekuqala inguquko phakathi kwabantu bezilimi ezehlukene. Le nguquko igqamisa ukwahluka kwabo. Injabulo abebenayo esigabeni sokuqala iphenduka ingcindezi kanye nomzwangedwa njengoba sekumele bafunde ukuphilisana bengafani benjalo. Ukungqubuzana kwezilimi namasiko abo kuholela ekutheni kube nzima ukuphilisana kanye nokwamukelana ngokwehlukana kwabo.
- Ngokuhamba kwesikhathi, abantu abakhuluma izilimi ezehlukene baqala ukufunda ukwemukelana. Kulesi sigaba, baqala babe nokuqonda okujulile ngezilimi namasiko ahlukene. Ngaleyo ndlela, bagcina sebekhululeka ukuphilisana nokuqhakambisa izilimi ezehlukene abaphilisana nazo. Kanjalo, namakhono abo ezilimini ezehlukene ayathuthuka. Baphinde bakhombise ukulangazelela ukufunda ngosikompilo lwabo ngokwehlukana kwabo.
- Esigabeni sokugcina, abantu bajwayela baphinde bamukele ngokuphelele abantu bezilimi namasiko abaphila nabo. Bakwazi nokusombulula izingqinamba ababhekana nazo ezidalwa ukwehlukana kwabo. Ngamanye amazwi, basebenza ngokubambisana ukudiliza izindonga ezibahlukanisayo. Ngakho-ke, kulesi sigaba kuqhakanjiswa ubunye, ukubekezelelana kanye nokwamukelana kwabantu bamasiko ahlukene. Kuqala impilo entsha njengoba besuke sebejabulela ukuphila ndawonye behlukile benjalo.

Uma sibheka isimo sothisha ezikoleni sisiqhathanisa ngokwalezi zigaba ezethulwe ngenhla, singasho singananazi ukuthi othisha basesigabeni sesibili. Umdwebo wesithathu ongezansi ukuveza ngokusobala lokhu:

5.3.3.1 Izigaba Ze-*Cultural Shock*

Umdwebo 3: Izigaba ZeCultural Shock



Umdwebo ongenhla uveza isigaba se-*cultural shock* lapho othisha bebambeke khona, isigaba sesibili. Lokhu kuchaza ukuthi othisha banokungaqondi nokukhungatheka okudalwa wukuxuba kwezilimi emagunjini okufundela, okuyinto entsha kubo. Lokhu kukhungatheka kudala ingcindezi njengoba bengenakho ukuqonda ngamasu okulindeleke ukuba bawasebenzise ukufundisa emagunjini anabafundi abakhuluma izilimi ezahlukene. Lokhu ngikusho ngoba okutholakele kocwaningo kufakazela ukuthi othisha bakhombisa ukungakwemukeli ukusebenzisana nabafundi abehlukene. Ukungazinikeli nokungenzi imizamo yokusiza abafundi abakhuluma izilimi ezingafani nezothisha kuveza ngokusobala ukuthi othisha abakulungele ukufundisa emagunjini anabafundi abakhuluma izilimi ezehlukene. Lesi simo siholela ekutheni othisha bakushaye indiva ukuxutshwa kwezilimi kwabafundi ekufundiseni. Ukukhungatheka kothisha kudala enkulu ingcindezi ekufundiseni njengoba bengazazi nezilimi zabanye abafundi ababafundisayo. Ngalokho, othisha baqhubeka nokusebenzisa izindlela zokufundisa ezindala abebezisebinzisa ngaphambilini. Lokhu kuyinkomba yokuthi abafundi abawatholi amathuba alinganayo ekufundeni.

Njengoba kuvezile ngenhla, othisha bakhombisa ukungazimiseli ukwenza imizamo yokuqiniseka ukuthi bonke abafundi baba yingxenye yesifundo ngokwehlukana kwabo emagunjini anabafundi abaxube izilimi ezahlukene. Lokhu kuchaza ukuthi othisha bafundisa ngendlela eyodwa evuna abafundi abakhuluma isiZulu. UYi, Neville, Todd noMekawi (2022) bathi ukufundisa ngale ndlela emagunjini anabafundi abakhuluma izilimi ezehlukene bakweyamanisa nokungaqeqesheki kothisha. Ngaphezu kwalokhu, kuqhakambisa ukungenzi ubulungiswa kubafundi abathile kuphinde kucindezele amava nemibono yabafundi abathile, ukungavuleleki ngokukhuluma ngokwahluka kwabafundi, ukungakwamukeli ukwahluka kwabafundi, nokunye. UYi nabanye (2022) le ndlela yokufundisa bayibiza ngeColorblind Racial Ideology (CBRI). Ngamanye amazwi, othisha abalandela le ndlela ekufundiseni bafundisa sengathi basebenza neqembu lohlanga olulodwa lwabafundi. Lokhu kuchaza ukuthi ukwehluka kwabafundi bakushaya indiva ekufundiseni, kodwa kugxilwa ekudluliseni okuqukethwe kwesifundo.

Ukwengeza kokungenhla, UMekawi, Todd, Yi noBlevins (2020) bathi inhlosongqangi yokufundisa ngale ndlela wukucindezela nokunqanda izinkoleloze zamaqembu ohlanga ezidalwa ukwehluka kwabafundi. Ngaleyo ndlela, othisha benza konke okusemandleni ukuthi abafundi bangabahlukanisi ngamaqembu obuzwe, okunalokho bazibone befana bonke emagunjini anabafundi abaxube izilimi. Noma kunjalo, le ndlela yokufundisa yathola ukugxekwa okukhulu uDe Cuir-Gunby (2020) eqagulisa ukuthi iyindlela yokubandlulula abafundi abathile ekufundeni. Uqhuba athi ukushaya indiva ubukhona kwabafundi abathile ekufundiseni kunobungozi obukhulu futhi kwehlisa izinga lokuzethemba kubafundi njengoba bethathwa njengezinto ezingabalulekile ekufundiseni. Kanjalo, uTakahashi (2020) ugcizelela ukuthi ukwehluka kwabafundi kusho ukuthi amava kanye nendlela yokufunda kwabafundi kwehlukile. Kuphinde kuchaze ukuthi indlela yokubuka umhlaba kanye nezinkolelo zabo nokunye, akufani. Uqagulisa ukuthi othisha abafundisa emagunjini anabafundi abakhuluma izilini ezehlukene kudingeka basebenzise i-*Culturally Responsive Teaching*, ayichaza ngokuthi yindlela yokufundisa esabela kwizidingo zabafundi ngokwehluka kwemvelaphi yabo. Lo mbono wesekwa u-O'Leary, Shapiro, Toma, Sayson, Levis-Fitzgerald, Johnson, noSork (2020) abathi i-*Culturally Responsive Teaching* iyindlela yokufundisa eqhakambisa imfundo engabandlululi abafundi abathile emagunjini anabafundi abaxube izilimi. Okunalokho, iqinisekisa ukuqonda okuphelele kwamasiko ahlukene, ukuphenya izithiyo zabafundi ekufundeni ngokwehlukana kwabo, ezifana nokuchema neqembu elithile labafundi, izinkoleloze ngeqembu elithile labafundi kanye nokulungisa indlela yokubuka amaqembu

athile abafundi ngokwehlukana kwawo. Ngaleyo ndlela, singasho ukuthi i-*Culturally Responsive Teaching* iqinisekisa ukuthi okuqukethwe kwezifundo, ikharikhulamu, kanye nezindlela zokufundisa zithinta ngqo amava abafundi bonke emagunjini anabafundi abaxube izilimi ezahlukene.

Noma kunjalo, uGube (2022) ugcizelela ukuthi nakuba ukufundisa ngale ndlela kunika abafundi amathuba alinganayo okufunda, kubukeka kusenzima ukufinyelela kuleli zinga kothisha njengoba bengakuqeqeshelwe ukwenza lokhu. Ngaphezu kwalokho, awukho umhlahlandlela nenqubomgomo eyeseka lokhu, kanjalo nekharikhulamu ayihleliwe ngendlela evumela lokhu. Lo mbono uhambisana nokutholakele kocwaningo njengoba uveza ukuthi kudingeka kuthuthukiswe amakhono othisha ukuze bakulungele ukufundisa emagunjini okufundela anabafundi bezilimi ezahlukene. Ngaphezu kwalokho, kudingeka ukuthi kuguqulwe nokuqukethwe kwezifundo, izilimi ezisetshenziswayo ekufundiseni ukuthi zibhekane nezidingo zabo bonke abafundi. Kanjalo, uLee noNiiya (2021) bagcizelela ukuthi ukufundisa emagunjini anabafundi abaxube izilimi ezehlukene kudinga uthisha ozazi noziqonda ngokuphelele izilimi zabafundi ngokwehlukana kwabo. Ngokusobala, ukuthwesa othisha lo mthwalo kubukeka kubafakela ingcindezi njengoba isimo sonke sezemfundo singakulungele ukuhlinzeka ngemfundo engakhipheli ngaphandle abafundi abathile ekufundeni. Ngalokho, singasho ukuthi ngaphezu kokusola othisha ngokungasebenzisani nabafundi bezilimi ezahlukene ngokufanele, kanjalo, uhlelo lwezemfundo alukulungele. Lokhu kuchaza ukuthi isimo sezemfundo sidinga ukubuyekezwa ukuze sihambisane nokuguquka kohlobo lwabafundi oselukhona ezikoleni. Kusobala ukuthi ayikho indlela eyodwa yokufundisa engabhekana nezidingo zabafundi abahlukene. Ngakho-ke, othisha abafundisa emagunjini anabafundi abaxube izilimi ezehlukene kulindeleke ukuba bavule amathuba akhululekile okuba abafundi baqhakambise lokhu. Lokhu kwelekelela ukuba othisha baqonde amasu okufundisa okudingeka ukuba bawasebenzise ekufundeni ukuqinisekisa ukuthi abafundi bathola amathuba alinganayo ekufundeni.

Kuvelile ukuthi othisha bahumushela olimini lwesiZulu kuphela lapho besebenzisa ukuxuba izilimi ekufundeni njengoba isiZulu siwulimi lweningi lothisha kanye nabafundi. Ngokusobala, abafundi abangewona amaZulu abakutholi ukwesekwa ezilimini zabo okutholwa ngabafundi abakhuluma isiZulu. Ziningi-ke izaba zokufundisa ngale ndlela ezibekwe wothisha njengokuthi: izinsizakufundisa zokuqhakambisa izilimi ezahlukene azikho, isikhathi sokudidiyela zonke izilimi ekufundeni asanele, ukwentuleka kolwazi kothisha

ngokusebenzisa izilimi ezahlukene ekufundeni, ukweswela umhlahlandlela ozobahola ngokuxuba izilimi ekufundiseni, nokunye. Ngokwe-*equity pedagogy*, abafundi kudingeka bathole amathuba alinganayo okufinyelela nokwamukela umthamo wolwazi odluliswa kubo ngokulingana (Madkins, 2020). Nokho-ke, okutholakele kocwaningo kugqamisa ukuthi izilimi ezisetshenziswayo ekufundiseni emagunjini anabafundi abaxube izilimi ezehlukene zicheme nabafundi abaqondisisa isiZulu. Ngokusobala, abafundi abangewona amaZulu abahlomuli ngokulinganayo njengabafundi abangamaZulu. Kanjalo, ukusebenzisa ulimi lwesiZulu emagunjini anabafundi abakhuluma izilimi ezehlukene kuphuca ilungelo lokuthola amathuba alinganayo ekufundeni. Ngamanye amazwi, amasu okufundisa avuna abafundi abaqondisisa ulimi lwesiZulu**.** Isibonelo, umfundi ongasiqondi isiZulu ngokuphelele uba nenkinga lapho uthisha echaza ngokusebenzisa izibonelo zesiZulu, okubandakanya amasiko nosikompilo lwamaZulu.

5.3.4 I-*Prejudice Reduction*

I-*prejudice reduction* ibheka izinkoleloze nemibono eyehlukene yaphambilini ngamaqembu/ ubuzwe obahlukene emagunjini anabafundi abaxube izilimi ezehlukene. Lezi zimvo zidlala indima enkulu endleleni othisha abafundisa ngayo abafundi abaxube izilimi ezahlukene. Lokhu kuchaza ukuthi izimvo nezinkolelo ngeqembu labafundi abathile kudala ukuthi kube nokuchema endleleni othisha abafundisa ngayo. Okungukuthi, emagunjini anabafundi abaxube izilimi, othisha bagcina befundisa ngendlela evuna abafundi abakhuluma izilimi ezifana nezabo. Kanjalo, nendlela abafundi abaphathana ngayo emagunjini okufundela ngokwehlukana kwezilimi zabo iba nomthelela kwiqeqebana labafundi abathile. Abafundi abaphuma eqenjini lezilimi ezingandile noma eziyingcosana bangazizwa bengamukelekile. Lesi simo sehlisa ukuzethemba kubafundi. Ngenxa yalokho, bagcina bengenzi kahle nasezifundweni. Ngakho-ke, iprejudice reduction igcizelela ukuthi kungumsebenzi wothisha ukuthi bafundise ngendlela egqugquzela ubunye nokwamukelana kubafundi. Lo mbono wesekwa ngu-Abaciog, Zee, Hanna, Soeterik, Fischer noVolman (2019) abathi indlela ababuka ngayo abafundi abathile othisha iqeqebana labafundi abathile iba nomthelela ongemuhle ekufundiseni. Ngaphinde kwalokho, ziholela ekutheni ukufunda kucheme neqembu elithile labafundi.

Ngokujwayekile, izindlela zokufundisa ezisetshenziswayo zivuna abafundi abakhuluma izilimi ezifana nezothisha. Ngalokho, ekufundiseni abafundi abakhuluma izilimi ezehlukene, othisha balindeleke ukuba bavule izingxoxo eziguqula izimvo nemibono yabafundi ngezizwe

ezehlukene. Le mibono ngeqembu labafundi bezilimi ezithile ingadala ukuthi iqembu elithile labafundi libandlululeke emagunjini anabafundi abaxube izilimi ezehlukene. Lokhu kungenxa yokuthi le mibono ngamaqembu abantu athile isuke iyizinkoleloze, okuwukuthi zisuke zingezinhle (*negative*). Ngenxa yalokho, zidlala indima enkulu ekutheni abafundi babuke iqembu labanye abafundi ngendlela engafanele nekhombisa ukungabemukeli. Ngalokho, inhlosongqangi yokuvula amathula okukhuluma ngale mibono nezinkoleloze ingukukhuthaza lokhu okulandelayo kubafundi: ukuphilisana ngendlela efanele, ukubekezelelana, ukwamukelana ngokwahlukana kwabo**.** UBrenick, Lawrence, Carvalheiro noBerger (2019) bakholwa wukuthi lokhu kuyisu elibukhali lokunqanda ukucwaswa kwabafundi abathile. Ngamanye amazwi, ukwenza lokhu kuqhakambisa ukwehluka kwabafundi ngendlela yokujabulela ukuphila nabantu abehlukene. Lokhu kuveza ukuthi othisha akudingeki ukuba bakubuke njengesihibe ukwehluka kwabafundi, kodwa kumele bakusebenzise njengesikhali sokuqinisa ubumbano phakathi kwezinhlanga ezehlukene.

Ukwengeza kokungenhla, u-Abacioglu (2019) uthi i-*prejudice reduction* ihlose ukuguqula isimomqondo sothisha abangakulungeli nabangakwemukeli ukusebenzisana neqeqebana labafundi abathile emagujini okufundela anabafundi abaxube izilimi ezehlukene. Ukholwa ukuthi inkulu indima okudingeka idlalwe wothisha ukuqinisekisa ukulingana kwabafundi. Le nto ibhebhetheka uma othisha benza izibonelo ezisuselwa olimini nasosikweni lohlangothi olulodwa, okuhambisana nothisha. Ngamanye amazwi, ithumela umyalezo ongemuhle kubafundi wokuthi isiko elibalulekile yilelo elifana nelothisha kuphela. Ngalokho, uMäkinen, Liebkind, Jasinskaja-Lahti noRenvik (2019) bathi othisha banomsebenzi wokuqinisekisa ukuthi abafundi bakwazi ukuphilisana nokusebenzisana bebodwa emagunjini anabafundi abaxube izilimi ezehlukene. Wethula amasu ahlukene othisha abangasebenzisana ukubhidliza izindonga ezehlukanisa abafundi ngokwemvelaphi yabo. Kulezo zindlela kungaba: ukukhuthaza ubungani phakathi kwabafundi abakhuluma izilimi ezehlukene, ukuhlela imisebenzi ekhuthaza ukuba abafundi basebenze ndawonye emaqenjini adidiyele izilimi ezehlukene, ukufunda noma ukuxoxa izindaba eziqhakambisa ubunye phakathi kwezilimi ezehlukene, nokunye. Ngokusobala, othisha angeke bakwazi ukukwenza lokhu uma bona isimomqondo sabo sikhombisa ukuthi abakakwamukeli/abakulungele ukusebenzisana namaqembu abafundi bezilimi ezehlukene. Lo mbono wesekwa wuBrenick nabanye (2019) abathi ukuze othisha bakhuthaze ukubekezelelana kubafundi, kudingeka bona kuqala bakhombise indlela abafundi okudingeka bakwenze ngayo. Ngokusobala, mkhulu umthwalo

osemahlombe othisha ukuqinisekisa ukuthi abafundi baphilisana ngokufanele emagunjini anabafundi abaxube izilimi ezahlukene.

Okutholakele ocwaningweni kuveza ukuthi othisha ayikho imizamo abayenzayo ukuqinisekisa ubumbano phakathi kwezinhlanga ezehlukene zabafundi. Kuyavela ukuthi indlela yokufundisa kanjalo, nolimi kuvuna kuphinde kubeke phambili uhlanga olulodwa lwabafundi. Ngaleyo ndlela, isimomqondo sothisha sikhombisa ukukhipha inyumbazane izilimi ezithile, okunomthelela ongemuhle kwiqeqebana labafundi. Abafundi abangewona amaZulu bazizwa bengamukelekile futhi bengabalulekile emagunjini okufundela anabafundi abaxube izilimi. Ngaphezu kwalokho, laba bafundi bagcina bengenzi kahle ezifundweni, abanye bashiye phansi nesikole.

Ngaphezu kwalokho, othisha bakholwa wukuthi abafundi abangewona amaZulu yibo okudingeka ukuba bazikhandle, basebenze kanzima ukufunda ulimi lwesiZulu njengoba bezinze emphakathini okukhulunywa kuwo isiZulu. Ngamanye amazwi, abafundi abangewona amaZulu kulindeleke ukuba bazenzele bona imizamo yokuba yingxenye yokufundwayo, nakuzo zonke izinhlelo ezikhona esikoleni. Kudingeka ukuba bazibonele ngokwabo ukuthi benza miphi imizamo ukuthi bagcine sebengene khaxa eqenjini labafundi abakhuluma izilimi zothisha. Lokhu ngikusho njengoba ababambiqhaza beveze ukuthi bakholwa wukuthi akuwona umsebenzi wabo ukwenza lokhu. Lokhu kuyinkomba yokuthi othisha abakazamukeli izilimi ezahlukene ekufundeni. Okunalokho, bazibukela phansi baphinde bafundise ngendlela ekhombisa ukungazimiseli ukusebenzisana nazo. Lo mbono ufakazelwa ngamazwi omunye wababambiqhaza obeke wathi:

> *Nokuthi nje uma uhlala endaweni la okukhulunywa khona ulimi okungelona olwakho, you make effort to learn the language ngoba phela yilona limi olukhulunywayo endaweni. Uyabona nje nami uma ngingahlala endaweni la okukhulunywa khona olunye ulimi, kungangiphoqa ukuthi ngilufunde lelo limi. Otherwise, ngingaphila kanjani khona? So, nabo-ke abantwana laba kuyabaphoqa ukuthi basifunde isiZulu ngoba basendaweni yamaZulu.* (Uthisha 3)

Kanjalo, omunye wababambiqhaza naye ugcizelele lokhu wabeka wathi:

> *...ngike ngizame ngithi umfundi nomfundi akayisho ngolimi lwakhe leyo nto esikhuluma ngayo. Khona lapho ubathole sebehlekana, amagama abo abuye ahlekise (ehleka). Nalapho-ke, ngike ngizame ukulawula isimo leso* (uthisha 9)

Amazwi acashunwe ngenhla ayinkomba nobufakazi bokungakulungeli ukusebenzisana nezinhlanga ezehlukene kothisha. Ngaphezu kwalokho, kugqamisa ukubukela phansi ezinye izilimi zabafundi abathile emagunjini anabafundi abaxube izilimi ezehlukene. Abafundi abanezilimi ezingafani nezothisha bayaqhubeka nokubhekana nezingqinamba zokukhishelwa ngaphandle ekufundeni. Ngaphezu kwalokho, ukungazamukeli izilimi ezehlukene kothisha kuyinkomba yokuthi akukho abakwenzayo ukugqugquzela ukwamukelana kubafundi bebodwa. Othisha abakazukwazi ukukudlulisela kubafundi lokhu uma bona uqobo bengakakulungeli. Ngalokho, ucwaningo lugqamisa ukuthi abukenzeki ubulungiswa kubafundi abangewona amaZulu ekufundeni emagunjini anabafundi abaxube izilimi ezahlukene.

5.3.5 I-*Empowering School Culture and Social Structure*

I-*empowering school culture and social structure* ibheka ukuguqulwa kwezemfundo ukwamukela ukwehlukana kwabafundi ngokwezilimi. Le nguquko ifaka ulimi lokufunda nokufundisa, izinsizakufundisa, isimo nezakhiwo kwezikole (*school setting*) kanye nokuqukethwe kwezifundo, ikharikhulamu. UMunalim (2020) ugcizelela ukuthi lesi yisinyathelo sokuqala sokuqinisekisa ukuthi imfundo yabafundi abakhuluma izilimi ezehlukene iba yimpumelelo. Nokho-ke, akuwona umsebenzi ongenziwa wothisha kuphela. Ngaleyo ndlela, i-*empowering school culture and social structure* igcizelela ukubaluleka kokubambisana nokusebenzisana kwezinhlaka ezehlukene ezengamele ukusebenza kwezikole, okubalwa kuzo: othisha, ubuholi bezikole, abazali, uMnyango wezeMfundo, umphakathi, njalonjalo. Lokhu kuveza ngokusobala ukuthi othisha bayakudinga ukwesekwa ukuze bathuthukise baphinde bafundise ngempumelelo emagunjini anabafundi abaxube izilimi ezehlukene.

Ukwengeza kokungenhla, uLiu, nabanye (2021) bathi ukwesekwa okuhlinzekwa wubuholi besikole kothisha kuthuthukisa ukuzethemba kubona ekufundiseni. Othisha bakwazi ukukholelwa kubona baphinde bazibone benamandla okukhiqiza imiphumela encomekayo nengcono kunaleyo eyejwayelekile. Ngamanaye amazwi, izingqinamba ababhekana nazo abazibuki nje njengezithiyo ekufundiseni kwabo. Okunalokho, bazibona benamandla okuhola amagumbi okufundela ngempumelelo, ukusebenzisa amasu okufundisa akhuthaza abafundi ukuba babambe iqhaza ngokwahlukana kwabo kanye nokukhuthaza ukwenza kahle kubafundi ezifundweni, kubalwa nalaba abanezingqinamba ekufundeni. Kanjalo, uShields noHesbol (2020) bakholwa wukuthi ubuholi besikole kudingeka ukuba busebenze ngokubambisana

ukuqinisekisa ukuthi isikole sisonke, kanye nezinhlelo ezikhona ezikoleni akukhiphi inyumbazane abafundi abathile. Kungaba abafundi abaphuma emakhaya ahlwempu, abafundi abanezingqinamba ekufundeni, abafundi abayiqeqebana lohlanga oluthile, nokunye. Ngamanye amazwi, isikole kudingeka kube yindawo ephephile neqhakambisa ukwamukeleka, ubulungiswa, nokulingana kwabafundi bonke ngokwahlukana kwabo. Ngakho-ke, mukhulu umsebenzi odinga ukwenziwa ezikoleni ukuqinisekisa ukuthi bonke abafundi bazizwa bamukelekile futhi behlonishwa.

Uma sibheka okutholakele kocwaningo sikubuka ngokwedimension i-*empowering school culture and social structure*, kuyavela ukuthi isimo sezikole sisonke asikulungele ukwamukela abafundi abakhuluma izilimi ezehlukene. Lokhu kugqama kulokhu okulandelayo: ulimi lokufunda nokufundisa, ikharikhulamu, amasu okufundisa, kanye nezinhlelo zonke ezikhona ezikoleni. Izikole zisebenzisa ulimi lwesiBili lokufunda ekufundiseni, okuyisiNgisi. Ngezingqinamba zokungaqondi kwabafundi lapho sebefundiswa ngolimi abangalujwayele, othisha babe sebedidiyela ulimi lwesiZulu njengomzamo wokugxilisa ukuqonda kubafundi nokukhuthaza ukubamba iqhaza kwabafundi ekufundeni. Ababambiqhaza bakuveze ngokusobala ukuthi ngesimo sokuthi abafundi abaningi banamakhono aphansi olimini lwesiNgisi, bagcina sebesebenzisa kakhulu ulimi lwesiZulu ukugxilisa ukuqonda kubafundi. Ukusebenzisa kakhulu ulimi lwesiZulu kunolimi lwesiNgisi nakho kudala esinye isithiyo ekufundeni njengoba kunabafundi abangewona amaZulu, nabo ababhekene nezingqinamba zokufundiswa ngolimi lwesiNgisi. Ngokusobala, nabo laba bafundi bayadinga ukwelekelelwa ngezilimi zabo lapho kusetshenziswa ukuxuba izilimi ekufundeni. Nokho-ke, ucwaningo luthole ukuthi laba bafundi abakutholi ukwesekwa okufanayo njengalaba bafundi abakhuluma isiZulu. Lokhu kukuveza ngokusobala ukuthi izikole ezisesiFundazweni iKwaZulu-Natal azikulungele ukusebenzisana nabafundi abakhuluma izilimi ezehlukene.

Ngaphezu kwalokho, ukuhleleka kwezifundo ezikoleni nakho kugqamisa ukungakulungeli kwezikole ukusebenza nabafundi abakhuluma izilimi ezehlukene. Njengoba ngivezile ngaphambilini, izikole zisebenzisa ulimi lwesiNgisi njengolimi lokufunda nokufundisa. Kube sekuba nesiZulu esifundwa njengolimi lwaseKhaya kubo bonke abafundi, kanye nezifundo zokuqukethwe zemikhakha eyahlukene (*content subjects).* Ukufundisa isiZulu njengolimi lwaseKhaya kubo bonke abafundi, kubalwa nalabo abangewona amaZulu kukhombisa ukuhlinzeka imfundo echeme nabafundi abathile. Lokhu kuchaza ukuthi uma umfundi engasiphasanga isiZulu akadluleli ebangeni elilandelayo. Ababambiqhaza bakuvezile ukuthi

abafundi abangewona amaZulu abasazisisi isiZulu. Iningi lalaba bafundi ligcina lihlekwa abanye abafundi ngendlela elisikhuluma ngayo isiZulu. Nalabo abasizamayo, basazi ezingeni lokuxhumana, uma sekusetshenziswa esiqinile ekufundeni baba nenkinga. Imbangela yalokhu ukuthi abanye abafundi abangewona amaZulu abanaso isikhathi eside bephila emphakathini okhuluma isiZulu. Bangena kulezi zikole ngenxa yokufuduka osekwandile ezwenikazi i-Afrika naseNingizimu Afrika. Abanye balaba bafundi baphuma kwezinye izifundazwe kanti abanye baphuma emazweni angaphandle ase-Afrika. Ababambiqhaza bakuvezile ukuthi ngokujwayelekile, iningi labafundi abaphuma emazweni angaphandle baya ezikoleni zabadla izambane likapondo. Laba abasezikoleni zabamnyama imvamisa basuke bephuma emakhaya ahlwempu. Isikhathi esiningi abazali babo benza imisebenzi engatheni, njengokucwala izinwele, ukuvula izitolo ezincane emakhaya, nokunye. Ngalokho, abakwazi ukusa abantwana babo ezikoleni zabadla izambane likapondo. Lokhu kuyahambisana nombono owethulwa nguFerri nabanye (2020) njengoba eveza ukuthi ngokujwayelekile, abafundi abaphuma emakhaya aswele abanaso isisekelo esiqinile olimini lwesiBili. Okunzima ngalaba bafundi ukuthi nasemakhaya abakutholi ukwesekwa abakudingayo njengoba nabazali bengenayo imfundo eyanele ukwenza lokhu. Nokho-ke, izikole zibukeka zibakhipha inyumbazane laba bafundi ngezilimi ezisetshenziswayo ekufundiseni. Ngaphezu kwalokho, laba bafundi bathola ukubandlululeka ngenxa yesimo somnotho abaphila ngaphansi kwaso. Ngalokho, ubukeka usemkhulu umsebenzi okudingeka wenziwe ukuguqula isimo sezemfundo ukuqinisekisa ukuba zikulungele ukusebenzisana nabafundi abaxube izilimi ezehlukene.

I-*empowering school culture and social structure* ikhuthaza ukuthi zonke izinhlelo ezikhona ezikoleni kudingeka ukuba ziguqulwe zibe yindawo eyamukela bonke abafundi ngokwehlukana kwabo. Lokhu kufaka nezakhiwo zezikole uqobo. Nokho lokhu akwenzeki ezikoleni. Lokhu ngikusho ngoba uma uqhamuka nje emasangweni ezikole kubhalwe ngamagama amakhulu kusetshenziswa ulimi lwesiZulu kanye nesiNgisi: “SIYAKWAMUKELA KWAMSANI HIGH SCHOOL, WELCOME TO MSANI HIGH SCHOOL” (igama lesikole akulona elangempela). Ukubekwa kwale mibhalo emasangweni nakho kuthumela umyalezo othile ngokwezilimi ezibhekelelwa neziqhakanjiswa kulezi zikole. Ezinye zalezi zikole zinezithombe nemibhalo kwabantu abavunule ngemvunulo yamaZulu. Nalokho, kudlulisa umyalezo wokuthi ngabafundi abangamaZulu abamukelekile kulezi zikole. Lokhu kuveza ukuthi yilona kuphela isiko nolimi okuqhakanjiswa kulezi zikole. Ngokusobala, liselide ibanga okudingeka lihanjwe ukuqinisekisa ukuthi bonke abafundi abakhuluma izilimi ezahlukene bazizwa bamukelekile ezikoleni.

Kuvelile nokuthi kunezinhlelo ezikhona ekufundeni ezikhombisa ukuqhakambisa ulimi nesiko lesiZulu kuphela. Ababambiqhaza baveze ukuthi kuba nemiqhudelwano yokuhlola ikhono lokukhuluma kubafundi. Kule miqhudelwano kufakwa ukwethula isikhulumi, ukwethula inkulumo elungiselelwe nengalungiselelwe, inkulumo-mpendulwano, nokunye. Inhlosongqangi yale miqhudelwano wukuthuthukisa amazinga namakhono abafundi okuxhumana kusetshenziswa ulimi. Lezi zinhlelo zenzeka kuphela ngolimi lwesiNgisi nolwesiZulu. Ngokucacile, abafundi abangewona amaZulu abakwazi ukubamba iqhaza kule miqhudelwano njengoba bekhombisa amakhono angemahle kulezi zilimi zombili.

Ukwengeza kokungenhla, ababambiqhaza baveze nezinhlelo ezikhona zokuqhakambisa amasiko. Lapha abafundi bathola ithuba lokuveza amakhono abo ezintweni ezifana nokusina, amahubo, isicathamiya, izingoma zemishado, izibongo zamakhosi, ingoma, nokunye. Kuba nemiqhudelwano nezikole ezehlukene kuzo zonke lezi zinto ezibalwe ngenhla. Lokhu kwenziwa kulandelwa ulimi nosiko lwesiZulu kuphela. Inhlosongqangi yalolu hlelo wukuqhakambisa usiko nokuqinisekisa ukuthi abafundi bayayazi imvelaphi yabo futhi bayazigqaja ngayo. Nokho, lokhu okwenzeka ezikoleni kubukeka kucindezela kuphinde kubandlulule abafundi abangewona amaZulu. Lokhu kwenza kungaba nomthelela ongemuhle kubafundi abangewona amaZulu. Ukuqhakambisa isiko elilodwa ezikoleni ezinabafundi bamasiko ahlukene kudlulisa umyalezo wokuthi yilelo kuphela isiko elibalulekile. Ngenxa yalokho, abafundi abangewona amaZulu bangagcina sebezenyeza ngobubona, bazizwe bengabalulekile futhi bengamukelekile.

Ukubuka okutholakele ngeso lenjulalwazi kaBank i-*Multicutlural Education* kugqamisa amagebe amaningi ekufundiseni abafundi abaxube izilimi ezahlukene. Kuyavela ukuthi izikole kanye nothisha abakulungele ukusebenzisana nabafundi bezilimi ezehlukene ezikhona ezikoleni. Ukungakulungeli ukusebenzisana nezilimi ezehlukene kugqama kulezi zindikimba ezilandelayo: ulimi lokufunda nokufundisa, amasu okufundisa, okuqukethwe kwezifundo, isimomqondo sothisha ngezilimi ezahlukene, ukuqeqesheka kothisha ngokufundisa emagunjini anabafundi abakhuluma izilimi ezahlukene, ulwazi lothisha lwezilimi ezahluknene, isimo sezikole, izinhlelo zonke zezikole kubalwa nekharikhulamu, nokunye. Ngezansi ngihlaziya okutholakele kocwaningo ngisebenzisa injulalwazi yesibili yalolu cwaningo okuyi-i-*Communication Accommodation Theory* kaGale.

5.4 I-*Communication Accommodation Theory*

Injulalwazi yesibili esetshenziswe ukuhlaziya okutholakele ocwaningweni yi-*Communication Accommodation Theory* kaGale. Njengoba ngichazile esahlukweni sesibili, injulalwazi i-*Communication Accommodation Theory* ihlonza ukuguquguqula inkulumo lapho kuxhumana izikhulumi ezikhuluma izilimi ezehlukene ngenhloso. Lokhu kwenziwa ngenhloso yokugxilisa nokuthuthukisa ukuqonda. Ngamanye amazwi, i-*Communication Accommodation Theory* ihlose ukuqinisekisa ukuthi umyalezo udluliswa ngempumelelo uphinde ufinyelele ngokuhlosiwe ngaphandle kokunqindwa yizihibe zolimi lokuxhumana. Ziningi izinto ezenza ukuxhumana kungabi yimpumelelo. Ezinye zazo kungaba yilezi ezilandelayo: isiko, inkolo, izinga lokukhula, izinga lokufunda, umkhakha wokusebenza, indawo yokuhlala, nokunye. Lo mbono wesekwa uZhang noGiles (2018), isiko yilo elinamandla kwezokuxhumana. Ugcizelela ukuthi isiko libamba iqhaza elikhulu ekuxhumaneni njengoba iqembu labantu besiko elithile linezilimi, izinkolelo, izindlela ezifanayo zokucabanga kanye nezindlela zokubuka umhlaba. Ngakho-ke, isiko linamandla okuhlanganisa abantu liphinde libe namandla okudala uqhekeko lapho abantu benamasiko angafani. Ngokusobala, uma kuxhumana abantu bamasiko ahlukene, maningi amathuba okuthi kube nezingqinamba ekuxhamaneni. Kulapho-ke izikhulumi ziphoqeleka ukuguqula inkulumo ukuze ukuxhumana kube yimpumelelo.

Ukwengeza kokungenhla, ukuguqula inkulumo kuyazenzekela ngisho kungahleliwe uma kuxhumana abantu bezilimi ezahlukene. Lo mbono wesekwa uMomand, Sacuevo, Hamidi, Sun noDubrowski, (2022) abaveza ukuthi ngokweCommunication Accommodation Theory, ukuguqula inkulumo kwenzeka lapho izikhulumi zikhuluma izilimi ezingafani. Okungukuthi, kwenzeka ngokuqonda ukuthi kungenzeka umyalezo ungafinyeleli ngendlela. Ngokujwayelekile, inkulumo iguqulwa uma esinye sezikhulumi sikhombisa amazinga aphansi olimini lokuxhumana. Ngamanye amazwi, kusuke kuyisu noma-ke imizamo yokuhlangabeza nokwelekelela isikhulumi ukuba sibe nokuqonda okuphelele. Isikhulumi esinobungcweti obanele olimini lokuxhumana sehlisa izinga lolimi ukuze lilingane nelalowo onezingqinamba olimini olusetshenziswayo. UWeizheng (2019) uthi ukuguqula inkulumo kufaka ukusebenzisa ulimi olulula ngokwedlulele, noma-ke ukufaka ulimi lwaseKhaya lwaloyo okuxhunywana naye. Kanjalo, uZhang noGiles (2018) basekela lokhu ngokwengeza ukuthi eminye yemizamo eyenziwa yizikhulumi ukugxilisa ukuqonda ifaka ukuguqula iphimbo lapho kukhulunywa. Kungaba ukwehlisa nokunyusa iphimbo noma-ke ukukhuluma ngokunensa ngenhloso yokuqinisekisa ukuthi umyalezo ufinyelela ngempumelelo nangokuhlosiwe. Ngesikhathi

izikhulumi zenza lokhu, imithetho yohlelo yolimi ziyishaya indiva kodwa zigxile ekudluliseni umyalezo ngempumelelo.

Ngaphezu lwalokho, ukuxhumana akuthinti nje kuphela ulimi oluphinyiswayo kodwa kufaka nolimi lomzimba. Zombili lezi zindlela zinamandla okunqinda ukuxhumana okuyimpumelelo lapho izikhulumi zikhuluma izilimi ezingafani. Ngalokho, uPresbitero (2021) uthi *iCommunication Accommodation Theory* ayigxili nje kuphela olimini oluphinyiswayo kodwa ibheka nolimi lomzimba izikhulumi ezilusebenzisayo lapho kuxhunywana. Ukholwa wukuthi ulimi lomzimba ludlala indima enkulu lapho kuxhunywana. Ulimi lomzimba lunganqinda ukuxhumana okuyimpumelelo njengoba nalo luyindlela ebukhali yokuxhumana. Lapha sibala indlela yokugqoka, imibala ethile ethumela imiyalezo eyahlukene, ulimi lomzimba oludlulisa umuzwa othile, ukushintsha kobuso, nokunye. Kanjalo, uRamtally (2019) ugcizelela ukuthi ngokujwayelekile, ulimi lomzimba lweyamaniswa nesiko. Lokhu kuveza ngokusobala ukuthi uma ungaliqondi isiko lelo, kungaba nzima ukuqonda ulimi lomzimba oluqondene nesiko elithile. Ngalokho, uma kuxhumana abantu bamasiko ahlukene, kudingeka kubhekisiswe umyalezo odluliswa ngolimi lomzimba ukuqinisekisa ukuthi luhunyushwa njengokuhlosiwe.

Ucwaningo luveza ukuthi i-*Communication Accommodation Theory* iwusizo kubafundi ababhekana nezingqinamba zokufundiswa ngolimi lwesiBili. Ukufundiswa kwabafundi ngolimi abangenakho ukuzethemba kulo kwenza bangakhuthazeki ukubamba iqhaza ekufundeni. Ngaleyo ndlela, othisha bayaphoqeleka ukuba basebenzise ukuguqula ulimi ekufundiseni. Okungukuthi, basebenzisa ukuxuba izilimi ekufundiseni. Lokhu kungumzamo wokuqinisekisa ukuthi basebenzisa ulimi olusezingeni labafundi noluzobalekelela ukuthi bakuqonde kangcono okuqukethwe kwezifundo. Othisha bakwenza lokhu ngokusebenzisa ulimi olulula lapho besebenzisa ulimi lokufundisa baphinde basebenzise ulimi lwaseKhaya lwabafundi abathile okuyisiZulu. Ngalokho, uWeizheng (2019) ubalula ukuthi i-*Communication Accommodation Theory* iyasiza ukuthuthukisa ukhuxhumana phakathi kwabafundi nothisha. Ithuthukisa ukuqonda kubafundi iphinde yenze abafundi bazizwe beyingxenye yesifundo. Ngaphezu kwalokho, abafundi bayakhululeka baphinde bakhuthazeke ukubamba iqhaza ekufundeni.

Ukubheka okutholakele ocwaningweni ngeso le-*Communication Accommodation Theory*, kuvelile ukuthi othisha bayakusebenzisa kakhulu ukuguqula inkulumo ekufundiseni. Isizathu sokwenza lokhu wukungaqondi kwabafundi lapho befundiswa ngolimi lwesiBili ngenxa yamazinga aphansi abafundi olimini lwesiNgisi. Ngakho-ke, ukuze abafundi bakuqonde

okuqukethwe kwezifundo, othisha baphephela olimini lwaseKhaya lwabafundi. Iningi labafundi kanye nothisha likhuluma ulimi lwesiZulu. Ngaphezu kwalokho, isiZulu yilona kuphela ulimi lwase-Afrika olwaziwa yiningi lothisha kanye nabafundi ezikoleni ezisesiFundazweni iKwaZulu-Natal. Ngenxa yalokho, othisha basebenzisa ulimi lwesiZulu lapho besebenzisa ukuxuba izilimi ekufundiseni. Ababambiqhaza bakuqinisekisile ukuthi ukufundisa ngale ndlela ekufundiseni kuyasiza ukugxilisa ukuqonda kubafundi. Ngaphezu kwalokho, kwenza abafundi bazizwe beyingxenye yokufundwayo. Ngaleyo ndlela, kuthuthuka nezinga lokubamba iqhaza kubafundi nelokuzethemba. Kanjalo nendlela abaphasa ngayo ezifundweni iyathuthuka.

Noma kunjalo, ukusebenzisa ulimi lwesiZulu ukugxilisa ukuqonda kubafundi emagunjini okufundela anabafundi abaxube izilimi ezahlukene kubukeka kudala esinye isithiyo sokuxhumana kubafundi abangewona amaZulu. Lokhu kungenxa yokuthi laba bafundi abalwazisisi ulimi lwesiZulu. Kuneqeqebana labafundi abangewona amaZulu abakhuluma izilimi ezahlukene. UKrause nabanye (2022) bathi ukwanda kokufuduka kwabantu ezingxenyeni ezahlukene zomhlaba kudale ukuthi amagumbi okufundela aqukathe abafundi abakhuluma izilimi ezehlukene. Ngokujwayelekile, laba bafundi abaphuma ezindaweni ezahlukene basuke bengenaso isisekelo esiqinile olimini lokufunda nokufundisa lwezikole abazithola sebekuzo. Okuyinkinga kakhulu wukuthi othisha abazazi izilimi zalaba bafundi. Othisha abaningi ezikoleni ezisesifundazweni iKwaZulu-Natal bakhuluma ulimi olulodwa lwase-Afrika, okuwulimi lwabo lwaseKhaya, isiZulu. Ngakho-ke, ukwanda kwabafundi abamnyama abakhuluma ezinye izilimi zama-Afrika ezikoleni zaKwaZulu-Natal kuletha ukukhungatheka kothisha njengoba bengazazi izilimi zalaba bafundi.

Ngokusobala, akukho ukuxhumana okuphelele okwenzekayo lapho othisha besebenzisana nabafundi abangewona amaZulu. Ukusetshenziswa kolimi olucheme nabafundi abathile emagunjini anabafundi abakhuluma izilimi ezehlukene kothisha kuhambisana nocwaningo olwenziwa uLorenz nabanye (2021). Lo mbhali ubalula ukuthi nakuba othisha bekuqonda ngokuphelele ukuthi amagumbi okufundela aqukethe abafundi bezilimi ezehlukene, kodwa bayaqhubeka nokusebenzisa izindlela ezindala zokufundisa. Izindlela ezindala zokufundisa azibhekani nezidingo zabafundi ngokwehlukana kwaba. Ngalokho, abafundi abakhuluma izilimi ezingafani nezothisha bakhishelwa ngaphandle ekufundeni. Kungalesi sizathu uKiramba noHarris (2019) bephakamisa ukuthi kubuyekezwe kuphinde kuhlelwe izindlela zokufundisa okudingeka zisetshenziswe othisha emagunjini okufundela anabafundi

abakhuluma izilimi ezehlukene. Uveza ukuthi izindlela zokufundisa emagunjini anabafundi bezilimi ezehlukene kudingeka kube yizindlela eziqhakambisa zonke izilimi zabafundi nezindlela ezithuthukisa amakhono okubhala nokufunda ezilimini zabo. Ngaphezu kwalokho, kudingeka kube yizindlela ezivumela abafundi bazizwe bengacindezelekile futhi bezigqaja ngobubona. Kanjalo, kudingeka kube yizindlela zokufundisa ezixhumanisa okufundwayo nempilo yabafundi yangemihla ngemihla ngokwehlukana kwabo. Ngaleyo ndlela abafundi bakwazi ukuveza amandla abo aphelele ekufundeni ngaphandle kokunqindwa wulimi lokufunda kanye namasu okufunda angahlangabezani nezidingo zabo.

Ukwengeza kokungenhla, ababambiqhaza baveze ukuthi bayayenza imizamo engatheni yokwelekelela abafundi abangewona amaZulu ezifundweni. Imizamo eyenziwa ababambiqhaza ukwelekelela abafundi abakhuluma izilimi ezingafani nezabo kuba wukwehlisa izinga lolimi abalusebenzisayo ekufundiseni. Ngamanye amazwi, bazama ukusebenzisa isiNgisi esilula ngenhloso yokugxilisa ukuqonda kubafundi. Kuvelile ukuthi nabo laba bafundi bakhombisa amazinga aphansi olimini lwesiNgisi. Ngakho-ke, bayakudinga ukwesekwa ngezilimi abaziqonda kangcono njengabafundi bonke. Ngenxa yokuthi othisha abazazi izilimi zalaba bafundi, ababambiqhaza baveze ukuthi baye bazame ukusebenzisa isiNgisi esilula njengomzamo wokugxilisa ukuqonda kubafundi abangewona amaZulu. Okudlula lapho, kusuke kungekho okunye abangakwenza njengoba izilimi zalaba bafundi zingaziwa. Lokhu kukuveza ngokusobala ukuthi abafundi abasemagunjini anabafundi axube izilimi ezehlukene abahlomuli ngokulinganayo ekufundeni. URodríguez-Izquierdo nabanye (2020) abenza ucwaningo olufuze lolu, baveza ukuthi abafundi abaphuma kwamanye amazwe ababhekana nezingqinamba zolimi lokufunda, badinga ukwesekwa. Uphakamisa umbno wokuthi laba bafundi bahlelelwe abantu (*tutor*) abakhuluma izilimi zabo. Ukwenza lokhu kungaqinisekisa ukuthi abafundi bonke bahlomula ngokulinganayo ekufundeni. Ngaphezu kwalokho, kungaphucula indlela abafundi abaphasa ngayo. Kanjalo, nabo bangazizwa bamukelekile futhi bebalulekile. Nokho-ke, akucaci ukuthi ikhona yini indlela yokuthi wonke amaqembu ezilimi zabafundi ubahlinzeke ngabantu abazobalekelela ngezilimi zabo. Ngakolunye uhlangothi, uSquires nabanye (2020) baqaphelisa ngobungozi bokwehlukanisa abafundi ngezilimi emagunjini okufundeni anabafundi abaxube izilimi. Uveza ukuthi lokhu kungaba nomthelela ongemuhle. Ukholwa wukuthi ukufundisa ngale ndlela kuqhakambisa ukungafani kwabafundi nokudala uqhekeko kubafundi. Ngalokho, ubalula ukuthi kudingeka kubhekwane nenkinga yokuxutshwa kwezilimi ngabafundi ngokucophelela. Ngamanye amazwi, izindlela zokweseka abafundi ezisetshenziswayo kudingeka kugadwe ukuthi

azizukudala uqhekeko kubafundi ngokwehlukana kwabo. Kusobala ukuthi inkinga yokufundisa emagunjini anabafundi abakhuluma izilimi ezahlukene ijule kakhulu futhi kumele kubhekwane nayo ngokuqaphelisisa.

Ngaphezu kwalokho, ababambiqhaza baveze ukuthi basebenzisa nesu lokubahlukanisa ngamaqembu abafundi. Amaqembu lawo bayaqinisekisa ukuthi axube izilimi ezahlukene. Bakwenza lokho ngenhloso yokuthi abafundi basizane bebodwa emaqenjini. Nokho-ke, akucaci ukuthi ukwenza lokhu kuyabasiza yini abafundi abangewona amaZulu uma bedidiyelwe emaqenjini nabanye abafundi njengoba nabo abafundi bekhuluma isiZulu kuphela. Lokhu kubukeka kuyisu nje lothisha lokubalekela iqiniso lokuthi akukho nabo abangakwenza ukweseka laba bafundi.

Ngakolunye uhlangothi, ukungaqondi izilimi zabafundi abathile kwababambiqhaza emagunjini okufundela anabafundi abaxube ezilimi kuchaza ukuthi namasiko abafundi ahlukile kulawo othisha abawaqondi. Lokhu kuveza ngokusobala ukuthi nendlela yokuziphatha kwalaba bafundi abayiqondi, kanjalo nendlela abafunda ngayo laba bafundi. Ngaphezu kwalokho, ulimi lomzimba olusetshenziswayo nalo ludala ezinye izihibe ekuxhumaneni. Ngokusobala, ziningi izihibe ezivimba ukuxhamana phakathi kothisha nabafundi abangewona amaZulu emagunjini okufundela anabafundi abaxube izilimi. Ababambiqhaza bakuvezile ukuthi lesi simo siholela ekutheni abafundi abangewona amaZulu baphase ngendlela engagculisi ezifundweni. Abanye balaba bafundi baphetha ngokushiya isikole. Noma kunjalo, kubukeka kungekho okungakho othisha abangakwenza ukweseka laba bafundi njengoba bengenalo ulwazi ngendlela okudingeka babafundise ngayo.

I-*Communication Accommodation Theory* inezingxenye ezimbili, okuyiconvergence nedivergence**.** Ngezansi ngihlaziya okutholakele kocwaningo ngisebenzisa lezi zingxenye ngokulandelana kwazo.

5.4.1 I-*Convergence*

I-*convergence* kulapho izikhulumi zenza imizamo yokuhlangabezana kwinkulumo ngokusebenzisa ulimi olusezingeni lwalowo okuxhunywana naye. Izikhulumi zingehlisa izinga lolimi olusetshenziswayo olimini lokuxhumana noma zicaphune olimini lwaseKhaya lwalowo okuxhunywana naye obhekene nezingqinamba zolimi lokuxhumana. Lo mbono wesekwa wu-Elhami (2020) oveza ukuthi igama elithi convergence, lingachazwa njengokusizana

kwezikhulumi ukunciphisa izihibe ezidalwa ukwehlukana kwazo ngezinga lezilimi nokucabanga. Lokhu kwenziwa ngenhloso yokuqinisekisa ukuziphatha ngendlela efanayo nokwamukeleka kwezikhulumi emphakathini ezikuwo. Ngaphezu kwalokho, ihlose ukuqinisekisa ukuqondwa kangcono phakathi kwezikhulumi. Kanjalo, u-Ayeni (2021) ugcizelela ukuthi kwiconvergence, izikhulumi zigxila ekwehliseni izinga lolimi olusetshenziswayo ngenhloso yokuqiniseka ukuthi umyalezo ufika ngempumelelo. Ngaleyo ndlela, lokhu kuqinisekisa ukuxhumana okuyimpumelelo.

Okutholakele ocwaningweni kuveza ukuthi ababambiqhaza basebenzisa ulimi lwesiZulu ekufundiseni. Ulimi lwesiZulu luwulimi lwengxenye yabafundi emagunjini axube izilimi ezahlukene. Kunobufakazi bokuthi abafundi abaqondi lapho befundiswa ngolimi lwesiNgisi ngenxa yamazinga abo aphansi olimini lwesiNgisi. Ngakho-ke, ukusebenzisa ulimi lwaseKhaya lwabafundi abathile kuyimizamo yokwelekelela abafundi ukuba baqonde kangcono. Ngaphezu kwalokho, ukuxhumana phakathi kothisha nabafundi akubi yimpumelelo uma othisha besebenzisa ulimi lwesiNgisi kuphela. Ababambiqhaza bakubeke kwacaca ukuthi ulimi lwesiNgisi lunqinda abafundi ukuba babambe iqhaza ekufundeni; okufaka ukubuza imibuzo, ukuzizwakalisa, ukuphawula ngokuthile ngesikhathi sokufunda, ukwethula izinkulumo ngolimi lwesiNgisi kanye nokunye. Lokhu kuhambisana nocwaningo olwenziwa uLestari noWahyudin (2020) oluveza ukuthi nakuba ulimi lwesiNgisi luwulimi lokufunda nokufundisa, ulimi lomsebenzi kanye nolimi oluxhumanisa umhlaba wonke, kodwa kunobufakazi bokuthi abafundi abamnyama bakuthola kunzima ukufunda ngalo. Bathi abafundi babhekana nale nkinga baze bayoqeda ezikoleni. Lokhu kuba nomphumela ongemuhle njengoba abafundi abamnyama begcina sebengasakwazi nokungena ezikhungweni zemfundo ephakeme. Ulimi lokufunda nokufundisa ludala ukuthi abafundi abamnyama bahluleke ukuthola imiphumela ezobangenisa ezikhungweni zemfundo ephakeme. Lokhu kuchaza ukuthi ukukuhlakanipha kwabo kukalwa ngobungcweti babo olimi lwesiBili.

Ukwengeza kokungenhla, ukungakhululeki kwabafundi lapho kusetshenziswa ulimi lokufunda nokufundisa kuyinkomba yokungazethembi olimini lwesiNgisi ngenxa yamazinga aphansi olimini. Kungalesi sizathu othisha besebenzisa ukuxuba izilimi ngenhloso yokuhlangabeza abafundi nokuqinisekisa ukuxhumana okuyimpumelelo. Noma kunjalo, okutholakele kocwaningo kuveza ukuthi ukuxuba izilimi ekufundiseni emagunjini anabafundi abaxube izilimi kudala esinye isihibe ekufundeni ngenxa yokuthi kusiza abafundi abangamaZulu kuphela. Ngamanye amazwi, abafundi abahlomuli ngokulinganayo ekufundeni

ngokwehlukana kwezilimi zabo. Abafundi abangewona amaZulu abakutholi ukwelekelelwa ngezilimi zabo njengoba iningi lothisha lingazazi. Ngokusobala, ukuxhumana akubi yimpumelelo phakathi kothisha nabafundi abakhuluma izilimi ezingafani nezothisha. Ngaphezu kwalokho, lesi simo siveza ukuthi abafundi abangewona amaZulu bakhishelwa ngaphandle ekufundeni. Izindlela zokufundisa kanye nezilimi ezisetshenziswayo ekufundeni zidala laba bafundi bazibone bengamukelekile. Imiphumela yocwaningo olwenziwa uCopur-Gencturk nabanye (2020) iyahambisana nalokhu njengoba iveza ukuthi abafundi abakhuluma izilimi ezehlukile kwezothisha bayabandlululeka emagunjini anabafundi abaxube izilimi ezehlukene. Kugcina kuzenzekela ukuthi othisha bacheme noma bafundise ngendlela evuna abafundi abakhuluma izilimi ezafana nezabo. Kanjalo, uLambert (2020) uphawula ngesimomqondo sothisha mayelana nedlanzana labafundi abakhuluma izilimi ezingafani nezabo. Ugcizelela ukuthi othisha abababoni benamadla okwenza kangcono ezifundweni abafundi abakhuluma ezinye izilimi. Lokhu kuyinkomba yokucindezeleka kwalaba bafundi emagunjini anabafundi abaxube izilimi ezehlukene.

Ngakolunye uhlangothi, okutholakele kocwaningo kuveza ukuthi ababambiqhaza baye bazame ukusebenzisa ulimi olulula njengendlela yokusiza abafundi ukuba baqonde. Ngamanye amazwi, abafundi abangazazi izilimi babalekelela ngokwehlisa izinga lolimi lwesiNgisi ekufundiseni. Nokho-ke, ucwaningo luthole ukuthi le mizamo ayikhombisi ukuthela izithelo njengoba abafundi beqhubeka nokungaqondi uma kusafundiswa ngolimi lwesiNgisi. Ababambiqhaza bagcizelele ukuthi abafundi bakhombisa amazinga aphansi kakhulu olimini lwesiNgisi. Babalule ukuthi isizathu salokhu ukuthi abafundi abalujwayele ulimi lwesiNgisi, balusebenzisa nje kuphela ngesikhathi sokufunda. Empilweni yabo yemihla ngemihla basebenzisa izilimi zabo emakhaya, emphakathini, emasontweni, ezinkundleni zemidlalo, nakwezinye izindawo. Ngakho-ke, ulimi lwesiNgisi luwulimi abangalujwayele nabangalusebenzisi empilweni yabo. Ababambiqhaza bagcizelele ukuthi lesi simo senza kube nzima ukuthi abafundi bathuthukise amakhono abo olimini lwesiNgisi. Lo mbono wesekwa uDe Wilde, Brysbaert no-Eyckmans (2020) othi ulimi luthuthuka ngokuthola amathuba amaningi okulusebenzisa. Uveza ukuthi ukuthola amathuba okusebenzisa ulimi nangaphandle kwesikhathi sesikole kuyasiza ukuthi abafundi bathuthukise amakhono abo olimini oluhlosiwe. Abafundi bangakwenza lokhu ngokusebenzisa ulimi oluhlosiwe empilweni yabo yemihla ngemihla ukuxhumana nabanye, ezinkundleni zokuxhumana, kwezemidlalo, nokunye. Ngaleyo ndlela, abafundi baluthola ulimi bengazelele, noma-ke benganakile ukuthi bayalufunda. Ukufunda ngale ndlela kwenza abafundi bakuthokozele ukufunda ulimi lwesiBili

kunokuhlala emagunjini okufundela balufunde ngendlela ehloniphekile nedala bangakhululeki. Ukuthuthukisa amakhono abafundi olimini lokufunda nokufundisa kuyinto ebalulekile ekufundiseni njengoba kusetshenziswa lona ukudlulisa okuqukethwe kwezifundo kubafundi. Lo mbono wesekwa uBakar nabanye (2019) abagcizelela ukubaluleka kokusebenzisa amasu ahlukene ukuthuthukisa amakhono olimi kubafundi. Lokhu kungenxa yokuthi ngaphandle kokuqonda ulimi lokufunda, akukho ukufunda okuyimpumelelo okungenzeka. Ngokusobala, abafundi abafundiswa ngolimi lwesiBili bayakudinga ukwesekwa ukubhekana nezingqinamba zokufunda ngolimi abangalwazisisi. Kanjalo, uKim (2020) ukholwa wukuthi othisha kudingeka bavule amathuba anele ekufundiseni avumela abafundi ukuthi basebenzise ulimi lwesiBili. Ngaleyo ndlela, abafundi bangagcina sebenokuzethemba ekusebenziseni ulimi lwesiBili. Ziningi-ke izindlela othisha abangazisebenzisa ukwenza lokhu. USoliz nabanye (2021) baveza ukuthi enye yezindlela othisha abangakwenza ngayo lokhu ukuvula izingxoxo emagunjini okufundela, okungaba; ingxoxo yekilasi lonke, izinkulumo-mpendulwano, izinkulumo-mpikiswano, nokunye. Ngaleyo ndlela, abafundi bathola ithuba lokuthuthukisa amakhono abo olimini kanye nokuzethemba olimini lwesiBili. Ngakho-ke, kubukeka kuwumsebenzi onzima ukubhekana nabafundi abafundiswa ngolimi abalusebenzisa ngesikhathi esikaliwe sokufunda kuphela.

Ukwengeza kokungenhla, ababambiqhaza bagcizelele ukuthi enye yezinto edala kube nzima ukuthuthukisa amakhono olimini lwesiNgisi kubafundi yindawo abahlala kuyo. Babalule ukuthi eningini labafundi mancane amathuba lapho likwazi ukuxhumana nabantu abakhuluma isiNgisi. Ngamanye amazwi, zincane izimo kanye nezikhathi okubahlanganisa nabantu abakhuluma isiNgisi (*exposure*). Ngalokho, kuba nzima kulaba bafundi ukuthi bathuthukise amakhono abo olimini lwesiNgisi. Umbono owethulwa ababambiqhaza uyahambisana nocwaningo olwenziwa uManel nabanye (2019) abathi ukuxhumana nabanikazi bolimi oluhlosiwe kungenye yezindlela ezibukhali zokuthuthukisa amakhono okuxhumana olimini lwesiBili kubafundi. Kanjalo, no-Angelini noGarcía-Carbonell (2019) bakholwa ukuthi ukuxhumana nabanikazi bolimi lwesiBili kuthuthukisa amakhono okuxhumana olimini lwesiBili kubafundi. Ukuthuthuka kwamakhono okuxhumana olimini lwesiBili kusiza abafundi ukuba baqonde kangcono ekufundeni. Nokho-ke, abafundi abahlala ezindaweni ezisemaphandleni nabaphuma emakhaya ahlwempu abawatholi la mathuba. Ngaleyo ndlela, bayaqhubeka nokufundiswa ngolimi abangenako ukuzethemba kulo. Kungalesi sizathu othisha begcina sebesebenzisa ulimi lwesiZulu ekufundiseni ukuqinisekisa ukuxhumana okuyimpumelelo.

5.4.2 I-*Divergence*

Ingxenye yesibili ye-*Communication Accomodation theory* yi-*divergence.* Kule ngxenye kulapho izikhulumi zisebenzisa ulimi ngendlela egqamisa ukwehlukana kwazo. UMacIntyre (2019) uveza ukuthi lapha izikhulumi zikushaya indiva ukukhuluma izilimi ezingafani kanye nezihibe ezingadalwa yilokho. Ngamanye amazwi, ayikho imizamo eyenziwayo ukuhlangabezana nokuqinisekisa ukuxhumana okuyimpumelelo. Nokho-ke, u-Odhiambo (2022) uqaphelisa ngobungozi bedivergence ekuxhumaneni kwezikhulumi zezilimi ezehlukene. Uthi lesi senzo singadala ukuthi kube nokungaqondi kwezikhulumi kanye nezihibe ekuxhumaneni. Ngaphezu kwalokho, ukusebenzisa idivergence ekuxhumaneni kungadala ubutha phakathi kwezikhulumi ezikhuluma izilimi ezingafani. Kanjalo, u-Ayeni (2021) ugcizelela umonakalo ongadalwa yidivergence lapho kuxhumana izikhulumi ezikhuluma izilimi ezingafani. Ukholwa wukuthi kunomphumela ongemuhle njengoba kudala uqhekeko phakathi kwezikhulumi. Lokhu kungenxa yokuthi kwesinye isikhathi umyalezo ugcina ungafinyeleli ngokuhlosiwe. Ngaleyo ndlela, izikhulumi zigcina zingenabo ubudlelwano obuhle.

Kuyavela ukuthi isikhathi esiningi, i-*divergence* isetshenziswa yizikhulumi ezinokuzigqaja ngezilimi nobuqobo kwazo. Kanjalo, i-*divergence* ibukeka njengendlela egqamisa ukungamukelani iphinde igqugquzele uqhekeko phakathi kwabantu abakhuluma izilimi ezahlukene. Ukusebenzisa le *dimension* ekufundiseni kuchaza ukuthi uthisha wethula okuqukethwe kwesifundo ngolimi lokufunda nokufundisa. Ukufundisa abafundi abakhuluma izilimi ezehlukene kushaywa indiva. Ngalokho, abafundi bacosha lokho abakwazi ukukucosha besebenzisa ulwazi lwabo oluncane lolimi lokufunda nokufundisa. Ngamanye amazwi, ayikho imizamo eyenziwa othisha ukwelekelela abafundi ababhekene nezingqinamba zokufunda ngolimi lwesiBili.

Okutholakele ocwaningweni kugqamisa ukusetshenziswa kwe-*divergence* ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene. Ababambiqhaza bakubeke ngokusobala ukuthi ayikho imizamo abayenzayo yokugxilisa ukuxhumana kubafundi abangewona amaZulu. Othisha basebenzisa ulimi lwesiNgisi nolwesiZulu kuphela ekufundiseni. Isibonelo, uthisha 6 uthe:

> *Manje-ke, uzozazi kanjani-ke wena thisha zonke izilimi? (eneka izandla). Ngiyazama kona, ngisize la engingasiza khona. Nami phela angisiyo ingcweti kuzo*

zonke izilimi, njengoba ngishilo ukuthi ngimuhle kwisiZulu naso-ke isiNgisi lesi esisifundisayo

Amazwi acashunwe ngenhla awubufakazi bokuthi ababambiqhaza basebenzisa ulimi lwesiNgisi nolwesiZulu kuphela ekufundiseni. Ukufundisa ngale ndlela emagunjini anabafundi abaxube izilimi ezehlukene kuyinkomba yokuzigqaja ngolimi lwabo lwaseKhaya njengoba isiZulu siwulimi lwaseKhaya kothisha abaningi esiFundazweni iKwaZulu-Natal. Ngalokho, kugqama ukwehluka kwezilimi emagunjini anabafundi abangewona amaZulu.

Ngaphezu kwalokho, isimomqondo sothisha ngezinye izilimi zase-Afrika ezimelekile emagunjini anabafundi abaxube izilimi ezahlukene sikhombisa ukungakulungeli ukusebenza nabafundi abakhuluma ezinye izilimi. Ziningi izizathu abazibekayo, njengokuthi: izilimi zalaba bafundi abazazi, ukungaqeqesheki ukufundisa laba bafundi, ukwesela izinsizakufundisa zokusebenza nabafundi abakhuluma izilimi ezahlukene, ukwentuleka kokwesekwa okuvela eMnyangweni wezeMfundo, isikhathi esingenele sokweseka abafundi ngokwehlukana kwezilimi zabo, nokunye. Isibonelo, uthisha 5 uthe:

Kunzima-ke ngoba iqiniso lithi baphila phakathi kwabantu abakhuluma isiZulu, noma bangenzani, iqiniso yilelo. Basekilasini... basemphakathini... bakuphi kuphi... bazungezwe abantu abakhuluma isiZulu. Thina, there is nothing much we can do, unfortunately, ngoba asiwazi ama-language abo and we have never been exposed kuwo. Mina ngafundela ukuba wuthisha wesiNgisi, isiZulu ngisifaka ngoba ngazalwa ngikhuluma sona. I will make an example, my niece is a Xhosa, she then comes to isiZulu environment, she has to learn isiZulu as a Home language and she's avarage in English.

Amazwi angenhla agqamisa isimomqondo sothisha sokungazikhathazi ngabafundi abangasiqondisisi isiZulu. Ababambiqhaza abakuboni kuwumsebenzi wabo ukwelekelela laba bafundi njengoba bebeka izizathu ezahlukene zokwenza lokhu. U-Alisaari nabanye (2019) bathi ulimi lwaseKhaya lomfundi lungezinye zezinsizakufundisa, noma-ke, ithuluzi elibukhali elingasetshenziswa ukugxilisa ukuqonda kubafundi. Lo mbono wesekwa nguRay (2021) okholwa wukuthi abafundi baqonda kangcono okuqukethwe kwezifundo lapho befundiswa ngolimi lwabo lwaseKhaya. Lokhu kugqamisa ukubaluleka kokwazi izilimi zabafundi bonke ngokwehlukana kwabo. Ngokusobala, uma othisha befundisa abafundi abakhuluma izilimi abangazazi, izinjongo zesifundo zingefezekiswa ngempumelelo.

Ukwengeza kokungenhla, ababambiqhaza bakubeke kwacaca ukuthi abafundi abangewona amaZulu yibona okudingeka bazikhandle/ bazikhathaze ngokufunda ulimi lwesiZulu njengoba bekhethe ukuyofunda baphinde baphile esizindeni samaZulu. Ngalokho, othisha abakuboni kungumsebenzi wabo ukweseka laba bafundi. Okunalokho, balindele ukuthi abafundi bazibonele ngokwabo ukuthi bamisa kanjani ukuze bangene khaxa (*fit in*) ezindleleni nasezilimi ezisetshenziswayo ekufundeni. Lesi simo sikuveza ngokusobala ukuthi izikole/ ezemfundo ziyaqhubeka nokukhipha inyumbazane iqeqebana labafundi abathile ekufundeni ngolimi lokufunda nokufundisa. Ngaphezu kwalokho, kugqamisa ukungamukeleki kwabafundi abakhuluma izilimi ezingafani nezothisha emagunjini anabafundi abaxube izilimi ezehlukene.

Ukwengeza kokungenhla, okutholakele ocwaningweni kugqamisa ukungamukeli abafundi abakhuluma izilimi ezehlukile kwezothisha. Ababambiqhaza baveza ukungazimiseli ukuguqula ukufundisa kwabo ngenhloso yokuhlangabezana nezidingo zabafundi bonke. Ngamanye amazwi, ababambiqhaza bafundisa sengathi bonke bangafundi bangamaZulu ekufundiseni. UVan de Craen (2021) ubhekisa kulesi senzo njengedenial of multilingualism, okungukuthi, othisha bakushaya indiva ukuxuba izilimi kwabafundi. Ukufundisa kusetshenziswa izindlela zokufundisa ezivamile/ ezindala, kuyinkomba yokuthi othisha abakakulungeli ukuphilisana nabafundi abakhuluma izilimi ezehlukene. Lokhu ngikusho ngoba ukuguquka kwesimo samagumbi okufundela ngenxa yokufuduka kwabantu ezindaweni ezahlukene, kuchaza ukuthi nothisha kumele baguqule izindlela zokufundisa ukubhekana nalokhu.

Umbono owethulwe ngenhla uyahambisana nocwaningo olwenziwa uDash noDas (2019) abagcizelela ukubaluleka kokuguqula isimo sezikole ukuqinisekisa ukuthi bonke abafundi bathola amathuba alinganayo okufunda ngaphandle kokuzizwa bebandlululekile. Uqhuba ngokuthi ukukhipha inyumbazane abafundi abathile ekufundiseni kungukubaphuca ilungelo labo lokufunda njengoba kungekho ukufunda okuyimpumelelo okwenzekayo kubafundi abafunda ngaphansi kwalesi simo. Kanjalo, uChikasha (2021) wethula umbono ofanayo njengoba ethi imfundo engabhekeleli izidingo zabafundi ngokwehlukana kwabo emagunjini okufundela anabafundi abakhuluma izilimi ezehlukene inyusa ukungazethembi kwiqeqebana labafundi. Ngaphezu kwalokho, kunyusa izinga lokuphasa ngendlela engagculisi kubafundi neholela ezingeni eliphezulu labafundi abashiya isikole. Ngalokho, kubukeka liselide ibanga

elisazohanjwa ukuqinisekisa ubulungiswa ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene.

5.5 Okwenzeka Esahlukweni Ngamafuphi

Kulesi sahluko ngidingide ukuphenduleka kwemibuzongqangi emine engiyethule esahlukweni sokuqala nobekuyiyo ebeyiqaphe lolu cwaningo kusukela luqala luze luyofika emaphethelweni. Lokhu ngikwenze ngokuhlaziya okutholakele kocwaningo ngokwezindikimba ezine engizethule esingenisweni. Ukuhlaziya okutholakele kocwaningo ngikwenze ngisebenzisa izinjulalwazi ezimbili nokuyizona eziqaphe lolu cwaningo: injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory*. Lezi zinjulalwazi ziyahambisana nalolu cwaningo. Ngakho-ke, injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory* zingisizile ukuba ngihlaziye okutholakele kocwaningo. Ngizisebenzise njengeso lokubuka nokuhlaziya okutholakele kocwaningo kanye nokuphendula imibuzongqangi ebeyihola lolu cwaningo.

Okugqame kakhulu lapho ngihlaziya okutholakele kocwaningo kube yilokhu okulandelayo: ulwazi olungenele lothisha mayelana nokufundisa emagunjini anabafundi abaxube izilimi, ukuxuba izilimi kwelekekela abafundi ukuba bakuqonde kangcono okufundwayo, ukungaqeqesheki kothisha ekufundiseni emagunjini anabafundi abaxube izilimi, ubulungiswa kubafundi abangewona amaZulu emagunjini axube izilimi ezahlukene. Kubukeka luselide ibanga okudingeka lihanjwe ukuqinisekisa ukuthi ezemfundo zakuleli zihlinzeka ngamathuba alinganayo okufunda emagunjini okufundela anabafundi abaxube izilimi ezahlukene. Lokhu kufaka ukuguqula isimomqondo sothisha, ukuqeqesha othisha, izindlela zokufundisa, ukuhlinzeka ngezinsizakufundisa ezifanele, ukubuyekeza ulimi lokufunda nokufundisa lapho kusetshenziswa kokuxuba izilimi, ikharikhulamu, kanye nokuhleleka kwezikole. Nokho, akuwona umsebenzi ongenziwa othisha bebodwa lo, kodwa kumele ukuthi izinhlaka ezehlukene zisebenze ngokubambisana ukwenza lokhu. Ngaphezu kwalokho, okutholakele kocwaningo kukuveza ngokusobala ukuthi inkinga yokufundisa emagunjini anezilimi ezehlukene idalwe ukwanda kokufuduka kwabantu ezindaweni ezehlukene. Ngaphambi kwalokhu, othisha bebekwazi ukweseka abafundi ezingqinambeni zokufundiswa ngolimi lwesiBili. Lokhu kungenxa yokuthi iningi lothisha ezikoleni zabamnyama ezisesiFundazweni iKwaZulu-Natal zikhuluma ulimi olufanayo nolwabafundi. Ngalokho, ukuguquka kwesimo

samagumbi okufundela kuletha ingcindezi enkulu kothisha njengoba sebesebenza nabafundi abakhuluma izilimi abangazazi. Esahlukweni esilandalelayo ngethula ingxoxo yocwaningo engiyisusela kokutholakele kocwaningo. Ingxoxo yocwaningo ihlanganisa ukuhlaziywa kwemininingo engikwenze esahlukweni sesine nesesihlanu.

ISAHLUKO SESITHUPHA

INGXOXO YEMIPHUMELA YOCWANINGO ESUSELWA EKUHLAZIYWENI KOKUTHOLAKELE OCWANINGWENI

6.1 Isingeniso

Esahlukweni esedlule umcwaningo uveze ukuphenduleka kwemibuzo yocwaningo emine engiyethule esahlukweni sokuqala, obekuyiyo ehole lolu cwaningo kusukela luqala luze luyofika emaphethelweni. Kwenziwe lokhu ngokuhlaziya okutholakele kocwaningo ngokwezindikimba ezibalulwe esingenisweni sesahluko. Ukuhlaziya okutholakele kocwaningo kwenziwe kuesetshenziswa izinjulalwazi ezimbili okuyizona eziqaphe lolu cwaningo: injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory.* Kanjalo, esahlukweni sesine ngethule okutholakele ocwaningweni engilwenzile ngisebenzisa: inhlololwazi esakuhleleka kanye nokubuka amasu asetshenziswa othisha abafundisa emagunjini axube abafundi abakhuluma izilimi ezehlukene. Lawa ngamathuluzi engiwasebenzisile ukuphendula imibuzo yalolu cwaningo engiyibalule esahlukweni sokuqala. Lokhu ngikwenze ngakufakazela ngokuveza ngqo amazwi ashiwo ngababambiqhaza bocwaningo. Ngiphinde ngeseka okutholakele ngemibhalo yocwaningo oselwenziwe ngaphambilini ngendikimba ngayinye.

Ngakho-ke, kulesi sahluko kwethulwa ingxoxo esuselwa kokutholakele kocwaningo okwethulwe esahlukweni sesine nasesahlukweni sesihlanu. Ngamanye amazwi, ngichaza ukuthi kungabe kusho ukuthini lokhu okutholakele. Kwenziwe lokhu ngokuveza igebe eligqame emiphumeleni yocwaningo. Ngamanye amazwi, kwethula izimvo ngencazelo yokwenza/ yokufundisa kothisha emagunjini anabafundi abaxube izilimi ezehlukene. Kuzokwenziwa lokhu kwesekwa ngocwaningo lwaphambilini ngamagumbi okufundela anabafundi abaxube izlimi. Okutholakele ocwaningweni kugqamisa ukuthi othisha bakhungathekile ngesimo sakamuva sokudidiyelwa kwabafundi abamnyama abakhuluma izilimi ezehlukene. Lokhu kukhungatheka kudalwa ukwanda kokufuduka kwabantu osekwandile emhlabeni wonke. Imbangela yokukhungatheka kothisha abafundisa esiFundazweni iKwaZulu-Natali wukuthi abajwayele ukusebenza nabafundi bezilimi ezahlukene. Ngakho, kuyinto entsha kubona nabakuthola kunzima ukuyemukela. Ukuguquka kwamagumbi okufundela kudala ukuthi othisha bakuthole kunzima ukushintsha izindlela ezindala zokufundisa abebezisebenzisa ngaphambilini ukubhekana nalesi simo. Izindlela

zokufundisa abazisebenzisayo zibandakanya ukudidiyela ulimi lwesiZulu ekufundiseni lapho besebenzisa ukuxuba izilimi. Ngakho, othisha baqhubeka nokubambelela kuzo ngenxa yokuthi bakholwa wukuthi bezibasebenzela ekufundiseni. Lokhu kukhungatheka kothisha ngokuguquka kwesimo samagumbi okufundela abacwaningi bakubiza nge-*cultural shock.* Ngezansi ngidingida kabanzi ngalokhu.

6.2 Imiphumela Yocwaningo Ngokufingqiwe

Kule ngxenye kwethulwa okutholakele ocwaningweni nokuphenduleka kwemibuzo yocwaningo elandelayo:

6.2.1 Umbuzongqangi Wocwaningo

Othisha bayisebenzisa kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini okufunda nokufundisa anabafundi abakhuluma izilimi ezehlukene esiFundazweni iKwaZulu-Natal, esiyingini uGu?

6.2.2 Eminye Imibuzo

- Ngabe othisha abafundisa abafundi abakhuluma izilimi ezehlukene bedidiyelwe ndawonye bayiqonda kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi?
- Yiliphi iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Yiziphi izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha abafundisa isiNgisi uLimi lokuQala lokwEngeza, abasebenzisa ukuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Kunamthelela muni ukusetshenziswa kokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?

Lokhu kwenziwe kuhlelwa ngalezi zindikimba:

- Izindlela zokuxuba izilimi ezisetshenziswa othisha kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini okufunda nokufundisa anabafundi abakhuluma izilimi ezehlukene.
- Iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abangama-Afrika abakhuluma izilimi ezehlukene.

- Izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha ababulimibunye abasebenzisa ukuxuba izilimi emagunjini anabafundi abangama-Afrika abakhuluma izilimi ezehlukene.
- Umthelela wokusetshenziswa kokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abangama-Afrika abakhuluma izilimi ezehlukene.

6.2.1 Izindlela Zokuxuba Izilimi Ezisetshenziswa Othisha Kusukwa Olimini LwesiNgisi Kuyiwa Olimini LwesiZulu Emagunjini Okufunda Nokufundisa Anabafundi Abakhuluma Izilimi Ezehlukene

Okutholakele ocwaningweni engikwethule esahlukweni sesine kugqamisa ukuthi ababambiqhaza abacacelwe ngezindlela okudingeka basebenzise ngazo ukuxuba izilimi ekufundeni. Kuvelile ukuthi ababambiqhaza bazibonela bona indlela ehambisana nabo ngaleso sikhathi. Ngenxa yalokho, indlela abasebenzisa ngayo ukuxuba izilimi igcina isihluka kuthisha ngothisha. Ngamanye amazwi, abakwenzi ngendlela eyodwa nefanayo. Nalezo zindlela abazizamayo, kuvelile ukuthi abaqinisekanga ukuthi zifanele yini. Ngamanye amazwi, bayenza nje ngenxa yokuphoqwa yisimo sabafundi ababhekene nezingqinamba zokufundiswa ngolimi abangaluqondisisi. Ngokwabo, abazi ukuthi benza ngendlela elindelekile nokufanelekile.

Ukungacacelwa kothisha ngamasu okuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene kwenza isikhathi abakusebenzisa ngaso kanye nezigaba abakusebenzisa kuso kungafani. Kuvelile ukuthi kukhona abagcina besebenzisa ulimi lwaseKhaya ngokweqile ekufundiseni. Abanye baveze ukuthi bakusebenzisa ngokulinganayo nolimi lwesiNgisi. Ngaphezu kwalokho, kuvelile ukuthi ababambiqhaza abacacelwe ukuthi kudingeka bakusebenzise nini ukuxuba izilimi ekufundiseni. Ucwaningo luthole ukuthi abanye badidiyela ulimi lwaseKhaya ekuqaleni kwesifundo, okuyisingeniso. Abanye baveze ukuthi bakusebenzisa phakathi nesifundo kanti abanye bathi bakusebenzisa ekugcineni ukufingqa konke obekufundiswa. Konke lokhu, kuyinkomba yokuthi ababambiqhaza abacacelwe ngezindlela okudingeka basebenzise ngazo ukuxuba izilimi ekufundiseni. Okwenza kube nzima wukuthi awukho umhlahlandlela noma inqubomgomo abayilandelayo yokusebenzisa ukuxuba izilimi ekufundiseni. Ngaphezu kwalokho, kuvelile ukuthi othisha abakuqeqeshelwe ukufundisa ngale ndlela. Kanjalo, akukho ukwesekwa abakutholayo okubahlomisa ngamasu okufundisa kusetshenziswa ukuxuba izilimi. Ngenxa yalokho, othisha bagcina benhlanhlatha

nje ekufundiseni besebenzisa ukuxuba izilimi, okwenza bangakwenzi ngendlela eyodwa efanayo.

6.2.3 Iqhaza Elibanjwa Yindlela Yokuxuba Izilimi Kusukwa EsiNgisini Kuyiwa EsiZulwini Emagunjini Okufunda Anabafundi Abangama-Afrika Abakhuluma Izilimi Ezehlukene

Ngakolunye uhlangothi, okutholakele ocwaningweni kuveza ukuthi othisha bayayiqonda ikhonsepthi yokuxuba izilimi ekufundiseni. Noma kunjalo, okutholakele kocwaningo kuveza ukuthi ngaphambilini, othisha bebekwazi ukweseka abafundi ukubhekana nezingqinamba zokufundiswa ngolimi lwesiBili okuwulimi abangalwazisisi. Ngamanye amazwi, othisha bebesebenzisa ukuxuba izilimi besuka olimini lwesiNgisi baye olimini lwesiZulu ekufundiseni. Kunobufakazi bokuthi ukudidiyela ulimi lwesiZulu ekufundiseni kwelekelela abafundi ukuba bakuqonde kangcono abakufundiswayo. Nokho-ke, ukuguquka kwesimo samagumbi okufundela sekwenze ukuthi ukusebenzisa ulimi lwesiZulu ekufundiseni kudale enye inkinga njengoba sekunengxubevange yezilimi. Ngenxa yalokho, ukudidiyela ulimi lwesiZulu ekufundiseni sekusiza abafundi abangamaZulu kuphela. Abafundi abangasiqondisisi isiZulu bakhishwa inyumbazane ekufundiseni. Okungukuthi, abafundi abahlomuli ngokulinganayo ekufundiseni. Ngamanye amazwi, indlela yokuxuba izilimi ekufundiseni ivuna abafundi abakhuluma izilimi ezifana nezothisha kuphela, okuyisiZulu.

Okwenza kube nzima ukusebenza kothisha nabafundi abakhuluma izilimi ezingafani nezabo wukuthi iningi lothisha likhuluma ulimi olulodwa lwase-Afrika, okuyisiZulu. Ngaleyo ndlela, abazazi ezinye izilimi zabafundi abamnyama ezimelelekile emagunjini anabafundi abaxube izilimi ezehlukene. Kanjalo, laba bafundi abakhuluma izilimi ezingafani nezothisha abazazisisi izilimi ezisetshenziswa ekufundeni (isiZulu nesiNgisi). Ngokusobala, akukho ukuxhumana nokufunda okuyimpumelelo okwenzeka esimeni esinje.

6.2.4 Izindlela Ezingabandlululi Abanye Abafundi Ezisetshenziswa Ngothisha Ababulimibunye Abasebenzisa Ukuxuba Izilimi Emagunjini Anabafundi Abangama-Afrika Abakhuluma Izilimi Ezehlukene

Okutholakele ocwaningweni kuveza ukuthi azikho izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha ababulimibunye abasebenzisa ukuxuba izilimi emagunjini anabafundi abangama-Afrika abakhuluma izilimi ezehlukene. Ngamanye amazwi, othisha badidiyela ulimi lwesiZulu kuphela ekufundiseni lapho besebenzisa ukuxuba izilimi. Abafundi abangasiqondisisi isiZulu bashaywa indiva ekufundiseni. Ngamanye amazwi ababhekelelwa

nhlobo. Ababambiqhaza baveze ukuthi isizathu sokufundisa ngendlela ekhipha inyumbazane abafundi abangewona amaZulu wukuthi izilimi zabo abazazi. Ngaphezu kwalokho, baveze ukuthi abakuqeqeshelwe ukwenza lokhu. Kuvelile futhi ukuthi akukho ukwesekwa okuvela eMnyangweni Wezemfundo okubahlomisa ngamakhono okufundisa abafundi bezilimi ezahlukene. Ngalokho, othisha abakulungele ukufundisa emagunjini anabafundi abaxube izilimi ezehlukene. Kuvelile ukuthi ababambiqhaza bayishaya indiva indaba yokuxuba izilimi kwabafundi. Ngamanye amazwi, othisha bafundisa sengathi bonke abafundi bakhuluma ulimi olulodwa (isiZulu), ababhali abakubiza nge-*Denial of Multilingualism.*

UStihi (2021) uthi nakuba ukuxutshwa kwezilimi emagunjini okufundela sekuyinto ejwayelekile emhlabeni wonke, othisha babukeka besasilele emuva ekuthuthukiseni ukufundisa ngendlela engakhiphi inyumbazane abafundi abathile. Ugcizelela ukuthi izilimi zabafundi bonke aziqhakanjiswa ngokulinganayo. Ukufundisa ngale ndlela kwenza abafundi abathile bekhishelwa ngaphandle ekufundeni. Kanjalo, ucwaningo olwenziwa uChikasha (2021) eZimbabwe luqaphelisa ngobungozi bokukhiphela ngaphandle izilimi zabafundi emagunjini okufundela anabafundi abaxube izilimi ezehlukene athi:

> *… many teachers at these schools are either Ndebele or Shona first language speakers, with some having almost no communicative competence in Tonga, the language of the community. This has led to the adoption of English and Ndebele or Shona as the language of teaching and learning (LOTL) in the classroom. Adopting these languages has resulted in the isolation and marginalisation of Tonga learners, who are thereby denied the right to education in the classroom context, leading to negative attitudes towards school and high failure and dropout rates* (Chikasha, 2021: 97).

Kafushane, okucashunwe ngenhla kuveza ukuthi othisha basebenzisa izilimi abazazi kangcono kanye nalezo okuyizilimi zabo ekufundiseni. Ukusebenzisa lezi zilimi kuholela ekutheni kukhishelwe ngaphandle izilimi zeqeqebana labafundi abathile, okuba nomthelela ongemuhle kubafundi abakhuluma izilimi ezingandile noma ezingaziwa. Lesi senzo siphuca ilungelo lokufunda kubafundi bezilimi ezingasetshenziswa ekufundiseni, okwenza bagcine bengasithandisisi isikole. Akugcini lapho, kunyusa nezinga labafundi abangaphumeleli ezifundweni nelabashiya isikole.

Ukuze abafundi bazizwe bemukelekile futhi beyingxenye yesifundo, izilimi zabo kudingeka zididiyelwe ekufundeni ngokwahlukana kwabo. Nokho-ke, okutholakele kocwaningo kuveza ukuthi othisha abakakulungeli ukusebenza neqeqebana labafundi bezilimi ezithile emagunjini okufundela anabafundi abaxube izilimi ezehlukene.

Njengoba ngivezile phambilini, ziningi izizathu ababambiqhaza abazivezile zokwenza lokhu, kubalwa kuzo: ulwazi ngamasu okulindeleke ukuba bawasebenzise, isimomqondo sabo ngokufundisa abafundi abakhuluma izilimi ezehlukene, ukwesekwa abakudingayo, umhlahlandlela wokufundisa kusetshenziswa ukuxuba izilimi, izinsizakufundisa, ulwazi lwezilimi zase-Afrika, nokunye. UVan de Craen (2021) ugcizelela ukuthi amagumbi okufundela anabafundi abakhuluma izilimi ezehlukene yisimo okudingeka sifunde ukuphila naso ngoba asisezukuphela. Lokhu kuhambisana nombono owethulwa uCalafato (2022) othi ukuxuba izilimi zabafundi emagunjini okufundela akumele kuthathwe njengesithiyo. Okunalokho, othisha kudingeka basebenzise izilimi zabafundi ngokwehlukana kwabo njengenye yezinsizakufundisa ebukhali yokugxilisa ukuqonda kubafundi. Lokhu kuchaza ukuthi kudingeka ukuba kuqhanyukwe namasu okusombulula zonke izingqinamba othisha ababhekana nazo ekufundiseni abafundi abakhuluma izilimi ezehlukene. Ngaphezu kwalokho, kuyinto othisha okudingeka bayemukele futhi bafunde ukusebenzisana nabafundi ngokwahlukana kwezilimi zabo.

6.2.5 Umthelela Wokusetshenziswa Kokuxuba Izilimi Kusukwa EsiNgisini Kuyiwa EsiZulwini Emagunjini Okufunda Anabafundi Abangama-Afrika Abakhuluma Izilimi Ezehlukene

Okutholakele ocwaningweni egqame kakhulu lapho kuhlaziywa okutholakele ocwaningweni kusetshenziswa izinjulalwazi zocwaningo esahlukweni sesihlanu kube yilokhu okulandelayo: ulwazi olungenele ngokufundisa emagunjini anabafundi abaxube izilimi, ukuxuba izilimi kwelekelela abafundi ukuba bakuqonde kangcono okufundwayo, ukungaqeqesheki kothisha ekufundiseni emagunjini anabafundi abaxube izilimi, ubulungiswa kubafundi abangewona amaZulu emagunjini axube izilimi ezehlukene. Okutholakele ocwaningweni kuveza ngokusobala ukuthi liselide ibanga okudingeka lihanjwe ukuqinisekisa ukuthi ezemfundo zakuleli zihlinzeka ngamathuba alinganayo okufunda emagunjini okufundela anabafundi abaxube izilimi ezehlukene. Lokhu kufaka ukuguqula isimomqondo sothisha, ukuqeqeshwa kothisha, izindlela zokufundisa, ukuhlinzeka ngezinsizakufundisa ezifanele, ukubuyekeza ulimi lokufunda nokufundisa lapho kusetshenziswa ukuxuba izilimi, ikharikhulamu, kanye

nokuhleleka kwezikole. Nokho, akuwona umsebenzi ongenziwa othisha bebodwa lo, kodwa kumele ukuthi izinhlaka ezehlukene zisebenze ngokubambisana ukwenza lokhu.

Ngaphezu kwalokho, okutholakele oocwaningweni kukuveza ngokusobala ukuthi inkinga yokufundisa emagunjini anezilimi ezehlukene idalwe wukwanda kokufuduka kwabantu ezindaweni ezehlukene. Lokhu kungenxa yokuthi iningi lothisha ezikoleni zabamnyama ezisesifundazweni iKwaZulu-Natal likhuluma ulimi olufana nolwabafundi. Ngaleyo ndlela, ukuguquka kwesimo samagumbi okufundela kulethe ukukhungatheka nengcindezi enkulu kothisha njengoba sebesebenza nabafundi abakhuluma izilimi abangazazi, okuyinto abangayijwayele. Lokhu kugcina kunomthelela ongemuhle kubafundi abangewona amaZulu. Kuvelile ukuthi izindlela zokufundisa ezisetshenziswa emagunjini anabafundi bezilimi ezahlukene zenza abafundi abangewona amaZulu bazizwe bengamukelekile. Ngenxa yalokho, bagcina bephasa ngendlela engagculisi ezifundweni.

Luningi-ke ucwaningo oselwenziwe phambilini olufakazela izingqinamba othisha ababhekana nazo ekufundiseni abafundi abaxube izilimi ezehlukene. Abacwaningi baphakamisa ukuthi othisha bathole ukwesekwa okwanele ukubhekana nalesi simo. Phakathi kweziphakamiso ezibekwa abacwaningi kubalwa ukuqeqesha othisha ukufundisa emagunjini anabafundi bezilimi ezehlukene, ukuhlinzeka ngezinsizakufunda ezifanele, ukuguqula uhlelozifundo ihambisane nezidingo zabafundi ngokwehlukana kwabo, nokunye. Noma kunjalo, okutholakele kwalolu cwaningo kugqamisa ukungakulungeli nokungakwamukeli kothisha ukusebenza nabafundi abakhuluma izilimi ezingafani nolwabo. Ukuqhubeka nokusebenzisa izindlela zokufundisa othisha abebezisebenzisa ngaphambilini kuyinkomba yokungalwamukeli/ ukuphikisana noshintsho lwesimo samagumbi okufundela.

Ukwengeza kokungenhla, kunobufakazi bokuthi ababhekene nenkinga yokungalwamukeli ushintsho lwesimo samagumbi okufundela ngothisha abafundisa ezindaweni ezihlala iningi labantu abakhuluma ulimi olulodwa, noma-ke olufanayo. Ngamanye amazwi, eminyakeni emininingi othisha bebesebenza ngabafundi abakhuluma ulimi olufana nolwabo. Ngenxa yalokho, ukuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini bekungakaze kubanike izinkinga ekufundiseni. Nokho-ke, ukufuduka kwabantu emhlabeni jikelele, sekudale ukuthi kube nezilimi ezehlukene nasezindaweni/ ezifundazweni ebezaziwa njengazabantu bezilimi (*dominate)* ezithile. Isibonelo, esiFundazweni iKwaZulu-Natal besaziwa njengesizinda sabantu abamnyama abakhuluma isiZulu, isiFundazweni i-Eastern Cape okukhulunywa isiXhosa kakhulu, isiFundazwe iFree State okukhulunywa isiSuthu, nezinye. Kulapho

ushintsho lugqame kakhulu ngenxa yokuthi abantu abakulezi zifundazwe abakujwayele ukuphilisana nabantu abakhuluma ingxubevange yezilimi.

Indlela abantu abahlala kulezi ziFundazwe ababhekana nokwanda kwezilimi ayifani nakwezinye izindawo lapho abajwayele khona ukuhlala nabantu abehlukene, iKwaZulu-Natal ikakhulukazi lapho lolu cwaningo olwenziwe khona. Lokhu kufakazelwa wucwaningo ngokuxuba izilimi olwenziwa emalokishini anjengoSoweto, lapho kuvela ukuthi othisha bayazazi izilimi eziningi zabafundi emagunjini anabafundi abaxube izilimi ezehlukene. UPhakeng (2018) uthi izilimi ezinika inkinga othisha abafundisa kulezi zindawo yilezo zabafundi abaphuma emazweni angaphandle kuphela. Ngale kwalokho, othisha abahlala kulezi zindawo abaxwayi ngenxa yokuthi bazijwayele lezi zilimi futhi iningi labo bakhule nabo abantu bezilimi ezehlukene. Ngakho-ke, isimo sothisha basesiFundazweni iKwaZulu-Natal asifani nesothisha abanobulimininingi. Ngokusobala, ukufundisa emagunjini anabafundi abaxube izilimi ezehlukene kudinga othisha abanobulimininingi. Okutholakele kocwaningo kukubeka ngokusobala ukuthi othisha basakhungathekile ngokwanda kwezilimi ezehlukene emagunjini okufundela njengoba kuyinto abangayijwayele.

Ukwengeza kokungenhla, uWang noYu (2021) uthi ukuhwebelana kwamazwe kuyimbangela yokufuduka kwabantu ezindaweni ezehlukene, okuholela ekutheni kwande ukuxutshwa kwezilimi ezehlukene. Ugcizelela ukuthi ukushintshisana kwamazwe ngezinsiza ezahlukene yinto esingenakuyibalekela, okubalwa kukho ukuhwebelana ngezomnotho, ngezobuchwepheshe, ngezamakhono, ngolwazi, ngabantu, ngokudla, ngezingubo, nokunye. Ngokusobala, ngesikhathi amazwe eshintshisana ngalokhu, ukufuduka kwabantu ezindaweni ezehlukene kuyanda. Kanjalo nasezikoleni, izinga lokuxuba izilimi labantu lizoya ngokunyuka. Noma kunjalo, othisha abafundisa kulezi zindawo bakuthola kunzima ukwamukela ushintsho oludinga ukuthi baguqule amasu okufundisa ukuqinisekisa imfundo engakhipheli ngaphandle abafundi abathile lapho kufundwa. Lokhu abacwaningi bakubiza nge-*cultural shock.*

6.3 Ingxoxo Esuselwa Kokutholakele Ocwingweni

Konke lokhu okudingidwe ngenhla mayelana nokutholakele kocwaningo, kugqama lokhu okulandelayo:

- Izindlela ezisetshenziswa othisha lapho bexuba izilimi zikhombisa ukuthi abukho ubulungiswa kubafundi abangasiqondisisi isiZulu. Othisha bafundisa ngendlela ebakhiphela ngaphandle ekufundeni
- Izilimi namasiko kwabafundi abangewona amaZulu kukhishelwa ngaphandle ekufundeni, azisetshenziswa.
- Ezinye izilimi zabamnyama zibukelwa phansi ekufundiseni.
- Abafundi abangewona amaZulu bathwala kanzima ngokuphindiwe ekufundiseni njengoba bengaziqondisisi izilimi ezimbili ezisetshenziswa ekufundiseni.
- Nakuba ukuxuba izilimi kusiza abafundi ukuba baqonde ekufundeni, abafundi bathwala kanzima uma sekubhalwa izivivinyo.

Njengoba kuveziwe phambilini esahlukweni sesihlanu, izindlela zokufundisa ezisetshenziswa ngothisha zikhombisa ukungakulungeli kothisha ukusebenza nabafundi bezilimi ezehlukene. Ukusebenzisa ulimi lwesiZulu kuphela lapho besebenzisa ukuxuba izilimi emagunjini okufundela anabafundi abakhuluma izilimi ezehlukene kuyinkomba yokuthi othisha babhekelela izidingo zabafundi abakhuluma isiZulu kuphela. Okutholakele ocwaningweni kugqamisa ukuthi othisha bafundisa ngendlela ekhiphela ngaphandle abafundi abakhuluma izilimi ezingafani nezabo. Ukufundisa ngale ndlela emagunjini anabafundi abakhuluma izilimi ezehlukene ababhali bakubiza ngedenial of multiculturalims, okungukuthi ubukhona kwabafundi abakhuluma ezinye izilimi bakushaya indiva. Okunalokho, othisha bafundisa sengathi bonke abafundi bakhuluma isiZulu.

U-Erbas (2019) unika izincazelo ezehlukene zokuxuba izilimi/ amasiko. Ngezansi ngicaphune lezi zincazelo:

- *Multiculturalism means that everyone lives according to his or her own sub-culture. (Acceptance of differences and living together)*
- *Multiculturalism is the acceptance of differences in the natural coexistence of subcultures. (Acceptance of differences)*
- *Multiculturalism is an opportunity to allow people of different religions, languages, races, and sects to live together. (Acceptance of differences and cultural pluralism).*
- *The idea of multiculturalism suggests that everyone can live or express his or her own culture as desired (living together)* (Erbas, 2019: 32).

Izincazelo ezithulwe ngenhla zinokuhlobana. Kafushane, kuchazwa i-*multiculturalism* njengenkululeko yokuphila ngokwenqubo yesiko lakho ngale kwezihibe. Ngamanye amazwi, bonke abantu bamasiko ehlukene bafunda ukwamukelana baphinde baphilisane ndawonye. Okwesibili, i-*multiculturalism* ichazwa njengokwamukela ukwehlukana kwabantu bamasiko ehlukene. Kanjalo, i-*multiculturalism* ichazwa njengokuvumela ukuhlalisana nokuphilisana kwabantu abehlukene ngenkolo, ngobuhlanga, ngezilimi nokunye. Ngaphezu kwalokho, i-*multiculturalism* imayelana nokuthi wonke umuntu aqhakambise isiko lakhe ngokufanelekile. Kulezi zincazelo ezingenhla, singasho ukuthi i-*multiculturalism* iwukudidiyelwa kwamasiko ehlukene endaweni evumela ukuthi abantu bamasiko ehlukene bakwazi ukujabulela ukuphilisana nabantu abangefani nabo. Ngamanye amazwi, indawo nesimo kudingeka kuvumele abantu ngokwehlukana kwabo ukuba babe yibo ngale kokucindezelwa. Ngaphezu kwalokho, indawo mayinike ithuba lokuthi abantu bafunde ngamanye amasiko angafani nawabo, nokunye. Ngamanye amazwi, ukuqhakanjiswa kwamasiko ehlukene kunika ithuba lokuthi abantu bajabulele ukuphilisana ndawonye kanye nokufunda kabanzi ngamasiko ehlukene.

Ngakolunye uhlangothi, i-*denial of multiculturalism* ichaza ukushaya indiva ubukhona bezilimi ezehlukene. Ngamanye amazwi, umuntu ubhekana nabantu abakhuluma ulimi olufana nolwakhe ngale kokuzikhathaza ngokuthi kukhona abangakalwazisisi, nokungenza umyalezo ungafinyeleli ngempumelelo kubo. Lo mbono wesekwa u-Ivenicki (2020), uCatala (2019) kanye noJylhä noHellmer (2020) abathi lesi senzo siyinkomba yokungabamukeli abantu bezilimi namasiko okwahlukene. Ngaphezu kwalokho, sikhombisa ukuzigqaja kwabantu ngobubona nezilimi zabo, kanti sidala ubutha noqhekeko. Nokho-ke, kwesinye isikhathi, abanye bakwenza lokhu ngenxa yokuthi basuke bengazazi izilimi zabanye. Okungukuthi, bakwenza ngokungenhloso. Ngalokho, isuke ingekho indlela abangenza ngayo ukuzama ukuhlangabezana nabantu abakhuluma izilimi ezingafani nezabo. Kungalesi sizathu othisha abafundisa ezikoleni zabamnyama esiFundazweni iKwaZulu-Natal bekushaya indiva ubukhona bezinye izilimi emagunjini anabafundi abaxube izilimi ezehlukene ekufundiseni.
Ziningi-ke iziphakamiso ezibekwa ngababhali abehlukene abakholwa wukuthi zingasiza ukuqinisekisa imfundo engakhipheli ngaphandle abafundi abathile emagunjini anabafundi abaxube izilimi ezehlukene. UMiled (2019) uthi indlela yokuqeda izingqinamba ezibhekana nothisha nezinqinda ukuqinisekisa imfundo efanayo kubafundi ngokwehlukana kwabo wukuhlinzeka othisha ngamakhono afanele ukwenza lokhu. Ngamanye amazwi, ukholwa wukuthi othisha abanalo ulwazi olwanele ngezindlela zokufundisa emagunjini anabafundi

abaxube izilimi ezehlukene. Ukubaluleka kokuqinisekisa ukuthi othisha bayayiqonda indlela yokufundisa emagunjini anabafundi abaxube izilimi ezehlukene yinto engenakugcizelelwa ngokwanele. USuryaman noJuharyanto (2020) bakubeka kucace ukuthi ukuqinisekisa ukuthi abafundi bazizwa beyingxenye yesikole akugcini nje ngokwenzeka emagunjini okufundela. Uthi kudingeka ukuba othisha baqinisekise ukuthi zonke izinhlelo ezikhona esikoleni (*school activities)* zihlangabezana nezidingo zabafundi ngokwehlukana kwabo. Kanjalo, u-Efendi noLien (2021) bagcizelela ukuthi imfundo yabafundi abakhuluma izilimi ezehlukene yinto edinga ukusukunyelwa ngokushesha ngababhali bezinqubomgomo kanye nohulumeni. Uqhuba athi, ukuba khona kwenqubomgomo ngamasu okufundisa emagunjini anabafundi abaxube izilimi ezehlukene yikho okuzoqinisekisa ukuthi abafundi bathola amathuba alinganayo ekufundeni. Ngaleyo ndlela, neqeqebana labafundi lizozizwa lamukelekile futhi liyingxenye yokufundwayo.

Njengoba kuveziwe phambilini esahlukweni sesihlanu, luningi ucwaningo oselwenziwe ngokusebenzisa ukuxuba izilimi emagunjini okufundela anabafundi abakhuluma izilimi ezehlukene. Ababhali bavuma ngazwi linye ukuthi ukusebenzisa ukuxuba izilimi emagunjini okufundela anabafundi bezilimi ezehlukene akwenzeki ngokufanele. Ngalokho, bakholwa ukuthi ukuqeqesha othisha kungaba yisisombululo enkingeni yokungacacelwa kothisha ngamasu okudingeka bawasebenzise ekufundiseni abafundi bezilimi ezehlukene. Bagcizelela ukuthi othisha badinga ukwesekwa ukuze bezothuthukisa ulwazi ngokusebenza nabafundi bezilimi ezehlukene. Noma kunjalo, ukubukela othisha befundisa kanye nokuxoxisana nabo kugqamisa ukuthi othisha abasebenza ezikoleni zabamnyama esiFundazweni iKwaZulu-Natal abakulungele ukusebenza nabafundi bezilimi ezehlukene. Ngalokho, ngiqonde ukuthi kuye kwahlaluka ukuthi othisha ababamukeli abafundi abakhuluma izilimi ezingafani nezabo.

Nakuba bezibeka izizathu zokungayenzi imizamo yokuqinisekisa ukuthi amasu okufundisa abhekelela zonke izidingo zabafundi ngokwehlukana kwabo, kodwa okugqame kakhulu emiphumeleni yocwaningo ukuthi othisha abazimisele ukushintsha izindlela zokufundisa ezindala ngenhloso yokweseka abafundi abangasiqondisisi isiZulu. Ngalokho, ngikholwa wukuthi uma othisha bengakasiguquli isimomqondo sabo ngamagumbi anabafundi bezilimi ezehlukene, noma bengathola kuphi ukwesekwa, abakazukuyiqhakambisa imfundo yabafundi bezilimi ezehlukene ekufundeni. Ngamanye amazwi, ngikholwa wukuthi kudingeka ukuba kushintshwe isimomqondo sothisha ngokufundisa abafundi abakhuluma izilimi ezehlukile kwezabo. Kungenjalo, othisha bazoqhubeka nokukhipha inyumbazane ekufundiseni laba

bafundi. Ngezansi ngiphawula ngesimomqondo sothisha nengikholwa wukuthi yisona esiwukhiye ekuqinisekiseni imfundi engakhiphi inyumbazane abafundi abathile emagunjini anabafundi abaxube izilimi.

6.4 Isimomqondo Sothisha Ngezilimi Ezehlukene

Imizwa nemicabango eyethulwe ababambiqhaza ngezilimi ezehlukene igqamisa ukuthi othisha abakhathazekile ngokusebenzisa izindlela zokufunda ezikhipha inyumbazane abafundi abathile. Ngamanye amazwi, abakuboni kuyinkinga ukufundisa ngale ndlela. Lokhu kungenxa yokuthi abakuboni kungumsebenzi wabo ukuqinisekisa ukuthi amasu okufundisa abhekelela nabafundi abangewona amaZulu. Ukuqhubeka nokusebenzisa izindlela ezivamile nababezisebenzisa ngaphambilini kukhombisa ukuthi othisha basamelene nesimo sokuguquka kwamagumbi okufundela ezikoleni. Isimomqondo sothisha sikhombisa ukuthi le nkinga yintsha kubo. Ngalokho, abakafiki esigabeni sokuqonda ukubaluleka kokwenza imizamo yokubhekana nalokhu. Ngamanye amazwi, othisha basakhungathekile ngokwanda kwezilimi zabamnyama emagunjini okufundela.

Ukungazimiseli ukuhlangabezana nezidingo zabafundi kothisha kudalwa wukuthi othisha esiFundazweni iKwaZulu-Natali bayayeshwama indaba yokuxuba izilimi ezehlukene ezikoleni zabafundi abamnyama. Lokhu kungenxa yokuthi iningi labantu abahlala kulesi sifundazwe likhuluma isiZulu. Lokhu kwenziwa ukuthi iningi lothisha alinabo ubuliminingi, okungukuthi, likhuluma ulimi olulodwa lwase-Afrika okuwulimini lwabo lwaseKhaya, isiZulu. Kanjalo, nabafundi abasezikoleni zabamnyama kulesi siFundazwe bakhuluma isiZulu. Ngenxa yalokho, isiZulu sifundiswa njengolimi lwaseKhaya kubo bonke abafundi ngokwahlukana kwabo. Lokhu kuchaza ukuthi uma umfundi engaluphasanga ulimi lwesiZulu akadluleli ebangeni elilandelayo. Ngezansi ngiveza izibalo zakamuva eziveza izilimi ezikhulunywayo ngokweziFundawe ngokwe-StatsSA (2019):

Izilimi Ezikhulunywayo KwiziFundazwe Ngokwehlukana Kwazo:

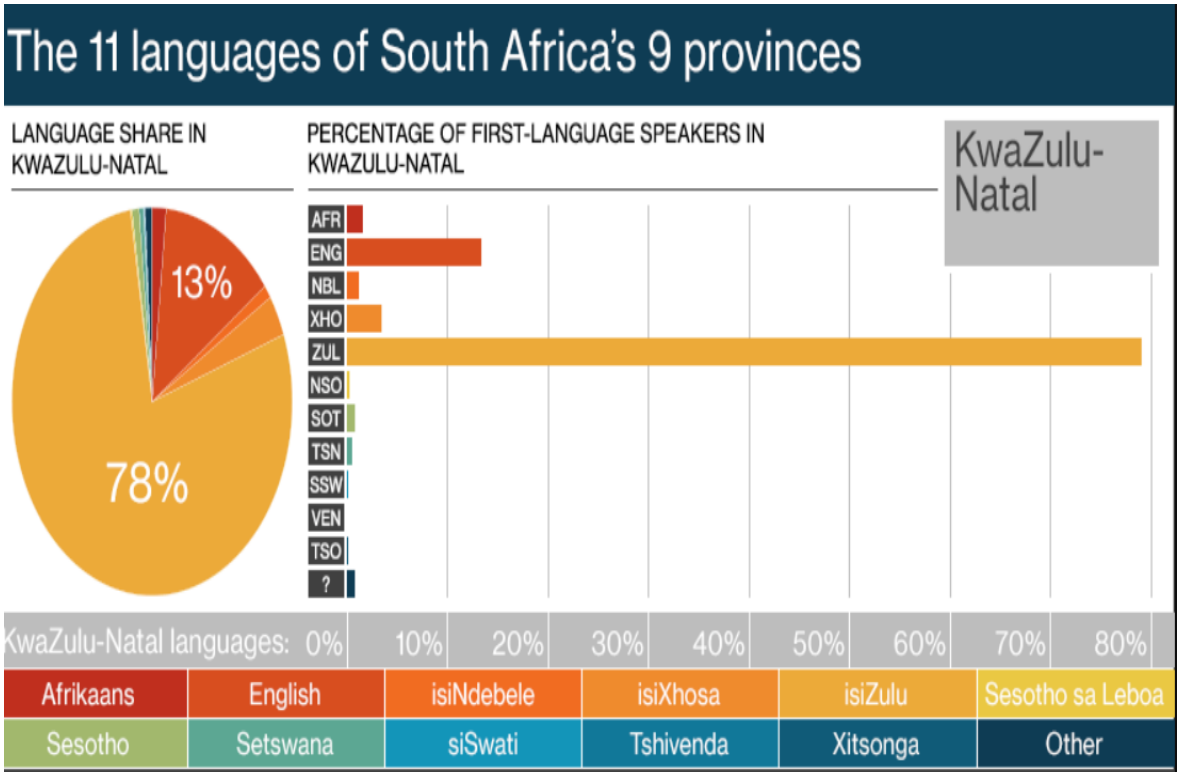
IsiFundazwe	Izilimi
Eastern Cape	isiXhosa (78.8%), Afrikaans (10.6%)
Free State	Sesotho (64.2%), Afrikaans (12.7%)
Gauteng	isiZulu (19.8%), English (13.3%), Afrikaans (12.4%), Sesotho (11.6%)
KwaZulu-Natal	isiZulu (77.8%), English (13.2%)

Limpopo	Sesotho sa Leboa (52.9%), Xitsonga (17%), Tshivenda (16.7%)
Mpumalanga	siSwati (27.7%), isiZulu (24.1%), Xitsonga (10.4%), isiNdebele (10.1%)
Northern Cape	Afrikaans (53.8%), Setswana (33.1%)
North-West	Setswana (63.4%), Afrikaans (9%)
Western Cape	Afrikaans (49.7%), isiXhosa (24.7%), English (20.3%)

Ithebula 3: Izilimi Ezikhulunywayo KwiziFundazwe[1]

Umdwebo ongezansi uveza izibalo zezilimi ezikhulunywa esiFundazweni iKwaZulu-Natal

6.4.1 Umdwebo Ngezilimi ZaseNingizimu Afrika



Umdwebo 4: Umdwebo Ngezilimi ZaseNingizimu Afrika[1]

Izibalo ezingenhla ziveza ukuthi isiZulu yilona limi olukhulunywa kakhulu kunazo zonke eNingizimi Afrika. EziFundazweni eziningi bayatholakala abantu abakhuluma isiZulu. Ngenxa yalokho, abantu abakhuluma isiZulu bagcina sebengakukhuthaleli ukufunda ezinye izilimi ngoba ulimi lwabo lukhunywa ezindaweni eziningi. Ngaphezu kwalokho, ukuba khona kwesiZulu eziFundazweni eziningi kwenza ukuthi nabantu abangewona amaZulu baluqonde ulimi lwesiZulu. Ngalokho, bayakwazi ukusisebenzisa ukuxhumana nabakhuluma isiZulu.

[1] http://www.statssa.gov.za/(accessed on 6 May 2023)

Kungalesi sizathu iningi labantu abakhuluma isiZulu bengazazi ezinye izilimi zabamnyama ngoba basikhuluma cishe kuzo zonke izindawo abahamba kuzo. Uma sibheka esiFundazweni iKwaZulu-Natal (umdwebo 6.4.1), siyathola ukuthi lesi siFundazwe siyisizinda sabantu abakhuluma isiZulu. Lokhu kuveza ukuthi amaZulu ajwayele ukuphilisana nabantu abakhuluma ulimi olufanayo kuphela. Abantu abahlala kulesi siFundawe nabazalelwe khona, bakhulela khona, bafunda khona kuze kuyofika emazingeni emfundo ephakeme, abakaze baphilisane nabantu abamnyama bamasiko ahlukene (*exposure*). Kanjalo, othisha abafundisa ezikoleni zabamnyama bajwayele ukufundisa abafundi abangamaZulu kuphela.

Ngokusobala, ukwanda kwezilimi zabamnyama ezehlukene ezikoleni esiFundazweni iKwaZulu-Natal, yinto entsha njengoba iqale eminyakeni embalwa eyedlule. Ngaphambilini, othisha bebefundisa abafundi abakhuluma ulimi olufana nolwabo kuphela, okuyisiZulu. Ngalokho, ukudidiyela ulimi lwesiZulu ekufundiseni lapho besebenzisa ukuxuba izilimi bekungakaze kubanike inkinga. Ngenxa yalokho, ukwanda kwezinye izilimi zabamnyama emagunjini okufundela kuletha ukukhungatheka kothisha. Ababambiqhaza asebefundise iminyaka eyishumi nesihlanu nangaphezulu, bakubeke kwacaca ukuthi basiqala ngqa lesi simo kumava abo okufundisa. Ngamanye amazwi, abakaze basebenze nabafundi abakhuluma izilimi ezingafani nezabo ekufundiseni kwabo. Ngenxa yalokho, othisha bakhungathekile ngoguquko oseludinga ukuthi bashintshe izindlela zokufundisa abakholelwa kuzo nebezibasebenzela yonke le minyaka befundisa. Lokhu kukhungatheka kuholela ekutheni othisha babambelele ezindleleni ezindala zokufundisa. Lokhu kuwuphawu lokungalwemukeli ushintsho (*resisting change).* Ngaphezu kalokho, bakhombisa ukumelana noshintsho lwamagumbi okufundela oludalwe ukwanda kokufuduka kwabantu. Ababhali lokhu bakubiza nge-*cultural shock*, okungukuthi, othisha bazibona sebephila nabafundi (*stuck)* bezilimi ezehlukene nokuyisimo esiletha ukukhungatheka nabangenawo amakhono enele okusebenza nabo. Ngezansi ngiveza incazelo ngokujulile ye-*cultural shock.*

6.5 Incazelo Yababhali Abehlukene Ye-*Cultural Shock*

I-*cultural shock* ingachazwa njengomuzwa wokungaqondi, ukudideka, ukukhungatheka okudalwa wukuqala ukuphila esimweni noma endaweni engajwayelekile. Le mizwa yenziwa yinguquko engaziwa nengajwayelekile umuntu azithola esekuyo futhi ephoqelekile ukuphila kuyo. Icultural shock ingenzeka kulezi zimo ezilandelayo: lapho umuntu evakashele ezweni/ endaweni angayijwayele, ukushintsha indawo yokusebenzela, noma-ke ukufika kwabantu besiko/ ulimi olungajwayelekile endaweni ophila noma osebenza kuyo. Lo mbono wesekwa uKutor nabanye (2019) othi ukufuduka kwabantu ezindaweni ezahlukene akuthinti nje kuphela labo abafikayo endaweni. Uveza ukuthi kuthinta nezakhamuzi zendawo ngezindlela ezehlukene njengoba kusuke kudingeka ukuba bathole indlela yokwamukela nokuhlalisana ndawonye. Uqhuba athi abantu abazithola bekulesi simo bagcina bephoqeleka ukuba bathole indlela yokuphila yalapho abasebezinzela khona. Ngamanye amazwi, ukuze bakwazi ukuphilisana nomphakathi lowo kudingeka ukuba baguqule indlela yokuphila, izinkolelo, amasiko, ulimi, indlela ababuka ngayo umhlaba, nokunye. Ubeka athi:

> *migration between human populations can affect the cultural repertoire of both immigrant and resident (host) groups in several ways. In some cases, immigrants adopt cultural variants that are present in the resident population'.*

Ngenxa yokuthi icultural shock yenzeka lapho umuntu ezithola esimweni angasijwayele, le nguquko ifika nemizwa eyehlukene edala ingcindezi, ukukhungatheka kanye nomzwangedwa. UKhanal noGaulee (2019) bagcizelela ukuthi ukuzihlela kabusha *(adjust*) kudinga ukuthi ushiye izindlela zokuphila ezindala ukuze zizohambisana nesimo esisha. Kanjalo, Cupsa (2018: 63) uchaza i-*cultural shock* athi "*Cultural shock is the feeling of being a fish out water*". La mazwi agqamisa ubunzima umuntu abhekena nabo ngokushintsha kwendawo ajwayele ukuphila kuyo, ayiqonda kangcono futhi akhululekile ukuphila kuyo. Uma ababhali bekufanisa nokukhishwa kwenhlanzi emanzini, kusobala ukuthi kuyisimo okungelula ukuphila kuso. Lokhu kusho ukuthi isimo azithola esephoqeleka ukuphila kusona sisukwe sishintshe kakhulu kunaleso asijwayele. Ngalokho, umuntu usuke elindeleke ukuba azihlele kabusha, aqhamuke nezindlela ezizomsiza ukuthi akwazi ukuphila kuleso simo/ ndawo entsha. Lokhu kugqamisa ubunzima abantu ababhekana nabo uma bekwicultural shock. Kanjalo, uZhang noNoels (2022) bagcizelela ubunzima bokwamukela ushintsho njengoba bethi kwezinye izindawo, abantu abayoqala indawo entsha baze baphoqeleke ukuba bashintshe namagama abo uqobo, kokunye

nezibongo. Lokhu bakwenza ngenhloso yokuzama ukusebenzisa igama elibizeka kalula kubantu abasuke sebephila nabo, liphinde libenze bazibona befana nabo. Uqhuba athi le akuyona into elula njengoba isikhathi esiningi amagama abantu enika incazelo ethile, kwesinye isikhathi ethinta isiko nobuluqobo bomuntu. Ngokusobala, inguquko eyenzeka lapha akuyona into elula neyenziwa ngokuzinikela/ ngokuthanda, kodwa izimo ziphoqa abantu ukuba benze lokhu. Yingakho iningi labantu liqale libe nesikhathi sokulwisana, noma-ke ukumelana nale nguquko.

Kanjalo, u-Oberg (1960) wethula umbono ofanayo njengoba ebeka ethi:

> *Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life: when to shake hands and what to say when we meet people, when and how to give tips, how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and when not. Now these cues which may be words, gestures, facial expressions, customs, or norms are acquired by all of us while growing up and are as much a part of our culture as the language we speak or the beliefs we accept. All of us depend for our peace of mind and our efficiency on hundreds of these cues, most of which we are not consciously aware* (Oberg, 1960: 179).

Kafushane, isicaphuno esingenhla sibalula ukuthi i-*cultural shock* iyinqubo/ isenzo sokukhungatheka nokuwumphumela wokulahlekelwa yindawo, izimpawu, isimo kanye nabantu obujwayele ukuphila nabo. Le nqubo iphoqa ukuba ufunde uphinde uzijwayeze indlela entsha yokuphila engafani naleyo oyijwayele. Ngalokho, ibandakanya izindlela eziningi ezahlukene ezisetshenziswayo zokuzihlela kabusha ukuze ulungele, uphinde uzijwayeze ukuphila endaweni entsha noma nabantu abasha. Lokhu kufaka ulimi olukhulunywayo nolimi lomzimba, isiko, kanye nezincazelo zezimpawu ezifaka nolimi lomzimba, nokunye. Ngokujwayelekile, lezi zinto abantu basuke bezifunde besakhula futhi zincike kakhulu osikweni nasenkolweni yabo. Ngakho, ziyingxenye yokuphila kwabo, noma nje ziyibo uqobo. Lokhu kuchaza ukuthi kudingeka ukuba uziqonde ngokuphelele ukuze ukwazi ukuphilisana nabantu ngokwehlukana kwabo. Okungukuthi, uma kushintsha isimo/ indawo abantu abaphila kuyo, kusuke kuphoqa ukuthi bashiye imikhuba abayijwayele

nabaphila ngayo ukuze bakwazi ukuphilisana (*to accomodate)* abantu abazibona sebephila nabo. Ngalokho, singasho ukuthi lukhulu uguquko okudingeka lwenzeke, ngenxa yaleyo ngcindezi, abantu bagcina benomzwangedwa. Lokhu kugqamisa ubunzima othisha abasesiFundazweni iKwaZulu-Natal ababhekene naso njengoba bezithola bephila/ befundisa emagunjini anabafundi abaxube izilimi nokuyinto entsha kubo. Ukushintsha kwesimo samagumbi okufundela kuchaza ukuthi othisha abaguqule izindlela zokufundusa zangaphambilini. Ngaphezu kwalokho, ulimi kanye nezimpawu abasizebenzisayo ekufundiseni zenza kungabi khona ukuxhumana nabafundi abangasiqondisisi isiZulu. Lokhu kufaka nezilimi zabo abafundi abangewona amaZulu. Ngalokho-ke, othisha bakhungathekile ngokwenzekayo njengoba kuyinto entsha kubo. Ukukhungatheka kothisha ngokufika kwabafundi abamnyama abakhuluma ezinye izilimi kudalwa wukungaqondi ngokulindeleke kubo. Lokhu kwenza kube nzima ukuba bashintshe izindlela ezindaba zokufundisa ukuze bezobhekelela nalaba bafundi abangajwayele ukusebenzisana nabo. Kungalesi sizathu othisha bebukeka sengathi abalwamukeli ushisho olwenzekile emagunjini okufundela.

Ngakolunye uhlangothi, abantu bazikhombisa ngezindlela ezahlukene izimpawu zecultural shock. Kukhona izimpawu eziba sobala kanye nalezo umuntu ezimudla yedwa ngaphakathi (*internal and external conflict).* Lokhu kuhambisana nokushiwo u-Abu Suhaiban nabanye (2019) abathi kukhona lapho umuntu kumudla yedwa ngaphakathi, kuba nokushayisana kwemicabango lapho umuntu ezindla ngamasu okweyamanisa isiko lakhe kanye nalelo okudingeka afunde ukuphila nalo. Lokhu kungqubuzana kwemicabango kudalwa wukubona ukwehluka kwendlela yokuphila yakhe kanye naleyo okuphoqa ukuba azifundise ukuphilisana nayo engafani neyakhe. Abanye baba nokwesaba ukuthi bangase bangamukeleki. Ngenxa yalokho, lo muzwa uholela ekutheni umuntu agcine esezizwa enengcindezi kanye nomzwangedwa. Kanjalo, uProkkola (2019) uthi kwabanye abanye abantu lezi zimpawu ziba sobala zigqanyiswe yindlela yabo yokuziphatha. Lokhu kufaka ukuziqhelelanisa nabantu. Kwesinye isikhathi ukuba nolaka nokulwisana nabantu ngaphandle kwesizathu nokunye. Konke lokhu, kuwumphumela wengcindezi umuntu asuke engaphansi kwayo njengoba kusuke kudingeka ukuthi aqhamuke namasu okungena khaxa (*fit in*) kubantu abehlukile. Lo mbono owethulwa lapha ufakazela ukwenza kothisha esiFundazweni iKwaZulu-Natal. Okutholakele kocwaningo kuveza ukuthi othisha bayaziqhelelanisa nabafundi abasha abangewona amaZulu. Ngaphezu kwalokho, uma uzama ukuthola ukuthi yikuphi abakwenzayo ukweseka laba bafundi, othisha bakhombisa ukungazimiseli ukusondelana nokusebenzisana nalaba bafundi.

Ukwenza kothisha kungezinye zezimpawu ezigqamile ze-*cultural shock.* Okungukuthi, othisha basakuthola kunzima ukuqonda nokwamukela okwenzeka ezikoleni.

Ukwengeza kokungenhla, uFurnham (2019) noBlynova nabanye (2020) baqagulisa ukuthi izinga lokubhekana necultural shock lincike ekutheni umuntu ugxile kangakanani esikweni lakhe. Lokhu kuchaza ukuthi abantu abangazikhathazi nabangakholelwa kangako emasikweni kanye nokwehluka noma ke ubuluqobo lwabo (*identity),* ababhekani necultural shock kangako. Nokho-ke, abantu abazigqajayo ngesiko labo nabalazisayo, yibona abakuthola kunzima ukushintsha isikompilo labo uma sekukhona izinguquko ezibaphoqa ukwenza lokhu. Uma sibheka ababambiqhaza balolu cwaningo, kuyavela ukuthi isizwe samaZulu singezinye zezizwe ezaziwa ngokuzigqaja okukhulu ngamasiko azo. Ngenxa yalokho, kuba nzima uma kudingeka ukuba bashintshe isikompilo lwabo, okufaka nolimi lwabo, ukwamukela abanye abantu. Kanjalo nasezikoleni, othisha babambeke kwicultural shock ngenxa yokuthi bangabantu abagxile kakhulu emasikweni abo. Lokhu kwenza kube nzima kakhulu ukwemukela ezinye izizwe ekufundiseni.

Ngaphezu kwalokho, uLovin nabanye (2023) bathi izinga lokubhekana ne--*cultural shock* lincike ekutheni umuntu ukwejwayele kangakanani ukuphilisana nabantu bezinhlanga/ bezilimi ezehlukene. Ngamanye amazwi, umuntu ojwayele ukuphila nabantu bolimi nesiko lakhe kuphela, ukuthola kunzima ukudlula nokunqoba icultural shock. Imbangela yalokhu ukuthi basuke bebhekane nesimo abasiqalayo empilweni. Lokhu kuchaza ukuthi abantu abajwayele ukuphilisana nabantu bezilimi ezehlukene, basheshe bakwazi ukujwayela indawo entsha noma ushintsho olwenzeka endaweni abahlala kuyo okufaka ukuphilisana nabantu bezilimi ezehlukene. Kungalesi sizathu, abantu basesiFundazweni iKwaZulu-Natal bekuthola kunzima ukwamukela ushintsho. Kanjalo nasezikoleni, ukungajwayeli ukuphilisana nabantu bamasiko ehlukene kwenza kube nzima kothisha ukwamukela ushintsho ngoba yinto entsha kubo.

6.6 Umthelela W-Cultural Shock Emagunjini Anabafundi Abakhuluma Izilimi Ezehlukene Abafundiswa Ngothisha Ababulimibunye

Uma sibheka ekufundiseni, kuyavela ukuthi icultural shock iba nomthelela ongemuhle ekufundiseni. Lokhu kungenxa yokuthi idala ukuthi abafundi bakuthole kunzima ukuqonda ulimi lokufunda nokufundisa. U-Ahrari nabanye (2019) uthi lokhu kufaka izimpawu ezithile, ulimi lomzimba kanye nolimi lokuxhumana. Ngenxa yalokho, akubi khona ukuxhumana

nokufunda okuyimpumelelo. Kanjalo, uJones noBond (2019) bethula umbono ofanayo njengoba beveza ukuthi ezikoleni abafundi bakuthola kunzima ukufunda ulimi olusha. Baqondise kubafundi abazithola befunda endaweni ehlukile kunaleyo abayijwayele. Okwenza kube nzima kakhulu ukuthi abafundi abanikwa ithuba elanele lokufunda ulimi olusetshenziswa ekufundeni. Ukuthola ithuba elanele lokuqondisisa ulimi lokufunda kungasiza abafundi ukuba baqonde kangcono ekufundeni, okungabasiza ukuthi baphase kahle ezifundweni zabo. Lokhu kufaka kakhulu abafundi abaphuma ngaphansi kwezilimi namasiko okungandile kuleyo ndawo nezihlukile kwezothisha. Ngakho, nezilimi ezisetshenziswayo ekufundeni zibanika inkinga laba bafundi. Ngaphezu kwalokho, ukusetshenziswa kwezilimi abangaziqondisisi abafundi kuholela ekutheni bangakhululeki nasekufundeni. Ngamanye amazwi, laba bafundi abakwazi ukubamba iqhaza ekufundeni. Lesi simo sidala ingcindezi kubafundi njengoba bezibona bekhishwa inyumbazane ekufundeni futhi bengabalulekile. Abanye bagcina sebethathwa njengabafundi abangakhaliphile futhi abangahloniphi. Ngenxa yalokho, laba bafundi abenzi kahle ezikoleni. Abanye bagcina ngokushiya ezikoleni. Isibonelo salokhu, ezikoleni okwenziwe kuzo ucwaningo kuvelile ukuthi abafundi abangewona amaZulu abaluqondisisi ulimi lwesiZulu. Iningi lalaba bafundi likhombisa izinga eliphansi olimini lwesiZulu ngendlela yokuthi nendlela abasikhuluma ngayo yenza ukuthi noma besizama, bathole ukuhlekwa ngabanye abafundi. Lesi simo sinomthelela ongemuhle kulaba bafundi. Bagcine sebephenduka izimungulu ekufundeni ngenxa yokunqindwa ulimi.

Ngakolunye uhlangothi, icultural shock iba nomthelela ongemuhle ekufundiseni emagunjini axube abantu bezililimi nemvelaphi okwehlukene. Lokhu kungenxa yokuthi othisha kanye nabafundi baphoqeleka ukuba bazijwayeze izindlela ezintsha zokufunda nokufundisa abangazijwayele. Isibonelo, othisha abafundisa ezikoleni esiFundazweni iKwaZulu-Natal bebejwayele ukudidiyela ulimi lwesiZulu ekufundiseni lapho besebenzisa ukuxuba izilimi. Ngokushintsha kwesimo, le ndlela yokufundisa isidala izihibe ekufundiseni njengoba sekukhona abafundi abangasiqondisisi isiZulu. Ngamanye amazwi, othisha sebelindeleke ukuba bashintshe indlela yokufundisa, baqhamuke nezindlela zokufundisa ezibhekelela izidingo zabafundi, kubalwa nalabo bamasiko angaziwa ngokuphelele. USzucs nabanye (2019) baveza ukuthi ukufundisa emagunjini anabafundi abaxube izilimi ezehlukene kudinga ukuthi uthisha aqonde izindlela abafundi abafunda ngazo ngokwehlukana kwabo. Ngaphezu kwalokho, kudingeka ukuthi othisha bacophelele ukuthi ekufundiseni kwabo baqhakambisa ubunye kanye nokulingana kubafundi bonke. Okungukuthi, zonke izilimi namasiko okumelelekile ekufundiseni kudingeka ukuba kusetshenziswe ngokulinganayo. Ngaphezu

kwalokho, othisha kudingeka baqhamuke nezindlela zokubhidliza izindonga ezehlukanisa abafundi ngokwezilimi zabo. Kudingeka othisha benze abafundi bakwazi ukwamukelana kanye nokuphilisana ngokwehlukana kwabo.

Umbono owethulwa esigabeni esingenhla uhambisana nokushiwo uLegette nabanye (2022) noMarraccini nabanye (2022) njengoba begcizelela ubumqoka bokwakha ubudlelwano obuhle kubafundi. Lokhu kungenxa yokuthi ubudlelwano obuhle phakathi kwabafundi buqinisekisa ukuthi abekho abafundi ababandlululekayo emagunjini okufundela anabafundi abaxube izilimi. Kanjalo, uLozada nabanye (2022) noStasel (2020) bagcizelela ukuthi ngokwenza lokhu, othisha bakwazi ukuqeda izinkoleloze ngamaqembu ezilimi ezehlukene. Othisha bakwazi ukubhekana nemibono yangaphambilini ngamaqembu amasiko ehlukene, okuyiyona edala uqhekeko kubafundi. Ngaleyo ndlela, uthisha uhlela izindlela zokufundisa ezihlangabezana nezidingo zabafundi bonke neziqhakambisa ubunye. Ngaphezu kwalokho, kuqinisekisa ukuthi bonke abafundi bazizwa bemukelekile futhi beyingxenye yokufundwayo. Ngokusobala, ukuze uthisha akwazi ukwenza lokhu, kudingeka akwamukele ukusebenzisana nabafundi bonke ngokwehlukana kwabo. Ngamanye amazwi, makube wuthisha osedlulile esigabeni secultural shock, kungenjalo, uzoqhubeka nokusebenzisa amasu okufundisa acheme nabafundi abathile. Lokhu kungenxa yokuthi uma uthisha esenqobe zonke izigaba zecultural shock, uyabemukela abantu bezilimi ezahlukene. Usuke esekulungele ukusebenzisana nokuphilisana nabo ngokuphelele. Usuke esengenza konke okusemandleni ukweseka nokwelekelela abafundi bezilimi ezahlukene. Ngalokho, sikhulu isidingo sokuthi othisha abafundisa esiFundazweni iKwaZulu-Natal bathole ukwesekwa okuzobasiza ukuthi banqobe icultural shock. Lokhu kuzosiza ukuba othisha baguqule isimomqondo sabo ngamaqembu abafundi bezilimi ezehlukile kwezabo. Uma sekwenziwe lokhu kwaba yimpumelelo, kulapho sebengahlonyiswa ngamakhono okufundisa emagunjini anabafundi abaxube izilimi.

6.7 Amazinga E-*Cultural Shock*

Kunezigaba zecultural shock abantu abadlula kuzo. Njengoba ngivezile ngaphambilini, ukudlula ezigabeni zecultural shock kuncike kumuntu ngamunye. Ngamanye amazwi, abantu ababhekani nayo ngokufanayo; abanye bayashesha ukuyinqoba kanti kwabanye kuthatha isikhathi eside. Imvelaphi yomuntu idlala enkulu indima kulokhu. Ngamanye amazwi, abantu abajwayele ukuphilisana nabantu bezilimi ezehlukene bakuthola kulula ukunqoba icultural shock, kanti labo abajwayele ukuphila nabantu abakhuluma ulimi olufana nolwabo kuphela

baqale balwisane noshintsho. Ngaleyo ndlela, icultural shock ithatha isikhathi eside kubo. Izinga lokukhula komuntu nalo lidlala indima ekunqobeni icultural shock. USun nabanye (2021) bathi abantu asebekhulile ngeminyaka bakuthola kunzima ukwemukela ukushintsha kwendawo abayijwayele. Ubalula ukuthi bancamela ukuphila endaweni/ isimo asebephile kuso iminyaka. Ngakolunye uhlangothi, abantu abasebancane ngeminyaka bayavuleleka kulokhu njengoba ngokuvamile, bayakujabulela futhi bavulelekile ukuzama izinto ezintsha.

Ngaphezu kwalokho, ukubhekana ne-*cultural shock* kuya ngokuthi umuntu ulibuka kanjani ithuba lokuphilisana nabantu bamasiko angawajwayele. UKutor nabanye (2021) bathi i-*cultural shock* iyabathuthukisa abanye abantu, kungaba kwezemfundo noma emsebenzini umuntu awenzayo. Singasho ukuthi i-*cultural shock* ivumela umqondo ukuthi ucabange ngokujulile, usabalale. Lokhu kuchaza ukuthi uma umuntu eyibuka ngomqondo ovulekile, uyakwazi ukuyisebenzisa njengethuba lokufunda izinto ezintsha nokuzithuthukisa yena uqobo. Okungukuthi, uma othisha abakwisiFundazwe iKwaZulu-Natal sebeyinqobile i-*cultural shock*, bazoba semathubeni okufunda ngezilimi namasiko abebengawazisisi. Ngaphezu kwalokho, bazothuthukisa ukufundisa kwabo ngokufunda izindlela ezintsha zokufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Lokho kuzobathuthukisa bona njengothisha kanye nokusebenza kwabo.

Ngakolunye uhlangothi, abantu abahluleka ukumelana nengcindezi ye-*cultural shock* bangazithola beshiya nomsebenzi/ indawo yokuhlala ngenxa yokukuthola kunzima ukunqoba icultural shock. Nalokho, kusagcizelela ukuthi kuya ngomuntu ukuthi ubhekana kanjani nayo. UHong nabanye (2021) baphawula ngezigaba ze-cultural shock bathi:

> *The cultural shock shows that curiosity about the newness of people when they encounter new cultures is linked to a strong desire to know about other cultures. However, after a certain period, the interest and curiosity about the new culture suddenly change into confusion, anxiety, loneliness, and longing for home. Of course, there is a difference in terms of people. Moreover, when the period is overcome, there is a strategy to actively adapt to a strange culture again. A new friendship and familiarity with new friends are formed...* (Hong nabanye, 2021, p, 6).

Kafushane, amazwi angenhla aveza ukuthi i-*cultural shock* iqala ngelukuluku lokwazi amasiko amasha umuntu asuke eqala ukuphila nawo. Nokho-ke, ngemuva kwesikhathi, ukulangazelela ukufunda ngamasiko ahlukene kuphenduka kulethe ukudideka, ukukhungatheka, ukuziqhelelanisa nabantu, nokunye. Nalapho, kuya ngomuntu ngamunye. Uma abantu sebesinqobile lesi sigaba, baqhamuka namasu okuphila nalawo masiko amasha. Baqala bakwazi nokwenza ubudlelwane obuhle nabantu bamasiko ehlukene. Ngalokho, kusobala ukuthi ukubhekana nokunqoba i-*cultural shock* kuyinqubo okudingeka ukuba siyivumele futhi samukele ukuthi abantu babhekana nayo ngezindlela ezehlukene. Le nqubo ayenzeki nje ngokuphazima kweso. Okunalokho, ithatha isikhathi eside. Lokhu kungenxa yokuthi lolu shintsho luthinta imizwa kubantu. Ngezansi ngethula izigaba ze-*cultural shock* ngokukaShen noChen (2020):

I. *In the weeks or months of the honeymoon period, the experiencer has a very positive attitude and feels excited and obsessed with the difference between the heritage culture and the new culture (food, local culture and customs, environment, life rhythm, etc.), but this experience will end soon.*

II. *During the second phase of the transition period, the difference between the two cultures becomes more and more obvious. Individuals are constantly haunted by various troubles concerning school, language in the new cultural environment. The previous excitement may be replaced by depression and anxiety because of the obstacles of cross-cultural adaption, and individuals may also have extreme emotions that are disconnected from the new culture, which results in stress and pessimism.*

III. *Over a period, people gradually adapt to the new environment and become more familiar with the new culture. Individuals feel more and more comfortable and may find themselves slowly transitioning into the third stage of adjustment. Usually, the transition is usually slow. Pessimistic and desperate emotions are gradually reduced, and individuals are full of confidence in the ability to live independently and communicate fluently with the locals.*

IV. *In the final period of adaptation, individuals can adapt and accept the new culture with confidence, actively respond to and deal with some of the problems brought about by culture shock and begin to enjoy the cultural customs and lifestyle of the culture, and a new life begins. Cross-cultural experiencers will inevitably go*

> *through the above-mentioned four stages. To be honest, the experience as well as the duration of each stage varies from person to person.* (Shen noChen, 2020, 899).

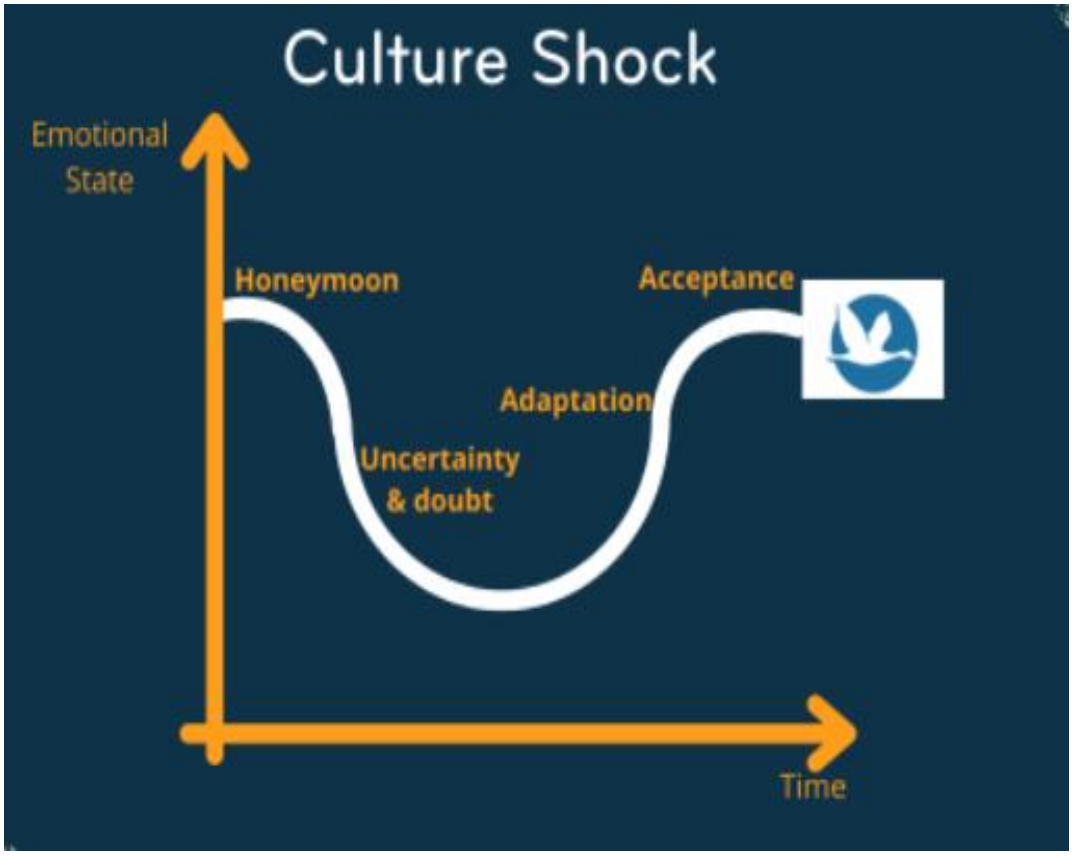
Kafushane, uShen noChen (2020) babalula ukuthi esigabeni sokuqala abasibiza nge-*honeymoon stage*, injabulo yokubona abantu abahlukile isuke iphezulu. Lokhu kwehluka kufaka lokhu isiko, isikompilo, ukudla nenhlalo okuhlalwa phakathi kwayo (*environment*). UDudija (2019), u-Irodaxon noBahodirjon (2023) kanye no-uSyamsul Bahri noSitorus (2022) bagcizelela ukuthi ngokuvamile, lesi sigaba asithathi isikhathi eside. Kanjalo uHong nabanye (2021) bathi kwi-*honeymoon stage,* abantu basuke belangazelele ukufunda ngamasiko abanye. Nokho-ke, le njabulo isheshe ishabalale bese bebhekana nesimo sinjengoba sinjalo.

Esigabeni sesibili, injabulo iphenduka ukukhungatheka, ingcindezi, umzwangedwa, njalonjalo. Injabulo ebeyikhona esigabeni sokuqala isuke isiphelile. Lokhu kungenxa yokuthi umuntu usuke esebhekene nesimo sinjengoba sinjalo. Kulapho kugqama ukwehluka kwabantu ngokwamasiko, ulimi, indlela yokuphila, nokunye. Ngaleyo ndlela, abantu basuke sebephoqeleka ukuthi bathole indlela yokuphilisana ngokwehlukana kwabo. UGraf nabanye (2021) bathi kulesi sigaba abantu babhekana nengcindezi eletha imizwa eyehlukene, okubalwa kuyo ukungazithembi/ ukuzingabaza nokudideka. Abanye bakhombisa intukuthelo kubantu bamasiko ehlukile kwawabo. UDuchscher (2009) kanye no-uWoo noNewman (2020) babhekisa esigabeni sesibili se-cultural shock njenge-*transition shock.* Okungukuthi, yonke le mizwa abantu ebakhungathayo idalwa yilolu shintsho ababhekene nalo. Ngakho-ke, abantu abaningi bakuthola kunzima ukunqoba lesi sigaba.

Esigabeni sesithathu, abantu baqala kancane kancane bazijwayeze ukuphila noshintsho abazithola bephoqeleka ukuphila ngaphansi kwalo. Bayaqala benze imizamo yokufunda amasiko nezilimi okusha. Bayaqala bazizwe bekhululeka ukuphila nabantu bamasiko angafani nawabo. UKymlicka (2012), uGraf nabanye (2020) kanye no-uPung nabanye (2020) babulula ukuthi kulesi sigaba, abantu bafunda ukwenza wonke umuntu azizwe emukelekile aphinde aqonde indima okulindeleke ukuba ayidlale ukuqhakambisa ubunye phakathi kwamasiko ehlukene. Nakuba lesi sigaba sithatha isikhathi eside, kodwa umuzwa wokukhungatheka nokudideka uya ngokwehla. Ngaleyo ndlela, kubuya ukuzethemba nalapho bexhumana nabantu besiko elehlukile nabangalijwayele.

Ekugcineni, abantu bakwazi ukwemukelana ngokuphelele, okuyisigaba sesine se-*cultural shock.* Bamukela amasiko ehlukene ngokugcwele bese kuthuthuka ukuzethemba kubo. Ngaphezu kwalokho, esigabeni sesine, abantu basuke sebekulungele ukusombulula izinkinga ezingadalwa wukushayisana kwamasiko abo. UJones noBond (2019) beseka lo mbono ngokugcizelela ukuthi esigabeni sesine abantu basebenzisa ukwehluka kwabo njengethuba lokumela nokugcina amasiko abo. Bakwenza lokhu ngokuthula kanye nokuzinikela ekuqhakambiseni ubunye. Ngaphezu kwalokho, basuke sebekujabulela ukuphilisana nabantu bamasiko ahlukene. Ngamanye amazwi, basuke sebedlule baphinde bazinqoba zonke izigaba ze-*cultural shock.* Ngezansi nginameke umdwebo 6.7.1 oziveza ngokucacile lezi zigaba:

6.7.1 Umdweba Wezigaba Ze-*Cultural Shock*



Umdwebo 5: Umdweba Wezigaba Ze-Cultural Shock[2]

Uma sibhekisa kulo mdwebo ongenhla, imiphumela yocwaningo ikhomba ukuthi othisha basezikoleni zabamnyama esiFundazweni iKwaZulu-Natali babambeke esigabeni sesibili. UPacheco (2020), uScanlon nabanye (2020) kanye no-uCao nabanye (2021) basibiza nge-

[2] https://www.internations.org/magazine/the-4-stages-of-culture-shock-40101

transition phase lesi sigaba, okungukuthi kusuke kubhekenwe ngqo noshintsho. Lesi yisigaba esinzima kuzona zonke izigaba ze-cultural *shock.* Lokhu kungenxa yokuthi siphoqa ukuthi abantu bashiye izindlela abakhululeke ukuphila nokwenza ngazo, baziguqule ukuze bezobhekana nalolu shintsho. Kanjalo, nasezikoleni, imiphumela yocwaningo igqamisa/ ingcindezi nokudideka othisha ababhekene nakho ngokushintsha kwamagumbi okufundela. Othisha sebephoqeleka ukuba bafunde baphinde bazijwayeze izindlela ezintsha zokufundisa abafundi emagunjini anabafundi abaxube izilimi ezehlukene.

6.8 Iziphakamiso Zabacwaningi Mayelana Nezindlela Zokunqoba I-*Cultural Shock*

Ziningi iziphakamiso ezethulwa ngababhali abehlukene ngezindlela zokunqonda icultural shock. Nokho, ababhali bavumelana ngazwi linye ukuthi kujwayelekile ukuthi abantu babhekane ne-*cultural shock* uma beshintsha indawo yokuhlala noma kunoshintsho olwenzekayo endaweni abahlala/ abasebenza kuyo. Okungukuthi, yenzeka uma umuntu eshiye indawo eyijwayele nakhululekile ukuphila kuyo nemvumela ukuthi abe wuye. Kanjalo, iyenzeka lapho abantu befikelwe abantu abasha abahlukile kunabo ngokosiko, nabangajwayele ukuphilisana nabo. U-Eko noPutranto (2019) kanye u-Adams McBrayer (2020) bathi abantu kudingeka baqikelele ukuthi ngesikhathi bebhekene necultural shock*,* abalahlekelwa ububona ngenhloso yokwamukeleka kubantu besiko elehlukile. Ngamanye amazwi, abantu kudingeka ukuthi baqinisekise ukuthi abalahli amasiko nezilimi zabo ukuze bafane nabantu asebephila nabo. Okunalokho, kudingeka basebenzise baphinde baqhakambise ukwehluka kwabo njengendlela yokubhekana nokulwisana necultural shock. Ngaleyo ndlela, kuqinisekisa ukuthi abantu abalahlekelwa ububona ngesikhathi bephoqeleka ukuba bamukeleke.

Okwesibili, enye yezindlela zokubhekana ne-*cultural shock* ukushintsha isimomqondo somuntu. Ngamanye amazwi, umuntu kudingeka akulungele ngengqondo nangenhliziyo ukuphilisana nabantu bamasiko angafani nawakhe. UChen nabanye (2019) bathi ukulungisa isimomqondo somuntu kuvumela ukuthi abantu bavuleleke ukufunda ngamanye amasiko. Lokhu kusiza ukuthi abantu bakujabulele ukuphilisana nabantu bamasiko ahlukene. Ngaphezu kwalokho, bathola ulwazi olujulile ngamasiko ahlukene. Ngaleyo ndlela, bakwazi ukuqonda ukuziphatha nokwenza kwabantu bakwamanye amasiko. Lokhu kusiza ukuthi bakwazi ukubhekana nazo zonke izinselelo ezingadalwa wukwehlukana kwabo.

Ngaphezu kwalokho, ukufunda ngamasiko abantu abahlukene kwenza kube lula ukunqoba i-*cultural shock.* Kunobufakazi bokuthi abantu abacwaninga ngokujulile ngamasiko abaphila nabo kanye nezilimi zabo, bakuthola kulula ukubhekana ne-*cultural shock.* Ngamanye amazwi, noma bedlula kuyo kodwa ayithathi isikhathi eside. UFurnham (2019) weseka lokhu ngokuthi into edala ukuthi abantu bakuthole kunzima ukunqoba icultural shock wukuthi basuke bezithole bephilisana nabantu abangabazi nhlobo. Ngaleyo ndlela, kuba kuningi ukushayisana kwisikompilo labo. Ngaphezu kwalokho, akubi khona nokuxhumana okuyimpumelelo. Ngalokho, kubalulekile ukufunda kabanzi ngamasiko nezilimi ezahlukile njengoba lokhu kuwusizo kakhulu ekunqobeni i-*cultural shock.*

Kuyavela futhi ukuthi ukuzisondeza kubantu bamasiko ahlukene kuyasiza ukunqoba icultural shock. Ngamanye amazwi, kudingeka ukuthi abantu bakhe ubungane nabantu bamasiko ahlukene. Ukwenza ubudlelwano obuhle nabantu bamasiko ahlukene kunika ithuba lokuthi ufunde ngabanzi ngabanzi bamasiko ahlukene. Uthola ithuba lokuqonda indlela abaphila ngayo nendlela ababuka ngayo umhlaba. Ngaphezu kwalokho, ukwazi nokufunda ulimi lwabo. UShan nabanye (2020) bakholwa wukuthi izihibe zokuxhumana ezidalwa wulimi zidlala indima enkulu ekutheni abantu babanjwe yicultural shock. Yingakho uJones noBond (2019) bethi ukuxhumana nabanikazi bolimi kuyindlela ebukhali yokufunda ulimi. Ngalokho, ukuthola amathuba enele okuxhumana nabanikazi bolimi ongalwazisisi kuyasiza ukuthuthukisa amakhono olimini lolo. Ngaleyo ndlela, kugcina kunokuxhumana okuyimpumelelo. Kanjalo nabantu bezilimi ezahlukene, bagcina sebekujabulela ukuxhumana nabantu bezilimi ezahlukene.

Iziphakamiso ezethulwa ngababhali ngenhla zingaba wusizo kothisha ababhekene ne-*cultural shock* esiFundazweni iKwaZulu-Natal. Ngokusobala, othisha abakwazi ukusebenza nabantu abangabamukele. Lokhu kuchaza ukuthi isinyathelo sokuqala okudinga basithathe wukuthi kusetshenzwe isimomqondo sabo. Othisha kudingeka baqonde ukuthi isimo samagumbi okufundela sesishintshile, okungukuthi, sebezosebenza nengxubevange yezilimi. Ngaphezu kwalokho, othisha kudingeka bamukele ukuthi lesi simo sebeyophila naso ingunaphakade ngenxa yokwanda kokufuduka kwabantu ezindaweni ezahlukene. Ngalokho, kubalukekile ukuba othisha bakuqonde lokhu baphinde bakwamukele ukuze bezofunda ukusebenzisana nabafundi bezilimi ezahlukene. Kungenjalo, bazoqhubeka nokufundisa ngendlela ekhipha inyumbazane abafundi abakhuluma izilimi ezehlukile kwezabo. Ukwenza lokhu

kuzobavumela ukuthi bavuleleleke ukufunda ngezilimi zalaba bafundi. Ngaphezu kwalokho, bazoqhamuka nezindlela zokusebenzisana nabafundi bezilimi ezahlukene.

6.9 Okwenzeka Esahlukweni Ngamafuphi

Kulesi sahluko esedlule kwethule ingxoxo esuselwa kokutholakele kocwaningo okwethulwe kulezi zahluko zombili: isahluko sesine nesahluko sesihlanu. Kwenziwe lokhu ngokuveza igebe eligqame emiphumeleni yocwaningo. Ngamanye amazwi, kwethulwe izimvo ngencazelo yokwenza/ yokufundisa kothisha emagunjini anabafundi abaxube izilimi ezehlukene. Kwenziwe lokhu kwesekwa ngocwaningo lwaphambilini ngamagumbi anabafundi abaxube izlimi ezehlukene. Okutholakele ocwaningweni kugqamisa ukuthi othisha bakhungathekile ngesimo sakamuva sokudidiyelwa kwabafundi abamnyama abakhuluma izilimi ezehlukene. Lokhu kukhungatheka kudalwa ukwanda kokufuduka kwabantu osekwandile emhlabeni wonke. Ngakho-ke, le nguquko idala ukuthi othisha bakuthole kunzima ukuguqula izindlela ezindala zokufundisa abebezisebenzisa ngaphambilini ukubhekana nalesi simo. Abacwaningi lokhu bakubiza nge-*cultural shock.* Okutholakele ocwaningweni kuveza ukuthi othisha babambeke esigabeni sesibili se-*cultural shock.* Ukubambeka esigabeni setransition kwenza kube nzima ukuqhakambisa imfundo enika abafundi amathuba alinganayo ekufundeni emagunjini anabafundi bezilimi ezehlukene.

Isahluko esilandelayo sethula isiphetho socwaningo. Sifingqa konke okwenzeke kulolu cwaningo kusukela luqala luze luyofika ekugcineni. Siveza nolwazi olusha okuwumnikelo walolu cwaningo mayelana nokufundisa abafundi abamnyama abakhuluma izilimi ezahlekene. Sethula neziphakamiso ezingalekelela abanye abacwaningi abahlose ukuthuthukisa imfundo yabafundi abamnyama abakhuluma izilimi ezahlukene. Siphinde siveze ukuphenduleka kwemibuzo cwaningo.

ISAHLUKO SESIKHOMBISA

UKUFINGQWA KWENGQIKITHI YOKUTHOLAKELE KOCWANINGO, INGXOXO YOKUTHOLAKELE OCWANINGWENI, IZIPHAKAMISO, ULWAZI OLUSHA KANYE NESIPHETHO SOCWANINGO

7.1 Isingeniso

Isahluko esedlule sethule ingxoxo ngemiphumela yocwaningo. Kwenziwe lokhu ngokuveza igebe eligqame emiphumeleni yocwaningo. Ngamanye amazwi, kwethulwe izimvo ngencazelo yokwenza/ yokufundisa kothisha emagunjini anabafundi abaxube izilimi ezahlukene. Kwenziwe lokhu ngikweseka ngocwaningo lwaphambilini ngamagumbi okufundela anabafundi abaxube izilimi ezahlukene. Okutholakele ocwaningweni kugqamise ukuthi othisha bakhungathekile ngesimo sakamuva sokudidiyelwa kwabafundi abamnyama abakhuluma izilimi ezahlukene. Lokhu kukhungatheka kudalwa ukwanda kokufuduka kwabantu osekwandile emhlabeni wonke. Ngakho-ke, le nguquko idala ukuthi othisha bakuthole kunzima ukuguqula izindlela ezindala zokufundisa abebezisebenzisa ngaphambilini ukubhekana nalesi simo. Abacwaningi bakubiza lokhu nge-*cultural shock.* Ngalokho, ngiqagulisa ukuthi uma othisha besabambeke esigabeni sesibili se-*cultural shock,* abakazukwazi ukuqhakambisa imfundo engakhipheli ngaphandle abanye abafundi ngaphandle. Ngikholwa wukuthi noma ingenziwa imizamo yokubahlinzeka ngamakhono okufundisa emagunjini anabafundi abaxube izilimi ezahlukene, othisha bazoqhubeka nokubambelela ezindleleni ezindala zokufundisa ngenxa yokuthi abakakwamukeli ukuguquka kwesimo samagumbi okufundela. Ngamanye amazwi, kudingeka ukuba kuguqulwe isimomqono sabo ngezilimi ezahlukene ezisemagunjini okufundela. Ngemuva kwalokho, sebengahlonyiswa ngamasu okusebenzisa ukuxuba izilimi ekufundeni.

Kulesi sahluko umcwaningi uphetha ucwaningo. Lokhu ukwenza ngokufinggqa konke okwenzekile kuzo zonke izahluko. Umcwaningi uqala ngokwethula ukuhleleka kwezahluko zalo mqingo kusukela kwesokuqala kuze kufike esahlukweni sesikhombisa. Ukuhlele lokhu ngalezi zihlokwana: ukufingqwa kwazo zonke izahluko, okutholakele kocwaningo, incazelo yokutholakele kocwaningo/ ingxoxo esuselwa kokutholekele ocwaningweni engiyidingide kabanzi esahlukweni sesithupha. Kusukela kwingxoxo yokutholakele ocwaningweni ube eengethula iziphakamiso zalolu cwaningo. Ngemuva kwalokho ube esephetha isahluko kanye nocwaningo selulonke.

7.2 Ukuhleleka Kwezahluko

Esahlukweni sokuqala kwethule ucwaningo lwami lulonke, kwaaveza kafushane ukuthi lungani. Kuqalwe ngokungenisa isahluko. Kulandeliswe ngesendlalelo socwaningo esiveza okungenze ngenza ucwaningo ngaphansi kwalesi sihloko kanye nesitatimende sezinkinga okucwaningwayo. Kuphinde kwavezwa inhlosongangi kanye nezinye izinhloso zocwaningo. Kube sekuvezwa umbuzongqangi kanye neminye imibuzo yocwaningo esetshenziswe ukuqoqa imininingo. Kube sekuvezaa isisusa socwaningo, ubumqoka bocwaningo kanye nezingqinamba zocwaningo. Kuqhutshwe ngokwethula indlela okuhleleke ngayo izahluko ngabe sengiphetha isahluko.

Esahlukweni sesibili kuhlinzekwa ngokuqonda okujulile ngokuxuba izilimi emagunjini okufundela axube abafundi bezilimi ezahlukene. Kubuyekeza imibhalo yocwaningo lwaphambilini lokusebenzisa ukuxuba izilimi ekufundiseni. Lokhu kwenziwe ngokuhlukanisa izindikimba ezine okuyilezi: ukuqondisiswa kokuxuba izilimi ngothisha emagunjini anabafundi abanezilimi ezahlukene, ubungcweti nokuphekeka kothisha ekuxubeni izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini anabafundi abanezilimi ezahlukene, izindlela othisha abasebenzisa ngazo ukuxuba izilimi ukugxilisa ukuqonda kwabafundi emagunjini anabafundi abanamasiko ahlukene, umthelela wokuxuba izilimi kubafundi abangawona amaZulu kanye nezindlela ezisetshenziswa ngothisha ezingabandlululi abafundi abathile.

Ucwaningo lwakamuva ngamagumbi anabafundi abaxube izilimi ezahlukene luveza ngokusobala ukuthi abafundi izilimi zabo ezingasetshenziswa ekufundeni bazizwa bekhishwa inyumbazane ekufundeni. Ngalokho, kuyancomeka ukuba othisha benze imizamo yokubhekana nalokhu ngokuthi bacaphune ezilimini zonke ezimelelekile emagunjini okufundela. Nokho-ke, kunegebe emibhalweni njengoba kunobufakazi bokuthi iningi lothisha alinabo ubulimininingi. Ngenxa yalokho, othisha babhekana nezinselelo zamasu abangawasebenzisa ukuqinisekisa ukuthi bonke abafundi bazizwa beyingxenye yesifundo.

Kuphinde kwadingidwa izinjulalwazi ezisetshenziswe kulolu cwaningo, okuyijulalwazi kaBank (1960), i-*Framework of Multicultural Education* nenjulalwazi kaGiles (1970) i-*Communication accomodation theory*. I-*Multicultural Education Framework* iyahambisana nalolu cwaningo njengoba luhlinzeka ukuqonda okubanzi nokujulile ngokusetshenziswa kokuxuba izilimi emagunjini anabafundi bezilimi ezahlukene, ngokugxila kumava othisha ngokusebenzisa ulimi lwesiZulu emagunjini anabafundi bezilimi ezahlukene, kanye

nembangela yokuthi othisha babe namava abawavezile ekufundiseni ezikoleni ezisesiFundazweni iKwaZulu-Natali. Kanjalo, i-*Communication accomodation theory* ihlonza izizathu zokuguqugula inkulumo ngokuxuba izilimi ezahlukene lapho abantu abakhuluma izilimi ezahlukene bexhumana. Othisha basakuthola kunzima ukufundisa emagunjini anabafundi bezilimi ezahlukene ngenxa yokungakutholi ukwesekwa, ukungaqeqesheki ngokwanele kanye nokwesweleka kwezinsizakufundisa. Ngakho-ke, lezi zinjulalwazi ziyahambisana nalolu cwaningo njengoba lugxile ezindleleni zokufundisa ezinika abafundi amathuba alinganayo ekufundeni emagunjini anabafundi bezilimi ezahlukene. Isahluko esilandelayo sethula izindlela zokuqoqa imininingo.

Esahlukweni sesithathu kwethulwe umzila olandeliwe ukuphenya izindlela zokufundisa ezisetshenziswa othisha ukufundisa abafundi abamnyama abanezilimi ezahlukene, nababhekene nezingqinamba ezidalwa wulimi lokufunda nokufundisa, okuyisiNgisi. Lolu cwaningo luphenye izindlela zokufundisa ezisetshenziswa othisha abanobulibumunye ukufundisa emagunjini axube abafundi bezilimi ezehlukene. Ngakho-ke, lubheke ukuthi othisha bakwenza kanjani ukuthi abafundi abangewona amaZulu bangakhishwa inyumbazane ekufundeni lapho besebenzisa ukuxuba izilimi. Kuphinde kwabhekwa ukuthi othisha bakuhlobanisa kanjani okufundwayo namasiko ahlukene emagunjini anabafundi abaxube izilimi ezahlukene ukuqinisekisa ukuthi bonke abafundi bazizwa beyingxenye yesifundo. Noma kunjalo, kuyakhathaza ukuthi ngenxa yesimo izwe elibhekene naso sokhuvethe, kuye kwangabi lula ukuchitha isikhathi esanele ezikoleni. Ngalokho, inhlolovo igcine seyenziwa ngokusebenzisa ubuchwepheshe besimanje, ukunciphisa isikhathi engisichitha ezikoleni. Kanjalo neziNqubomgomo ezihlaziyiwe nohlelo lwezifundo kuthunyelwe nge-imeyili.

Lesi sahluko sadingida umklamo olandelwe yilolu cwaningo, okuyindlela yekhwalithethivu. Ngiphinde ngadingida indlelakubuka esetshenzisiwe kulolu cwaningo. Ngiwachazile namathuluzi asetshenzisiwe ukuqoqa imininingo. Ngiphinde ngaveza nezindlela ezisetshenziswe ukukhetha ababambiqhaza, inani lababambiqhaza ngabe sengiveza nezizathu zalesi sinqumo. Kunezingqinamba ebezingahle zinginqinde ekuphenyeni inkinga yocwaningo. Ngizivezile nazo ngabe sengiqhamuka namasu engiwasebenzisile ukubhekana nalezo zingqinamba.

Esahlukweni sesine kwethulwe okutholakele kocwaningo engilwenzile ngisebenzisa: inhlololwazi esakuhleleka kanye nokubuka amasu asetshenziswa othisha abafundisa emagunjini axube abafundi abakhuluma izilimi ezahlukene. Lawa ngamathuluzi

asatshenzisiwe ukuphendula imibuzongqangi yalolu cwaningo. Lokhu kwenziwe kufakazelwa ngokuveza ngqo amazwi ashiwo ngababambiqhaza bocwaningo. Imininingo etholakele ngiyihlukanise ngezindikimba okuyizona ezigqame kakhulu lapho ngenza lolu cwaningo okuyilezi**:**

- Ulwazi lothisha olungenele ngokufundisa kusetshenziswa ukuxuba izilimi.
- Iqhaza elibanjwa yindlela yokuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene.
- Izimo ezidala ukuba othisha bangasebenzisi izindlela ezingabandlululi abanye abafundi.
- Umthelela wokuxuba izilimi emagunjini okufunda anabafundi abakhuluma izilimi ezahlukene.

Ucwaningo lube seluqhathanisa okutholakele ocwaningweni kanye nocwaningo olwenziwe phambilini ngababhali abahlukene. Kwenziwe lokhu ukweseka okutholakele kanye nokuveza umehluko phakathi kokutholakele ocwaningweni kanye nocwaningo lwaphambilini. Lokhu kusize ukuba kubonakale igebe elikhona ocwaningweni. Okugqame kakhulu ukuthi ababambiqhaza abakulungele ukufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Kuvelile ukuthi ababambiqhaza bayishaya indiva indaba yokuxuba izilimi kwabafundi. Ababhali bakubiza lokhu nge-*Denial of Multilingualism.* Ziningi izizathu abazivezile zokwenza lokhu okubalwa kuzo: ulwazi ngamasu okulindeleke ukuba bawasebenzise, isimomqondo sabo ngokufundisa abafundi abakhuluma izilimi ezahlukene, ukwesekwa abakudingayo, umhlahlandlela wokufundisa kusetshenziswa ukuxuba izilimi, izinsizakufundisa, ulwazi lwezilimi zase-Afrika, nokunye. Ngemuva kwalokhu kube sekuphethwa isahluko.

Esahlukweni sesihlanu kudingidwe ukuphenduleka kwemibuzo emine eyethule esahlukweni sokuqala obekuyiyo ebeyiqaphe lolu cwaningo kusukela luqala luze luyofika emaphethelweni. Lokhu kwenziwe ngokuhlaziya okutholakele kocwaningo ngokwezindikimba ezine engizethule esingenisweni, okuyilezi:

- Ulwazi lothisha olungenele ngokufundisa kusetshenziswa ukuxuba izilimi.
- Iqhaza elibanjwa yindlela yokuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene.
- Izimo ezidala ukuba othisha bangasebenzisi izindlela ezingabandlululi abanye abafundi.

- Umthelela wokuxuba izilimi emagunjini okufunda anabafundi abakhuluma izilimi ezahlukene.

Ukuhlaziya okutholakele ocwaningweni kwenziwe kusetshenziswa izinjulalwazi ezimbili okuyizona eziqaphe lolu cwaningo: izinjulalwazi ezimbili: injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory*. Lezi zinjulalwazi ziyahambisana nalolu cwaningo. Ngakho-ke, injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory* zibe wusizo ekuhlaziyeni okutholakele ocwaningweni . Zisebenze njengeso lokubuka nokuhlaziya okutholakele kocwaningo kanye nokuphenduleka kwemibuzo ebeyihola lolu cwaningo okuyile:

- Ngabe othisha abafundisa abafundi abakhuluma izilimi ezehlukene bedidiyelwe ndawonye bayiqonda kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi?
- Yiliphi iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Yiziphi izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha abafundisa isiNgisi uLimi lokuQala lokwEngeza, abasebenzisa ukuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezehlukene?
- Kunamthelela muni ukusetshenziswa kokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?

Okugqame kakhulu lapho kuhlaziywa okutholakele ocwaningweni kube yilokhu okulandelayo: ulwazi lothisha olungenele ngokufundisa emagunjini anabafundi abaxube izilimi, ukuxuba izilimi kwelekekela abafundi ukuba bakuqonde kangcono okufundwayo, ukungaqeqesheki kothisha ekufundiseni emagunjini anabafundi abaxube izilimi, ubulungiswa kubafundi abangewona amaZulu emagunjini axube izilimi ezahlukene. Kubukeka liselide ibanga okudingeka lihanjwe ukuqinisekisa ukuthi ezemfundo zakuleli zihlinzeka ngamathuba alinganayo okufunda emagunjini okufundela anabafundi abaxube izilimi ezahlukene. Lokhu kufaka ukuguqula isimomqondo sothisha, ukuqeqesha othisha, izindlela zokufundisa, ukuhlinzeka ngezinsizakufundisa ezifanele, ukubuyekeza ulimi lokufunda nokufundisa lapho kusetshenziswa ukuxuba izilimi, ikharikhulamu, kanye nokuhleleka kwezikole. Nokho, akuwona umsebenzi ongenziwa othisha bebodwa lo, kodwa kumele ukuthi izinhlaka

ezahlukene zisebenze ngokubambisana ukwenza lokhu. Ngaphezu kwalokho, okutholakele ocwaningweni kukuveza ngokusobala ukuthi inkinga yokufundisa emagunjini anezilimi ezahlukene idalwe wukwanda kokufuduka kwabantu ezindaweni ezahlukene. Ngaphambi kwalokhu, othisha bebekwazi ukweseka abafundi kwizingqinamba zokufundiswa ngolimi lwesiBili. Lokhu kungenxa yokuthi iningi lothisha ezikoleni zabaMnyama ezisesiFundazweni iKwaZulu-Natali likhuluma izilimi ezifanayo nezabafundi. Ngalokho, ukuguquka kwesimo samagumbi okufundela kuletha ingcindezi enkulu kothisha njengoba sebesebenza nabafundi abakhuluma izilimi abangazazi.

Esahlukweni sesithupha kwethulwa ingxoxo ngokutholakele ocwaningweni. Kwenziwe lokhu ngokuveza igebe eligqame emiphumeleni yocwaningo. Ngamanye amazwi, kwethulwe izimvo ngencazelo yokwenza/ yokufundisa kothisha emagunjini anabafundi abaxube izilimi ezahlukene. Kwenziwe lokhu kwesekwa ngocwaningo lwaphambilini ngamagumbi okufundela anabafundi abaxube izilimi ezahlukene. Okutholakele ocwaningweni kugqamisa ukuthi othisha bakhungathekile ngesimo sakamuva sokudidiyelwa kwabafundi abamnyama abakhuluma izilimi ezahlukene. Lokhu kukhungatheka kudalwa ukwanda kokufuduka kwabantu osekwandile emhlabeni wonke. Ngakho-ke, le nguquko idala ukuthi othisha bakuthole kunzima ukuguqula izindlela ezindala zokufundisa abebezisebenzisa phambilini ukubhekana nalesi simo. Abacwaningi lokhu bakubiza ngecultural shock. Ngalokho, ngiqagulisa ukuthi uma othisha besabambeke kulesi sigaba, abakazukwazi ukuqhakambisa imfundo engakhipheli ngaphandle abanye abafundi ngaphandle. Umcwaningi ukholwa wukuthi noma ingenziwa imizamo yokubahlinzeka ngamakhono okufundisa emagunjini anabafundi abaxube izilimi ezahlukene, othisha bazoqhubeka nokubambelela kwizindlela ezindala zokufundisa ngenxa yokuthi abakakwamukeli ukuguquka kwesimo samagumbi okufundela. Ngamanye amazwi, kudingeka ukuba kuguqulwe isimomqono sabo ngezilimi ezahlukene esezikhona emagunjini okufundela. Ngemuva kwalokho, sebengahlonyiswa ngamasu okusebenzisa ukuxuba izilimi ekufundeni.

Esahlukweni sesikhombisa kuphethwa ucwaningo lulonke. Kulesi sahluko kwethulwa ukuhleleka kwezahluko zalo mqingo; kusukela kwesokuqala kuze kufike kwisahluko sesikhombisa. Kuhlelwe lokhu ngalezi zihlokwana: ukufingqwa kwezahluko zonke, okutholakele kocwaningo, incazelo yokutholakele kocwaningo/ ingxoxo esuselwa kokutholekele kocwaningo nengiyidingide kabanzi kwisahluko sesithupha. Kusukela engxoxweni yemiphumela yocwaningo kube sekwethulwa ulwazi olusha kanye neziphakamiso

zocwaningo okusadinga lwenziwe ngokunzulu olusukela olusukela kokutholakele ocwaningweni. Okugqame kakhulu kokutholakele ocwaningweni wukuthi othisha abasesiFundazweni iKwaZulu-Natal babhekene necultural shock. Lokhu kusho ukuthi bakhungathekile ngokushintsha kwesimo samagumbi okufundela. Amagumbi okufundela asequkethe ingxubevange yezilimi. Ngalokho, othisha bakhungathekile njengoba bengacacelwe ngamasu okulindeleke ukuba bawasebenzise ukufundisa abafundi bezilimi ezahlukene. Ngakho-ke, othisha badinga ukwesekwa ukuze bezonqoba i-*cultural shock.* Lokhu kuzosiza ukuthi bemukele abafundi abakhuluma izilimi ezehlukile kwezabo. Ngaphezu kwalokho, bazovuleleka ukufunda indlela abangeseka ngayo laba bafundi baphinde baqhakambise ubunye phakathi kwabafundi ngokwehlukana kwabo. Ngalokho, ucwaningo luye lwabheka amasu okubhekana ne-*cultural shock* aphakanyiswa ngababhali abahlukene. La masu angaba lusizo ukuqinisekisa ukuthi othisha bayayinqonda i-*cultural shock*. Ngemuva kwalokho ngibe sekuphethwa isahluko kanye nocwaningo lulonke.

7.3 Okutholakele Ocwaningeni Ngokufingqiwe

Inhlosongqangi yalolu cwaningo ukuhlaziya indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini okufunda nokufundisa anabafundi abakhuluma izilimi ezehlukene esiFundazweni iKwaZulu-Natal, esiyingini Ugu. Okutholakele ocwaningweni kuveze ukuthi izindlela othisha abasebenzisa ngazo ukuxuba izilimi zehlukile kuthisha ngamunye. Ngamanye amazwi, othisha abalandeli indlela eyodwa noma efanayo (*inconsistency)* yokuxuba izilimi ekufundiseni. Okutholakele ocwaningweni kuveza ukuthi indlela othisha abasebenzisa ngayo ukuxuba izilimi yehluka kuthisha ngamunye. Lokhu kuchaza ukuthi uthisha uyazibonela isikhathi nesidingo sokuxuba izilimi. Lokhu kugqamisa ukuthi abaqinisekanga ukuthi balindeleke ukuba bakusebenzise nini nokuthi balindeleke ukuthi bakusebenzise kanjani ukuxuba izilimi ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene. Ukungaqiniseki kothisha ngamasu okuxuba izilimi kuyinkomba yokuswela amakhono anele okwenza lokhu kanye nomhlahlandlela wokusebenzisa ukuxuba izilimi ekufundiseni.

Okutholakele ocwaningweni kuveza ukuthi othisha bayayiqonda indlela yokusebenzisa ukuxuba izilimi. Bavezile ukuthi bakusebenzisa njengesu lokwelekelela abafundi abakhombisa amazinga aphansi olimini lokufunda nokufundisa. Okutholakele ocwaningweni kufakazele ukuthi ukuxuba izilimi kuyayisombulula inkinga abafundi ababhekene nayo yokungaqondi ngenxa yokufundiswa ngolimi lwesiBili, okuyisiNgisi. Kuveza ukuthi othisha basebenzisa

ukuxuba izilimi ekufundiseni ngezinhloso ezilandelayo: ukugxilisa ukuqonda kokuqukethwe kwezifundo, okufaka kukho ukuchaza amatemu anqala ekufundeni ngokufaka ulimi lwaseKhaya lapho abafundi bekhombisa ukungaqondi, ukukhuthaza abafundi ukuba babambe iqhaza ekufundeni ngokubakhulula ukuba basebenzise ulimi abalujwayele `nabathembele kulo, okuwulimi lwesiZulu. Okutholakele ocwaningweni kuyakufakazela ukuthi ukudidiyela ulimi lwaseKhaya lwabafundi kuyasiza ukuba abafundi baqonde kangcono. Imisebenzana yokuhlola eyenziwa othisha ngemuva kwesifundo iyakufakazela lokhu. Ngalokho, singasho kugcwale umlomo ukuthi othisha bayayiqonda indlela yokuxuba izilimi ekufundiseni.

Okutholakele ocwaningweni kuveza ukuthi azikho izindlela ezingabandlululi ezisetshenziswa othisha ekufundiseni abafundi abaxube izilimi ezahlukene. Ukuxuba izilimi ezahlukene kuyinto entsha kothisha. Kuvelile ukuthi le nkinga iqale eminyakeni emibalwa edlule. Idalwe wukwanda kokufuduka kwabantu ezindaweni ezahlukene. Ukufuduka kwabantu ezindaweni ezahlukene kwenze ukuba nesimo samagumbi okufundela siguquuke. Ngalokho, othisha basakhungathekile ngalesi simo. Luningi ucwaningo oselwenziwe ngamagumbi okufundela axube abafundi bezilimi ezahlukene. Ocwaningweni oselwenziwe ngaphambilini, ababhali bethula iziphakamiso ezahlukene zokufundisa emagunjini okufundisa anabafundi abaxube izilimi ezahlukene. Iningi labacwaningi ligcizelela ukuthi othisha kudingeka bahlonyiswe ngamasu okufundisa abafundi bezilimi ezahlukene. Bethula izindlela ezingasetshenziswa ukuqhakambisa izilimi zabafundi ngokwahlukana kwabo, nezingaqinisekisa ukuthi abekho abafundi abakhishwa inyumbazane ekufundeni. Nokho-ke, isimo sokuxuba izilimi samagumbi okufundela siyinto okudingeka sifunde ukuphila nayo ngenxa yokufuduka nokuhwebelana kwamazwe ahlukene. Ngalokho, kudingeka kuqinisekiswe ukuthi othisha bakulungele ukufundisa ingxubevange yezilimi ezahlukene. Ngezansi ngiveza ukuphenduleka kwemibuzo yocwaningo:

Okutholakele ocwaningweni kuveza ukuthi ukuxuba izilimi emagunjini okufundela anabafundi abaxube izilimi ezahlukene kubukeka kudala enye inkinga ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene. Lokhu kungenxa yokuthi, muva nje, amagumbi okufundela asequkethe abafundi bezilimi ezahlukene nezingaziwa othisha. Laba bafundi bakhombisa amakhono aphansi olimini lokufunda nokufundisa, okuyisiNgisi, kanye nolimi lwesiZulu olusetshenziswa lapho kufundiswa ngendlela yokuxuba izilimi. Ngakho-ke, abafundi abangewona amaZulu babhekene nengwadla yokufundiswa ngezilimi ezimbili abaziqondisisi. Kanjalo, nothisha abazazi izilimi zalaba bafundi. Iningi lothisha esiFundazweni iKwaZulu-Natal likhuluma ulimi olulodwa lwase-Afrika, okuwulimi lwesiZulu. Ngalokho,

othisha abacacelwa ngamasu okudingeka ukuba bawasebenzise ukufundisa abafundi abakhuluma izilimi abangazazi. Lokhu kwenza othisha baqhubeke nokusebenzisa izindlela zokufundisa abebezisebenzisa ngaphambilini. Nokho-ke, lezi zindlela zikhombisa ukuthi othisha ababamukeli laba bafundi futhi ababaniki ukwesekwa abakudingayo ekufundeni. Lokhu kuba nomthelela ongemuhle kubafundi abangewona amaZulu. Laba bafundi babhekana nezinkinga zokuzizwa bekhishelwe ngaphandle ekufundeni futhi bengamukelekile. Ngaphezu kwalokho, ukudidiyela ulimi lwesiZulu ekufundeni kwenza abafundi abangewona amaZulu bezizwe bengabalulekile, kanjalo nezilimi zabo. Laba bafundi babhekana nezingqinamba zokungaqondi okuqukethwe kwezifundo, okwenza baphase ngendlela engagculisi. Abanye baphetha ngokushiya isikole.

Lolu cwaningo beluhlose ukuhlaziya indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini okufunda nokufundisa anabafundi abakhuluma izilimi ezehlukene esiFundazweni iKwaZulu-Natal, esiyingini Ugu. Ukuthola ukuthi othisha abafundisa abafundi abakhuluma izilimi ezehlukene bedidiyelwe ndawonye emagunjini okufunda bayiqonda kanjani indlela yokufundisa eyaziwa ngokuthi yindlela yokuxuba izilimi. Ukuhlaziya iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abangama-Afrika abakhuluma izilimi ezehlukene. Ukuhlolisisa izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha ababulimibunye abasebenzisa indlela yokuxuba izilimi emagunjini anabafundi abangama-Afrika abakhuluma izilimi ezehlukene. Ukuhlonza umthelela wokusetshenziswa kwendlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abangama-Afrika abakhuluma izilimi ezehlukene. Lokhu kwenziwe ngenhloso yokuthi kuphenduleke imibuzo elandelayo yocwacingo:

7.3.1 Umbuzongqangi Wocwaningo:

- Othisha bayisebenzisa kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi kusukwa olimini lwesiNgisi kuyiwa olimini lwesiZulu emagunjini okufunda nokufundisa anabafundi abakhuluma izilimi ezehlukene esiFundazweni iKwaZulu-Natal, esiyingini uGu?

Okutholakele ocwaningweni kuveza ukuthi othisha abacacelwa ngamasu okulindeleke ukuba bawasebenzise lapho besebenzisa ukuxuba izilimi ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene. Kuvelile ukuthi othisha abaqinisekanga ukuthi kudingeka

bakusebenzise nini, kanjani, kangakanani ukuxuba izilimi ekufundiseni. Ngalokho, uthisha nothisha uzibonela yena indlela ehambisana naye. Lokhu kwenza kungalandelwa indlela eyodwa efanayo lapho kusetshenziswa ukuxuba izilimi.

7.3.2 Eminye Imibuzo Yocwaningo

- Ngabe othisha abafundisa abafundi abakhuluma izilimi ezehlukene bedidiyelwe ndawonye bayiqonda kanjani indlela yokufundisa eyaziwa ngokuthi ukuxuba izilimi?

Okutholakele ocwaningweni kuveza ukuthi othisha bayiqonda njengesu lokwaphula abafundi ezingqinambeni zokungaqondi ezidalwa ukufundiswa ngolimi lwesiBili abangalwazisisi. Othisha basebenzisa isu lokudidiyela ulimi lwaseKhaya lwabafundi abathile ukugxilisa ukuqonda, ukuchaza amagama amasha nanzima, ukukhuthaza abafundi ukuba babambe iqhaza ekufundeni, nokunye. Nokho-ke, okutholakele kocwaningo kugqamisa ukuthi kuseyinkinga ukweseka bonke abafundi ngezilimi zabo zaseKhaya njengoba amagumbi okufundela esequkethe abafundi abakhuluma izilimi ezingaziwa. Ngaleyo ndlela, ukuxuba izilimi kugcina sekusiza abafundi abakhuluma ulimi olufana nolothisha kuphela.

- Yiliphi iqhaza elibanjwa yindlela yokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?

Okutholakele ocwaningweni kuveza ukuthi ukuxuba izilimi kwelekelela abafundi ukuba bakuqonde kangcono okuqukethwe kwezifundo. Imisebenzana yokuhlola eyenziwa ngemuva kwesifundo iyakufakazela lokhu. Abafundi baqonda kangcono, bakwazi nokukhululeka bazizwe beyingxenye yesifundo, babambe iqhaza ekufundeni, njalonjalo. Nokho-ke, lokhu kwenzeka kubafundi abakhuluma isiZulu kuphela njengoba kuyisona kuphela esididiyelwa ekufundeni. Abafundi abangewona amaZulu abakutholi ukuhlomula okufanayo nabanye. Ngalokho, kusobala ukuthi nakuba ukuxuba izilimi kulusizo ekufundiseni kodwa kudala enye inkinga emagunjini anabafundi abakhuluma izilimi ezahlukene. Ngamanye amazwi, ukudidiyela ulimi olulodwa ekufundiseni emagunjini anabafundi abakhuluma izilimi ezahlukene kwenza abafundi bangatholi amathuba alinganayo ekufundeni.

- Yiziphi izindlela ezingabandlululi abanye abafundi ezisetshenziswa ngothisha abafundisa isiNgisi uLimi lokuQala lokwEngeza, abasebenzisa ukuxuba izilimi emagunjini anabafundi abamnyama abakhuluma izilimi ezehlukene?

Okutholakele ocwaningweni kugqamisa ukuthi othisha babambelele ezindleleni zokufundisa ezindala ababezisebenzisa ngaphambi kodwa amagumbi okufundela abe nabafundi abakhuluma izilimi ezahlukene. Lokhu kuchaza ukuthi othisha baqhubeka nokudidiyela isiZulu kuphela ekufundiseni. Ziningi izizathu zokwenza lokhu: ukungazazi ezinye izilimi zase-Afrika, ukungaqeqesheki ukufundisa abafundi bezilimi ezahlukene, ukuswela izinsizakufundisa zokudidiyela zonke izilimi ekufundiseni, isikhathi sokudidiyela zonke izilimi ekufundiseni, nokunye. Noma kunjalo, kuye kwaba sobala ukuthi ukubambelela ezindleleni ezindala ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene kugqamisa isimomqondo sothisha ngabafundi bezilimi ezingafani nezabo. Othisha babonakala bengakulungele futhi bengakwamukeli ukusebenzisana nalaba bafundi. Lesi yisimo esisha kubo esidala ukukhungatheka kothisha. Lokhu kwenza ukuba bakuthole kunzima ukwamukela ushintsho.

- Kunamthelela muni ukusetshenziswa kokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene?

Okutholakele ocwaningweni kuveza ukuthi ukusetshenziswa kokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini emagunjini okufunda anabafundi abamnyama abakhuluma izilimi ezehlukene kwenza abafundi abangewona amaZulu bazizwe bengeyona ingxenye yesifundo futhi bengamukelekile. Abafundi abangewona amaZulu bayaqhubeka nokungaqondi ekufundeni okuholela ekutheni baphase ngendlela engagculisi. Ngaphezu kwalokho, kunqinda abafundi ukuba babambe iqhaza ekufundeni njengoba bekhombisa amakhono aphansi olimini lokufunda nokufundisa, okuyisiNgisi. Ngalokho, babhekana nezingqinamba zokusetshenziswa kwezilimi ezimbili abangazazisi (isiNgisi kanye nesiZulu).

Lolu cwaningo lukwazile ukuvala igebe engilwethule esahlukweni sokuqala. Esahlukweni sokuqala ngibalule ukuthi baningi ababhali abenze ucwaningo ngendlela yokusebenzisa ukuxuba izilimi ekufundiseni. Nokho-ke, ucwaningo luphinde luveze ukuthi abacwaningi abaningi bagxila ezikoleni ezisemadolobheni lapho bebehlonza khona izihibe ezilethwa yinkinga yolimi ekufundeni. Lokhu kungenxa yokuthi isikhathi esiningi abacwaningi bancamela ukwenza ucwaningo ezindaweni okulula ukufinyelela kuzo nokuhambeka kalula kuzo. Ngalesi sizathu, othisha abasezikoleni ezisemaphandleni ababhekene nezinkinga zokufundisa izifundo ngesiNgisi babukeka benganakiwe. Lukhulu ulwazi olutholakale kulabo thisha njengoba abakwenza emagunjini okufundela sebekwenze ngempumelelo iminyaka

ngeminyaka. Ngakho-ke, lolu cwaningo beluhlose ukufinyelela kulolo hlobo lolwazi obelunganakiwe. Kuvelile ukuthi amava othisha abafundisa ezindaweni ezisemaphandleni ahlukile kunalawo othisha abafundisa ezindaweni ezisemadolobheni. Ngaphezu kwalokho, indlela ababuka ngayo ukuxuba izilimi emagunjini okufundela yothisha abafundisa esiFundazweni iKwaZulu-Natal yehlukile kweyothisha abajwayele ukuphila nabantu bezilimi ezehlukene. Ngamanye amazwi, othisha abangenabo ubuliminingi abakwazi ukufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Kanjalo, nendlela abamukela ngayo abafundi abakhuluma izilimi ezehlukile kwezabo ayifani. Lokhu kuchaza ukuthi isimomqondo sothisha abafundisa esiFundazweni iKwaZulu-Natal asifani nesothisha abaseziFundazweni okwande kuzo izilimi zabamnyama ezahlukene. Kuyavela ukuthi othisha abafundisa ezindaweni ezifana neSoweto (eGoli) bakujwayele ukuphilisana nabafundi abamnyama abakhuluma izilimi ezehlukene. Ngenxa yalokho, ababhekani nezingqinamba zokusebenza nalaba bafundi. Ngalokho, lolu cwaningo luvale lelo gebe njengoba othisha basesiFundazweni iKwaZulu-Natal bekhungathekile ngokwanda kwabafundi abamnyama abakhuluma izilimi abangazazi emagunjini okufundela.

Ukwengeza kokungenhla, kuvelile ukuthi ucwaningo lwabafundi abamnyama ababhekene nezingqinamba zokufundiswa ngolimi lwesiBili seluhehe abacwaningi abaningi emazweni aphesheya kwezilwandle nakhona lapha eNingizimu Afrika (Aichhorn noPuck, 2017). Noma kunjalo, abacwaningi abaningi bagxila ekucwaningeni isiNgisi njengolimi oluyinkinga ekufundeni (Brittain, 2017; Milligan nabanye, 2016; Salvo noWilliams, 2017; Hossain 2018). Iningi labacwaningi lincoma ukuthi kubolekwe oLimini lwaseKhaya lwabafundi ekufundiseni ukubhekana nenkinga yolimi, nosekubonakale kuyiyona ndlela yokufundisa esiza kakhulu ukugxilisa ukuqonda kubafundi (Zivahama, 2017; Cruz, 2018; Saeedi noRichardson, 2019). Nokho-ke, kunobufakazi bokuthi ukusebenzisa uLimi lwaseKhaya ezikoleni zabamnyama esiFundazweni iKwaZulu-Natal kuhlomulisa abafundi abathile kuphela, okuyilabo abakhuluma ulimi olufana nolothisha. Abafundi abakhuluma ezinye izilimi zabamnyama bakhishwa inyumbazane ekufundeni. Kuyavela futhi ukuthi lesi yisimo esinganakiwe yiziPhathimandla zeMfundo njengoba kungekho okwenziwayo ukusilungisa. Ngakho-ke lolu cwaningo lugqamise lelo gebe ukuthi indlela yokuxuba izilimi eyaziwa njengesisombululo idala enye inkinga njengoba ihlomulisa abafundi abathile.

7.4 Ingxoxo Yokutholakele Kocwaningo

Esahlukweni sesithupha kudingidwe kabanzi okutholakele ocwaningweni . Lokhu kwenziwe kuhlaziywa kusetshenziswa injulalwazi yokuhlaziya imiphumela yocwaningo i-*thematic analysis,* okungukuthi, okuthokele kocwaningo ngikuhlele ngezindikimba okuyizona ezigqamile kulolu cwaningo. Ngiphinde ngasebenzisa izinjulalwazi ezimbili ukuhlazaya imininingo, okuyilezi: injulalwazi kaBank (1960) i-*Multicultural Education Framework* kanye nenjulalwazi kaGiles (1970) i-*Communication Accommodation Theory*. Lezi zinjulalwa zisebenze njengeso/ isibuko sokuhlonza ukwenza kothisha, okungukufundisa emagunjini anabafundi abakhuluma izilimi ezahlekene.

Ucwaningo lukuveza ngokusobala ukuthi ayikho indlela enika abafundi abasemagunjini anabafundi bezilimi ezahlukene amathuba alinganayo ekufundeni esetshenziswa othisha abangenabo ubulimininingi. Ngamanye amazwi, othisha kudingeka babe nokuqonda okuphelele ngezilimi zonke ezimelekile ukuze bakwazi ukusebenzisana nalaba bafundi. Akugcini-ke ngokwazi izilimi zabafundi, kodwa kumele ukuthi uthisha aqonde ngokuphelele isiko, indlela yokuphila, izinkolelo, indlela yokubuka umhlaba, nokunye. Zonke le zinto zidlala indima enkulu ekufundeni. Ngokusobala, uma othisha befundisa abafundi abangenakho ukuqonda okuphelele kwabafundi kulezi zinto, akukho ukufunda okuyimpumelelo okwenzekayo. Okunalokho, othisha bazoqhubeka nokusebenzisa izindlela zokufundisa ezicheme nabafundi abathile.

Ziningi iziphakamiso ezethulwa ngamabacwaningi ababheka ukufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Iningi labacwaningi liphakamisa ukuthi kuhlinzekwe othisha ngamakhono abawadingayo okufundisa emagunjini anabafundi abaxube izilimi ezahlukene (Biasutti nabanye, 2019; Chau noTruong, 2019; Paul-Binyamin noHaj-Yehia, 2019). Bakhala ngokuthi othisha abaqeqeshekile ukwenza lokhu, ngakho lesi yisimo esidinga ukusukunyelwa ngokushesha. Abanye bethula ukuthi othisha badinga ukwesekwa ngokuthi bahlinzekwe ngezinsizakufundisa zokufundisa emagunjini anabafundi bezilimi ezahlukene (Biasutti nabanye, 2020; Baecher noChung, 2020; Chen nabanye, 2020). Ngaphezu kwalokho, abanye abacwaningi bakholwa ukuthi kudingeka ukuthi kubuyekezwe kuphinde kuthuthukiswa ikharikhulamu ezikoleni ukuze ihlelwe ngendlela ehlangabezana nezidingo zabafundi zonke (Hifza nabanye, 2020; Munalim, 2020; Nuryadi, 2020; Brown noLivstrom, 2020). Lokhu kufaka nezinqubomgomo nazo zonke izinhlelo ezikhona ezikoleni (*school activities).*

Umbuzo ovukayo kuzo zonke lezi ziphakamiso ezethulwe ngenhla uthi: Ngabe othisha bakulungele yini ukusebenzisana nabafundi bezilimi ezahlukene? Ngalokho ngichaza ukuthi, ngabe othisha sebesamukele yini isimo sokuguquka kwamagumbi okufundela? Othisha bazizwa kanjani (*attitudes*) ngoshintsho lwamagumbi okufundela olubaphoqa ukuthi bazihlele kabusha, bashiye izindlela zokufundisa ezindala ezikade zibasebenzela naphambilini? Ukuxuba izilimi ezahlukene emagunjini abafundi abamnyama yinto eqale nje eminyakeni emibalwa eyedlule ngemuva ngokwanda kokufuduka kwabantu ezindaweni ezahlukene. Ngalokho, iseyintsha kothisha. Ngenxa yalokho, othisha basakhungathekile ngalolu shintsho. Ukukhungatheka kwabo kudala ukuthi baqhubeke nokubambelela ezindleleni zokufundisa asebezisebenzise iminyaka ekufundiseni nebezibasebenzela kahle. Ngalokho, kulolu cwaningo ngiqagulisa ukuthi noma othisha bengahlinzekwa ngamakhono okufundisa abafundi abaxube izilimi, uma besabambeke esigabeni sesibili se-*cultural shock* abakazukuzisebenzisa ekufundiseni. Ngalokho ngichaza ukuthi kudingeka ukuba isimomqondo sothisha siguqulwe ukuze kuqinisekwe ukuthi bakwamukele futhi bakulungele ukufundisa abafundi bezilimi ezahlukene.

Ukwengeza kokungenhla, kudingeka ukuba sikuqonde ukuthi othisha abasesiFundazweni iKwaZulu-Natal abakujwayele ukuphilisana nabafundi bezilimi ezahlukene, ikakhulukazi ezinye izilimi zase-Afrika. Kulesi siFundazwe, iningi labahlali likhulula isiZulu. Ngalokho, nothisha abakhulele khona, baqeqeshwa emaNyuvesi akhona, basebenza ezikoleni zakhona, bayiqala ngqa indaba yokusebenzisana nabantu abakhuluma ezinye izilimi zase-Afrika. Kungalesi sizathu othisha bekhungathekile futhi bekuthola kunzima ukwamukela lolu shintsho. Ukwanda kwezilimi zabamnyama ezingaziwa othisha kudala ukukhungatheka, umzwangedwa, ingcindezi, ukhwantalala, nokunye. Ngalokho, sikhulu isidingo sokusebenza isimomqondo sothisha ukuze bamukele ukushintsha kwesimo samagumbi okufundela. Ngalokho, bazokwazi ukusebenzisana nabafundi ngokwahlukana kwabo. Kungenjalo, othisha bazoqhubeka nokufundisa ngendlela ekushaya indiva ubukhona bezilimi ezahlukene.

7.5 Ulwazi Olusha

Njengoba kuveziwe phambilini, okutholakele ocwaningweni igqamisa ukuthi othisha bakushaya indiva ukuba khona kwezilimi ezahlukene emagunjini okufundela. Lokhu kufakazelwa izindlela zokufundisa abazisebenzisayo ezicheme nabafundi abakhuluma ulimi olufana nolothisha, okuyisiZulu. Abacwaningi bakubiza nge-*Denial of Multilingualism* (Chikasha, 2021; Duarte noGünther-van der Meij, 2020; Manan nabanye, 2022). Nakuba

kungekho ukwesekwa okungako okuhlinzekwa othisha ngamakhono okufundisa amagumbi anabafundi abaxube izilimi ezahlukene, imiphumela yocwaningo ikuveza ngokusobala ukuthi isimomqondo sothisha asikakwamukeli ukuba khona kwezilimi zabamnyama ezahlukene. Ngamanye amazwi, othisha basakhungathekile ngalolu guquko. Okungukuthi, noma kungahlinzekwa kuphi ukwesekwa ngamasu okufundisa emagunjini okufundela anabafundi bezilimi ezahlukene, othisha abakazukukusebenzisa uma besabambeke esigabeni sesibili se-*cultrural shock.*

IsiFundazwe iKwaZulu-Natali siyisizinda sabantu abakhuluma isiZulu njengolimi lwabo lwaseKhaya. Ngokwezibalo zakamuva, (Stats SA, 2011) bangama-78% nangaphezulu abantu abangamaZulu kulesi siFundazwe. Ngokusobala, abantu abazalelwa kulesi siFundazwe, bakhulela khona, bafunda khona, basebenza khona, bakhuluma ulimi olulodwa lwase-Afrika, isiZulu kuphela. Kanjalo nasezikoleni, kusetshenziswa isiNgisi njengolimi lokufunda nokufundisa, kufundwe isiZulu njengolimi lwaseKhaya kubo bonke abafundi ezikoleni zabamnyama, kuphinde kudidiyelwe ulimi lwesiZulu ekufundiseni lapho kusetshenziswa ukuxuba izilimi. Akugcini lapho, izikhungo zemfundo ephakeme ezisesiFundazweni iKwaZulu-Natali eziqeqesha othisha, nazo ziqhakambisa lezi zilimi kuphela (isiNgisi nesiZulu). Ngenxa yalokho, iningi lothisha bakulesi siFundazwe abakaze babe nokwambuleleka (*exposure)* kanye namava okusebenzisana nokuphilisana nabantu abakhuluma ezinye izilimi zase-Afrika. Ngamanye amazwi, bayayeshwama indaba yokufundisa abafundi abakhuluma izilimi ezahlukene. Kungalesi sizathu othisha bebambeke esigabeni sesibili secultural shock.

Ukwengeza kokungenhla, kutholakele ocwaningweni egqamisa ukuthi othisha bafundisa ngendlela echeme nabafundi abakhuluma ulimi olufana nolwabo, iwumphumela wokukhungatheka kothisha. Ngalokho, ngaphambi kokuba kuhlelwe izinhlelo zokuhlomisa othisha ngamakhono okufundisa emagunjini okufundela anabafundi abaxube izilimi ezahlukene, kusemqoka ukuthi kuqalwe ngokuguqula isimomqondo sothisha. Othisha mabesekwe ukuthi baqonde ukuthi ukuxuba izilimi ezikoleni yinto esesizophila nayo ingunaphakade ngenxa yokuhwebelana kwamazwe (*globalisation*). Ngalokho, othisha badinga ukwesekwa ukubhekana necultural shock. Lokhu kungasiza ukuthi bamukele ukuthi sebezosebenza nabafundi bezilimi ezahlukene. Ngemuva kwalokho, kungaqala kuhlelwe izinhlelo zokubahlomisa ngezindlela zokufundisa emagunjini anabafundi bezilimi ezahlukene.

7.6 Iziphakamiso Ezisuselwa Kokutholakele Kocwaningo

Okutholakele ocwaningweni iveze ukuthi othisha bafundisa ngendlela ekhipha inyumbazane abafundi abakhuluma izilimi ezingafani nezabo. Kugqame ukuthi isizathu sokufundisa ngale ndlela wukukhungatheka kothisha ngokwanda kwabafundi abamnyama abakhuluma izilimi ezingafani nezothisha. Njengoba ngivezile phambilini, lesi simo sidalwe wukufuduka kwabantu ezindaweni ezahlukene. Ngalokho, ngiphakamisa ukuba kwenziwe olunye ucwaningo oluzolandelela ukuthi othisha badlula kanjani esigabeni sesibili secultural shock. Ukunqoba lesi sigaba kuzokwenza ukuthi othisha bavuleleke ekufundiseni abafundi abakhuluma izilimi ezahlukene. Ukubehlulela uma besekulesi sigaba njengabantu abahluleka ukuqhakambisa imfundo engakhipheli ngaphandle abafundi abathile ekufundeni angeke kusize. Ngalokho, kudinga ukuphenywa ukuthi yikuphi ukwesekwa othisha abakutholayo okuhlose ukubasiza ukuba banqobe isigaba sesibili secultural shock. Ngemuva kwalokho, sekungaqalwa kwethulwe izinhlelo zokubahlinzeka ngamasu okufundisa abafundi abaxube izilimi ezahlukene.

Ukwengeza, kubukeka kunegebe ekuqeqeshweni kothisha nokubalungiselela ukufundisa abafundi abaxube izilimi ezahlukene, ikakhulukazi esiFundazweni iKwaZulu-Natali. Ukuqhakanjiswa kwezilimi ezimbili (isiNgisi nesiZulu) ekuqeqesheni othisha kunomthelela ongemuhle lapho othisha sebebhekene nokufundisa amagunjini anabafundi abakhuluma izilimi ezahlukene. Ngalokho, kudingeka kubuyekezwe lokhu ezikhungweni zemfundo ephakame. Izikhungo zemfundo ephakeme kudingeka zilungiselele othisha ukuba bamelane nezimfundo ezilethwa wukuguquka komhlaba. Ngakho-ke, luyadingeka ucwaningo oluphenya ukuthi izikhungo zemfundo ephakeme ziqhamuka naziphi izindlela zokuqinisekisa ukuthi othisha abasaqeqeshwa bakulungele ukufundisa emagunjini anabafundi abaxube izilimi ezahlukene zabamnyama.

Ngaphezu kwalokho, okutholakele ocwaningweni iveze ukuthi akukho ukwesekwa okuhlinzekwa wuMnyango wezeMfundo eyisisekelo kothisha ngokufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Ngalokho, ngiphakamisa ukuba kuphenywe kabanzi ngalokho. Kudingeka ukuba abasemagunyeni benziwe baqonde ngesimo othisha abasebenza ngaphansi kwaso. Ngalokho, bazokwazi ukuqhamuka nezinhlelo zokweseka nokuthuthukisa othisha. Ngaphezu kwalokho, bazoqinisekisa ukuthi bahlinzeka othisha ngamakhono kanye nezinsizakufundisa ezibhekelela izidingo zabafundi bonke ngokwahlukana kwabo. Ngalokho, kudingeka ukuba kulandelelwe ukuthi uMnyango wezeMfundo uqhamuka naziphi izinhlelo

ukusombulula inkinga yothisha abangenabo ubuliminingi abafundisa emagunjini anabafundi abakhuluma izilimi ezahlukene.

Ngakolunye uhlangothi, kudingeka ukuba kuphenywe ukuthi uhlelomfundo ibuyekezwa iphinde ihlelwe kanjani kabusha ukuze ihambisane nesimo samagumbi okufundela axube abafundi abahlukene. Njengamanje, bonke abafundi abafunda ezikoleni zabamnyama esiFundazweni iKwaZulu-Natal bafunda isiZulu njengoLimi lwaseKhaya. Abafundi okungelona ulimi lwabo lwaseKhaya bakuthola kunzima ukubhekana nalokhu njengoba bengasiqondisisi isiZulu. Ukufundiswa isiZulu ngoLimi lwaseKhaya kuchaza ukuthi noma umfundi engaphasa kahle zonke izifundo kodwa akadluleli ebangeni elilandelayo uma engenzanga kahle olimi lwesiZulu. Ngaphezu, kwalokho, ulimi lwesiZulu luphinde ludidiyelwe ekufundiseni izifundo zonke lapho kusetshenziswa ukuxuba izilimi. Lesi senzo sigqamisa ukuthi abenzeki ubulungiswa kubafundi abamnyama abasezikoleni zabamnyama esiFundazwe iKwaZulu-Natal. Nokho-ke, akuyona into engenziwa othisha kuphela le kodwa kumele ukuthi izinhlaka ezahlukene zisebenze ngokubambisana ukulungisa lokhu, okubalwa: uMnyango Wezemfundo eyisisekelo, ababhali bezinqubomo, ubuholi bezikole, njalonjalo. Ngalokho, kudingeka ukuba kuphenywe ukuthi kungalungiswa kanjani lokhu, sibala ikharikhulamu kanye nazo zonke izinhlelo ezikhona ezikoleni.

Okutholakele ocwaningweni kuveza ukuthi ukudidiyela ulimi lwaseKhaya lwabafundi kwelekelela abafundi ukuba baqonde kangcono okufundwayo. Kunobufakazi bokuthi uma othisha besebenzisa ulimi lwesiNgisi kuphela ekufundiseni abafundi bayasala ezifundweni. Kuba namagama awukhiye/ amasha nadala ukuthi isifundo singabi yimpulelelo lapho kufundiswa ngolimi lwesiBili kuphela. Ngalokho, ukudidiyela ulimi lwesiZulu kuba wusizo kubafundi abangamaZulu ukubhekana nalokhu. Lokhu kudalwa ukuthi abafundi abaningi banamakhono angenele olimini lwesiNgisi. Nokho-ke, ukudidiyela ulimi lwesiZulu ekufundiseni kubukeka kungayisombululi ngokuphelele inkinga yokufundiswa ngolimi lwesiBili kubafundi abamnyama. Lokhu kungenxa yokuthi uma sekubhalwa ukuhlolwa, abafundi bayaqhubeka nokubhekana nezinkinga zolimi. Ulimi lwesiNgisi lwenza abafundi bangaqondi imibuzo. Kwesinye isikhathi bayayiqonda imibuzo bese kuba yinkinga yokuthi bazibeka kanjani izimpendulo ngesiNgisi. Othisha basuke bengasekho ukubahumushela ngolimi lwesiZulu. Ngenxa yalokhu, abafundi bagcina sebefeyila khona bezazi izimpendulo kodwa bakhinyabezwe wulimi lokufunda nokufundisa. Ngalokho, luyadingeka ucwaningo oluzophenya ukuthi ukuxuba izilimi kulusizo kangakanani uma abafundi behluleka ukuphendula imibuzo lapho bebuzwa ngesiNgisi. Kuyadinga ukuphenywa amasu

angasetshenziswa ukweseka abafundi abamnyama ababhekana nezinkinga zolimi lwesiNgisi uma sekuhlolwa.

Ngaphezu kwalokho, okutholakele ocwaningweni kugqamisa ukuthi abafundi abamnyama esiFundazweni iKwaZulu-Natal bathembela ezincazelweni abazithola ngolimi lwaseKhaya ekufundeni. Ngamanye amazwi, othisha noma bengafundisa ngesiNgisi, baphinde basiphinde ngolimi lwesiZulu isifundo ngenhloso yokugxilisa ukuqonda kubafundi. Le ndlela yokufundisa isetshenziswa kubafundi bonke, okubalwa kubo nabenza ibanga le-12. Akucaci-ke ukuthi laba bafundi uma sebefika ezikhungweni zemfundo ephakeme bamisa kanjani uma sekufundiswa ngolimi lwesiNgisi kuphela. Ngalokho, ngiphakamisa ukuthi kwenziwe ucwaningo oluzolandelela laba bafundi uma sebesezikhungweni zemfundo ephakene. Kudinga ukuphenywa ukuthi babhekana kanjani nokufunda ngolimi lwesiNgisi lapho nokuthi baphasa kanjani uma kungasekho muntu obahumushela ngolimi lwabo lwaseKhaya okuqukethwe kwezifundo.

7.7 Okwenzeka Esahlukweni Ngamafuphi

Lolu cwaningo luphenye izindlela zokuxuba izilimi ekufundiseni ezisetshenziswa othisha abangenako ubulimingi ukufundisa emagunjini anabafundi abaxube izilimi ezahlukene. Luphenye amasu asetshenziswa othisha ukudidiyela ulimi lwaseKhaya ekufundiseni. Beluhlose ukuthola kabanzi ngezindlela othisha abakuqonda nabakusebenzisa ngayo ukuxuba izilimi emagunjini anabafundi abakhuluma izilimi ezahlukene. Lolu cwaningo lwenziwe ezikoleni zabamnyama ezinabafundi abakhuluma izilimi ezahlukene. Ngalokho, beluhlose ukuphenya izindlela zokufundisa ezingakhiphi inyumbazane abafundi abathile ekufundeni. Ngaphezu kwalokho, luphenye umthelela wokudidiyela ulimi lwesiZulu ekufundiseni kubafundi abangewona amaZulu, nabangalwazisisi ulimi lwesiZulu.

Okutholakele ocwaningweni kuveza ukuthi othisha bayakuqonda ukuxuba izilimi. Kuvelile ukuthi ukuxuba izilimi kuyasiza ukugxilisa ukuqonda kubafundi ababhekene nezingqinamba zokufundiswa ngolimi lwesiBili. Ngalokho, othisha badidiyela uLimi lwaseKhaya ukulekelela abafundi ukuba baqonde kangcono baphinde bakwazi ukubamba iqhaza ekufundeni. Imisebenzana yabafundi iyakufazela ukuthi ukudidiyela ulimi lwaseKhaya kubafundi kuthuthukisa ukuqonda. Noma kunjalo, ukudidiyela ulimi lwesiZulu ekufundeni kuyisisombulo kwabanye abantu kanti kudala enye inkinga kwabanye. Lokhu kungenxa yokuthi amagumbi okufundela aqukethe abafundi bezilimi ezahlukene. Laba bafundi bakhombisa amakhono aphansi olimini lwesiNgisi nolwesiZulu. Ngalokho, laba bafundi

bagcina sebebhekene nokusetshenziswa kwezilimi ezimbili abangazizwisisi. Ngaphezu kwalokho, othisha abakwazi ukubalekelela laba bafundi ngenxa yokuthi abazazi izilimi zabo. Ngaleyo ndlela, abafundi abangewona amaZulu abatholi amathuba alinganayo ekufundeni njengalabo abangamaZulu.

Ukwengeza, ucwaningo luthole ukuthi othisha bakuthola kunzima ukwamukele ukusebenza nezilimi ezahlukene. Lokhu kungenxa yokuthi ukuxuba izilimi ezikoleni zabamnyama esifundazweni iKwaZulu-Natal yinto eqale eminyakeni embalwa eyedlule. Lesi simo siqale ngokwanda kokufuduka kwabantu ezindaweni/ emazweni ahlukene. Ngalokho, othisha bayayeshwama eyokusebenza nalaba bafundi. Ngenxa yalokho, bakhungathekile ngesimo sakamuva sokuguquka nokwenza ukuthi kube nziwa ukuqhakambisa imfundo engakhiphi inyumbazane abafundi abathile lapho kusetshenziswa ukuxuba izilimi. Ngalokho, othisha kudingeka bathole ukwesekwa okuzobasiza ukuthi banqobe icultural shock ebabambile njengamanje. Kungenjalo, abakazokwazi ukuqhakambisa imfundo engakhipheli ngaphandle abafundi abathile ekufundiseni emagunjini anabafundi abaxube izilimi ezahlukene.

IMITHOMBO YOLWAZI ESETSHENZISIWE

Abacioglu, C. S., Zee, M., Hanna, F., Soeterik, I. M., Fischer, A. H., & Volman, M. (2019). Practice what you preach: The moderating role of teacher attitudes on the relationship between prejudice reduction and student engagement. *Teaching and Teacher Education*, *86*, 102887.

Abdelhakim, A. S. (2021). Adopted Research Designs by Tourism and Hospitality Postgraduates in The Light of Research Onion. *International Journal of Tourism and Hospitality Management*, 4(2): 98-124.

Abu Suhaiban, H., Grasser, L. R., & Javanbakht, A. (2019). Mental health of refugees and torture survivors: a critical review of prevalence, predictors, and integrated care. *International journal of environmental research and public health*, 16(13): 2309.

Adams, B. L. (2020). How English-Speaking Teachers Can Create a Welcoming Environment that Allows Students to Maintain and Utilize their Language through Translanguaging: A Qualitative Case Study. *Journal of Culture and Values in Education*, 3(2): 196-211.

Adams, T. L., & McBrayer, J. S. (2020). The lived experiences of first-generation college students of color integrating into the institutional culture of a predominantly white institution. *The Qualitative Report*, 25(3): 733.

Adebayo, K. O., & Omololu, F. O. (2020). 'Everywhere is home': The paradox of 'homing' and child upbringing among Nigerian-Chinese families in Guangzhou city. *International Sociology*, 35(3): 241-259.

Adhabi, E., & Anozie, C. B. (2017). Literature review for the type of interview in qualitative research. *International Journal of Education*, 9(3): 86-97.

Adler, R. M., Valdés Kroff, J. R., & Novick, J. M. (2020). Does integrating a code-switch during comprehension engage cognitive control? *Journal of Experimental Psychology: Learning, Memory, and Cognition*, 46(4): 741.

Adler-Greene, L. (2019). Every Student Succeeds Act: Are schools making sure every student succeeds. *Touro L. Rev.*, 35: 11.

Adriosh, M., & Razı, Ö. (2019). Teacher's code switching in EFL undergraduate classrooms in Libya: Functions and perceptions. *SAGE Open*, 9(2): 2158244019846214.

Agirdag, O., Merry, M. S., & Van Houtte, M. (2016). Teachers' understanding of multicultural education and the correlates of multicultural content integration in Flanders. *Education and Urban Society*, 48(6): 556-582.

Aguinis, H., Ramani, R. S., & Alabduljader, N. (2018). What you see is what you get? Enhancing methodological transparency in management research. *Academy of Management Annals*, 12(1): 83-110.

Agyapong, D., Brautlacht, R., & Owino, J. (2018). University Collaboration-Research Collaboration and Teaching Collaboration: Competency-Based Learning Using a Cross-Cultural Students' Project. In *Brautlacht, Agyapong, Owino (Eds.): Handbook of Applied Teaching and Learning* (pp. 46-65).

Ahmad, F., & Barner-Rasmussen, W. (2019). False foe? When and how code-switching practices can support knowledge sharing in multinational corporations. *Journal of International Management*, 25(3): 100671.

Ahrari, S., Krauss, S. E., Suandi, T., Abdullah, H., Sahimi, A. H. A., Olutokunbo, A. S., & Dahalan, D. (2019). A stranger in a strange land: Experiences of adjustment among international postgraduate students in Malaysia. *Issues in Educational Research*, 29(3): 611-632.

Aichhorn, N., & Puck, J. (2017). "I just don't feel comfortable speaking English": Foreign language anxiety as a catalyst for spoken-language barriers in MNCs. *International Business Review*, 26(4): 749-763.

Akcaoglu, M. Ö., & Arsal, Z. (2017). Teacher Candidates' Views Regarding Multicultural Education: A Case Study on Content Integration Dimension. *Online Submission*, 6(1): 224-232.

Akcil, U., Uzunboylu, H., & Kinik, E. (2021). Integration of Technology to Learning-Teaching Processes and Google Workspace Tools: A Literature Review. *Sustainability*, 13(9): 5018.

Al-Ababneh, M. M. (2020). Linking ontology, epistemology, and research methodology. *Science & Philosophy*, 8(1): 75-91.

Alamer, A., & Almulhim, F. (2021). The interrelation between language anxiety and self-determined motivation; a mixed methods approach. In *Frontiers in Education* 6: 618655. Frontiers Media SA.

Albiladi, W. S., & Alshareef, K. K. (2019). Blended learning in English teaching and learning: A review of the current literature. *Journal of Language Teaching and Research*, 10(2): 232-238.

Alharahsheh, H. H., & Pius, A. (2020). A review of key paradigms: Positivism VS interpretivism. *Global Academic Journal of Humanities and Social Sciences*, 2(3): 39-43.

Alisaari, J., Heikkola, L. M., Commins, N., & Acquah, E. O. (2019). Monolingual ideologies confronting multilingual realities. Finnish teachers' beliefs about linguistic diversity. *Teaching and teacher education*, 80: 48-58.

Almoayidi, K. A. (2018). The effectiveness of using L1 in second language classrooms: A controversial issue. *Theory and Practice in Language Studies*, 8(4): 375-379.

Andaloussi, A. A., Burattin, A., Slaats, T., Kindler, E., & Weber, B. (2020). On the declarative paradigm in hybrid business process representations: A conceptual framework and a systematic literature study. *Information Systems*, 91: 101505.

Angelini, M. L., & García-Carbonell, A. (2019). Developing English speaking skills through simulation-based instruction. *Teaching English with Technology*, 19(2): 3-20.

Antia, B. E. (2018). Multilingual examinations: Towards a schema of politicization of language in end of high school examinations in sub-Saharan Africa. *International journal of bilingual education and bilingualism*, 24(1): 138-153.

Antwi, S. K., & Hamza, K. (2015). Qualitative and quantitative research paradigms in business research: A philosophical reflection. *European journal of business and management*, 7(3): 217-225.

Archila, P. A., Molina, J., & Truscott de Mejía, A. M. (2021). Fostering bilingual scientific writing through a systematic and purposeful code-switching pedagogical strategy. *International Journal of Bilingual Education and Bilingualism*, 24(6): 785-803.

Arsal, Z. (2019). Critical multicultural education and preservice teachers' multicultural attitudes. *Journal for Multicultural Education*, 13(1): 106-118.

Asante, M. K. (2020). Toward a Transformative African Curriculum for Higher Education. *International Journal of African Renaissance Studies-Multi-, Inter-and Transdisciplinarity*, 1-16.

Aspers, P., & Corte, U. (2019). What is qualitative in qualitative research. *Qualitative sociology*, 42(2): 139-160.

Auer, P. (2020). The pragmatics of code-switching: A sequential approach. In *The bilingualism reader* (pp. 123-138). Routledge.

Avalos, M. A., & Secada, W. G. (2019). Linguistically responsive teaching to foster ELL engagement, reasoning, and participation in a mathematics discourse community. *Teaching the Content Areas to English Language Learners in Secondary Schools: English Language Arts, Mathematics, Science, and Social Studies*, 165-179.

Ayeni, B. (2021). Language Choices and its Effect in a Culturally Diversified Nigeria Business Places: Adopting Giles' Communication Accommodation Theory. *International Journal of Applied Linguistics and English Literature*, 10(1): 80-87.

Azungah, T. (2018). Qualitative research: deductive and inductive approaches to data analysis. *Qualitative Research Journal*, Bolgatanga Polytechnic: Ghana

Bacquet, G. (2020). Can the Dimensions of Identity, Investment and Empowerment Increase Social Inclusion for Second-language Learners? –Moving Towards the Creation of a Conceptual Framework. *International Journal of Education and Literacy Studies*, 8(2): 10-15.

Baecher, L., & Chung, S. (2020). Transformative professional development for in-service teachers through international service learning. *Teacher Development*, 24(1): 33-51.

Bailey, E. G. (2022). 'How do you reflect linguistic diversity in the classroom?': A quanticised analysis. The pedagogic repertoires of pre-service teachers in England training in predominantly monolingual classrooms. *Multicultural Education Review*, 14(3): 177-193.

Bakar, N. I. A., Noordin, N., & Razali, A. B. (2019). Improving Oral Communicative Competence in English Using Project-Based Learning Activities. *English Language Teaching*, 12(4): 73-84.

Bakar, N. S. A., Maat, S. M., & Rosli, R. (2018). A systematic review of teacher's self-efficacy and technology integration. *International Journal of Academic Research in Business and Social Sciences*, 8(8): 540-557.

Bakhtiyorovna, I. F. (2021). Integration of language and culture into the translation process. *Central Asian Journal of Literature, Philosophy and Culture*, 2(1): 32-34.

Banks, J. A. (2001). Citizenship education and diversity: Implications for teacher education. *Journal of teacher education*, 52(1): 5-16.

Banks, J. A. (2015). Multicultural education, school reform, and educational equality. *Opening the doors to opportunity for all: Setting a research agenda for the future*, 54-63.

Barros, S., Domke, L. M., Symons, C., & Ponzio, C. (2021). Challenging monolingual ways of looking at multilingualism: Insights for curriculum development in teacher preparation. *Journal of Language, Identity & Education*, 20(4): 239-254.

Basias, N., & Pollalis, Y. (2018). Quantitative and qualitative research in business & technology: Justifying a suitable research methodology. *Review of Integrative Business and Economics Research*, 7: 91-105.

Beiler, I. R. (2020). Negotiating multilingual resources in English writing instruction for recent immigrants to Norway. *TESOL Quarterly*, 54(1): 5-29.

Bekiyeva, M. J. K. (2022). Development of linguoculturology and interpretation of language and culture in modern linguistics. *Central Asian Research Journal for Interdisciplinary Studies (CARJIS)*, 2(1): 93-102.

Belotto, M. J. (2018). Data analysis methods for qualitative research: Managing the challenges of coding, interrater reliability, and thematic analysis. *The Qualitative Report*, 23(11): 2622-263.

Benachio, G. L. F., Freitas, M. D. C. D., & Tavares, S. F. (2020). Circular economy in the construction industry: A systematic literature review. *Journal of cleaner production*, 260: 121046.

Berg, H., & Liljedal, K. T. (2022). Elderly consumers in marketing research: A systematic literature review and directions for future research. *International Journal of Consumer Studies*, 46(5): 1640-1664.

Berman, J., & Smyth, R. (2015). Conceptual frameworks in the doctoral research process: A pedagogical model. *Innovations in Education and Teaching International*, 52(2): 125-136.

Bernfeld, T. (2020). El futuro es multilingüe: Moving from monolingual resistance to engagement with multilingual texts. *Journal of College Reading and Learning,* 50(2): 113-126.

Bernhold, Q. S., & Giles, H. (2020). Vocal accommodation and mimicry. *Journal of Nonverbal Behavior,* 44(1): 41-62.

Bernhold, Q., & Giles, H. (2019). Communication Accommodation Theory as a lens to examine painful self-disclosures in grandparent-grandchild relationships. *Casing communication theory*, 31-48.

Bertram, C., & Christiansen, I. (2014). Understanding research. *An introduction to reading research.* Pretoria: Van Schaik Publishers.

Bertuzzi, V., Semonella, M., Bruno, D., Manna, C., Edbrook-Childs, J., Giusti, E. M., ... & Pietrabissa, G. (2021). Psychological support interventions for healthcare providers and informal caregivers during the COVID-19 pandemic: a systematic review of the literature. *International Journal of Environmental Research and Public Health*, 18(13): 6939.

Biasutti, M., Concina, E., & Frate, S. (2019). Social sustainability and professional development: Assessing a training course on intercultural education for in-service teachers. *Sustainability*, 11(5): 1238.

Biasutti, M., Concina, E., & Frate, S. (2020). Working in the classroom with migrant and refugee students: The practices and needs of Italian primary and middle school teachers. *Pedagogy, Culture & Society*, 28(1): 113-129.

Biedenbach, T., & Jacobsson, M. (2016). The open secret of values: the roles of values and axiology in project research. *Project management journal,* 47(3): 139-155.

Blaikie, N., & Priest, J. (2019). *Designing social research: The logic of anticipation*. John Wiley & Sons. Cambridge: Polity Press.

Blynova, O., Popovych, I., Semenova, N., Kashyrina, Y., Ursulenko, O., & Kononenko, O. (2020). Personality factors of choosing adaptation strategies in a different cultural environment by labor migrants from Ukraine. *Amazonia Investiga*, 9(32): 45-54.

Bogna, F., Raineri, A., & Dell, G. (2020). Critical realism and constructivism: merging research paradigms for a deeper qualitative study. *Qualitative Research in Organizations and Management: An International Journal*, *15*(4), 461-484.

Bogna, F., Raineri, A., & Dell, G. (2020). Critical realism and constructivism: merging research paradigms for a deeper qualitative study. *Qualitative Research in Organizations and Management: An International Journal*, 15(4): 461-484.

Bonache, J., & Festing, M. (2020). Research paradigms in international human resource management: An epistemological systematisation of the field. *German Journal of Human Resource Management*, 34(2): 99-123.

Bradford, A. (2019). It's not all about English! The problem of language foregrounding in English-medium programmes in Japan. *Journal of Multilingual and Multicultural Development*, 40(8): 707-720.

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative research in sport, exercise and health*, 11(4): 589-597.

Brenick, A., Lawrence, S. E., Carvalheiro, D., & Berger, R. (2019). Teaching tolerance or acting tolerant? Evaluating skills-and contact-based prejudice reduction interventions among Palestinian-Israeli and Jewish-Israeli youth. *Journal of school psychology*, 75: 8-26.

Brittain, C. (2017). On learning English: The importance of school context, immigrant communities, and the racial symbolism of the English Language in understanding the challenge for immigrant adolescents. 674(2):1-20.

Brown, J. C., & Livstrom, I. C. (2020). Secondary science teachers' pedagogical design capacities for multicultural curriculum design. *Journal of Science Teacher Education*, 31(8): 821-840.

Buchs, C., & Maradan, M. (2021). Fostering equity in a multicultural and multilingual classroom through cooperative learning. *Intercultural Education*, 32(4): 401-416.

Cahyani, H., de Courcy, M., & Barnett, J. (2018). Teachers' code-switching in bilingual classrooms: exploring pedagogical and sociocultural functions. *International Journal of Bilingual Education and Bilingualism*, 21(4): 465-479.

Cai, J., Morris, A., Hohensee, C., Hwang, S., Robison, V., Cirillo, M., ... & Hiebert, J. (2019). Theoretical framing as justifying. *Journal for Research in Mathematics Education*, 50(3): 218-224.

Calafato, R. (2019). The non-native speaker teacher as proficient multilingual: A critical review of research from 2009–2018. *Lingua,* 227: 102700.

Calafato, R. (2022). Fidelity to participants when researching multilingual language teachers: A systematic review. *Review of Education*, 10(1): e3344.

Cao, X., Li, J., & Gong, S. (2021). Effects of resilience, social support, and work environment on turnover intention in newly graduated nurses: The mediating role of transition shock. *Journal of nursing management*, 29(8): 2585-2593.

Castleberry, A., & Nolen, A. (2018). Thematic analysis of qualitative research data: Is it as easy as it sounds? *Currents in pharmacy teaching and learning*, 10(6): 807-815.

Catala, A. (2019). Multicultural literacy, epistemic injustice, and white ignorance. *Feminist Philosophy Quarterly*, 5(2).

Chan, A. (2020). Superdiversity and critical multicultural pedagogies: Working with migrant families. *Policy Futures in Education,* 18(5): 560-573.

Chau, T. H. H., & Truong, V. (2019). The integration of intercultural education into teaching English: What Vietnamese teachers do and say. *International Journal of Instruction*, 12(1): 441-456.

Chen, J. C., & Kent, S. (2020). Task engagement, learner motivation and avatar identities of struggling English language learners in the 3D virtual world. *System*, 88: 102168.

Chen, S. Y., Basma, D., Ju, J., & Ng, K. M. (2020). Opportunities and challenges of multicultural and international online education. *Professional Counselor*, 10(1): 120-132.

Chen, Y., & Rubinstein-Avila, E. (2018). Code-switching functions in postcolonial classrooms. *The Language Learning Journal*, 46(3): 228-240.

Chen, Y., Su, J., Ren, Z., & Huo, Y. (2019). Optimism and mental health of minority students: moderating effects of cultural adaptability. *Frontiers in psychology,* 10: 2545.z

Chibuwe, A., & Salawu, A. (2020). Mainstream English Language Press Journalists' Perceptions Towards the Indigenous-Language Press in Zimbabwe. *African Journalism Studies*, 1-19.

Chien, S. Y., Hwang, G. J., & Jong, M. S. Y. (2020). Effects of peer assessment within the context of spherical video-based virtual reality on EFL students' English-Speaking performance and learning perceptions. *Computers & Education*, 146: 103751.

Chigbu, U. E., Atiku, S. O., & Du Plessis, C. C. (2023). The Science of Literature Reviews: Searching, Identifying, Selecting, and Synthesising. *Publications*, 11(1): 2.

Chikasha, J. (2021). Multilingualism in Education: The Lived Experience of the Marginalised Language Learner. *Language Matters*, 52(3): 26-44.

Christian, D. D., Suarez, A. L., Rahlf, A. J., & Garcia, K. D. (2019). Understanding English Learners' High School Academic Experience: Suggestions for Educators. *Journal of Latinos and Education*, 1:17.

Coffey, J., Cook, J., Farrugia, D., Threadgold, S., & Burke, P. J. (2021). Intersecting marginalities: International students' struggles for "survival" in COVID-19. *Gender, Work & Organization*, 28(4): 1337-1351.

Cole, D., & Zhou, J. (2014). Do diversity experiences help college students become more civically minded? Applying Banks' multicultural education framework. *Innovative Higher Education*, 39(2): 109-121.

Collins, C. S., & Stockton, C. M. (2018). The central role of theory in qualitative research. *International Journal of Qualitative Methods*, 17(1): 1609406918797475.

Cooper, C., Booth, A., Varley-Campbell, J., Britten, N., & Garside, R. (2018). Defining the process to literature searching in systematic reviews: a literature review of guidance and supporting studies. *BMC medical research methodology*, 18(1): 1-14.

Copur-Gencturk, Y., Cimpian, J. R., Lubienski, S. T., & Thacker, I. (2020). Teachers' bias against the mathematical ability of female, Black, and Hispanic students. *Educational Researcher*, 49(1): 30-43.

Crocco, M. S. (2021). *Transforming Multicultural Education Policy and Practice: Expanding Educational Opportunity*. Teachers College Press.

Cruz, S. D. D. (2018). Code-Switching Patterns and Functions in Philippine Literature. *The Asian ESP Journal*, 31.

Csillik, É., & Golubeva, I. (2020). Translanguaging practices in early childhood classrooms from an intercultural perspective. In *International perspectives on modern developments in early childhood education* (pp. 15-39). IGI Global.

Çüm, S., & Demir, E. K. (2020). The effect of positivist and post-positivist paradigms on the change of validity conceptualization. *Academic Studies in*, 119.

Cummins, J. (2015). Intercultural education and academic achievement: a framework for school-based policies in multilingual schools. *Intercultural Education*, 26(6): 455-468.

Cunningham, C. (2020). When 'home languages' become 'holiday languages': Teachers' discourses about responsibility for maintaining languages beyond English. *Language, Culture and Curriculum*, 33(3): 213-227.

Cupsa, I. (2018). Culture shock and identity. *Transactional Analysis Journal*, 48(2): 181-191.

Curenton, S. M., Iruka, I. U., Humphries, M., Jensen, B., Durden, T., Rochester, S. E., & Kinzie, M. B. (2020). Validity for the Assessing Classroom Sociocultural Equity Scale (ACSES) in early childhood classrooms. *Early Education and Development*, 31(2): 284-303.

Cutri, R. M., Whiting, E. F., & Bybee, E. R. (2020). Knowledge production and power in an online critical multicultural teacher education course. *Educational Studies*, 56(1): 54-65.

Dahal, M. (2018). When the Needs of Multicultural Classroom are Ignored: An Ethnographic Study in Nepal. *Dhaulagiri Journal of Sociology and Anthropology*, 12: 58-65.

Dai, Y. (2019). Situating videoconferencing in a connected class toward intercultural knowledge development: A comparative reflection approach. *The Internet and Higher Education*, 41: 1-10.

Daly, N., & Sharma, S. (2018). Language-as-Resource: Language strategies used by New Zealand teachers working in an international multilingual setting. *Australian Journal of Teacher Education*, 43(8): 2.

Daniel, B. K. (2019). Using the TACT Framework to Learn the Principles of Rigour in Qualitative Research. *Electronic Journal of Business Research Methods*, 17(3).

Dash, N., & Das, B. (2019). Linguistically responsive teaching framework for multilingual contexts: problems and issues with reference to multilingual education in an inclusive classroom. *Journal of Emerging Technologies and Innovative Research*, 6(1): 379-384.

De Cuir-Gunby, J. T., Allen, E. M., & Boone, J. K. (2020). Examining pre-service teachers' color-blind racial ideology, emotion regulation, and inflexibility with stigmatizing thoughts about race. *Contemporary Educational Psychology*, 60: 101836.

De Wilde, V., Brysbaert, M., & Eyckmans, J. (2020). Learning English through out-of-school exposure. Which levels of language proficiency are attained and which types of input are important? *Bilingualism: Language and Cognition*, 23(1): 171-185.

Delbridge, A., & Helman, L. A. (2016). Evidence-based strategies for fostering biliteracy in any classroom. *Early Childhood Education Journal*, 44(4): 307-316.

Dhir, A., Talwar, S., Kaur, P., & Malibari, A. (2020). Food waste in hospitality and food services: A systematic literature review and framework development approach. *Journal of Cleaner Production*, 270: 122861.

Doedens, W. J., & Meteyard, L. (2022). What is functional communication? A theoretical framework for real-world communication applied to aphasia rehabilitation. *Neuropsychology Review*, 32(4): 937-973.

Donato, H., & Donato, M. (2019). Stages for undertaking a systematic review. *Acta medica portuguesa*, 32(3): 227-235.

Donthu, N., Kumar, S., Mukherjee, D., Pandey, N., & Lim, W. M. (2021). How to conduct a bibliometric analysis: An overview and guidelines. *Journal of Business Research*, 133: 285-296.

Doucette, B., Sanabria, A., Sheplak, A., & Aydin, H. (2021). The Perceptions of Culturally Diverse Graduate Students on Multicultural Education: Implication for Inclusion and Diversity Awareness in Higher Education. *European Journal of Educational Research*, 10(3): 1259-1273.

Duarte, J., & Günther-van der Meij, M. (2020). *'We Learn Together'—Translanguaging within a Holistic Approach towards Multilingualism in Education* (pp. 125-144). Springer Fachmedien Wiesbaden.

Duarte, J., & Günther-van der Meij, M. (2020). *'We Learn Together'—Translanguaging within a Holistic Approach towards Multilingualism in Education* (pp. 125-144). Springer Fachmedien Wiesbaden.

Duchscher, J. E. B. (2009). Transition shock: The initial stage of role adaptation for newly graduated registered nurses. *Journal of advanced nursing*, 65(5): 1103-1113.

Dudija, N. (2019). Digital Transformation: Is Gonna Be Culture Shock?. In *Proceedings of the 1st International Conference on Psychology* (pp. 269-275).

Durand-Guerrier, V., Kazima, M., Libbrecht, P., Ngansop, J. N., Salekhova, L., Tuktamyshov, N., & Winsløw, C. (2016). Challenges and opportunities for second language learners in undergraduate Mathematics. In *Mathematics education and language diversity* (pp. 85-101).

Efendi, M. Y., & Lien, H. N. (2021). Implementation of Multicultural Education Cooperative Learning to Develop Character, Nationalism and Religious. *Journal of Teaching and Learning in Elementary Education (Jtlee)*, 4(1): 20-38.

Eisenchlas, S. A., Schalley, A. C., & Moyes, G. (2016). Play to learn: self-directed home language literacy acquisition through online games. *International Journal of Bilingual Education and Bilingualism*, 19(2): 136-152.

Elhami, A. (2020). Communication accommodation theory: A brief review of the literature. *Journal of Advances in Education and Philosophy*, 4(5): 192-200.

Elmes, D. (2013). The relationship between language and culture. *Annals of Fitness and Sports Sciences*, 46(3): 11-18.

Erbas, Y. H. (2019). A qualitative case study of multicultural education in Turkey: Definitions of multiculturalism and multicultural education. *International Journal of Progressive Education*, 15(1): 23-43.

Esteban-Guitart, M., Lalueza, J. L., Zhang-Yu, C., & Llopart, M. (2019). Sustaining students' cultures and identities. A qualitative study based on the funds of knowledge and identity approaches. *Sustainability*, 11(12): 3400.

Fareed, M., Humayun, S., & Akhtar, H. (2016). English language teachers' code-switching in class: ESL learners' perceptions. *Journal of Education & Social Sciences*, 4(1): 1-11.

Farooq, M. S., Riaz, S., Abid, A., Umer, T., & Zikria, Y. B. (2020). Role of IoT technology in agriculture: A systematic literature review. *Electronics*, 9(2): 319.

Fauzan, M. T., & Rohmadi, S. H. (2021). Building epistemology of multicultural education to t6he indigenous Javanese Islam. *Linguistics and Culture Review*, 5(S3): 1076-1089.

Ferlazzo, L., & Sypnieski, K. H. (2018). Teaching English Language Learners: Tips from the Classroom. *American Educator*, 42(3): 12.

Ferri, F., Grifoni, P., & Guzzo, T. (2020). Online learning and emergency remote teaching: Opportunities and challenges in emergency situations. *Societies*, 10(4): 86.

Fisch, C., & Block, J. (2018). Six tips for your (systematic) literature review in business and management research. *Management Review Quarterly*, 68(2): 103-106.

Freire, J. A. (2020). Promoting sociopolitical consciousness and bicultural goals of dual language education: The transformational dual language educational framework. *Journal of Language, Identity & Education*, 19(1): 56-71.

Furnham, A., (2019). Culture shock: A review of the literature for practitioners. *Psychology*, 10(13): 1832.

Galante, A., dela Cruz, J. W., Chiras, M., & Zeaiter, L. (2022). Challenging Monolingual Norms: TESL Teacher Education to Advance Learners' Plurilingual and Pluricultural Awareness. In *Multilingualism, Identity, and Interculturality in Education* (pp. 91-120). Singapore: Springer Nature Singapore.

Galla, C. K. (2018). Digital realities of Indigenous language revitalization: A look at Hawaiian language technology in the modern world. *Language and Literacy*, 20(3): 100-120.

Giles, H. (Ed.). (2016). *Communication accommodation theory: Negotiating personal relationships and social identities across contexts*. Cambridge: Cambridge University Press.

Giraldo, F. (2020). A post-positivist and interpretive approach to researching teachers' language assessment literacy. *Profile Issues in Teachers Professional Development*, 22(1): 189-200.

Goldstein, C. E., Weijer, C., Brehaut, J. C., Fergusson, D. A., Grimshaw, J. M., Horn, A. R., & Taljaard, M. (2018). Ethical issues in pragmatic randomized controlled trials: a review of the recent literature identifies gaps in ethical argumentation. *BMC medical ethics*, 19(1): 1-10.

Goodman, B., & Tastanbek, S. (2021). Making the shift from a codeswitching to a translanguaging lens in English language teacher education. *TESOL quarterly*, 55(1): 29-53.

Gopang, A. S., Parveen, S., & Chachar, Z. A. (2018). Determining the efficacy of mother tongue as medium of instruction at elementary level. *Grassroots*, 51(2).

Gorski, P. (2016). Rethinking the role of "culture" in educational equity: From cultural competence to equity literacy. *Multicultural Perspectives*, 18(4): 221-226.

Gorski, P. C. (1999). A brief history of multicultural education. *Available online also at: http://www. edchange. org/multicultural/papers/edchange history. html [accessed in Manila, Philippines: 16 June 2015]*.

Govindan, K., Shaw, M., & Majumdar, A. (2021). Social sustainability tensions in multi-tier supply chain: A systematic literature review towards conceptual framework development. *Journal of Cleaner Production*, 279: 123075.

Graf, A. C., Jacob, E., Twigg, D., & Nattabi, B. (2020). Contemporary nursing graduates' transition to practice: A critical review of transition models. *Journal of Clinical Nursing*, 29(15-16): 3097-3107.

Granić, A., & Marangunić, N. (2019). Technology acceptance model in educational context: A systematic literature review. *British Journal of Educational Technology*, 50(5): 2572-2593.

Grant, L. E., & Nguyen, T. H. (2017). Code-switching in Vietnamese university EFL teachers' classroom instruction: A pedagogical focus. *Language Awareness*, 26(3): 244-259.

Greenhalgh, T., Thorne, S., & Malterud, K. (2018). Time to challenge the spurious hierarchy of systematic over narrative reviews? *European journal of clinical investigation*, 48(6).

Gu, Y., Zheng, Y., & Swerts, M. (2019). Which is in front of Chinese people, past or future? The effect of language and culture on temporal gestures and spatial conceptions of time. *Cognitive Science*, 43(12): e12804.

Gube, J. (2022). Exploring pedagogic discourses of cultural responsiveness: a tale of two classrooms. *Pedagogy, Culture & Society*, 1-19.

Günbayi, I., & Sorm, S. (2018). Social paradigms in guiding social research design: The functional, interpretive, radical humanist and radical structural paradigms. *Online Submission*, 9(2): 57-76.

Guo, P. J. (2018, April). Non-native english speakers learning computer programming: Barriers, desires, and design opportunities. In *Proceedings of the 2018 CHI conference on human factors in computing systems* (pp. 1-14).

Gusenbauer, M., & Haddaway, N. R. (2020). Which academic search systems are suitable for systematic reviews or meta-analyses? Evaluating retrieval qualities of Google Scholar, PubMed, and 26 other resources. *Research synthesis methods*, 11(2): 181-217.

Gustavsson, B., & Karakitsos, A. (2019). Teacher and Teacher Student Beliefs on Using Code-Switching in EFL Classrooms. (pp. 47).

Gwee, S., & Saravanan, V. (2018). Use of code-switching in multilingual content subject and language classrooms. *International Journal of Multilingualism*, 15(2): 117-134.

Haidar, S. (2019). The role of English in developing countries: English is a passport to privilege and needed for survival in Pakistan. *English Today*, 35(3): 42-48.

Haidar, S., & Fang, F. (2019). English language in education and globalization: A comparative analysis of the role of English in Pakistan and China. *Asia Pacific Journal of Education*, 39(2): 165-176.

Hakim, B. M., Arflida, F., & Satriani, I. (2019). Students' perception towards the use of code-switching use in EFL classroom. *Professional Journal of English Education,* 2(3): 370-375.

Hall, J., Gaved, M., & Sargent, J. (2021). Participatory research approaches in times of Covid-19: A narrative literature review. *International Journal of Qualitative Methods*, 20. 16094069211010087.

Hamman, L. (2018). Translanguaging and positioning in two-way dual language classrooms: A case for criticality. *Language and Education*, 32(1): 21-42.

Hansen-Thomas, H., Grosso Richins, L., Kakkar, K., & Okeyo, C. (2016). I do not feel I am properly trained to help them! Rural teachers' perceptions of challenges and needs with English-language learners. *Professional Development in Education*, 42(2): 308-324.

Harry, T., & Chinyamurindi, W. T. (2022). "Still haven't found what I am looking for": rural black students' perceived work readiness and assessment of labor market access. *Education+ Training*, 64(2): 276-289.

Hashim, S., Utami, P., Rahman, M. H. A., Jumaat, N. F., & Phon, D. N. E. (2019). Knowledge Construction Process in an Open Learning System Among Technical and Vocational Education and Training (TVET) Practitioners. *Journal of Technical Education and Training*, 11(1).

Haukås, Å. (2016). Teachers' beliefs about multilingualism and a multilingual pedagogical approach. *International Journal of Multilingualism*, 13(1): 1-18.

Haven, T., & Van Grootel, D. L. (2019). Preregistering qualitative research. *Accountability in Research*, 26(3): 229-244.

Heale, R., & Noble, H. (2019). Integration of a theoretical framework into your research study. *Evidence-Based Nursing*, 22(2): 36-37.

Heath, J., Williamson, H., Williams, L., & Harcourt, D. (2018). "It's just more personal": Using multiple methods of qualitative data collection to facilitate participation in research focusing on sensitive subjects. *Applied Nursing Research*, 43: 30-35.

Heggernes, S. L. (2019). Opening a dialogic space: Intercultural learning through picturebooks. *Children's Literature in English Language Education*, 7(2): 37-60.

Hifza, H., Antoni, A., Syakhrani, A. W., & Hartati, Z. (2020). The Multicultural Islamic Education Development Strategy on Educational Institutions. *Jurnal Iqra Jurnal Kajian Pendidikan*, 5(1): 158-170.

Holzer, P. (2017). Interoception and gut feelings: Unconscious body signals' impact on brain function, behavior and belief processes. In *Processes of believing: The acquisition, maintenance, and change in creditions* (pp. 435-442). Springer, Cham.

Hong, J. Y., Ko, H., Mesicek, L., & Song, M. (2021). Cultural intelligence as education contents: exploring the pedagogical aspects of effective functioning in higher education. *Concurrency and Computation: Practice and Experience*, 33(2): e5489.

Hossain, M. M. (2016). Cultural barrier in learning a foreign or second language: An outline and clarification in context of Bangladesh. *English literature and language review*, 2(6): 65-70.

Hugo, A. J. (2017). Language as an Excluding Factor in the South African School System. In *Inclusive Education in African Contexts* (pp. 115-128). Rotterdam: Sense Publishers.

Hulland, J., & Houston, M. B. (2020). Why systematic review papers and meta-analyses matter: An introduction to the special issue on generalizations in marketing. *Journal of the Academy of Marketing Science*, 48: 351-359.

Humphrey, S. (2020). The role of teachers' disciplinary semiotic knowledge in supporting young bi/multilingual learners' academic and reflexive multiliteracies. *Language and education*, 35(2): 140-159.

Ilyasin, M., & Tohet, M. (2020). Multicultural education in a religious life: Developing harmony among religions in southeast asia. In *Proceedings of the International Conference on Industrial Engineering and Operations Management, August* (pp. 3791-3801).

Irodaxon, E., & Bahodirjon o'g'li, O. X. (2023). CULTURE SHOCK. *ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ*, 20(3): 7-11.

Isaac, M., & Elrick, J. (2021). How COVID-19 may alleviate the multiple marginalization of racialized migrant workers. *Ethnic and Racial Studies*, 44(5): 851-863.

Istifci, I. (2019). Code-Switching in Tertiary-Level EFL Classrooms: Perceptions of Teachers. *Journal of Language and Linguistic Studies*, 15(4): 1287-1299.

Ivenicki, A. (2020). Multicultural Brazil in the BRICS Countries: Potentials for the social sciences and humanities. *Space and Culture, India*, 7(5): 14-22.

Jamal, S. N. B., Ibrahim, N. H. B., & Surif, J. B. (2019). Concept cartoon in problem-based learning: A systematic literature review analysis. *JOTSE: Journal of Technology and Science Education*, 9(1): 51-58.

Javorsky, K. H., & Moser, K. M. (2021). The impact of exploratory French instruction on child and Family attitudes and aptitudes for learning world languages in preschool. *Early Childhood Education Journal*, 49(4): 739-750.

John-Steiner, V., & Mahn, H. (1996). Sociocultural approaches to learning and development: A Vygotskian framework. *Educational psychologist*, 31(3-4): 191-206.

Jones, M. E., & Bond, M. L. (2019). Personal Adjustment, Language Acquisition and Culture Learning in Short-Term Cultural Immersion. *International Research and Review*, 9(1): 18-30.
Juan, A., & Visser, M. (2018). When it comes to school science, language can determine success.

Jylhä, K. M., & Hellmer, K. (2020). Right-wing populism and climate change denial: The roles of exclusionary and anti-egalitarian preferences, conservative ideology, and antiestablishment attitudes. *Analyses of Social Issues and Public Policy*, 20(1): 315-335.
Kaiser, G., & Presmeg, N. (2019). *Compendium for early career researchers in mathematics education* (p. 532). Springer Nature.

Kankam, P. K. (2019). The use of paradigms in information research. *Library & Information Science Research*, 41(2): 85-92.

Kano, L., Tsang, E. W., & Yeung, H. W. C. (2020). Global value chains: A review of the multi-disciplinary literature. *Journal of international business studies*, 51: 577-622.

Khan, A., Goodell, J. W., Hassan, M. K., & Paltrinieri, A. (2022). A bibliometric review of finance bibliometric papers. *Finance Research Letters*, 47: 102520.

Khan, S. A. R., Zkik, K., Belhadi, A., & Kamble, S. S. (2021). Evaluating barriers and solutions for social sustainability adoption in multi-tier supply chains. *International Journal of Production Research*, 59(11): 3378-3397.

Khanal, J., & Gaulee, U. (2019). Challenges of international students from pre-departure to post-study: A literature review. *Journal of International Students*, 9(2): 560-581.
Khoo-Lattimore, C., Mura, P., & Yung, R. (2019). The time has come: A systematic literature review of mixed methods research in tourism. *Current Issues in Tourism*, 22(13): 1531-1550.

Kim, D. (2020). Learning language, learning culture: Teaching language to the whole student. *ECNU Review of Education*, 3(3): 519-541.

King, N., & Brooks, J. (2018). Thematic analysis in organisational research. *The Sage Handbook of qualitative business and management research methods*, 219-236.

Kiramba, L. K., & Harris, V. J. (2019). Navigating authoritative discourses in a multilingual classroom: Conversations with policy and practice. *TESOL Quarterly*, 53(2): 456-481.

Kivunja, C. (2018). Distinguishing between theory, theoretical framework, and conceptual framework: A systematic review of lessons from the field. *International Journal of Higher Education*, 7(6): 44-53.

Kivunja, C., & Kuyini, A. B. (2017). Understanding and applying research paradigms in educational contexts. *International Journal of higher education*, 6(5): 26-41.

Klingenberg, C. O., Borges, M. A. V., & Antunes Jr, J. A. V. (2021). Industry 4.0 as a data-driven paradigm: a systematic literature review on technologies. *Journal of manufacturing technology management*, 32(3): 570-592.

Koç, C., & Köybaşi, F. (2016). Prospective teachers' conceptions of teaching and learning and their attitudes towards multicultural education. *Educational Research and Reviews*, 11(22): 2048-2056.

Kolus, A., Wells, R., & Neumann, P. (2018). Production quality and human factors engineering: A systematic review and theoretical framework. *Applied ergonomics*, 73: 55-89.

Korstjens, I., & Moser, A. (2018). Series: Practical guidance to qualitative research. Part 4: Trustworthiness and publishing. *European Journal of General Practice*, 24(1): 120-124.

Košutić, M. (2022). *Show me your wor (l) ds: the pedagogical potential of a multilingual picture storybook for promoting multicultural awareness* (Doctoral dissertation, University of Zagreb. Faculty of Humanities and Social Sciences. Department of English language and literature).

Kosztyán, Z. T., Csizmadia, T., & Katona, A. I. (2021). SIMILAR–Systematic iterative multilayer literature review method. *Journal of Informetrics*, 15(1): 101111.

Kotzé, T., Van der Westhuizen, M., & Barnard, E. (2017). Teaching strategies to support isiXhosa learners who receive education in a second/third language. *South African Journal of Education*, 37(3).

Kraus, S., Breier, M., & Dasí-Rodríguez, S. (2020). The art of crafting a systematic literature review in entrepreneurship research. *International Entrepreneurship and Management Journal*, 16: 1023-1042.

Krause, A., Wagner, J., Redder, A., & Prediger, S. (2022). New migrants, new challenges? Activating multilingual resources for understanding mathematics: institutional and interactional factors. *European Journal of Applied Linguistics*, 10(1): 1-30.

Krause, D. (2019). *The Profane Book of Irish Comedy*.Cornell University Press.

Krause, S., Breier, M., Lim, W. M., Dabić, M., Kumar, S., Kanbach, D., ... & Ferreira, J. J. (2022). Literature reviews as independent studies: guidelines for academic practice. *Review of Managerial Science*, 16(8): 2577-2595.

Krautkremer, K., & Foster, C. R. (2019). Investigation into Fermentation: A Journey into Cultural Relevance and Mindful Eating. In *Handbook of Research on Science Literacy Integration in Classroom Environments* (pp. 160-182). IGI Global.

Krueger, A. B., Colletti, P., Bogner, H. R., Barg, F. K., & Stineman, M. G. (2017). Conducting focus groups in Second Life on health-related topics. *J Alternative Med Res*, 9(2): 357.

Krulatz, A., & Dahl, A. (2016). Baseline assessment of Norwegian EFL teacher preparedness to work with multilingual students. *Journal of Linguistics and Language Teaching*, 7(2): 199-217.

Krulatz, A., & Iversen, J. (2020). Building inclusive language classroom spaces through multilingual writing practices for newly arrived students in Norway. *Scandinavian Journal of Educational Research*, 64(3): 372-388.

Krulatz, A., Steen-Olsen, T. H., & Torgersen, E. N. (2017). Towards critical cultural and linguistic awareness in language classrooms in Norway: Developing intercultural citizenship through identity texts.

Kumar, M., Barbhai, M. D., Hasan, M., Punia, S., Dhumal, S., Rais, N., ... & Mekhemar, M. (2022). Onion (Allium cepa L.) peels: A review on bioactive compounds and biomedical activities. *Biomedicine & pharmacotherapy*, 146: 112498.

Kutor, S. K., Raileanu, A., & Simandan, D. (2021). International migration, cross-cultural interaction, and the development of personal wisdom. *Migration Studies*, 9(3): 490-513.

Kymlicka, W. (2012). Multiculturalism: Success, failure, and the future. *Rethinking national identity in the age of migration*, 33-78.

Lainatussyifah, D. (2022). *The Impact of Using Code-Switching on Teaching and Learning Effectiveness in Bilingual Class* (Doctoral dissertation, UIN Ar-Raniry).

Lallier, M., & Carreiras, M. (2018). Cross-linguistic transfer in bilinguals reading in two alphabetic orthographies: The grain size accommodation hypothesis. *Psychonomic Bulletin & Review*, 25(1): 386-401.

Lambert, S. R. (2020). Do MOOCs contribute to student equity and social inclusion? A systematic review 2014–18. *Computers & Education*, 145: 103693.

Lan, P. C. (2022). Contested skills and constrained mobilities: migrant carework skill regimes in Taiwan and Japan. *Comparative Migration Studies*, *10*(1), 37.

Lederman, N. G., & Lederman, J. S. (2015). What is a theoretical framework? A practical answer. *Journal of Science Teacher Education*, 26(7): 593-597.

Lee, A. Y., & Handsfield, L. J. (2018). Code-Meshing and Writing Instruction in Multilingual Classrooms. *The Reading Teacher*, 72(2): 159-168.

Legette, K. B., Rogers, L. O., & Warren, C. A. (2022). Humanizing student–teacher relationships for black children: Implications for teachers' social–emotional training. *Urban Education*, 57(2): 278-288.

Leite, D. F., Padilha, M. A. S., & Cecatti, J. G. (2019). Approaching literature review for academic purposes: The literature review checklist. *Clinics*, 74.

Leo, S., Alsharari, N. M., Abbas, J., & Alshurideh, M. T. (2021). From offline to online learning: A qualitative study of challenges and opportunities as a response to the COVID-19 pandemic in the UAE higher education context. *The effect of coronavirus disease (COVID-19) on business intelligence*, 203-217.

Lepenioti, K., Bousdekis, A., Apostolou, D., & Mentzas, G. (2020). Prescriptive analytics: Literature review and research challenges. *International Journal of Information Management*, 50: 57-70.

Lestari, M., & Wahyudin, A. Y. (2020). Language learning strategies of undergraduate EFL students. *Journal of English Language Teaching and Learning*, 1(1): 25-30.

Li, J., Ai, B., & Zhang, J. (2020). Negotiating language ideologies in learning Putonghua: Myanmar ethnic minority students' perspectives on multilingual practices in a borderland school. *Journal of Multilingual and Multicultural Development*, 41(7): 633-646.

Lian, J., Zhang, Y., Ma, C., Yang, Y., & Chaima, E. (2019). A review on recent sizing methodologies of hybrid renewable energy systems. *Energy Conversion and Management*, 199: 112027.

Linnenluecke, M. K., Marrone, M., & Singh, A. K. (2020). Conducting systematic literature reviews and bibliometric analyses. *Australian Journal of Management*, 45(2): 175-194.

Liu, L., (2018). "It's Just Natural": A Critical Case Study of Family Language Policy in a 1.5 Generation Chinese Immigrant Family on the West Coast of the United States. In *Language Policy and Language Acquisition Planning* (pp. 13-31). Springer, Cham.

Liu, Q., Colak, F. Z., & Agirdag, O. (2020). Characteristics, issues, and future directions in Chinese multicultural education: a review of selected research 2000–2018. *Asia Pacific Education Review*, 21: 279-294.

Liu, Y., Bellibaş, M. Ş., & Gümüş, S. (2021). The effect of instructional leadership and distributed leadership on teacher self-efficacy and job satisfaction: Mediating roles of supportive school culture and teacher collaboration. *Educational Management Administration & Leadership*, 49(3): 430-453.

Loewen, S., Crowther, D., Isbell, D. R., Kim, K. M., Maloney, J., Miller, Z. F., & Rawal, H. (2019). Mobile-assisted language learning: A Duolingo case study. *ReCALL*, 31(3): 293-311.

Lombard, E. (2017). Students' attitudes and preferences toward Language of Learning and Teaching at the University of South Africa. *Language Matters*, 48(3): 25-48.

Lopez-Leon, S., Wegman-Ostrosky, T., Perelman, C., Sepulveda, R., Rebolledo, P. A., Cuapio, A., & Villapol, S. (2021). More than 50 long-term effects of COVID-19: a systematic review and meta-analysis. *Scientific reports*, 11(1): 16144.

Lorenz, E., Krulatz, A., & Torgersen, E. N. (2021). Embracing linguistic and cultural diversity in multilingual EAL classrooms: The impact of professional development on teacher beliefs and practice. *Teaching and Teacher Education*, 105: 103428.

Lou, N. M., & Noels, K. A. (2019). Promoting growth in foreign and second language education: A research agenda for mindsets in language learning and teaching. *System*, 86: 102126.

Lourenço, M. (2018). Global, international and intercultural education: three contemporary approaches to teaching and learning. *On the Horizon*, *26*(2), 61-71.

Lovin, D., Busila, A. V., & Sava, V. (2023). Culture shock, adaptation, and organizational performance in sport: A psychological perspective. *Technological Forecasting and Social Change*, 190: 122403.

Lowrey-Kinberg, B. V. (2018). Procedural justice, overaccommodation, and police authority and professionalism: results from a randomized experiment. *Police Practice and Research*, 19(2): 111-124.

Lozada, F. T., Riley, T. N., Catherine, E., & Brown, D. W. (2022). Black emotions matter: Understanding the impact of racial oppression on Black youth's emotional development: Dismantling systems of racism and oppression during adolescence. *Journal of research on adolescence*, 32(1): 13-33.

MacIntyre, P. D. (2019). Anxiety/uncertainty management and communication accommodation in women's brief dyadic conversations with a stranger: An idiodynamic approach. *Sage Open*, 9(3): 2158244019861482.

Madkins, T. C., Howard, N. R., & Freed, N. (2020). Engaging equity pedagogies in computer science learning environments. *Journal of Computer Science Integration*, 3(2).

Mahdalchuk, D. (2021). *Learning Norwegian in Norwegian to become Norwegian? A study on the monolingual strategy for refugees learning Norwegian at Voksenopplæringen and how it affects their prospects for integration into society* (Master's thesis, UiT Norges arktiske universitet).

Mahdi, A., & Almalki, M. S. (2019). Teachers' perceptions towards pedagogical implications of code switching: Saudi EFL classroom context in focus. *International Journal on Studies in English Language and Literature*, 7(3): 1-9.

Mahilum-Yun, M. S., Aldana-Padua, S., & Munalim, L. BEYOND THE CLASSROOM WALLS: MULTICULTURAL EDUCATION PRACTICES AND ISSUES IN AN ONLINE ENVIRONMENT.

Mäkinen, V., Liebkind, K., Jasinskaja-Lahti, I., & Renvik, T. A. (2019). A teacher-led vicarious contact intervention in culturally mixed classrooms with in-and outgroup role models of intergroup friendship. *Journal of school psychology*, 75: 27-40.

Maluleke, M. J. (2019). Using code-switching as an empowerment strategy in teaching mathematics to learners with limited proficiency in English in South African schools. *South African Journal of Education*, 39(3).

Manan, S. A., Channa, L. A., & Haidar, S. (2022). Celebratory or guilty multilingualism? English medium instruction challenges, pedagogical choices, and teacher agency in Pakistan. *Teaching in Higher Education*, 27(4): 530-545.

Manan, S. A., Channa, L. A., & Haidar, S. (2022). Celebratory or guilty multilingualism? English medium instruction challenges, pedagogical choices, and teacher agency in Pakistan. *Teaching in Higher Education*, 27(4): 530-545.

Manditereza, B. (2021). Rethinking Educational Transitioning in South African Primary Schools in Grades 3 and 4. *International Journal of Childhood Education*, 2(2): 18-25.

Manel, M., Hassan, A., & Buriro, H. A. (2019). Learners' Attitudes towards Teachers' switching to the mother tongue (The Case of Secondary school learners in Algeria). *Indonesian TESOL Journal*, 1(1): 9-26.

Manuaba, I. B., & Putra, I. N. A. J. (2021). The Types of Communication Accommodation Strategies in English as Foreign Language (EFL) Classrooms. *Journal of Education Research and Evaluation*, 5(1): 7-23.

Marawu, S. (2018). Teaching in two languages: The pedagogical value of code-switching in multilingual classroom settings. In *The multilingual edge of education* (pp. 93-113). Palgrave Macmillan, London.

Mardiana, S. (2020). Modifying Research Onion for Information Systems Research. *Solid State Technology*, 63(4): 5304-5313.

Mareva, R. (2016). Teachers' code-switching in English as a Second Language (ESL) instruction: Perceptions of selected secondary school learners in Zimbabwe. *Social Sciences*, 4(01): 2016.

Marraccini, M. E., Lindsay, C. A., Griffin, D., Greene, M. J., Simmons, K. T., & Ingram, K. M. (2021). A Trauma-and Justice, Equity, Diversity, and Inclusion (JEDI)-Informed Approach to Suicide Prevention in School: Black Boys' Lives Matter. *School Psychology Review*, 1-24.

Marsh, D., & Langé, G. (2000). Using languages to learn and learning to use languages. *Finland: University of Jyväskylä*, *88*, 36-39.

Mavuru, L., & Ramnarain, U. D. (2019). Language affordances and pedagogical challenges in multilingual grade 9 natural sciences classrooms in South Africa. *International Journal of Science Education*, 1-21.

Mavuru, L., & Ramnarain, U. D. (2020). Language affordances and pedagogical challenges in multilingual grade 9 natural sciences classrooms in South Africa. *International Journal of Science Education*, 42(14): 2472-2492.

Mazenod, A., Francis, B., Archer, L., Hodgen, J., Taylor, B., Tereshchenko, A., & Pepper, D. (2019). Nurturing learning or encouraging dependency? Teacher constructions of students in lower attainment groups in English secondary schools. *Cambridge Journal of Education*, 49(1): 53-68.

Meetoo, V. (2020). Negotiating the diversity of 'everyday' multiculturalism: teachers' enactments in an inner-city secondary school. *Race Ethnicity and Education*, 23(2): 261-279.

Mekawi, Y., Todd, N. R., Yi, J., & Blevins, E. J. (2020). Distinguishing "I don't see color" from "Racism is a thing of the past": Psychological correlates of avoiding race and denying racism. *Journal of Counseling Psychology*, 67(3): 288.

Meng, Q., Lin, M. S., & Tzeng, I. S. (2020). Relationship between exercise and Alzheimer's disease: A narrative literature review. *Frontiers in neuroscience*, 14: 131.

Mengist, W., Soromessa, T., & Legese, G. (2020). Method for conducting systematic literature review and meta-analysis for environmental science research. *MethodsX*, 7: 100777.

Mian, A. R. (2019). Attitudes of English Language Teachers towards Code-switching (CS) in Pakistani Classrooms: A Review of five selected Articles. *Journal of English Language, Literature and Education*, 1(2): 17-28.

Miglianico, M., Dubreuil, P., Miquelon, P., Bakker, A. B., & Martin-Krumm, C. (2020). Strength use in the workplace: A literature review. *Journal of Happiness Studies*, 21: 737-764.

Miled, N. (2019). Educational leaders' perceptions of multicultural education in teachers' professional development: A case study from a Canadian school district. *Multicultural education review*, 11(2): 79-95.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2018). *Qualitative data analysis: A methods sourcebook*. United State of America: Sage publications.

Milligan, L. O., Clegg, J., & Tikly, L. (2016). Exploring the potential for language supportive learning in English medium instruction: a Rwandan case study. *Comparative Education*, 52(3): 328-342.

Mitchell, A., & Rich, M. (2022). Literature Reviews: What are the Challenges, and how can Students and new Business Researchers be Successful? *Electronic Journal of Business Research Methods*, 20(3): 99-110.

Mkhize, D., & Balfour, R. (2017). Language rights in education in South Africa. *South African Journal of Higher Education*, 31(6): 133-150.

Mlachila, M. M., & Moeletsi, T. (2019). Struggling to make the grade: A review of the causes and consequences of the weak outcomes of South Africa's education system. 61(2): 1018-5941.

Modarresi, G., & Javan, E. (2018). Construction and Validation of Foreign Language Learners' Dropout Questionnaire. *International Journal of Instruction*, 11(4): 425-444.

Mohamed, O. I., & Lobo, Z. (2020). A Comparative Study between Monolingual and Bilingual Teaching Methodologies of English in a Health Sciences University in the United Arab Emirates. *English Language Teaching*, 13(1): 73-84.

Momand, B., Sacuevo, O., Hamidi, M., Sun, W., & Dubrowski, A. (2022). Using Communication Accommodation Theory to Improve Communication Between Healthcare Providers and Persons with Dementia. *Cureus*, 14(10).

Montaldo, C., Messina, F., Abbate, I., Antonioli, M., Bordoni, V., Aiello, A., & Ippolito, G. (2021). Multi-omics approach to COVID-19: a domain-based literature review. *Journal of Translational Medicine*, 19: 1-18.

Monteiro, S., Sherbini, J., Sibbald, M., & Norman, G. (2020). Critical thinking, biases, and dual processing: The enduring myth of generalisable skills. *Medical education*, 54(1): 66-73.

Mophosho, M., Khoza-Shangase, K., & Sebole, L. L. (2019). The reading comprehension of Grade 5 Setswana-speaking learners in rural schools in South Africa: Does home language matter?. *Per Linguam*, 35(3): 59-73.

Morgan, S. J., Pullon, S. R., Macdonald, L. M., McKinlay, E. M., & Gray, B. V. (2017). Case study observational research: A framework for conducting case study research where observation data are the focus. *Qualitative health research*, 27(7): 1060-1068.

Morgan, T., Soliz, J., Minniear, M., & Bergquist, G. (2020). Communication accommodation and identity gaps as predictors of relational solidarity in interfaith family relationships. *Communication Reports*, 33(1): 41-54.

Moser, A., & Korstjens, I. (2018). Series: Practical guidance to qualitative research. Part 3: Sampling, data collection and analysis. *European Journal of General Practice*, 24(1): 9-18.

Msani, S.C. (2018). Ucwaningo lwesenzeko lothisha bamabanga aphezulu ekufundiseni ulimi ngendlela yolimi olusabalele nekharikhulamu ezikoleni ezisesiyingini saseMlazi, eNingizimu-Afrika.Unpublished Masters Dissertation. Pinetown; University of KwaZulu-Natal.

Munalim, L. O. (2020). Micro and Macro Practices of Multicultural Education in a Philippine University: Is It Global Integration Ready?. *The Asia-Pacific Education Researcher*, 29(5): 441-454.

Munaro, M. R., Tavares, S. F., & Bragança, L. (2020). Towards circular and more sustainable buildings: A systematic literature review on the circular economy in the built environment. *Journal of Cleaner Production*, 260: 121134.

Mupa, P., & Chinooneka, T. I. (2015). Factors Contributing to Ineffective Teaching and Learning in Primary Schools: Why Are Schools in Decadence?. *Journal of Education and Practice*, 6(19): 125-132.

Muysken, P. (2020). Code-switching and grammatical theory. In *The bilingualism reader* (pp. 280-297). Routledge.

Nagy, S., & Csiszár, C. (2020). The quality of smart mobility: A systematic review. *Zeszyty Naukowe. Transport/Politechnika Śląska*.

Namaziandost, E., & Nasri, M. (2019). The impact of social media on EFL learners' speaking skill: a survey study involving EFL teachers and students. *Journal of Applied Linguistics and Language Research*, 6(3): 199-215.

Naser Oteir, I., & Nijr Al-Otaibi, A. (2019). Foreign language anxiety: A systematic review. *Arab World English Journal (AWEJ) Volume*, *10*.

Newcomer, K. E., Hatry, H. P., & Wholey, J. S. (2015). Conducting semi-structured interviews. *Handbook of practical program evaluation*, 492.

Nguyen, N. T., Grainger, P., & Carey, M. (2016). Code-switching in English language education: Voices from Vietnam. *Theory and Practice in Language Studies*, 6(7): 1333-1340.

Nicholls, R. J., Hanson, S. E., Lowe, J. A., Slangen, A. B., Wahl, T., Hinkel, J., & Long, A. J. (2021). Integrating new sea-level scenarios into coastal risk and adaptation assessments: An ongoing process. *Wiley Interdisciplinary Reviews: Climate Change*, 12(3): e706.

Nigutova, S. (2018). Knowledge Construction in Multicultural Reading Projects (Dissertation). Retrieved from https://urn.kb.se/resolve?urn=urn:nbn:se:hig:diva-27126.

Nuryadi, M. H. (2020). The Pattern of the Teaching of Multiculturalism-Based Civics Education: A Case Study at Higher Education Institutions. *European Journal of Educational Research*, 9(2): 799-807.

O'Leary, E. S., Shapiro, C., Toma, S., Sayson, H. W., Levis-Fitzgerald, M., Johnson, T., & Sork, V. L. (2020). Creating inclusive classrooms by engaging STEM faculty in culturally responsive teaching workshops. *International Journal of STEM education*, 7: 1-15.

Obaidullah, M. (2016). Code switching in efl classrooms: A Bangladeshi Perspective. *Theory and Practice in Language Studies*, 6(5): 924-934.

Oberg, K. (1960). Cultural shock: Adjustment to new cultural environments. *Practical anthropology*, (4): 177-182.

Odhiambo, E. C. (2022). Trader-Customer Communication Survival Strategies on the Kenya-Uganda Cross-Border Trade: A Communication Accommodation Theory Perspective. *Indiana Journal of Humanities and Social Sciences*, 3(7): 14-24.

Ogbonnaya, U. I., Mji, A., & Mohapi, S. J. (2016). Identifying some hindrances to students' achievement in mathematics in South Africa. *Dirasat: Educational Sciences*, 43(2): 705-714.

Ogden, T., Askeland, E., Christensen, B., Christiansen, T., & Kjøbli, J. (2018). Crossing national, cultural, and language barriers: Implementing and testing evidence-based practices in Norway. Finland: University of Jyväskylä.

Omori, K., Ota, H., & Stark, R. K. (2021). Intergenerational communication satisfaction among Japanese Americans through communication accommodation. *Journal of multilingual and multicultural development*, 1-14.

Orth, C. D. O., & Maçada, A. C. G. (2021). Corporate fraud and relationships: a systematic literature review in the light of research onion. *Journal of Financial Crime*, 28(3): 741-764.

Osanloo, A., & Grant, C. (2016). Understanding, selecting, and integrating a theoretical framework in dissertation research: Creating the blueprint for your "house". *Administrative issues journal: connecting education, practice, and research*, 4(2): 7.

Oxford, R. L., & Gkonou, C. (2018). Interwoven: Culture, Language, and Learning Strategies. *Studies in Second Language Learning and Teaching*, 8(2): 403-426.

Pacheco, E. M. (2020). Culture learning theory and globalization: Reconceptualizing culture shock for modern cross-cultural sojourners. *New Ideas in Psychology*, 58: 100801.

Pacheco, M. B., Smith, B. E., & Carr, S. (2017). Connecting classrooms and communities with language and technology: A multimodal code-meshing project. *Voices from the Middle*, 24(3): 63.

Park, H. R., (2018). Influences of reading online texts in Korean English language learners' cultural identities. *The Journal of Educational Research*, 111(4): 385-397.

Parkhouse, H., Lu, C. Y., & Massaro, V. R. (2019). Multicultural Education Professional Development: A Review of the Literature. *Review of Educational Research*, 89(3): 416-458.

Paul, J., & Criado, A. R. (2020). The art of writing literature review: What do we know and what do we need to know?. *International Business Review*, 29(4): 101717.

Paul, J., Lim, W. M., O'Cass, A., Hao, A. W., & Bresciani, S. (2021). Scientific procedures and rationales for systematic literature reviews (SPAR-4-SLR). *International Journal of Consumer Studies*, 45(4): O1-O16.

Paul-Binyamin, I., & Haj-Yehia, K. (2019). Multicultural education in teacher education: Shared experience and awareness of power relations as a prerequisite for conflictual identities dialogue in Israel. *Teaching and teacher education*, 85: 249-259.

Paul-Binyamin, I., & Haj-Yehia, K. (2019). Multicultural education in teacher education: Shared experience and awareness of power relations as a prerequisite for conflictual identities dialogue in Israel. *Teaching and teacher education*, 85: 249-259.

Peel, K. L. (2020). A beginner's guide to applied educational research using thematic analysis. *Practical Assessment, Research, and Evaluation*, 25(1): 2.

Perez-Ferrer, C., Auchincloss, A. H., de Menezes, M. C., Kroker-Lobos, M. F., de Oliveira Cardoso, L., & Barrientos-Gutierrez, T. (2019). The food environment in Latin America: a systematic review with a focus on environments relevant to obesity and related chronic diseases. *Public health nutrition*, 22(18): 3447-3464.

Phakeng, M. (2018, March). One country, many languages: Exploring a multilingual approach to mathematics teaching and learning in South Africa. In *Proceedings of the IV ERME Topic Conference 'Classroom-based research on mathematics and language' (pp. 8-16)*.

Phakeng, M. S. (2018). ETC4 Keynote One country, many languages: Exploring a multilingual approach to mathematics teaching and learning in South Africa. *ETC4*, 8.

Phakeng, M. S., & Moschkovich, J. N. (2013). Mathematics education and language diversity: A dialogue across settings. *Journal for Research in Mathematics Education*, 44(1): 119-128.

Pham, L. T. M. (2018). *Qualitative Approach to Research, A review of Advantages and Disadvantages of three paradigms: Positivism, Interpretivism and Critical Inquiry*. South Australia: University of Adelaide.

Piccardo, E., & North, B. (2020). The dynamic nature of plurilingualism: Creating and validating CEFR descriptors for mediation, plurilingualism and pluricultural competence. In *Plurilingual Pedagogies* (pp. 279-301). Springer, Cham.

Popat, S., & Starkey, L. (2019). Learning to code or coding to learn? A systematic review. *Computers & Education*, 128: 365-376.

Primecz, H. (2020). Positivist, constructivist and critical approaches to international human resource management and some future directions. *German Journal of Human Resource Management*, 34(2): 124-147.

Qin, L., Ni, M., Zhang, Y., & Che, W. (2020). Cosda-ml: Multi-lingual code-switching data augmentation for zero-shot cross-lingual nlp. *arXiv preprint arXiv:2006.06402*.

Quah, C. Y., & Ng, K. H. (2022). A systematic literature review on digital storytelling authoring tool in education: January 2010 to January 2020. *International Journal of Human–Computer Interaction*, 38(9): 851-867.

Rabby, M. I. I. (2020). Current drugs with potential for treatment of COVID-19: A literature review: Drugs for the treatment process of COVID-19. *Journal of pharmacy & pharmaceutical sciences*, 23: 58-64.

Rahman, M. S. (2020). The advantages and disadvantages of using qualitative and quantitative approaches and methods in language "testing and assessment" research: A literature review.

Ray, R. (2021). Impact Of Multilingual Approach to Education on Young Learners in India. *Journal of Scientific Research*, *65*(09); 58-62.

Republic of South Africa (1996): Constitution of the Republic of South Africa, Act No 108 of 1996 0020045.

Rodríguez-Izquierdo, R. M., Falcón, I. G., & Permisán, C. G. (2020). Teacher beliefs and approaches to linguistic diversity. Spanish as a second language in the inclusion of immigrant students. *Teaching and Teacher Education*, 90: 103035.

Rojas-Sánchez, M. A., Palos-Sánchez, P. R., & Folgado-Fernández, J. A. (2023). Systematic literature review and bibliometric analysis on virtual reality and education. *Education and Information Technologies*, *28*(1): 155-192.

Rowley, J., & Slack, F. (2004). Conducting a literature review. *Management research news*, 27(6): 31-39.

Roxas, M. J. D. (2019). Factors, Forms and Functions: An Analysis of Senior High School Students' Filipino-English Code-Switching Behavior. *Asian Journal of Multidisciplinary Studies*, 2(2).

Ruch, H., Zürcher, Y., & Burkart, J. M. (2018). The function and mechanism of vocal accommodation in humans and other primates. *Biological Reviews*, *93*(2); 996-1013.

Ryan, G. (2018). Introduction to positivism, interpretivism and critical theory. *Nurse researcher*, 25(4): 41-49.

Sah, P. K., & Li, G. (2022). Translanguaging or unequal languaging? Unfolding the plurilingual discourse of English medium instruction policy in Nepal's public schools. *International Journal of Bilingual Education and Bilingualism*, 25(6): 2075-2094.

Sakaria, S., & Priyana, J. (2018). Code-Switching: A Pedagogical Strategy in Bilingual Classrooms. *American Journal of Educational Research*, 6(3): 175-180.

Salvo, T., & de C Williams, A. C. (2017). "If I speak English, what am I? I am full man, me": Emotional impact and barriers for refugees and asylum seekers learning English. *Transcultural psychiatry*, 54(5-6): 733-755.

Saunders, M., Lewis, P., & Thornhill, A. (2003). Research methods forbusiness students. *Essex: Prentice Hall: Financial Times*.

Schiepers, M., Houben, A., Nordin, A., Van Loo, H., Van Nuffel, H., Verrote, L., & Van den Branden, K. (2017). Creating a dynamic and learner-driven online environment for practising second language skills: guiding principles from second language acquisition and online education. In *Linguistic Integration of Adult Migrants* (pp. 225-232). De Gruyter Mouton.; Berlin.

Scott, T. M., Gouse, H., Joska, J., Thomas, K. G., Henry, M., Dreyer, A., & Robbins, R. N. (2018). Home-versus acquired-language test performance on the Hopkins Verbal Learning Test-Revised among multilingual South Africans. *Applied Neuropsychology: Adult*.

Seid, Y. (2019). The impact of learning first in mother tongue: evidence from a natural experiment in Ethiopia. *Applied Economics*, 51(6): 577-593.

Selvaggi, D., & Poropat Jeletić, N. (2018). New L3 (s): Language Anxiety in English and the Role of Code-Switching in Istria. *Rivista di psicolinguistica applicata*, 18(2): 91-110.

Shah, K., & Alam, M. M. (2021). Speech accommodation of non-native English speakers in English speaking country: textual analysis of Bapsi Sidhwa's novel" the crow eaters". *Pal Arch's Journal of Archaeology of Egypt/Egyptology*, 18(10): 2272-2281.

Shah, M., Furqan, A., & Zaman, K. M. (2019). A Sociolinguistic Investigation of the Code-Switching Practices of Students Outside Classroom in Khyber Pakhtunkhwa, Pakistan. *Review of Economics and Development Studies*, 5(3): 497-504.

Shan, C., Hussain, M., & Sargani, G. R. (2020). A mix-method investigation on acculturative stress among Pakistani students in China. *PloS one*, 15(10): e0240103.

Shan, C., Weng, C., Wang, G., Su, D., Luo, M., Yu, D., & Xie, L. (2019, May). Investigating end-to-end speech recognition for mandarin-English code-switching. In *ICASSP 2019-2019 IEEE International Conference on Acoustics, Speech and Signal Processing (ICASSP)* (pp. 6056-6060). IEEE.

Sharma, G. (2017). Pros and cons of different sampling techniques. *International journal of applied research*, 3(7): 749-752.

Sharma, S. (2019). Using observation as method of data collection to enhance empathy and critical reflection amongst students of social work. *The Hong Kong Journal of Social Work*, 53(1-2): 35-45.

Shekhar, S., Garg, H., Agrawal, R., Shivani, S., & Sharma, B. (2023). Hatred and trolling detection transliteration framework using hierarchical LSTM in code-mixed social media text. *Complex & Intelligent Systems*, 9(3): 2813-2826.

Shen, L., & Chen, J. (2020). Research on culture shock of international Chinese students from Nanjing Forest police college. *Theory and Practice in Language Studies*, 10(8): 898-904.

Shen, S. (2019). Teaching 'multiculturally': geography as a basis for multicultural education in Korea. *Multicultural Education Review*, 11(1): 37-58.

Sherpa, D. (2019). Exploring the Dimensions of Multicultural Education and its Implication in Teaching Learning. *Interdisciplinary Research in Education*, 4(1): 35-42.

Shields, C. M., & Hesbol, K. A. (2020). Transformative leadership approaches to inclusion, equity, and social justice. *Journal of School Leadership*, 30(1): 3-22.

Shin, J. Y., Dixon, L. Q., & Choi, Y. (2020). An updated review on use of L1 in foreign language classrooms. *Journal of Multilingual and Multicultural Development*, 41(5): 406-419.

Sibanda, G. M. (2019). Stakeholder experiences of enabling children's rights to basic education through public primary school admission policies. Unpublished Doctoral dissertation. Pretoria: University of Pretoria.

Sileyew, K. J. (2019). Research Design and Methodology. In *Text Mining-Analysis, Programming and Application*. IntechOpen.

Simasiku, L. (2016). The impact of code switching on learners' participation during classroom practice. *Studies in English Language Teaching*, 4(2): 157-167.

Sleeter, C. (2018). A framework to improve teaching in multicultural contexts. *Education and Self Development*, 13(1): 43-54.

Smith, E. (2018). Dropout Rate Among Chicano and Latino Immigrant High School Students.

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104: 333-339.

Soliz, J., Giles, H., & Gasiorek, J. (2021). Communication accommodation theory: Converging toward an understanding of communication adaptation in interpersonal relationships. In *Engaging Theories in Interpersonal Communication* (pp. 130-142). Routledge.

Srivastava, S. B., & Goldberg, A. (2017). Language as a Window into Culture. *California Management Review*, 60(1): 56–69.

Statistics South Africa (2011): Census in Brief. Pretoria
StatsSA (2019). Strategic Plan 2020/2021 – 2024/2025. Pretoria: Statistics South Africa

Stihi, O. (2021). Ecological approaches to language education: Translanguaging in the Algerian EFL classroom. *Traduction et Langues*, 20(1): 298-312.

Suarez Ortiz, J. (2022). *A Case Study of Personalized Learning in the Bilingual Elementary Classroom* (Doctoral dissertation, Houston Baptist University).

Suliman, A. M. T. (2019). *Investigating the Psychological Barriers Affecting EFL Learners Performance in Speaking* (Doctoral dissertation, Sudan University of Sciences and Technology).

Sumirat, D. R. (2021). *Students'activities in writing narrative text using digital storytelling (A Qualitative Research at 9th grade of SMP IT Ar-Raudhah Albantani)* (Doctoral dissertation, UIN SMH BANTEN).

Sun, C., Ding, Y., Cui, Y., Zhu, S., Li, X., Chen, S., ... & Yu, Y. (2021). The adaptation of older adults' transition to residential care facilities and cultural factors: A meta-synthesis. *BMC geriatrics*, 21: 1-14.

Surrain, S. (2018). 'Spanish at home, English at school': how perceptions of bilingualism shape family language policies among Spanish-speaking parents of pre-schoolers. *International Journal of Bilingual Education and Bilingualism*, 1-15.

Suryaman, S., & Juharyanto, J. (2020). The role of teachers in implementing multicultural education values in the Curriculum 2013 implementation in Indonesia. *Journal of Education and Practice*, 11(3): 152-156.

Syamsul Bahri, S. S., & Sitorus, W. W. (2022). An Analysis cultural shock of education system by Indonesian students in Singapore: Analisis gegar budaya sistem pendidikan pelajar Indonesia di Singapura. *Jurnal Riset Rumpun Ilmu Bahasa (JURRIBAH)*, 1(2): 01-13.

Syed, M., & McLean, K. C. (2021). Disentangling paradigm and method can help bring qualitative research to post-positivist psychology and address the generalizability crisis.

Szucs, L. E., Shipley, M., McNeill, E. B., Housman, J., & Vinal, C. (2019). DEVELOPING PRESERVICE TEACHERS'CULTURAL COMPETENCY THROUGH URBAN IMMERSION. *American Journal of Health Studies*, 34(2).

Taherdoost, H. (2023). Towards Nuts and Bolts of Conducting Literature Review: A Typology of Literature Review. *Electronics*, 12(4): 800.

Tai, K. W., & Wei, L. (2021). Constructing playful talk through translanguaging in English medium instruction mathematics classrooms. *Applied Linguistics*, 42(4): 607-640.

Takahashi, F. (2020). Japaneseness in immigrant education: Toward culturally responsive teaching in Japan. *Educational Studies in Japan*, 14: 15-27.

Tang, F., & Calafato, R. (2021). Multilingual, bilingual, and monolingual Arabic teachers' development of learner self-regulation and language awareness in the Emirates. *Foreign Language Annals*, 54(1): 233-254.

Tanhan, A., Yavuz, K. F., Young, J. S., Nalbant, A., Arslan, G., Yildirim, M., & Çiçek, İ. (2020). A proposed framework based on literature review of online contextual mental health services to enhance wellbeing and address psychopathology during COVID-19.

Taylor, R., Kumi-Yeboah, A., & Ringlaben, R. P. (2016). Pre-Service Teachers' Perceptions towards Multicultural Education & Teaching of Culturally & Linguistically Diverse Learners. *Multicultural Education*, 23; 42-48.

Tefeh, J. B. (2019). Examining the Role of First Language in Learning a Second Language: An Overview of Code Switching in the English Language Classroom. *Nairobi Journal of Humanities and Social Sciences*, 3(4): 145-156.

Theakston, A., & Lieven, E. (2017). Multiunit sequences in first language acquisition. *Topics in Cognitive Science*, 9(3): 588-603.

Thieme, A. M. M., Hanekamp, K., Andringa, S., Verhagen, J., & Kuiken, F. (2021). The effects of foreign language programmes in early childhood education and care: a systematic review. *Language, Culture and Curriculum*, 1-18.

Thirunavukkarasu, M., Sawle, Y., & Lala, H. (2023). A comprehensive review on optimization of hybrid renewable energy systems using various optimization techniques. *Renewable and Sustainable Energy Reviews*, 176: 113192.

Thomas, A., & Gupta, V. (2022). Tacit knowledge in organizations: Bibliometrics and a framework-based systematic review of antecedents, outcomes, theories, methods and future directions. *Journal of Knowledge Management*, 26(4): 1014-1041.

Thunnissen, M., & Gallardo-Gallardo, E. (2019). Rigor and relevance in empirical TM research: Key issues and challenges. *BRQ Business Research Quarterly*, 22(3): 171-180.

Ticheloven, A., Blom, E., Leseman, P., & McMonagle, S. (2019). Translanguaging challenges in multilingual classrooms: scholar, teacher, and student perspectives. *International Journal of Multilingualism*, 1-24.

Tikito, I., & Souissi, N. (2019). Meta-analysis of Systematic Literature Review Methods. *International Journal of Modern Education & Computer Science*, 11(2).

Togia, A., & Malliari, A. (2017). Research methods in library and information science. *Qualitative versus quantitative research*, 10.

Toro, V., Camacho-Minuche, G., Pinza-Tapia, E., & Paredes, F. (2019). The Use of the Communicative Language Teaching Approach to Improve Students' Oral Skills. *English Language Teaching*, 12(1): 110-118.

Torpsten, A. C. (2018). Translanguaging in a Swedish multilingual classroom. *Multicultural Perspectives*, 20(2): 104-110.

Torres-Carrión, P. V., González-González, C. S., Aciar, S., & Rodríguez-Morales, G. (2018, April). Methodology for systematic literature review applied to engineering and education. In *2018 IEEE Global engineering education conference (EDUCON)* (pp. 1364-1373). IEEE.

Tovares, A., & Kamwangamalu, N. (2018). Linguistic diversity and language-in-educational practices in Kenya and South Africa: Challenges and responses. *English in Business and Commerce: Interactions and Policies*, 14: 335.

Tualaulelei, E. (2021). Professional development for intercultural education: Learning on the run. *Asia-Pacific Journal of Teacher Education*, 49(1): 99-112.

Ungar, M. (2019). Designing resilience research: Using multiple methods to investigate risk exposure, promotive and protective processes, and contextually relevant outcomes for children and youth. *Child abuse & neglect*, 96: 104098.

Valiandes, S., Neophytou, L., & Hajisoteriou, C. (2018). Establishing a framework for blending intercultural education with differentiated instruction. *Intercultural Education*, 29(3): 379-398.

Valverde-Berrocoso, J., Garrido-Arroyo, M. D. C., Burgos-Videla, C., & Morales-Cevallos, M. B. (2020). Trends in educational research about e-learning: A systematic literature review (2009–2018). *Sustainability*, 12(12): 5153.

Van de Craen, P. (2021). Imagining the future of multilingualism: education and society at a turning point: The CEL/ELC virtual forum: a short report and some comments. *European Journal of Language Policy*, 13(1): 121-127.

Verleye, K. (2019). Designing, writing-up and reviewing case study research: an equifinality perspective. *Journal of Service Management*, 30(5): 549-576.

Vieira, A. C., Oliveira, M. D., & e Costa, C. A. B. (2020). Enhancing knowledge construction processes within multicriteria decision analysis: The Collaborative Value Modelling framework. *Omega*, 94: 102047.

Vikøy, A., & Haukås, Å. (2021). Norwegian L1 teachers' beliefs about a multilingual approach in increasingly diverse classrooms. *International Journal of Multilingualism*, 1-20.

Vitolla, F., Raimo, N., Rubino, M., & Garzoni, A. (2019). The impact of national culture on integrated reporting quality. A stakeholder theory approach. *Business strategy and the environment*, 28(8): 1558-1571.

Vitulyova, Y. S., Bakirov, A. S., Baipakbayeva, S. T., & Suleimenov, I. E. (2020, October). Interpretation of the category of "complex" in terms of dialectical positivism. In *IOP Conference Series: Materials Science and Engineering* (Vol. 946, No. 1, p. 012004). IOP Publishing.

Von Esch, K. S., Motha, S., & Kubota, R. (2020). Race and language teaching. *Language Teaching*, 53(4): 391-421.

Vos, J., Cooper, M., Hill, C. E., Neimeyer, R. A., Schneider, K., & Wong, P. T. (2019). Five perspectives on the meaning of meaning in the context of clinical practices. *Journal of Constructivist Psychology*, 32(1): 48-62.

Wade, S., & Kidd, C. (2019). The role of prior knowledge and curiosity in learning. *Psychonomic bulletin & review*, 26: 1377-1387.

Wallin, J., & Cheevakumjorn, B. (2020). Learning English as a Second Language: Earlier is Better. *JEES (Journal of English Educators Society)*, 5(1): 1-8.

Wang, C., Tseng, W. T., Chen, Y. L., & Cheng, H. F. (2020). Classroom interactions in the target language: Learners' perceptions, willingness to communicate, and communication behavior. *The Asia-Pacific Education Researcher*, 29: 393-404.

Wang, D. (2021). Teaching Chinese as a second language to ethnic minority learners in Hong Kong. *Multilingual China*, 45-58.

Wang, X., & Yu, L. (2021). From the high school journal editorial board: Living in an anti-globalization era: A call for promoting critical multiculturalism and multicultural education for immigrant teachers and students in secondary education. *The High School Journal*, 104(2): 79-83.

Weizheng, Z. (2019). Teacher-student interaction in EFL classroom in China: communication accommodation theory perspective. *English Language Teaching*, 12(12): 99-111.

Williams, R. (2020). The paradigm wars: Is MMR really a solution? *American Journal of Trade and Policy,* 7(3): 79-84.

Willig, C. (2019). Ontological and epistemological reflexivity: A core skill for therapists. *Counselling and Psychotherapy Research*, 19(3): 186-194.

Wisenthige, K. (2023). Research Design. In *Social Research Methodology and Publishing Results: A Guide to Non-Native English Speakers* (pp. 74-93). IGI Global.

Woo, M. W. J., & Newman, S. A. (2020). The experience of transition from nursing students to newly graduated registered nurses in Singapore. *International journal of nursing sciences*, 7(1): 81-90.

Wu, J., & Chen, D. T. V. (2020). A systematic review of educational digital storytelling. *Computers & Education*, 147: 103786.

Wyburd, J. (2018). Building Capacity in UK Higher Education. In *Languages after Brexit* (pp. 173-183). Palgrave Macmillan, Cham.

Xiao, Y., & Watson, M. (2019). Guidance on conducting a systematic literature review. *Journal of planning education and research,* 39(1): 93-112

Xie, H., Chu, H. C., Hwang, G. J., & Wang, C. C. (2019). Trends and development in technology-enhanced adaptive/personalized learning: A systematic review of journal publications from 2007 to 2017. *Computers & Education*, 140: 103599.

Xu, L. (2020). The comforts of home: a historical study of family well-being among Chinese migrants in South Africa. *Asian Ethnicity*, 21(4): 507-525.

Yi, J., Neville, H. A., Todd, N. R., & Mekawi, Y. (2023). Ignoring race and denying racism: A meta-analysis of the associations between colorblind racial ideology, anti-Blackness, and other variables antithetical to racial justice. *Journal of Counseling Psychology*, *70*(3), 258.

Yildiz, A. (2020). A Discussion on Accurate and Effective Data Collection for Qualitative Research. *Online Submission,* 10(2): 17-24.

Yildiz, M., & Yesilyurt, S. (2017). Use or Avoid? The Perceptions of Prospective English Teachers in Turkey about L1 Use in English Classes. *English Language Teaching*, 10(1): 84-96.

Yong, J. Y., Yusliza, M. Y., & Fawehinmi, O. O. (2020). Green human resource management: A systematic literature review from 2007 to 2019. *Benchmarking: An International Journal*, 27(7): 2005-2027.

Yu, B. (2016). Code-switching as a communicative resource within routine, bilingual family interactions for a child on the autism spectrum. *Perspectives of the ASHA Special Interest Groups*, 1(14): 17-28.

Zaidi, Z., & Larsen, D. (2018). Commentary: Paradigms, axiology, and praxeology in medical education research. *Academic Medicine*, 93(11S): S1-S7.

Zhang, X., & Lütge, C. (2022). Local teachers' English-German codeswitching in English-medium instruction (EMI): voices from international students at a German university. *Journal of Multilingual and Multicultural Development*, 1-17.

Zhang, Y. B., & Giles, H. (2018). Communication accommodation theory. *The international encyclopedia of intercultural communication*, 95-108.

Zhang, Y. B., & Pitts, M. J. (2018). Interpersonal accommodation. In *Language, Communication, and Intergroup Relations* (pp. 192-216). Routledge.

Zhang, Y. S. D., & Noels, K. A. (2022). 'Call me "Katy" instead of "Yueyun"': English names among Chinese international students in Canada. *Journal of Multilingual and Multicultural Development*, 1-15.

Zhang-Wu, Q. (2021). Preparing monolingual teachers of multilingual students: Strategies that work. *Language Learning in Anglophone Countries: Challenges, Practices, Ways Forward*, 463-484.

Zivahama, K. (2017). *Exploring language barriers to the learning of contextualised differential equations at advanced level in Gutu District* (Doctoral dissertation, BUSE).

Zivkovic, K. A comparison of multicultural education in the USA and the EU with reference to Austria.

Zolfagharian, M., Walrave, B., Raven, R., & Romme, A. G. L. (2019). Studying transitions: Past, present, and future. *Research Policy*, 48(9): 10378.

IZELEKO

i. Incwadi Yothishanhloko

P. O Box 20013
Amanzimtoti
4125
10 November 2021

Dear Sir / Madam,

My name is Sindisiwe Cynthia Msani and I am a PhD student in School of Education at the University of the Witwatersrand, Johannesburg. As part of my studies, I must undertake a research project, and I am investigating: **Ukusetshenziswa Kokuxutshwa Kwezilimi Kusukwa EsiNgisini Kuyiwa**
EsiZulwini Emagunjini Okufunda Nokufundisa Anabafundi Abangama-Afrika Abakhuluma Izilimi Ezehlukene Ezikoleni ZaKwaZulu-Natal, Esiyingini Ugu, under the supervision of Dr Sipho Ntombela The aim of this research project is to find out the strategies used by monolingual teachers to accommodate diversity in multicultural classrooms.

As part of this project, I would like to invite you to take part in an interview and observations. Interviews will involve sharing your personal experience in teaching multicultural classrooms and will take around thirty minutes. With your permission, I would also like to audio record the interview using a digital device. This recording will be stored in a password-locked device and only the researcher will have access to this recording. It will be deleted after five years.

There will be no personal costs to you if you participate in this project. You will not receive any direct benefits from participation but there are no disadvantages or penalties if you do not choose to participate or if you withdraw from the study. You may withdraw at any time or not answer any question if you do not want to. The interview and observations will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name) to represent your participation in my final research report. If you experience any distress or discomfort at any point in this process, we will stop the interview or resume another time.

If you have any questions during or afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of

this report, I will be happy to send it to you (optional). The data collected from this research project will be stored in my supervisors' office and will be kept for FIVE years. With your permission the data collected from this research project may be used by other researchers in an anonymized format. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za

Yours sincerely,
Sindisiwe Cynthia Msani

Researcher:
Sindisiwe Cynthia Msani, 2412020@students.wits.ac.za, 078 321 8980

Supervisor:
Dr Sipho Ntombela, Sipho.ntombela@wits.ac.za, 011 717 3803

ii. Incwadi Yababambiqhaza

P. O Box 20013
Amanzimtoti
4125
28 February 2022

Dear Sir / Madam,

My name is Sindisiwe Cynthia Msani and I am a PhD student in School of Education at the University of the Witwatersrand, Johannesburg. As part of my studies, I must undertake a research project, and I am investigating: **Ukusetshenziswa Kokuxutshwa Kwezilimi Kusukwa EsiNgisini Kuyiwa EsiZulwini Emagunjini Okufunda Nokufundisa Anabafundi Abangama-Afrika Abakhuluma Izilimi Ezehlukene Ezikoleni ZaKwaZuluNatal, Esiyingini Ugu**, under the supervision of Dr Sipho Ntombela The aim of this research project is to find out the strategies used by monolingual teachers to accommodate diversity in multicultural classrooms.

As part of this project, I would like to invite you to take part in an interview and observations. Interviews will involve sharing your personal experience in teaching multicultural classrooms and will take around thirty minutes. With your permission, I would also like to audio record the interview using a digital device. This recording will be stored in a password-locked device and only the researcher will have access to this recording. It will be deleted after five years.

There will be no personal costs to you if you participate in this project. You will not receive any direct benefits from participation but there are no disadvantages or penalties if you do not choose to participate or if you withdraw from the study. You may withdraw at any time or not answer any question if you do not want to. The interview and observations will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name) to represent your participation in my final research report. If you experience any distress or discomfort at any point in this process, we will stop the interview or resume another time.

If you have any questions during or afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you (optional). The data collected from this research project will be stored in my supervisors' office and will be kept for FIVE years. With your

permission the data collected from this research project may be used by other researchers in an anonymized format. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za

Yours sincerely,
Sindisiwe Cynthia Msani

Researcher:
Sindisiwe Cynthia Msani, 2412020@students.wits.ac.za, 078 321 8980

Supervisor:
Dr Sipho Ntombela, Sipho.ntombela@wits.ac.za, 011 717 3803

DECLARATION

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

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

	Willing	Not willing
Audio equipment		
Photographic equipment		
Video equipment		

SIGNATURE OF PARTICIPANT **DATE**

iii. I-*Consent Form*

Title of project: Ukusetshenziswa Kokuxutshwa Kwezilimi Kusukwa EsiNgisini Kuyiwa EsiZulwini Emagunjini Okufunda Nokufundisa Anabafundi Abangama-Afrika Abakhuluma Izilimi Ezehlukene Ezikoleni ZaKwaZulu-Natal, Esiyingini Ugu Codeswitching from the Medium of Instruction to isiZulu in Multicultural Classrooms in KwaZulu-Natal- Ugu District

Name of researcher: Sindisiwe Cynthia Msani

I,_____, agree to participate in this research project. I agree to participate in interviews and observations. The research has been explained to me and I understand what my participation will involve. I agree to the following:

(Please circle the relevant options below).

I agree that my participation will remain anonymous	YES	NO
I agree that the researcher may use anonymous quotes in his / her research report	YES	NO
I agree that the interview may be audio recorded	YES	NO
I agree that observation may be recorded	YES	NO
I agree that the information I provide may be used in an anonymized format after this project has ended, for academic purposes by other researchers, subject to their own ethics clearance being obtained.	YES	NO

…… (signature)
…… (name of participant)
…… (date)

(signature)
Sindisiwe Cynthia Msani (name of person seeking consent)
January (date)

iv. Incwadi YoMnyango Wezemfundo Engigunyaze Ukwenza Ucwaningo (KZN/DOE)

KWAZULU-NATAL PROVINCE
EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9137, PIETERMARITZBURG, 3200
Anton Lembede Building, 247 Burger Street, Pietermaritzburg, 3201
Tel: 033 392 1051
Email: Phindile.duma@kzndoe.gov.za

Enquiries: Mrs B.T. Ntuli **Ref.**:2/4/8/7269

Ms Sindisiwe Cynthia Msani
P.O. Box 20013
AMANZIMTOTI
4125

Dear Ms Msani

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"CODE-SWITCHING FROM THE MEDIUM OF INSTRICTION TO ISIZULU IN MULTICULTURAL CLASSROOMS IN KWAZULU-NATAL – UGU DISTRICT:"**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from **05 April 2022 to 31 March 2025**.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

UGU DISTRICT

Mr GN Ngcobo
Head of Department: Education
Date: 05 April 2022

GROWING KWAZULU-NATAL TOGETHER

v. Incwadi Yenkambiso Elungileyo Ephuma Enyuvesi YaseWits (*Ethical Clearance*)

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)
R14/49 Msani

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: H21/10/31** cc:
PROJECT TITLE	Ukusetshenziswa Kokuxuba Izilimi Kusukwa EsiNgisini Kuyiwa EsiZulwini Emagunjini Okufunda Nokufundisa Anabafundi Abakhuluma Izilimi Ezehlukene Ezikoleni ZaKwaZulu-Natali, Esiyingini Ugu
INVESTIGATOR(S)	Ms S Msani
SCHOOL/DEPARTMENT	School of Education/
DATE CONSIDERED	22 October 2021
DECISION OF THE COMMITTEE	Approved Risk Level: Minimal
EXPIRY DATE	20 January 2025

DATE 23 February 2022 **CHAIRPERSON** (Professor J Watermeyer)

Supervisor : Dr S Ntombela

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and **ONE COPY** returned to the Secretary at Room 10004, 10th Floor, Senate House, University. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)

I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to submit an amendment of the protocol to the Committee. **I agree to completion of a regular progress report. For Minimal and Low studies, this is due annually on 31 December. For Medium and High Risk studies, this is due twice annually on 30 June and 31 December.**

Signature **Date** 25/2/2022

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

vi. Uhla Lwemibuzo Yenhlololwazi

1. Kuyini ukuqonda kwakho ngokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini ekufundiseni?
2. Yiziphi izizathu zokuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini ekufundiseni?
3. Ngokujwayelekile, ukusebenzisa nini ukuxuba izilimi kusukwa esiZulwini kuyiwa esiNgisini ekufundiseni?
4. Ukusebenzisa kangakanani ukuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini ekufundiseni?
5. Kungabe ukuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini kuyayithuthukisa indlela abafundi abaphasa ngayo emagunjini anabafundi abakhuluma izilimi ezahlukene? Kanjani?
6. Ngabe ukusebenzisa ukuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini kuba yimpumelelo ekufundiseni kwakho? Kanjani?
7. Ngabe ukuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini kukulekelela kanjani ekufundiseni?
8. Ngabe kunamthelela muni ukuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini ekufundiseni kubafundi abangewona amaZulu?
9. Ngabe uqinisekisa kanjani ukuthi abafundi abangewona amaZulu abakhishwa inyumbazane ngesikhathi usebenzisa ukuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini ekufundiseni?
10. Ngabe uwaqhakambisa/ thuthukisa kanjani wonke amasiko amelelekile emagunjini okufundela anabafundi abakhuluma izilimi ezahlukene ngesikhathi usebenzisa ukuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini ekufundiseni?
11. Ithini iNqubomgomo yesikole ngokufundisa kusetshenziswa ukuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini ekufundiseni emagunjini anabafundi abakhuluma izilimi ezahlukene?
12. Ngabe kukhona ukuqeqeshwa okuhlinzekwa wuMnyango wezeMfundo ngokufundiswa kusebenziswa ukuxuba izilimi kusukwa esiNgisini kuyiwa esiZulwini ekufundiseni? Kukulekela kanjani ekuthuthukiseni ukufundisa abafundi abakhuluma izilimi ezahlukene? Chaza.