

**UKUFUNDISA UKUFUNDA NOKUBHALA ISIZULU
NGOBULIMIKUSHINTSHANA: IMIBONO-NKULUMO YOTHISHA
ABAEQESHELWA UKUFUNDISA AMABANGA AYISISEKELO**

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IQOQA

Indlelasu yokufundisa ngobulimikushintshana inconywa ngabacwaningi abehlukene ngokuthuthukisa ubuliminingi, ukunqanda ukuqonela nokuphakamisa ulwazi lwezilimi zomdabu zama-Afrika kuwona wonke amabanga. Ucwangingo-banzi olucwaninga ngotho ngendlela esabalele luveza ukuthi abafundi abafundiswe kusetshenziswa indlelasu yobulimikushintshana baba nokuqonda okuthe thuthu ngomehluko othi awube yisithupha kunalabo abafundiswa kusetshenziswa ulimi olulodwa, olukhethelwe ukufundisa. Noma kunjalo, ucwangingo luncoma ukusetshenziswa kolimi lwabafundi lwaseKhaya emaBangeni asesiGabeni esiyiSisekelo. Umbuzo-ke odinga ukuphendulwa ngolwazi locwangingo yilowo othi “kungani indlelasu yobulimikushintshana kufanele isetshenziswe emabangeni ayiSisekelo lapho kufundwa ukufunda nokubhala ngolimi lwaseKhaya?” Lolu cwangingo beluhlose ukuhlaziya imibono-nkulumo yothisha abaeqeshelwa ukuyofundisa amaBanga ayiSisekelo ngokusetshenziswa kwendlelasu yobulimikushintshana lapho kufundiswa ukufunda nokubhala. Lolu cwangingo lusebenzise Indlelakubuka yomhumusho kanye nomklamo wocwangingo lwesimo ukukhiqiza nokuhlaziya ulwazi kubafundi abayishumi abakhethwe ngenhloso esikhungweni esithile esinophiko oluqeqesha othisha. Kusetshenziswe imicabango kaClandinnin noConnelly (2014) kanye nekaCreese noBlackledge (2015) ukubumba uhlaka lwemicabango, olusetshenziswe njengensizakuhlaziya kuleli phepha. Ngokusebenzisa indlela yokuhlaziya ulwazi ngezindikimba, kuye kwatholakala ukuthi othisha abasaeqeshwa basebenzisa indlelasu yobulimikushintshana lapho kufundiswa ukufunda nokubhala onhlamvu-mbili nonhlamvu-ntathu. Lolu cwangingo luhlalule nokuthi othisha abasaeqeshwa bakhetha ukusebenzisa indlelasu yobulimikushintshana lapho kufundiswa ukubhala kuphela, hhayi ukufunda. Ngokususela kokutholakele, kwethula uhlaka-sibonelo lokufundiswa kokufunda nokubhala kusetshenziswa indlelasu yobulimikushintshana emaBangeni asesiGabeni esiyiSisekelo.

Amagama amqoka: Indlelasu yobulimikushintshana, othisha abasaeqeshelwa ukuyofundisa, imibono-nkulumo, amaBanga asesiGabeni esiyiSisekelo, ukufunda nokubhala.

TEACHING ISIZULU LITERACY THROUGH TRANSLANGUAGING: THE NARRATIVES OF PRE-SERVICE FOUNDATION PHASE TEACHERS

ABSTRACT

The translanguaging strategy is commended for its role in promoting multilingualism, decolonization, and intellectualization of African indigenous languages across grades. Large scale studies reveal that the performance of learners who are taught through the translanguaging strategy is six standard deviations above the performance of the counterparts who are taught through one language which is recommended as the Language of Learning and Teaching. However, research recommends the use of learners' Home Language in the foundation phase. The question then, of "Why translanguaging should be used as the pedagogical strategy in the teaching of home language literacy in the foundation phase" is a worthwhile question. This research sought to investigate the narratives of pre-service foundation phase teachers on the use of translanguaging in the teaching of isiZulu literacy. The interpretivist epistemological stance was employed and the study was framed within the case study research design to generate and analyse data from ten purposively sampled pre-service foundation phase teachers within the context of one selected university that has the education faculty. Clandinnin and Connelly (2014) as well as Creese and Blackledge's (2015) scholarly perspectives were used to architecture the framework of concepts, which was subsequently used as lens in the analysis of data. The thematically analysed data revealed that pre-service teachers opt for the use of translanguaging strategy in the teaching of isiZulu two-lettered and three lettered phonemes. The paper further revealed that pre-service teachers employ the translanguaging strategy solely for the teaching of writing, not reading. Based on the findings, the model for the teaching of isiZulu literacy through translanguaging in the foundation phase is presented.

Key concepts: Translanguaging strategy, pre-service teachers, narratives, foundation phase, literacy.

ISINGENISO

Indlelasu yobulimikushintshana seyiqubule imiqakuliswano ocwaningweni olwenziwe ngemva kokuzuzwa kwenkululeko eNingizimu Afrika. UGarcia noWei (2014) baveza ukuthi indlelasu yobulimikushintshana iyisikhali sokuthuthukisa ubuliminingi nokunqanda ukuqoneleneka kohlelo lwezifundo. Abanye abacwaningi bahlonza ubulimikushintshana njengento engabhekwa ngezindlela ezechukene. Phakathi kwalezo zindlela kuhlaluka insebenzo yobulimikushintshana konzikandaweni abaliminingi, ngaphakathi nangaphandle kwamagumbi okufundela (bheka uLeung noValdes, 2019). Ucwaningo oluvamile nokho lubheka ukusetshenziswa kwendlelasu yobulimikushintshana ngaphakathi kwamagumbi okufundela. Isibonelo, uWei noLin (2019), uma beveza unzikandaweni wokusetshenziswa kobulimikushintshana bathi:

Before traveling beyond the classroom walls, the translanguaging strategy emerged in educational contexts. Arguably, education continues to be a site "par excellence" where translanguaging is explored and further refined.

(uWei noLin, 2019, pp. 45)

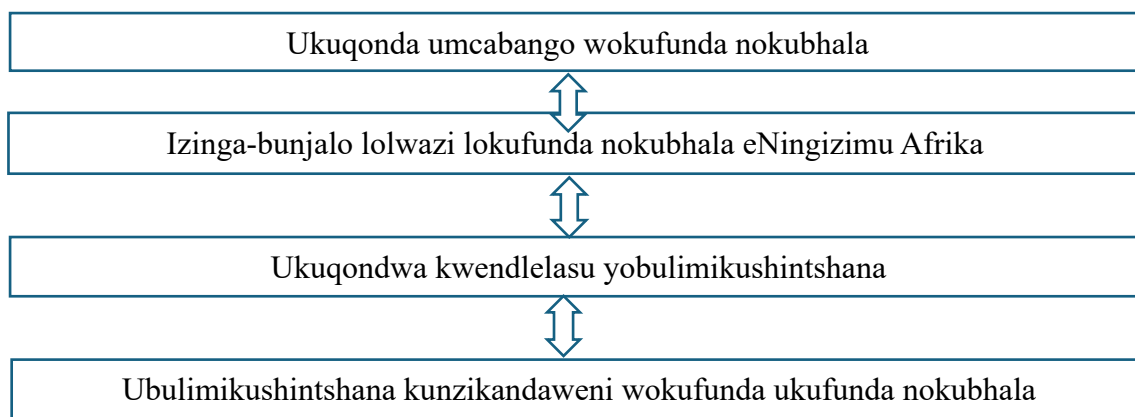
Lesi sicaphuno esingenhla sichaza ukuthi ngaphambi kokuthi indlelasu yobulimikushintshana isabalalele ngaphandle kwamagumbi okufundela, empeleni isizinda sayo sasingaphakathi kwamagumbi okufundela, ngaleso sizathu inzikandaweni yezemfundo ingahunyushwa njengesishozi lapho leli (li)su livame ukwenzeka khona. Umbuzo-ke ohlukayo owokuthi, “ngabe indlelasu yobulimikushintshana iyaye ibhekwe njengesikhali sokuthuthukisa ukufundwa nokufundiswa kwaziphi izifundo, futhi kuziphi izigaba namabanga ezemfundo?” Noma lo mbuzo kuzwakala sengathi uholela abacwaningi kwimpambano-mgwaqo yemibono, kodwa lolu cwaningo lugxile ekubhekeni indlelasu yobulimikushintshana njengesikhali sokuthuthukisa ulwazi lokufunda ukufunda nokubhala emaBangeni asesiGabeni esiyiSisekelo. Noma isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola sowezi-2011 siveza ukuthi ukufunda nokubhala kufanele kufundiswe ngolimi olungolwaseKhaya kubafundi, akufanele kushalazelwe ukuthi ukufika koguquko lwesine kwezomnotho (*04th industrial revolution*) kuye kwaba nomthelela kubuliminingi emphakathini (wabadala nabancane) eNingizimu-Afrika. ULewis noBryan (2021) baqakulisa ngokuthi ubulimikushintshana buyisisekelo esikhuphulela abafundi olwazini oluthe thuthu lolimi nolokufunda nokubhala. Ngenxa yalo mqakuliswano, ubulimikushintshana bungeze bashalazelwa. Okuvamile ocwaningweni ukuthi kuwona wonke amazanga, ubulimikushintshana buyasetshenziswa (noma ababusebenzisayo bengaqondisi ukuthi babusebenzisa kanjani). Abacwaningi baye basebenzisa umqakuliswano owandulele ukuhlola imibono-nkulumo yothisha abasaqeqeshelwa ukuyofundisa ngokusetshenziswa kobulimikushintshana lapho kufundwa noma kufundiswa ukufunda nokubhala. Lolu cwaningo luhlose ukuphendula umbuzongqangi olandelayo:

- **Ngabe othisha abasaqeqeshelwa ukuyofundisa bakuqonda kanjani ukusebenzisa indlelasu yobulimikushintshana lapho kufundiswa ukufunda nokubhala emaBangeni asesiGabeni esiyiSisekelo?**

Ngaphambi kokuthi kungenwe emnyombweni wokutholakale kulolu cwaningo, kusemqoka ukubuyekeza ucwaningo olwenziwe ngaphambilini, ukuze kuvele amagebe (ocwaningo), aye avalwa ngokutholakale ocwaningweni olwethulwa kule nzikandaweni.

UKUBUYEKWEZWA KWEMIBHALO

Ukubuyekezwa kocwaningo kuhlelwe njengoba kukhonjiswe kwifiga yokuqala ngezansi.



Ifiga yokuqala: Ukuhlelwa kwesigaba sokubuyekezwa kocwaningo

Ukuqonda umcabango wokufunda nokubhala

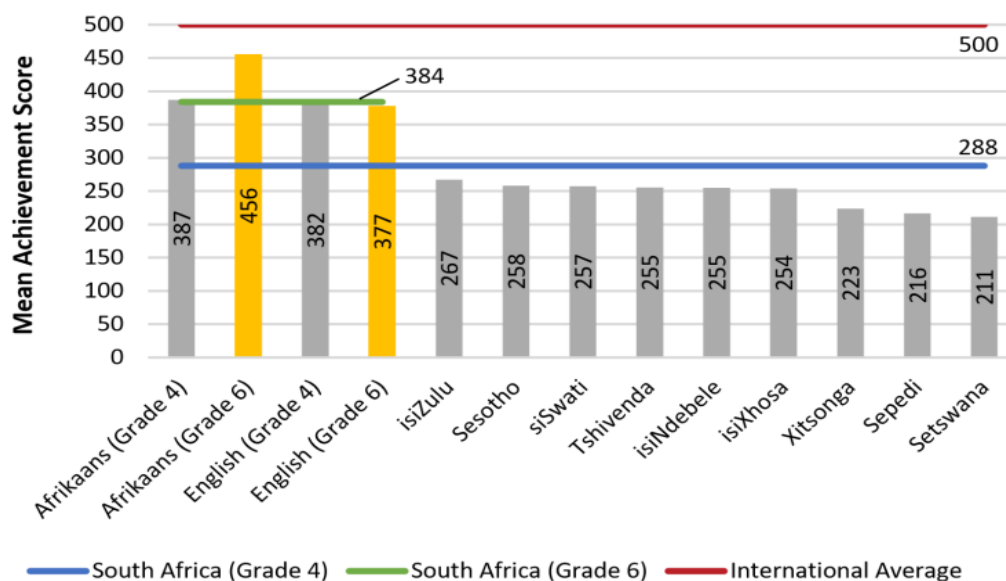
Abacwaningi abehlukene baveza imicabango eminingi ngokufundwa kokufunda nokubhala (uHanemann, 2015; uPeralta nabanye, 2017; uMorgan nabanye, 2025). Kungesibona bodwa laba bacwaningi ababalulwe ngenhla, empeleni nezinqubomgomo ezahlukene ziveza imibono ethi ayihluke ngokufundwa kokufunda nokubhala konzikandaweni abehlukene. Isibonelo, ngokwesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (njengoba sicashunwe nguMelvill, 2024), emaBangeni asesiGabeni esithe thuthu, ukufunda nokubhala kuqondwa njengamakhono ahlukene, noma-ke kuqakuliswa ukuthi kufanele athuthukiswe kanye kanye (bhaka nomqakuliswano ngemiphumela yokufunda edidiyelwe, owethulwa nguBeatty, 2009). Ngakolunye uhlangothi, emaBangeni asesiGabeni esiyiSisikelo, ukufunda nokubhala kuqondwa njengekhono elilodwa, elinamakhonywana amabili (elokufunda nelokubhala) angehlukani, kodwa alumbene (uJones noChristensen, 2022). Ngezinye izindlela, kwizikandaweni yamaBanga ayisiSekelo, ukufunda nokubhala kuyalunjaniswa, kuphinde kubhekwe njengekhono elilodwa, okufanele lithuthukiswe kusetshenziswa amasu athile anembayo. Isibonelo, ngokukaCecil nabanye (2020), ukufunda nokubhala kufanele kuthuthukiswe kusetshenziswa indlelasu yokufundisa ulimi ngokuphelele, futhi esabalele nohlelo lwezifundo. Kanti-ke, ezigabeni ezilandela isiGaba esiyiSisikelo, ukufunda kuyikhono elizimele, futhi nokubhala kuyikhono elizimele. Nokho, omabili la makhono athuthukiswa ngokwehlukana, kusetshenziswa amasu ahlukene. Isibonelo, uBerkeley noLarsen (2018) bahlalukisa ukuthi isu lokudidiyela lingasetshenziswa ukuthuthukisa ulwazi lokufunda kubafundi basesiGabeni sokuMukezela, abakwazi ukufunda nabanezingqinamba ezithile ekufundeni. Umbuzo-ke odinga ukucaciswa ngothi “ngabe abacwaningi, kuleli phepha, bakuqonda kanjani ukufundwa kokufunda nokubhala?”. Ukuqonda kwabacwaningi ngokufundwa kokufunda nokubhala kuzoba umhlahlandlela ozokwelekelela abafundayo ukuthi bahlukanise ukufunda ukufunda nokubhala kunzikandaweni yesiGaba esiyiSisikelo nakonzikandaweni bamabanga asesiGabeni esithe thuthu.

Abacwaningi badonse ulwazi-kuqonda oludingidwa nguMkandawire noDaka (2018) ukwakha isisikelo sokuqonda ukufunda ukufunda nokubhala. UMkandawire noDaka (2018) bathi ulwazi-kuqonda ngokufunda ukufunda nokubhala lumbaxambili. Okokuqala, ukufunda nokuthuthukiswa kokufunda nokubhala kungabhekwa ngokobunye-nzikandaweni (*development of reading and writing in a single setting*). Okwesibili, ukufunda ukufunda nokubhala kungabhekwa ngokwenhlukana-nzikandaweni (*development of reading and writing in parallel settings*). Umbono wokuthuthuka kolwazi lokufunda ukufunda nokubhala ngokobunye-nzikandaweni ungukubheka ukufunda nokubhala njengesifundo esisodwa, esiwukufunda ukufunda nokubhala (*literacy*), lapho kuthuthukiswa khona ukufunda nokubhala kubafundi abasesiGabeni esiyiSisikelo. Umbono wokufunda ukufunda nokubhala ngokwenhlukana-nzikandaweni yilowo obheka ukuthuthukiswa kwekhono lokubhala ngalinye, nekhono lokufunda ngalinye, ezigabeni ezilandela esiyiSisikelo. Abacwaningi-ke, baqonda ulwazi lokufunda ukufunda nokubhala njengoluthuthukiswa kubunye-nzikandaweni ngoba: (a) Ucwangingo lugxile emaBangeni asesiGabeni esiyiSisikelo, (b) Ucwangingo luphokophele ukuhlonza ukuthuthukiswa kolwazi lokufundisa ukufunda nokubhala lothisha abasaqeqeshwa ngokuleyamanisa nesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola.

Isimo sokufunda nokubhala eNingizimu Afrika

Ucwaningo luveza ukuthi iNingizimu Afrika isilele olwazini lokufunda nokubhala uma iqhathaniswa namanye amazwe. Ucwaningo olwenziwe yi-*Progress in Reading and Literacy Study* ngowe-2016 (njengoba lucashunwe nguSpaull noHoadely, 2018) luveza ukuthi kubafundi beBanga leSine bangamaphesenti angamashumi ayisikhombisa nesishiyagalombili okwatholakala ukuthi abakwazi ukufunda ngenhloso yokuqonda. Kolulu cwaningo kwahlolwa izinga lalaba bafundi lolwazi lokufunda nokubhala liqhathaniswa nelabanye abafundi abasezingeni elifanayo bakwamanye amazwe angamashumi amahlanu. Ngakolunye uhlangothi, ocwaningweni lobungako botho olwenziwa nguSpaull noHoadely (2018), kuhlaluka ukuthi bangamaphesenti angamashumi ayisihlanu nesishiyagalolunye abafundi beBanga lesiThathu abakhombisa ukuba nezingqinamba olwazini lokufunda nolokubhala. USpaull noJansen (2019) bona baveza ukuthi izinga lokufunda ngenhloso yokuqondisa kubafundi baseNingizimu Afrika liya lishona phansi ngokwethusayo. Noma lolu cwaningo lungolobungako botho, kusalele emahlombe abacwaningi ukuveza ukuthi ngabe umnyombo wokwehla kwezinga lokukwazi ukufunda nokubhala uqhamuka kuphi.

Ulwazi ngezinga lokufunda ukufunda nokubhala oluvezwe yi-*Southern and Eastern Africa Consortium for Monitoring Education Quality (SACMEQ)*, ecashunwe nguMilner nabanye (2008), luhlalukisa ukuthi empeleni, ubuphansi bezinga lokufunda ukufunda nokubhala emaBangeni asesiGabeni esiyiSisekelo buchithekela nasemaBangeni asesiGabeni sokuMukezela. Empeleni, nocwaningo olwenziwa yi-*Progress in Reading Literacy Survey* ngowezi-2021, njengoba lucashunwe nguSyamiya nabanye, 2022, luveza ukuthi izinga lokubhala nokufunda ulimi lwesiZulu kubafundi bebanga lesine liphansi ngamakhulu amabili namashumi amathathu nantathu $[500-267=233]$ uma liqhathaniswa nolwazi olumiselwe lokufunda ukufunda nokubhala kwamanye amazwe (bheka igrafu evezwe efigeni yesibili ngezansi).



Ifiga yesibili: Izinga lokubhala nokufunda ulimi lwesiZulu kubafundi beBanga leSine ngokwe-*Progress in Reading Literacy Survey* yowezi-2021

Noma umqakuliswano othi isimo somnotho, izinsizakufunda nezinsizakufundisa kanye nezingabunjalo lemfundo yaseNingizimu-Afrika kungeqhathaniswe nokwasemazweni asethuthukile kwezomnotho uyiqiniso (uSyamiya nabanye, 2022), kodwa lolu cwaningo lunikeza isithombe sokuthi umthelela wobuphansi bezinga lokufunda ukufunda nokubhala emazingeni aphansi uyahlaluka nasemazingeni athe thuthu (uPretorius nabanye, 2020).

IziVivinyo zoNyaka zikaZwelonke (*Annual National Assessment*), njengoba zethulwa nguKonjee noMoloi (2016), zaveza ukuthi awukho umehluko ongako ongadalulwa ngokunyuka kolwazi lokufunda ukufunda nokubhala emaBangeni asesiGabeni esiyisiSekelo. Isibonelo, imiphumela edidiyelwe yabafundi beBanga lokuQala kulezi zivivinyo ikhombisa ukuthi ulwazi lokufunda nokubhala ngolimi lwesiZulu esifundazweni sakwaZulu-Natal lwenyuka ngamaphesenti amathathu kusukela ngowezi-2012 kuya kowezi-2013 (bhaka ithebula efigeni yesithathu ngezansi). Kusukela kowezi-2013 kuya kowezi-2014, umehluko olwazini lokufunda nokubhala waphinde wacela ngaphansana kwamaphesenti amathathu [61,6-64,5=2,9].

Province	Grade 1			Grade 2			Grade 3		
	2012	2013	2014	2012	2013	2014	2012	2013	2014
EC	55.0	54.8	59.7	52.8	51.8	54.8	50.3	47.0	52.5
FS	59.8	61.4	65.4	56.3	56.8	63.7	56.3	54.4	59.0
GP	62.7	65.4	56.3	56.8	60.2	65.3	54.8	54.5	60.1
KZN	58.4	61.6	64.5	57.8	58.6	63.9	53.5	55.3	59.5
LP	54.6	57.9	58.3	53.3	52.9	55.1	47.9	46.9	51.0
MP	54.1	57.1	60.9	53.4	54.1	60.3	48.0	47.0	54.2
NC	52.4	56.8	59.7	48.7	52.8	58.9	49.4	46.2	52.7
NW	53.1	56.6	59.7	46.9	51.2	58.3	46.4	46.8	52.7
WC	61.0	64.5	68.4	59.9	62.0	67.0	57.1	49.9	57.9
National	57.5	60.4	63.2	55.3	56.5	61.1	52.0	50.0	56.2

Ifiga yesithathu: Imiphumela edidiyelwe yabafundi beBanga lokuQala eziVivinyweni zoNyaka zikaZwelonke

Noma lona kungumehluko ongemngako, kodwa ungasetshenziswa ukuveza ukuthi empeleni ulwazi lokufunda nokubhala alushoni phansi, kodwa luyakhula. Nokho, ngokombono wabacwaningi, uma kuqakuliswa ngezina lokufunda nokubhala labafundi, kufanele kuphinde kubhekwe izindlelasu ezisetshenziswa ngothisha bala mabanga ukuthi ziyanemba yini noma aziwenzi umehluko ongako ekuthuthukiseni ulwazi lwabafundi. Abacwaningi bakholelwa ukuthi, ukubheka umnyombo wobuphansi bezinga lokufunda nokubhala macala onke (kwelothisha nelabafundi) kungaphethula izixazululo ezingenakuchema.

Ucwaningo olwethulwe ngenhla olumayelana nezinga-bunjalo lolwazi lokufunda ukufunda nokubhala lungolobungako botho. Lokhu-ke kuvusa umbuzo othi “ngabe ucwaningo lobungako botho lungebhekwe yini ukunyombulula isizathu sobuphansi bolwazi lokufunda nokubhala kusetshenziswa isibuko sezinga-bunjalo?” Ukuphendula lo mbuzo, lukhona ucwaningo lobunjalo botho olubheka ulwazi lokufunda ukufunda nokubhala. Isibonelo, uJank (2023) uthi phakathi kwezimbangela zobuphansi bezinga lolwazi lokufunda nokubhala kungahlalukwa ulwazi abanalo othisha lokufundisa izilimi ngobubanzi bazo (*general language*

pedagogical content knowledge). USpaull noTaylor (2015) bona baveza ubudlelwano, abathi busobala, obuphakathi kolwazi (lumbe) abanalo othisha lokufundisa kanye nezinga lokufunda ukufunda nokubhala (phinda ubheke noNgema, 2023). Ukuqinisa le miqakuliswano eyethulwe ngenhla ngendlela ehlukile, uTamplin nabanye (2018) bathi:

From the study, we can see that, that which purport to be about poor literacy emanates from the strategies through which it [literacy] is learnt. To be precise, these strategies entail certain kinds of interactive engagements, and the spoken communications between students and teachers.

(uTamplin nabanye, 2018, p.32)

Lesi sicaphuno esingenhla sichaza ukuthi ngokocwaningo (olwabe lwenziwe yilaba bacwaningi), kuyabonakala ukuthi imbangela yamazanga aphantsi okukwazi ukufunda nokubhala inyombuluka kwizindlelasu ukufunda ukufunda nokubhala okwethulwa ngazo. Laba bacwaningi abacashunwe ngenhla baqakulisa ngokuthi lezi zindlelasu zididiyela uhlobo oluthile lwengxoxo, phakathi kwabafundi nothisha. Laba bacwaningi abakudalulanga ngokucacile ukuthi yiziphi izindlela ezingalunjani swa nobuphansi bezinga lokwazi ukufunda nokubhala. Ngokucabangela, lolu cwaningo olwethulwe ngenhla lwalungaphokophele ekuhloleni izindlelasu ezithile zokufundisa ukufunda nokubhala, kodwa lwalubheka izinga-bunjalo lolwazi lokufunda nokubhala ngokubanzi. Ucwanningo olwethulwa kuleli phepha lukuhlanganise kokubili, ngezindlela ezechekene. Okokuqala, abacwaningi baphokophele ukudalula ubuphansi bezinga-bunjalo lolwazi lokufunda ukufunda nokubhala (empeleni elikade lalidingidwa ocwaningweni lobunjalo botho nlobungako botho). Okwesibili, abacwaningi bahlose ukuhlola indlelasu yobulimikushintshana ukuthi ngabe yona ingaba namthelela muni ekuthuthukiseni izinga lolwazi lokufunda ukufunda nokubhala.

UPretorius noKlapwijk (2016), ocwaningweni lwabo olwaluphokophele ukuhlola amasu othisha bamabanga aphantsi okufundisa ukufunda, bathola ukuthi imbangela yokuthi abafundi bamabanga aphantsi bengakwazi ukuqondisisa lokho abakufundayo ukuthi, kwabona othisha abafundisi ukufunda ngendlela enembayo nevuselela ugqozi kubafundi. Lesi sicaphuno esingezansi sicashunwe emsebenzini kaPretorius noKlapwijk (2016):

Much research exists about South African learners' low literacy and numeracy levels and about poorly performing schools. In contrast, there are far fewer detailed descriptions of instructional practices and what teachers are actually doing in their classrooms, and far less evidence exists of in-depth research attempts to understand in what way and why teachers may experience problems with the teaching of reading literacy, particularly reading comprehension. The study obtained information from teachers about how they perceive themselves as readers, what their teaching context is and what they claim to be doing about reading. The results show that many teachers are not themselves immersed in rich reading practices, many teachers claim to be doing more than is reflected in their schools' literacy results, and in general teachers don't seem to have a clear understanding of reading concepts, reading development and reading methodology.

(uPretorius noKlapwijk, 2016, p. 28)

Kubalulekile ukuveza ukuthi lesi sicaphuno esingenhla sibheka izinga eliphansi lolwazi lokufunda ngenhloso yokuqondisisa kuphela. Noma umqakuliswano kaPretorius noKlapwijk (2016) ungephikiswe, kodwa abacwaningi, kuleli phepha, ababheki ukufunda kuhamba ngakodwana, kodwa bakubheka ngokukulumbanisa nokubhala (njengoba kuke kwahlalukiswa ngenhla), ngoba emaBangeni asesiGabeni esiyiSisekelo, ukufunda nokubhala kuyadidiyelwe, kube yisifundo selitherasi.

Ngezansi kuzobuyezwa ucwaningo ngenhloso yokukhanyisa ngendlelasu yobulimikushintshana kanye nokusebenza kwayo ekufundisweni kokufunda ukufunda nokubhala.

Ukubuyezwa kwemibhalo ngokusebenza kobulimikushintshana

Emnyakeni embalwa eyedlule, lukhona ucwaningo oluye lwaphokophelela ukuqonda ngendlelasu yobulimikushintshana, lwaphinde lwacwaninga ngokujulile ngokusebenza kwale ndlelasu (isibonelo, uGarcia, 2009; uGarcia noWei, 2014 kanye noWei, 2018). Okusemqoka ngalolu cwaningo ukuthi, ngokuvamile lwaluhumusha ubulimikushintshana njengesikhali esisetshenziswa emagunjini nakonzikandaweni abaluliminingi ukunqanda ukuqonela (decolonisation). Umsunguli wale ndlelasu, uWilliam (1994), uma ecashunwa nguConteh (2018), uyichaza njengesu elikhethekile lokufundisa ngokushintshanisa izilimi ezimbili lapho kukhulunywa noma kubhalwa. Nokho, umbono kaLewis nabanye (2012b) (obheka ubulimikushintshana njengoginqonqo ophakathi kwezilimi ezingaphezu kolimi olulodwa, osetshenziselwa ukusiza abafundi ukuthi bakhule olwazini lolimi nasolwazini lwesifundo esethulwayo), ngokwabacwaningi, ungonembayo, nocacisa ubumqoka bobulimikushintshana ekuthuthukiseni izilimi, nasekulolongeni ulwazi(lumbe) lwesifundo noma lwezifundo. Kusemqoka nokho ukuveza ukuthi ubulimikushintshana abusetshenziswa kuphela konzikandaweni bezemfundo, kodwa, empeleni, busetshenziswa nasezingxoxweni eziwayelekile, nezingaphandle konzikandaweni bamagumbi okufundela. Mhlawumbe umbono kaCreese noBlackledge (2015) ombaxa-mbili ngobulimikushintshana ungasiza ekucaciseni ubumqoka bale ndlelasu ngaphandle nangaphakathi kwamagumbi okufundela. NgokukaCreese noBlackledge (2015), ubulimikushintshana bungabhekwa:

- Njengesichuse esisebenza sigcine ngaphakathi kwamagumbi okufundela (*fixed languaging approach*).
- Nanjengeesu elisetshenziswa ngaphakathi nangaphandle kwamagumbi okufundela (*fluid languaging approach*).

Ngokwakhela phezu kwale mibono emibili, ebalwe ngenhla, abacwaningi babuka indlelasu yobulimikushintshana njengembaxa-mbili, kodwa lusembalwa ucwaningo olubheka ukusebenza kwendlelasu yobulimikushintshana ngaphandle kwamagumbi okufundela.

Ubulimikushintshana ekufundisweni kokufunda ukufunda nokubhala

Ucwaningo oluvamile, olubheka ubudlelwano phakathi kokufunda ukufunda nokubhala nobulimikushintshana luqakulisa ngokuthi, indlelasu yobulimikushintshana isebenza lapho

kufundwa noma kufundiswa ukufunda nokubhala ngezilimi ezimbili kanye kanye (*biliteracy*), konzikandaweni bamagumbi okufundela alulimimbili (bheka oPalmer noMartinez, 2016). Empeleni, ucwaningo oludadlana olubheka ukufundwa nokufundiswa kokufunda nokubhala ngezilimi ezimbili lwaludingida ngabo ubulimikushintshana (bheka uHornberger 1990). Kodwa ngenxa yokuthi le ndlelasu yayingakathuthukiswa, ikakhulu emkhakheni wezinsizakuhlaziya ezibheka ukulumbana kwezilimi nenhlalo yabantu (*sociolinguistics*), abacwaningi abadala abaphumeli obala, badalule ukuthi isikhali sokuthuthukisa ukufunda nokubhala konzikandaweni bamagumbi okufundela alimimbili yibo kanye ubulimikushintshana. Umbuzo-ke ongase udide yilowo othi “ngabe ubulimikushintshana bungena kanjani ekufundisweni kokufunda nokubhala emaBangeni asesiGabeni esiyiSisekelo esikhathini samanje, ikakhulu njengoba isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola sowe-2011 sithi abafundi abalimilunye abafundiswe ukufunda nokubhala ngolimi lwabo lwaseKhaya kuphela?”

Abacwaningi, kuleli phepha, baqakulisa ngokuthi njengoba kusabalala ubulimimbili nobuliminingi emva kokugunyazwa kwezilimi eziyishuminambili njengezisemthethweni eNingizimu-Afrika, kungeshalazelwe ukuthi abafundi basemaBangeni asesiGabeni esiyiSisekelo, ngokwazi noma ngokungazi, baliminingi/balimimbili (noma-ke ulimi oluseqhulwini abalwaziyo kuyilo olukhulunywa ekhaya). Ngaphezu kwalokho, isiko elisabalele (*popular culture*) kanye noguquguquko lwesine kwezomnotho (*04th industrial revolution*), kokubili kuthuthukisa ulwazi lwezilimi ezingaphezu kolulodwa kubafundi, kusukela ebuncaneni babo. Lokhu-ke kubiza ukugudluka kwendlela-kubuka yamasu okufundisa ukufunda nokubhala, ibheke ngakwindlelasu yobulimikushintshana emaBangeni asesiGabeni esiyiSisekelo.

UHLAKA LWEMICABANGO OLWESEKELE LOLU CWANINGO

Umcabango kaClandinin noConnelly (2014) wokunyombulula ulwazi ngamazwi alandisayo abahlanganyeli kanye nokaCreese noBlackledge (2015) ogxile emibonweni emibili ngobulimikushintsha, kuye kwalunjaniswa ukwakha uhlaka lwemicabango, okuyilona olusetshenziswe njengesibuko kulolu cwaningo.

Ukunyombulula ulwazi ngokusebenzisa amazwi alandisayo

Ukunyombulula ulwazi ngokusebenzisa amazwi alandisayo (*Narrative approach*) kuyisu lokuqopha okadebona, ukuninga kanye nemibono ephethuka ezinkulumweni zabahlanganyeli (uConnelly noClandinin, 2012). Noma ucwaningo luyaye luhlaluke ukunyombulula ulwazi ngokusebenzisa amazwi alandisayo abahlanganyeli njengomdwebo-mumo wocwaningo lobunjalo botho (bheka u-Asher noPopper, 2019), kodwa umbumbi waleli (li)su waqala walimisa njengomcabango ovela ngenxa yoguquko kokulandiswayo (*narrative revolution*), okuwushintsho olwalethwa ubuningi bocwaningo olubhekwa ngendlela yomhumusho. Empeleni, ukunyombulula ulwazi ngokusebenzisa amazwi alandisayo abahlanganyeli akuwona umdwebo-mumo wocwaningo lobunjalo botho kuphela, kodwa kungenye yezindlela zokudidiyela okadebona nemibono yabahlanganyeli nomcwaningi ngokuthile okucutshungulwayo (uConnelly noClandinin, 2012). Ngezinye izindlela, abacwaningi

abakholelwa ekunyombululeni ulwazi ngokusebenzisa amazwi alandisayo kodwa babuka umhlanganyeli nomcwaningi ngeso lokuthi bobabili [umhlanganyeli nomcwaningi] bayalingana, futhi banendima elinganayo abayidlala ekutholweni kolwazi (uClandinin, 2006). Okwesibili, uClandinin (2006) uqakulisa ngokuthi, ukulandisa ngezimo nokadebona kuyindlela yokuveza nokuletha uguquko kwindlela ethile ejwayelekile. Ngakolunye uhlangothi uClandinin nabanye (2016) bathi:

Narrative inquirers believe that life evolves and modifies through lived experiences and through the sharing of narratives of or about a particular event. Furthermore, according to the narrative inquiry epistemological stance, people are individual beings, who are, at the same time, always in relation to the social context. Therefore, narration springs out from the social engagements between people.

(uClandinin nabanye 2016, pp. 47)

Lesi sicaphuno esingenhla sichaza ukuthi abacwaningi abakholelwa ekulandiseni babheka impilo njengencikene neshintshashintsha ngenxa yokadebona, nangenxa yezingxoxo ezithile, eziphakathi kwabantu ngesimo esithile. Ngaphezu kwalokho, abantu noma benemibono yabo ethile ezimele, kodwa futhi, imibono leyo ithombuluka ezingxoxweni ababa nazo nabanye.

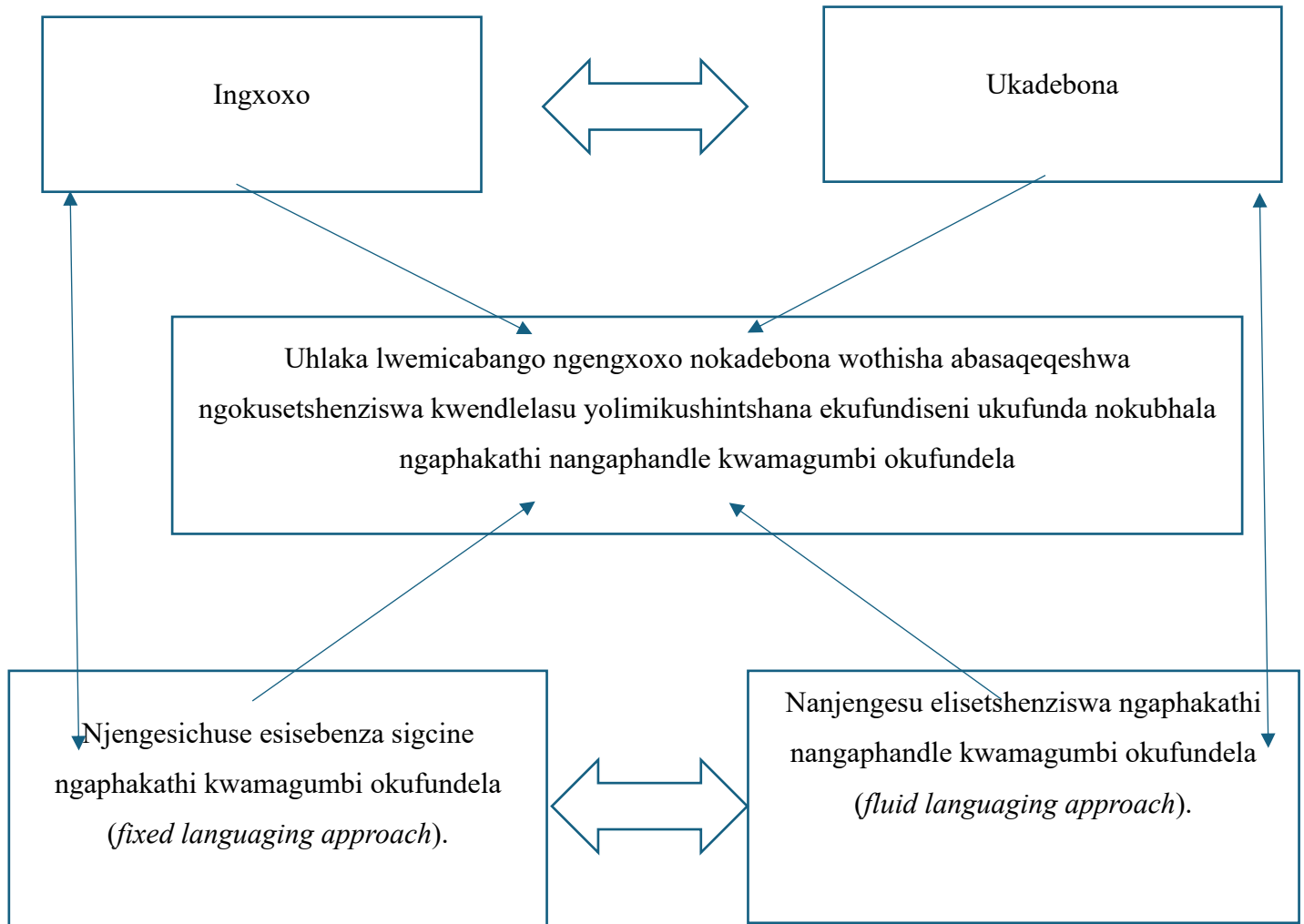
Ngokudingida okuhlalukiswe ngenhla, ukukhuluma nokulandisa ngokadebona kungenye yezindlela zokunyombulula ulwazi, futhi kuyimizamo yokuqinisekisa ukulingana kweqhaza elidlalwa abacwaningi nabahlanganyeli. Umbuzo-ke osemqoka owokuthi, ngabe yimiphi imicabango ngokunyombulula ulwazi ngokusebenzisa amazwi alandisayo engalunjaniwa nemibono emibili ngendlelasu yobulimikushintshana? Lo mbuzo uncike emazwini abekwa nguCreese noBlackledge (2015). Inhloso yalo mbuzo ukwakha uhlaka lwemicabango, olungasetshenziswa njengesibuko ekuhlaziyeni imibono yothisha abasaqeqeshwa ngokusetshenziswa kolimikushintshana lapho kufundiswa ukufunda nokubhala emabangeni ayiSisekelo. Noma lo mbuzo usemqoka, kodwa, abacwaningi bazozibula ngokuchaza imicabango emibili ngendlelasu yobulimikushintshana njengoba kubeka uCreese noBlackledge (2015).

Imicabango emibili ngobulimikushintshana ngokukaCreese noBlackledge (2015)

UCreese noBlackledge (2015) baveza imicabango emibili ngobulimikushintshana, okungumcabango wobulimikushintshana njengesichuse esisebenza sigcine ngaphakathi kwamagumbi okufundela (*fixed languaging approach*), kanye nobulimikushintshana njengeesu elisetshenziswa ngaphakathi nangaphandle kwamagumbi okufundela (*fluid languaging approach*). Ngokomcabango wokuqala, isu lobulimikushintshana libukwa njengomhlahlandlela nethuluzi elisebenza kuphela emagunjini okufundela alimimbili (uBaker, 2021). Ngaphansi kwalo mcabango, uthisha engavumela abafundi ukuthi basebenzise zombili izilimi, kodwa ngendlela ehleliwe nehlose ukuthuthukisa ulwazi (lumbe) ngesifundo leso esethulwayo (uLewis nabanye, 2012a). Ngakolunye uhlangothi, umcabango wobulimikushintshana njengeesu elisetshenziswa ngaphakathi nangaphandle kwamagumbi okufundela, ubheka ubulimikushintshana njengesu elisetshenziswa ngaphakathi nangaphandle konzikandaweni bokufundela, ngokungahleliwe ukuze kuthuthuke ubulimimbili emphakathini ngokusabalele (uLewis nabanye, 2012a).

Umdwebho-mumo wohlaka lwemicabango

Lo msebenzi-ke ulumbanise umcabango kaCreese noBlackledge (2015) kanye nokaClandinin noConnelly (2014), ukuze kuphume uhlaka lwemicabango, okuyilona olusebenze njengesibuko kulolu cwaningo njengoba kukhonjisiwe efigeni yesine:



Ifiga yesine: Ukuhlotshaniswa kwemicabango kaCreese noBlackledge (2015) kanye nokaClandinin noConnelly (2014) ukuze kuphume uhlaka lwemicabango

Ubudlelwano obuphakathi kwale micabango evezwe ngenhla, enyombululwe emsebenzini kaCreese noBlackledge (2015) nokaClandinin noConnelly (2014) ilunjaniwe ukwakha uhlaka lwemicabango ngengxoxo nokadebona wothisha abasaqeqeshwa ngokusetshenziswa kwendlelasu yobulimikushintshana ekufundiseni ukufunda nokubhala ngaphakathi nangaphandle kwamagumbi okufundela. Ukwakha uhlaka lwemicabango ngalolu hlobo kwesekwe embonweni ka-Imenda (2014) uma othi:

If the researcher synthesises the existing views (both empirical and theoretical data) in the literature concerning a given situation, this results to the network of concepts, which can be co-ordinated to yield a model or conceptual framework, which essentially represents an integrated way of looking into a problem.

(u-Imenda 2014, p. 189)

Lesi sicaphuno esingenhla sichaza ukuthi umcwaningi angadidiyela imibono ethile eyisusela ocwaningweni, ukwakha inxanxathela yemicabango, ethi uma ihlanganiswa, kuphume uhlaka lwemicabango, olwelekelela ekubhekeni isimo (simbe) noma inkinga ethile. Abacwaningi badidiyele le micabango ekhonjiswe ngenhla ukubheka indlelasu yobulimikushintshana nokusebenza kwayo lapho kufundiswa ukufunda nokubhala emaBangeni asesiGabeni esiyiSisekelo.

INZIKANDAWENI YOCWANINGO

Lolu cwaningo lwenziwe konzikandaweni ababili, esikhungweni semfundo ephakeme esinophiko oluqeqesha othisha nasezikoleni ezimbili lapho othisha abasaqeqeshwa ababezilolongela khona ukuyofundisa. Kubona bobabili labo nzikandaweni, kuqinisekisiwe ukuthi kudidiyelwa abahlanganyeli abaqeqeshelwa ukuyofundisa isiZulu, isiNgisi kanye nezinye izifundo zasemaBangeni asesiGabeni esiyiSisekelo. Kuqinisekisiwe futhi ukuthi, ezikoleni lapho laba bahlanganyeli ababezilolongela khona ukuyofundisa, kukhulunywa isiZulu njengolimi lwaseKhaya ngoba injongo bekungukuhlola ukuthi ulimi lwesiZulu ludidiyelwa kanjani nezinye izilimi kusetshenziswa ubulimikushintshana.

IZINDLELA ZOKUQHUBA UCWANINGO

Ucwaningo beluhlose ukuthola imibono yothisha abasaqeqeshwa ngokusetshenziswa kwendlelasu yobulimikushintshana lapho kufundiswa ukufunda nokubhala emaBangeni asesiGabeni esiyiSisekelo. Lolu cwaningo lulandele umdwebo-mumo wesimo (*case study*) ngoba belugxile konzikandaweni ababili (i.e. esikhungweni esiqeqesha othisha esisodwa esikhethiwe kanye nasezikoleni ezimbili lapho othisha abasaqeqeshwa ababezilolongela khona). Abacwaningi basebenzise izindlela zocwaningo lobunjalo botho, inhlolovo esakuhleleka kanye nethuluzi lokubukela othisha abasaqeqeshwa befundisa. Noma emabili amathuluzi okuqoqa ulwazi asetshenziselwe ukunyombulula ulwazi kulolu cwaningo kodwa abacwaningi bethule okutholakale ngesikhathi kwenziwa inhlolovo esakuhleleka nokubukela othisha abasaqeqeshwa kanye kanye, ngaphansi kwesigatshana sokutholakele nokudingida.

Bane othisha abasaqeqeshelwa ukuyofundisa abakhethelwe ukuhlanganyela kulolu cwaningo. Bobane abahlanganyeli baqeqeshelwa ukuyofundisa emaBangeni ayiSisekelo, futhi, phakathi kwezifundo abacijelwa ukuyozifundisa, kukhona izilimi ezimbili, isiNgisi kanye nesiZulu. Kuqinisekisiwe ukuthi abahlanganyeli ngabafundi asebesesigabeni sonyaka wokugcina woqeqesho, futhi asebeke bayozilolongela ukuyofundisa iminyaka emithathu ezikoleni. Kusetshenziswe isihlawumbiselo sokuthi kule minyaka emithathu, abafundi baye bazuza ukuqonda okudephile ngokusebenza kobulimikushintshana.

Emva kokuthola ulwazi, abacwaningi babe sebhulkanisa ulwazi ngamakhodi, ukuze kwakheke izindikimba ngokubheka lokho okuvamayo (*patterns*) kulolo lwazi olwehlukaniswe

ngamakhodi. Izindikimba-ke zibe sezihlelwa, ukuze kwethulwe kuphinde kudingidwe okutholakele.

OKUTHOLAKELE NOKUDINGIDA

Indlelasu yobulimikushintshana njengethuluzi lokufundisa ukubhalwa kwezinhlamvu emaBangeni asesiGabeni esiyiSisekelo

Lolu cwaningo luthole ukuthi, othisha abasaqeqeshwa babona indlelasu yobulimikushintshana njengesikhali nethuluzi lokuthuthukisa ulwazi lokubhalwa konhlabavunye nonhlabavumbili besiZulu. Othisha ababili abasaqeqeshwa baveze ukuthi, ngesikhathi bezilolongela ukuyofundisa, babeshintshanisa ulimi lwesiZulu nolwesiNgisi ukuze abafundi babe nenzikalwazi yokufunda ukufunda nokubhala imisindo engongwaqa, nakuba iNqubomgomo yoHlelo lweziFundo nokuHlola yowe-2011 yamaBanga ayisiSekelo ihlalukisa ukuthi ulimi okufanele abafundi basemaBangeni ayiSisekelo bafundiswe ngalo, ngokusabalele nohlelo lwezifundo, ngulimi lwabo lwaseKhaya, okuyisiZulu kulolu cwaningo (bheka nokushiwo nguPhajane noMokhele 2013). Bebuzwa ukuthi uthini umbono wabo ngokusetshenziswa kobulimikushintshana konzikandaweni bamagumbi alimilunye esiGabeni esiyiSisekelo, abahlanganyeli baphendule kanje:

Umhlanganyeli A

Ngeke sikushalazele ukuthi sesiphila kwesinye isikhathi manje. Ama-TV nama-cellphone enza ukuthi abantwana babe nolwazi lolimi lwesiZulu nolwe-English. Manje, khona bezofunda ukuthi imisindo ethile ibhalwa kanjani, kufanele kwenziwe izibonelo, futhi zenziwe kusetshenziswa ulimi lwesiNgisi nolimi lwesiZulu. Ngeke siphike ukuthi eBangeni lokuQala kuthiwa asifundise ngesiZulu, kodwa kufanele sikwazi ukuthi abafundi basuke sebazi izilimi ezimbili vele, ngenxa yama-TV.

Mina ngibona ukuthi, ngoba vele kuthiwa ulimi alube kwi-context, uma ufundisa imisindo ethile engongwaqa, ungenzela abafundi i-context exube isiNgisi nesiZulu, bese ugqamisa leyo misindo ofuna bayifunde, okuvame ukuthi kube yile enhlabavunye noma enhlabavumbili eBangeni lokuQala. Kodwa nje, indaba obabhalela nobaxoxela yona [abafundi] kufanele ube ngolimi abalujwayele, oluxube isiZulu nesiNgisi.

Umhlanganyeli A uveza ukuthi kuyiqiniso ukuthi ubulimikushintshana indlelasu esetshenziswa konzikandaweni bokufundela abalimimbili (njengoba nocwaningo lukaGarcia, 2009; nolukaGarcia noWei, 2014 luveza). Kodwa, ngenxa yokuguquka kwezikhathi, nangenxa yesimo sokusabalala kobuxhakaxhaka besimanje, abafundi bagcina bedidiyela ulimi lwesiZulu nolwesiNgisi engxoxweni yabo yemihla ngemihla. Ngezinye izindlela, imicabango emibili ngobulimikushintshana evezwa nguCreese noBlackledge (2015) igcina ihlobana ngoba umcabango wobulimikushintshana njengesu elisetshenziswa ngaphakathi nangaphandle kwamagumbi okufundela (*fluid language approach*), ngokwalo mhlanganyeli, ugcina uba umhlahlandlela wokufundiswa kokubhala konzikandaweni bokufundela. Lokhu kuchaza ukuthi, ulwazi olutholakale embonweni **womhlanganyeli A**, luthi aluphikise lolo oluvezwa ngoWei noLin (2019) uma bethi ngaphambi kokuthi ubulimikushintshana buqondwe njengesu

elisebenza ngaphandle kwamagumbi okufundela, bathombuluka konzikandaweni bamagumbi okufundela. Ngamanye amazwi, ulwazi luveza ukuthi, empeleni, ubulimikushintshana buqala ngaphandle, ngaphambi kokuthi busetshenziswe emagunjini okufundela.

Umhlanganyeli A waphinde waveze ukuthi, isu lokufundisa ukubhala nokufunda izinhlamvu zesiZulu ngokuzikiswe kunzikandaweni yindlelasu yobulimikushintshana. Ngokwalo mhlanganyeli, uma kufundiswa onhlamvunye nonhlamvumbili, kungaxoxwa indaba ngobulimikushintshana, bese kugcizelelwa izinhlamvu lezo okuhloswe ukuthi zifundiswe ukuze abafundi babe nokuqonda okudephile.

Umhlanganyeli B, yena waveza ukuthi, izindlelasu zokufundisa abafundi abalimimbili ezifana nobulimikushintshana, nokuxuba izilimi, akufanele zithi uma zihlaziywa, kugxilwe konzikandaweni abalimimbili kuphela. Kodwa, kufanele kubhekwe nokuthi indlela osekukhulunywa ngayo isixuba izilimi, ngokwazi noma ngokungazi. Ngakho-ke, uma kufundiswa noma yisiphi isifundo, kufanele kusetshenziswe indlela evamile, ukuze abafundi babe nokuqonda.

Umhlanganyeli B

Angicabangi ukuthi singakhuluma indaba ye-bilingualism, futhi sibheke yona kuphela uma sikhuluma nge-translanguaging nocode-mixing. Kahle kahle, ukuguquka kwezikhathi nokusetshenziswa kwezilimi ezingaphezu kolulodwa kwinkulumo, kusivezela ukuthi singakwazi ukusebenzisa i-translanguaging noma sifundisa ama-consonants nama-morphemes esiZulu.

Lesi sicaphuno esingenhla siveza ukuthi ubulimikushintshana bungasetshenziswa noma kufundiswa abafundi basemaBangeni ayiSisekelo abalimilunye, ngoba empeleni noma kubukeka belimilunye, kodwa ngenxa bobulimikushintshana (okudingidwe ngakho emsebenzini kaCreese noBlackledge, 2015), abafundi bagcina bekhuluma noma beqonda izilimi ezingaphezu kolulodwa ngaphandle kokufundiswa. **Umhlanganyeli B** uveza ukuthi ubulimikushintshana obuphakathi kolimi lwesiZulu nesiNgisi bungasetshenziswa nalapho kufundiswa ongwaqa, izakhi nengcwengazinhlamvu yolimi lwesiZulu. Inkulumo **yomhlanganyeli B** iveza uguquko-mbono (*paradigm shift*) ngokuqondeka kokusebenza kolimikushintshana, ngoba ngokuvamile ubulimikushintshana budingidwa kwinkandaweni yokuthuthukiswa kwezilimi ezimbili, nokho, lo mhlanganyeli uveza ukuthi bungasetshenziswa nalapho kufundiswa izinhlamvu nezakhiwo-zimiso zolimi lwesiZulu.

Umbono ngolimikushintshana njengesu lokuthuthukiswa ukufunda ukufunda nokubhala ngandlela-nxanye

Ukufunda ukufunda nokubhala kudidiyele amakhono amabili, elokukhuluma nelokufunda. Noma la makhono ehlukaniwa ezigabeni ezilandela isiGaba esiyiSisekelo, kodwa esiGabeni esiyiSisekelo, la makhono abhekwa njengalumbene nanobudlelelwano obuhambisanayo nobuncikene (bheka okushiwo ngesikhathi kubuyekwezwa ucwaningo lukaJones noChristensen, 2022). Lolu cwanningo lunyombulule ukuthi othisha abasaqeqeshwa babheka indlelasu yobulimikushintshana njengesikhali esithuthukisa ukufundiswa kokufunda ukufunda ukubhala

kuphela. Ngezinye izindlela, ngokombono wothisha abasaqeqeshwa, indlelasu yokusebenzisa ubulimikushintshana ibukwa njengelolonga ukubhala kuphela.

Umhlanganyeli C

Ngibona engathi i-translanguaging isiza ekutheni uchazele umntwana ukuthi igama elithile libhalwa kanjani, bese-ke uthi akazibhalele yena lelo gama. Ngokwami, awukwazi ukufundisa umntwana ukufunda i-text ebhalwe ngezilimi ezimbili, uzodideka. Khuluma nje, bese uthi akabhale igama elithile ozoligcizelela ngolimi lwesiZulu.

Ngokwalo mhlanganyeli, ulimikushintshana lwelekelela lapho abafundi bamaBanga asesiGabeni esiyiSisekelo benikezwa incazelo ngokubhaleka kwamagama athile. Ngamanye amazwi, lo mhlanganyeli akakukhuthazi ukubhala ngezilimi ezimbili kwinkandaweni yombhalo eyodwa ngenhloso yokulolonga ikhono lokufunda, kodwa ugcizelela ukuthi enkulumweni, kungasetshenziswa ubulimikushintshana, kodwa ngenhloso yokuchaza nokugcizelela ngokubhaleka kwagama noma kwamagama athile. Lo mbono uveza ukuthi, ubulimikushintshana, bubhekwa njengensiza eyelekelela ukuqonda kwabafundi. Kodwa futhi uma busetshenziselwa ukwelekelela abafundi baqonde lokho abakulalele, abuluthiyi ulwazi lokubhala ngolimi lwesiZulu. Lokhu kungabhekwa kusetshenziswa umbono kaCreese noBlackledge (2015) wobulimikushintshana, hhayi esetshenziselwa ukufunda, kodwa esetshenziselwa ukwelekelela abafundi ukuthi bathuthukise ikhono lokubhala izilimi ezimbili kwinkandaweni (yimbe).

Ubulimikushintshana nokusebenza kwabo ngokusabalele nohlelo lwezifundo

Umhlanganyeli D uveze ukuthi, ubulimikushintshana yisu okungafanele ligciniswe ekufundweni kokufunda ukufunda nokubhala kuphela, kodwa okufanele libhekwe njengethuluzi lokuthuthukisa ulwazo lwazo zonke izifundo ezimiswe ngokwesiTatimende soHlelo lweziFundo nokuHlola.

Umhlanganyeli D

Mina ngibona i-translanguaging kuyinto okufanele siyisebenzise uma sifundisa zonke izifundo kwa-Foundation Phase. Kungaba ukuthi ufundisa i-Life Skills, noma i-Numeracy, kodwa, ngoba vele abantwana banolwazi lwezilimi ezimbili, kufanele i-translanguaging isebenze kuzona zonke izifundo, khona bezozwa (abafundi).

Lo mbono ovezwa **ngumhlanganyeli D** ucacisa ukuthi, kunesidingo sokusebenzisa ubulimikushintshana kuzona zonke izifundo. Ngamanye amazwi, lokhu kuqinisa okushiwo nguLewis nabanye (2012b) uma bethi:

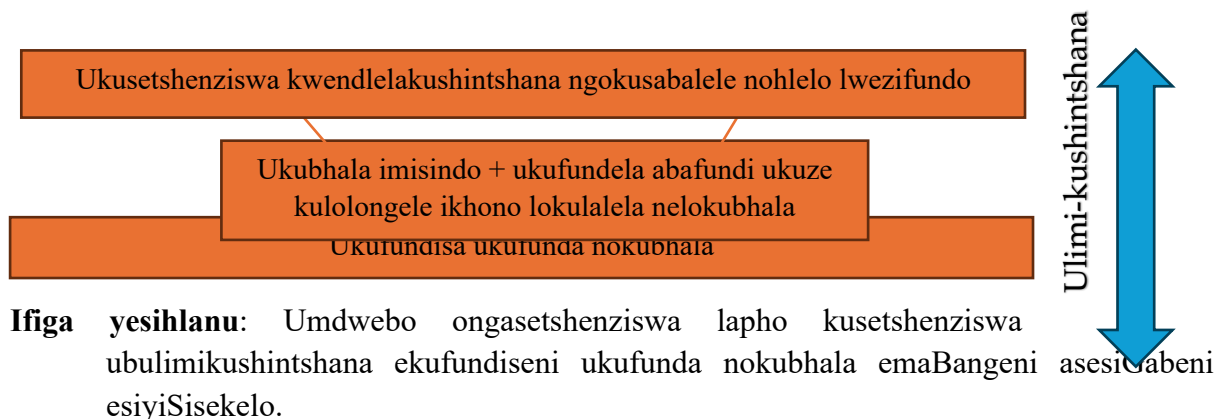
Translanguaging provides scaffolding and support (presumably in all learning areas) that can be removed once children are more advanced in their language competence.

(uLewis nabanye 2012b, p.405)

Ngezinye izindlela, ubulimikushintshana buyalekelela ekuthuthukiseni ulwazi lwabafundi kuzona zonke izifundo. Ngakho, ukucwaninga ngaleli su akufanele kunqindekele esifundweni sokufunda ukufunda nokubhala kuphela. Ukusebenzisa le ndlelasu ekufundiseni zonke izifundo emaBangeni asesiGabeni esiyiSisekelo kusho ukuthi abafundi bazothola ithuba lokwamukela ulwazi olusezingeni eliphakeme kanye nolucebile. Lokho kuyobe sekusho ukuthuthuka kwezibalo zabafundi abakwazi ukufunda nokubhala emaBangeni asesiGabeni esiyiSisekelo. Ucwangingo oluningi oselwenziwe lukhomba khona ukuthi ukufunda kahle ngolimi olwaziyo nolwaseKhaya kukhuphula izinga lokuthola ulwazi olucebile. Okuhambisanayo neNqubomgomo yolimi kwezemfundo (1997) egcizelela ukuthi abafundi abafunda ngolimi lwabo lwaseKhaya bafunda kangconywa futhi bayakuqondisa abakufundiswayo. Ngakho-ke, uma kusentshenziswa indlelasu yobulimikushintshana kuyahlangatshezwana nalesi sidingo, noma kungelona nje ulimi lwaseKhaya kuphela kodwa ukushintshana kolimi kwenziwa uthisha kunika abafundi ithuba lokufunda.

IZIPHAKAMISO ZOCWANINGO

Ngokusebenzisa ulwazi olunyombuluke kulolu cwaningo, abacwaningi babe sebesungula umdwebo ongasetshenziswa lapho kusetshenziswa ubulimikushintshana ekufundiseni ukufunda nokubhala emaBangeni asesiGabeni esiyiSisekelo (bheka umdwebo okhonjiswe kwifiga yesihlanu ngezansi).



Lo mdwebo ukhombisa ukuthi, ubulimikushintshana bungaqala busetshenziswe ngothisha lapho befundisa ngemisindo, futhi befundela abafundi ukuze kulolonge ikhono labo [abafundi] lokubhala izinhlamvu ezithile kanye nelokulalela. Ngemva kwalokho, le ndlelasu ingasetshenziswa ngothisha basemabangeni ayiSisekelo ngokusabalele nohlelo lwezifundo, lapho befundisa zonke izifundo ezimiselwe ngokwesiTatimende soHlelo lweziFundo nokuHlola. Umcibisholo omkhulu okhomba phezulu naphansi uchaza ukuthi ubulimikushintshana akukho lapho buqala khona, ngoba ngokomcabango kaCreese noBlackledge (2015) leli su lingaguquguquka liphinde libe yisichuse. Okuchaza ukuthi lingaqala ngokusetshenziswa ngaphandle kwamagumbi okufundela, noma ngaphakathi. Alukho ucwangingo olunembayo olukhomba ukuthi le ndlelasu iqalaphi. Ngokunjalo, alukho ucwangingo olukhomba ukuthi le ndlelasu igcinaphi (yingakho kunomcibisholo owodwa obheke phansi naphazulu). Lo mcibisholo-ke abacwaningi bawuqambe ngokuthi ngumdwebo-mkhonto wobulimikushintshana (*translanguaging continuum*). Lo mdwebo ungaba isisekelo

sokuthuthukisa izindlela ezahlukahlukeni zokufundisa izifundo emaBangeni ayiSisekelo kusetshenziswa indlelasu yobulimikushintshana. Ungaphinde udlale indima ekuthuthukiseni ucwaningo maqondana nezindlela zokucwaninganokufundiswa kwezilimi emaBangeni ayiSisekelo.

ISIPHETHO

Lolu cwaningo beluphokophele ukuhlaziya imibono yothisha abasaqeqeshwa ngokusetshenziswa kobulimikushintshana lapho kufundiswa ukufunda nokubhala. Kuye kwatholakala ukuthi othisha abasaqeqeshwa bancoma indlelasu yobulimikushintshana lapho kufundiswa ukufunda nokubhala izinhlamvu ngolimi lwesiZulu. Lolu cwaningo lunyombulule nokuthi othisha abasaqeqeshwa bancoma ukusetshenziswa kwendlelasu yobulimikushintshana lapho kufundiswa ukubhala kuphela, hhayi ukufunda. Kuvelile nokuthi indlelasu yobulimikushintshana inconywa ngothisha abasaqeqeshwa njengesikhali esingasetshenziswa ngokusabalele nohlelo lwezifundo. Abacwaningi-ke bakhe umdwebo owuhlaka lokufundisa ukufunda nokubhala kusetshenziswa indlelasu yobulimikushintshana, olukhiqizwe lususelwa olwazini olutholakele.

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