

Iqhaza labazali abangamaZulu ekwesekeleni nasekugqugquzeleni izingane zabo ekufundeni ulimi lwesiZulu ezikoleni

Zinhle P. Nkosi 

University of KwaZulu-Natal, South Africa

E-mail: Nkosiz@ukzn.ac.za

Alexandra O'Neil

University of Indiana, USA

E-mail: aconeil@iu.edu

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Ucwaningo oluningi luveza ukuthi umzali, ikhaya nomphakathi kuneqhaza elibalulekile ekutheni izingane zithuthuke ekufundeni ulimi, kanti abazali yibona okufanele babambe iqhaza elibalulekile ukuze umfundi athole ukwesekwa emsebenzini wakhe wesikole, njengakho ukufunda nokuthuthuka kwakhe olimini. Lokhu kwesekwa wumzali kubalulekile ekufundweni kolimi lwasekhaya nolwesibili ezinganeni, kusukela kwezisencane kuye kwesezikhulile. Nokho-ke, kulolu cwano kuzogxilwa ekuphenyeni ukuthi yiliphi iqhaza umzali nekhaya abalibambile ekwesekeleni nasekugqugquzeleni umfundi ukuba athuthuke ekufundeni ulimi lwasekhaya, ngokwalolu cwano, okuyisiZulu. Ngaphandle kwalokhu, ucwaningo luphinde lubheke ukuthi kungani umzali nekhaya benza ngendlela abenza ngayo ukwesekela nokugqugquzela umfundi ukuba afunde futhi athuthuke olimini lwesiZulu ngendlela abakwenza ngayo. Kusetshenziswe izindlela zekwalithethivu ukuqhuba lolu cwano kanti lungaphansi kwepharadaymu yomhumusho. Kusetshenziswe izindlela zocwaningo lwesimo, kanti imininingo yocwaningo ikhiqizwe ngezingxoxo ezisakuhleleka nabahlanganyeli bocwaningo. Ucwaningo luveza ukuthi phakathi kokungenziwa wumzali ekubambeni iqhaza ekutheni alekelele ingane ukuba ithuthuke esifundweni sesiZulu esikoleni ukuba ayilekelele ngemisebenzi yesikole, avame ukuyinika ithuba lokuhambela nokuzibandakanya emicimbini nasemikhosini yamasiko esizwe samaZulu, ukusebenzisa ulimi lwesiZulu ekhaya, nokunye. Ucwaningo luncoma ukuthi kumele kube nezinhlelo ezizolekelela ekuhlomiseni abazali ukuze bazi ukuthi kufanele bazilekelele kanjani izingane zabo ukuze zifunde futhi zithuthuke olimini.

Amagama amqoka: abafundi bamabanga athe thuthu naphezulu; esikoleni; iqhaza lomzali nekhaya; ukulekelela nokugqugquzela ingane; ukufunda ulimi.

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The role played by the isiZulu speaking parents in supporting and encouraging their children to learn isiZulu

ABSTRACT

Research has shown that learner's parents, family and community play an important role in the development of language skills, while parents require to play a major role in supporting their children in their schoolwork, for their language learning and development. From lower to higher grades of schooling, this parental support is important for learning the home language, and this also applies to second language development. With that in mind, this research focuses on investigating what role the parent and the home need to play in providing support and encouragement for a student to study their home language, with isiZulu providing a case study. Apart from this, this research examines why the parent and the home act in the way they do regarding encouraging and supporting their child so they learn and develop adequate language skills in isiZulu. This research utilizes qualitative methods and it operates under the interpretivist paradigm. A case study is presented with data coming from semi-structured interviews with research participants. The study shows some of the various ways in which a parent can play a role in helping their child improve in their isiZulu lessons at school, such as helping them with their homework, providing an opportunity for them to attend or participate in Zulu cultural events and festivals, communicate in isiZulu at home, and many more. While it is emphasized that the role of a parent is vital in the learner's language learning and development, the study recommends that there should be programs that help equip parents with knowledge and skills that they will apply when helping their children with school work, so they can improve in the language.

Keywords: primary and secondary school learners; language learning; parents' role; home support and encouragement.

1. Isingeniso

Ucwaningo oluningi luveza ukuthi umzali, ikhaya nomphakathi kuneqhaza elibalulekile ekutheni izingane zithuthuke ekutholeni nasekufundeni ulimi, kanti abazali yibona okufanele babambe iqhaza elibalulekile ngendlela efanele, ukuze ukufunda kwezingane ulimi kube yimpumelelo (Durisic & Bunijevac 2017; Hugo & Masalesa 2021; Richardson 2009; Sanders & Sheldon 2009). Ngamanye amazwi ukubambisana okuhle phakathi kwesikole nekhaya kuyinto esemqoka. Lokhu kubalulekile ekufundweni kolimi lwasekhaya kanye nakulo olwesibili enganeni, kusukela enganeni esencane kuye kwesikhulile (Zhou 2020). Kodwa-ke ucwaningo luyaveza ukuthi ikhona inkinga ngoba kwesinye isikhathi kuba khona ukwentuleka kokubambisana phakathi komzali nesikole

(Shearer 2006; Pansiri & Pansiri 2011; Epstein 2018), okuba nomthelela ongemuhle empumelelweni yengane ezifundweni zayo zolimi. Le nkinga yokungabambisani ngokwanele phakathi kwesikole nomzali kumbe nekhaya lengane ayigcini nje kuphela ngokuba nomthelela ongemuhle ekutheni ingane ingathuthuki ngendlela efanele ezifundweni zayo zolimi, kodwa kuba nomthelela nasekutheni ezinye zezingane zingamboni uthisha enjengomzali uma zisesikoleni, bese zingamhloniphi. Ngakho-ke lokhu kukhombisa ukubaluleka kweqhaza lomzali emfundweni yengane yakhe, kanjalo nekhaya ingane ekhulela kulo. Ukungabi bikho kokubambisana phakathi kwekhaya nesikole sengane kunomthelela ngezindlela ezahlukene. Ngakho-ke kubalulekile ukubambisana okuhle phakathi kwesikole nomzali kumbe nekhaya lengane. Ngamanye amazwi, umzali nekhaya lengane, kanjalo nomphakathi, baneqhaza elibalulekile okumele balibambe emfundweni yengane (Sibanda 2021).

Nokho-ke lolu cwaningo aluzukubheka okuningi okumayelana neqhaza lomzali nomndeni wengane ekufundeni kwayo ukuze ucwaningo lungasabalali. Kuzogxilwa kuphela ekuphenyeni ukuthi qhaza lini umzali nekhaya abangalibamba ukuze izingane zabo ezingabafundi besiZulu Ulimi Lwasekhaya zithuthuke ekulufundeni futhi zibe nolwazi lwalo olwanele njengolimi lwazo lwasekhaya, zikwazi ukulusebenzisa nokuluqonda ngokusezingeni elifanele. Okunye okuhloswe yilolu cwaningo ukuphenya ukuthi kungani umzali nekhaya lengane efunda isiZulu esikoleni benza ngendlela abenza ngayo ukweseka nokugqugquzela izingane ukuba zifunde futhi zithuthuke olimini lwesiZulu, okuwulimi lwazo lwasekhaya, ekutheni zikwazi ukuluqonda, zilusebenzise ngendlela efanele. Kuzogxilwa kuphela kubazali babafundi bamabanga asethe thuthu naphezulu ezikoleni. Ngakho-ke lolu cwaningo luhlose ukuphendula imibuzo emibili elandelayo:

1. Qhaza lini elibanjwa abazali ekwesekeleni nasekugqugquzeleni izingane ekufundeni ulimi lwesiZulu esikoleni?
2. Kungani abazali benza ngendlela abenza ngayo ukuze izingane zabo zifunde futhi zithuthuke olimini lwesiZulwini okululimi lwazo lwasekhaya?
Ucwaningo lwenziwe endaweni yasePinetown, eThekwini.

2. Ucwaningo oselwenziwe

UMnyango WeMfundo EyisiSekelo uthi okuyiyona nto esemqoka phakathi kukathisha, umzali nomphakathi ngumfundi, okuhloswe ukuthi aphumelele emfundweni yakhe (Department of Basic Education 2016). Lobu budlelwane bubalulekile ngoba ingane idinga ukwesekelwa ekhaya, esikoleni nasempakathini. Lolu cwaningo lugxile

eqhazeni elibanjwa umzali nekhaya ekufundeni nasekuthuthukeni ngendlela efanele olimini lwesiZulu ukuze ingane yenze kahle esifundweni sesiZulu esikoleni, okuwulimi lwasekhaya ngokwalolu cwaningo. Ukuze umfundi afunde ulimi, abe namakhono athuthukile ekusebenziseni nasekwazini ulimi lwakhe lwasekhaya esikoleni, kubalulekile ukuba umzali, uthisha kanye nomphakathi kubambe iqhaza ekumelekeleleni ukuba athuthuke futhi akhaliphe kulolu limi. Ucwaningo oluningi luyafakaza ukuthi lapho ingane iwazuze kahle amakhono olimi lwayo lwasekhaya, lokhu kuba nomthelela omuhle nasekufundeni kwayo ulimi lwesibili (Cheng 2022).

Ngokwalolu cwaningo, umzali akukhona nje ukuthi kushiwo ubaba noma umama wengane abayizalayo kuphela, kodwa kuyedlula lapho kuhlangukise noma ngubani ohlala nengane ekhaya ukuba ayinakekele, njengombheki wayo osemthethweni nongekho emthethweni, ubabekazi wayo, omalume, ogogo, omzala, nanoma yiliphi elinye ilungu lomndeneni eliyisihlobo esiseduze noma esingekho eduze (Mafumbate 2019). Lokhu kungenxa yokuthi emindeneni eminingi ezizweni zama-Afrika, njengaso isizwe samaZulu, imindeneni inamalungu amaningi ngoba ngokosiko, umndeneni awusho khona ukuthi umama nobaba kanye nezingane zabo kuphele lapho, kodwa umndeneni uhlanganisa nezihlobo eziseduze nezingekho eduzane ngokuzalana (Mwaura 2015; Mafumbate 2019).

Ngale kwalokhu, kwamanye amakhaya ingane iyahlala nabantu abangayizali, kodwa abayinakekelayo nangezidingo zayo njengengane ukuze ikhule. Yingakho amaZulu aye athi ayikho intandane uma unomndeneni (Mafumbate 2019). Ngakho-ke ingane iba sethubeni lokuzusa amakhono olimi kunoma ngubani osebenzisa ulimi kulelo khaya. Ngale ndlela ingane iyathuthuka kulolo lulimi kangcono ngoba iluzwa lukhulunywa kumbe lusetshenziswa yilabo abayizungezile. Lokhu kusemqoka ngoba ulimi luyisikhali esibalulekile sokuthi abantu bakwazi ukuxhumana, badlulise imiyalezo bakwazi ukuzwakalisa imizwa yabo kwabanye. Kubalulekile futhi ukuba sigcizelele ukuthi isizwe nesizwe sinolimi namasiko aso (Chitondo & Mugisha 2022; Alsaawi 2019). Ulimi lunencazelo ecacile kulowo nalowo mphakathi olusebenzisayo ngoba indlela isizwe nesizwe esisebenzisa ulimi, lungaba nenye incazelo ngokwesinye isizwe (Al Saud 2021). Lokhu kuhlangukisa ulimi olukhulunywayo nolimibuthule. Ngakho-ke, ukuze ingane ithuthuke kangcono ekufundeni ulimi, kubalulekile ukuba ithole ukwelekeleleka esikoleni iphinde yesekwe nasekhaya futhi igqugquzelwe ukuze ithuthuke ekufundeni ulimi. Lokhu kugcizelela ukuthi bobabili uthisha nomzali babalulekile emfundweni yengane, ikakhulukazi ekufundeni ulimi nasekuthuthukeni kulo.

Ziningi izingcwaningo esenziwe ezigcizelela ubumqoka beqhaza lomzali nomndeni ekugququzeleni nasekwelekeleleni izingane ezifunda isikole ukuba zifunde ulimi futhi zithuthuke ekulwazini nasekulusebenziseni. UMotseke (2020) ngomunye wabacwaningi asebeke babhala ngalesi sihloko. UMotseke wayecwaninga ngeqhaza lomzali ekufundeni kwengane yakhe ulimi lwesiNgisi esifundazweni iLimpopo. Imiphumela yocwaningo yaveza ukuthi abazali babengenzi ngokwanele ukuqinisekisa ukuthuthuka kwezingane zabo ekufundeni ulimi lwesiNgisi, olwaluwulimi lwesibili kuzo. Lokhu okwatholwa nguMotseke kusemqoka nasekufundweni nasekuthuthukeni kolimi lwasekhaya enganeni esakhulayo. Kanti futhi lolu cwaningo lukaMotseke luyavumelana nokushiwo nguLarson, uCycyk, uCarta, uHammer, uBaralt, u-Uchikoshi, u-An no-Wood (2020), abagcizelela ukuthi ubumqoka beqhaza lomzali ekulekeleleni ngezinsizakufunda ingane ezoziqonda kangcono, aphinde ayikhulise nangolwazi olusondelene namasiko namagugu alolo lulimi olufundwayo kanye nalokho okuyizinkolelo zalo.

Kanti lukhona olunye ucwaningo olwenziwa ngu-Al Saud (2021), owayeqhathanisa iqhaza elibanjwa yimindeni eyayiyinxenye yocwaningo emazweni afana ne-Saudi Arabia, i-Austria kanye neBritain. Lolu cwaningo luka-Al Saud lwaluhlose ukuphenya ukuthi imindeni kumbe abazali banaqhaza lini ekutheni izingane zizimatanise nezilimi zazo, zizizwe zingabanikazi bezilimi ezizikhulumayo futhi zizigqaje ngobuzwe bazo. Lolu cwaningo lwalubheka ukuthi le mindeni yayilibambe kangakanani iqhaza ekulekeleleni izingane ekutheni zizuze ulimi futhi zizigqaje ngezilimi zazo, okuyizona ezichaza ubuzwe bazo. Lolu cwaningo lwathola ukuthi imindeni iyazilekelela izingane ekutheni zizigqaje ngezilimi zazo, zikwazi ukuzikhuluma futhi zithuthuke kuwo onke amakhono alezi zilimi, nanxa kwakukhona nezinsalelo le mindeni eyayibhekana nazo ekutheni ibambe ngokwanele iqhaza ekulekeleleni izingane ekutheni zazi izilimi zazo zasekhaya. Lolu cwaningo lwancoma ukuthi bonke abazali kumele balekelele izingane zabo ekuthuthukeni ezilimini ezizikhulumayo. Ucwaningo lwancoma nokuthi abazali kumele bazame ukuqamba izindlela ezingaba wusizo ekulekeleleni izingane zabo ukuba zifunde izilimi zazo futhi ziziqhenye ngazo. Okunye okwanconywa yilolu cwaningo ukuba abazali bagququzele izingane zabo ukuba zijwayele ukusebenzisa izinkundla zokuxhumana, okungasiza ekutheni zithuthuke ezilimini zazo.

Ngale kwalolu cwaningo, lukhona nalolo olwenziwa nguZhou (2020) eCanada olwalubheka iqhaza lomndeni ekutheni izingane zithuthuke ekufundeni nasekusebenziseni ulimi lwesiNgisi, okwakululimi lwazo lwesibili. Lolu cwaningo lwagcizelela ukubaluleka kweqhaza likathisha, umzali kanye nomfundi ekufundeni ngempumelelo ulimi. Ngakho-ke, ngokwalolu cwaningo, bobathathu laba

babambiqhaza (uthisha, umzali kanye nengane), babalulekile ekufundweni nasekuthuthukiseni ulimi enganeni ngempumelelo. Kanti uZeitoun (2012) uveza iphuzu lokuthi abanye abazali noma imindeni, ayilibambi ngokwanele iqhaza ukulekelela izingane zayo ezifunda ezikoleni nasemanyuvesi ekufundeni ulimi ngenxa yokuthi nabo basuke benezinsalelo ngamakhono olimi lolo. Lolu limi akhuluma ngalo uZeitoun kwakuwulimi lwesi-Arab. Lokhu kuveza isithombe sokuthi kubalulekile ukuthi ikhaya kumbe umzali abe nalo ulwazi lolimi lolo okufanele alekelele kulo ingane yakhe ukuze ilufunde, futhi ithuthuke kahle kulo. Lokhu kuyahambisana nokushiwo uTatar (2015) othi izingqinamba ezibhekana nabazali kumbe imindeni ekulekeleleni izingane zayo olimini lwasekhaya nokuzifundisa ngosikompilo lwazo kuyentuleka kubazali kumbe emindenini eminingi. Uqhubeka athi abazali abanaso ngokwanele isikhathi sokukhuluma nezingane zabo ngolimi lwazo lwasekhaya isiTurkish ukuze lulondolozeke futhi lungalibaleki kuzo. Ngokunjalo, lokhu okushiwo uTatar kuyahambisana nokushiwo nguHo (2009) othi esikhathini esiningi abazali namuhla baba nezinto eziningi abazenzayo ezibaphazamisayo, okuholela ekutheni bangakwazi ukuzilekelela emfundweni yazo. Ubuye enezele nangokuthi ezinye zezingqinamba ababhekana nazo abazali ukuthi bathola amaholo aphansi emisebenzini abayenzayo yokuziphilisa, okwenza ukuthi baphazamiseke ekusizeni izingane zabo emisebenzini yazo yesikole yansukuzonke, njengakho ukufundwa kolimi.

O-Alam, no-Ashikullah kanye noRahman (2018) bathi ikhaya eliphila kahle nelinemfundumalo njengekhaya, yilelo elinokuthula nothando. Uthi libalulekile kakhulu ikhaya elinjalo enganeni ewumfundi wolimi ngoba liyakwazi ukuyesekela, liyinine izeluleko ngolimi lolo, bese ukufunda kwayo kuba yimpumelelo. OConica, noNixon kanye noQuigley (2020) bagcizelela ukuthi bobabili abazali bomfundi wolimi babalulekile ekuthuthukeni kwakhe kolimi. Ngamanye amazwi, kumele bobabili abazali bomfundi kanye nabo bonke abahlala naye ekhaya bazimisele ukusebenzisa ulimi ngendlela eyomthuthukisa umfundi olimini, bangateketisi lapho bekhuluma naye noma ngabe umfundi useyingane.

3. Izindlela zocwaningo

Lolu cwaningo lulandela indlela yocwaningo oluyikhwalithethivu. UBusetto nabanye (2020), noBertram benoChristiansen (2016) kanye noCohen nabanye (2018), bavumelana ngokuthi ucwaningo oluyikhwalithethivu lukhiqiza futhi luhlaziye ulwazi locwaningo olungamazwi abahlanganyeli, imifanekiso, amazwi abhaliwe, kanti alusebenzisi izinombolo kumbe ukuhlaziya ngokwezibalomidanti. Ulwazi

olwatholakala kulolu cwaningo kwaba yilolo olwakhiqizwa ngamazwi abahlanganyeli bocwaningo, lwaphinde lwahlaziywa ngokwamagama.

Lolu cwaningo lungaphansi kwendlelakubuka yomhumusho (*interpretive paradigm*). UPhothongsunan (2010) uthi ocwaningweni olungaphansi kwepharadaymu yomhumusho, umcwaningi wakha uhlelo lwemibuzo evulekile, abahlanganyeli baphendule ngendlela abafisa ukuphendula ngayo, bangabi nokuvaleleka ngenxa yohlobo lwemibuzo edinga impendulo eyodwa kumbe ukukhetha impendulo phakathi kwezinye. Ukusebenzisa le ndlela kuhlukile kokwenzeka ocwaningweni olungaphansi kwepharadaymu iphozithivisti, lapho kuvama ukusetshenziswa imibuzo evulekile, futhi ulwazi luhlaziywe ngokwezimbobo. Kanti uBetram benoChristiansen (2016) bathi ipharadaymu yomhumusho iqonda futhi inikeze izincazelo ngokuziphatha kwabantu, njengokuthi kungani abantu abathile beziphatha ngendlela abaziphatha ngayo.

Ocwaningweni olungaphansi kwepharadaymu yomhumusho, umcwaningi uhlose ukuhumusha, achaze isimo asicwaningayo, ngolwazi alukhiqize kubahlanganyeli bocwaningo, okuyibona abanolwazi ngesimo leso esicwaningwayo. Ngakho-ke lolu cwaningo lungaphansi kwepharadaymu yomhumusho ngesizathu sokuthi njengabacwaningi sasihlose ukuhumusha ulwazi olutholakele, sinikeze izincazelo ezijulile ngezimpendulo esazithola kubahlanganyeli bocwaningo. Ucwaningo olungaphansi kwepharadaymu yomhumusho luvama ukusebenzisa ulwazi olutholakala ngamazwi akhulunywe, amathekisthi abhaliwe, amadokhumenti, izithombe, amavidiyo, nokunye okuchazwa ngamazwi, kodwa aluhlaziywe ngokwezimbobo. Nakulolu cwaningo, sasiqonde ukuthola ukuthi kubahlanganyeli bocwaningo okuyikhona abakwenzayo ukulekelela izingane zabo ekutheni zithuthuke ekufundeni ulimi lwesiZulu futhi zikwazi ukuluqonda kangcono kuyini. Lokhu kwakuzoveza isithombe ngabakwenzayo bona ngokwabo abacabanga ukuthi kunomthelela ekuthuthukeni kwezingane zabo ekufundeni ulimi lwesiZulu esikoleni. Sasiqonde nokuthola ukuthi kungani benza ngendlela abenza ngayo abakwenzayo ekuthuthukiseni ukufunda kwezingane zabo ulimi lwesiZulu. Ulwazi esaluthola lwalukhiqizwe ngezitatimende ezingamagama ayasetshenziswa abahlanganyeli, lwaphinde lwahlaziywa ngamagama futhi.

Ngale kwalokhu, lolu wucwaningo lwesimo (*case study*). UYin (2018) uthi ucwaningo lwesimo luvama ukuba nesibalo esincane sabahlanganyeli. Lapha umcwaningi kudingeka aqoke abahlanganyeli abanolwazi ngaleso simo esicwaningwayo. UCohen nabanye (2018) bathi lolu hlobo locwaningo lungacwaninga ngomuntu oyedwa, iqembu labantu abathile, kumbe isikhungo esithile, ukuze umcwaningi aqonde kabanzi ngesimo

leso asicwangingayo. Yingakho nje oBertram benoChristiansen (2016) bethi lo mklamo wocwaningo uvama ukusetshenziswa abacwaningi abasebenza ngaphansi kwepharadaymu yomhumusho. Lokhu kusho ukuhambisana phakathi komklamo walolu cwanningo kanye nepharadaymu, okungukuthi saqoka izindlela zocwaningo ezihambisana kahle. Ngakho-ke, lapha sasibheka kuphela isimo esisodwa, okuyindlela abazali abagqugquzela ngayo ukufundwa kolimi lwesiZulu lwasekhaya ezinganeni zabo zamabanga aphezulu nalezo esezithe ukukhulakhula ezifundayo ezikoleni.

Ukuze sithole ulwazi olujulile ngesihloko socwaningo kwadingeka ukuba sibe nezingxoxo ezisakuhleleka kumbe imposambuzo nababambiqhaza bocwaningo. Inhlololwazi isetshenziswa kakhulu ocwaningweni olungaphansi kwepharadaymu yomhumusho. OMahat-Shamir nabanye (2021), noBertram benoChristiansen (2016) bavumelana ngokuthi ezingxoxweni zenhlololwazi esakuhleleka, umcwaningi uxoxa nabahlanganyeli, ngaleyo ndlela uyakwazi ukucacisa imibuzo uma kwenzeka abahlanganyeli bengayiqondi. Ngaphandle kwalokhu, umcwaningi angabuza neminye imibuzo kumhlanganyeli, uma kunesidingo sokuthi umhlanganyeli achaze kabanzi ngakushoyo empendulweni yakhe, kanti umcwaningi angathola ulwazi nezincazelo ezijulile kubahlanganyeli, obekungeke kube lula ukuba ubengekho endaweni yocwaningo (Kakilla 2021).

Isibalo sabahlanganyeli bocwaningo kwaba ngabazali abayishumi endaweni esesifundeni sasePinetown. Amalungu ayisithupha kwakungabantu besifazane, kanti abane kwakungabesilisa. Lokhu kwenziwa ukuthi yibona esaphumelela ukubathola. Kwakungekhona ukuthi sasihlose ukuba lobo nalobo bulili bumeleleke ngale ndlela. Iminyaka yabo yayiphakathi kwengamashumi amabili nanhlanu kuye kwengamashumi amahlanu. Bonke abazali ababeyingxanye yocwaningo babengabantu abasebenzayo, nabakwaziyo ukufunda okubhaliwe nokubhala, kanti abane babo babengothisha abaqashiwe. Bonke abahlanganyeli ababeyingxanye yocwaningo babengabantu abangamaZulu futhi abangabokuzalwa esifundazweni iKwaZulu-Natal.

Ukuqokwa kwabahlanganyeli kwenzeka ngokwenhloso. Lokhu kwakungenxa yokuthi sasihlose ngqo ukuthola ulwazi kubazali abanezingane ezifunda ezikoleni lapho isiZulu sifundwa khona njengolimi lwasekhaya, futhi abafundi abaningi bebe bengamaZulu. Abanye babahlanganyeli sasibathola ngezingane zesikole esizaziyo endaweni, kanti abanye babo sasibazi njengoba omunye wethu njengabacwaningi, wayeyisakhamuzi kule ndawo. Kulabo esasixhunyaniswa yizingane zabo nabo, sasizethula kubo, sichaze ngenhloso yocwaningo, sicele nemvume yokuba babambe iqhaza ocwaningweni. Abazali esakwazi ukubathola kwakungabezingane ezazifunda ezikoleni zendawo ezintathu. Sasibagwema abazali esibaziyo ukuthi babengenazo izingane ezifunda

isikole, ikakhulukazi emabangeni aphezulu nalawo athe thuthu. Ngamanye amazwi, abazali ababeyingxenywe yocwaningo sasibacele ukuba babambe iqhaza ngoba sazi ukuthi banazo izingane ezifunda isikole, ikakhulukazi ezisemabangeni aphezulu emfundo ezikoleni zendawo.

UBhandari (2023) ugcizelela ukubaluleka kokulandelwa kwenqubonhle lapho kwenziwa ucwaningo. Ugcizelela ukuthi kubalulekile ukuthi umcwaningi achazele abahlanganyeli bocwaningo ngenhloso yocwaningo nendlela oluzoqhutshwa ngayo. UBhandari ubuye abeke nobumqoka bokuhlonishwa kwabahlanganyeli bocwaningo nokuvikeleka kwabo. Ngakho-ke ukuqinisekisa ukulandelwa kwenkambiso elungileyo, njengabacwaningi senza isiqiniseko sokuthi iyalandelwa inkambiso elungileyo kulolu cwaningo. Sathola imvume ekhanseleni lendawo nakubahlanganyeli bocwaningo noma ababambiqhaza. Saqinisekisa ukuthi isithunzi sabahlanganyeli kanye nobumfihlo bolwazi ababezolunikeza kwakuzophathwa kahle, kulandelwe imigomo yenqubonhle yocwaningo. Sabachazela abazali bezingane ngenhloso yocwaningo, nokuthi ucwaningo lwalungezukulanganisa nezingane zabo, kepha sasidinga ulwazi kubo kuphela. Senza isiqiniseko sokuthi siyayithola imvume yenkambiso elungileyo eNyuvesi YaKwaZulu-Natali, eyayigunyaza ukuthi singakwazi ukwenza lolu cwaningo. Nansi inombolo eyireferensi (Protocol Reference Number): HSSREC/0006708/2024

Abahlanganyeli bocwaningo bachazelwa ngamalungelo abo. Isibonelo, bachazelwa ukuthi babenelungelo lokungabi yingxenywe yocwaningo, babengashiya noma nini lapho bezizwa bengasathandi ukuqhubeka, nokuthi baqinisekiswa ukuthi ulwazi ababezolunikeza lwaluzoba yimfihlo futhi alukho ulwazi olwalungatholakala luyamaniswe nabo, ukwenzela ukuvikela isithunzi sabo (Pilbeam *et al.* 2021). Ngaleyondlela amagama abahlanganyeli ayesetshenziswa, kwakungewona awangempela, ukuze bavikeleke. Kwasiza ukubachazela kabanzi ngenhloso yocwaningo, ngendlela olwaluzoqhutshwa ngayo, kanye nangamalungelo abo ekubeni nasekungabini yingxenywe yocwaningo. Saba nezingxoxo ezisakuhleleka nabahlanganyeli bocwaningo.

Izingxoxo zathatha isikhathi esingamasonto amathathu njengoba ababambiqhaza babengezukulakala ngesikhathi esifanayo nokuthi kwakungezukulakala usuku nosuku ukubabona, ngenxa yezikhathi ababesinikeze zona ababezotholakala ngazo. Kwakuba yisikhathi esingangemizuzu engamashumi amathathu kuye ehoreni ukuxoxa nomhlanganyeli ngamunye. Lezi zingxoxo zazenzeke ekhaya lomhlanganyeli kumbe endaweni ehlekile, okwakuvunyelwenwe ngayo.

Njengabacwaningi, sasibuza imibuzo ehleliwe, saba nohlu lwemibuzo yezingxoxo ezisakuhleleka. Le mibuzo yayivulekile, esasikwenze ngenjongo yokuthi umhlanganyeli ayiphendule ngendlela afisa ngayo, akhululeke. Le mibuzo yayiyishumi nanhlanu, kanti kwakuba khona imibuzo yokulandelela uma kunesidingo. Isibonelo, uma umhlanganyeli enikeza iphuzu elidinga ukuthi enabe ngalo ukuze kucace akushoyo.

Lapho seluphelile ucwaningo, umbiko wocwaningo sawunikeza abahlanganyeli ukuba bawufunde, futhi baqinisekise ukuthi lokho okubhaliwe kwakuyilona ngempela yini ulwazi ababelunikezile. Sasibanikezile imvume yokuba bangashintsha lapho bezwa esikubhalile kungekhona ababekushilo. Nokho-ke akubanga bikho abakushintshayo, futhi baqinisekisa nokuthi kwakuyisithombe sababekushilo lokho esasikubhalile emva kokuhlaziya ulwazi locwaningo.

4. Uhlaka lwenjulalwazi

Lolu cwaningo lusebenzisa injulalwazi *i-social development theory* ka-Vygotsky (1978). U-Vygotsky (1978), uthi indlela ulimi olusetshenziswa ngayo abantu abazungeze ingane kumbe abahlala nayo, okuhlanganisa abazali nomphakathi, kubalulekile ekuthuthukeni komqondo wayo. UVygotsky ugcizelela ukuthi ukuze ulimi luthuthuke kumfundi, kumele ukuba aluzwe lusetsshenziswa imihla ngemihla ekhaya nasendaweni ahlala kuyo, naye alusebenzise. Lokhu kukhulisa ulwazimagama lwakhe, ulwazi lokwakha imisho, nezinye izingxenye zolimi. Lapho ingane ifunda ulimi, abantu eqala ukuzwa kubo ulimi abazali, umndeni, nontanga. Ukusukela lapha ingane ibe isizakhela ngokwayo ulimi elukhulumayo. Lolu ulimi olusetshenziswa umuntu ngamunye olubizwa ngokuthi *i-idiolact*. Ngakho-ke abazali babalulekile empilweni yengane kumbe yomfundi wolimi, akukhathaleki ukuthi usemncane noma usekhulile. *I-social development theory* igcizelela ukuthi ulimi kumele lusetsshenziswe kahle bese lokho kulekelela ingane ekulufundeni nasekulusebenziseni ngendlela efanele kusukela ebuncaneni kuze kuye ebudaleni bayo. Ngakho-ke abazali babalulekile kulokhu kuthuthuka kwengane efunda ulimi ngoba babamba iqhaza ekuyifundiseni ulimi kusukela isencane kuze kube isikhulile, bese ikwazi ukuzithuthukisa yona ngokwayo. Ingane iqhubeka nokufunda kubo abantu abadala, othisha esikoleni nasempakathini. Ngaleyo ndlela ingane ayitholi nje kuphela ukwelekeleleka ekufundeni ulimi esikoleni kuthisha, kodwa ikhaya nomphakathi nakho kuyalibamba iqhaza ekuyifundiseni ulimi, kungakhathalekile ukuthi isencane noma isikhulile. Ngakho-ke le njulalwazi iyahambisana nalolu cwaningo ngoba kubhekwa iqhaza lomzali ekufundiseni nasekuthuthukiseni ingane yakhe olimini lwasekhaya lwesiZulu.

5. Okutholakele

Okutholakele kwahlaziywa kwabe sekuhlelwa ngezindikimba. Ngezansi kuzovezwa futhi kuhlaziywe okutholakele. Amagama abahlanganyeli asetshenzisiwe akuwona awangempela, kodwa awokuziqambela, ukuze bavikeleke. Ezinye zezindikimba ezisemqoka ezatholakala yilezi ezilandelayo:

6. Ulimi olusetshenziswa enkonzweni

Iningi labahlanganyeli liveza ukuthi kubalulekile ukuthi njengomzali ukhethe ukukhonza ebandleni lapho kukhonzwa khona ngolimi lwesiZulu. Lokhu kungenxa yokuthi izingane ezincane nesezikhulile ziyazuza olimini uma zivama ukuzwa ukusetshenziswa kolimi ngoba ezincwadini zenkonzo kuba khona namagama angajwayele ukusetshenziswa kodwa angawesiZulu futhi anothisa ulimi, ngaleyo ndlela ingane ithole ithuba lokukhula kolwazimagama. Lokhu kuwusizo ezinganeni ezisencane nakulezo esezikhulile. Nakho ukukhuleka ngolimi lwesiZulu nokulalela abantu bekhuleka ngolimi lwesiZulu kuyalukhulisa ulwazimagama nokusetshenziswa kolimi kumfundi oba yingxenye yenkonzo. Nazi ezinye zezicaphuno zabahlanganyeli eziyizibonelo:

“Sikhonza ebandleni laseSheshi, ngakho izingane zami zithola okuningi ngolimi lwesiZulu. Zinothile ngolimi izincwadi zenkonzo, futhi indlela amagama asetshenziswa ngayo, nami ngimdala ngingaka nje ngiyazuza.” (Philile)

“Ukuzwa nje omunye umzalwane ethandaza noma eshumayela, kuningi okufundayo ngolimi lwesiZulu. SingamaZulu ngakho kwakungeke kusize ukulandela izinkonzo ezenziwa ngolunye ulimi.” (Jabu)

“Nanxa ngingeke ngithi isonto yilo lodwa elilekelela ekukhuliseni izingane olimini, kodwa lineqhaza elilibambile. Ngakho ngihambisa izingane zami enkonzweni lapho sikhonza khona ngolimi lwethu, okuyisiZulu. Mningi umnotho osemibhalweni yenkonzo kanti namaculo aculwa enkonzweni anothile olimini. Lokhu kuyabasiza abantwana ngisho esikoleni ngoba bayaceba ngolimi.” (Thanda)

ULessard-Clouston (2012) yena ugcizelela ukubaluleka kokwazi ulimi lwabantu abangabazalwane enkonzweni, okungukuthi ugxila kumfundisi kumbe umshumayeli okhuluma olunye ulimi, olwehlukile kolwabantu abaholayo ebandleni. Uthi lokhu kulimaza ukuxhumana okuyimpumelelo ngoba kubalulekile ukuthi lapho abazalwane besebandleni, bayizwe intshumayelo, nomfundisi akwazi ukukhuluma nabo ngolimi

Iwabo. Ngaphandle kwalokhu, uLessard-Clouston (2012) uphinde agcizelele ukuthi ngokuba senkonzweni, umfundi angafunda ukusebenzisa izisho nezaga, akhe amahlaya, aphinde akwazi ukusebenzisa kahle amagama noma amabinzana amagama, ngokulalela nje nokufunda ngakho emibhalweni yenkonzo. Ngaleyo ndlela lokhu kusho ukuthi ukuba senkonzweni lapho umfundi ezodumisa khona uNkulunkulu ngolimi lwakhe, akwazi ukuzwa kahle okukhulunywayo, nokufundwayo angathuthuka ekusebenziseni ulimi ngendlela efanele. Lo mbhali uthi ukuthuthuka olimini kungenzeka kumuntu osewumfundi nalowo omdala esontweni ngoba umuntu uthuthuka olimini aze afe.

ULessard-Clouston (2012) uqhubeka athi ukusebenzisa kahle ulimi enkonzweni, kuyingxenye yokudumisa uNkulunkulu futhi kuyinto okumele yenziwe omdala nomncane. Uthi kubalulekile ukuze kube nokuzwana okuhle, futhi nomlayezo othunyelwa kuNkulunkulu ngabazalwane, ube ngocacile nozwakalayo. Lokhu kuphawula kusemqoka nakulo lolu cwaningo ngoba umphathi wenkonzo kuhle abe nokuxhumana okuhle nabantu abaholayo kumbe ashumayela kubo, nengane esakhulayo eyingxenye yayo. Lokhu kusho ukuthi naye umfundi wolimi kukhona akufundayo uma ulimi lusetshenziswa ngendlela okuyiyo enkonzweni. Yingakho kubalulekile ukuba umzali aqaphele ukuthi ukhetha liphi ibandla ukuhambisa khona izingane zakhe ukuze zithuthuke futhi zifunde kahle ulimi lwazo lwasekhaya. Ngakho-ke, lokhu kuhambisana kahle nenjulalwazi *i-social development theory* ka-Vygotsky (1978) egcizelela ubumqoka lokuthi umfundi wolimi alalele lapho ulimi alufundayo lusetshenziswa ukuze naye athuthuke kulo.

7. Ukuthenga izincwadi neminye imithombo efundwayo

Okunye okuvelayo kulolu cwaningo ukuthi abazali besekela futhi bagqugquzele izingane zabo ngokuzithengela izincwadi neminye imithombo efana namaphephandaba, amaphephabhuku, nokunye, ukuzilekelela ukuze zifunde futhi zithuthuke olimini. Uma izingane zifunda imibhalo ziyahlomula futhi zikhule olimini ngoba kulapho zithola khona okuningi mayelana nokusetshenziswa kolimi, zithole namagama amasha, zithuthuke nasekufundeni ngokuqondisisa, okuyiyona njongo yokufunda imibhalo. Ngezansi yizibonelo ezimbalwa eziyizicaphuni zabahlanganyeli bocwaningo:

“Angikuvilapheli ukubathengela izincwadi zokufunda zokuzijabulisa nalezo ezingezona ezokuzijabulisa, uma nje bezothola ulwazi nokuthuthuka olimini, ngiyazama ukubasiza ngibathengele izincwadi.” (Phumlani)

“Anginamali kodwa uma ingane yami icela ngiyithengele izincwadi zokufunda, ngiyazama ngihlanganise, futhi kwesinye isikhathi ngiyabathengela noma bengacelanga, uma ngithuke ngibona incwadi engaba wusizo enganeni yami. Kuyinselelo khona ngoba kuyenzeka imali ingabi khona, kodwa nje ulwazi olusezincwadini zolimi, luningi. Ngiyacabanga kuyayisiza ingane ukufunda izincwadi ezahlukenene, yingakho ngizama ukukukhuthalela lokhu.” (Sintu)

ODemir-Lira, noApplebaum, noGoldin-Meadow kanye noLevine (2019) bagcizelela ubumqoka bokuthi umzali ajwayele ukuthengela izingane izincwadi zokufunda futhi aphinde azifundele ekhaya ukuze zizwe indlela okumele zifunde ngayo, njengokuphinyiswa kwamagama, nokuhlonipha izimpawu zokubhala, nokufunda okugelezayo, ukuze zithuthuke olimini. Lokhu kusemqoka kumfundi wolimi lwasekhaya nakulowo wolimi lwesibili. Ngakho-ke nakubo abafundi asebekhulile kusemqoka kumzali ukuba abalekelele ngokubathengela izincwadi zokufunda ulimi, okungaba ezokufundela ukuzijabulisa noma eziyingxenye yalezo ezifundwa esikoleni.

8. Ukuhambela nokuba yingxenye yemikhosi nemicimbi yesintu

Abahlanganyeli bocwaningo bayaveza ukuthi kusemqoka ukuthi izingane zibe yingxenye kumbe zihambele imikhosini nemicimbi yesizwe, okuhlanganisa naleyo eyenziwa emiphakathini kumbe emindenini. Lokhu kuhlanganisa ukubamba iqhaza noma ukuhambela imikhosi efana nomkhosi womhlanga, okuwumkhosi wesizwe samaZulu, umgcagco wesiZulu, umemulo, umkhehlo, umhlonyane, imingcwabo yabantu abangamaZulu uma futhi leyo mingcwabo yenziwa ngolimi lwesiZulu, nokunye okuphathelene namasiko nemicimbi yesiZulu. Abahlanganyeli baveza ukuthi lokhu kuyaluthuthukisa ulimi enganeni esencane naleyo esikhulile, ngoba amaculo ale mikhosi nemicimbi anothile ngolimi, futhi nokwenzeka kwezinto kule mikhosi bakufanisa nefa enganeni esakhulayo noma efunda isikole samabanga aphantsi naphezulu, ngoba kuyindlela yokulondoloza ulimi namasiko esintu. Nazi izibonelo zezicaphuno zabahlanganyeli bocwaningo:

“Ngingasho nje ukuthi ngiyaqikelela ukuthi izingane zami, ikakhulukazi lezi esezikhulile, zabafana nezamantombazane, ziyaba yingxenye yemikhosi kumbe imicimbi eyenziwa ngokwesintu. Emndenini wami singabantu abakukhuthalele ukwenzela izingane zethu imicimbi ebalulekile ekukhuleni kwazo okungeyesintu samaZulu, ukuze kungabi khona isigaba eseqekayo.” (Mahle).

“Amasiko esiZulu siyawagcina. Lokhu ngiyacabanga kunomthelela ekuthuthukeni kwazo olimini lwethu nokuqonda ngezinto ezithinta isizwe samaZulu. Ngale kwalokhu, siyabakhuthaza ukuthi bahambele imicimbi yamasiko. Angithi phela nje amaculo alapho, uyawazi nje nawe, acebile ngendlela eyisimanga ngolimi. Uye uthi uma uwalalelisisa amagama aqukethwe, ukuzwe ngempela ukujiya kolimi, futhi kuyenzeka kube negama ongaliqondi eculweni eliculwayo, nawe nje umdala kumele uzihluphe ngalo. Nengane-ke ngokunjalo, uma yenza okufanayo iyathuthuka ekwazini ulimi.” (Phumlani).

UKim (2020) ugcizelela ubumqoka bokufundiswa kwengane ulimi kanye namasiko olimi efunda ngalo. Uthi lokhu kukhulisa ulwazi nokusetshenziswa kolimi kanye nolwazimagama, ikwazi ukubamba iqhaza emikhosini yesizwe nehambisana nolimi lolo. Uqhubeka athi ukufunda ulimi akupheleli nje kuphela ekwazini izimiso zolimi, indlela yokuphimisa amagama, nokulandelana kwamagama ngendlela enomqondo, kodwa kuhlenganisa nokufunda ngamasiko ahambisana nolimi lolo kumbe nemikhosi engeyaleso sizwe. Lokhu kuyahambisana nokushiwo uBal benoMete (2019) abathi isifunjwana kumbe isifundo solimi lwasekhaya kumfundi kumele kuhambisane nokufunda ngamasiko kanye namakhono olimi. Ngaleyo ndlela, lapho umzali efundisa kumbe ejwayeza ingane yakhe ukuhambela imicimbi nokuzibandakanya nemicimbi nemikhosi yesizwe, kusiza ekukhuliseni ulwazi lwayo lolimi, alufunda nasesikoleni. Ngakho-ke lokhu kuhambisana kahle nenjulalwazi i-*social development theory* ka-Vygotsky (1978) egcizelela ubumqoka lokuthi umfundi wolimi alalele lapho ulimi alufundayo lusetshenziswa, futhi naye abe yingxenye yomphakathi kumbe yabalukhulumayo, ukuze naye athuthuke kulo.

9. Ukulekelela ngomsebenzi wesikole

Ngaphansi kwalesi sihlokwana kwavela ukuthi abazali bayazilekelela izingane zabo ngomsebenzi wesikole ekufundeni kwazo ulimi lwesiZulu njengoba ziyasifunda isiZulu njengolimi lwasekhaya esikoleni. Bayaveza abazali ukuthi kuyenzeka ingane ingaqondi amanye amagama aqukethwe emsebenzini wesikole, bese ifika ibuza ekhaya kumzali. Uma umzali enayo indlela yokusiza, uyasiza ngokuchazela ingane yakhe okudinga ukuchazwa, nanxa kubuye kwenzeka ukuthi nakuye umzali kuba khona angakwazi kulowo msebenzi wolimi wesikole. Lokhu kudala ukuba bobabili umzali nengane kube nesidingo sokuzihlupha ngokufuna incazelo ngegama abangaliqondi, ngaleyo ndlela kwande ulwazimagama lolimi lwesiZulu enganeni nakumzali. Ngezansi ezinye zezicaphuno eziyizibonelo:

“Ingane yami ingumuntu ozigqajayo ngolimi lwakhe lwesiZulu kodwa kuyenzeka kube khona angakuqondi, bese ngimsiza-ke uma ngikwazi, kodwa uma ngingakwazi, nami kubiza ukuthi ngibuze kwabanye ukuze ngikwazi ukumsiza. Uma nakhona lapho ngingasizakali, kuba nzima- ke.” (Zama).

“Ngiyakholelwa ekutheni ingane kumele ngiyilekelele ekufundeni ulimi, akukhathaleki ukuthi isiyenza liphi ikilasi, uma ingumfundi nje, kuwumsebenzi wami njengomzali ukubambisana nothisha, silekelele ingane, kungabi umsebenzi kathisha yedwa.” (Bathabile)

Lezi zicaphuno ezingenhla ziyahambisana nokushiwo nguSzász (2023) ogcizelela ukubaluleka kweqhaza lomzali ekulekeleleni izingane ngomsebenzi wesikole ukuze zithuthuke kangcono ezifundweni zazo. Ngaphandle kwalo mcwaningi, baningi nabanye abacwaningi asebeke babhala begcizelela iqhaza likamzali ekulekeleleni ingane yakhe ngomsebenzi wesikole ukuze ithuthuke ezifundweni zayo, ikakhulukazi ezifundweni zolimi, nokuthi kube nokubambisana okuhle phakathi kwesikole nekhaya lengane (Gibbs 2005; Harmon & Schraft 2009; Witte & Sheridan 2011). Kanti uTsebe benoScherman (2020) bagcizelela nokuthi kubalulekile ukuthi abazali balekelelwe eqhazeni okumele balibambe lokulekelela izingane zabo ngomsebenzi wesikole ngoba abanye bentula amakhono okukwenza lokhu, bathi noma befisa, kodwa baxakwe yindlela yokukwenza. Ngakho-ke leli phuzu lisemqoka nakulo lolu cwaningo ngoba ukuze abazali bakwazi ukulekelela izingane zabo ekuthuthukeni ekufundeni ulimi lwesiZulu, bayakudinga ukwelekelelwa, bazi ukuthi okumele bakwenze yikuphi, futhi ngandlenani.

10. Umqhudelwano wolimi wasekhaya

Ngaphansi kwalesi sihlokwana, abanye abazali bayaveza ukuthi ukuze bakhuthaze izingane zabo ezifunda isiZulu emabangeni aphezulu esikoleni, basebenzisa indlela yomqhudelwano ekhaya. Ekwenzeni lokhu akukhathalekile ukuthi ingane yenza liphi ibanga, kodwa bazama ukukhuthaza ukuthi kube yileyo naleyo ngane ekhona ekhaya ilangazelele ukuthi kube yiyona ethola umklomelo omkhulu kunezinye. Lokhu kuyasiza ngoba izingane zisebenzela ukuthola umklomelo ongcono, ngaleyo ndlela kutholakale imiphumela yazo olimini lwesiZulu imihle. Nokho-ke abazali bayaveza ukuthi abakwenzi lokhu olimini lwesiZulu kuphela, kodwa nakwezinye izifundo ezenziwa yizingane zabo esikoleni, naso isiZulu esiyingxenywe yazo. Nazi izibonelo zezicaphuno ngezansi:

“I-*competition* phakathi egcekeni ekhaya iyangisebenzela mina. Angithi nje njengoba nginezingane ezine ezenza amabanga aphezulu, zonke ziba semqhudelwaneni wolimi. Ngifike ngibheke i-*highest mark* emariphothini abo uma sekuphume imiphumela, ithemu nethemu, akukhathalekile ukuthi ingane ikuliphi ibanga. Lowo othole amamaki amakhulu kunabanye uyena othola umklomelo. Nokho-ke ngiyakubheka nokuthi ingane ikwazile yini ukuthola amamaki kusukela ku-70 wamaphesenti. Lapho-ke noma ngubani onamamaki asukela ku-70 uyawuthola umklomelo oqondene nalokhu.” (Unathi).

“Ekhaya sinomqhudelwano ngokuphasa ikakhulukazi ulimi lwesiZulu njengoba sifuna izingane zethu zazi ukuthi isiZulu okuwulimi lwazo ezaluncela ebeleni, sibalulekile. Asisho ukuthi ngoba yisiZulu ingane esiphase kahle, hhayi bekumele kube esinye isifundo, cha, kumele bazi nje ukuthi isiZulu sibalulekile, futhi siyisifundo nje okungafanelekile ukuthi sithathwe kancane. Umuntu uyafeyila efeyiliswa yisiZulu. Sabatshela kahle ukuthi isiZulu asifuni basithathe kancane, kodwa sifuna ukuthi basihloniphe, yingakho sinalo mqhudelwano wokuphasa isiZulu ekhaya. Akugcini ngokusiphasa esikoleni, kodwa nokusebenzisa isiZulu ngendlela efanele, kungabi bikho amaphutha ekusetshenzisweni kolimi, konke lokho siyakubheka. Okhulume kabi isiZulu uyacetshwa, ngaleyo ndlela kususwe amaphuzu athile kuye, okuyothi lapho sekuklonyeliswana ekupheleni kwaleso naleso sigaba sonyaka, akhunjuze ukuthi wakhuluma kabi kanjani isiZulu ngosuku oluthile. Kuba mnandi kube yihlaya, kodwa futhi bafunda nangawo lawo maphutha. Ngiyawuthanda kakhulu lo mqhudelwano ngoba bayagadana ekutheni ubani usebenzise kabi isiZulu wathi, wathi, esikhundleni sokuthi, nokuthi.” (Phephile).

UTemplin (2019) ugcizelela ukubaluleka kokuthi kube nomqhudelwano wolimi ekhaya emndenini ukukhuthaza izingane ukuba zithuthuke ekwazini nasekusebenziseni ulimi. UTemplin uthi lo mqhudelwano ungenzeka ekhaya kumbe ezingeni lomphakathi, ngaphandle kwasekhaya. Umqhudelwano wolimi ulekelela ekutheni izingane zizihluphe ngolwazi lolimi, nangokulusebenzisa kangcono. Lokhu kugqugquzelwa nawukuthi izingane ziyathanda ukuba zibe ngabenza kahle lapho ziqhathaniswa nezinye. Ngaleyo ndlela lokhu kungaba yisu elihle ekutheni izingane zithuthuke olimini, noma ngabe zisesemazingeni aphantsi kumbe aphezulu emfundo. Okunye esingakugcizelela lapha ukuthi umqhudelwano ungasetshenziswa njengeqhingha ekuthuthukiseni ulimi lwasekhaya kumbe lwesibili ezinganeni ezisafunda isikole.

11. Indlela yokusebenzisa ulimi ekhaya

Olwazini olwatholakala, kuyavela ukuthi abazali bayazibophezela ekusebenziseni ulimi lwesiZulu ngendlela eyiyona ekhaya. Lokhu kusiza ekutheni ingane ikhule yazi ukuthi ulimi lusetshenziswa kanjani, futhi akulungile uma lusetshenziswa kanjani. Lokhu kuhlenganisa nokugwema ukusebenzisa ulimi njengengane lapho umzali ekhuluma nomuntu osemncane, okwenza ukuthi nalapho izingane zabo sezikhulile sezisemabangeni athe thuthu noma aphezulu, zazi ukuthi ulimi lokukhuluma njengengane akumele lukhuthazwe, ukuze ingane ikhule yazi ukuthi yiyona maphi amagama afanele ukuba asetshenziswe, futhi asetshenziswa kanjani. Ngezansi yizibonelo zezicaphuno zabahlanganyeli bocwaningo:

“Ngakhula ngazi ukuthi uma ukhuluma nengane esencane, kufanele ukhulume ulimi lwengane, uteketise, ngoba kwakucatshangwa ukuthi leyo yiyona ndlela elungile. Kodwa sengimdala, ngafunda ukuthi lokhu kubambezela ingane ekufundeni ulimi. Yisona sizathu-ke lesi esenza ukuthi ngikugweme lokhu, futhi kuyangisiza ngempela ngoba ngisho sebekhulile abantwana bami, bakwazi kahle nje ukusebenzisa ulimi. Zikhona nje izingane ezisakhulayo ezincane lapha ekhaya, angikaze ngibezwe sebekhuluma njengengane. Lokhu ngibona kusiza ngoba ingane nengane esekhaya, endala nencane, ikhuluma kahle isiZulu. Ngibabona-ke benolimi oluhle, kodwa-ke kuyenzeka kwesinye isikhathi uzwe umuntu entshontsha, akhulume sangane, lapho- ke ngiyakhuza, angithuli. Ngicabanga ukuthi lokhu kuyasiza kakhulu.” (Zama).

“Njengothisha, ngiyazi ukuthi uma ungumzali kumele uzame ukuqikelela ukusebenzisa ulimi olufanele, ukhulume usebenzise amagama ngendlela efanele, imisho efanele, izisho nezaga lapho kufanele khona, hhayi umane ukuphose nje noma kuphi. Angiyiphathi-ke eyokusebenzisa ulimi lwenhlamba noma ulimi lwengane, ngiyazama ngempela ukukugwema lokhu. Njengomzali ngiyisibonelo ezinganeni zami, ngakho-ke ngikubeka emahlombe ami ukuthi izingane zami zithuthuke olimini lwesiZulu, zilufunde ngendlela efanele. Nasesikoleni othisha bazo baye bazincome njalo emariphothini azo ngokwenza kahle olimini lwesiZulu, nanxa-ke nakwezinye izifundo isikhathi esiningi benza kahle, cha angisoli lutho. Kuyangithokozisa nami lokhu.” (Bathabile)

“Ngiye ngizame ukuthi uma ngikhuluma, ngisebenzise kahle ulimi, futhi ngigweme nokusebenzisa igama lesiNgisi uma likhona elesiZulu. Lokhu kuhlenganisa ukugwema amagama anjengalawa: u -anti esikhundleni sikababekazi, i-*gate* esikhundleni sesango, i-*tooth brush* esikhundleni sesixubho, ubhuti wami omdala esikhundleni segama umnewethu, u- ‘*cousin wami*’ esikhundleni sikamzala, ukuba ‘*surprised*’ esikhundleni

sokumangala, njalonjalo. Angithandi ukuba yingxenywe yabantu abona ulimi ngamabomu.” (Unathi).

“NgingumZulu, kodwa kuyenzeka phela ukuthi ungasebenzisi ulimi kahle, uzithole usufake igama lesiNgesi noma lesiXhosa esikhundleni sokusebenzisa elisiZulu, kumbe eliyisihumusho, kodwa ngiyazi ukuthi akumele ngikwenze lokhu. Kuyazenzakalela nje nami ngisuke ngingaqondile, kodwa ngiyazama ukuthi okungenani ngikhulume kahle isiZulu futhi ngibhale kahle uma kudingeka ngibhale.” (Sintu)

UHugo noMasalesa (2021) bathi ziningi izinto ezenzeka ngaphandle kwesikole, ezinomthelela ekuthuthukiseni ulwazi lolimi kumfundi. Ngamanye amazwi, lokhu kuhlenganisa nakho ukuthi umzali ulusebenzisa kanjani ulimi ekhaya, ingane yakhe engafunda kukho. Ngamanye amazwi, ukufunda ulimi akupheleli nje kuphela esikoleni, kodwa ekhaya nakhona umfundi usuke esaqhubeka nokufunda. Yingakho-ke kubalulekile ukuthi umzali kumbe ikhaya libe yindawo lapho ulimi lusetshenziswa khona ngendlela efanele ukuze umfundi, oyingane yabo, azuze amakhono olimi. Kanti uLarsson (2022) waseNyuvesi yaseMaladarlen eSweden uthi ikhaya kumele lizimisele ukuba nenqubomgomo yolimi, oluzokwenza abazali bakhulume ulimi lwabo lwasekhaya ezinganeni zabo, ukuze ulimi luthuthuke, nezingane zabo zithuthuke ekulwazini. Lokhu kuyahambisana nokugcizelelwa nguMnyango WezeMfundo eMelika (Department of Education 2023) othi umzali kumele angagudluki ekusebenziseni ngendlela efanele ulimi, futhi akhulume ulimi lwasekhaya ezinganeni zakhe, noma ngabe zona zithanda ukukhuluma olunye ulimi, njengesingisi. Lo mthombo uqhubeka uthi zingakhuluma ziphendule ngesingisi izingane uma zikhuluma nomzali kumbe elinye ilungu lomndeni, kodwa bona njengabantu abadala kumele bazimisele ukusebenzisa ulimi lwasekhaya ngendlela efanele, uma kuwukuthi isingisi akulona ulimi lwabo lwasekhaya. Lokhu kungasiza ukuze izingane zabo zikhule zazi ukuthi ulimi lwazo lusebenza kanjani, futhi bangaphenduli ngesingisi uma zona zibakhulumisa ngesingisi. Lokhu okushiwo yilaba babhali kufundisa ukuthi umzali ongumZulu angenza okufanayo, akhulume isiZulu phaqa, nanxa izingane zakhe, zikhuluma olunye ulimi, njengaso isingisi, ikakhulukazi lezi esezikhulile. Ngakho-ke, lokhu kuhambisana kahle nenjulalwazi *i-social development theory* ka-Vygotsky (1978) egcizelela ubumqoka bokuthi umfundi wolimi alalele lapho ulimi alufundayo lusetshenziswa ukuze naye athuthuke kulo.

12. Ukuqanjwa kwamagama ezingane

Okunye okuvelayo ngaphansi kwalesi sihlokwana ukuthi abazali bayazama ukuthi lapho beqamba amagama ezingane zabo, baqikelele ukuthi kube ngamagama anezincazelo ezinomqondo futhi kwesinye isikhathi aqukathe umlando othile. Lokhu kusiza nalapho sebedadala sebesemabangeni aphezulu ukuthi bakwazi ukuhlaziya ngokwabo lezi zincazelo, bakwazi ukuzakhela nezabo futhi izincazelo ngamagama abo. ULevin beno-Aram (2005) bagcizelela ubumqoka begama eliqanjwa ingane okunomthelela nasekuthuthukeni kwayo ekufundeni ulimi. Bathi igama lengane linawo umthelela ekufundeni kwayo ulimi, baphinde bathi kulapho ingane ifunda khona ukuchazwa kwamagama njengoba esikhathini esiningi igama ingane eqanjwa lona, ngokwesizwe samaZulu, lisuke liqukethe incazelo kumbe umqondo othile. Ngakho-ke ukuqanjwa kwagama kunalo iqhaza okulibambile kumfundi wolimi. Kukhona akufundayo egameni mayelana nezincazelo zamagama, noma ngabe ungumfundi wamabanga aphansi, athe thuthu, noma aphezulu esikoleni.

13. Umdlalo ngegama kumbe ngebinzana lamagama

Phakathi kokutholakele ukuthi abanye babahlanganyeli banayo imizamo yokugqugquzela izingane zabo ukuba zithuthuke ekufundeni ulimi lwazo lwasekhaya futhi zibe ngabasebenzisi bolimi abaseqophelweni eliphezulu, ngenxa yendlela ezigqugquzelwa ngayo emakhaya, nokwenza zibe ngabafundi abenza kahle esifundweni sesiZulu esikoleni. Laba bazali bagqugquzela izingane zabo ezifunda amabangeni athe thuthu nalawo aphezulu esikoleni ukuba zithuthuke ekufundeni ulimi lwesiZulu. Bathi kuye kube negama elisha usuku nosuku futhi bazama ukuthi kube yigama elingekho lula kakhulu ukuze wonke umuntu osegcekeni ezozihlupha ngencazelo yalo nangokulisebenzisa ngendlela efanele. Baveza ukuthi wonke umuntu okhona emndenini, omdala nomncane, kufanele alisebenzise leli gama ngalelo langa. Lokhu kuba umdlalo omnandi, nanxa kungesiwo umqhudelwano, kodwa bazama ukuthi noma ngubani okhona egcekeni, omdala nomncane enze isiqiniseko sokuthi leli gama uzolisebenzisa okungenani kahlanu ngalolo suku. Ngale kwamagama, kuyenzeka kube yibinzana elithile lamagama, nakhona owasebenzisayo, kumele awasebenzise ngendlela efanele. Ngezansi ezinye zezicaphuno ezifakazela lokhu:

“Kuye kuthi noma ngubani omdala noma omncane, aqhamuke negama okuyilona elosuku, elizosetshenziswa ngalelo langa, okuzodlalwa ngalo. Kuyenzeka kube yimina noma omunye ke othandayo ukunika igama lelo. Okwenzekayo ukuthi oqhamuke

negama kuqala, emncane noma emdala, uyalinikeza leli gama, kuwona wonke umuntu okhona ekhaya. Kuyenzeka kube ibinzana lamagama. Oqhamuke kuqala negama utshela abantu ngalo, bese sonke-ke sizama ukulisebenzisa leli gama enkulumeni ngalolo suku, futhi uma ulisebenzisa kumele lifaneleke. Umdlalo omnandi lona, kodwa nje wonke umuntu uba ‘*involved*’, akubi yilaba abafunda isikole kuphela, kodwa nje wonke umuntu okhona ekhaya.” (Thanda).

“Njengomndeni, siyazama ukuthi sikhuthazane ekusebenziseni kahle ulimi, sonke nje ekhaya. Sidlala *i-game*, lapho thina sonke kufanele sisebenzise igama elithile noma *i-phrase* ezoba ngeyalolo suku. Kujwayele ukuthi igama elizosetshenziswa kulo mdlalo linikezwe umuntu omdala, kodwa ke nabo [abantwana bethu] siyabanika ithuba lokuthi uma kukhona igama abacabanga ukuthi lilukhuni, balinikeze, ukuze wonke umuntu ezozithola exakekile nje ngaleli langa, azame ukuthola incazelo yaleli gama bese uma ekhuluma, azame ukulisebenzisa. Kuba mnandi ngoba sibuye sihlekane lapho umuntu esevele walishwathika nje alangafaneleka. Hahahahaha!” (Mahle).

U-O'Neill benoHolmes (2022) bathi ukufundisa ingane ulimi kusetshenziswe imidlalo njengakho ukusebenzisa igama elithile kube samdlalo, kubalulekile kakhulu kumfundi ngoba kuyamthuthukisa ekwazini nasekusebenziseni kahle ulimi. Lokhu kuyahambisana futhi nokushiwo ngu-Alevli (2020) owayebheka ukuthi ukusebenzisa isu lokufunda ngokudlala kungalekelela kanjani umfundi ekuthuthukeni ekufundeni ulimi, akhule ngolwazimagama, ukusebenzisa ulimi kahle, nokuthi ulimi aluzwe kangcono. Laba bacwaningi babika ukuthi leli yisu elisemqoka kakhulu ekuthuthukiseni umfundi ngolwazi lolimi, nokuthi akhule kulwazimagama lwalolo limi. Lokhu kukhombisa ukuthi abazali abayingxenye yocwaningo bayaqonda okuyisona sizathu sabakwenzayo lapho besebenzisa lelisu lokufunda ngokudlala ngamagama olimi. Ngaphandle kwalokhu, kusobala ukuthi lokhu kuhambisana kahle nokusebenza kwenjulalwazi *i-social development theory* ka-Vygotsky (1978) ngoba lapha umfundi uba yingxenye yokwenziwayo, akhuliswe akubona nakuzwa kukhulunywa abanye, lapho kusetshenziswa ulimi ngendlela efanele.

14. Ukubukela amafilimu, izinhlelo zikamabonakude nemidlalo yeshashalazi

Abahlanganyeli bocwaningo baveza ukuthi phakathi kwabakwenzayo ekulekeleleni izingane zabo ekubeni zithuthuke ekufundeni ulimi lwesiZulu futhi zithuthuke kulo

ukuba benze imizamo yokuthi zibukele amafilimu adlalwa ngolimi lwesiZulu nokubukela imidlalo yeshashalazi, nokubukela izinhlelo zikamabonakude ezethulwa ngolimi lwesiZulu. Abanye babazali baveza ukuthi baye bathengele izingane zabo amavidiyo ukuba zibuke emakhaya komabonakude. Okunye abakwenzayo ukuhambisa izingane zabo e-*cinema* ukuze zibuke amafilimu adlalwa ngolimi lwesiZulu. Kanti okunye ukuba bahambise izingane zabo ukuyobuka imidlalo yeshashalazi, nanxa beveza ukuthi lokhu abavami ukukwenza, kodwa kuyenzeka izikhathi ezimbalwa ngonyaka ngoba babuye bangabi nayo ngokwanele imali yokukwenza. Konke lokhu kuyaluthukisa ulwazi lolimi lwesiZulu. Ngezansi ezinye zezibonelo zezicaphuno zabahlanganyeli bocwaningo:

“Ngibahambisa e-*cinema* ukubukela imidlalo edlalwa ngolimi lwesiZulu, ngibahambise nase-theatre ukubuka imidlalo yeshashalazi.” (Zama).

“Kuyabasiza ukuthi bajwayele imidlalo yeshashalazi, ngiye ngibone ukuthi bayazusa ekufundeni ulimi lwesiZulu ngoba ubathola sebelokhu bekhuluma ngabakubonile, futhi bakhombise nokukuthakasela. Nezinhlalo-ke nje ze-TV ziyasiza kakhulu.” (Jabu).

“Siyazama nokuthi sibathengele ama-*movie* ku-DSTV ukuze babuke ekhaya. Kukhona nenye i-*channel* ku-DSTV ku-*Channel 169* enama-*soapie* adlalwa ngesiZulu. Nakho lokhu ngiye ngibone ukuthi kuyasiza ekufundeni kwabo ulimi lwesiZulu futhi bayayithanda le *channel*. Abakuthandayo ukuthi la ma-*soapie* adlalwa ngesiZulu nje kanti ku-*Channel 166* adlalwa ngesiNgisi. Uma bekade bebuka ku-*Channel 166* lapho la ma-*soapie* adlalwa khona ngesiNgisi, ngiye ngibabone sebephinda bewabuka naku-*Channel 169* lapho adlalwa khona ngesiZulu. Angazi noma basuke befuna ukuqhathanisa abakuzwe ngesiZulu ukuthi kuyafana yini nalokhu okudlalwa ngesiNgisi. Kukhona nje enesihloko esithi ‘Gangaa’, umlingisi ophambili kulo mdlalo uGangaa, bamthanda ngendlela eyisimanga uGangaa, baze bakhale uma ekhala.” (Philile)

Lokhu kuyahambisana nokwake kwatholwa nguKabooha (2016) waseNyuvesi yaseKing Abdul-Aziz, eSaudi Arabia, owacwaninga ngokusetshenziswa kwemidlalo yamafilimu ekufundiseni ulimi lwesiNgisi. Lo mcwaningi wayebheka indlela abakubuka ngayo ukusetshenziswa kwamafilimu ekufundiseni lolu limi abafundi kanye nothisha. Ucwawano lwaveza ukuthi othisha kanye nabo abafundi babekubuka njengethuluzi elihle futhi eliwusizo ukufundisa ngokusebenzisa amafilimu kubafundi balolu limi. Kanti lolu cwawano lukaKabooha, luyahambisana futhi nolunye

ucwaningo olwake lwenziwa oYuksel benoTanriverdi (2009); uZarei (2009); uHsu, uHwang, uChang kanye noChang (2013), nabo abathola ukuthi abafundi bayakuthakasela ukufunda kusetshenziswe amafilimu kumbe ama-*movie* ekufundeni nasekuthuthukeni olimini. Babebeka izizathu ezifana nokuthi ukubuka ama-*movie* kubasiza kakhulu ekukhuliseni ulwazimagama nasekuqondeni ulimi olufundiswayo esikoleni.

15. Izincomo

Ngakho-ke, ucwaningo luncoma ukuthi kunesidingo sokuba kusungulwe izinhlelo ezizohlomisa abazali ngamakhono nangolwazi abazokudinga ukuze bakwazi ukulekelela izingane zabo ekufundeni ulimi. Okunye ukuthi kungakuhle kube nemiqhudelwano yolimi ezingeni lomphakathi, njengoba sibonile abanye abazali abangabahlanganyeli kulolu cwaningo, bevezile ukuthi bayaba nemiqhudelwano yolimi emakhaya abo, nokugqugquzela ukusetshenziswa kahle kolimi kanye nokukhula ekulufundeni. Lokhu kungandisa isibalo sabafundi abangamaZulu abazothanda lolu limi, ukuthi basibone isiZulu siyisifundo esimqoka futhi okungafanele basithathe kancane kumbe basibukele phansi. Lezi zindlela zokweseka abazali ukuthi bakwazi ukusekela nokugqugquzela izingane zabo ezifunda isikole ekufundeni ulimi lwesiZulu, zingasabalalela nakwezinye izilimi zomdabu zase-Afrika, ezivama ukubukeleka phansi ngisho nakubo abasebenzisi bazo. Okunye futhi okungancomeka ukuthi bekungakuhle kube nokubambisana okuqinile phakathi kwesikole nomzali kumbe ikhaya lengane ukuze umzali ahlome ngamakhono nangolwazi oluzomsiza ekulekeleleni ingane ekufundeni ulimi. Ngakho-ke, lobu budlelwane budinga ukuthi bakheke kusukela unyaka uqala kuze kube sekupheleni. Kungangebe wusizo lapho uthisha nomzali bengaba nokuxhumana obungaqala ngoba unyaka usuyela emaphethelweni, umfundi esezohlolwa okokugcina.

16. Isiphetho

Lolu bekulucwaningo obeluphenya ukuthi qhaza lini elibanjwa wumzali kumbe ikhaya ekutheni basekele umfundi ekufundeni nasekuthuthukeni kwakhe olimini lwesiZulu ukuze enze kahle esifundweni sesiZulu esikoleni. Ngolwazi olutholakele, kubonakele ukuthi iningi labahlanganyeli, okungabazali babafundi besiZulu Ulimi Lwasekhaya, linalo ulwazi lokuthi kumele umzali womfundi wolimi abambe elakhe iqhaza njengomzali ekulekeleleni uthisha esikoleni. Lokhu kwenezelelwe nawukuthi abanye

babazali bangothisha ngokwabo, ngakho bayaliqonda iqhaza lomzali ekulekelelani ingane ukuze ifunde ngempumelelo futhi ithuthuke olimini lwesiZulu. Nanxa abanye bengebona othisha, kodwa banalo ulwazi ngeqhaza okumele balibambe, futhi bayakwenza okusemandleni, ngoba banempokophelo yokubona izingane zabo zifunda futhi zithuthuka olimini lwesiZulu. Lokhu kuveza nesithombe sokuthi ingane enomzali oyesekele ngempokophelo, ngoba naye eluthanda ulimi, ingazuza kangcono ukwesekwa ekufundeni ulimi kunaleyo enomzali ongehambisane nalolo limi ngoba kungeze kwaba lula ukuba ayeseke ngokuzinikela. Lokhu kuhambisana nokuthi isimomqondo somzali ngolimi olufundwa yingane, noma ngabe wulimi lwayo lwebele, kumele sibe sihle ukuze ezokwazi ukuyeseke ingane ngothando nangokuzinikela.

Ucwaningo luvezile ukubaluleka kokuthi ubudlelwane phakathi kukathisha nomzali busemqoka ukuze umfundi athole ukwesekeleka ezifundweni zakhe zolimi lwesiZulu. Kuvelile ukuthi kuningi okwenziwa abazali ukuzama ukulekelela izingane zabo ezingabafundi bolimi lwesiZulu, okukhombisa ukuthi banalo iqhaza abalibambile ekutheni izingane zabo zenze kahle kulesi sifundo. Lokhu kungegcine olimini lwesiZulu kuphela kodwa kungaba wusizo nakwezinye izilimi, nakwezinye izifundo okungezona ezolimi. Kuvelile ocwaningweni ukuthi lapho umzali elekelela ingane yakhe ekufundeni ulimi lwesiZulu, lokhu kuyamsiza umfundi osesikoleni, nokuyinto abazali abaphawula nangayo ngokuthi bayawubona umehluko emiphumeleni yezingane zabo. Ucwaningo luyaveza nokuthi kuyenzeka umzali entule ulwazi kumbe amakhono athile lapho ethi uzama ukulekelela ingane ngomsebenzi wesikole. Ngakho-ke lokhu kuveza isithombe sokuthi kubalulekile ukuthi kube nobudlelwane obuqinile phakathi kwesikole nomzali, kungabi nezinkinga zokuthi umzali kumele ingane ayilekelele kanjani.

Kuyacaca kulolu cwano ukuthi iqhaza lomzali nomndeni libalulekile ekuthuthukeni kwengane ekufundeni ulimi lwesiZulu, noma ngabe ingakanani ingane, futhi noma ngabe yenza liphi ibanga lemfundo esikoleni. Kuyacaca ngokwamazwi abahlanganyeli ukuthi iningi labo linalo ulwazi lokuthi kumele umzali abambisane nesikole ekulekeleleni ingane ukuthi ifunde futhi ithuthuke olimini elufundayo. Lokhu kuyakhombisa ukuthi uma ingane ingekuthole ukwesekwa wumndeni, kungaba yinselelo ukufunda kwayo nokuthuthuka kwayo ekufundeni ulimi lwesiZulu, nanoma yiluphi-ke nje olunye ulimi olufundwayo esikoleni.

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ABOUT THE AUTHORS

Zinhle P. Nkosi

University of KwaZulu-Natal, South Africa

Email: Nkosiz@ukzn.ac.za **ORCID:** <https://orcid.org/0000-0001-6086-3252>

Dr Zinhle Primrose Nkosi is a Senior Lecturer in the IsiZulu Education Discipline, School of Education, at the University of KwaZulu Natal. She has published in the field of isiZulu Education and literature. She specializes in language teaching.

Alexandra O'Neil

University of Indiana, USA

Email: aconeil@iu.edu

Alexandra O'Neil is a PhD student at Indiana University studying Computational Linguistics and majoring in African Studies. She has worked on language documentation projects and on the development of textbooks and dictionaries for various Indigenous language communities of the Americas. She also has experience as a student, teacher, and translator of Finnish and isiZulu and as a learner of Ojibwe. Her research and publications focus on computational methods for language documentation, orthographic conversion using NLP tools, finite-state technology for morphological analysis, and cross-linguistic metrics for measuring text difficulty.