

Ukwamukeleka Kubafundi Kokusetshenziswa Kwezilimi Ezixubile Ezimweni Ezihlukene

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Iqoqa

Ukusetshenziswa kwezilimi ezixubile, okubizwa ngengxubazilimi, sekuthakaselve njengeny yeindlela ezisebenza kahle kwezokufunda kubafundi lapho izilimi zokufika, njengesiNgisi, kuyizo ezikhonyayo. Le athikili icwaninga ukwamukeleka kwethiyori yengxubazilimi (*translanguaging theory*) nokwenza kubafundi abayi-146 abazilimimbili (isiZulu-isiNgisi) ezimweni ezihlukene ezweni. Ababambiqhaza bakhethwe ngendlela enenhloso; bonke babhalisele imojuli yezokuxhumana onyakeni wokuqala kanye nowesibili ngonyaka wezi-2021. Ukuqoqwa kwemininingo kusebenzise uhlabamibuzo olusatshalaliswe ngobuchwepheshe futhi lwahlaziywa ngendlela eyikhlwalithethivu. Indlela yokuhlaziywa kwemininingo iveze ukuthi iningi lababambiqhaza bayakweseka ukusetshenziswa kwengxubazilimi ezimweni ezihlukene. Kunokuncika kancane ekukhetheni ulimi lwesiNgisi ezimweni ezisemthethweni. Ukwesekwa okukhulu kokuxutshwa kwezilimi ezimweni ezihlukene kugqugquzelwe ukusebenzisa kwabo incwadi ehlanganisa izilimi ezihlukene nanokuthi babehlinzekwe ngethuba lokusebenzisa izilimi zabo uma bebhala izivivinyo zabo. Ukusetshenziswa kwezilimi ezihlukene kwezemfundo kwesekwa kakhulu uma ukusetshenziswa kwazo kutholakala ezimweni zempilo zansukuzonke futhi kubonakala kunomthelela omuhle ekufundeni. Ingxubazilimi inomthelela kwezokushintshwa kwezimo zezilimi ukwenza ibe ithuluzi elikahle lokukhulisa ukwamukelwa kwezilimi zase-Afrika kwezemfundo.

Amagama asemqoka: Ingxubazilimi, IsiZulu-isiNgisi, Ezemfundo, Umphakathi, Okwenziwayo

Bilingual Students' Adoption of Translanguaging Practices in Formal and Informal Contexts

Sandiso Ngcobo

Abstract

The combined use of languages, known as translanguaging, has been widely hailed as a viable pedagogical practice for students studying in situations where a foreign language, such as English, has been the dominant medium of instruction. The article examines bilingual (isiZulu-English) students' uptake of translanguaging practice and theory in formal and informal situations. A group of 146 participants were purposefully sampled, with participants registered for a communication module at first- or second-year level in 2021. Data collection made use of web-based questionnaires which were analysed quantitatively. The descriptive analysis of data revealed that most participants supported translanguaging in both formal and informal situations. There was little preference for an English-only approach in formal settings. The participants' substantial preference for and support of translanguaging was influenced by their usage of a prescribed book that combines different languages and the fact that they were provided with the option to combine languages in their writing of formal assessments. The use of different languages in education is greatly supported and considered beneficial for learning when its usage is evident in the everyday environment. Translanguaging is transformative and its use should therefore be encouraged as an instrument towards the goal of the full use of African languages in higher education.

Keywords: Translanguaging, IsiZulu-English, Education, Society, Practise

Isingeniso

Ingxubazilimi, njengendlelakwenza kwezokufunda, ikhuthaza othisha ngokusetshenziswa kolwazi lwezilimi ezixubile abafundi abanalo ukuze kuthuthukiswe izinga lokufunda komfundi ulimi olusha, ukuthuthukiswa kokufunda kanye nokuqonda ngolwazi oluqukethwe (Cenoz 2017; García

2009; Lewis, Jones noBaker 2011; Wei 2011; Wei 2018). Indlelakwenza eyamukela ukusetshenziswa kwengxubazilimi idinga othisha abahambisana noguquko abangabambelele emqondweni owodwa obheka izilimi njengezinhlelo ezihlukene (Lin noHe 2017). UCanagarajah (2011) uchaza ingxubazilimi njengendlelakwenza eguqula isimo ngokuhlinzeka indawo ephaphile, lapho abafundi bekwazi ukusebenzisa ulwazi lwabo lwezilimi eziningi ukuze babhekane nezinselelo kwezokufunda nasekuphokopheleleni ukufunda.

Ngokufanayo, ingxubazilimi isithole ukuthakaselwa, phakathi kwezifundiswa ezisemkhakheni wezemfundo ephakeme eNingizimu Afrika, njengendlela yokubhekana nezinselelo zokufunda ezibhekene neningi labafundi abangama-Afrika abafunda ngolimi lwesiNgisi olwengeziwe (Madiba 2014; Makalela 2022; Mgijima 2021; Mgijima noMakalela 2021; Ndimande-Hlongwa noNdebele 2017; Ngcobo, Bryant noNdebele 2021). Imisebenzi yalezi zifundiswa eletha uguquko, yesekwe yimithetho ehlukeneyo njengoMthethosisekelo, phecelezi i*Constitution* (Republic of South Africa 1996) bese kuba, ikakhulukazi, iNqubomgomo YoLimi YezeMfundo Ephakeme (*Language Policy for Higher Education* - LPHE) yoMnyango wezeMfundo Ephakeme (Department of Higher Education 2020), ehlonipha ilungelo lolimi lokufundiswa njengelungelo eliyisisekelo; lapho abafundi befanele ukukhetha ulimi abathanda ukufundiswa ngalo. Yize noma sekube nemizamo eminingi yokuqala ukusebenzisa i-LPHE kwezokufunda nokufundisa, abafundi abafunda ngaphansi kwezimo zokufunda ezisebenzisa izilimi eziningi basaqhubeka nokuhlolwa ngolimi olulodwa. UNdebele noNdimande-Hlongwa (2019) bakubona njengechilo ukuthi phezu kwezingqubomgomo ezisabalele nezwe eNingizimu Afrika kepha kusekhona ukubukelwa phansi kwezilimi zabansundu ngokuphakamisa isiNgisi kakhulu ezikhungweni zemfundo ephakeme.

UChilds (2016) noGumbi (2014) nabo bakuchaze njengendlela engabuhloniphi ubuntu nengenabulungiswa ukuba ama-Afrika awakahlinzekwa ngendlela yokuhlolwa eziliminingi kwezemfundo. Ngendlela yokusukumela lesi sikhalo, le athikili iphakamisa itemu elithi ukuhlolwa ngengxubazilimi (*translanguaging assessment*) elisho ukusetshenziswa kwezilimi ezimbili ukuze kukhonjiswe ukuqonda ngolwazi uma sekuhlolwa abafundi. Okukhathazayo ngokuhlola ngengxubazilimi kwezemfundo ephakeme kuvuka ngesikhathi uMnyango WezeMfundo Eyisisekelo usumemezele ukwethulwa kokuhlolwa kwabebanga likamatikuletshe ni okuzohambisana nokukhetha ukuhlolwa ngolimi lwesi-Afrika ngonyaka wezi-

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2020. UMac (2020) ubika ukuba lo msebenzi uzoqala uhlolwe ukusebenza kwawo esifundazweni saseMpumalanga Kapa (EC) ukuvumela abafundi ukuba babhale ukuhlolwa kwabo kwebanga leshumi nambili ngesiXhosa, seSotho, isiNgisi noma isiBhunu. Lesi senzo esikhomba uguquko sichazwe osebenzela ezemfundo e-EC njengesiphokophelele ukukhulula ezemfundo ngethemba lokuba sizohlinzeka abafundi ngethuba lokwenza ngcono ekuhlolweni kwabo (Mac 2020).

Kodwa, izinga lokwesekwa kwalesi sinyathelo kubafundi basemanyuvesi nasemphakathini ngobubanzi alaziwa. Ezimweni zentando yeningi njengaseNingizimu Afrika, izakhamizi zinelungelo lokwamukela noma lokungakwamukeli ubuliminingi. Iqhaza elibanjwe yile athikili elokuba yize ingxubazilimi kade yaba khona njengendlelakwenza kwezokufunda nokufundisa, kodwa kunokuntuleka kocwaningo oluhlola indlela ebhekwa ngayo ngokukhethekile lapho kubhalwa izivivinyo kanye nasezingxenyeni ezihlukene zomphakathi ezithathwa ngokungalingani. Kunesidingo sokuqonda ngokukhethekile ngabafundi njengoba othisha bebhakene nokwethulwa kwamasu ezokuxhumana ngengxubazilimi kwezemfundo (Canagarajah 2011). Ngakho, lolu cwaningo luholwa umbuzo othi: Ngabe abafundi abalimimbili bayakweseka yini ukusetshenziswa kwezilimi ezixubile ezimweni ezihlukene ezithathwa ngokungalingani?

Ukuqoqa le mininingwane kuzolekelela amanyuvesi ukuba abalungiselele kangcono abafundi abasha, abangaba nokulindela okufanayo emuva kokubhala ukuhlolwa kwabo ngolimi lwabo lwasekhaya kumatikuletseni. Imiphumela yocwaningo izophinda ibe yinkomba yokuba imizamo yezifundiswa eziletha uguquko olusekwe nayi-LPHE (Department of Education (DoE) 2020), kuyahambelana noma cha nokulindelwe abafundi ekusetshenzisweni kolimi kwezemfundo nasemphakathini.

Ithiyori Yengxubazilimi

UBaker (2011), García noKano (2014) kanye noWei (2018) babuka ingxubazilimi, phecelezi *itranslanguaging*, njengendlela yokufundisa evumela abaziliminingi ukuba basebenzise izilimi ezimbili noma ngaphezulu ukuze baqonde ulwazi abalutholile, uma bekhuluma noma bebhala, ukuze babhekane nemingcele phakathi kwezilimi ezibaluliwe. ULewis, Jones kanye noBaker (2011) balandele umsuka wengxubazilimi baze bafika eWales lapho

eyayisetshenziswa khona kwezokufunda ukuze ivuselele ulimi lwesiWelsh olwaselubonakala luntekenteke ngenxa yokukhonya kolimi lwesiNgisi. Ekufundiseni kwabo, othisha baseWales babona ingxubazilimi njengokuzosiza abafundi babo ekuqondeni nasekusebenzeni kwabo kwezokufunda (Lewis et al. 2011), okwavumela abafundi ukuba bathole ulwazi ngesiNgisi kodwa lolu lwazi balusebenzise ngolimi lwesiWelsh. Le ndlelakwenza yayithathwa njengesebenzisa ulimi olunamandla (isiWelsh) ukuze kuthuthukiswe ulimi oluntekenteke (isiNgisi) okuholela ekuthuthukeni kobulimimbili, ngokunikeza ukuhlonishwa okulinganayo kuzo zombili izilimi (Lewis et al. 2011). Ngakho-ke, ukusetshenziswa kwezilimi ezixubile emphakathini lapho ulimi lokufika beluthathwa njengoluphambili kunethuba lokuba nomthelela ekuvuselelweni nasekwenziweni kwezilimi zasekhaya ukuba zibe yizilimi ezihloniphekile.

Indlela yokufundisa yengxubazilimi yafika njengokuphazamisa ukukhishwa inyumbazana kolimi lomdabu emakilasini (García noLin 2016). UCreese noBlackledge (2010) kanye noMgijima noMakalela (2021) nabo baphakamisa izindlelakwenza zokufundisa ezivulelekile ezimweni ezinobulimimbili noma ubuliminingi ngoba ukusetshenziswa kolimi olulodwa ekilasini uma kufundwa kuvimba futhi kuyisihle endleleni abafundi ababeka ngayo ubuciko babo ngokugcwele. Okwabonwa nguCreese noBlackledge (2010) bekhuluma ngokusetshenziswa kwezilimi ngendlela evulelekile e-United Kingdom, kukhombwe ukuba indlelakwenza ibe nomthelela ekuzethembeni kwabafundi ngoba bakwazi ukuthola ulwazi ngempumelelo. UProbyn (2015) waphakamisa itemu elithi ingxubazilimi yezokufundisa (*pedagogical translanguaging*) ekusetshenzisweni kolimi lwabafundi lwasekhaya ekufundeni nokufundisa, ukuze kuhlukaniswe phakathi kwakho nokusetshenziswa kwezilimi ngokushintshisana (*code-switching*) ekilasini nokuhumusha. Kuyavunywa kodwa kule athikili ukuthi umqondo wokusetshenziswa kolimi lwasekhaya ezimweni zokufundisa kusetshenziswa ulimi lwesibili akuwona umkhuba omusha. Umehluko ngengxubazilimi ukuthi igcizelele ukusetshenziswa ngokushintshisana ngendlela engenamingcele noma izikhundla. Lokhu kuhlanganiswa kwezilimi kufanele kuthole ukwamukelwa yilabo asebeke babona ukusebenza kwakho ngempumelelo ezimweni ezahlukenwe nezithathwa ngokungalingani. Akufanele babe nomuzwa wokuthi olunye ulimi lufaneleka kangcono ukusebenza ezimweni ezisemthethweni nezihloniphekile kanti olunye alufanelekile.

Ingxubazilimi, ezindaweni ezisemthethweni njengasekubhalweni kokuhlolwa, isithole ukulandelelwa emazweni amaningi nasemazingeni okufunda, kodwa lapha eNingizimu Afrika kusayinto esasesigabeni

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sokuhlolwa. UWongso no-Erwin (2018) babika ngesasa ngalolu hlobo lwemfundo engxubazilimi e-Indonesia, lapho uhulumeni eseyalele ukuba ukufundwa kwesiNgisi kube ngolimi lwebele kuwo wonke amazinga okufunda, ngokugxilile kakhulu emanyuvesi. Ukwesekwa nguhulumeni sekuholele ekutheni ingxubazilimi yamukelwe njengendlelakwenza ejwayelekile yabafundisi kwezokufundisa nokuhlola. Ukusetshenziswa kwengxubazilimi ekuhlolweni okusemthethweni kuvunyelwe ukuze kulekelele ekuqondweni kwemibuzo yokuhlolwa nokuphendula ngokukhululeka, ngaphandle kokuvinjwa ukungaluqondi ulimi lwesiNgisi (Wongso noErwin 2018). Indlela efanayo yokusetshenziswa kwengxubazilimi ijwayelekile nasemakilasini asemanyuvesi asePuerto Rican lapho izincwadi zesiNgisi zidingidwa futhi zihlolwe ngeSpanish ngesikhathi sama-asayinimenti nokuhlolwa (Mazak, Rivera noMangonéz 2017).

Ngaphandle kwezokufunda nokufundisa, uTraore (2015) uqaphela ukwanda kokuxubana kwezilimi njengomthombo osetshenziswa ngababhali abangabase-Europe, ukuze balawule ezokufunda baphinde balwisane noma bathene amandla ulimi olwalungolucindezelayo. Ngokufanayo, umbhalo ophakanyisiwe kubafundi balolu cwaningo, ubhalwe ngesiNgisi kodwa kwaxutshwa nezilimi zaseNingizimu Afrika, kwazise umbhali uTrevor Noah naye owaseNingizimu Afrika. Umbhali ukwenze lokhu kuxuba phezu kokuba incwadi yakhe ishicilelwe yaphinde yaphakanyiswa ngokubanzi ezikoleni zaseMelika. Yize ikhuluma ngomlando wombhali waseNingizimu Afrika kodwa isidayise izigidi ngezigidi zamakhophi futhi kunezinhlalo zokuyiqopha ibe ifilimu kusetshenziswa abadlali beshashalazi bakhona kuleliya lizwe. Ngokuhlukile, eNingizimu Afrika, le ncwadi ayiphakanyisiwe ngokubanzi ezikoleni ngaphandle kubafundi balolu cwaningo. Isibonelo sokunye kokuningi ukuxutshwa kwezilimi okwenziwe umbhali uNoah (2016) kuba yisimo esimi kanje:

Wathint'Abafazi Wathint'imbokodo!

When you strike a woman, you strike a rock (p. 129).

Lesi simo sokubhala okwenziwe uNoah (2016) ebhala eseMelika kubukeka kuzoba nomthelela omuhle ekuphakamiseni nasekuthuthukiseni izilimi zabansundu kuphinde kuzenze zihlonipheke njengesiNgisi. UNGcobo (2014) noNdimande-Hlongwa benoNdebele (2014) kanye noThompson

(2018) babika ngokusetshenziswa okubanzi kwezilimi ezixubile emiphakathini, ezikoleni, kuhulumeni, komasipala, kwabezamabhizinisi, emaculweni adumile kanye nelesizwe, nangabezindaba eNingizimu Afrika. Ukusetshenziswa kwezilimi ezixubile emiphakathini kubalulekile ekuthuthukisweni nasekuhlonishweni kobuliminingi eNingizimu Afrika ekhululekile (Ngcobo 2014). Kodwa, kusadingeka ukuba kucwaningwe ukuba abafundi emanyuvesi aseNingizimu Afrika bakuhlonipha ngokufanayo yini ukusetshenziswa kwezilimi ezixubile ezimweni ezihlukene.

INingizimu Afrika ingelinye lamazwe lapho ubuliminingi busemthethweni futhi buvumelekile emazingeni ahlukene ezemfundo. Kwamanye amazwe, ingxubazilimi ayikakutholi ukuhlonishwa okufanayo kohulumeni bawo. UCarroll noVan den Hoven (2017) njengokucashunwa kwabo kuSerai (2019) baqaphela ukuthi yize noma osolwazi besebenzisa isi-Arabic ukuze abafundi bathole ulwazi futhi bathole amamaki aphezulu, abakuvumeli ukusetshenziswa kolimi lwasekhaya ngabafundi uma sekuhlolwa ngokwamaphethelo onyaka, ngoba lokho kungabaxoshisa emsebenzini. UCenoz noGorter (2011) kanye noCreese benoBlackledge (2010) bayamanisa lokhu ngokuziphatha okubukela phansi ukusetshenziswa ngokushintshana izilimi okwenziwa abafundisi. Ngokwase-Afrika, ucwaningo lwe-UNICEF (2016) lwathola ukuthi isiNgisi sithathwa njengolimi lokuqashwa nokuxhumana nomhlaba jikelele, okube nomthelela kubazali nabafundisi ekungasekini kwabo izinqubomgomo zobuliminingi kwezemfundo. Lokhu okutholakale phambilini kukhomba ukungalingani phakathi kwezilimi esimweni sobuliminingi.

Indlela okubhekwa ngayo ulimi, okuhlolwa kulolu cwaningo lwamanje, kulandela emuva kwesimo lapho incwadi ephakanyisiwe ihlanganisa izilimi futhi abafundi benikwa ithuba lokubhala i-eseyi ngolimi abaluthandayo uma behlolwa (Ngcobo *et al.* 2021). Ukuxubana kwezilimi kuyatholakala ngokubanzi emiphakathini lapho kusetshenziswa khona uma kukhulunywa noma kubhalwa imiyalezo yezokukhangisa, kwezokunandisa nezokuphatha ezimweni ezihlukene. Ngokwalesi simo, ukuhlolwa kwendlela okubhekwa ngayo ukusetshenziswa kwezilimi ezixubile ezimweni ezihlukene kususelwe kokwenziwayo nokucatshangwayo. Lokhu kuhlolwa kwendlela abafundi ababheka ngayo ezolimi kuhlukile kolunye ucwaningo oselwenziwe obeluncike kumasaveyi nemibiko (Mashiyi 2014; Mbirimi-Hungwe noHungwe 2018; Ngcobo 2017). Lolu cwaningo lwamanje, olubheka indlela okubhekwa ngayo ezokusetshenziswa kolimi, lukhuthazwe umsebenzi wobuliminingi owenziwe enyuvesi yaseKapa, i-UCT, ngamavidiyo

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ezokuhlelwa kwamabhuku ezimali eNingizimu Afrika, okwaveza ukuthi ukwenza yikho okuveza isithombe esingcono uma kuhlolwa indlela okubhekwa ngayo ezolimi. UWhitelaw, Filby kanye noDowling (2019) babika ukuba la mavidiyo ase-UCT ayehlinzekwe kwisizindalwazi ngesiNgisi, isiXhosa, isiZulu, isiSuthu noma isiTsonga abhekwa amahlandla cishe ayizi-119 000 ngabafundi basezikhungweni ezevile kweziyi-15. NoMothlaka (2022) ubika ukuthi umsebenzi wokuthuthukiswa kwezilimi zabansundu ngokufundisa ngazo mukhulu impela emanyuvesi, osekuholele kwamanye anjengenyuvesi yaseNorth-West neyaseJohannesburg ukuba akonyeliswe ngezindondo yinhlangano ebizwa ngokuthi iPan South Africa Language Board (PanSALB) ngonyaka wezi-2010. Phezu kokufundisa, izitshudeni ezibhalisele ukufunda isiZulu ziyavunyelwa ukuphendula imibuzo yokuhlolwa ngolimi eziluthandayo (Mothlaka 2022).

Lo msebenzi wase-UCT wethembisa ukuthola okumayelana nokufundisa ngengxubazilimi kubafundi bezemfundo ephakeme kodwa awusho lutho ngendlela abafundi abakubheka ngayo lokhu. Ngakho, kunegebe ocwaningweni ngokusetshenziswa nokubhekwa kwengxubazilimi ezimweni ezihlukene. Imiphumela ingalekelela ekucaciseni ukuba kunokuxhumana phakathi kokusetshenziswa kwezilimi ezixubile nemibono, ukuze kube nenzuzo ekufundeni nokusetshenziswa kwakho ezimweni ezihlukene emphakathini.

Umqondo ngengxubazilimi

UDe Korne (2012: 483) ugcizelela ukuthi indlela okubhekwa ngayo kanye nezinkolelo ngolimi, kungaqondakala ngokomqondo wolimi ngenxa yomthelela okunakho endleleni umuntu ‘acabanga ngayo ngolimi, okwenziwa yilo noma ngokusetshenziswa kwalo, olusebenzisayo noma ofanele ukulusebenzisa, kanye nangokufundwa kwalo’. UDe Korne (2012: 483) uyaqhubeka aqaphele nokuthi: ‘Ukufunda ngolimi olulodwa noma izilimi eziningi kwesekwe yimiqondo enhlobonhlobo, okuhlanganisa nezindlela zokucabanga mayelana nokuthi kuchazani ukuba osebenzisa ulimi ngokufanele (noma osebenzisa izilimi eziningi ngokufanele), isinqumo ngokuba kusetshenziswe luphi ulimi kwezokufunda, kanye nokwenziwayo nezinhla zokubamba iqhaza okuyizo ezivulela abafundi olimini’.

UJaspers (2018) ugqamisa ukuthi ukufundisa okungxubazilimi kunakho ukungalulethi uguquko njengoba izifundiswa eziningi

zengxubazilimi zibuye zeseke ubulimilunye lobu ezibugxekayo. Enyuvesi yaseNingizimu Afrika, uMashiyi (2014) uthola okufanayo kubafundisi abasebenzisa ulimi lwasekhaya lwabafundi uma befundisa kodwa bangakukhuthazi ukuba abafundi balusebenzise uma bebhala imibhalo yezokufunda nama-asayinimenti. UJaspers (2018) uchaza izifundiswa ezikhethayo ngokusetshenziswa nendlela okusetshenziswa ngayo izilimi njengezicindezelayo kunezikhululayo. UGarcía noLin (2016) babiza othisha abangathandi ukusebenzisa ingxubazilimi njengababuswa yingqondo yolimi olulodwa kwezolimi nokufundisa ngezilimi ezimbili. Kanti noMakalela (2018) usebenzisa amagama athi ‘abacindezelekile ngokwezokufunda’ uma ekhuluma ngabafundisi abangayithandi ingxubazilimi. Ukugxekwa kuvamise ukugxila kothisha kuthiwe ibona abafanele ukuba ‘basuke ekuchemeni nolimi olulodwa’ ukuze bahlinzeke abafundi ‘ngesikhathi esinenzuzo ngokwamamojuli abawafundayo’ (Boakye noMbirimi 2015: 172). Ababambiqhaza abavame ukushiya ngaphandle kulolu gxeko ngabafundi. Lokhu kwenza babukeke sengathi bona abanamibono kodwa benza noma ikuphi okushiwo ngothisha. Kungalesi sizathu kubalulekile ukuthi nemibono yabo abafundi icutshungulwe mayelana nohlobo lwemfundiso engxubazilimi.

UJaspers (2018) uxwayisa ngokunganakwa kwendlela abafundi ababheka ngayo lolu daba ngokugqamisa ubufakazi kwezoliminhlalo obukhomba ingxubazilimi jengento engalethi inkululeko ngokocwaningo lweGreek Cyprus. UJaspers (2018) ecaphuna uCharalambous *et al.* (2015) ubika ukuthi abafundi bamabanga aphantsi bakulwisa ngokuphelele ukusetshenziswa kolimi iTurkish kwezokufunda ngoba belangazelela isiNgisi. UNdebele beno Ndimande-Hlongwa (2019) nabo bathola ukungamukeleki kwezilimi zabansundu kwezemfundo ephakeme ngabafundi abamnyama kungenye yezingqinamba ezilibazisa ukuthuthuka kwalezi zilimi eNingizimu Afrika. Lolu cwaningo olwedlule lukhomba isidingo sendlela ehlukile yokufundisa engenza abafundi bakuthakaselele ukusetshenziswa kwezilimi zabo kwezemfundo emabangeni ahlukene. Njengezwe elalingaphansi kweBrithani, iNingizimu Afrika ithole ulimi lwesiNgisi selukhuphukele ezingeni lokukhonya kwezemfundo nakwezomnotho, okungenza kube yisizathu sabafundi ukuthi bakulwisa ukusetshenziswa kwezilimi zase-Afrika ezimweni ezihloniphekile njengasekushicileleni, kwizinhlolekhono, emihlanganweni nasekubhaleni ukuhlolwa kwasenyuvesi. Kepha uma bekhonjiswa ushintsho oselukhona baphinde baqwashiswe ngokubaluleka nokuhlonishwa kwazo zonke izilimi, bangaba nokuguquka kwemiqondo endleni ababona ngayo izilimi zabo.

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URivera noMazak (2017) babeka ukuba ezimweni lapho abafundi ‘bebefundiswa ngezindlela ezinesisekelo senkolelo yokuthi izilimi ziyizinto ezihlukene, futhi isiNgisi siwulimi oluphezulu’, njengaseNingizimu Afrika, bangaphetha ngokulwisana nezindlela zokufunda ngengxubazilimi. Kulaba bafundi, ukufundiswa, nokubi kakhulu, ukuhlolwa ngezilimi eziningi kungaba yinto engamukelekile neze. UFishman (1971: 74) usebenzisa itemu elithi ‘*diglossia*’ ukuchaza ngesimo lapho izilimi ezimbili ezilinganayo, kodwa olunye lusetshenziswa ngokusemthethweni kuthi olunye lusetshenziswe kwezinye izimo ezingenasithunzi. Ngokufanayo, uKircher (2016) njengokucaphunwa kwakhe uRivera noMazak (2017) ukhuluma ngeminxa emibili yendlela okubhekwa ngayo ulimi, ‘isikhundla nokubumbana’, lapho olunye ulimi luyamaniswa nomndeni nomphakathi, kuthi olunye luhlobaniswe nenqubekela phambili emsebenzini, ezokuhwebelana kanye nezokuxhumana emhlabeni jikelele. Lezi zimo zingaba nomthelela endleleni ekubhekwa ngayo ingxubazilimi ngabafundi basemanyuvesi abangaba nombono wokuthi izilimi ezixubile azingasetshenziswa noma ikuphi.

Kuyakhuthaza ukubona ukuthi uWei (2011) ugqugquzela ukwamukelwa kwengxubazilimi ngoba kwakha ingosi emphakathini lapho ukusebenzisa izilimi eziningi ngokuhlanganisa ndawonye iminxa ehlukene kutshengisa okungumlando wempilo yabo, ababhekene nakho kuphinde kukhuthaze izinkolelo ezinhle. Lokhu kukhombisa ngokusobala ukuthi ingxubazilimi inamandla ekulungiseni indlela okubhekwa ngayo izilimi uma umphakathi ukubona njalo ezimpilweni zawo. Kulokhu, uGarcía (2009: 79) usebenzisa itemu elithi ‘*transglossia*’ ukucacisa ngezindlela zokubheka ulimi lapho ukuhlukaniswa kwezilimi kungasekho kwezemfundo nasemphakathini. Ingxubazilimi okanye ukusetshenziswa kobuliminingi kwezemfundo kunamandla amakhulu ekuletheni izinguquko (Ndebele noNdimande-Hlongwa 2019). Ngokunjalo, okwenziwa abafundi nabakholelwa kukho mayelana nengxubazilimi ezimweni ezihlukene kusafanele ukuba kucwaningwe ukuze kubonakale ukuthi abafundi nabo babona ingxubazilimi njengento eletha uguquko futhi enomthelelo omuhle ekulinganisweni kwezilimi.

Isimo socwaningo

Ubufakazi buveza ukuthi izimo zobuliminingi zihlinzeka ngendawo efanele lapho izindlela ababambiqhaza ababheka ngazo ingxubazilimi (Childs 2016;

Mwinda noVan der Walt 2015; Ngubane, Ntombela noGovender 2020). Ngokufanayo, lolu cwaningo lwenziwa enyuvesi yezobuchwepheshe (*University of Technology*) eselokishini labantu abamnyama KwaZulu-Natal (KZN) eNingizimu Afrika. Indawo ekuyo nomlando wayo sekuholele ekubeni ihlale ingeyabamnyama futhi esebenzisa isiZulu ngokwabafundi bakhona. Iningi labafundi bangabasemalokishini nasemaphandleni e-KZN nasezweni lonke, abasebenzisa isiNgisi kancane noma abangasisebenzisi nhlobo emphakathini. Lokhu kudlulela nasekunqindekeni kwekhono labo lokusebenzisa isiNgisi kwezokufunda ngoba akujwayelekile ukuba othisha basezikoleni, lapho abafundi abakhuluma ulimi olufanayo nolukhulunywa othisha, bafundise ngalo ulimi lwesiNgisi lodwa. Othisha bayaye baxube ulimi lwabafundi nesiNgisi ukulekelela abafundi baqonde okufundwayo. Isimo esintulayo sabafundi ngokwesikole nasemakhaya, kuhlange nekhono eliphansi lokukhuluma isiNgisi, kubabeka engozini yokuba yizisulu zokungenzeki kobulungiswa kwezokufunda (Mathebula 2019). Kodwa, lo mlando wokungasebenzisi ulimi lwesiNgisi ngokwanele kungaba nomthelela endleleni abafundi ababheka ngayo ukuxutshwa kwezilimi. Bangangakunambithisisi kahle baphinde bafise ukuba isiNgisi sodwana sisetshenziswe ezimweni ezisemthethweni.

Ababambiqhaza abangabafundi benza unyaka wokuqala kanye nowesibili ezifundweni zabo Ophikweni Lwezifundo ZeSayensi Yezokuphatha emaHhovisi, lapho bebhalirole imojuli yezokuxhumana ehlose ukubafundisa isiNgisi, amakhono ezokuxhumana kwezamabhizinisi nolwazi kwezokufunda ngonyaka wezi-2021. Ngaphambi kokuhlolwa kwezindlela ababheka ngayo ulimi, abafundi bebevunyelwe othisha babo ukuba basebenzise ulimi abaluthandayo uma bethula izinkulumo, umhlahlandlela wokufundwayo usebenzise isiZulu ekwethuleni ulwazi olukhethekile, nencwadi ephakanyisiwe kaNoah (2016) inemibhalo yesiZulu neyesiXhosa ehlangene neyesiNgisi. Kodwa, ukusetshenziswa kwezilimi okuxubile nokuhlonishwa kwesiZulu kuyantuleka enyuvesi, yize noma kukhona inqubomgomo enobuliminingi ebuyekezwa njalo eminyakeni emihlanu, kusukela ngonyaka wezi-2003 (Ngcobo *et al* 2021). Izimo zabafundi, zasesikoleni nasekhaya, ziyakwamukela ukwesekwa ngokwezolimi, ngoba ukusetshenziswa kwengxubazilimi kubukeka kuyindlela abaxhumana ngayo (García noWei 2014).

Indlelakwenza

Ucwaningo lusebenzise indlelakwenza yokucwaninga eyikhwantithethivu

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okuvumele umcwaningi ukuba athole umbiko oyizinombolo kubabambiqhaza. Ukusetshenziswa kwale ndlelakwenza kugqugquzelwe ukulangazelela ukuthola imibono nendlela okubhekwa ngayo okucwaningwayo kulabo abayisampula eliqokiwe futhi okungasetshenziswa uma kubhekwa umphakathi ngokubanzi, ngesikhathi nezindleko eziphansi (Dörnyei noCsizér 2012). Impokophelo kwakungukuthola isibalo sabafundi abeseka noma abangakweseki ukusetshenziswa kwezilimi ezixubile, ikakhulukazi isiNgisi nesiZulu, ezimweni ezihlukene.

Ababambiqhaza bakhethwa ngenhloso, njengoba bonke babebhalisele imojuli yezokuxhumana onyakeni wokuqala nowesibili wezifundo zabo. Njengoba kuqaphelekile esigabeni esedlule, umcwaningi usebenzise ingxubazilimi emakilasini futhi umlando namakhaya ababambiqhaza ahlinzeka ngendlela ekhululekile yokusebenzisa izilimi ezixubile. Ukuxubana kwezilimi kuyinto ejwayelekile futhi ezenzekelayo phakathi kwabantu abalimimbili/ningi nasemiphakathini yabo (García noWei 2014). Kodwa, ucwaningo beluhlose ukuqonda ukuba lokhu kusetshenziswa kwezilimi okuxubile emakhaya kumukelwa ngokuthi kuyalingana yini nokusetshenziswa kwazo nakwezinye izimo ezithathwa ngokuthi zihloniphekile, okumbe ezisemthethweni.

Imvume yokwenza ucwaningo yatholakala esikhungweni, futhi lolu cwaningo luyingxenywe yocwaningo olubanzi olubhalisiwe. Imininingo iqokelelwe ngokucela abafundi ukuba babambe iqhaza ngokuphendula isaveyi okwenziwe ngokusebenzisa ifomu likaGoogle. Leli thuluzi locwaningo belunemiyalelo efinqiwe kodwa enencazelo ecacile mayelana nezinhloso zocwaningo kanye nokubazisa ukuba ukubamba iqhaza akuphoqelekile. Uhlu lwemibuzo belunemibuzo eyi-20 evalekile. Ukuqoqwa kwezimpendulo kugxile ekusetshenzisweni kwezilimi ezixubile ezimweni ezihlukene futhi kulekelelwe nayizitatimende zemibhalo mayelana nokuzuzekayo ngokusetshenziswa kwengxubazilimi nezimo lapho isetshenziswa khona ngokujwayelekile. Inhloso yokusebenzisa lezi zitatimende ezisemibhalweni bekuyindlela yokubona ukuba abafundi bavumelana nazo kangakanani.

Uma kusetshenziswa *iLikert scale*, isaveyi ibe nezitatimende lapho ababambiqhaza bekhethiswe kokuthathu. Obekukhethwa bekukeliswe ngale ndlela: Akubalulekile, Kubalulekile kanye nokuthi Anginasiqiniseko. Uhlu lwemibuzo belubhalwe ngesiZulu kanye nesiNgisi ukuze kuqinisekise ukuba kunokuqonda okugcwele ngemibuzo. Ukuhunyushwa kwenziwe ngumcwaningi futhi isihumusho sidluliselwe kuzakwabo ongungoti

ozilimimbili ukuba asibheke ukuba sisezingeni elifanele futhi siyanemba, ngaphambi kokuthi ucwaningo luhlolwe kuqala. Imininingo eyikhwantithethivu icutshunguliwe yabe seyethulwa ngendlela echazayo ngokuyibhala ngokubalayo.

Okutholakele kanye Nengxoxo

Izimpendulo zababambiqhaza zibe nesibalo esiphezulu kakhulu esingama-86% ($n=148$) okungahlanganiswa nemibuzo embalwa ebuziwe kanye nesikhathi ebesidingeka ukuze kuphendulwe. Ngalesi sikhathi, abafundi bebehlinzekwa ngedata yinyuvesi futhi ezinye zezindawo abahlala kuzo nekhempsi kukhona i-Wi-Fi yamahlala. Ngezansi ngidingida imibono yababambiqhaza mayelana nokusetshenziswa kwezilimi ezixubile ezimweni ezihlukene. Ingxoxo yethulwe ngokwezindikimba ezine ngokulandela izitatimende ezisethuluzini lokucwaninga.

Ezemfundo

Izitatimende eziyisikhombisa zokuqala bezigxile ekusetshenzisweni kwezilimi ezixubile kwezemfundo. Okutholakele ocwaningweni kuveza ukwesekwa kakhulu kokubaluleka kokusetshenziswa kwezilimi ezixubile ngabafundi abangama-79%, abafundi uma kunezingxoxo ngezifundo bangama-81%, ezincwadini eziphakanyisiwe ngama-72% kanye nasemicimbini yokwethweswa kweziqo ngama-69%. Kodwa, ukubaluleka kokusetshenziswa kwezilimi ezixubile ezincwadini zezifundo zeziqo ezifundelwayo kwesekwe ngama-58%, uma sekufundwa eminyakeni elandela owokuqala kube ngama-49% kanye nanoma sekubhalwa ukuhlolwa kube ngama-42% abakwesekayo, baba ngama-43% abakuphikisayo. Imiphumela iyakukhombisa ukuthi abafundi bakuthole kuyinto enhle ukusetshenziswa kwezilimi ezixubile (Boakye noMbirimi 2016) okungafani nakwezinye izimo lapho abafundi bamabanga aphantsi bengayifuni ingxubazilimi (Jaspers 2018) nakwezemfundo ephakeme (Ndebele noNdimande-Hlongwa 2019). Le miphumela emihle iphinde ifakazele amandla emfundo eziliminingi ekuletheni uguquko endleleni okubukwa ngayo izilimi zabansundu eNingizimu Afrika (Ndebele noNdimande-Hlongwa 2019). Abafundi bahlukile ngokwendlela ababheka ngayo lokhu kunabafundi nezifundiswa ezitholakale zilwisana nokusetshenziswa kwengxubazilimi ezimweni ezisemthethweni (García noLin 2016; Makalela 2018). Kuyacaca nokho ukuthi isasasa alikho phezulu kakhulu

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uma sekuya ekuxutshweni kwezilimi ezimweni ezisemthethweni. Lolu ngabazane lukhombisa ngokungakukhulu kodwa isimo sokuhlukanisa ukuhlonipheka kwezilimi ezilinganayo ngokomthetho wezwe, uFishman (1971: 74) akubiza ngokuthi i-*'diglossia'*.

Ezenhlalo

Iqoqo lezitatimende ezinhlanu ezilandelile bezibuza ngokubaluleka kokuxutshwa kwezilimi ezimweni ezihlukene zenhlalo okungaba noma yiziphi. Le mibuzo ibiqonde ukukubalula ukwahluka kwezimpendulo phakathi kwalesi sigaba nesedlule ebesimayelana nezemfundo esingenhla. Ukubaluleka kwezilimi ezixubile ezimweni zenhlalo nakho bekubalulekile kakhulu futhi akubanga yinto emangazayo. Ababambiqhaza baveze ukubaluleka kokuxuba izilimi ezinkundleni zokuxhumana ngama-73%, kumabonwakude ngama-71%, kwezomculo osematheni neculo lesizwe ngama-71%, nasemihlanganweni yomphakathi ngama-71%. Lokhu kuqinisekisa okwakubonakele ocwaningweni olwalwenziwe ngokusetshenziswa kwezilimi ezixubile ezimweni zenhlalo (Ngcobo 2014; Ndimande-Hlongwa noNdebele 2014) kanye neqhaza elibalulekile elibanjwa ezikaqedisizungu ekugqugquzeleni ubuliminingi namasiko amaningi (Thompson 2018).

Kwezamabhizinisi

Lesi simo sezenhlalo esingenhla sivivinywe ngokusetshenziswa kwezilimi ezixubile kwezamabhizinisi ngokubeka izitatimende ezinhlanu ezimweni ezingabhekwa njengezisemthethweni noma ezinye. Kube nokuthathelwa phezulu kokusetshenziswa kwezilimi ezixubile abaqashi uma bexhumana nabasebenzi ngama-71%, uma kwenziwa inhlolekhono ngama-66%, uma kukhangiswa ngemikhiqizo ngama-69%, ekuqanjweni kwezinhlangano nasezipawini ngama-69% kanye nasekuxhumaneni nabathengi ngama-75%. Lokhu kuqinisekisa okwakubonakele ocwaningweni olwenziwa ngezindlela zokuxuba izilimi ezisetshenziswa abezamabhizinisi nohulumeni ezikhangisweni nasemaswini ezokuxhumana (Ngcobo 2014). Lezi yizinkomba zokuthi bayakubona ababambiqhaza ukuxutshwa kwezilimi ezweni okwenza nabo bakwamukele. Lesi kuyisimo esihle esiphikisana nenqubo yakudala lapho ezamabhizinisi zazilakaniswa nesiNgisi kuphela, makuqashwa noma kuxhunyanwa nomhlaba jikelele (Gumbi 2014; UNICEF 2016). Amabhizinisi

amazwe ayazihlonipha izilimi zamazwe ahwebalana nazo njengoba kuyaye kubonakale noma kukhangiswa kwenziwe ngendlela exuba isiNgisi nezilimi zendawo.

Kwezombusazwe

Ulimi luncike kakhulu kwezepolitiki futhi luhlala luhambisana nayo ezimweni eziningi esizibonayo kanye nezicashile (Joseph 2006). Izinqumo ezenziwayo ngokwezilimi zemfundo nalezo ezisemthethweni ezweni kuyinto ehambisana nepolitiki. Ngalesi sizathu izitatimende ezintathu zokugcina bezigxile ekusetshenzisweni kwezilimi ezixubile kwezombusazwe ngoba izinqubomgomo zisukela kuhulumeni, ngakho abaholi balindeleke ukuba babe ngabahola umkhankaso wokusetshenziswa kwezinqubomgomo. Lolu cwaningo luveze ukuba ababambiqhaza bakubone kubalulekile ukuba umongameli wezwe axube izilimi uma enza izimemezelo eziphuthumayo ngama-76%, abaholi bezombusazwe uma bekhankasela amavoti ngama-68%, iqhaza lokuxuba izilimi ekugqugquzelweni kwezilimi zase-Afrika kwezinye izinhlanga ngama-76% kanye nokuhambelana nokugqugquzelwa kwesiNgisi ngama-72%. Ngempela, kujwayelekile ukuba abaholi bezombusazwe basebenzise izilimi zase-Afrika futhi bazixube nesiNgisi uma bekhankasela amavoti. Kodwa, lokhu kuyaguquka uma sebethethe izintambo zombuso njengoba izimemezelo ezibalulekile, njengeze-Covid-19, zivamise ukuba zenziwe ngumongameli wezwe ngesiNgisi. Lokhu kwenza kuyaye kubaphuthisele ngolwazi abahlali bezwe abaningi. Kubalulekile ukukhumbula ukuthi iningi labahlali baseNingizimu Afrika baqonda kangcono izilimi zabo, kwazise nezinga lemfundo liphansi futhi nenhlupheko imandla. Nebala ukuxuba izilimi kunomphumela omuhle ekukhuthazweni kokufunda izilimi zase-Afrika ngezinye izinhlanga futhi kubalulekile ekunciphisweni kwegebe phakathi kwezinhlanga (Pillay 2017).

Isiphetho

Lolu cwaningo beluhlose ukuveza isibalo sabafundi ababona ingxubazilimi ibalulekile ezimweni ezihlukene. Ababambiqhaza bakhonjiswe ukubaluleka kwalokhu ngenxa yokuba enye yezincwadi abazifundile ixube izilimi futhi bebefunde nesahluko esikhuluma ngokuxhumana namasiko ahlukene. Lo mlando uhlangene nokusetshenziswa kwezilimi ezixubile okukhulu nangaphandle kwekilasi ezweni kube nomthelela omuhle ekubhekeni kwabo

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ukuxutshwa kwezilimi kwezemfundo, kwezenhlalo, kwezamabhezini kanye nakwezombusazwe. Kodwa, bekukhona labo abangakwamukeli ngokuphelele ukuba lokhu kuxuba kungasebenza kahle nasezimweni ezisemthethweni njengokubhala ukuhlolwa, ezamabhezini nezinhlolekhono zomsebenzi kanye nezinkulamo zikamongameli wezwe. Imiphumela ikhomba ukuthi kunehlansi yethemba okulethwa ingxubazilimi ekuqwashiseni nasekwamukelekeni kwezinqubomgomo zezilimi ezweni nakwezemfundo. Lokhu kuyinkomba yethemba lokuthi imikhankaso yokusetshenziswa kwezilimi zase-Afrika ezikoleni, ekuhlolweni kokugcina kukamatikuletsheni, kuzokwenza ingxenye enkulu yabafundi basemanyuvesi balwamukeleke lolushintsho uma selufika nakhona. Lesi simo soshintsho sivumelana nalokhu uGarcía (2009) akubiza ngenhla ngetemu elithi ‘*transglosia*’, okuphikisana ne ‘*diglosia*’ kaFishman (1971), ukuphawula ngesimo lapho ukuhlukaniswa kwezilimi kungasekho kwezemfundo nasemphakathini. Inselelo isisele namanyuvesi ukuba azilungiselele ukwamukela lolushintsho lokuhlonipheka kwezilimi ezixubile. Isiphakamiso esokuba zinqubomgomo nokwenziwayo kufanele kuqhubeke nokubonakala ezingxenyeni eziphezulu ngoba lokhu kubonakala kukhuthaza ukuqonda ngezilimi nokweseka ubuliminingi. Kunesidingo socwaningo olukhulu oluzokwenziwa ngokwamukeleka kwengxubazilimi nezinzuzo zayo uma kuhlolwa ngezilimi zase-Afrika ekupheleni konyaka ezikhungweni zemfundo ephakeme, kulandela ukuhlongozwa kokuqala kokusebenza kwalolu hlelo ezikoleni.

Uxhasozimali: Uxhaso lwezimali lwalolu cwaningo lutholakale kwi-*University Capacity Development Programme* ephethwe yi-MUT Teaching and Learning Development Centre.

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