

**UCWANINGO LOKUHLOLA UKUFUNDISWA KOKUFUNDA
OKUBHALIWE EBANGENI LESHUMI ESIZULWINI ULIMI
LOKUQALA LOKWENGEZA ESIKOLENI ESISESIFUNDENI
SASEPINETOWN**

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:

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ISIFUNGO

MINA, ZANELE WITNES MLONDO, NGIYAFUNGA NGIYAGOMELA
UKUTHI:

- i. Ucwangingo okubikwa ngalo kulo mqingo, ngumsebenzi wami othi mina, ngaphandle kwalapho kukhonjiswe khona.
- ii. Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu kumbe ukuhlolwa okuthile kunoma yiyiphi inyuvesi.
- iii. Akukho lwazi nazithombe, nanoma yikuphi okunye okuqukethwe kulo mqingo okungumsebenzi wabanye abantu, ngaphandle kwalapho okuchazwe khona.
- iv. Akukho msebenzi wabanye abantu osikwe waphinde wananyekwa kulo mqingo otholakale kwi-internet, ngaphandle uma lokho kuveziwe, kwaphinde kwavezwa kahle ohlwini lwemithombo endaweni efanele.
- v. Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele. Lapho amazwi abanye esetshenzisiwe:
 - (a) Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.
 - (b) Lapho amazwi abanye ecashunwe enjengoba enjalo, kwenziwe lokhu ngokuthi afakwe kokhulunyiwe kumbe abhalwa ancishiswa, ukuze abonakale ukuthi angamazwi acashuniwe enjengoba enjalo, futhi lokhu kwabe sekuvezwa ngendlela efanele ukuthi akabani lawo mazwi.

Isayinwe ngu: ZANELE W. MLONDO: _____

ngosuku _____, enyangeni _____, 2015.

DOKOTELA ZINHLE P. NKOSI

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- USizakele Lydia Shamase, okwathi kusukela ngonyaka we-1997 wazwakalisa isifiso sakhe sokuthi ngifinyelele emfundweni ephakeme. Leso sifiso wasifeza ngonyaka wezi- 2008 lapho engibonisa iminyango yenyuvesi kusukela ngisazokwethwasela ubuthisha kuze kube kuleli qophelo. Anginakwephucwa muntu lesi sinkwa. Ngiyabonga Dlamlenze!
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ISIFINGQO

Inhloso yalolu cwaningo ukubheka ukufundiswa kokufunda okubhaliwe esiZulwini uLimi lokuQala lokweNgeza ebangeni leshumi. Lolu cwaningo luhlose ukuba kuphenduleke le mibuzongqangi emithathu elandelayo: (i) Othisha bakuqonda kanjani ukufundiswa kokufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza? (ii) Othisha bakufundisa kanjani ukufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza? (iii) Yini eyenza othisha bafundise ukufunda okubhaliwe ebangeni leshumi isiZulu uLimi lokuQala lokweNgeza ngendlela abakwenza ngayo?

Ucwaningo lwenziwa esikoleni samabanga aphezulu esisendaweni yasePinetown. Kulesi sikole isiZulu sifundwa njengoLimi lokuQala lokweNgeza kanti sifundwa ngabafundi abakhuluma isiZulu njengoLimi lwaseKhaya kanye nalabo abakhuluma isiNgisi njengoLimi lwaseKhaya. Isikole sisendaweni enomphakathi oxube izinhlanga, amaNdiya namaZulu kanti nesikole sixubile, othisha nabafundi bangamaNdiya namaZulu. Bathathu othisha ababeyingxenywe yocwaningo futhi bafundisa isiZulu uLimi lokuQala lokweNgeza.

Lolu cwaningo luwucwaningo oluyikhwalithethivu (*qualitative study*), ngaphansi kwepharadaymu i- *constructivism*. Lolu wucwaningo oluyi- *case study*. Ulwazi luqoqwe ngokusebenzisa izingxoxo ezisakuhleleka (*semi-structured interviews*) nokubukela othisha befundisa (*observations*). Kusetshenziswe injulalwazi i- *social constructivist* kaVygotsky (1978) kanye nemodeli ye- *landscape* Kendeou, Rapp no- van den Broek (2005) ukuhlaziya ulwazi olutholakele.

Zine izindikimba ezigqama olwazini olutholakele. Indikimba yokuqala iphathelene nokungaqondi ukuthi kuyini ukufunda okubhaliwe. Lapha kuvela ukuthi othisha babheka ukufunda kuwukuphimisa kahle amagama, ukuchazwa kwamagama asembhalweni, ukuhlonipha izimpawu zokuloba, ukufunda kuzwakale kanye nokufundwa kwemibhalo yobuciko. Eyesibili imayelana nokungabi nanhloso ngokufundisa ukufunda okubhaliwe okuvezwa ngothisha ezingxoxweni zabo. Indikimba yesithathu iveza ukufundisa ukufunda okubhaliwe nokuhlola njengento eyodwa. Lapha kugqama ukuthi okubalulekile kothisha ukufundisela ukuhlola kunokufundisela ukuba abafundi bathuthuke ekufundeni imibhalo ngokuyiqondisisa. Eyokugcina iveza ukuba nothando lweholo kothisha esikhundleni sokuba nothando lomsebenzi.

Okunye okucacayo ukuthi abakushoyo ezingxoxweni akufani nalokho abakwenzayo lapho befundisa. Izingxoxo zibaveza bengakukhathalele ngokuphelele ukufundisa futhi bengenanhloso yokufundisa ukufunda okubhaliwe, kodwa lapho sebefundisa kuyavela ukuthi kukhona abakwenzayo ukuzama ukulekelela abafundi ukuba bafunde imibhalo ngokuyiqonda.

Ucwanigo lusonga ngokuphawula ngokuthi ukuba phansi kwamazinga okufunda okubhaliwe kubafundi kwenziwa ukuthi othisha ababalekeleli ngendlela efanele ukuze bathuthuke. Ngaleyondlela, kudingeka ukuba othisha bahlonyiswe ngokufundisa ukufunda okubhaliwe futhi bakuqonde ukubaluleka komsebenzi wabo.

UHLU LWEZIFINGQO NEZIFINYEZO (*LIST OF ACRONYMS & ABBREVIATIONS*)

1. UKZN: University of KwaZulu-Natal
2. ANA: Annual National Assessment
3. DoE: Department of Education
4. FAL: First Additional Language
5. CAPS: Curriculum and Assessment Policy Statement
6. L2: Language 2 (Second Language)
7. PIRLS: Progress in International Reading and Literacy Study
8. NAEP: National Assessment of Educational Progress
9. OBE: Outcomes Based Education
10. NRS: National Reading Strategy
11. ZPD: Zone of Proximal Development
12. SLA: Second Language Addition
13. IRA: International Reading Association

UHLU LWEZELEKO (*LIST OF APPENDICES*)

| Isihloko | Ikhasi |
|--|---------------|
| 1. Uhlelo lwemibuzo yezingxoxo (<i>Interviews questions</i>) | 129 |
| 2. Isheduli yokubuka othisha befundisa (<i>Observation schedule</i>) | 130 |
| 3. Letter to the school principal. | 132 |
| 4. Letter to the participant | 134 |
| 5. Letter to the parent (<i>English version</i>). | 136 |
| 6. Letter to the parent (<i>isiZulu version</i>). | 138 |

OKUQUKETHWE

| Isihloko | Ikhasi |
|---------------------------------|---------------|
| 1. Isifungo | ii |
| 2. Umnikelo walo msebenzi | iii |
| 3. Amazwi okubonga | iv |
| 4. Isifingqo | v |
| 5. Uhlu lwezifingqo nezifinyezo | vi |
| 6. Uhlu lwezeleko | vii |
| 7. Okuqukethwe | viii |

ISAHLUKO SOKUQALA

ISINGENISO NESENDLALELO SOCWANINGO

| Isihloko | Ikhasi |
|---|---------------|
| 1.1 Isingeniso | 1 |
| 1.2 Isendlalelo | 1 |
| 1.3 Okwangigqugquzela ukwenza lolu cwaningo | 4 |
| 1.4 Inhloso yalolu cwaningo | 5 |
| 1.5 Lapho ucwaningo lugxile khona | 5 |
| 1.6 Imibuzongqaqngi yocwaningo | 6 |
| 1.7 Izingqinamba zocwaningo | 6 |
| 1.8 Ukuma kwezahluko | 6 |

IS AHLUKO 2

UKUBUYEKEZWA KWEMIBHALO

| Isihloko | Ikhasi |
|--|--------|
| 2.1 Isingeniso | 9 |
| 2.2 Ukufunda okubhaliwe | 9 |
| 2.2.1 Ukufunda ngokuqondisisa (<i>Reading comprehension</i>) | 14 |
| 2.3 Ucwaningo oseluke lwenziwa emazweni angaphandle nangaphakathi kweNingizimu Afrika | 15 |
| 2.3.1 Ucwaningo olwenziwa phesheya kwezilwandle | 15 |
| 2.3.2 Ucwaningo olwenziwe emazweni ase-Afrika, angaphandle kwaseNingizimu Afrika | 17 |
| 2.3.3 Ucwaningo oluke lwenziwa eNingizimu Afrika | 19 |
| 2.4 Imizamo yoMnyango wezeMfundo wokuthuthukisa ukufunda okubhaliwe | 21 |
| 2.4.1 I- <i>National Reading Strategy</i> | 21 |
| 2.4.2 I- <i>Progress in International Reading and Learning Study</i> | 21 |
| 2.4.3 IsiTitimende seNqubomgomo yoHlelo lweziFundo nokuHlola | 22 |
| 2.3.4 I- <i>Annual National Assessment</i> | 24 |
| 2.5 Izinjulalwazi zokufunda nokufundisa ulimi lwesibili | 25 |
| 2.5.1 Ukufunda okubhaliwe ngokwe- <i>Socio-cognitive theory</i> | 26 |
| 2.5.2 Ukufunda okubhaliwe ngokwe- <i>Social constructivist theory</i> | 27 |
| 2.5.3 Ukufunda okubhaliwe ngokwe- <i>Socio-cultural theory</i> | 28 |
| 2.5.4 Injulalwazi ye- <i>Maturation</i> | 29 |
| 2.6 Izigaba zokufunda ulimi lwesibili (<i>stages of second language acquisition</i>) | 30 |

| | | |
|--------|--|----|
| 2.7 | Ubuliminingi (<i>Bilingualism</i>) | 32 |
| 2.7.1 | Injulalwazi yobuliminingi (<i>Bilingual theory</i>) | 33 |
| 2.7.2 | Ubuliminingi obengezayo (<i>Additive bilingualism</i>) | 34 |
| 2.7.3 | Ubuliminingi obususayo (<i>Subtractive bilingualism</i>) | 35 |
| 2.8 | Amasu okufundisa ukufunda okubhaliwe (<i>Strategies of teaching reading</i>) | 36 |
| 2.9 | Ukuthuthukisa ukufunda okubhaliwe (<i>Reading development</i>) | 37 |
| 2.10 | Izindlela zokufundisa okubhaliwe | 38 |
| 2.10.1 | I- <i>Shared reading</i> | 38 |
| 2.10.2 | Ulwazi lokuhlonza amagama | 38 |
| 2.10.3 | Ulwazimagama | 39 |
| 2.10.4 | Ukufunda ngababili (<i>Paired reading</i>) | 39 |
| 2.11 | Iqoqa lesahluko | 39 |

IS AHLUKO 3

UMKLAMO NEZINDLELA ZOCWANINGO

| Isihloko | Ikhasi |
|--|--------|
| 3.1 Isingeniso | 41 |
| 3.2 Ucwaningo lwekhwalithethivu | 41 |
| 3.3 Ipharadaymu | 44 |
| 3.4 Ucwaningo oluyi- <i>case study</i> | 45 |
| 3.5 Izindlela zokuqoqa ulwazi | 46 |
| 3.5.1 Izingxoxo | 47 |
| 3.5.1.1 Inhlololwazi esakuhleleka (<i>Semi-structured interviews</i>) | 48 |
| 3.5.2 Ukubukela (<i>Observations</i>) | 48 |
| 3.6 Ukuqoqa ulwazi | 49 |
| 3.7 Ukuvivinya amathuluzi okuqoqa ulwazi | 50 |
| 3.8.1 Ukuqokwa kwesikole | 50 |
| 3.8.2 Ukuqokwa kothisha | 50 |
| 3.9 Ukuhlaziya okutholakele | 51 |
| 3.10 Ukulandela inkambiso elungileyo yocwaningo (<i>Research Ethics</i>) | 52 |
| 3.11 Ubuqiniso nokukholakala | 52 |
| 3.12 Iqoqa lesahluko | 54 |

ISAPHLUKO 4

INJULALWAZI YOKUHLAZIYA

| Isihloko | Ikhasi |
|---|--------|
| 4.1 Isingeniso | 55 |
| 4.2 Iyini injulalwazi | 55 |
| 4.3 Injulalwazi yokuhlaziya | 56 |
| 4.4 Injulalwazi ye- <i>Socio-Constructivist Theory</i> | 58 |
| 4.4.1 Ukufunda ngokuqondisisa ngokwenjulalwazi ye- <i>Social Constructivist</i> | 62 |
| 4.5 I- <i>Landscape Model</i> | 62 |
| 4.6 Iqoqa lesahluko | 64 |

IS AHLUKO 5

INDLELA OTHISHA ABAKUQONDA NGAYO UKUFUNDISA OKUBHALIWE

| Isihloko | Ikhasi |
|--|---------------|
| 5.1 Isingeniso | 65 |
| 5.2 Indlela othisha abakuqonda ngayo ukufundisa okubhaliwe | 65 |
| 5.2.1 Othisha nemvelaphi yabo ngolimi lwesiZulu | 66 |
| 5.2.2 Uqeqesho lukathisha ekufundiseni isiZulu | 67 |
| 5.2.3 Ukuzithuthukisa kothisha ekufundiseni okubhaliwe | 70 |
| 5.2.4 Isipiliyoni sokufundisa isiZulu uLimi lokuQala lokweNgeza | 71 |
| 5.2.5 Incazelo ngokuthi kuyini futhi kulindeleke ukuba kwenzeke kanjani ukufundisa ukufunda | 73 |
| 5.2.6 Indlela abakwenza ngayo ukufundisa okubhaliwe othisha | 75 |
| 5.2.7 Ukulungiselela ukufundisa ukufunda okubhaliwe | 82 |
| 5.2.8 Indlela othisha abahlola ngayo ukuthuthuka ekufundeni okubhaliwe kubafundi | 82 |
| 5.3 Iqoqa lesahluko | 86 |

IS AHLUKO 6

INDLELA OTHISHA ABAKUFUNDISA NGAYO UKUFUNDA OKUBHALIWE

| Isihloko | Ikhasi |
|--|---------------|
| 6.1 Isingeniso | 87 |
| 6.2 Ukubukela othisha befundisa | 87 |
| 6.2.1 Ukubukela uthisha uSimikahle | 88 |
| 6.2.1.1 Izindlela zokufundisa (<i>teaching approaches</i>) | 89 |
| 6.2.1.2 Izinsizakufunda nezinsizakufundisa | 90 |
| 6.2.1.3 Ukuhleleka kwekilasi | 91 |
| 6.2.2 Ukubukela uthisha uKhululiwe okokuqala | 91 |
| 6.2.2.1 Usuku lokuqala lokubukela uthisha uKhululiwe | 91 |
| 6.2.2.1.1 Izindlela zokufundisa (<i>Teaching approaches</i>) | 92 |
| 6.2.2.2 Usuku lwesibili lokubukela uthisha uKhululiwe | 94 |
| 6.2.2.2.1 Izindlela zokufundisa (<i>Teaching approaches</i>) | 94 |
| 6.2.2.2.2 Izinsizakufunda nezinsizakufundisa | 96 |
| 6.2.2.2.3 Ukuhleleka kwekilasi | 97 |
| 6.2.3 Ukubukela uthisha uZakithi | 97 |
| 6.2.3.1 Usuku lokuqala lokubukela uthisha uZakithi | 98 |
| 6.2.3.2 Usuku lwesibili lokubukela uthisha uZakithi | 99 |
| 6.2.3.2.1 Izindlela zokufundisa (<i>Teaching approaches</i>) | 99 |
| 6.2.3.2.2 Izinsizakufunda nezinsizakufundisa | 100 |
| 6.2.3.2.3 Ukuhleleka kwekilasi | 100 |
| 6.4 Iqoqa lesahluko | 100 |

IS AHLUKO SESIKHOMBISA IZIZATHU ZOKWENZA KOTHISHA, IZINCOMO NESIPHETHO

| Isihloko | Ikhasi |
|--|---------------|
| 7.1 Isingeniso | 102 |
| 7.2 Izizathu zokwenza kothisha | 102 |
| 7.2.1 Ukungaqondi ngokuthi kuyini ukufunda nokufundisa okubhaliwe | 102 |
| 7.2.1.1 Ukubiza noma ukuphimisa kahle amagama | 103 |
| 7.2.1.2 Ukuchazwa kwamagama asembhalweni ngaphambi kokufundwa kombhalo | 104 |
| 7.2.1.3 Ukuhlonipha izimpawu zokuloba | 104 |
| 7.2.1.4 Ukufunda kuzwakale (<i>Read aloud</i>) | 105 |
| 7.2.1.5 Ukufunda njengento echaza ukufunda imibhalo yobuciko kuphela | 107 |
| 7.2.2 Ukungabi nenhloso ngokufundisa ukufunda okubhaliwe | 108 |
| 7.2.3 Ukufundisa ukufunda okubhaliwe nokuhlola njengento efanayo | 110 |
| 7.2.4 Uthando lweholo esikhundleni sothando lomsebenzi | 111 |
| 7.3 Izincomo | 113 |
| 7.4 Isiphetho | 114 |

ISAHLUKO SOKUQALA ISINGENISO NESENDLALELO SOCWANINGO

1.1 ISINGENISO

Ngonyaka we-1996 iNingizimu Afrika yabhala uMthethosisekelo omusha ovuna ubuliminingi (*multi-lingualism*). Lo Mthethosisekelo (Act 108 of 1996) ubeka ukuthi: *the state must take practical and positive measures to elevate the status and advance the use of indigenous languages which were historically diminished* (p. 4). La mazwi aveza ukuthi kwakudingeka ukuba kuthuthukiswe isimo nezinga lokusetshenziswa kwezilimi zabomdabu ezazinganakiwe ngezikhathi zobandlululo. Ukwengeza kuleli phuzu, i-*Language in Education Policy* eyethulwa ngowe-1997 nguMnyango wezeMfundo iveza ukuthi lo mthetho uhlose ukuthuthukisa ubuliminingi, ukuthuthukisa izilimi zabomdabu zibe semthethweni (*official languages*) kanye nokufundwa kwezilimi zokwengeza (*acquisition of additional languages*). Elandela uMthethosisekelo (*constitution*) kanye nenqubomgomo yolimi (*language policy*), uDokotela Zweli Mkhize wethula inkulumbo yesiFundazwe (*State of the Province Address, 2005*) wabeka ngokucacile ukuthi izikole zakwaZulu-Natal zizofundisa isiZulu njengesifundo (*subject*) ezikoleni. Nakuba isiZulu sasivele sifundwa ezikoleni eziningi esifundazweni sakwaZulu-Natali kepha lokhu kwagcizelelwa ukuze kubuyiswe isithunzi solimi lwesiZulu njengoba lesi sifundazwe sande ngabantu abangamaZulu futhi abakhuluma isiZulu. Lokho kwakuyiqala kusukela ngonyaka wezi-2006. Lokhu kwakuhloswe ngakho ukuthuthukisa ukusetshenziswa kwaso isiZulu kulesi sifundazwe.

1.2 ISENDLALELO

Inqubomgomo yolimi lukazwelonke eNingizimu Afrika igqugquzela ukuthuthukiswa nokufundwa kwezilimi zaboMdabu okuyizilimi ebezikade zicindezelekile futhi zibukelwa phansi ngesikhathi esiphambili sobandlululo. (Constitution of the Republic of South Africa, 1996; Language in Education Policy, 1997; Language Policy for Higher Education, 2002; UKZN Language Policy, 2006). Lezo zilimi zihlanganisa isiZulu, isiXhosa, isiNdebele, isiSwati, isiPedi, isiTsonga, isiNgesi, isiBhunu, isiVenda, isiTswana kanye nesiSuthu. Lokhu kwakungenxa yokuthi izilimi ezabe zibukeka zibalulekile futhi zifanele ukufundwa nasezikoleni uwonkewonke kwakuyisiNgesi nesiBhunu (Weber, 2001). Ngenxa yalesi sizathu, abaMhlophe kanye namaNdiya namaKhaladi ayengasiboni isidingo sokufundwa kwalezi zilimi

(okuyinto esiguqukile namhlanje njengoba nabo sebeyaphoqeka ngenxa yenqubomgomo yolimi). Lokhu-ke kwaba nomthelela nakubo abantu abamnyama abangabasebenzisi bazo lezi zilimi ukuba bangazithakaseli kahle, zibe nesigcwagcwa kubo ngenxa yokuthi zazibukeka ziyizilimi ezingenamsebenzi walutho futhi ezingenaqhaza ezilibambile nasemfundweni. Lokhu kusenzeka nanamuhla ngenxa yokuthi insila yobandlululo isasele; izingane kanye nabazali basabona isiNgisi ikakhulukazi kuyilona lulimi olubalulekile noluhloniphekile.

Ngenxa yalesi sizathu, iningi lezingane zabamnyama zakuleli zwe (okuhlanganisa nezamaZulu), zitholakala zinqwabelana ezikoleni okwakungezabamhlophe bodwa (ngaphambi kukahulumeni wentando yeningi) ukuze ziyofunda isiNgisi njengolimi lwasekhaya, bese zifunda isiZulu njengolimi lokuqala lokwengeza (*Ist additional language*), kodwa kube kuwulimi lwazo lwasekhaya. Ngale ndlela lezi zingane ulimi lwazo lwasekhaya, okuyisiZulu, aluthuthuki kahle, ngenxa yokuthi zifundiswa ulimi lwazo lwasekhaya kube sengathi ngolokwethekelwa. Ngalesi sizathu, kudaleka inkinga ngisho lapho sezifunda okubhaliwe, indlela ezifunda ngayo imibhalo (*reading*) ayibi sezingeni lazo lokukhula kanye nebanga ezilenzayo. Lokhu kuvusa umbuzo-ke onjengokuthi zifundiswa kanjani zona lezi zingane ukufunda okubhaliwe ezikoleni.

Ngale kwalokhu, kubuye kuvuke nombuzo wokuthi ngabe othisha bona uqobo bayakuqonda yini ukuthi kusho ukuthini ukufundisa ingane ukuba ithuthuke ekufundeni okubhaliwe (*reading*). Ukugcizelela; kulezi zikole isiZulu sivama ukufundwa njengolimi lokuqala lokwengeza yizo izingane ezingamaZulu kanye nabo abamhlophe namaNdiya namaKhaladi (akusizo izingane zabamnyama ezingamaZulu kuphela ezisifundayo). Akusikho nje kuphela ukuthi lezi zilimi sezinyakwa ezikoleni lapho kunabafundi abamhlophe namaNdiya namaKhaladi, kodwa sekuqalile ukuthi kufundiswe nangazo nasezikhungweni zemfundo ephakeme (UKZN Transformation Charter, 2012; UKZN Language Policy, 2008). Inqubomgomo yolimi yemfundo ephakeme yaseNingizimu Afrika (2002) incoma ukuthi ulimi okuyilona olugqamile esifundazweni kube yilona oluthuthukiswayo (CAPS, 2011; Language Policy for Higher Education, 1997, 2002; Language in Education Policy, 1997). Kungalesi sizathu kufundwa isiZulu okuwulimi lomdabu lwase-Afrika ezikoleni zakwaZulu-Natali, lapho isiZulu sikhulunywa ngabaningi (Statistics South Africa, 2011).

Ukwengeza; umbiko wohlelo lwe-ANA (2012) ukhombisa ukuthi abafundi abenzi kahle ezifundweni zazo zonke izilimi, ngisho izilimi zoMdabu, okuhlanganisa naso isiZulu. Lokhu kuvela ekuhlolweni kwabafundi oLimini lwabo lwaseKhaya (*Home Language*) kanye nasoLimini lokuQala lokwengeza (*1st Additional Language*).

UNgqongqoshe wezeMfundo u-Angie Motsekga waqhamuka nohlelo lwe- *Annual National Assessment* (ANA) okwakhloswe ngalo ukuhlola indlela abafundi abathuthuka ngayo ekufundeni kwabo. Lo Ngqongqoshe wezeMfundo wabhala umbiko ngonyaka wezi-2011 mayelana nezinhlalo kanye nemiphumela yokusetshenziswa kwe- ANA. UNgqongqoshe wazwakalisa ukuthi inhloso ye-ANA iwukukhuthaza othisha ukuba bahlale abafundi besebenzisa izindlela namasu afanele (DoE, 2011). U- Motsekga uqhubeka athi kunobufakazi obukhombisa ukuthi i-ANA ilethe indlela engcono yokuhlola emakilasini (DoE, 2011). Nakuba-ke kuvezwa impumelelo ngokusebenza kwe- ANA, akukho okukhombisa ukuthi i-ANA ibe nagalelo lini ekuthuthukisweni kwezinga lokufunda okubhaliwe kubafundi. Ngakho-ke kuyadingeka ukuba kungabukelwa phansi ukubaluleka kokuthuthukiswa kwezinga lokufunda okubhaliwe kubafundi.

Ngezikhathi zobandlululo, ukuphasiswa komthetho wokuthi isiNgisi yilona ulimi lokufunda nokufundisa (*Medium of instruction*) ezikoleni kwakhlose ngakho ukuba abantu abamnyama bathuthuke elwazini lolimi lwesiNgisi, babone izilimi zabo zingenamsebenzi walutho. Nakuba kuncomeka ukufunda ulimi lwesiNgisi ngokwezemfundo nokufuna ukuhlomisa ikusasa labafundi kule Ningizimu Afrika ephila ngokuncika emnothweni, kodwa kululimaze kakhulu ulimi lwesiZulu kubafundi abaningi abangamaZulu. Abafundi abaningi sebencamela ukuyofunda ezikoleni ezifundisa isiNgisi njengoLimi lwaseKhaya. Iningi lalaba bafundi bangabomdabu bolimi lwesiZulu kanti futhi emakhaya bakhuluma sona isiZulu. Ngakho laba bafundi bagcina bengawazi umehluko phakathi kolimi lwasekhaya, ulimi lokwengeza nolimi lokuxhumana. Umbhali uGranville, uJanks, uMphahlele kanye noRamani (1998) baxwayisa nge-*language death* okudinga ukuba iqashelwe kakhulu ngabafundi abafunda izilimi (p. 259). Lokhu wakusho wakweseka ngokucaphuna uPennycook (1994) yena obiza ukufa kolimi nge-*linguistic genocide* (p.14). UGranville nabanye (1998) baqhuba athi: *...language diversity is crucially important for maintaining diverse cultural identities knowledge and ways of reading the world...* (p.259). Ngamafuphi, la mazwi abeka ukuthi ubukhona bezilimi ngokwehlukana

kwazo kubalulekile ukuze umuntu azi ngosikompilo lwakhe futhi abe nolwazi lokufunda izindlela zokuphila zabantu emhlabeni.

Kuyaqapheleka ukuthi izilimi eziningi lapha e-Afrika zisebenzisa izinhlamvu u- A kuya ku- Z. Lezi zinhlamvu ziyahlanganiswa bese zikhipha izinhlamvu ezithile ezingaba ngamagama ngokwalolo nalolo limi. Nalapha eNingizimu Afrika, olimini lwesiZulu kusebenza zona lezi zinhlamvu. Lapho izingane ziqala ukuyofunda imfundo yazo yamabanga aphansi, ziqalwa ngokufundiswa zona lezi zinhlamvu ngokuthi zihlanganiswe zikhiphe imisindo ethile ehambisana nolimi lwesiZulu. Isibonelo nje, lapho ingane ifunda isiZulu ebangeni lokuqala, kuhlanganiswa yona le misindo ukuze ingane ikwazi ukubhala noma ukufunda amagama ekhule iwezwa ekhulunywa ekhaya, amagama afana nalawa; umama, ubaba, ugo, umalume, njalonjalo. Kukho konke lokho, kuyaqapheleka ukuthi abafundi abaningi, ngisho abangamaZulu baqhubeka nemfundo yawo wonke amabanga ngokulandelana kwawo, kepha kuthi ngisho sebesemabangeni aphezulu babonakale behluleka ukufunda okubhaliwe ngisho nangalo ulimi lwesiZulu. Lokhu kuyamangaza ngoba ulimi lwesiZulu wulimi lwabo lwasekhaya. Lokhu kuyafana nakulabo abafunda isiZulu njengoLimi lokuqala lokweNgeza, abangamaNdiya, amaKhaladi nabaMhlophe.

Ngakho-ke, kulolu cwaningo kuzobhekwa ukufundiswa kolimi lwesiZulu lokuQala lokweNgeza, njengoba kulesi sikole okuzocwaningwa kuso isiZulu sifundwa njengolimi lokuqala lokwengeza, ngisho nakubo abafundi abalukhuluma njengolimi lwasekhaya. Ngezansi, ngizoveza lokho okungigqugquzele ukuba ngenze lolu cwaningo olumayelana nokufundiswa kokufunda okubhaliwe ngolimi lwesiZulu lokuQala lokweNgeza.

1.3 OKWANGIGQUGQUZELA UKWENZA LOLU CWANINGO

Esikoleni engisebenza kuso ngingomunye wothisha abafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi nanye (*grade 11*). Njengothisha osemusha esikoleni, ngiye ngaqaphela ukuthi iningi labafundi abasebangeni leshumi nanye abaphumeleli ukufunda okubhaliwe (*to read*) ngokushelelayo (*fluently*) nangokuqondisisa (*comprehension*) njengoba kulindelekile ebangeni abakulona. Iningi labo lehlulwa ngisho nawukuphimisa amagama ngendlela eyiyo, abanye baye bakhombise ukuthi emva kokuba kade kufundwa umbhalo,

bahlulekile ukuwuqonda kahle. Okungiphatha kabi ukuthi lokhu akwenzeki kubafundi abangewona amaZulu kuphela, kodwa nabo labo abakhuluma isiZulu njengolimi lwasekhaya. Nalapho sebevivinywa ngomsebenzi ofundwayo, izimpendulo zabo ziye zikhombise ukuthi abafundanga ngokuqondisisa. Kanti ngale kwezivivinyo, lapho umfundi enikezwa isiqephu sombhalo ukuba afunde ngokuzwakalayo, yilapho kuqapheleka kakhulu ukuthi ikhono lokufunda okubhaliwe lalowo nalowo mfundi alithuthukile ngokwanele, nangokusezingeni lakhe lokukhula. Yilapho-ke ngifikelwe wuthando lokuba ngicwaninge ngokufundiswa kokufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza. Lokhu ngikwenza ukuze ngiqonde ukuthi laba bafundi bahluleka ebangeni le-11 nje basuke befundiswe kanjani ebangeni elingaphambili, okuyibanga leshumi (*grade 10*).

1.4 INHLOSO YALOLU CWANINGO

Njengoba ngike ngachaza ngenhla ukuthi abafundi bebanga leshumi nanye bayehluleka ukufunda okubhaliwe (*to read*), lolu cwaningo luhlose ukubheka ukuthi othisha bakuqonda kanjani ukufundiswa kokufunda okubhaliwe (*reading*) kubafundi bebanga leshumi (*grade 10*) abafunda isiZulu uLimi lokuQala lokweNgeza (*1st Additional Language*). Futhi luhlose nokubheka ukuthi bakufundisa kanjani-ke ukufunda okubhaliwe kulaba bafundi. Ucwanningo luzoveza ukuthi okwenziwa ngothisha akusikho yini okunomthelela ekutheni amazanga okufunda okubhaliwe abe phansi kubafundi. Ngale ndlela lolu cwaningo lugxile kuphela ekufundisweni kokufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza.

1.5 LAPHO UCWANINGO LUGXILE KHONA

Lolu cwaningo lugxile ekufundisweni kokufunda okubhaliwe (*reading*) olimini lwesiZulu lokuQala lokweNgeza ebangeni leshumi. Lugxile esikoleni esisodwa esisePinetown kanti othisha okucwaningwa ngabo bathathu kuphela futhi bafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi.

1.6 IMIBUZONGQANGI YOCWANINGO

Lolu cwaningo luhlose ukuba kuphenduleke imibuzongqangi emithathu. Le mibuzongqangi iyona ezolawula ucwaningo ukuba lungasabalali kepha luqoqeke ngenhloso yokuthi kuhlolisiseke lokho okuhloswe yilo ucwaningo. Le mibuzongqangi ithi:

- (i) Othisha bakuqonda kanjani ukufundiswa kokufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza?
- (ii) Othisha bakufundisa kanjani ukufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza?
- (iii) Yini eyenza othisha bafundise ukufunda okubhaliwe ebangeni leshumi isiZulu uLimi lokuQala lokweNgeza ngendlela abakwenza ngayo?

1.7 IZINGQINAMBA ZOCWANINGO

Njengalo lonke ucwaningo, nalolu lube nazo izingqinamba. Okokuqala ukuthi lolu cwaningo lugxile ebangeni leshumi kuphela, alugxilile kuwo wonke amabanga emfundo kulesi sikole. Okwesibili lugxile esikoleni esisodwa hhayi zonke izikole ezingaphansi kwesiyingi sasePinetown. Lokhu ngeke kuveze isithombe sokwenzeka kuzo zonke izikole lapho kufundiswa ukufunda okubhaliwe, kodwa imiphumela yocwaningo izoveza isithombe ngokwenzeka kulesi sikole esisodwa okuqhutshwe ucwaningo kuso kuphela. Okwesithathu ukuthi lubheka ulimi lwesiZulu kuphela hhayi ezinye izilimi ezifundiswa kulesi sikole, nokuthi othisha abayingxanye yocwaningo babebathathu kuphela, akusibo bonke othisha esikoleni. Okunye wukuthi lugxile kuphela ekufundisweni kokufunda okubhaliwe (*reading*). Alubheki ukufundiswa kwawo wonke amakhono olimi, nakuba womane amakhono olimi ehambisana olimini futhi engeke nawo azitshwe ngoba abalulekile ekuthuthukisweni kolimi ngokuyimpumelelo. Okunye okube yisithiyokulolu cwaningo kube ukuthi ulwazi alubange lusatholakala kothisha abane njengoba kwakuhlosiwe kepha kwaba othisha abathathu abaphumelela ukuhlanganyela kulolu cwaningo.

1.8 UKUMA KWEZAHLUKO

Lolu cwaningo lunezahluko eziyisikhombisa.

Isahluko sokuqala siyisethulo nesingeniso ngezilimi zabomdabu ezazicindezelekile ngezikhathi zobandlululo okuthe ngemva kwenkululeko yeNingizimu Afrika uMthethosisekelo wagunyaza ukuba zibuyiswe futhi zifundwe njengesifundo ezikoleni. Lokhu kuhlenganisa naso isiZulu njengolimi loMdabu lwase-Afrika futhi okuyilona olucwaningwayo kulolu cwaningo. Siveza ukuthi intshisekelo yokwenza ucwaningo mayelana nokufundiswa kokufunda okubhaliwe ukuthi kungenxa yemibiko elokhu iqhubekile mayelana namazinga aphantsi kubafundi okufunda okubhaliwe ezilimini zonke, okuhlenganisa naso isiZulu.

Isahluko sesibili siveza imibhalo ebuyekeziwe ephathelene nocwaningo oseluke lwenziwa emazweni apheya kwezilwandle, kwamanye amazwe ase-Afrika kanye naseNingizimu Afrika olumayelana nokufundiswa kokufunda okubhaliwe kubafundi. Nakuba okusemibhalweni yasemazweni angaphandle kweNingizimu Afrika kungaphathelene nokufundiswa kokufunda okubhaliwe olimini lwesiZulu, kuye kwaba umhlahlandlela oveza isimo sokufunda nokufundisa ukufunda okubhaliwe kubafundi bezinye izilimi. Kubalulekile ukuba kugcizelelwe ukuthi luyindlala kakhulu ucwaningo olwenziwe mayelana nokufundisa ukufunda okubhaliwe kubafundi bolimi lwesiZulu njengoba nalo seluwulimi olugunyaziwe ezilimini ezifundwayo.

Isahluko sesithathu siqukethe umklamo nezindlela zocwaningo. Lokho kuhlenganisa nepharadaymu okuyindlela abantu ababuka ngayo izinto emhlabeni (*world view*). Ngakho-ke, lolu cwaningo lungaphansi kwe-*constructivist* pharadaymu ngoba le ndlela isetshenziswa ngothisha ekufundiseni izifundo ezahlukene kanti ivela ocwaningweni lokucubungula ukuthi abantu bafunda kanjani (Farstrup & Samuels, 2003). Ucwaningo luyikhwalithethivu (*qualitative study*) ngoba luhlose ukuhumusha, lucubungule futhi luveze ukuqonda kahle ukwenzeka kwesimo ngobunjalo baso ngendlela okwenzeka ngayo, lesi simo esingokufundiswa kokufunda okubhaliwe (*reading*) oLimini lwesiZulu lokuQala lokweNgeza ebangeni leshumi.

Isahluko sesine sidingida injulalwazi yokuhlaziya (*theoretical framework*). Injulalwazi yokuhlaziya iyisibuko (*lens*) esisiza ukubheka ngokujulile. Ngakho-ke, injulalwazi isize ukuba ucwaningo lunganhlathathi nje luginelulekile umongo obhekiwe. Kepha, ukuba okutholakele kuhunyushwe ngendlela eletha ukuqonda esihlokweni socwaningo esicatshangelwe. Ngakho-ke kulolu cwaningo kusetshenziswe injulalwazi i- *socio-*

constructivist kaVygotsky (1978) kanye ne- *landscape model* kaKendeou, uRapp no- van den Broek (2005). Ngokwe- *social constructivism* ukufunda okubhaliwe kuhlobene kakhulu nalokho umuntu akhula ekubona emphakathini asondelene nawo noma ahlala kuwo. Kanjalo ne- *landscape model*, igcizelela ukuthi ukufunda ngokuqondisisa kwakheka engqondweni yomuntu lapho efunda umbhalo ehlanganisa nolwazi oluyisisekelo (*basic knowledge*). Ngamanye amazwi ukukwazi ukufunda okubhaliwe kuhlanganisa nolwazi lomuntu lwangaphambili lwezinto ezikhona emhlabeni umutnu aseke wahlangabezana nazo.

Isahluko sesihlanu sethula okutholakele. Lapha kuvezwa ulwazi olutholakele ngezingxoxo (*interviews*) nothisha abathathu ababeyingxenywe yocwaningo. Izimpendulo zabahlanganyeli bocwaningo zethulwa zinjengoba zinjalo. Lesi sahluko sizobe siphendula umbuzongqangi wokuqala wocwaningo othi: Othisha bakuqonda kanjani ukufundisa ukufunda okubhaliwe kubafundi bebanga leshumi esiZulwini uLimi lokuQala lokweNgeza?

Isahluko sesithupha. Kulesi sahluko kuzokwethulwa ulwazi olutholakale ngokubukela (*observations*) othisha befundisa emakilasini. Lesi sahluko sizobe siphendula umbuzongqangi wesibili wocwaningo othi: Othisha bakufundisa kanjani ukufunda okubhaliwe kubafundi bebanga leshumi esiZulwini uLimi lokuQala lokweNgeza?

Isahluko sesikhombisa. Lesi yisahluko sokugcina ocwaningweni. Lapha kuzobe kuhlaziywa ngokujulile lokho okutholakele ngokwakha izindikimba ezijulile eziveza izizathu zokwenza kothisha. Lolu hlaziyo luzokwenziwa ngokusebenzisa injulalwazi kaVygotsky (1978) yona ekhuluma ngokuthi abantwana bafunda emphakathini okhulela kuwona kanye nakubantu abadala abanolwazi olujulile noluvuthiwe (*More Knowledgeable Other*) kunabantwana. Kuzolandela izincomo kanye nesiphetho socwaningo lonke.

IS AHLUKO SESIBILI UKUBUYEKEZWA KWEMIBHALO

2.1 ISINGENISO

Esahlukweni esedlule ngixoxe ngesendlalelo salolu cwaningo, ngaveza nalokho okungigqugquzele ukuba ngenze lolu cwaningo. Ngiphinde ngaxoxa nangemibiko emayelana namazinga aphansi okufunda okubhaliwe kubafundi bawo wonke amabanga. Ngivezile nokuthi lolu cwaningo lugxile ekufundisweni kokufunda okubhaliwe (*reading*) ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza. Ngixoxe nangemibuzongqangi okuyiyona engihlose ukuba iphenduleke kulolu cwaningo.

Ziningi futhi zahlukene izincazelo zokufunda okubhaliwe ngokwababhali abahlukene. Izinhlaka ezahlukene, uMnyango wezeMfundo kanye nabacwaningi abahlukene bayachaza ukuthi kuyini ukufunda okubhaliwe. Lesi sahluko siqukethe ukubuyekezwa kwemibhalo emayelana nokufunda okubhaliwe kanye nokufundiswa kokufunda okubhaliwe olimini lwesibili (*L2*) noma olimini lokuqala lokwengeza (*FAL*). Kuzoxoxwa ngocwaningo oseluke lwenziwa emazweni aphesheya kwezilwandle, emazweni ase-Afrika kanye nalolo oseluke lwenziwa eNingizimu Afrika. Kuzobuye kudingidwe lokho okushiwo yisiTatimende seNqubomgomo yoHlelo lweziFundo (*Curriculum and Assessments Policy Standards, CAPS*) mayelana nokubaluleka kokuthuthukiswa kwekhono lokufunda okubhaliwe kanye nawo wonke amakhono olimi.

2.2 UKUFUNDA OKUBHALIWE (*Reading*)

Ukufunda okubhaliwe kuyinto ebalulekile esiza ekutheni umbhalo ufundwe ngokuqondisisa bese umuntu ezitholela ulwazi kulowo mbhalo. Ngaphezu kokufunda ngokuqondisisa, ukukwazi ukufunda okubhaliwe kusiza ofundayo ukuba aziqoqele ulwazimagama, okuyilona olulekelela ekuqondeni imibhalo ngokwengeziwe. Ukuba nolwazimagama (*vocabulary*) kuwukuba nenqolobane yamagama alolo nalolo limi ukuze umuntu alusebenzise ngokuphumelelayo (Thornbury, 2007). Lapho umfundi enolwazimagama oluyindlala, kumenza angawuqondi kahle umbhalo awufundayo. UGrabe (2004) benoCarver (2003) bagcizelela ukuthi kunobudlelwano phakathi kokuba nolwazimagama oluningi kanye nokukwazi ukufunda okubhaliwe ngokuqondisisa. Ocwaningweni olwenziwa nguDroop benoVerhoeven (2003)

kwavela ukuthi umuntu lapho azi izincazelo zamagama ngobuningi bawo, kuyasiza ekutheni ofunda okubhaliwe akuqondisise akufundayo. Laba bacwaningi babuye bagcizelela ukuthi ukuba nolwazi lwalokho umfundi afunda ngakho kunomthelela ekuthuthukiseni ukuqondisisa umbhalo awufundayo.

Ukukwazi ukufunda okubhaliwe / imibhalo (*reading*) kuyisihluthulelo sokukwazi ukuziqoqela ulwazi ngalokho okwenzekayo ezweni esiphila kulo. Ngale kwalokho, ukufunda imibhalo kungaba ngokokuzijabulisa (*entertainment*) njengoba kunezinhlobo ezahlukene zemibhalo efundayo. Ababhali bachaza ukufunda imibhalo ngezindlela eziningi. U-Eisner (1991) uchaza ukufunda okubhaliwe kanje:

Reading is about meaning. Reading is a synthesis of word recognition and comprehension. Reading is developing a representation of text by relating what is on the page to one's own fund of knowledge (p. 69).

Lo mbhalo ubeka athi ukufunda okubhaliwe kungokokuletha izincazelo ngalokho okubhaliwe. Ugcizelela nokuthi ukufunda imibhalo kusiza ofundayo ukuba abe nolwazi lokuhlonza amagama abuye afunde ngokuqondisisa (*comprehension*). Ukuze abafundi bathuthuke ekufundeni imibhalo, kudingeka ukuba othisha babe nendlela yokufundisa abafundi ukukwazi ukufunda okubhaliwe. ULeipzig (2001) uthi: *Reading is a multifaceted process involving word recognition, comprehension, fluency, and motivation* (p.3). ULeipzig (2001) uhamba emazwini ka- Eisner (1991) ekuchazeni ukufunda okubhaliwe lapho enezelela ngokuthi kuwukukwazi ukufunda okubhaliwe ngokushelelayo kanye nokukwazi ukuzakhela umqondo ngalokho okutholakala embhalweni awufundayo.

Umbiko owenziwa nguGewertz (2010) kuCarnegie Corporation eyayise-New York wathi kunamasu abaluleke kakhulu ekufundiseni noma ekuthuthukiseni ukufunda ngokuqondisisa. UGewertz (2010) uthi:

...teachers can improve students' reading skills by having to write about what they are reading, teaching them writing skills, and increasing how much they write (p. 1).

Lo mbiko ocashunwe ngenhla uzwakalisa indlela othisha abangathuthukisa ngayo ikhono labafundi lokufunda okubhaliwe ngokuthi babhaliswe yona leyo mibhalo abayifundayo.

Ngamanye amazwi, othisha bangabakhuthaza abafundi ukuba babhale ngalokho abakufundayo kulowo mbhalo ukuze bagcine bewajwayele amagama amaningi lapho behlangana nawo emibhalweni eyahlukahlukene. Lokhu kuveza ubudlelwano obukhona phakathi kokufunda okubhaliwe nokubhala.

Njengoba sengike ngachaza phambilini, ukuze umfundi akwazi ukuhlonza amagama kudingeka ukuba athuthuke ekhonweni lokufunda okubhaliwe. Lapho umfundi ethuthuka ekufundeni okubhaliwe, kuthuthuka nezinga lokuqonda okubhaliwe. Uma umfundi efunda ngokuqonda liyathuthuka futhi nezinga lokubhala imibhalo (DeChant, 1991). UKondrat (2009) uphawula ngokubaluleka kokuthuthukisa ikhono lokufunda nokubhala (*importance of good reading and writing skills* lapho ethi:

Reading enriches the inner world of a person, improves grammar and spelling...written communication in its turn, is another tool to express ideas, and learn more about those others. Reading skills serves as a foundation for writing: Developed and mastered, effective reading skills enriches ones vocabularies and improves ones writing skills (p. 1).

La mazwi acashunwe ngenhla agcizelela ukuthi ukukwazi ukufunda okubhaliwe kuthuthukisa izinga lomuntu lokukwazi ukuhlukanisa izimo ezithile nezinto ezahlukene emhlabeni. Ukukwazi ukufunda okubhaliwe kusiza umuntu ukuba akwazi ukufunda imibhalo enhlobonhlobo futhi kumvulela amathuba okufunda ngezinto ezithile abengazazi, njengoba umuntu ufunda aze afe. Lokhu kuchaza ukuthi asikho isikhathi lapho umuntu angafinyelela khona ngokufunda okubhaliwe ngendlela yokuthi usefunde konke, akasadingi kufunda lutho. Kuphinde kusize umuntu ukuba akwazi ukubhala amagama ngendlela eyamukelekile kanjalo abe nenqolobane yolwazi magama.

Kuyavela ukuthi amazwe amaningi asenayo inkinga yamazinga aphantsi okufundisa ukufunda okubhaliwe. Lokhu kubonakala ngokuthi iningi labafundi alithuthukile ekufundeni imibhalo ngokuqondisisa kuwo wonke amazinga ezemfundo (Webb, 2002; Cooper, 2000, Pretorius & Machet, 2004; Nkosi, 2011).

NgokoMnyango wezeMfundo (DoE, 2008) ukufunda okubhaliwe kubhekwa njengokukwazi ukuhlonza amagama asembhalweni ngokwehlukana nangemisindo ewakhile. Ukufunda okubhaliwe kubuye kubhekwe njengokukwazi ukuqonda lawo magama nezincazelo zawo kulowo nalowo mbhalo. Lokhu kusho ukuthi njengoba ukufunda okubhaliwe kungelinye lamakhono olimi, kuyadinga kuthuthukiswe nalawa amanye amakhono, okungelokulalela, elokukhuluma nelokubhala ukuze ukufunda okubhaliwe kuthuthuke ngempumelelo.

IsiTatimende soHlelo lwezemFundo lukaZwelonke (DoE, 2002) siveza ukubaluleka kokufundisa okubhaliwe kusukela emabangeni aphansi. Kuyaqapheleka ukuthi abafundi bayadinga ukufundiswa amasu okufunda okubhaliwe ukuze bakwazi ukuzifundela imibhalo ngokwabo baphinde bakwazi ukuzibhalela imibhalo ngokwabo. NgokukaVan Staden benoHowie (2008) ziningi izindlela esezike zahlelwa ukuthuthukisa izinga lokukwazi ukufunda nokubhala kuzwelonke. Laba babhali babeka ukuthi uhlelo lwe- *Progress in International Reading and Literacy Study* (PIRLS) kwakuhloswe ngalo ukuqhathanisa izinga abafundi ababekhombisa ukuthuthuka ngalo ekufundeni okubhaliwe. Nakuba uhlelo lwe-PIRLS kwakuhloswe ngalo ukubheka ukuthuthuka kokufunda okubhaliwe kubafundi bebanga lesine (*grade 4*), lokho kwakuveza obala ukuthi abafundi badinga ukuhlonyiswa ngokukwazi ukufunda okubhaliwe besesemabangeni aphansi.

USchickedanz (1999) yena uthi ukukwazi ukufunda okubhaliwe kuwukuzihlanganisa nezinhlobo zemibhalo eyahlukene bese kuthi lowo ofundayo azakhele umqondo esusela emagameni awafundayo. Lokhu kuchaza ukuthi umfundi ofunda okubhaliwe kumele ajwayelane nemibhalo eminingi ukuze azakhele inqolobane yolwazimagama oluningi futhi akwazi ukufunda ngokuqondisisa aphinde akuqonde okushiwo ngumbhali, abe nokuxhumana ngokomqondo nombhali walowo mbhalo. UHiskey (2005) naye uchaze ukukwazi ukufunda okubhaliwe njengengxoxo ephakathi komfundi nombhali. Ngakho-ke kuyadineka ukuba leli khono lokufunda okubhaliwe lithuthukiswe kubafundi. Lokho kubiza ukuba othisha bakubheke ngeso elibanzi ukuthi abafundi babalekelela kanjani ekuthuthukiseni ekufundeni okubhaliwe. UBlair, uRupley noNicholas (2007) bathi kudingeka ukuba uthisha asebenzise amasu ahlukahlukene ukuze ukufundisa okubhaliwe kube ngokunempumelelo. Ngakho-ke, kudingeka ukuba kube nomhlahlandlela ocacile kathisha ofundisayo ukuze ukufundisa ukufunda okubhaliwe kube ngokuphumelelayo. Futhi, kuyadingeka ukuba uthisha azihluphe ngamasu azowasebenzisa kubafundi lapho ezobafundisa ukufunda okubhaliwe. Lokhu kungenxa yokuthi

uthisha kumele aqonde ukuthi izingane azifani, ngakho kungeke kwasetshenziswa amasu afanayo lapho zifundiswa.

UWilliam (2007) uthi abantu babuka ukufundisa okubhaliwe njengento ezimele yodwa, yokukwazi ukuzihumushela nje amagama emibhalweni. Echaza ukufunda okubhaliwe, uWilliam (2007) uthi ukufunda okubhaliwe kuwukuzakhela umqondo ngemibhalo, ukuziqoqela ulwazimagma, nokufunda ngokushelelayo. Nokho-ke, ukuze konke lokhu kwenzekwe ngempumelelo, uMnyango wezeMfundo (DoE, 2002) uyakugqugquzela ukuba kuthuthukiswe izinga labafundi lokukwazi ukufunda okubhaliwe ngokuthi bakhuthazwe ukufunda izinhlobonhlobo zamabhuku zalolo limi okuthuthukiswa kulo ukufunda okubhaliwe.

UMontgomery, uDurant, uFabb, uFurniss noMills (2000) bathi ukufunda okubhaliwe kuwukuzakhela umqondo ngokwezimo zolimi ezahlukene, imisindo noma-ke izithombe ngokwalowo mbhalo. UMontgomery nabanye (2000) baqhuba bathi ukufunda okubhaliwe kuhlanganisa ukuzakhela amamodeli ombhalo ngokosikompilo (*social*) nangokomlandompilo (*historical*) ukuthi umuntu yena ukubuka kanjani okwenzeka emhlabeni aphila kuwo. Yingakho-ke lolu cwaningo luhlose ukubheka ukuthi kungabe othisha bakuqonda kanjani ukufundisa ukufunda okubhaliwe bona ngokwabo, lubuye lubheke nendlela abakwenza ngayo lokhu lapho befundisa.

UMnyango wezeMfundo (DoE, 2007) ubeka amaphuzu asemqoka ngokufundisa okubhaliwe. Uveza ukuthi ukufunda okubhaliwe kungukuhlanganisa ulwazi lwemisindo, izimelamisindo, ulwazi lokuhlonza amagama, ukufunda ngokuqondisisa, ukuba nolwazimagama kanye nokufunda ngokushelelayo. Ulwazi lwezimelamisindo luthathwa njengesikhali okuhlonyiswa ngaso umfundi lapho esemabangeni aphantsi emfundo. Lolwazi lwazi lusiza umfundi ukuthi abe nolwazi lokubona nokwakha amagama esebenzisa leyo misindo. Ukukwazi ukuhlonza amagama kusiza umfundi ukuba athuthuke ekufundeni ngokuqondisisa. Lapho umfundi esefunda ngokuqondisisa, usuke esekwazi ukuphendula imibuzo ebuziwe emayelana nalowo mbhalo awufundile. Lokho kusho ukuthi umfundi useyakwazi ukuthola umyalezo odluliswa ngumbhali. NgokukaWessels (2007), lapho umfundi esewaqonda amagama asembhalweni, lokho kusho ukuthuthuka elwazini lwamagama. Ngakho-ke, ulwazimagama lomfundi luyathuthuka. Lokhu kusho ukuthi lapho umfundi ezejwayeza imibhalo eyahlukene,

ulwazimagama lwakhe luyakhula (Cunningham, 2002). Ngakho-ke kubalulekile ukuba othisha balekelele abafundi ekuthuthukiseni ulwazimagama lwabo ngokubanika amathuba athe xaxa okufunda okubhaliwe, kanjalo nokubafundela imibhalo abazoyithokozela. Lapho ulwazimagama selukhulile, maningi amathuba okuba umfundi afunde ngokushelelayo futhi akuqonde akufundayo.

2.2.1 Ukufunda ngokuqondisisa (*Reading comprehension*)

Ngaphambi kokuba umuntu noma umfundi afundiswe ukufunda okubhaliwe, kubalulekile ukuba uthisha akuqondisise ukuthi kuyini ukufunda ngokuqondisisa. Lokho kungasiza ekuqinisekiseni ukuthi uyafinyeleleka yini umgomo wokufundisa ukufunda okubhaliwe. ULephalala benoPretorius (2011) babeka ukuthi:

Comprehension is described and situated within a socio-cognitive model of literacy, in which reading is viewed as a highly complex phenomenon comprising of many cognitive-linguistic skills and component processes that tap into various knowledge bases, all of which are embedded within a social matrix. The act of reading is thus both an individual cognitive-linguistic as well as socially constituted practice (pp.2-3).

Emazwini acashunwe ngenhla, laba babhali abangoLephalala benoPretorius (2011) babeka ukuthi lapho umfundi efunda imibhalo noma okubhaliwe usebenzisa ikhono lakhe elijulile lokucabanga, ehlanganisa lokho akufundayo nezinto azaziyo noma aseke wazibona emphakathini aphila kuwo ukuzakhela umqondo walokho afunda ngakho. Ngamanye amazwi, lapho umuntu noma umfundi efunda okubhaliwe kwakheka incazelo ethile ngalokho akufundayo ehlanganisa nolwazi lwezinto azaziyo aseke wazibona kanye nalezo aseke wezwa kuxoxwa ngazo. Kungale ndlela lapho umuntu ethuthukela ekufundeni ngokuqondisisa. Ngakho-ke, lapho umfundi ewuqondisisa kahle umbhalo awufundile, usala enelisekile ngolwazi aluthole kulowo mbhalo futhi akwazi ukuzihlaziya imibhalo enhlobonhlobo ngenxa yolwazi aziqoqele lona emibhalweni ayifunde wayiqondisisa. UPressley (2002) uyakugcizelela lokhu lapho ethi: *Comprehension takes the learner to a new level of active understanding and insight. It enhances language and vocabulary knowledge* (pp.5-7). Ngamanye amazwi, lapho umfundi efunda umbhalo ngokuqondisisa kwenza kuthuthuke ulwazimagama lwakhe kanye nendlela yokusebenzisa ulimi. I- *National Reading Panel* (2000) iyakusekela lokhu lapho ibeka ithi: *Comprehension is an active process between the reader and a text, a process that is both*

intentional and thoughtful. La mazwi asagcizelela lokhu okuphawulwe ngenhla ukuthi ukufunda ngokuqondisisa kuphakathi komfundi kanye nombhalo. Lapho umfundi efunda okubhaliwe, uzakhela izithombe eziletha incazelo ethile ukuze akuqonde kahle akufundayo.

2.3 UCWANINGO OSELUKE LWENZIWA EMAZWENI ANGAPHANDLE NANGAPHAKATHI KWENINGIZIMU AFRIKA

2.3.1 Ucwangingo olwenziwa phesheya kwezilwandle

Luningi ucwangingo oseluke lwenziwa emazweni angaphandle nangaphakathi kweNingizimu Afrika olumayelana nokufunda okubhaliwe. Kuyaqapheleka ukuthi ucwangingo oluningi belubheka okwenza abafundi bangaphumeleli ngendlela encomekayo ezifundweni zabo kuwo wonke amabanga ezemfundo (Webb, 2002; Baruthram, 2006; Cooper, 2000; Pretorius, 1995; Nkosi, 2011; Westwood, 2001; Duffy, 2002; Pearson, 2006; Pretorius & Machet, 2004). Ocwangingweni olwenziwa eMelika, lwenziwa uGuthrie, uWigfield, uMetsala noCox (1999) kanye noStanovich benoCunningham (1995) kuyavela ukuthi kunobudlelwano phakathi kokukwazi ukufunda okubhaliwe kanye nokuphumelela kahle emfundweni (*academic performance*). Ngamanye amazwi, umuntu othuthukile ekukwazini ukufunda imibhalo (*reading*) usemathubeni amaningi okuphumelela ngamalengiso emfundweni yakhe. Kanti labo abangathuthukile futhi abangenalo ikhono lokufunda okubhaliwe (*poor, unskilled readers*) bakuthola kunzima ukuphumelela kahle emfundweni yabo. Lokhu kukuveza obala ukuthi kubalulekile ukuba umuntu athuthuke ekhonweni lokufunda okubhaliwe ukuze aphumelele emfundweni yakhe. Nokho, kuyaphawuleka ukuthi ucwangingo oluningi lwenziwe olimini lwesiNgisi. Nakuba lukhona ucwangingo olwenziwe olimini lwesiZulu, luyindlala kakhulu olubheka ukufundiswa kokufunda imibhalo noma okubhaliwe esiZulwini uLimi lokweNgeza.

Ocwangingweni olwake lwenziwa eMelika olwalumayelana nokuhlola amakhono othisha okufundisa okubhaliwe, kwatholakala ukuthi othisha bakholelwa ekutheni ukufundiswa kwemibhalo yobuciko (*literature*) kuthathwa njengokuyikhona okulekelela abafundi ukuba baziqoqele inqwaba yamagama amasha. Lawo magama aphenyuka inqolobane esiza abafundi ekufundeni eminye imibhalo ngokuqondisisa (USA Department of Education, 2006). Ezweni lase-Australia, uWolley (2005) wenza ucwangingo olwaveza ukuthi othisha babengazisabalalisi

izindlela zokufundisa okubhaliwe kubafundi babo ukuze bathuthuke ekhonweni labo lokukwazi ukufunda imibhalo.

Ngonyaka wezi-2005, i- *National Assessment of Educational Progress* (NAEP) eMelika, ehlola ulwazi lokufunda okubhaliwe kubafundi bamabanga esi-4, elesi-8 kanye nele-12; yaqinisekisa ukuthi abafundi basemazingeni aphezulu ezikoleni nasezikhungweni zemfundo ephakeme, bafunda kalukhuni. I-NAEP (2005) yaveza ukuthi ukufunda kwalezo zingane ngokuqondisisa kwakusezingeni eliphansi kakhulu (USA Department of Education, 2005).

Ezwenikazi laseYurophu i- *Eurydice Network* (2011) iveza ukuthi kwaba nocwaningo olwaveza ukuthi maningi amazwe akuleli zweekazi anenkinga yamazanga aphantsi okufunda okubhaliwe kubantwana abaneminyaka esukela kwemithathu kuya kweyishumi nanhlanu. Okwakubhekwa kulolu cwaningo kwakuyizindlela othisha ababekwenza ngayo ukufundisa okubhaliwe kubafundi kanye nokuthi ngabe othisha babekuqeqeshelwe yini ukufundisa okubhaliwe kubafundi (p. 1). Okunye okwagqugquzelwa kulolu cwaningo kwaba ukuthi kumele abantwana bafundiswe noma bajwayelane nemibhalo ngisho bengekho esikoleni. Imiphumela yalolu cwaningo lwaseYurophu yaveza ukuthi inqubomgomo yezeMfundo yayikhuthaza ukuthuthukiswa kokufunda nokubhala kubafundi bamazwe akuleli zweekazi. Kwavela nokuthi amazinga okufunda okubhaliwe ayephansi kakhulu kubantwana babafana abavela emakhaya aswele (*disadvantaged households*) nakubantwana abavela emazweni angaphandle (*migrant children*) (p.1). Kwavela ukuthi inqubo yokufunda esekelwe ematheksthini (*text-based learning*) iyona eyayingalekelela ekuthuthukiseni ukukwazi ukufunda okubhaliwe.

Ezweni laseNew Zealand uDokotela Elley (2004) wenza ucwaningo ezikoleni eziyishumi nantathu olwalubheka ukuthi othisha bakubheka kanjani ukufundiswa kokufunda okubhaliwe ezikoleni. Embikweni wonyaka i- *Reading Recovery* kanye ne- PIRLS (2011) kwavela ukuthi amazinga okufunda okubhaliwe ayephansi ngendlela efanayo nangonyaka wezi- 2001 kanye nowezi- 2006 (p.ii). Ngamanye amazwi ukufunda okubhaliwe ezweni laseNew Zealand kwakusadinga ukuthuthukiswa.

Ngonyaka wezi-2010 eNgilandi, uRosen wabhala iphepha eveza ukuthi amazinga okufunda okubhaliwe kubafundi ababesemfundweni ephantsi ayehla nakakhulu. Nakuleli zwe kwavela

ukuthi abantwana abaneminyaka eyishumi yobudala kanye nalabo abaphuma emindenini entulayo babengathuthukile ekufundeni okubhaliwe. Lesi simo sicishe sifane naleso esenzeka ezweni laseYurophu. Ngamanye amazwi, la mazwe ahlobanisa ukuthuthuka ekufundeni okubhaliwe neminyaka yomuntu yokukhula kwakhe kanye nesimo somnotho umntwana aphila ngaphansi kwaso.

Kukho konke lokhu osekukhulunywe ngakho ngenhla, kuyavela ukuthi amazinga okufunda okubhaliwe aphantsi kakhulu nakwamanye amazwe. Lokhu kuyaveza ukuthi sikhona isidingo sokuthi kuthuthukiswe izinga lokukwazi ukufunda imibhalo. Lokhu kuphinde kuveze isithombe sokuthi nakulo uLimi lwesiNgisi, nakuba luwulimi oluseqophelweni eliphezulu futhi oluhlonishwayo emhlabeni wonke jikelele, zisekhona izingqinamba emkhakheni wezemfundo omayelana nokwenziwa kwemizamo yokuthi kuthuthukiswe izinga lokukwazi ukufunda okubhaliwe. Lokhu kunikeza umqondo wokuthi njengoba isiZulu siwulimi olusanda kuba semthethweni, kusekukhulu okudingeka kwenziwe ukuze kuthuthukiswe ukukwazi ukufunda okubhaliwe nasoLimini lwesiZulu.

2.3.2 Ucwaningo olwenziwe emazweni ase-Afrika, angaphandle kwaseNingizimu Afrika

Njengoba sekuke kwaxoxwa ngakho phambilini, inkinga yamazanga aphantsi okufunda okubhaliwe ikhungethe cishe amazwe amaningi emhlabeni wonke jikelele. Ezweni laseGhana u- Adu-Yeboah (2011) wethula umbiko wocwaningo lokufundisa othisha ukufundisa okubhaliwe (p.7). Lo mcwaningi waveza ukuthi kubalulekile ukuthi othisha basebenzise amasu ahlukahlukene okufundisa okubhaliwe ukuze kunakekeleke izidingo zabo bonke abafundi ngokwamazanga okufunda kwabo, kusukela emabangeni abo aphantsi okufunda. U-Adu-Yeboah (2011) uthi othisha kumele baqaphele lokhu:

Beginning readers need to learn the sounds and structure of spoken words i.e. phonics, and to learn to connect parts of the text through systematic, explicit instruction focused on actual text in tandem with word meaning – or comprehension (p.7).

Kula mazwi acashunwe ngenhla, u- Adu-Yeboah (2011) uveza elinye lamasu uthisha angalisebenzisa ukufundisa ukufunda okubhaliwe. Lapha uphawula ukuthi labo abasuke

besaqalisa ukufundiswa ukufunda okubhaliwe bangaqaliswa ngokufundiswa imisindo kanye nezakhiwo zamagama futhi bafundiswe nokuhlenganisa izingxenye ezithile zamagama ukuze lawo magama agcine esenikeza umqondo ophелеle.

ESwazini, uLukhele (2010) wenza ucwaningo olwalubheka isimomqondo sokufunda okubhaliwe (*reading attitudes*), ukukwazi ukufunda okubhaliwe (*reading ability*) kanye (*academic performance*). Kulolu cwaningo uLukhele (2010) uveza esinye sezizathu ezenza ukufunda okubhaliwe kube sezingeni eliphansi. Ubeka athi:

Reading is neglected for various reasons, one of which may be the lack of a reading culture in most Black Southern African homes and schools. With time, students' language proficiency levels reflect the effects of such a lack, especially when they enter tertiary institutions, where reading in order to learn is the norm and expected to be highly developed for the purpose of gathering information and acquiring knowledge from written texts (p. 3).

Amazwi kaLukhele (2010) acashunwe ngenhla aveza ukuthi ukufunda okubhaliwe kuyinto enganakiwe ngenxa yosikompilo lwabantu abamnyama baseNingizimu Afrika olungabakhuthazi ukuba bazithuthukise ekufundeni okubhaliwe. Uqhubeka eveza ukuthi ukungathuthuki ekufundeni okubhaliwe kubafundi kubonakala ngisho nalapho sebesemfundweni yabo ephakeme. Phela lapho umfundi esesenyuvesi, ukufunda okubhaliwe yikhona okudingeka ukuba kube sezingeni eliphezulu ngoba imfundo yasezingeni eliphakeme incike ekutheni umuntu afunde kakhulu ukuze aphumelele.

EMalawi, uWilliams wethula umbiko ngonyaka we-1993 omayelana nokufunda okubhaliwe ngolimi lwesiNgesi kubafunda bamabanga aphantsi, waveza ukuthi ukuba nolwazi lolimi kwenza umuntu asheshe akwazi ukufunda okubhaliwe futhi uyashesha ukukwazi ukuhlonza amagama. Lokho kumenze athuthukele ekufundeni ngokushelelayo (*fluently*) (p. 2). UWilliams (1993) wagcizelela ukuthi kubalulekile ukuba uthisha aqaphele ukusebenzisa amasu afanele ekufundiseni ukufunda okubhaliwe ukuze kusizakale nalabo bafundi abangathuthukile olimini.

UWilliams (1993) waphinda wenza ucwaningo olwaluqhathanisa ukukwazi ukufunda okubhaliwe phakathi kwezingane zaseMalawi nezaseZambia ezineminyaka emithathu kuya

kweyisithupha. Ngokwalolu cwaningo, izingane zezikole eziyi- 15 zaseMalawi zazisebenzisa ulimi lwesiChichewe njengolimi lokufunda nokufundisa (*Language of Teaching and Learning*) okululimi lwasekhaya. Kanti izingane zasezikoleni eziyi- 13 zaseZambia zona zazisebenzisa ulimi lwesiNgesi (p. 923). Umbiko waveza ukuthi izingane zaseMalawi zazifunda (*to read*) kangcono kunezaseZambia. Okwaphawuleka wukuthi othisha babesebezisa indlela ye- '*look-and-say*' lapho befundisa ukufunda okubhaliwe (p. 923). Le ndlela yayenza abafundi bakwazi ukubuka amagama bese bewaphimisela enjengoba ebhaliwe kodwa bengayazi incazelo yawo. Lokhu kuveza ukuthi izindlela noma amasu okufundisa ukufunda okubhaliwe kumele kuncike kakhulu ekutheni umntwana akwazi ukufunda aqhonde. Ukufunda ngokuqondisa yikhona okusiza umfundi ukuba akwazi ukuphendula imibuzo.

2.3.3 Ucwangingo oluke lwenziwa eNingizimu Afrika

Lapha eNingizimu Afrika ngonyaka wezi-2002, uLessing beno- de Witt benza ucwangingo lapho bebheka ukuthi othisha bayadinga yini ukuqeqeshelwa ukufundisa ukufunda okubhaliwe. Imiphumela yocwangingo lukaLessing beno- de Witt (2002) iveza ukuthi othisha bazibona bedinga ukuqeqeshelwa ukuba namakhono okukwazi ukufundisa okubhaliwe emabangeni aphantsi. Lokhu kwatholakala ngababekusho othisha ngoba babezibona besalele emuva ekuthuthukiseni amakhono abafundi okubafundisa ukufunda okubhaliwe. Laba bacwangingi benza i- *workshop* okwakuhloswe ngayo ukuhlomisa othisha ngokufundiswa kokufunda okubhaliwe ngendlela ye- *Outcomes Based Education* (OBE) eyabe isetshenziswa ngalezo zikhathi ezikoleni. Kulolu hlelo lomhlomiswano wokufundiswa kokufunda okubhaliwe, othisha baveza umbono wabo wokuhlonyiswa nangolwazimagama, ulwazi lokuzihlonzela amagama, ukufunda amagama ngendlela kanye nokufunda ngokuqondisa (Nkosi, 2011).

ENyuvesi yaseNingizimu Afrika (*University of South Africa, UNISA*), uLe Roux (2002) wenza ucwangingo olwalubheka amasu asetshenziswa ngabafundi abafunda ulimi lokwengeza lapho befunda imibhalo. Okwavela kulolu cwaningo wukuthi abafundi abafunda kangcono imibhalo yolimi lwasekhaya bakhombisa ukufunda kangcono nasolimini lokwethekelwa. Imiphumela ka Le Roux (2002) iveza umuzwa wokubaluleka kokwazi ulimi lwasekhaya ukuze lufundeke kalula olokwengeza. Lokhu kungenxa yokuthi abafundi abaningi abafunda isiZulu njengoLimi lokuQala lokweNgeza, iningi labo bangabafundi abakhule bekhuluma futhi abasasebenzisa sona isiZulu njengolimi lwasekhaya lapho bexhumana nomphakathi. Nakuba izingxoxo zabafundi

zivame ukuxuba amagama esiZulu nawesiNgisi, ngeke kwaphikwa ukuthi isiZulu siwulimi lwabo lwasekhaya. Ngakho-ke lokhu kuvusa umbuzo wokuthi ingabe othisha bakuthatha kanjani-ke ukufundisa ukufunda okubhaliwe kubafundi abafunda kuleli zinga lolimi (uLimi lokuQala lokweNgeza).

Abanye abacwaningi sebeke baveza okungaba yisona sizathu sokuthi abafundi bahlangabezane nobunzima lapho sebesezikhungweni zemfundo ephakeme okudalwa yindlela abafunda ngayo. Baveza ukuthi ukungaphumeleli ukufunda okubhaliwe kwabafundi kunomthelela ekungaphumelelini kahle kwabafundi ezifundweni zabo (Cooper, 2000; Pretorius, 2000) okuyinto enomthelela kumazinga aphansi emfundo eNingizimu Afrika, ngisho nakwezomnotho. Ocwaningweni lukaPretorius (2000) kuvela ukuthi aphansi kakhulu amazanga okufunda okubhaliwe kubafundi abasemanyuvesi. Uthi kuyaqapheleka ukuthi ukungaphumeleli kahle kwabafundi abasenyuvesi kwenziwa ukungathuthuki kahle ekufundeni okubhaliwe (p.12). Ngaleyo ndlela kuyacaca ukuthi kudingeka ukuba umfundi athuthuke ekukwazini ukufunda okubhaliwe ukuze kunciphe izingqinamba zokungafinyeleli elwazini oludingekile kulowo nalowo mkhakha wokufunda. Futhi, lokhu kuthuthukiswa kokufunda okubhaliwe kudingeka kuqashelwe kusukela emabangeni aphansi emfundo kuye ngokuya umfundi athuthuke ngokwebanga lemfundo asuke esekulona ngesikhathi. Lokhu kuyahambisana nocwaningo oluveza ukuthi ikhona inkinga yamazanga aphansi okufunda okubhaliwe kusukela emazingeni aphansi emfundo (Nkosi, 2011). Ulwazi lokufunda okubhaliwe nokubhala (*literacy*) kuyinto esemqoka kakhulu kubafundi bemibhalo. Lokhu ikhona osekuyisisekelo emfundweni yesikhathi sanamuhla. Ukuveza isibonelo esisemqoka, ukuze umfundi abe yingxenye yokufunda (*learning*) endlini yokufundela, kudingeka ukuba abe ngothuthukayo ekhonweni lokufunda okubhaliwe (*reading*) nokubhala. UNkosi (2011) uthi:

Lapho ukufunda nokubhala imibhalo (*literacy*) kuthathwa njengesihluthulelo sokufunda izinto (*learning*), ukufunda okubhaliwe (*reading*) yinto yokuqala eholela ekufundeni (*learning*) (p.12).

Ocwaningweni lukaNkosi (2011) olwalubheka ukufundiswa kokufunda imibhalo emabangeni aphasi ezikoleni zaseMlazi, kuvela ukuthi kubalulekile ukuthuthukiswa kokufunda okubhaliwe emabangeni aphansi ukuze bakhule nalo lolo lwazi futhi lubasize ekuthuthukeleni ekukwazini ukufunda ngokuqondisisa. Ngakho-ke kubaluleke kakhulu ukuba kuthuthukiswe izinga kubafundi lokukwazi ukufunda okubhaliwe.

2.4 IMIZAMO YOMNYANGO WEZEMFUNDO WOKUTHUTHUKISA UKUFUNDA OKUBHALIWE

2.4.1 I- National Reading Strategy

Lapho iNingizimu Afrika izama ukuthuthukisa izinga lokufunda okubhaliwe, uMnyango wezeMfundo (DoE, 2008) wasungula uhlelo olwalubizwa ngokuthi yi- *National Reading Strategy* (NRS). Lolu hlelo lwe- NRS kwakuhloswe ngalo ukukhuthaza abafundi ukuba bathuthuke ekufundeni okubhaliwe. Ezinye izinhloso kwabe kungukugcizelela ukubaluleka kokufunda okubhaliwe, ukugqugquzela ukufundiswa kokufunda okubhaliwe kanye nokugqugquzela ukufundela ukuzijabulisa. Nakuyo i- NRS kwavela ukuthi kubalulekile ukuba kuthuthukiswe ukufundiswa kokufunda okubhaliwe emabangeni aphantsi. Lokho kwavezwa yimiphumela kamatekuletsheni eyayiphansi ngonyaka owawedlule. UMnyango wezeMfundo ubuye uveze ukuthi iNingizimua Afrika ibhekene nezinsalelo zolwazi lokufunda nokubhala (*literacy*) njengoba ziyindlala izikole ezinemitapo yolwazi.

UTaylor nabanye (2002) bafakazela ukuthi iNingizimu Afrika ibhekene nezinsalelo zokushodelwa yizinsizakufunda lapho evezwa ukuthi izikole zaseNingizimu Afrika azinayo imitapo yolwazi. Lokho kuyayicindezela indlela yokufunda nokufundisa. Laba babhali babuye baveza ukuthi othisha abafundisa emabangeni aphantsi abakuqondi ukufundisa ukufunda okubhaliwe olimini lwasekhaya. Ngaleyo ndlela, kunzima ukuthi abafundi basheshe bakwazi ukufunda okubhaliwe uma bengahlonyiswanga ngakho besesemabangeni aphantsi. Okunye okuvelayo wukuthi ziyindlala izincwadi ezibhalwe ngezilimi zomdabu (*African Languages*). Lokho kuyawanciphisa amathuba okuthi abafundi bathuthuke ekukwazini ukufunda imibhalo yolimi lwasekhaya. Ngakho-ke umnyango wakukhuthaza ukuba othisha ukuba bathuthukise amazinga abo okufundisa okubhaliwe.

2.4.2 I- Progress in International Reading and Learning Study

Ucwaningo lwe- *Progress in International Reading and Learning Study* (PIRLS) lwasungulwa ngenhloso yokusinga ikhono labafundi lokufunda okubhaliwe. Lolu cwano lwenziwa kubafundi bebanga lesine nelesihlanu. Imiphumela iveza ukuthi laba bafundi abaphumelelanga ukufinyelela ezingeni elalibhekiwe (Howie, *et al*, 2007, p.27). Ngakho-ke, lokhu kusho ukuthi

kuyadingeka ukuba othisha baqaphele indlela abafundisa ngayo abafundi ukufunda okubhaliwe. Lokhu kuhlangukisa nokuthi bona othisha bazithuthukise emaswini abo okufundisa okubhaliwe.

2.4.3 IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola i- CAPS (2011) sikhuthaza ukuthi abafundi kumele bazejwayeze ukusebenzisa uLimi lokuQala lokweNgeza ngezinhloso ezahlukene. Lapha kubalwa nokuthi abafundi bakwazi ukuzibhalela imibhalo yomuntu ngayedwana njenge- dayari, ijenali, incwadi yobungani nokunye (p. 9). I- CAPS (2011) iqhubeka iveze ukuthi ngasekupheleni kwebanga lesishiyagalolunye (*grade 9*) abafundi kumele ukuba ‘sebekwazi ukusebenzisa ulimi lwasekhaya kanye nolokuqala lokwengeza ngempumelelo nangokuzethemba, ezinhlosweni ezahlukene, okufaka kuzo nokufunda (p.12). Kuphinde kudingeke ukuba abafundi bayiqonde inhloso yokubhala kwabo kanye nokucabangela izethameli. Abafundi bakwenza lokhu ngokudamane bebhala amathekisthi ahlukene azobafaka inselelo (p. 12). Kubuye kuvele ngokuqondile ukuthi othisha kumele bathuthukise amasu abafundi ekufundeni okubhaliwe nasekubhaleni ukuze bezogcina bekwazi ukuzimela nokuba babe ngabafundi nababhali impilo yabo yonke (CAPS, 2011; p. 13).

Ku- CAPS, umPhumela wokuFunda wesibili (*Learning Outcome 2*) ukuveza ngokuqondile ukuthi abafundi abasebangeni leshumi, abafunda isiZulu uLimi lokuQala lokweNgeza, kufanele ukuba ngabakwazi ukufunda okubhaliwe ngokuzethemba. Lapha basuke sebelindeleke ukuba bakwazi ukuzikhethele amathekisthi abawathandayo bazithuthukise ngokuzifundela (p.15). I- CAPS iqhubeka iveze ukuthi ebangeni leshumi kuya kweleshumi nambili, othisha kumele babheke ukufundisa ukufunda okubhaliwe ngokwamabanga amathathu: ukufundisa ukufunda okubhaliwe ngaphambi kokufunda, ngesikhathi sokufunda kanye nangemva kokufunda. Okumele kwenziwe ngaphambi kokufunda wukuba uthisha agqugquzele abafundi ukuba baqagele ngethekisthi noma ngombhalo ngokubuka nje isihloko. Lokhu-ke kubhekwa njengokusiza abafundi ukuba bavuselele ulwazi lwabo lwaphambilini ngaphambi kokuqhubeka nokufunda umbhalo (p.15). Kuleli banga lokufundisa ukufunda okubhaliwe, kufikia umbuzo owokuthi ingabe othisha bayakuqaphela yini okungalekelela abafundi ukuba bakwazi ukufunda lowo mbhalo noma lesi sihloko ngokuqondisisa.

Ibanga lesibili lokufunda umbhalo, i- CAPS (2011) igcizelela lokho okufanele kwenziwe nguthisha ngesikhathi sokufunda umbhalo. Lapha abafundi basuke sebefunda wona umbhalo ngqo futhi basuke belindeleke ukuba bawuqondisise, kungabi nje ukufunda amagama ngokulandelana kwawo. Lapha abafundi balindeleke ukuba basebenzise ‘amasu athile abawasebenzisa ekufundeni umbhalo ngokuwuqondisisa, becabanga okungahle kwenzeke’ (p.15). Njengoba sekuke kwavela phambilini ukuthi abafundi bebanga leshumi sebefanele ukukwazi ukufunda ngokuzethemba, kufanelekile futhi ukuba bafunde ngokuqondisisa. Nakulo leli banga, kusemqoka ukuthi othisha babalekelele abafundi ekuthuthukiseni amakhono abo okufunda umbhalo ngokuqondisisa.

Ibanga lesithathu ekufundiseni ukufunda umbhalo, umqulu we- CAPS (2011) ugcizelela okwenziwa ngemva kokufunda. Lapha kulindeleke ukuba abafundi babuke futhi bahlele umbhalo usuwonke, baqoqe imibono esethekisthini noma embhalweni bese beveza eyabo imibono. Futhi kulindeleke ukuba kube nemisebenzana efana nomsebenzi wohlu lolwazimagama olutholakala embhalweni (p.15). Kuwo wonke la mabanga okukhulunywe ngawo ngenhla, kubalulekile ukuqaphela ukuthi ngabe umfundi yena uqobo uyakwazi yini ukuzifundela okubhaliwe. Umfundi ulekelelwa nguthisha ukuze athuthuke ekuzifundeleni imibhalo. Ngakho-ke, kunesidingo ukuba othisha balekelele abafundi ukuthuthukisa ulwazi lwabo lokufunda okubhaliwe nakulo leli zinga lolimi okuyisiZulu uLimi lokuQala lokweNgeza.

Kuningi okubhekeke ukuba kwaziwe ngumfundi lapho efunda imibhalo. Lapha singabala ukuthi umfundi kumele ahlaziye isakhiwo sombhalo, angabhala nezinhlobo zezindaba njengendaba eningayo, angafunda ngokuqondisisa, ukufingqa kanye nokuhlolisisa indlela ulimi olusetshenziswe ngayo (p.15). Kuphinde kuvele futhi ukuthi embhalweni abafundi kumele basebenzise amakhono okufunda ngokushesha nangokushelela, baqaphele amaphuzu abalulekile kanye nokufundisisa. I- CAPS (2011) iqhubeka iveze ukuthi kumele kube nezinhlobo zamathekisthi abhaliwe futhi afinyelele kubafundi. Ngakho kusemqoka ukuba kube nomtapo wolwazi wekilasi, ozoba nalokhu okulandelayo: amaphephabhuku, amaphephandaba, izincwadi eziyimibhalo yobuciko (amanoveli, izincwadi zezinkondlo, njalonjalo).

Phezu kwakho konke lokhu okuvezwe ngenhla, kubalulekile ukuba umfundi athuthukiswe ekukwazini ukufunda okubhaliwe ngokuqondisisa. Zingaba khona izinhlobo zemithombo

yemibhalo, kepha ngeke yaba lusizo kubafundi uma bengathuthukile ngokwanele ekufundeni umbhalo ngokuwuqondisisa ukuze bayisebenzise ngokuphumelelayo nangokwenzuzo yabo yokufunda.

Njengoba uLimi lokuQala lokweNgeza kuwulimi olungesilona olwebele ngokwenzazelo, nakulo lolu cwaningo iningi labafundi abafunda isiZulu njengoLimi lokuQala lokweNgeza, bangabafundi abakhuluma isiZulu njengolimi lwasekhaya. Lokhu kungenxa yokuthi bazalwa ngabantu abakhuluma isiZulu njengolimi lwasekhaya kodwa umehluko bese kuba wukuthi esikoleni abafunda kuso, isiNgisi yisona esifundwa njengolimi lwasekhaya, bese kuthi isiZulu basifunde njengoLimi lokuQala lokweNgeza. Okunye, umphakathi abakhulela kuwo nakuba uxubile ngokobuhlanga, kodwa wande kakhulu ngabantu abakhuluma isiZulu njengolimi lwasekhaya, ngaleyo ndlela isiZulu basikhuluma kahle ngokushelelayo. Nokho-ke, abanye abafundi bangamaNdiya. Ngakho-ke, kulesi sikole isiNgisi sifundwa njengolimi lwasekhaya, bese isiZulu sibe lulimi lokweNgeza kubo bonke abafundi.

2.3.4 I- *Annual National Assessments* (ANA)

Eminyakeni eyedlule, iNingizimu Afrika kanye noMnyango wezeMfundo bekubukeka sengathi kugxile futhi kukhathalele imiphumela kamatekuletsheni yezivivinyo zokuphela konyaka. Nokho-ke kuso sonke lesi sikhathi, imiphumela kamatikuletsheni yayingathokozisi ngokugculisayo (ANA, 2012). Lokho kungaphumeleli kahle kwabafundi bakamatekuletsheni kwenza uMnyango wezeMfundo waqaphela ukuthi kudingeka ukuba abafundi bahlonyiswe kahle besesemabangeni aphantsi ezemfundo ngokukwazi ukufunda okubhaliwe. Ngakho-ke uMnyango wezeMfundo usungule uhlelo lokuhlola lukazwelonke i- *Annual National Assessment* (ANA). Lolu hlelo lugxile ebangeni lesithathu (*grade 3*), elesithupha (*grade 6*) nakwelesishiyagalolunye (*grade 9*) futhi luhlose ukuhlola ubungako bolwazi lwabafundi esifundweni solimi (*language*) nasezibalweni (*numeracy*) (ANA, 2012).

Imiphumela ye- *Annual National Assessment* (ANA) yangonyaka wezi-2012 yaveza ukuthi abafundi bebanga lesishiyagalolunye abenzanga kahle ezifundweni zabo zolimi (*language*) kunalabo abasebangeni lesithupha. Lokhu kungaphumeleli kahle kwaqapheleka ngisho olimini lokwengeza. Umbiko we- ANA (2013) uveze ukuthi lehlile futhi izinga lemiphumela yolimi

lokuqala lokwengeza kunangonyaka wezi-2012 kulo ibanga lesishiyagalolunye (ANA, 2013; p.4). Ngamanye amazwi, le miphumela iyaveza ukuthi kunesidingo sokuba kuthuthukiswe ukufunda nokufundiswa kolimi lokuqala lokwengeza kubafundi ukuze kuthuthuke nemiphumela.

Nakuba uhlelo lwe- ANA lukhuluma nangolimi lokuqala lokwengeza, akukho lapho olukhombisa khona ukugcizelelwa kokuthuthukiswa kokufundiswa kwesiZulu njengoLimi lokuQala lokweNgeza. Ukufakwa kwesiZulu uLimi lokuQala lokweNgeza ohlelweni lwe-ANA kungase kulekelele othisha ukuba bathuthukise izindlela zabo zokufundisa abafundi ukukwazi ukufunda okubhaliwe ngalolu limi.

2.5 IZINJULALWAZI ZOKUFUNDA NOKUFUNDISA ULIMI LWESIBILI

Ziningi izinjulalwazi ezibheka ukufundwa kolimi lokwethekela, lokwengeza noma lwesibili. UKrashen (1982) ubeka athi: *Second Language Acquisition theory needs to interact with applied linguistic research and ideas; and institutions of teachers to inform teaching practice* (p.23). La mazwi ngamafuphi agcizelela ukuthi kubalulekile ukufunda nokufundiswa kolimi lokwengeza. Ngakho-ke, kuyadingeka ukuba othisha bakubheke ngeso elibanzi ukufundisa ulimi lokwengeza kubafundi. UKrashen (1983) uphinde aveze ukuthi: *...acquisition is a subconscious process while learning is conscious* (p. 9). Lapha uKrashen usivezela ukuthi umuntu kunezinto azifunda (*acquire*) enganakile ukuthi uyazifunda. Kanti ukufunda (*learning*) kwenzeka ngokwenhloso futhi kuqashelwe. UKrashen (1983) uqhuba athi:

...language learning occurs through the formal study of rules, patterns, and conventions, a study which enables one to talk about and consciously apply knowledge gained (p. 18).

La mazwi acashunwe ngenhla aveza ukuthi ukufunda ulimi kwenzeka nangendlela ehlelekile (*formal*) kulandelwa imithetho yokufunda ulimi kanjalo nalokho okungenelelayo ekulekeleleni ukufundwa kolimi. Lokho kufunda kusiza lowo ofunda ulimi ukuba akwazi ukulusebenzisa ngendlela efanele, eqaphela indlela okumele alusebenzise ngayo. Ngamanye amazwi, kubalulekile ukuba abafundiswa ulimi lwesibili bafundiswe kulandelwa imithetho yalolu limi ukuze bakwazi ukulusebenzisa kahle.

Ukufunda ulimi lokwengeza kuncike kakhulu ekutheni olufundayo azinikele kumbe alekelelwe ekufundeni okubhaliwe. Ukufunda okubhaliwe kuyikhono elibaluleke kakhulu futhi okudingeka ukuba lithuthukiswe. UKrashen (1985) ubuye athi: *the best way to improve reading is by reading* (p.18). Ngamafuphi, la mazwi agqamisa ukuthi indlela enhle yokuzithuthukisa ekufundeni okubhaliwe ukuba umuntu afunde okubhaliwe. Lokhu kusho ukuthi kubalulekile ukuthi umuntu noma umfundi akukhuthalele ukufunda izinhlobo ngezinhlobo zemibhalo ukuze abe ngothuthukile ekufundeni okubhaliwe (*reading*). Ngaleyo ndlela, kuyagcizeleleka ukuthi othisha bakuqaphele ukufundisa kokufunda okubhaliwe ukuze abafundi bathuthuke elwazini lokufunda okubhaliwe. UKrashen (1993) uqhuba athi: *It is reading that gives the writer the feeling for the look and texture* (p.20). La mazwi agcizelela ukuthi ukufunda okubhaliwe yikhona okusiza umbhali ukuba akuzwe kangcono lokho akubhalayo. Ngamanye amazwi, lapho umbhali ebhala, kudingeka ukuba awufunde ngokuwuqondisisa umbhalo wakhe ukuze abe nesiqiniseko sokuthi umyalezo awuthumelayo uyofika ngendlela ayihlosile kulowo ozofunda umbhalo. Ngaleyo ndlela, lokhu kugcizelela ubudlelwano obusemqoka phakathi kokufunda okubhaliwe nokubhala (*reading and writing*). Ngakho-ke kubalulekile ukuthuthukisa izinga lokufunda okubhaliwe kubafundi.

U-Ellis (1994) uthi: *Language cannot occur without some input* (p.5). Lokhu kusho ukuthi ulimi lufundwa ngokuthi kube khona olekelelayo ekulufundeni. Ngakho-ke kubalulekile ukuthi uthisha abambe iqhaza ekuthuthukiseni umfundi ekufundeni okubhaliwe. Lokhu kungenzeka nangokuthi olufundayo aluzwe lapho lukhulunywa bese naye elufunda. Ngaleyo ndlela kubalulekile ukuba uthisha athuthukise izinga lokufunda okubhaliwe kubafundi ukuze bathuthukise leli khono njengoba nokufunda kungelinye lamakhono olimi, njengoba sekuke kwakhulunywa ngakho phambilini.

2.5.1 Ukufunda okubhaliwe ngokwe- *Sociocognitive theory*

I- *Sociocognitive theory* kaGee (2004) ichaza ukufunda okubhaliwe njengento eyakha umqondo othile kulowo ofunda umbhalo. Lapha umqondo wakhiwa ngamagama anikeza izithombe ezithile ezakhiwa ngamehlo engqondo. Kulawo magama kuba khona kanye nabalingiswa nezidalwa ezithile ezisetshenziswe kulowo mbhalo, ukuze kwakheke umqondo othile ngalowo myalezo ohloswe ukwedluliswa umbhali. Ngakho-ke ngokukaGee (2004) ukufunda

okubhaliwe kusho ukukhula olwazini ngokwengqondo ngezinto ezenzeka emphakathini umuntu azihlanganisa nawo.

UHirvela (2004) yena ukhuluma nge-*Reader-Response Theory* lapho achaza khona ukufunda okubhaliwe njengesibopho esimicu mithathu. Ubeka athi: *Reading is considered to involve three main elements: the author of a text, the text itself and the reader of the text* (p.45).

La mazwi acashunwe ngenhla agcizelela ukuthi ukufunda okubhaliwe kuhlanganisa umbhali walo mbhalo, yiwona umbhalo uqobo kanye nalowo ofunda lowo mbhalo. Ngamanye amazwi, kubalulekile ukuthi lowo ofunda umbhalo azakhele isithombe kube sengathi uxoxa nalowo obhale lowo mbhalo. Nokho-ke, kuba nzima ukukwazi ukulandela le micu emithathu yokufunda okubhaliwe uma ngabe lowo muntu ofunda umbhalo engakuqondi lokho akufundayo.

2.5.2 Ukufunda okubhaliwe ngokwe- *Social constructivist theory*

Umcwaningi wase-Russia, uVygotsky (1978) waqamba injulalwazi i – *socio-constructivist* njengenjulalwazi yokufunda okubhaliwe. NgokukaVygotsky (1978) ukufunda okubhaliwe kuhlobene nalokho umuntu akubona emphakathini ahlala kuwo kanye nalokho akwenzayo akufunda ekhaya njalonzalo. Lapha umuntu efunda okubhaliwe usuke enalo ulwazi lwezinto azibonayo zenzeka bese ezigcwalisa ngokufunda imibhalo emayelana nalezo zimo nezinto ezenzeka imihla namalanga. Ngakho-ke, injulalwazi kaVygotsky isisiza ukuba siqonde ukuthi umuntu ufunda futhi athuthuke kanjani ngalokho akubona emphakathini wakhe.

Lapho ebheka izigaba namazinga okuthuthuka komuntu elwazini, uVygotsky wabiza lesi simo sokukhula elwazini nge-*Zone of Proximal Development (ZPD)*. UVygotsky (1978) uyichaza kanje i-ZPD:

... it is a distance between the actual developmental level as determined by independent problem solving and the level of potential as determined through problem solving under adult guidance or in collaboration with more capable peers (p.86).

Ngamafuphi, la mazwi aveza ukuthi i-ZPD iwukubuka izigaba zokukhula noma ukuthuthuka komqondo womntwana ekukwazini ukuzixazululela izinkinga ngosizo lomuntu omdala noma

ke ngokulekelelwa ontanga. Ngamanye amazwi, kulindelekile ukuthi lapho ingane ikhula kube nezinto ezifundayo bese ukufunda kwayo kuvela ngokukwazi ukuhlanganisa imiqondo ethile ukuze kuphume isisombululo. Le ngxenye iyahambisana nokuthi uthisha abe ngumelekeleli ekuthuthukeni komntwana ekufundeni njengoba kunguthisha onolwazi oluthe xaxa kunalolo umfundi analo. Nokho-ke, le ngxenye kuzochazwa ngayo kabanzi esahlukweni sesine lapho kuyobe kuchazwa ngenjulalwazi esetshenziswe ukuhlaziya kulolu cwaningo.

Ama- *constructivists* akholelwa wukuthi umuntu ulimi ulufunda kangcono uma eyingxenye yalokho okufundwayo futhi ebamba iqhaza ekufundeni kwakhe. Lokho kusho ukuthi ingane izitholela ulwazi ngalokho ekubona kwenzeka emphakathini ekhulela kuwo. Ngamanye amazwi, izinto ingane ehlangabezana nazo ekukhuleleni kwayo kulowo mphakathi zinomthelela ekuthuthukiseni isisekelo sokufunda ulimi. Ngokwenjulalwazi ye-*constructivist*, uVygotsky (1978) ubeka ukuthi ulimi lukhula enganeni ngokuthi ihlale izwa amagama ahlukehukene kubantu abadala asondelene nabo. Kanjalo, nabantu abadala balekelela ingane ngokuyilungisa ekusebenziseni lawo magama ngendlela efanele ize iwaqonde futhi iwazi kahle. Ukwenaba, le ndlela yokufunda ulimi iyahambisana nokufundisa ukufunda okubhaliwe kubafundi njengoba besuke benikezwa umbhalo noma okubhaliwe, okuyizigaba eziqukethe amagama amaningi abhalwe ngenhloso yokunikeza umqondo othile kulowo ofundayo. Futhi, okubhaliwe kusuke kunomlayezo othile okuwudlulisela kulowo ofundayo, okungabalwa njengokuzitholela ulwazi noma amagama amasha adingekayo ukuthuthukisa ukunotha nolwazi lolimi. Ngakho-ke, indlela yomfundi yokuthi aziqoqele amagama amasha iwukuba abe ngothuthukile ekufundeni okubhaliwe futhi afunde ngokukuqondisisa lokho akufundayo ukuze abe ngothuthukile olimini. Lokho kungenzeka lapho othisha bekubheka ngeso elibanzi ukubaluleka kokufundisa okubhaliwe kubafundi bolimi.

2.5.3 Ukufunda okubhaliwe ngokwe- *Socio-cultural theory*

I-*Socio-cultural theory* ibheka ukufunda njengento eyenzeka emphakathini (*social*) kuhlanganise nosikompilo (*culture*) lwalowo mphakathi. I- *Socio-cultural theory* ka- Au (1997) igcizelela ukuthi umqondo womuntu wakhiwa yizinto ake wahlangabezana nazo zamehlela (*experiences*), zihambelane nosikompilo lwalowo mphakathi. Ngaleyo ndlela, lapho umuntu efunda okubhaliwe, kuwakha kakhulu umqondo nezithombe ezithile ezakhiwa umqondo,

ngamagama asetshenziswe embhalweni uma umuntu efunda ngezinto azaziyo ekuphileni kwakhe.

2.5.4 Injulalwazi ye- *Maturation*

Ngenkathi kuqala ikhulunyaka le- 1900, ukufundisa ukufunda nokubhala (*literacy*) kwakungakhuthaziwe ukukwenza ezinganeni ezincane ezingakasiqali isikole. Kwakuthathwa ngokuthi ingane izoqala ukufunda nokufundiswa ukufunda nokubhala uma isiqale isikole samabanga aphantsi (Tracey & Morrow, 2012). Othisha basezinkulisa babengazikhathazi ngokufundisa abantwana ukufunda (Tracey & Morrow, 2012). UTracey benoMorrow (2012) bakhuluma ngocwaningo olwenziwa nguMorphett noWashburne (1931) olwaluhlose ukubheka ukuthi ingane ikulungela isingakanani noma isineminyaka emingaki ukufundiswa ukufunda okubhaliwe. Kulolo cwaningo kwavela ukuthi izingane ezineminyaka eyisithupha nesigamu ($6\frac{1}{2}$ years) zikhombisa ukufunda kangcono kunalezo ezineminyaka engaphansi. UGunning (2010) uvumelana noMorphett benoWashburne lapho ethi: ... *the ways in which children approach the task of reading qualitatively change as they mature* (p. 11). Ngamanye amazwi, uGunning ukholelwa ekutheni ukukwazi ukufunda okubhaliwe kuya ngokuthi umuntu ukhule kangakanani ngokomqondo. Ucwano lukaMorphett benoWashburne (1931) yilona olwazala i- *Maturation theory* (Tracey & Morrow, 2012). Ukusunguleka kwethiyori ye- *Maturation* kwayenza yaba yisikhondlakhondla esibusayo emfundweni yange- 1930 kwaze kwaba unyaka we- 1950. Ukukhonya kwayo kwenza ukuba izingane ezazineminyaka engaphansi kweyisithupha, ezazingakaqali ukufunda esikoleni zincishwe amathuba okufunda nokufundiswa okubhaliwe emakhaya nakhona ezinkulisa kuze kuba zihlanganisa le minyaka eyi- $6\frac{1}{2}$. Kwathi ukuba kusunguleke izinjulalwazi ye- *Behaviorism* neye- *Constructivism*, ukufundisa ukufunda nokubhala kubantwana kwabukwa ngelinye iso.

Kukho konke esengixoxe ngakho ngenhla, kuyavela ukuthi ukufundisa ukufunda okubhaliwe kuyinto eyayinganakiwe kwakudala ukuthi kubalulekile ukuba ifakwe kubafundi kusukela besesemabangeni aphantsi emfundo. Ngamanye amazwi, kuyasolisa ukuthi ubuphansi bamazinga okufunda okubhaliwe kubafundi kwenziwa ngokuthi othisha uqobo abakuqondi ukuthi kuyini nokuthi kwenziwa kanjani. Kanti futhi, kuyadingeka ukuthi nabo othisha balekelelwe ekutheni bakwenze ngempumelelo ukufundisa ukufunda okubhaliwe. Ngakho-ke,

kuyadingeka ukuba ukufundiswa kokufunda okubhaliwe kube yinto enakekelwa ngokuthe xaxa ukuze othisha bakwazi ukulekelela ekuthuthukiseni iqophelo lokufunda okubhaliwe kubafundi.

2.6 IZIGABA ZOKUFUNDA ULIMI LWESIBILI (*stages of second language acquisition*)

Kukhona izigaba zokufunda ulimi lwesibili. UHaynes uveza izigaba ezine kanti uFierro uveza eziyisihlanu. Izigaba ezine ziyefana kubo bobabili laba babhali kepha kunomehlukwana omncane endleleni yalokho okwenzeka kulowo ofunda ulimi. Lezi zigaba yi-*preproduction*, *early production*, *speech emergence* ne- *nearly fluent / fluency* (Haynes, 1998, 2004; Fierro, 2003). NgokukaFierro, i-*intermediate* iyisigaba sesine. Lezi zigaba zingaba ngamazanga okulindeleke ukuba umfundi wolimi awalandele ukuze agcine esethuthukile olimini. Nakuwo lawo mabanga, kuya ngokuthi umfundi ngamunye uchitha isikhathi esingakanani kulelo nalelo banga. UHaynes (1998, 2004) uveza lezi zigaba njengezokufunda ulimi lwesibili (*Second Language Acquisition*, SLA). Isigaba sokuqala yi-*preproduction*. Lapha kusuke kusobala ukuthi umfundi wolimi akavele nje azisusele amagama ekhanda ngokwakhe, kodwa kudingeka kusebenze ulwazi lwangaphambili (*prior knowledge*). Lapha-ke, nguthisha okudingeka ukuthi alekelele umfundi ngokumnika imisebenzana ezovusa ulwazi lwalokho umfundi ake wakuzwa futhi wahlangana nakho phambilini (*schemata*) (Vygotsky, 1978). Akudingeki ukuba umfundi aphoqwe ukuthi akhulume, kodwa ukuba alekelelwe ngezinto ezinemibhalo eyizithombe, ukunika amagama ezinto eziyizithombe (*labeling*) kanye nemidwebo (*drawings*) (*ibid*). UFierro (2003) yena uthi kulesi sigaba umfundi usuke enolwazi oluyimbijana olungamenza mhlawumbe aphenhule ngokukhomba noma ngokunyakazisa izitho zomzimba. UFierro uqhubeka eveza lokho uthisha angakwenza ukulekelela umfundi kuleli banga. Ubeka athi: *Teachers can provide plenty opportunities for active listening by utilizing visual and concrete objects (no page)*. Njengoba sengike ngachaza ngenhla, la mazwi aveza ukuthi uthisha angalekelela abafundi ngokubanikeza amathuba amaningi kokulalelwayo (*listening*) nangokubakhombisa okubukwayo. Lena kungase kube yindlela abaziqoqela ngayo ulwazi lwezinto bese befunda namagama amasha ukuze babe nenqolobane yamagama abawaqondayo.

Isigaba sesibili yi-*early production*. Lapha uHaynes (1998-2004) uthi umfundi wolimi lwesibili usuke esenalo ulwazimagama oluyimbijana futhi usuke esekulungele ukukhuluma amagama athile ambalwa alolo limi. Kulesi sigaba, umfundi angakhombisa ngokwenza (*demonstrate*)

nangokunikeza izimpendulo ezimfushane ezifana nokuthi yebo noma cha. Angabuye akwazi futhi ukuphendula imibuzo engadingi imininingwane eminingi, njengemibuzo ethi: Yini? Ubani? Kuphi? Nini? Kanti uFierro (2003) yena ubeka ukuthi abafundi basuke sebethuthukile ezingeni labo lokulalela, ngaleyo ndlela basuke sebewaqonda kangcono amanye amagama. Futhi basuke sebekwazi nokuzakhela imishwana behlanganisa nalokho abakubonayo nabahlangabezana nakho emiphakathini yabo. Lapha uFierro usho okuhambisanayo noHaynes, ukuthi uthisha angalekelela abafundi ngokubabuza imibuzwana edinga impendulo engu- “yebo” noma “cha”.

Isigaba lesithathu yi- *speech emergence*. Kulesi sigaba umfundi wolimi lwesibili usuke esethuthukile ekhonweni lokulalela ngokuqondisisa. Umfundi usuke esengazama ukukhuluma amabinzana amagama (*phrases*). Futhi lapha usuke eselusebenzisa lolu limi lapho exhumana nabanye. Lapha uthisha usuke esengakhuthaza abafundi ngokubabuza imibuzo eya ngokujiya, njengokubuza ukuthi kanjani nokuthi kungani. Lokho kungabasiza ukuba bazethembe ekusebenziseni lolu limi (Haynes, 1998, 2004). UFierro (2003) yena uthi kulesi sigaba umfundi usuke esefunda ngokukuqonda (*understanding*) okubhaliwe ekuhlanganisa nalokho akubona ekuphileni kwakhe. Uqhubeka ebeka lokho othisha abangakwenza ukulekelela abafundi, athi uthisha angabanikeza ithuba lokwethula izingxoxo ezithile ezingabenza baveze lokho asebeke bahlangabezana nakho (*experiences*) ezimpilweni zabo.

Ngokungafani noHaynes, uFierro ubiza isigaba sesine nge- *intermediate*. Kulesi sigaba, uFierro uthi lapha abafundi bakhombisa ukuthuthuka okuthe xaxa lapho sebeqaphela ukufunda ngendlela enembayo (*accuracy*) nangendlela eyiyo (*correctness*) ngokuthi baveze imizwa yabo kanye nemicabango yabo. Lapho eveza izinto uthisha angazenza, uFierro (2003) uthi: *Teachers can provide opportunities for students to create oral and written narratives (no page)*. Ngamanye amazwi othisha balindeleke ukuba balekelele abafundi ngokubanikeza amathuba amaningi okwethula okukhulunywayo kanye nokuziqambela imibhalo elandisayo ngokwabo.

UHaynes (1998, 2004) ubiza i- *nearly fluent* ngesigaba sesine kanti uFierro (2003) uthi i-*fluency* iyisigaba sesihlanu. UHaynes uthi kulesi sigaba sesine abafundi basuke sebekwazi lokho okushiwoyo lapho befunda futhi befundiswa kusetshenziswa ulimi lwesibili. Basuke sebekwazi ukuveza imibono yabo ngokuzethemba futhi baphendule ngomlomo noma lapho bebhala.

Imibuzo evulekile (*open-ended questions*) isuke isingabasiza ukuba baphendule basabalale, besebenzisa izinhlobo zemisho eyahlukene. UFierro (2003) yena uthi kwi-*fluency* abafundi basuke sebesebenzisa ulimi ngokwengeziwe, bafunda bengqangqa besebenzisa izinhlelo zolimi ngokuphumelelayo futhi sebenolwazimagama oluthuthuke ngokusezingeni eliphezulu. Uma eveza lokho uthisha angakwenza ubeka athi: *Teachers can provide ongoing language development through integrated language arts and content area activities (no page)*. Ngamafuphi, othisha bangalekelela ekuthuthukiseni ulwazi lwabafundi lolimi ngokubanikeza imisebenzi edidiyela izingxenye ezahlukene zolimi.

Kukho konke lokhu esengikhulume ngakho ngenhla, kuyavela ukuthi ukuze umfundi athuthuke olimini, kuyadinga ukuba alekelelwe nguthisha kuze kuba ufinyelela ekuvuthweni. Lokho-ke kungabalekelela abafundi ukuba bagcine sebethuthukile ekhonweni lokufunda okubhaliwe.

2.7 UBULIMININGI (*Bilingualism*)

Ubuliminingi kuwukukwazi ukukhuluma ulimi olungaphezu kolulodwa. ULangdon (2008) ubeka athi: *The term bilingual is defined as the ability to communicate orally and in writing in more than one language (p. 246)*. Kanti uKohnert (2009) yena uthi:

... bilingual is operational and practical. Bilinguals can be defined as individuals who have systematic experience within two or more languages to meet present or future communication needs (p. 247).

La mazwi acashunwe ngenhla aveza incazelo yobuliminingi ukuthi kuwukukwazi ukuxhumana nabantu ngezilimi ezingaphezu kolulodwa, kungaba ngokuxoxa ngomlomo noma ngokubhala (Kohnert, 2009). Ngamanye amazwi, kungumqondo omuhle ukuthi abafundi bahlonyiswe ngolwazi lolimi ukuze bakwazi ukuxhumana nabantu ezimweni ezahlukahlukene. Ngakho-ke kungumqondo omuhle ukuthi abafundi balufundiswe ulimi lwesiZulu ukuze baziqhenye ngolimi lwabo, nakuba befunda izifundo eziningi ngesiNgisi, futhi besithanda. ULangdon (2008) uqhuba athi: *learning a language implies a conscious process, which takes place in the classroom (p. 247)*. La mazwi aveza ukuthi ukufunda ulimi kuba yinto eyenzeka ngenhloso endlini yokufundela. Ngamanye amazwi kubalulekile ukungakuthatheli phansi ukufunda nokufundiswa kolimi. Lokhu kusho ukuthi othisha kumele bakuqaphele ukufundisa ulimi.

Abanye abantu bazithola bephila emphakathini okhuluma izilimi ezahlukene. Isibonelo, kunemiphakathi exube abantu abakhuluma isiNgisi, isiXhosa, isiZulu, nesiSuthu. Lokhu kwenza abantu abakhulele kulesi simo bagcine sebekhuluma ulimi olungaphezu kolulodwa. Kanti kukhona nabantu abakhulela endaweni noma emphakathini osebenzisa ulimi olulodwa lapho kuxhunyanwa. Labo bantu bafunda (*acquire*) olunye ulimi njengolimi lokwengeza. Lapho ebheka okwenzekayo ekufundeni ulimi lwesibili / lokwengeza, uLangdon (2008) uthi:

Because the first language is spoken at home, it is not uncommon for students who are learning second language at school to be familiar with terms related to the home (p. 247).

La mazwi angenhla agcizelela ukuthi njengoba ekhaya kukhulunywa ulimi lwasekhaya, kuyenzeka abafundi abafunda ulimi lwesibili bazithuke sebesebenzisa amanye amagama olimi lwabo. Ngamanye amazwi, kuyinto elindelekile ukuthi abafundi bolimi oluthile bazithuke sebexuba izilimi lapho bexhumana. Kodwa-ke kuhle kugcizelelwe ukuthi kulolu cwaningo abanye abafundi bafunda isiZulu njengolimi lokwethekelwa kodwa kube kululimi lwabo lwasekhaya, njengoba sekuke kwachazwa phambilini.

Kuyiqiniso ukuthi abafundi bolimi lwesibili bangasebenzisa amanye amagama olimi lwabo lapho bexhumana. Lokhu kuveza isithombe sokuthi nakuba abafundi bengamaZulu (iningi labo) luyimbijana ulwazi lwabo lwesiZulu yize kuwulimi lwabo lwasekhaya. Lokho kubonakala kakhulu lapho sekufanele bafunde imibhalo eyahlukene, babhale kumbe baphendule imibuzo, bathule izinkulumo, babhale futhi bafunde okubhaliwe ngesiZulu. Ngakho-ke, kuyavela ukuthi kubalulekile ukuba abafundi bafundiswe ukufunda okubhaliwe nakhona esiZulwini esifundwa njengolimi lokwengeza ukuze abafundi babe nolwazi oluyisisekelo ngolimi lwabo.

2.7.1 Injulalwazi yobuliminingi (*Bilingual Theory*)

Injulalwazi yobuliminingi ibheka indlela abantu abafunda ngayo olunye ulimi, ukuthi kungabe yini le eletha isihlava sokungakwazi ukubambelela olimini lwendabuko. Kubukeka kukhona okuholela endleleni yokufunda lolu limi lwesibili noma lokwengeza. UGardner (1985) uthi: ... *such feelings of potential danger from language acquisition detract from a motivation to learn*

the language (p. 57). La mazwi aveza ukuthi bukhona ubungozi bokulahleka kolunye ulimi uma kukhona olusha olufundwayo.

Eminye imibiko iveza okwenza kube nokufa kolimi lwasekhaya kubafundi abaningi. UMsimango (1998) uveza ukuthi ngonyaka we-1997 laba phezulu kakhulu izinga lokungaphumeleli kwabafundi bakamatekuletsheni, njengoba abafundi befunda ngolimi lwesiNgisi (okululimi lwesibili kubafundi abaningi). UMsimango uthi lokhu ukubheka njengento eyenziwa wukuthi phambilini kwakuqhakambiswe ulimi lwesiNgisi njengolimi olubalulekile futhi olumelwe wukufundwa futhi lusetshenziswe njengoba lubhekwa njengolimi lokuxhumana (p.12). Ngamanye amazwi uMsimango uchaza ukuthi ukuba abafundi babefundiswa ngezilimi zabo zasekhaya, umehluko wawuyoba khona. Lokhu kwenza ulimi lwesiZulu lwalimala njengoba nje manje sekunamagama abolekwe esiNgisini asesebenza ngokusemthethweni esiZulwini kodwa ebe ekhona awesiZulu aqondile. Isibonelo; sekuyindlala kakhulu ukuzwa umfundi esebenzisa igama elithi 'isigqiki / isihlalo' uma esho isitulo, okuyigama elibolekwe esiBhunwini (*stoel*), igama elithi 'ukhezo' selamelwa elithi 'isipunu', okuyigama elibolekwe esiNgisini (*spoon*), njalonzalo. Ngenxa yokufundwa kwezinye izilimi ezahlukene ngale kolimi lwasekhaya, kuye kwadaleka imikhokha ebizwa ngokuthi ubuliminingi obengezayo (*additive bilingualism*) kanye nobuliminingi obususayo (*subtractive bilingualism*). Kodwa-ke, kwehlukile okuzokwethulwa yilolu cwaningo njengoba isiZulu okukhulunywa ngaso lapha siwulimi lwabafundi lwasekhaya (iningi labo).

2.7.2 Ubuliminingi obengezayo (*Additive bilingualism*)

Njengoba ngike ngaphawula ngenhla ngokuthi ubuliminingi wukukwazi ukukhuluma ulimi olungaphezu kolulodwa, abanye abacwaningi baveza ukuthi kuba khona ushintsho oluthile lapho umuntu efunda ulimi olusha. Ushintsho lokuqala lubizwa ngokuthi wubuliminingi obengezayo (*additive bilingualism*). Emsebenzini kaPlüdemann (1996) uLockett (1993) ubuchaza kanje ubuliminingi obengezayo: *Additive bilingualism means the gaining of competence in a second language while the first language is maintained* (p. 20). Ngamafuphi, la mazwi achaza ukuthi ubuliminingi obengezayo yilapho umuntu efunda ulimi lwesibili kodwa lube lungaphazamiseki ulimi lokuqala noma lwasekhaya. ULambert (1993) yena uthi:

Additive bilingualism refers to a situation in which the addition of a second language and culture are unlikely to replace or displace the first language and culture (p.57).

Kanti uLidicoat (1991) ubeka athi:

Additive bilingualism develops when both languages and culture associated with them bring complementary positive elements to the child's overall development (p. 6).

Bonke laba babhali abacashunwe ngenhla babeka ukuthi ubuliminingi obengezayo buwukufunda olunye ulimi ngale kokubulala ulimi lokuqala. Lokhu kubhekwa njengokuzithuthukisa elwazini lwezinye izilimi ngale kokukhohlwa wulimi lwasekhaya. Ukufundwa kolumi lwesibili kuyinto ekhuthazwa kakhulu emfundweni yanamuhla ngenhla yezimo zenhlalo nempilo ukuze abantu bekwazi ukuxhumana ezindaweni zokusebenzela njalonjalo. Ngamanye amazwi, kuyinto encomekayo ukuthi abantwana bafundiswe ulimi olungaphezu kolulodwa ukuze bakhule bethuthukile kulezo zilimi. Kanti-ke, ubuliminingi obengezayo bubukeka bungenawo umthelela omubi ekuthuthukisweni kokufunda ulimi. Okubukeka noma kuzwakale kunomthelela omubi ekufundeni ulimi lokwengeza noma lwesibili wubuliminingi obususayo (*subtractive bilingualism*).

2.7.3 Ubuliminingi obususayo (*Subtractive bilingualism*)

Lapho echaza ubuliminingi obususayo (*subtractive bilingualism*) uPlüdemann (1996) uthi:

Subtractive bilingualism occurs when second language is learned at the expense of the first language, which it gradually replaces. This occurs when the social conditions devalue the child's first language and its associated culture (p. 20).

La mazwi acashunwe ngenhla achaza ukuthi ubuliminingi obususayo bubangelwa wukufunda ulimi lwesibili ngokukhinyabeza ulimi lwasekhaya ngenhloso, luye ngokuya lufa. Umbhali uqhubeka eveza ukuthi lokho kubulawa kolimi kungenziwa wukuthi umntwana ukhulela endaweni elubukela phansi ulimi lwakhe lwasekhaya kanjalo nezinye izici eziphathelene nalolo lulimi. ULambert (1993) ufakazelana no Plüdemann (1996) lapho ethi: *Subtractive bilingualism is characterized by the loss or erosion of a home or first language and culture* (p. 57). Naye uLambert ukhuluma ngobuliminingi obususayo ukuthi bushanela bukhukhulele kude ulimi lwasekhaya umuntu agcine eselahlekelwe wulimi lwakhe lwasekhaya.

Nakuba abanye balaba babhali abacashunwe ngenhla bechaze ubuliminingi obususayo besusela kulokho ababekubone ezweni laseMelika eseNyakatho (*Northern America*) kanye naseYurophu (*Europe*), lokhu kufana ncamashi nalokhu okwenzeka lapha eNingizimu Afrika. Ubungqoshishilizi (*domination*) bokufunda nokufundisa ngolimi lwesiNgisi kanye nokufundwa kwaso isiNgisi njengolimi lokuqala nolokwengeza ezikoleni zabantu bomdabu (*natives*) kubulale ukujiya nokunotha kwezilimi zomdabu. Lokho kuye kwaqapheleka nasolimini lwesiZulu. Kungakho ubuliminingi obususayo buhlotshaniwa namazinga aphansi ezemfundo (*poor academic performance*) kanye nokungazethembi (*low self-esteem*). Lokhu kungenxa yokuthi isiNgisi sibekwe phezulu ukuba sibe lulimi lokufunda nokufundisa (LOLT) (Plüdemann, 1996, p.20).

2.8 AMASU OKUFUNDISA UKUFUNDA OKUBHALIWE

Amasu okufundisa ahlukahlukene, kuye ngokuthi lowo nalowo thisha uphokophele ukuba bazuze ini abafundi abafundisayo ekugcineni. Abanye othisha bakholelwa ekutheni uma efundisa kube nguyena (uthisha) kuphela okhulumayo kuze kuphele leso sifundo ngale kokunikeza abafundi ithuba lokuziveza. Kanti abanye bafundisa ngokukhombisa (*demonstrate*), abanye ngokuxoxisana (*discuss*) ngesihloko salokho okufundwayo bekanye nabafundi babo. Abanye bagxila ezibonelweni kanti abanye bagcizelela ukubaluleka kokuqondisisa lokho okufundwayo (Felder, 1995). Nakuba uthisha ngamunye engasebenzisa amasu ngokwendlela yakhe, kudingeka singakulibali ukuthi umfundi ngamunye unendlela yakhe yokufunda (*to learn*). Abanye banikeza abafundi imibhalo ngababili noma ngabane ukuba bafunde, babe semaqenjini, bafundelane imibhalo yabo abazisungulela yona, omunye afunde owomunye, njalonzalo.

Ukukwazi ukukhuluma ulimi nje kuphela akwanele. Kuyinto eyaziwayo kuzo zonke izilimi ukuthi umuntu uthathwa njengothuthukile olimini uma ekhulile emakhonweni omane olimi (*four language skills*), lawo makhono elokufunda, elokubhala elokulalela kanye nelokufunda. Kunjalo nangabafundi abafundiswa ukufunda okubhaliwe. Kudingeka ukuba baqasheliswe ngezimo ezibalulekile zokulwazi ulimi. Lokhu kuhlangukisa nendlela umuntu/umfundi okulindeleka ukuba ethule ngayo inkulumbo, ukufaka izicelo, ukuvumela noma ukuphikisa umuntu othile kanye nokwethula amazwi okubonga (Krasner, 1999).

Kubalulekile ukuba uthisha aqaphele ukuthi indawo afundisela kuyo ukuthi iyabavumela abafundi ukuba bakulungele ukufunda. Lokho kuhlenganisa ukuhlela okuzofundwa, amasu azosetshenziswa nguthisha lapho efundisa, ukulekelela abafundi ukuba bathuthuke ekufundeni izinhlobo zemibhalo nokunye. Nokho-ke, alikho isu eliqondile nelinembayo elifanele ukusetshenziswa ekufundiseni ukufunda okubhaliwe. Lokhu kungenxa yokuthi izingane zifunda ngezindlela nangesivivini esingafani, ziphinde ziqonde umbhalo ngezindlela ezahlukene. Lokhu kuveza ngokusobala ukuthi uthisha udinga ukusebenzisa amasu ahlukahlukene lapho efundisa ukufunda okubhaliwe.

2.9 UKUTHUTHUKISA UKUFUNDA OKUBHALIWE (*Reading development*)

Ngokujwayelekile, izingane zifunda futhi bafundiswe ukufunda okubhaliwe uma seziqale imfundo yasesikoleni kanti kuyancomeka ukuthi ukufunda ukufunda okubhaliwe (*learning to read*) kuqale ekhaya ukuze izingane zizokhula babe nothando lokufunda okubhaliwe. URose (2005) ubeka athi:

... there is the difference in this respect to the experience of parent-child reading, of which children in literate middle class families experience an average of 1000 hours before starting school whereas those from oral cultural backgrounds may experience little or none (p. 138).

La mazwi kaRose (2005) acashunwe ngenhla agqamisa iphuzu lokuthi izingane ezifundelwa ngabazali bazo imibhalo zingakaqali ukufunda kwasesikoleni kusiza kakhulu ekuthuthukiseni uthando lokufunda okubhaliwe kunalezo ezingalitholanga ithuba lokufundelwa imibhalo, eziqala ukuhlangabezana nokufunda okubhaliwe sebeqale isikole. Kanti futhi, lezi zingane baba semathubeni okwenza noma okufunda ngempumelelo esikoleni kunalezo ezingajwayelananga nokufunda okubhaliwe zingakaqali ukufunda kwasesikoleni (Rose, 2005). Ngamanye amazwi, ukuze kuthuthuke uthando lokufunda okubhaliwe, abazali kufanele babambe iqhaza elikhulu ekulekeleleni kokufundwa kokubhaliwe. UPretorius (2002) unombono ofanayo nokaRose ngokuthi izingane ezingalitholanga ithuba lokufundelwa okubhaliwe zingakaqali esikoleni ziba namathuba amancane okuphumelela kahle emfundweni yazo (*academic achievement*) futhi zigcina zingenalo uthando lokufunda okubhaliwe. Ngakho-ke, kubalulekile ukuba izingane zilekelelwe ekufundeni ukufunda okubhaliwe kusukela ekhaya kanjalo nasemabangeni aphantsi emfundo yazo ukuze zithuthuke ekufundeni okubhaliwe (Rose, 2005, p. 138). Umbono

kaPretorius (2002) nokaRose (2005) wokufundisa ukufunda okubhaliwe uyahambisana nenjulalwazi kaVygotsky ye- *social constructivist* kanye nayo le modeli ye- *landscape* ngoba kokubili kugcizelela ukuthi umuntu uthola ulwazi oluyisisekelo (*basic knowledge*) emphakathini asondelene nawo. Ngakho, umzali nengane basuke besondelene isikhathi eside ngaphambi kokuba ingane iqale ukufunda esikoleni.

2.10 IZINDLELA ZOKUFUNDISA UKUFUNDA OKUBHALIWE

Kubalulekile ukuba abafundi bajwayezwe izindlela ezahlukahlukene zokufunda ukufunda okubhaliwe. Lokho kusiza ukuba abafundi bakhuthale ekufundeni okubhaliwe. Ngakho-ke, kudingeka ukuba othisha basebenzise amasu ahlukene okufundisa ukufunda okubhaliwe kusukela emabangeni aphantsi. Lezi zindlela engizoxoxa ngazo ezigabeni ezilandelayo zitholakala ocwaningweni lukaRose (2005) lapho aveza khona izindlela zokuthuthukisa amakhono okufundisa ukufunda okubhaliwe.

2.10.1 I- *Shared reading*

Le ndlela lokufundisa ukufunda okubhaliwe, uthisha ufundela abafundi umbhalo awuphindaphinde kuze kufike ezingeni lokuthi abafundi bawuqonde kahle lowo mbhalo abawufundayo, futhi bakwazi ukukhuluma ngalokho abakufunde embhalweni. Le ndlela yokufundisa ukufunda okubhaliwe iyafana naleyo eyenziwa ngumzali lapho efundela ingane yakhe ingakaqali ukufunda esikoleni, lapho umbhalo ufundwa uphindaphindwe kuze kufike ezingeni lokuthi ingane iwuqondisise umbhalo. Kanti futhi, le ndlela yokufunda ikhuthaza abafundi ukuba umbhalo bawufundele ukuzithokozisa (Rose, 2005, p. 149).

2.10.2 Ulwazi lokuhlonza amagama (*Word recognition*)

Enye indlela yokufundisa ukufunda okubhaliwe ukuba kuthuthukiswe ikhono labafundi lokukwazi ukuzihlonzela amagama embhalweni abawufundayo. Lapha uthisha angafunda imisho ibe mibili, ayiphindaphinde bese enikeza abafundi ithuba lokuqhubeka nokuzifundela kuze kufike ezingeni lokuthi abafundi bawazi amagama abawafundayo futhi bawuqondisise (Rose, 2005). Nokho-ke, uRose wabona le ndlela isebenza kahle ekufundiseni ukufunda okubhaliwe emabangeni aphantsi. Le ndlela yokufundisa ukufunda okubhaliwe incikene

nemodeli ye- *landscape*, okuzochazwa ngayo kabanzi esahlukweni sesine, ngoba uthisha ubamba iqhaza elikhulu ekulekeleleni abafundi ukuba bathuthukise izinga labo lokufunda okubhaliwe.

2.10.3 Ulwazimagama (*Vocabulary*)

Ulwazimagama luyingxenye ebalulekile ekuthuthukeni kokufunda ukufunda okubhaliwe kanye nokufunda ngokuqondisisa. Lapho umuntu enolwazimagama oluningi, uwuqonda ngokushesha umbhalo awufundayo. UCunningham benoStanovich (2003) bathi: *The more children read, the greater their vocabulary and the better cognitive skills* (p. 34). La mazwi kaCunningham noStanovich agcizelela ukuthi lapho izingane zifunda kakhulu okubhaliwe zizakhela inqolobane yolwazimagama bese kuthuthuka ikhono lokuwuqonda kahle umbhalo. Ngakho-ke, kubalulekile ukuba izingane zijwayezwe ukufunda okubhaliwe zisezincane ukuze zikhule nenqolobane yolwazimagama oluzozilekelela ekufundeni ngokuqondisisa. Kuyinto esobala ukuthi ulwazimagama alwakheki nje kuphela ngokuthi umuntu alufundiswe esikoleni, kodwa lwakheka nangokusebenzisa ulimi nabantu axhumana nabo. Lokhu kugqanyiswa yinjulalwazi kaVygotsky (1978) yona ebeka ukuthi umuntu ulufunda kahle ulimi emphakathini asondelene nawo, njengoba ngike ngaveza phambilini.

2.10.4 Ukufunda ngababili (*Paired reading*)

Ukufunda ngababili (*paired reading*) kuyisu elikhuthaza abafundi ukuba bafundisane ukufunda okubhaliwe, befunda ngokudedelana. Kungaba abafundi abathuthuke ngokufanayo ekufundeni okubhaliwe noma kube nothuthukile nalowo ongathuthukile kahle ekufundeni imibhalo. Lapho abafundi befunda ngababili bathuthukela ekukhuthaleleni ukufunda imihombo eminingi yokubhaliwe ukuze baxoxelane ngalokho abakuholile ngenkathi umfundi ezifundele umbhalo wakhe ohlukile. Namanye amazwi, ngenkathi bexoxelana ngalokho abakufundile kuthuthuka ikhono labo lokukhuluma, okungelinye lamakhono amane olimi.

2.11 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngemibhalo ephathelene nokufundisa okubhaliwe (*reading*). Ngiphinde ngaxoxa nangezinjulalwazi eziphathelene nokufundwa kolimi kanye nalezo

zokufunda okubhaliwe. Ngivezile futhi lokho okushiwo yizitatimende zezemfundo (*curriculum statements*) mayelana nalokho okufanele kwenziwe ngothisha lapho befundisa okubhaliwe. Ngiphinde ngaxoxa ngemibiko evezwe yi- *Annual National Assessment (ANA)* mayelana namazinga aphantsi okufunda okubhaliwe kubafundi ezilimini. Ngikhulumile nangezigaba zokufundisa ulimi lwesibili kanye nobuliminingi. Isahluko esilandelayo siqukethe imiklamo nezindlela zocwaningo.

ISAHLUKO SESITHATHU UMKLAMO NEZINDLELA ZOCWANINGO

3.1 ISINGENISO

Esahlukweni esedlule ngibuyekeze imibhalo ephathelene nokufunda okubhaliwe ngokwasemazweni angaphandle kanye nalapha eNingizimu Afrika. Ngixoxe ngokuchazwa kokufunda okubhaliwe (*reading*) ngokwababhali abehlukene. Ngibe sengixoxa ngalokho okushiwo yizitatimende zezemfundo mayelana nokufundisa ukufunda okubhaliwe. Ngiqhubekile ngaxoxa ngimibiko ye- ANA mayelana namazinga aphansi okufunda okubhaliwe. Ngibe sengixoxa ngezinjulalwazi ezahlukahlukene ezimayelana nokufunda okubhaliwe kanjalo naleyo esetshenziwe njengomhlahlandlela kulolu cwaningo. Nokho-ke, injulalwazi esetshenziswe kulolu cwaningo ngizoxoxa ngenabe ngayo esahlukweni sesine. Ngikhulumile futhi ngobuliminingi (*bilingualism*) njengoba lolu cwaningo lubheka ukufundiswa kokufunda okubhaliwe olimini lokuqala lokwengeza. Ngibe sengixoxa nangamasu okuthuthukisa ulimi ngokwababhali abehlukene kanye nezigaba (*stages*) zokufundisa ulimi lwesibili. Lesi sahluko siqukethe imiklamo nezindlela zocwaningo. Ngizoxoxa ngezindlela engazisebenzisa ukuqoqa ulwazi okuyilona olusize ekuphenduleni imibuzongqangi yalolu cwaningo. Mithathu imibuzongqangi yalolu cwaningo, yilena elandelayo:

- (i) Othisha bakuqonda kanjani ukufundiswa kokufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza?
- (ii) Othisha bakufundisa kanjani ukufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza?
- (iii) Yini eyenza othisha bafundise ukufunda okubhaliwe ebangeni leshumi isiZulu uLimi lokuQala lokweNgeza ngendlela abakwenza ngayo?

3.2. UCWANINGO LWEKHWALITHEHIVU

Lolu cwaningo luyikhwalthethivu (*qualitative study*). Ucwaningo oluyikhwalthethivu lusuke luhlose ukuhumusha, lucubungule futhi luveze ukuqonda kahle ngokwenzeka kwezimo ngobunjalo bazo ngendlela ezisuke zenzeka ngayo endaweni. Okunye futhi kungaba ukuthi

abantu abayingxenywe yaleso simo bakuqonda kanjani ukwenzeka kwalezo zimo. Lokhu kugcizelelwa nangu- Lincoln (2000) obeka athi:

This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them (p.3).

Ngakho-ke, lolu cwaningo aluhlosile ukuhlaziya ulwazi oluncike ezinombolweni, njengokuthi lubheke ukuthi bangakanani abafundi abangakwazi ukufunda okubhaliwe, kodwa lucubungula amazwi angamagama nezitatimende kanye nokwenzekayo lapho othisha befundisa bese kuhlaziywa, kwakhiwe izindikimba. Lapho kuhlaziywa, kusetshenziswa zona izindlela zocwaningo oluyikhwalthethivu, okuyolekelelwa ukusetshenziswa kwenjulalwazi ye- *social-constructivist*.

UCole (2006) unikeza le ncazelo yocwaningo oluyikhwalthethivu uthi:

Qualitative research shares its philosophical underpinnings with the naturalistic paradigm, which describe and explain a person's experiences, behaviours, interactions and social contexts without the use of statistical procedures or quantification (p. 26).

Ngala mazwi, uCole uhlobanise ucwaningo oluyikhwalthethivu nepharadaymu ye- *naturalistic*. UCole (2006) ubeka ukuthi kulolu hlobo locwaningo kuhlaziywa indlela abantu abaziphatha ngayo kuhlanganise nalokho asebeke bahlangabezana nakho emiphakathini ngale kokusebenzisa izibalo. UCreswell (2009) naye ugcizelela ukuthi abacwaningi bocwaningo lwekhwalithethivu baqoqa ulwazi oludingwa wucwaningo kubahlanganyeli abahlale besesimweni esijwayelekile isikhathi esiningi, ngokwalokho ukudingwa wucwaningo. Nomcwaningi uqoqa ulwazi ebuka lokho okwenziwa futhi kukhulunywe wumhlanganyeli wocwaningo. UCreswell (2009) ubeka athi:

... researchers do not send out instruments for individuals to complete... they gather information by actually talking directly to people and seeing them behave and act within their context... researchers have face to face interactions overtime (p. 175).

La mazwi acashunwe ngenhla agcizelela ukuthi ocwaningweni oluyikhwalthethivu, ucwaningi akaqoqi ulwazi ngokunikeza umhlanganyeli ngamunye ithuluzi lokuthi agcwalise ulwazi oludingeka kulelo thuluzi, kepha umcwaningi uqoqa ulwazi ngokuziyela mathupha kumhlanganyeli axoxisane naye aphinde futhi abuke lokho akwenzayo kuleyo ndawo ajwayele

(umhlanganyeli) ukuba kuyona. UYin (1987) yena ubeka kanje ngocwaningo oluyikhwalthethivu:

Qualitative methods are particularly well suited for examining instances of self regulated learning as events because they involve a rich, holistic descriptions, and do not make assumptions, intra-individual stability, and are oriented to revealing complexity (p.82).

Kanti uSherman noWebb (1988, p. 84) bona bavumelana ngala mazwi ngokuphathelene nocwaningo oluyikhwalthethivu:

Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts, and participant observation data, to understand and explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography.

Laba babhali abacashunwe ngenhla bagcizelela ubumqoka bocwaningo oluyikhwalthethivu. Bonke baveza ukuthi ucwaningo oluyikhwalthethivu lusiza umcwaningi ukuba ahlole, ahlaziye futhi acubungule isimo noma izimo zabahlanganyeli bocwaningo ngokuqondile ngokuzibandakanya ezingxoxweni nabo kanye nokubabukela besesimweni ababhekene naso, esimayelana nalokho umcwaningi acwaninga ngakho. Lokho kusiza umcwaningi ukuba angagcini eseqagela noma esezengezela ulwazi olungesilo oluhambisana nalokho acwaninga ngakho ngoba ulwazi uluqoqa ekuso mathupha isimo.

ULeedy no-Ormrod (2005, p. 133) baphawula ngokuthi ucwaningo lwekhwalithethivu lwenziwa ngumcwaningi ngokuthi aye kuleso simo acwaninga ngaso, abuke abahlanganyeli bocwaningo besesimweni abahlale bekuso emihleni, kungabi wukuthi kukhona okushintshwayo ngoba kukhona umcwaningi. Ngakho-ke, ucwaningo lwekhwalithethivu lusebenza njengomkhanya (iwindi) osiza umcwaningi ukuba abuke futhi aphawule ngezinto eziphathelene nenhlao yabantu. Nalolu cwaningo luhambisana kahle kakhulu nocwaningo lwekhwalithethivu ngoba umcwaningi uqoqe ulwazi ngokuya kubahlanganyeli mathupa futhi kwaba nezingxoxo ezihleliwe lapho abahlanganyeli bocwaningo, okungothisha abafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi, babebuzwa futhi baphendule imibuzo mayelana nokufundiswa kokufunda okubhaliwe kubafundi beshumi ngenhloso yokuthi kuphenduleke imibuzongqangi yalolu cwaningo. Ngale kwezingxoxo eziqoshiwe nabahlanganyeli, olunye ulwazi lwathathwa ngokuthwebula uthisha ngamunye lapho efundisa. Ngakho-ke okuhlaziye kwacutshungulwa kulolu cwaningo kuthathwe kunjengoba kunjalo, akukho kunonga umcwaningi akwenzile.

3.3 IPHARADAYMU (*Paradigm*)

Ulwazi luyinto evulelekile kulo mhlaba futhi ziningi izindlela abantu ababheka ngazo izinto ezahlukene. Ipharadaymu ingumklamo olekelela abacwaningi ukubuka izinto ezisemhlabeni ngendlela abafuna ukuzibheka ngayo. Ngamanye amazwi, ipharadaymu isho indlela abantu ababuka ngayo umhlaba (*world view*) noma-ke ukubukeka komhlaba. Lolu cwaningo lungaphansi kwepharadaymu *ye-constructivist* ngoba le ndlela isetshenziswa ngothisha ekufundiseni izifundo ezahlukene kanti ivela ocwaningweni lokucubungula ukuthi abantu bafunda kanjani (Farstrup & Samuels, 2006). Ngaleyo ndlela, lolu cwaningo lubheka indlela othisha abakuthatha noma abakubheka ngayo ukufundiswa kokufunda okubhaliwe kubafundi bebanga leshumi ezifundweni zesiZulu uLimi lokuQala lokweNgeza.

I-Thirteen ed online (2004) ichaza kanje ipharadaymu *ye-constructivist*:

Constructivism is basically a theory based on observation and scientific study about how people learn. It says that people construct their own understanding and knowledge of the world, through experiencing things and reflecting on those experiences (p. 1).

La mazwi acashunwe ngenhla achaza ipharadaymu *ye-constructivist* ngokuthi incike enjulalwazini yokubheka nokucubungula indlela abantu abafunda ngayo (*how people learn*). Ngaphansi kwale pharadaymu kunenkolelo yokuthi abantu bakwazi ukuzakhela (*construct*) ulwazi nokuqonda kwabo ngomhlaba bethathela ezimweni asebeke bahlangabezana nazo.

Ulwazi alusiyona nje into ebekwe endaweni ethile la emhlabeni ukuze wonke umuntu aluthole. Kepha ulwazi lwakhiwa yizinto ezisemhlabeni futhi lwakhiwe yibona abantu ngendlela ababuka ngayo izinto ezisemhlabeni (*knowledge is not about the world, but rather constructive of the world*) (Sherman, 1995). Njengoba sengike ngachaza ngenhla, ngabantu abazakhela ulwazi ngokubuka umhlaba bahlanganise nezinto asebeke bahlangabezana nazo ekuphileni kwabo. Nakukho-ke ukufunda okubhaliwe, ngumfundi okudinga athuthuke ekukwazini ukufunda okubhaliwe. Lokho umfundi ukwenza elekelelwa nguthisha ngokumfundisa ngendlela emakhayo. UNkosi (2010) ugcizelela ukuthi ukuze abantwana bakwazi ukuthuthuka kwabakufundayo, kubalulekile ukuba badedelwe babambe iqhaza elibonakalayo ekufundeni kwabo. Kanti ama-*constructivists* agcizelela ukuthi akudingeki ukuba uthisha azinqumele yedwa okuzofundwa, kodwa kudingeka ambandakanye nabafundi ngokuthi babambe iqhaza kulokho okufundwayo. Lokho kwenza abafundi bakwazi ukuzakhela umqondo ngalokho

abakufundayo. Ngamanye amazwi, i- *constructivism paradigm* ihambisana kahle nalolu cwaningo ngoba lolu cwaningo luzobheka ukuthi othisha bakufundisa kanjani ukufunda okubhaliwe (*reading*) kubafundi bebanga leshumi esiZulwini uLimi lokuQala lokweNgeza, nokuthi bakuqonda kanjani lokhu.

3.4 UCWANINGO OLUYI - CASE STUDY

Lolu wucwaningo oluyi- *case study*. Ucwanningo oluyi- *case study* luvumela umcwanningi ukuba abhekane ngqo nesimo akhethe ukucwaninga ngaso. UStake (1995) uthi: *Case study is the study of the particular* (p.253). Kanti uCreswell (1994) yena uthi: *Case study is a single instance of bounded system, such as a child, a clique, a class, a school...* (p. 103). Bobabili laba babhali abacashunwe ngenhla bavumelana ngokuthi i- *case study* iwucwaningo lobunjalo besimo, okungaba ukubheka isimo sengane ngayinye, ilelo qenjana labantu elisondelene kakhulu, ikilasi, isikole njalunjalo. Ngakho-ke, nakulolu cwaningo kwaxoxiswa nothisha ngamunye kulabo abafundisa isiZulu uLimi lokuQala lokweNgeza, kwaphinde futhi kwabukela othisha befundisa ukufunda okubhaliwe emakilasini ebanga leshumi kulo leli zinga lolimi.

Lapho echaza i- *case study*, uNieuwenhuis (2008) uthi:

The term case study has multiple meanings. It can be used to describe a unit of analysis (e.g. a case study of a particular organization) or to describe a research method. Depending upon the underlying philosophical assumptions of the researcher, case study research could be positivist, interpretivist or critical. A case study does not necessarily mean that one site only is studied (p.75).

La mazwi angenhla achaza kabanzi ngokusetshenziswa kwe- *case study* ukuthi isebenzelana kahle namapharadaymu e-*positivist*, e-*interpretivist* ne- *critical*. Nakuba ucwaningo lwe-*case* lusebenzelana kahle kakhulu nala mapharadaymu esengiwabalile, kulolu cwaningo akusetshenziswa ngisho neyodwa yawo. Kepha lolu cwaningo lwasebenzisa ipharadaymu ye-*constructivist* ngoba iyona eyayihambisana nokuthi umcwanningi akwazi ukubheka othisha lapho befundisa okubhaliwe emakilasini kanye nokuxoxisana nabo kutholakale ukuthi kungani babefundisa ukufunda okubhaliwe ngendlela abakwenza ngayo.

Kuvamile ukuthi ocwaningweni oluyikhwalithethivu umcwanningi asebenzise ucwaningo oluyi- *case study*. UVerbeek (2010) uthi: *Case studies can open up complex and unique relationships,*

interactions and systems connected to the object of investigation (p. 128). La mazwi abeka ukuthi ucwaningo oluyi-*case study* lusiza umcwaningi ukuba abhekane ngokuqondile nesimo acwaninga ngaso.

UStake (1988) yena ubeka kanje ngocwaningo oluyi- *case study*:

The case study focus is on a single actor, a single institution, a single enterprise, may be a classroom, usually under natural conditions so as to understand it (p.257).

UCohen nabanye (2011) babeka bathi:

A case study provides a unique example of real people in real situation, enabling readers to understand ideas more clearly than simply by presenting abstract theories and principles (p.289).

Laba babhali abacashunwe ngenhla okungoStake (1988) noCohen enabanye (2011) bayavumelana ngokuthi ucwaningo lwe- *case study* luvumela umcwaningi ukuba abhekane ngqo nesimo acwaninga ngaso sinjengoba sinjalo. Ngakho-ke, lolu cwaningo luhambelana kahle kakhulu nokusetshenziswa kwe- *case study* njengoba lwaqoqwa ngezingxoxo kuthisha ngamunye kwabathathu abangabahlanganyeli bocwaningo, abafundisa isiZulu uLimi lokuQala lokweNgeza. Ulwazi lwaphinde futhi lwaqoqwa ngokubukela othisha lapho befundisa (*observation*) ukufunda okubhaliwe emakilasini kuso isiZulu uLimi lokuQala lokweNgeza.

3.5 IZINDLELA ZOKUQOQA ULWAZI

Kulolu cwaningo, ulwazi lwaqoqwa ngokusebenzisa izingxoxo phakathi kwami njengomcwaningi kanye nabahlanganyeli bocwaningo okwakungothisha abathathu. Lezi zingxoxo zenziwa nothisha ngamunye futhi zazithatha isikhathi esingangemizuzu engamashumi amane nanhlanu kuya ehoreni. Lapho kwenziwa lezi zingxoxo kwasetshenziswa isiqophamazwi. Ulwazi lwaphinde lwaqoqwa nokubukela (*observations*) othisha befundisa emakilasini. Lapha kwasetshenziswa isithwebuli-zithombe (*video-camera*) ukuze kuthwebuleke yonke iminyakazo nemisindo eyayenzeka lapho othisha befundisa ukufunda okubhaliwe kubafundi bebanga leshumi abafunda isiZulu uLimi lokuQala lokweNgeza.

3.5.1 Izingxoxo (*Interviews*)

Ukuxoxisana kuyindlela yokuxhumana esetshenziswa kuzona zonke izilimi emhlabeni jikelele. Lapho abantu bexoxisana noma bexhumana basuke babelana ngolwazi kungaba olusemqoka ngokufundisana, ukudlulisa imiyalezo enhlobonhlobo, ukuzithokozisa, ukufuna ulwazi ngezinto ezithile, njalunjalo. Ngokujwayelekile izingxoxo ziba phakathi kwabantu ababili nangaphezulu. UKvale (1996) ubeka athi:

An interview is an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situatedness of research data (p.14).

La mazwi kaKvale (1996) ayahambisana nalokho engike ngakuveza phambilini, ukuthi inhlololwazi (*interview*) iyizingxoxo eziphakathi kwabantu ababili nangaphezulu. Lezo zingxoxo zisiza abantu ukuba babelane ngemibono ngesihloko esithile esibathintayo, ukuze kuthuthukiswe ulwazi ngokwalokho okuxoxiswana noma okubuzwa ngakho. UCohen nabanye (2011) bathi: *The interview is a flexible tool for data collection enabling multi-sensory channels to be used: verbal, non-verbal, spoken and heard* (p.409). La mazwi agcizelela ukuthi ukuqoqa ulwazi kusetshenziswa inhlololwazi kusiza umcwaningi ukuba abone yonke iminyakazo namazwi kwabahlangahleli bocwaningo. Lapha kungaba ukuthi umhlanganyeli wocwaningo lapho ekhuluma kube kukhona akwenza ngezandla noma ngomzimba wakhe ukugcizelela lokho akushoyo. UBloom noCabtree (2006) bagcizelela ubumqoka bokusebenzisa izingxoxo (*interviews*) ocwaningweni lapho bethi:

Throughout the interview, the goal of the interviewer is to encourage the interviewee to semi-structured interviews are often the sole data source for a qualitative research project...share as much information as possible, unselfconsciously and in his or her own words.(p.23).

La mazwi acashunwe ngenhla agcizelela ukuthi ukuqoqa ulwazi locwaningo ngokusebenzisa izingxoxo, kulekelela umcwaningi ukuba akwazi ukumba ulwazi oludingwa wocwaningo oluyikhwalthethivu. Lokhu kwenzeka lapho umhlanganyeli wocwaningo ephendula enaba kulokho akubuziwe. Ngakho-ke, nakulolu cwano ulwazi lwaqoqwa kusetshenziswa izingxoxo phakathi komcwaningi nothisha (ngamunye) abafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi.

UNewton (2010) uthi:

Face-to-face interviewing may be appropriate where depth of meaning is important and the research is primarily focused in gaining insight and understanding (p.1).

La mazwi acashunwe ngenhla agcizelela ukuthi ukuthola ulwazi ngezingxoxo kuletha ulwazi oluyisisekelo kulokho umcwaningi adinga ukukwazi. Ngamanye amazwi, ulwazi olutholakala ngezingxoxo lungathembeka ngenxa yokuthi lowo okuxoxwa naye angakunikeza izincazelo eziningi ezidingwa wucwaningo.

3.5.1.1 Inhlololwazi esakuhleleka (*Semi-structured interviews*)

Inhlololwazi esakuhleleka iwuhlelo lwemibuzo evulelekile esetshenziswa ekuqoqeni ulwazi olujulile mayelana nalokho okucwaningwa ngakho. Lolu hla lwemibuzo kuba yilona olusiza umcwaningi ukuba ashayele aphinde aqondise izingxoxo zokuthola ulwazi locwaningo. Lolu hlobo lwezingxoxo luvumela ukuthi umcwaningi akwazi ukuphinde engeze eminye imibuzo ngenhloso yokugubha ngokulangazelela (*probe*) ulwazi kumhlanganyeli wocwaningo (De Vos *et al*, 2002). Ngakho-ke, kulolu cwano ngasebenzisa inhlololwazi esakuhleleka (*semi-structured interviews*) yona evumela ukusebenzisa uhlobo lwemibuzo evulelekile (*open-ended questions*) lapho ngiqoqa ulwazi.

3.5.2 Ukubukela (*observations*)

Enye yezindlela ezihlelekile zokuthola ulwazi ukuba umcwaningi abukele okwenziwa ngabacwaningwayo (*oservations*). Lapha umcwaningi usuke ebuka indlela laba abacwaningwayo abenza ngayo lokho okucwaningwa ngakho ngaphandle kokuba aze axoxisane nabo. Ngakho-ke, njengoba lolu cwano luyikhwalithethivu, kubalulekile ukuba umcwaningi abukele lokho okwenziwa ngabahlanganyeli bocwaningo lapho benza abakwenzayo ukuze athole ulwazi olujulile lwalokho okucwaningwa ngakho, futhi alalele aphinde akuqonde kahle lokho okwenziwayo (Nieuwenhuis, 2008). UCohen nabanye (2011) babeka kanje ngokubukela okwenziwayo (*observation*):

The distinctive feature of observation as a research process is that it offers an investigator the opportunity to gather live data from natural occurring social situations (p.456).

La mazwi acashunwe ngenhla aveza ukuthi ukubukela lokhu okucwaningwa ngakho kusiza umcwaningi ukuba abe sethubeni lokuqoqa ulwazi bukhoma ngalokho okwenzakalayo okuphathelene nokucwaningwayo. Ngakho-ke ukubukela kwami abahlanganyeli balolu cwaningo kwangisiza ukuthola ulwazi olunothile.

Nakuba ngangikhona ngibukele okwakwenziwa ngabahlanganyeli bocwaningo, ngangingeyona ingxenye yabacwaningwayo. Kuphela nje ngangigxile eqhazeni lami lokubukela okwenziwayo njengomcwaningi. Lokhu engakwenza kuyahambisana nalokho okushiwo nguNieuwenhuis (2008) lapho ethi:

Observer as participant means that one gets into the situation, but focuses mainly on his or her role as an observer in the situation. In this way one may look for patterns of behaviour in a particular community to understand the assumptions, values and beliefs of the participants and make sense of social dynamics – but the researcher remains uninvolved and does not influence the dynamics of the settings (p. 85)

Ngamanye amazwi kwakungilungele njengomcwaningi ukuba ngigxile ekubukeleni okwakwenziwa ngothisha abafundisa ukufunda okubhaliwe esiZulwini uLimi lokuQala lokweNgeza kubafundi bebanga leshumi. Kanti futhi, kwakumele kungabi bikho lutho engilwenzayo noma oluwumbono wami olwaluyophazamisa lokho engangikubukele lapho othisha befundisa ukufunda okubhaliwe.

3.6 UKUQOQA ULWAZI

Njengoba ngike ngaveza phambilini, kulolu cwaningo kwasetshenziswa uhla lwemibuzo esakuhleleka (*semi-structured interview questions*). Le mibuzo yayihlelelwe ukuqoqa lonke ulwazi olwalungatholakala ukuze kuphenduleke imibuzongqangi yalolu cwaningo. Kwasetshenziswa isiqophamazwi (*voice recorder*) lapho kunezingxoxo phakathi kwami kanye nabahlanganyeli. Lokhu kwenziwa ukuze kuthi lapho sengihlaziya okutholakele asebenzise amazwi abahlanganyeli bocwaningo enjengoba enjalo, kungabi bikho lapho umcwaningi azisebenzisela amazwi akhe ngokungafanele. Kulolu cwaningo ulwazi lwaqoqwa ngokuthwebula ubunjalo besimo lapho othisha befundisa. Kwasetshenziswa isithwebuli sithombe ezinyakazayo (*video camera*). Lokhu kwenziwa njengengxenye yokubukela (*observations*) lapho othisha befundisa. Konke lokhu kwenziwa ukuze umcwaningi athole ulwazi olucebile locwaningo.

3.7 UKUVIVINYA AMATHULUZI OKUQOQA ULWAZI

Kubalulekile ukuba umcwaningi abe nolwazi oluyisisekelo ngalokho azobe ecwaninga ngakho, kucacise nendlela azoqhuba ngayo ucwaningo. Ukuba nolwazi oluyisisekelo kwadingeka ukuba kuvivinywe amathuluzi ayezosetshenziswa ukuqoqa ulwazi (Strydom ku- de Vos, 2002). Ngakho-ke, kulolu cwaningo amathuluzi okuqoqa ulwazi avivinywa (*piloted*) esikoleni esingumakhelwane ukuqinisekisa ukuthi imibuzo inembile, futhi lokhu kwasiza nasekusefeni imibuzo. Ngasebenzisa nezindlela ezahlukene ezengeziwe zokuqoqa ulwazi, njengokusebenzisa isiqophamazwi (*voice recorder*) ukuqopha izingxoxo kanye nesithwebuli-zithombe (*video camera*) lapho ngibukele othisha befundisa. Lokhu kwangisiza ukuba ngijwayelane nokusetshenziswa kwalawo mathuluzi. Ngakho-ke, akubanga nzima ukuwasebenzisa lapho sengiqhuba ucwaningo lwangempela.

3.8.1 Ukuqokwa kwesikole

Lolu cwaningo lwaqhutshwa esikoleni esisePinetown. Lesi sikole ngasikhetha ngoba sinabafundi abaxube izinhlanga, kukhona abafundi abangamaZulu, amaNdiya namaKhaladi futhi sisemphakathini oxubile ngokobuhlanga nangezilimi ezikhulunywayo. Kulesi sikole kufundwa isiNgisi njengoLimi lwaseKhaya. IsiZulu sifundwa njengoLimi lokuQala lokweNgeza futhi baningi abafundi abafunda isiZulu njengolimi lokuqala lokwengeza. Othisha abafundisa kulesi sikole baxubene ngezinhlanga, kanjalo nabafundi. Kodwa-ke othisha abafundisa isiZulu bangabomdabu walapha eNingizimu Afrika kuso, isifundazwe sakwaZulu-Natal. Abafundi bakulesi sikole bafunda isiZulu njengolimi lokuqala lokwengeza kodwa isiZulu sibe silulimi lwabo lwasekhaya (*mother tongue*).

3.8.2 Ukuqokwa kothisha

Abahlanganyeli bocwaningo ngothisha abathathu abafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi (Grade 10). Ngakhetha leli banga ngoba nginomcabango wokuthi kulo kusuke sekubhekeke ukuthi abafundi sebeyakwazi ukufunda ngokushelelayo nangokuqondisisa ngoba basuke sebekhulile. Ngakho-ke, ukukhethwa kwalaba othisha kwakungokuhlosiwe (*purposive sampling*). UCohen, Manion noMorrison, (2011) bathi:

Purposive sampling as a feature of qualitative research, researchers hand-pick the cases to be included in the sample on the basis of their judgement (p.157).

Laba babhali babeka ukuthi ocwaningweni lwekhwalithethivu, umcwaningi uqoka isampula yabantu ngokwendlela abona ngayo. Ngamanye amazwi, leyo sampula kumele ihambisane nocwaningo lwekhwalithethivu. Laba babhali baqhuba bathi:

In many cases purposive sampling is used in order to access knowledgeable people, i.e. those who have in-depth knowledge about particular issues, maybe by virtue of their professional role, power, access to networks, expertise or experience (p.157).

La mazwi agcizelela ukuthi ukuqoka okuhlosiwe (*purposive sampling*) kusetshenziswa lapho kudingeka khona abantu abanolwazi oluqondene ngqo nalokho okudingwa wucwaningo. Futhi lolo lwazi luba ngolujulile mayelana nalokho okucwaningwa ngakho. Kungakho-ke, nakulolu cwaningo kwaqokwa othisha abafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi. Lokhu kwakungenhloso yokuthola ukuthi othisha babalekelela kanjani abafundi ukufunda okubhaliwe ebangeni leshumi kuleli zinga lolimi. Ngakho-ke kulolu cwaningo, ulwazi luqoqwe kothisha abathathu kuphela njengama- *primary participants* njengoba kuyibona abafundisa abafundi ulimi futhi ucwaningo lugxile ekufundisweni kwabafundi ukufunda okubhaliwe. Nakuba lolu cwaningo lugxile kothisha, abafundi babefundiswa yibo othisha ezindlini zokufundela (*classrooms*) ngakho singathi bangama- *secondary participants* njengoba kuzokwenzeka ngikhulume ngabo kulolu cwaningo, kepha kuhle kugcizelelwe ukuthi ucwaningo lugxile kothisha hhayi kubafundi.

3.9 UKUHLAZIYA OKUTHOLAKELE

Kulolu cwaningo kwasetshenziswa izindlela zokuhlaziya zocwaningo oluyikhwalithethivu. Kwasetshenziswa ukuhlaziya ngokwezindikimba (*thematic analysis*) ukuhlaziya ulwazi olutholakele. Ulwazi olwatholakala ngezixoxo kanye nalolo olwatholakala ngokubukela othisha befundisa lwabe selubhalwa phansi (*transcribed*). Amazwi abahlanganyeli bocwaningo abhalwa enjengoba enjalo. Akukho lapho umcwaningi ashintsha khona wazifakelela amazwi akhe noma-ke alungise lapho acabanga ukuthi umhlanganyeli wocwaningo wenza iphutha khona. Lokhu kuhlaziya kwenziwa ngokwakha izindikimba (*themes*) eziphathelele nokufundisa ukufunda okubhaliwe kubafundi bebanga leshumi; oLimini lwesiZulu lokuQala lokweNgeza. Lapho kuhlaziywa kwasetshenziswa injulalwazi kaVygotsky (1978) i- *socio-constructivism* kanye ne- *landscape model* yokufundisa okubhaliwe, okuyikhona okwasiza

ukuthi lokho okutholakele kuhlaziywe ngendlela efanelekile, kunganhlahlathi. Izindikimba zasebenza njengomgogodla ekuphendulekeni kwemibuzongqangi yalolu cwaningo.

3.10 UKULANDELA INKAMBISO ELUNGILEYO YOCWANINGO (*Research Ethics*)

Kulolu cwaningo inkambiso elungileyo yalandelwa. Ngaqala ngabhala izincwadi ngibhalela iziphathimandla zezikole (okunguMnyango wezeMfundo) ngicela imvume yokwenza ucwaningo esikoleni esisePinetown. Ngalandelisa ngencwadi eyayibheke kuthishanhloko njengomgcinimasango esikole. Ngamchazela ngesihloko socwaningo nokuthi kungani ngangishisekele ukwenza lolu cwaningo esikoleni sakhe. Ngaqhubeka ngicela kuye imvume yokuxoxisana nothisha bobathathu abafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi mayelana nalolu cwaningo. Ngabuye ngachaza ukuthi ngangizodinga ukubukela othisha befundisa emakilasini. Ngalandelisa ngezincwadi ezabe zibheke kothisha ngibacela ukuba babe ngabahlanganyeli balolu cwaningo. Ngenxa yokuthi isikhathi sasingavumi ukuthi ngxoxe nabo bonke othisha ngesikhathi esisodwa, uthisha ngamunye ngamchazela ngesihloko nenhloso yocwaningo kanye nakho konke okwakuzokwenzeka. Ngaqinisekisa kuthisha ngamunye ukuthi amagama abo ayengeke nanini adalulwe nokuthi babeyoqanjwa amagama okungewona awangempela ukuze bavikeleke (*pseudonyms*). Ngaphinde ngagcizelela ukuthi babenelungelo lokuyeka (*withdraw*) ukuhlanganyela ocwaningweni uma babezizwa bengasakhululekile nokuthi lokho kwakungeke kube yicala kumbe kube nemiphumela emibi. Abahlanganyeli bocwaningo baphinde bachazelwa ngamathuluzi ayezosetshenziswa lapho kuqoqwa ulwazi baphinde baqinisekiswa ukuthi ulwazi oluyothokala lwaluyogcinwa endaweni ephiphile. Futhi-ke lolo lwazi lwalungeke luwele ezandleni zomunye umuntu, lwaluyohlala luyimfihlo uma kungeyona imvume yabo. Ngagcizelela nokuthi okuxoxiwe kuyogcina phakathi kwami nomhlanganyeli wocwaningo.

3.11 UBUQINISO NOKUKHOLAKALA

Kubalulekile ukuba ucwaningo oluyikwalithethivu lube nobuqiniso nokukholakala. Ngikusho lokhu ngoba umcwaningi nguyena oneqhaza elikhulu ekuqoqeni ulwazi locwaningo. Nokho, abacwaningi bocwaningo oluyikwalithethivu banemibono ekhomba ukungakholelwa ekutheni ucwaningo oluyikwalithethivu luyaba nobuqiniso nokukholakala. Nakuba kunjalo, bona kanye abacwaningo bocwaningo oluyikwalithethivu bagcina sebevumelana ngokuthi kuyadingeka

ukuba kube nendlela (*some kind of qualifying check or measure*) esetshenziswayo ukuze kube nobuqiniso kanye nokukholakala ocwaningweni (Davies & Dodd, 2000; Lincoln & Guba, 1985; Mishler, 2000; Seale, 1999; Stenbacka, 2001). Ukufakazela lokhu engikuphawule ngenhla, u-Eisner (1991) ubeka athi:

Although the term reliability is a concept used for testing or evaluating quantitative research, the idea is most often used in all kinds of research. If we see the idea of testing as a way of information elicitation then the most important test of any qualitative study is its quality. A good qualitative study can help us understand a situation that would otherwise be enigmatic or confusing (p.58).

La mazwi ka- Eisner (1991) agcizelela ukuthi ucwaningo olukholekayo nolunobuqiniso lusisiza ukuba siqonde kahle isimo (*situation*) ngendlela esisuke senzeka ngayo kulokho umcwaningi acwaninga ngakho. Ngakolunye uhlangothi, uLincoln & Guba (1985) emsebenzini kaPatton (2001) bathi:

... validity and reliability are two factors which any qualitative researcher should be concerned about while designing a study, analysing results and judging the quality of the study. This corresponds to the question that 'How can an inquirer persuade his or her audiences that the research findings of an inquiry are worth paying attention to?' (p. 209).

La mazwi acashunwe ngenhla agcizelela ukuthi ubuqiniso nokukholakala kuyizidingongqangi ocwaningweni oluyikhwalthethivu. Lokhu kusiza ekutheni ukuhlaziywa kolwazi olutholakele kulethe ukuqaphela endleleni umcwaningi aphumelele ukunxenxa ngayo izethameli zakhe kulokho okutholakele ocwaningweni.

Ukukholakala kwemiphumela ocwaningweni oluyikhwalthethivu kulethwa amathuluzi asetshenzisiwe ukuqoqa ulwazi. Ngamanye amazwi, izindlela zokuqoqa ulwazi kanye namathuluzi asetshenzisiwe kudinga ukuba kunikeze ulwazi okuzothi lapho luhlaziywa lube ngolukholakalayo, ngaleyo ndlela lube nobuqiniso. Njengoba ngike ngachaza phambilini, kulolu cwaningo ngasebenzisa izingxoxo ezinemibuzo esakuhleleka (*semi-structured interviews*) ukuthola ulwazi lwalolu cwaningo. Ngaphinde ngaqoqa ulwazi ngokubabukela (*observations*) lapho befundisa ukufunda okubhaliwe kubafundi bebanga leshumi abafunda isiZulu uLimi lokuQala lokweNgeza.

3.12. IQOQA LESAHLUKO

Kulesi sahluko ngikhulume ngomklamo nezindlela zocwaningo. Ngiqale ngachaza ngeparadaymu esetshenziwe ukuze kuphenduleke imibuzongqangi yalolu cwaningo. Njengoba lolu kulucwaningo lwekhwalithethivu, ngibe sengiveza ukuthi lolu cwaningo lwasebenzisa indlela ye-*case study* okuyiyona ehambelana kahle nepharadaymu eyakhethwayo. Ngibe sengikhuluma nangezindlela ezasetshenziwa ukuqoqa ulwazi lwalolu cwaningo, engibala kuzo izingxoxo (*interviews*) kanye nokubukela (*observations*) lapho othisha befundisa. Ngixoxile nangokuqokwa kwabahlanganyeli bocwaningo kanjalo nangamathuluzi asetshenziwe ukuqoqa ulwazi lwalolu cwaningo. Ngibe sengixoxa ngobuqiniso nokukholakala kocwaningo. Ngiqhubekile ngakhuluma nangokulandelwa kwenkambiso elungileyo yocwaningo. Esahlukweni esilandelayo ngizoxoxa ngohlaka lwenjulalwazi okuyilona olusetshenziwe njengesibuko lapho sekuhlaziywa ulwazi olutholakele.

ISAHLUKO SESINE UHLAKA LWENJULALWAZI

4.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngomklamo nezindlela ezisetshenzisiwe kulolu cwaningo. Ngixoxile ngepharadaymu esetshenzisiwe kulolu cwaningo kanye nokuhambelana kwayo nocwaningo oluyikhwalithethivu. Ngikhulume nangezindlela zokuqoqa ulwazi kanjalo namathuluzi asetshenzisiwe kanye nangokuqokwa kwabahlanganyeli balolu cwaningo. Ngibe sengixoxa nangendlela yokuhlaziya okutholakele kanye nokwenziwa ukulandela inkambiso elungileyo yocwaningo. Kulesi sahluko ngizochaza ngohlaka lwenjulalwazi ngiveze nenjulalwazi esetshenzisiwe kulolu cwaningo. Ukucacisa, ngixoxa ngokuthi iyini injulalwazi, ngichaze nokuthi iyini injulalwazi yokuhlaziya bese ngixoxa ngokuyiyona njulalwazi esetshenzisiwe ukuhlaziya kulolu cwaningo. Ngizobe sengikhuluma futhi nangemodeli ye- *landscape* okuyimodeli ehambisana nokufunda nokufundisa ukufunda okubhaliwe. Ngizobe sengiveza ukuhlobana phakathi kohlaka lwenjulalwazi kanye nemodeli ye- *landscape* engiyikhethile.

4.2 IYINI INJULALWAZI (*Theory*)?

Ziningi izindlela okuchazwa ngazo injulalwazi (*theory*). I- *American Heritage Dictionary* (2001) ithi: *A theory is a set of statements or principles devised to explain a group of facts or phenomena, especially one that has been repeatedly tested or widely accepted* (p.848). Lamazwi achaza ukuthi i-*theory* iwuhlelomgomo olusamaqiniso (*facts*) oseluye lwahlolwa (*tested*) ukusebenza kwalo yiqembu labantu abathile futhi kwavunyelwana ngokusebenza kwalolo hlelomgomo noma-ke ukukholakala kwalo. Ngamanye amazwi, abantu bavumelana ngokwenzeka kwezinto ezithile abazihlole emphakathini othile abasondelene nawo. Ziningi-ke izinjulalwazi esezasungulwa ngokuvumelana kwabantu abathile ngokohlelo nokuvivinya lokho abakutholayo.

Lapho bechaza injulalwazi ngokwezemfundo, uTracey benoMorrow (2006) bathi:

...it refers to a well-documented explanation for a phenomenon related to teaching and/or learning. This explanation (i.e., theory) then becomes part of the body of the content knowledge that constitutes the field (p.4).

Laba babhali bachaza ukuthi injulalwazi ngokwezemfundo ithathwa njengohlelo lwezitatimende ezithile ezihlelelwe ukuchaza izimo ezimayelana nokufunda nokufundisa. Lokhu kukodwa kugcizelela ukubaluleka kokuthi othisha babe nolwazi lwama-*theory* ahluhahlukene ukuze bakuqonde kahle ukufunda (*to learn*) komfundi ngamunye. Lapho othisha bekuqonda kahle ukusebenza kwezinjulalwazi, kungabasiza ukukhetha basebenzise izindlela ezahlukene zokufundisa, bezivumelanisa nezimo zokufunda nokufundisa ababhekene nazo (Tracey noMorrow, 2006).

Lapho echaza ukuthi iyini injulalwazi, uGilbert (2007) uthi:

A theory highlights and explains something one would not see, or would find puzzling. Often, it is an answer to a “why”... Thus, one characteristic of a theory is that it can be used as an explanation (p. 26).

Kula mazwi acashunwe ngenhla uGilbert ubeka ukuthi injulalwazi igqamisa futhi ichaze okuthile okungabonakali ukuthi kwenzeka kanjani. Ngakho-ke injulalwazi isiza ukuba kuphenduleke umbuzo wokuthi okuthile kwenzeka kanjani.

USwanson (2013) yena thi:

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge, within the limits of the critical bounding assumptions (p.3).

Bonke laba babhali abacashunwe ngenhla bavumelana ngazwi linye ukuthi injulalwazi isiza ukuhlonza, ukuchaza kanye nokuqonda lokho okusuke kuphakamise umbuzo othile kulowo ocwaningayo. Ngakho-ke kubalulekile ukuba ocwaningayo asebenzise injulalwazi ukuze kuphenduleke imibuzo yalolo cwano.

4.3 INJULALWAZI YOKUHLAZIYA (*Theoretical framework*)

Kunobudlelwano phakathi kocwaningo kanye nenjulalwazi (Fawcett and Downs, 1986). Yingakho kubalulekile ukuba umcwaningi asebenzise injulalwazi yokuhlaziya lapho ecwaninga. Lokho kusiza umcwaningi ukuba akuqonde kahle lokho acwaninga ngakho ukuthi ukubheka kusiphi isimo. UTracey noMorrow (2006) bathi: *Ideally, all research studies have theoretical foundations...* (p.6). Ngamafuphi laba babhali abangoTracey noMorrow babeka ukuthi lonke ucwaningo lunesisekelo esiyinjulalwazi. Baqhuba bathi:

The reason that theories are central to educational research is that they are the concepts by which the scholars explain their research. Researchers use theories as explanations for why they expect something will happen (their hypothesis) in their studies as well as why they believe something did happen (their discussion) in their studies (Tracey and Morrow, 2006; pp. 6-7).

La mazwi acashunwe ngenhla agcizelela isizathu esenza abacwaningi basebenzise injulalwazi yokuhlaziya ocwaningweni lwabo. Aphinde agcizelele ukuthi injulalwazi yokuhlaziya isetshenziswa ngabacwaningi ukuze kuchazeke noma kuhlaziyeke ukuthi kwenzeka kanjani lokho umcwaningi asuke ecwaninga ngakho. USwanson (2013) yena uthi:

The theoretical framework is the structure that can hold or support a theory of a research study. The theoretical framework introduces and describes the theory which explains why the research problem under study exists (p.3).

Ngamafuphi uSwanson (2013) uveza ukuthi ukusetshenziswa kohlaka lwenjulalwazi ocwaningweni kusiza ekuhlaziyeni ukuthi kungani kunesidingo sokucwaninga ngalokho umcwaningi akubona kuyinkinga edinga ukucwaningwa noma-ke ukuthi kungani lolo cwaningo kumele lube khona noma lwenziwe. USwanson ubuye athi:

A theoretical framework consists of concepts, together with definitions and existing theory / theories that are used for your particular study. The theoretical framework must demonstrate an understanding of theories and concepts that are relevant to the topic of your research paper and that will relate it to the broader fields of knowledge in the class you are taking (p.3).

Lapha uSwanson ugcizelela ukuthi uhlaka lwenjulalwazi kumele lulethe izincazelo zamathiyori asetshenzisiwe lapho kwenziwa noma yiluphi olunye ucwaningo. Kanti futhi kumele lukhombise ukuthi injulalwazi yokuhlaziya kanjalo nohlaka lwemicabango kuyahambisana nalokho okucwaningwa ngakho. Ukwengeza kulokho okushiwo nguSwanson, uCreswell (2002) uthi:

... a theoretical lens in narrative research is a guiding perspective or ideology that provides structure for advocating for groups or individuals writing report (p.524).

Ngamanye amazwi ukusetshenziswa kwenjulalwazi yokuhlaziya ocwaningweni kusemqoka ekulawuleni ucwaningo ukuthi lunganhlathlathi kepha luxile emzileni walokho okucwaningwa ngakho. Ngakho-ke nakulolu cwano ngasebenzisa injulalwazi ye- *socio-constructivist* kaVygotsky (1978) kanye ne- *landscape* modeli kaKendeou, uRapp no- van den Broek (2005) engayikhetha ukuze ilekelelane nenjulalwazi i- *social constructivist*. Lokhu kungenxa yokuthi le njulalwazi iyahambisana nalolu cwano.

4.4 INJULALWAZI YE- *SOCIO-CONSTRUCTIVIST*

Esahlukweni sesibili ngikhulume kafushane ngenjulalwazi ye- *socio-constructivist* emsunguli wayo kunguVygotsky (1978). Kule njulalwazi uVygotsky uveza ukuthi umuntu ufunda akufundayo kulokho akubona kwenziwa ngabantu noma-ke umphakathi asondelene nawo, kumbe- ke lowo mphakathi ahlala kuwo. Lapho umuntu ebuka izinto ezenziwa ngabantu ahlala nabo kwakheka imiqondo ethile bese kuthi leyo miqondo ihlangane nalokho okukhulunywayo kwakheke ulwazi kulowo obukele. Ngamanye amazwi isidalwa esingumuntu sifunda konke esikufundayo kubantu esikhulela kubo. Kanjalo nangokufunda okubhaliwe. UWoolfolk (1998) uyavumelana noVygotsky (1978) ngokuthi i- *social constructivism* inobudlelwano nolwazi ingane evele inalo ngaphambi kokufunda okubhaliwe kanye nosikompilo. Ngamanye amazwi, injulalwazi incikene kakhulu nokufunda nokubhala (*literacy*) kanjalo nokucwaninga ngomphakathi othile (Vygotsky, 1978). Evumelana namazwi kaVygotsky, u- Au (1998) ubeka athi: *Children's knowledge, ideas, attitudes, and values develop through interaction with others*. Ngamafishane, u- Au (1998) ukholelwa ekutheni ulwazi, imibono kanye nesimomqondo kuthuthukiswa yindlela izingane ezixhumana ngayo nabanye abantu. Lokhu kusho ukuthi izingane zifunda kubantu ezisondelene nabo bese kulolongeka indlela yazo yokuzakhela ulwazi nemibono njalonzalo.

U- Au (1998) uqhuba athi:

Because reality is seen to be created through processes of social exchange, historically situated, social constructivists are interested in the collective generation of meaning among people. Social constructivism includes the idea that there is no objective basis for knowledge claims, because knowledge is always a human construction. The emphasis is on the process of knowledge construction by the social group and the intersubjectivity established through the interactions of the group (p.299).

Kulesi sicaphuno esingenhla, u- Au (1998) ugcizelela ukuthi ubunjalo bolwazi bunezezelwa ngumlandompilo womphakathi umuntu akhulela kuwo futhi axoxelwe, kanjalo nezinto ezenzekayo ezibonakalayo ngaleso sikhathi. Lokho kusho ukuthi akekho umuntu ongathi yena unolwazi lonke oluphelele lwezinto ezenzekayo uma kungukuthi ziyizinto eziqalayo ukwenzeka. Ngakho-ke, umuntu ufunda njalo kwabanye abantu nasezintweni ezenzeka emphakathini. Izinto ezenzeka emiphakathini zihlanganisa izinto ezenzeka sizibone ngokoqobo, kanti ezinye zitholakala emibhalweni enhlobonhlobo. Izinto ezifundwa emibhalweni zisuke zibhalwe ngabantu bethathela ezimweni ezithile asebeke bahlangabezana nazo noma abakholelwa wukuthi ziyenzeka.

Ukusekela leli phuzu engikhulume ngalo ngenhla, uSteffe benoGale (1995) bathi:

Knowledge is seen to reside in a repository of linguistic artifacts, text, documents, journals, and to be communicated through lectures, discussions, overhead projections and the like, all of which depend on language. How language is used depends upon the processes of social interchange. Meaning is achieved through social interdependence (p. 2).

Kula mazwi acashunwe ngenhla, ababhali abangoSteffe benoGale (1995) baveza ukuthi ulwazi umuntu analo luwulwazi olwakheka ngokwemvelo oluvele selusengqondweni, luhlangane nolwazi olutholakala emibhalweni engamathekisthi namajenali. Lolo lwazi olusemqondweni womuntu, luthuthuka kahle ngokuxhumana nomphakathi aphila kuwo. Ngamanye amazwi, nalaba babhali bayakholelwa ekutheni umuntu ufunda futhi athuthuke olimini lwakhe uma ezolusebenzisa ngokuxhumana kahle nomphakathi asondelene nawo.

UVygotsky (1978) waqhamuka nombono we- *Zone of Proximal Development* (ZPD) lapho aveza khona ukuthi ukusebenza kwemiqondo yethu ezintweni esizenzayo nesiphila ngazo emphakathini kuthuthukisa ulwazi oluyisisekelo. Le- *Zone of Proximal Development* ikhombisa ukuthi uma ingane ifunda, kuhambisana nokuthi ilekelelwe ngendlela efanelekile ukuze iphumelele ekufundeni (Nkosi, 2010). Kuthi lapho ingane isifundisiwe bese ikwazi ukuzisebenzela iyodwa ingasalekelwa muntu. Lokho kusho ukuthi ingane isuke isifike kuleli zinga le-ZPD.

Umuntu ofunda ukufunda okubhaliwe uyathuthuka uma ukufunda kwakhe okubhaliwe ekuhlanganisa nezinto aseke wahlangana nazo ekuphileni kwakhe. USangmin (2007) ubeka ukuthi abafundi bemibhalo basebenzisa izinto eziningi eziphathelele nolimi namagama

asolimini ukuze baqonde abakufundayo embhalweni (p. 12). Ngamanye amazwi, ukufunda ukufunda okubhaliwe kuyahambisana nenjulalwazi ye- *social- constructivist* ngoba ukuze umuntu akwazi ukufunda okubhaliwe udingeka abe nolwazi lolimi aphinde futhi afunde emphakathini asondelene nawo, ukuze kwakheke umqondo ngalowo mbhalo awufundayo. UMoll (1990) uthi:

Social constructivist research on literacy learning focuses on the role of teachers, peers, and family members in mediating learning, on the dynamics of classroom instruction, and on the organization of systems within which children learn or fail to learn (Moll, 1990).

La mazwi kaMoll (1990) acashunwe ngenhla, agcizelela ukuthi uma ama- *social constructivist* ecwaninga ngokufunda ukufunda nokubhala (*literacy*) abheka iqhaza elibanjwa ngothisha, ontanga kanye namalungu omndeni ekufundeni noma ekufundiseni izingane. Ngamanye amazwi, wonke umuntu osondelene nalowo ofunda noma ofundiswa ukufunda nokubhala uneqhaza elibalulekile ekufundeni kwalowo ofundiswayo. Ngakho-ke, le njulalwazi ye- *social constructivist* ihambisana kahle nalolu cwaningo, njengoba lolu kulucwaningo lokubheka ukuthi othisha bakufundisa kanjani ukufunda okubhaliwe (*reading*) kubafundi bolimi lwesiZulu uLimi lokuQala lokweNgeza. Njengoba le njulalwazi iveza inkolelo yokuthi umuntu ufunda akufundayo emphakathini asondelene nawo, kusobala ukuthi ingane esesikoleni isondelene nothisha njengoba bechitha isikhathi esiningi bendawonye esikoleni.

Ngakho-ke, uthisha ufanele abambe iqhaza elikhulu ekufundeni kwengane ukufunda okubhaliwe. Lokhu kungenzeka ngokuthi kube nenkulumo-mpendulwano phakathi kukathisha nomfundi noma phakathi komfundi nombhalo awufundayo (Vygotsky, 1978). Ngakho-ke injulalwazi ye- *social constructivist* iyahambisana nokufundwa kolimi kanye nokwakha izincazelo lapho kufundwa umbhalo. Kanti futhi le njulalwazi igcizelela ukuthi umfundi uyena okufanele abambe iqhaza elikhulu ekwakhiweni komqondo lapho efunda umbhalo, kanjalo futhi, uthisha ulekelela umfundi ngokubheka ukuthi yikuphi okungasiza kuthuthukise izinga lokuthi umfundi akwazi ukuzakhela umqondo lapho kufundwa umbhalo (Harry, 2003; Wilson & Yang, 2006). Uthisha usebenza ukuba ngumlawuli nomholi wokufunda njengoba kunguyena onikeza abafundi umsebenzi osuke ufanelwe ukwenziwa. Ngakho-ke, kulindeleke ukuba uthisha abe namasu amaningi okufundisa ukuze umfundi alekelele umfundi athuthuke ekufundeni kwakhe (Brownstein, 2001).

Ngokwenjulalwazi i- *social constructivist*, ukufunda okubhaliwe kuhlunganisa ukukwazi ukuhlonza amagama bese kwakheka umqondo ngalokho okufundwa embhalweni nolwazi lwangaphambili (*background knowledge*). Yingakho kubalulekile ukuthi umuntu abe nolwazi aluqoqe kubantu noma umphakathi asondelene nawo ukuze kuthi lapho esezifundela imibhalo kwakheke izithombe nomqondo ngokuhlunganisa nalokho umuntu asenolwazi lwakho. Isibonelo; umfundi okhulele endaweni yasemakhaya angakathuthuki, lapho amanzi asakhiwa khona emfuleni, kuthezwe izinkuni ukuze kubaswe umlilo ukuze kuphekwe ukudla okuvunwe emazimini, akulula ukuba afunde aqondisise umbhalo okhuluma ngemigwaqo / izitaladi zasedolobheni ezinezibani ezikhanyayo (*street lights*) namabhilidikazi amade okuhlalwa kuwo, ujjantshi wesitimela nokunye. Lokhu kungenxa yokuthi ulwazi lwakhe lwangaphambili luphelela kulokho akhule ekubona futhi kube wukuthi akakafiki ekuboneni bukhoma indawo engafani naleyo akhulele kuyo. Ngamanye amazwi, lokho kungaba nomthelela ekutheni umfundi angaphumeleli ukufunda umbhalo ngokuwuqondisisa. Kodwa angawufunda kalula umbhalo okhuluma ngezinto anolwazi lwazo ngoba kuba lula kumfundi ukuhlonza amagama anezincazelo zawo kanjalo nolwazi lwezinto afunda ngazo embhalweni. Kungakho le njulalwazi ihambelana nokuthi uthisha alekelele umfundi ekwakhiweni komqondo embhalweni ofundwayo.

Injulalwazi kaVygotsky iphinde igqamise ukuthi abantwana ngeke bakwazi ukuzifundela nje bebodwa ngaphandle kokuba belekelelwa yilabo abanolwazi oluthuthukile nolusezingeni eliphezulu kunolwabantwana (*The More Knowledgeable Other*). Umuntu onolwazi oluthuthukile nolusezingeni eliphezulu kungaba umzali noma abantu abadala kanye nothisha (Krauss, 1996, p. 61). UKrauss (1996) ubeka athi:

The More Knowledgeable Other (MKO) arranges the environment and creates a scaffold so that the learner is able to attain a higher or more abstract perspective on the learning task (p. 61).

Kulesi sicaphuno esingenhla, uKrauss (1996) ugqizelela ukuthi lowo onolwazi oluthuthukile nolusezingeni eliphezulu uhlela kahle indawo yokufundela ukuze ilethe umoya ozokwenza abafundi bazuze ekufundeni kwabo. Ngamanye amazwi, kubalulekile ukuba uthisha alihlele kahle ikilasi lakhe, lifaneleke ukufundisa ukufunda okubhaliwe ukuze kwakheke ugqozi lokufunda okubhaliwe kubafundi. Ngakho-ke, kuyacaca ukuhi ukufunda ukufunda okubhaliwe kwenzeka ngempumelelo uma uthisha elekelela ekugququzeleni kokufundwa kokubhaliwe.

4.4.1 Ukufunda ngokuqondisisa ngokwenjulalwazi ye- *social constructivist*

Ngaphambi kokuba uthisha afundise ukufunda okubhaliwe, kubalulekile ukuba akuqonde kahle ukuthi kusho ukuthini ukufunda ngokuqondisisa (*reading comprehension*). Ngokunjalo, abafundi abafundiswa ukufunda okubhaliwe kumele ukuba bakuqondisise kahle ukuthi kuyini ukufunda ngokuqondisisa. ULiphalala benoPretorius (2011) bakuchaza kanje ukufunda ngokuqondisisa:

Comprehension is described and situated within a socio-cognitive model of literacy, in which reading is viewed as a highly complex phenomenon comprising many cognitive-linguistic skills and component processes that tap into various knowledge bases, all of which are embedded within a social matrix. The act of reading is thus both an individual cognitive-linguistic accomplishment, as well as socially constituted practice (pp. 2-3).

Kula mazwi acashunwe ngenhla, uLiphalala benoPretorius (2011) bachaza ukufunda ngokuqondisisa ukuthi kuyinto eyenzeka lapho umuntu efunda okubhaliwe bese kuthi lokho akufundayo ekuhlanganisa nolwazi oluyisisekelo analo ukuze kwakheke umqondo, njengoba sekuke kwavezwa phambilini Ukufunda ngokuqondisisa kwenza lowo ofunda umbhalo akuthokozele ukufunda lowo mbhalo futhi isithombe esakheka engqondweni silekelela ekuwuqondeni kahle kakhulu umbhalo ofundwayo. Kanti futhi ukuwuqondisisa umbhalo kwenza lowo ofunda umbhalo azitholele ulwazi olusha azolwengeza elwazini lwangaphambili analo oluzinze engqondweni (*schemata*) (Liphalala & Pretorius, 2011). Ngamanye amazwi, uchungechunge olwenzeka engqondweni lapho umuntu efunda okubhaliwe lwenzeka ukuze umuntu awufunde ngokuwuqondisisa lowo mbhalo awufundayo. Le ndlela yokufunda okubhaliwe ye- *social constructivist* ngiyisebenzise kulolu cwaningo kanye nemodeli ye- *landscape* engizoxoxa ngayo esihlokwaneni esilandelayo.

4.5 I- *LANDSCAPE MODEL*

I- *landscape model* eyahlelwa ngoKendeou, Rapp no- van den Broek (1996) ibheka indlela yomuntu yokufunda ngokuqondisisa. Le modeli iveza ukuthi ukwakheka kokufunda ngokuqondisisa engqondweni yomuntu kwenzeka lapho efunda umusho nomusho wombhalo awufundayo (Kendeou *et al*, 1996, p.165). Nakuba ukufunda ngokuqondisisa kwenzeka ngale ndlela, yena u- van den Broek benoGustafson (1999) bakholelwa ekutheni ulwazi oluyisisekelo

(*basic knowledge*) luneqhaza elibalulekile ekutheni lowo ofunda umbhalo awufunde ngokuwuqondisisa nangempumelelo (p.15). Ngakho-ke, ukufunda okubhaliwe bakuthatha njengevindi elibonisa ukuthi ingqondo yomuntu ilusebenzisa kanjani ulwazi oluyisisekelo kanye nalolo lwazi olutholaka embhalweni awufundayo. Babuye futhi bakholelwe ekutheni umuntu uziqoqela ulwazi oluyisisekelo emphakathini asondelene nawo (p. 15). Lokhu kuyahambisana nokucizelelwa uVygotsky (1978) enjulalwazini i- *social constructivist*.

Ocwaningweni olwake lwenziwa ngu- van den Broek benoGustafson (1999) kuvela ukuthi babehlose ukubona ukuthola ukuthi yini ekhunjulwa ngabafundi emva kokufunda umbhalo nokuthi futhi yini eyenza bakukhumbule lokho abakukhumbulayo. Babehlose nokubheka ukuthi yiluphi ulwazi olwakhekayo lapho befunda lowo mbhalo nokuthi kwakuyini imbangela yokwakheka kwalolo lwazi. Abakutholayo ocwaningweni lwabo wukuthi ukuphumelela ekufundeni ngokuqondisisa kwenziwa umqondo owakhekayo lapho umuntu ezifundela umbhalo. Yingakho bekholelwa ekutheni ukufunda okubhaliwe ngokwe- *landscape model* kuhambisana nolwazi olugcineke engqondweni (*memory-based*) kanye nendlela yokufunda okubhaliwe ngendlela ye- *constructivist*. Lapho umuntu efunda okubhaliwe, usebenzisa ulwazimagama analo kanye nolwazi oluyisisekelo (*background knowledge*) ukuze kwakheke umqondo walokho akufundayo bese ekuqondisisa lokho akufundayo (Kendeou, Rapp & van den Broek, 2005, p. 301). UKendeou nabanye (2005) baqhuba bathi:

From a memory-based perspective, each word, phrase or concept that a reader processes triggers an automatic spread of activation to other, related words and concepts in memory for the text read so far and background knowledge (Kendeou *et al*, 2005, p. 276).

La mazwi acashunwe ngenhla agcizelela ukuthi ukufunda okubhaliwe kuhambisana nolwazi lwangaphambili kanye nolwazi oluzinze engqondweni, njengoba ngike ngachaza phambilini. Kuyacaca ukuthi ulwazi umuntu aluthola emphakathini akhulela kuwo luneqhaza elikhulu ekufundeni umbhalo ngokuwuqondisisa.

Ukufunda okubhaliwe ngendlela ye- *constructivist* kuveza ukuthi umuntu ofunda umbhalo othile usebenzisa ulwazi analo oluzinze engqondweni ukuze azakhele umqondo okuyiwona owenza akuqondisise kahle lokho akufundayo. Kanti futhi, lapho umuntu efunda okubhaliwe kwakheka izithombe engqondweni, okuyizona ezinikeza ukuqondisisa umbhalo awufundayo (Rapp *et al*, 2005, p. 301). Ngamanye amazwi, lapho umuntu efunda okubhaliwe, ukwazi

ukufunda ngokuwuqondisisa umbhalo uma ebuka amagama asembhalweni bese kuthi lawo magama achukuluze (*trigger*) ulwazi oluyisisekelo oluzinze engqondweni. Ngakho-ke, imodeli ye- *landscape* isebenza njengohlaka lwenjulalwazi ehlobanisa ukufunda okubhaliwe nolwazi oluzinze engqondweni kanye nolwazi oluyisisekelo lomuntu ngokwakhe njengomgogodla wokukwazi ukufunda okubhaliwe. Lokhu kuyahambisana nenjulalwazi i- *social constructivist* kaVygotsky (1978), njengoba sengike ngachaza.

Nokho-ke, akumele sikulibale ukuthi akusiwona wonke umuntu ofunda okubhaliwe ongaphumelela ekusebenziseni le ndlela yokufunda okubhaliwe. Lokho kudalwa ukuthi lowo mbhalo umuntu awufundayo umayelana nezinto angakaze ahlangebazane nazo empilweni yakhe. Isibonelo: Umuntu okhulele endaweni yasedolobheni ngeke awufunde ngokuwuqondisisa umbhalo okhuluma ngempilo yasemakhaya angakabi nentuthuko, indawo okusabaswa phansi uma kuphekwa, amanzi akhiwa emfuleni futhi kweluswa nezinkomo. Umuntu okhulele edolobheni angeze awuqonda kahle umbhalo ukuthi ukhuluma ngani ngoba akanalo ulwazi olumayelana nalesi simo. Ngamanye amazwi, ulwazi oluyisisekelo luneqhaza elikhulu ekutheni ofunda umbhalo akwazi ukuzakhela izithombe ezithile, esusela elwazini analo ehlanganise namagama awafundayo ukuze awuqondisise kahle umbhalo awufundayo.

4.6 IQOQA LESAHLUKO

Kulesi sahluko ngikhulume ngohlaka lwenjulalwazi kanye nenjulalwazi yokuhlaziya okutholakele. Ngichazile ukuthi iyini injulalwazi (*theory*), ngichaza nokuthi iyini injulalwazi yokuhlaziya (*theoretical framework*). Ngixoxile ngenjulalwazi ye- *social constructivist* okuyiyona esetshenziswe ukuhlaziya ulwazi olutholakele kulolu cwaningo esebenze ngokulekelelana nemodeli ye- *landscape* okuyimodeli ehambisana nokufunda nokufundisa ukufunda okubhaliwe. Ngivezile ukuhlobana phakathi kwenjulalwazi i- *social constructivist* kanye nemodeli ye- *landscape*. Isahluko esilandelayo siqukethe ulwazi olwatholakala ngezingxoxo kubahlanganyeli bocwaningo, okwakungothisha abafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi (*grade 10*).

IS AHLUKO SESIHLANU INDLELA OTHISHA ABAKUQONDA NGAYO UKUFUNDISA UKUFUNDA OKUBHALIWE

5.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngohlaka lwenjulalwazi kanye nohlaka lwemicabango, okusetshenziswe ukuhlaziya ulwazi olutholakele. Kulesi sahluko ngizokhuluma ngezingxoxo ezaba phakathi kwami nabahlanganyeli bocwaningo. Lezi zingxoxo ngazenza ngokuhlela imibuzwana eyayizophendulwa nguthisha ngamunye ngenhloso yokuba kuphenduleke imibuzongqangi yalolu cwaningo. Leyo mibuzongqangi ithi:

- (i) Othisha bakuqonda kanjani ukufundiswa kokufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza?
- (ii) Othisha bakufundisa kanjani ukufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza?
- (iii) Yini eyenza othisha bafundise ukufunda okubhaliwe ebangeni leshumi isiZulu uLimi lokuQala lokweNgeza ngendlela abakwenza ngayo?

Esahlukweni sesithathu ngichazile ukuthi izingxoxo zaba phakathi kwami kanye nothisha abathathu abafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi kulesi sikole. Lezi zingxoxo zenzeka izinsuku ezintathu ezingalandelani ngenxa yokuthi othisha kwakungamele baphazamiseke ezinhlelweni zomsebenzi wabo wesikole. Lokhu kwakwenziwa ukuthi isikhathi ababetholakala ngaso kwabe kuyisikhathi esifanayo njengoba babefundisa izifundo ezifanayo ngezikhathi ezifanayo. Oyedwa wothisha wanikeza ulwazi locwaningo ngengxoxo yocingo ngenxa yokungabi bikho kwakhe emsebenzini izinsukwana. Ngakho wabona ukuthi ukuze angangibambezele, masixoxe ocingweni, okuyinto engayemukela kahle.

5.2 INDLELA OTHISHA ABAKUQONDA NGAYO UKUFUNDISA UKUFUNDA OKUBHALIWE

Lesi sihloko siqukethe uhlaziyo olusezingeni eliphansi lwezingxoxo ezimayelana nombuzongqangi wokuqala othi: Othisha bakuqonda kanjani ukufundiswa kokufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza? Ngaphansi kwalo mbuzo wokuqala wocwaningo kuvele lezi zindikimba eziyisishiyagalombili ezilandelayo:

- Othisha nemvelaphi yabo ngolimi lwesiZulu.
- Uqeqesho lukathisha ekufundiseni isiZulu.
- Ukuzithuthukisa kothisha ekufundiseni okubhaliwe.
- Isipiliyoni sokufundisa isiZulu uLimi lokuQala lokweNgeza.
- Incazelo ngokuthi kuyini nokuthi kulindeleke kwenzeke kanjani ukufundisa okubhaliwe.
- Indlela othisha abathi bakwenza ngayo ukufundisa okubhaliwe bona ngokwabo.
- Ukulungiselela ukufundisa ukufunda okubhaliwe.
- Indlela othisha abahlola ngayo ukuthuthuka ekufundeni okubhaliwe kubafundi.

5.2.1 Othisha nemvelaphi yabo ngolimi lwesiZulu

Ezingxoxweni engaba nazo nothisha abathathu abafundisa isiZulu uLimi lokuQala lokweNgeza kulesi sikole kwavela ukuthi bobathathu isiZulu silulimi lwabo lwasekhaya. Lokhu kwavela lapho ngicela uthisha ngamunye ukuthi axoxe ngemvelaphi yakhe nolimi lwesiZulu. Uthisha uKhululiwe wabeka kanje:

Hhayi, isiZulu wulimi lwasekhaya nje sonke sikhuluma sona futhi nasendaweni nje sikhuluma sona nje, *yah* (ekhuluma ephakamisa amahlombe). Ngikhulele khona la eClermont, sikhuluma isiZulu nje. Yikho ke nje ukuthi umuntu *oh* sewajwayela ukukhuluma isiNgisi ngenxa yalezi zingane zethu esizifundisa kobelungu. Manje-ke sigcina sesikhuluma i- *English* ngoba sithi si- *encourage*(r) bona ukuthi ba-*develop*(e) esikoleni, yabona? *So...*nje *oh*, (aphakamise amahlombe). Khona *yah* bakhona nje phela labo abakhuluma ezinye izilimi *but* ayi, (athule kancane)...nje...isiZulu nje ulimi lwasendaweni nasekhaya.

Ngokufanayo, uthisha uSimikahle, wachaza ngendlela evumelana nokwavezwa uthisha uKhululiwe kanje:

Hheyi we ngane! Uqonde ukuthini? (ehleka). NgiwumZulu phaqa mina ngane yami. Ngikhulele khona nje la emakhaya aseThekwini (ehleka). IsiZulu wulimi lwami lwebele, ngaluncela *straight* ebeleni likaMaMbhense (ehleka). Nasesikoleni ngasifunda futhi isiZulu kodwa-ke ngasifunda kudala (esho ngezwi elidonsayo).

Ngokunjalo futhi, uthisha uZakithi waphendula kanje:

Olwakithi mngani. Nawe uyangizwa nje angikhulumi sona isiShangane (ehleka). Ngakithi eRichmond nje kukhulunywa isiZulu. Akhonyana-ke namaXhosa *but* nje kwande isiZulu.

La mazwi angenhla ayaveza ukuthi othisha bobathathu bangothisha abangamaZulu futhi isiZulu silulimi lwabo lwasekhaya. Othisha uKhululiwe noZakithi baveza ngisho amagama ezindawo abakhulele kuzona futhi bayakuveza ukuthi kulezi zindawo isiZulu yilona lulimi olukhunywa kakhulu nakuba zikhona ezinye izilimi ezikhulunywa ngabantu abahlala kulezi zindawo ezifana nesiXhosa, isiSuthu nesiShona. Uthisha uKhululiwe uyaveza ukuthi ungumuntu okhule ekhuluma isiZulu njengoLimi lwasekhaya. Noma kunjalo, kuyagqama ukuthi nakuba isiZulu kululimi lwasekhaya, uKhululiwe naye usengumuntu ogcina ekhuluma esebenzise ulimi lwesiNgisi ngenxa yokuthi izingane zikhuthazwa ukuba zifunde futhi zithuthuke kakhulu olimini lwesiNgisi. Ngamanye amazwi, akuveli ukuthi uthisha uKhululiwe uyakukhuthaza yini ukusetshenziswa kolimi lwesiZulu kusukela ekhaya.

5.2.2 Uqeqesho lokufundisa isiZulu

Le ndikimba iveza indlela othisha abaqeqesheke ngayo esiZulwini njengesifundo, okuyinto engaba nomthelela endleleni abakuqonda ngayo ukufundisa ukufunda okubhaliwe. Kuyavela ukuthi kwabanye othisha isiZulu basifunda ezikoleni kanye nasemfundweni yabo ephakeme. Lokhu kufakazelwa ngamazwi kathisha uSimikahle lapho ethi:

Mina ngafunda uMasihambisane, wawungakazi lutho wena. Wawusadlala ucabhayiyane (ehleka isikhashana). Hheyi! Thina sasifunda o “Mama. Ima. Ima mama. Mema. Mame. Umame umema omama” (ahleke isikhashana). Angithi uyabona-ke? Wena awazi lutho ngoMasihambisane (esaqhubeka nokuhleka).

Kuyavela kulesi sicaphuno esingenhla ukuthi uthisha uSimikahle unguthisha omdala, owafunda uMasihambisane incwadi endala eyayifundwa emabangeni aphansi. Lo thisha uyazigqaja ngokuthi wafunda ngale ncwadi. Lokhu kufakazelwa nawukuthi usakukhumbula akufunda kuleyo ncwadi. Lokhu kuvusa umbuzo wokuthi lezi zanamuhla izincwadi zezingane zokufunda azibhaliwe yini kahle, kumbe azinothile yini. Okunye okuvelayo mayelana noqeqesho lothisha ukuthi abaqeqeshelwanga ukufundisa isiZulu. Isibonelo: lapho uthisha uKhululiwe exoxa ngoqeqesho lwakhe lwasemfundweni ephakeme wabeka wathi:

Heh we *oh* mina ngafunda kudala (ehleka). Kambe ngafundani nje *oh* (ehleka)? Angisakhumbuli kahle *but* angisifundanga isiZulu, ngazifundela okunye nje esengikukhohliwe (ahleke azemboze ngekhande edeskini).

Kule mpendulo engehla, kuyavela ukuthi uthisha akaqeqeshelwanga ukufundisa isiZulu. Lokhu kungaba nomthelela omubi ekwenzeni kwabafundi kulesi sifundo. Kanti uthisha uSimikahle yena wabeka wathi:

Heee! Uthi ngisakhumbula kambe? (ehleka). Eyi nawe, yini kodwa ngemibuzo e- *serious* kanje? (ahleke). Okusalayo ngiyahola mina. (eqhubeka nokuhleka). Ya! Utheni kambe? O! Uthe nga- *train*(wa) yini esiZulwini? Cha! Angisifundanga mina isiZulu enyuvesi. Ngazifundela oTechnology nje nolunye utavatava (esho ehleka). Phela mina ngaya enyuvesi emva kokuhlulwa wumendo. Manje nje ngasengizifunela umsebenzi nje ukuze ngihole ngikwazi ukuziphilisa (eqhubeka nokuhleka).

Kule mpendulo engehla, kuyacaca ukuthi uthisha uSimikahle akawukhathalele umsebenzi awenzayo, njengoba eveza nokuthi wenzela ukuhola. Lokhu kuveza isithombe sokuthi akulula ukuba enze umsebenzi wakhe ngokuzimisela ngoba akwenzayo wenzela ukuthi akwazi ukuziphilisa. Lokhu kungaba nomthelela ekutheni abafundi bangasiboni isidingo sokuthuthukisa ikhono labo lokufunda okubhaliwe, uma nothisha uqobo engenandaba nalolu limi, into esemqoka kuwukuba ahole. Lokhu kuhambisana nokungabi nanembeza kukathisha, kanye nokungabi nalo uthando lomsebenzi awenzayo, kodwa aqhube imali phambili. Ocwaningweni olwenziwa ngoGoldhaber, DeArmond noDeBurgomaster (2001) ezweni laseMelika eWashington, kuvela imibono yothisha yokuthi bazizwa bengasebenza kangcono nangokuzimisela uma iholo likhushulwa libe ngelithokozisayo. Ngakho-ke, kuyacaca ukuthi imizwa yokusebenza kahle kothisha ekufundiseni ilele ekuholeni kangcono.

Nakuba kuvela ukuthi othisha uKhululiwe benoSimikahle abaqeqeshelwanga ukufundisa isiZulu, uthisha uZakithi yena wabe enokuhlukile. Ephendula mayelana noqeqesho lwakhe, uthisha uZakithi wabeka wathi:

Ya! Ngasifunda ngo- *higher grade* (ehleka). Ngafunda iZulu Home ke mina, hhayi le *additional*. Ise- *university*-ke la engafunda khona isiZulu ngesiNgisi. Kwakuthiwa yi- Zulu 1 A. Mina nje angibi nankinga ukuchaza kula ma- *class* esiZulu esifundwa ngabafundi abangewona amaZulu ngoba nje uma ngifundisa izingcezu zenkulumo ngibachazela ngesiNgisi ngoba safundiswa kanjalo eWestville.

Kula mazwi acashunwe ngenhla kuyavela ukuthi uthisha uZakithi wakuqeqeshelwa ukufundisa isiZulu. Kodwa-ke, okugqamayo ukuthi isiZulu basifundiswa ngesiNgisi esikhathini

esiphambili njengoba manje sesifundwa ngesiZulu. Lokhu kuveza isithombe sokuthi isiZulu besibukeleka phansi. Kwakuyinkinga lokhu ngoba isiZulu sasifundiswa ngesiNgesi kulabo bafundi abakhuluma isiZulu, abangakhulumi isiNgesi njengolimi lwasekhaya. Ocwaningeni lukaNkosi (2014) kuyavela ukuthi ngezikhathi zobandlululo, izilimi zoMdabu zase-Afrika zazifundwa ngolimi lwesiNgesi ezikhungweni zemfundo ephakeme njengase- *University of Natal, University of Zululand* nase- *University of South Africa*. UNkosi ugcizelela ukuthi lokhu kwakuyinselelo enkulu kubafundi abaqeqeshelwa ukufundisa isiZulu esikoleni (p.2). Kodwa-ke sebukhona manje ubungcono emanyuvesi ngoba isiZulu sesifundiswa ngesiZulu futhi iNqubomgomo Yolimi YeNyuvesi yakwaZulu-Natali igququzela ukufundwa nokufundiswa kwesiZulu ukuze ulimi luthuthuke ngokusezingeni eliphezulu futhi lusetshenziswe ocwaningweni (p.2).

Uthisha uKhululiwe wabeka umbono wokuthi othisha kumele bakuqeqeshelwe ukufundisa ukufunda okubhaliwe. Wabeka kanje:

Ya, khona othisha banganikezwa i- *training* mayelana nokwenzisa i- *reading* ngoba khona njengoba sixoxa nje *I am also aware that most of learners, especially* laba abangamaZulu, abakwazi ukufunda isiZulu (athule kancane). Kodwa-ke, *thing is*, ingenziswa (ingafundiswa) nini leyo *reading* njengoba emaningi kanje ama- *tasks* okudingeka abe eqediwe *per term*. Khona nakimi kwakubuhlungu ukuthi umfundi omnyama angakwazi ukufunda isiZulu kodwa-ke ngagcina sengizitshela ukuthi okubalulekile ukuthi ngiqede imisebenzi efunekayo nje, *that's all. At first*, ngangicabanga ukuthi kwenziwa wukuthi i- *primary* esiphakelayo la, vele ifundisa isiNgesi *as home language and so is our school*.

Kula mazwi angenhla, uthisha uyaveza ukuthi kungaba kuhle ukuba othisha baqeqeshelwe ukufundisa ukufunda okubhaliwe futhi uyakuqaphela ukuthi abafundi abaningi abangamaZulu abakwazi ukufunda okubhaliwe. Nokho, akuzwakali ukuthi uthisha abuze ukuthi sizovelaphi isikhathi sokufundisa ukufunda okubhaliwe njengoba iminingi imisebenzi okulindeleke ukuba othisha bayenze nabafundi kuwo wonke amathemu. Lo mbuzo ukhombisa ukuthi uthisha akaqondi ngokubaluleka kokufunda okubhaliwe neqhaza okunalo ekuphumeleleni ekufundeni kwengane. Abanye abacwaningi bayaveza ukuthi kunobudlelwane phakathi kokufunda okubhaliwe kanye nokuphumelela kahle emfundweni kumfundi (*academic performance*) (Cooper, 2000; Pretorius, 1995; 2000). Ngamanye amazwi, uthisha uKhululiwe akaqondi

ukuthi ukukwazi ukufunda okubhaliwe yikhona okulekelela umfundi aphumelele kahle emfundweni yakhe.

5.2.3 Ukuzithuthukisa kothisha ekufundiseni okubhaliwe

Othisha ababili, okungothisha uKhululiwe noSimikahle, baveza ukuthi isiZulu abasifundanga oqeqeshweni lwabo lwasenyuvesi kanti uthisha uZakithi yena wakuqeqeshelwa ukufundisa isiZulu, nakuba afunda isiZulu ngesiNgisi. Ngenkathi ngibuza uthisha uKhululiwe ukuthi bazithuthukisa kanjani bona njengothisha ukuze bakhule ekufundiseni ukufunda okubhaliwe kubafundi bebanga leshumi esiZulwini, uthisha uKhululiwe waphendula kanje:

Mhmmm (athi ukudonsa umoya). Engingathi ngiyakwenza nje kuba wukuthi ngizifundele mina izincwadi, amanoveli, drama nje nokunye. Ngiyathanda mina ukuzifundela nje *just for fun, nothing much*. Nje, ngifunda kwasani, ezesiNgisi nesesiZulu.

Nakuba le mpendulo ingezwakali kahle, lapha uthisha uyaveza ukuthi nakuba ezifundela yena imibhalo kodwa usuke ezifundela ukuzithukozisa, hhayi ngenhloso yokuzithuthukisa ekhonweni lokufundisa imibhalo. Ngamanye amazwi, kungenzeka ukuba uthisha akakuqondi kahle ukuthi kubaluleke kangakanani ukuba abafundi bafundiswe ukufunda okubhaliwe. Okudidayo ukuthi kungani uthisha engafundi nezincwadi kumbe enze ucwaningo ngokufundisa ukufunda okubhaliwe. UBailey nabanye (1996, p.13-21) bagcizelela ukuthi kubalulekile ukuthi uthisha wolimi azithuthukise elwazini lolimi ngokufunda imibhalo eminingi aphinde acwaninge lapho kudingeka khona. Lokhu kusiza uthisha ukuba akhuphule izinga lokufundisa okunenhloso kanjalo namasu okufundisa okuzuzisa abafundi. *I-Norms and Standards for Educators* (2000) ithi kubalulekile ukuthi uthisha athuthukise ulwazi analo esifundweni asifundisayo (*learning area*) (*no page*). Kanti uthisha uSimikahle yena wathi:

Cha ngane yakwethu! (ehleka). Ngisaxakwe ile nto yase-Unisa nje engakapheli. Izincwadi engizifundayo yilezo engazinikwa khona futhi ngisuke ngifundela ukubhala lawo ma- *assignment* nje qha.

Amazwi kathisha uSimikahle ayaveza ukuthi ungumuntu osaqhubeka nokufunda njengengxenye yoqeqesho lwakho ukufundisa kodwa ayikho imizamo ayenzayo ewukuzithuthukisa yena ekufundiseni ukufunda okubhaliwe. Lokhu kungaba nomthelela ekutheni uthisha uSimikahle angasiboni isidingo sokufundisa ukufunda okubhaliwe kubafundi, njengoba kuvela ukudembesela kothisha ekufundiseni ukufunda okubhaliwe.

Kanti uthisha uZakithi yena wathi:

Ayi-ke mngani! (ehleka). Ayikho enye indlela ngenza njena nje. Nesikhathi-ke siyenqaba njengoba emaningi nje nama- *task* amakwayo nge- *term*, so nami ngisuke ngizama nje, ngenzela ukuthi bengabi nenkinga yokufunda i- *question paper* kwa- *matric coz* isuke ingekho indlela ongamsiza ngayo umfundi uma sekungama- *final*.

Nakuba uthisha uZakithi engaphenduli wona umbuzo obuziwe, kuyavela ukuthi inhloso yokufundisa abafundi bakhe ukufunda okubhaliwe ukuba bathuthuke ekufundeni ukuze bangabi nezingqinamba zokufunda lapho sebhlohlwa kwamatekuletsheni. Ngamanye amazwi uthisha akakuhlukanisi ukufundisa kanye nokuhlola. Kuyakhathaza futhi ukucabanga ukuthi kungani uthisha uZakithi ezwakala ekhathazekile ngokuhluleka kwabafundi ukufunda okubhaliwe uma sebesebangeni likamatekuletsheni. Lokhu kuzwakala sengathi akanandaba kangako namabanga angaphambi kwelikamatikuletsheni. Lokhu kuyinselelo ebhekene nothisha abaningi njengoba nasezikoleni eziningi kuye kube sengathi okuyizona zingane ezibalulekile ezikamatekuletsheni.

5.2.4 Isipiliyoni sokufundisa isiZulu uLimi lokuQala lokweNgeza

Ngaphansi kwale ndikimba, isipiliyoni sokufundisa ulimi lwesiZulu savela njengesibalulekile ekufundiseni okubhaliwe. Ngacela ukuba uthisha uKhululiwe axoxe ngesipiliyoni sakhe ekufundiseni isiZulu nokuthi aveze ukuthi wayeneminyaka emingaki efundisa isiZulu ulimi lokuqala lokwengeza. Uthisha uKhululiwe wabeka kanje:

Eyi... (athule kancane), isiminingi yona iminyaka ngifundisa, *about 15 years now*, kodwa ke ngafika la ngafundisa i- *Afrikaans* nolunye uvucu ke lwezifundo. Eyi njalo...ngob' umuntu uma esafun' umsebenzi wenza noma yini anikezwa yona. Kambe nawe ngenkathi ufika la bakunikeza i- N.S? (Ebhekise lowo mbuzo kimi, engibuka ehleka). Nami ngafika nje ngafundisa yonk' inyakanyaka le. Futhi, isiZulu sasingekho la ekhaya. Kwathi *years later*, sekubonakala ukuthi seziyanda izingane zabantu abamnyama, *they introduced isiZulu since* kwakufundwa i-*English and Afrikaans* kuphela. Kwaba yimina nje owokuqala owaqala ukufundisa isiZulu la ekhaya (esho ehleka).

La mazwi angenhla ayaveza ukuthi nakuba uthisha eseneminyaka eminingi efundisa, isiZulu usifundise ngoba siyisifundo esasesiqala ukufundiswa kulesi sikole, kunguyena yedwa uthisha owayengafundisa isiZulu. Kodwa-ke kuyavela ukuthi wabe engaqeqeshelwe ukufundisa isiZulu njengesifundo.

Lapho uthisha uSimikahle exoxa ngesipiliyoni sakhe ekufundiseni isiZulu uLimi lokuQala lokweNgeza, wabeka kanje;

Akukudala khona ngoba phela ngasuke ngaqala ngokugcinwa ngakho (ahleke). Phela mina ngasuke ngaqala ngokuyogana ngabuya sengihlela, kwayikhani ngiyofunda-ke (ehleka). Ngina-6 *years* nje ngafika ekhaya kini (ehleka kakhulu). Kodwa-ke ngina 4 *years* nje kuphela ngifundisa isiZulu. Hheyi! Awazi lutho wena! Mina ngafika ngafuhlelwa ngenqwaba (ngezwi elidonsayo) yezifundo la. Ngabhidilisha-ke nojoji ungavuki (ehleka kakhulu) ngoba ngangincenge le mali kahulumeni. Kwaba ngcono-ke sebenginikeze isiZulu kwaphela ne-*stress* (esaqhubeka nokuhleka).

Kuyavela futhi kulesi sicaphuno ukuthi uthisha uSimikahle ufundisa isiZulu, nakuba esemusha ekufundiseni lolu limi. Kuyacaca nokuthi uyalwazi lolu limi futhi uzizwa ekhululekile ngokulufundisa, nakuba engaqondi ukuthi ukufundisa okubhaliwe kumele akufundise kanjani. Ngale kwalokhu, kuyavela ukuthi uthisha uSimikahle unendaba nokuthi uyahola. Lapho ngicela ukuba axoxe ngesipiliyoni sakhe sokufundisa isiZulu uLimi lokuQala lokweNgeza, uthisha uZakithi wathi:

Ngina-10 *years oh*. Nase- Apollo ngangifundisa i- *additional*. Hheyi we o! Ngangithwele kanzima laphaya ngoba kwakuyimina nge-dwa owayefundisa isiZulu laphaya. *And* cabanga-ke *from grade 8 to grade 12* sisi, ngi-nge-dwa. Ngangisethela onke la ma- *grades* amaphepha e-*exam* ngiphinde ngimake ngedwa. Ngasizakala ngokushintsha isikole ngoba cha la ngiziphumulele nje, sibaningi, siyahlukaniselana amaphepha.

Kulesi sicaphuno kuyavela ukuthi uthisha uZakithi useneminyaka eminingi efundisa isiZulu uLimi lokuQala lokweNgeza. Futhi kuyavela ukuthi kwakunguyena yedwa uthisha walesi sifundo kuleso sikole. Kuyakhombisa ukuthi bobathathu lab' othisha sebenesikhathi eside befundisa isiZulu uLimi lokuQala lokweNgeza. Futhi kufanele ngabe sekubanike isipiliyoni ukufundisa lesi sifundo. Umbiko owenziwa nguLadd (2013) uveza ukuthi othisha abanesipiliyoni banezindlela zokuthuthukisa izinga lokuphumelela kwabafundi emfundweni yabo futhi basebenzisa amasu amaningi ukwenza lokhu. Ngamanye amazwi, uthisha oseneminyaka eminingi efundisa akafani nothisha ononyaka owodwa noma emibili efundisa.

5.2.5 Incazelo ngokuthi kuyini futhi kulindeleke ukuba kwenzeke kanjani ukufundisa ukufunda

Othisha ababengabahlanganyeli bocwaningo bachaza ngendlela abakubona ngayo ukufundisa ukufunda okubhaliwe olimini lwesiZulu uLimi lokuQala lokweNgeza. Lapho ngibuza uthisha uKhululiwe ukuthi ukuqonda kanjani ukufundisa okubhaliwe (*reading*) kubafundi bebanga leshumi, waphendula kanje.

I-reading? (kubuza yena ethi ukuswaca). Awu kodwa! Umbuzo onzima kangaka? (ahleke). Ngingathini nje? Ngibanikeza izincwadi ze- *literature* le esuke ifundwa kuleyo naleyo *term*, njengoba nje kwa-*grade* 10 sifunda uDumazile neSiko neLungelo. Nje, ngiqala ngokuthi izincwadi zenoveli nedrama zihluzwa kanjani. Emva nje kokuba sengibachazelile mayelana nencwadi, ngiyaye ngithi akufunde oyedwa ozaziyo ukuthi uzo- *read(a) fast and fluently coz* angifuni kufunde umuntu ozokwenza kancane ngoba kusuke kuzoba ne- *assessment* nje *for that term* ngaleyo ncwadi efundwayo, *could it be* inovel, *short story*, nje (ephakamise amahlombe).

Nakuba kungezwakali kahle okushiwo nguthisha mayelana nokufundisa okubhaliwe esifundweni sesiZulu, kodwa kuyavela ukuthi uyaqonda ukuthi izincwadi eziyimibhalo yobuciko zingalekelela ekuthuthukiseni ikhono lokufunda okubhaliwe. Kusobala ukuthi abafundi abathola ithuba lokufunda okubhaliwe kuba yilabo asebethuthukile, kuthi abangafundi ngokugelezayo bangalitholi. Kuyacaca futhi ukuthi okusemqoka kuthisha ukuhlola abafundi kunokuba bafundiswe ukuze bathuthuke ekufundeni okubhaliwe.

Lapho uthisha uSimikahle ephendula umbuzo omayelana nokuthi ukuqonda kanjani ukufundisa okubhaliwe, wabeka kanje:

Awu! Eyi! Le mibuzo yakho (ahleke). Kambe ngiyayifundisa yini mina i- *reading?* (esho ehleka). He! Kambe iyafundiswa yini vele? (Eqhubeka nokuhleka). Angiyifundisi mina into engenawo amamaki afuneka kwi- *grid*, (esahleka). Kanti kumele bafundiswe nokufunda futhi (esaqhubeka nokuhleka)?

Kula mazwi acashunwe ngenhla, kuyavela ukuthi uthisha uSimikahle akaqondi ukuthi kumele kufundiswe ukufunda okubhaliwe. Futhi uyaveza ukuthi akubona kubalulekile ukuba

kufundiswe yilezo zingxenye okudinga ukuba imiklomelo yazo ibhalwe phansi njengengxenye yokuhlolwa okuqhubekayo konyaka. Kwangimangaza ukuthi kulolo hlelo lomsebenzi (*grid*) akuyona yini ingxenye yokufundwayo ukufunda okubhaliwe. IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola i- CAPS (2011) sikhuthaza ukuthi abafundi kumele bazejwayeze ukusebenzisa uLimi lokuQala lokweNgeza ngezinhloso ezahlukeni. Lapho kubalwa nokuthi abafundi bakwazi ukuzibhalela imibhalo yomuntu ngayedwana njenge-dayari, ijenali, incwadi yobungani nokunye (p. 9). Ngakho-ke, kunesidingo sokuthi abafundi bathuthukiswe ezingeni lokukwazi ukufunda okubhaliwe ukuze bakwazi ukuzifundela leyo mibhalo yabo yokuziqambela. I- CAPS iqhubeka iveze ukuthi ngasekupheleni kwebanga lesishiyagalolunye (grade 9) abafundi kumele ukuba 'sebekwazi ukusebenzisa ulimi lwasekhaya kanye nolokuqala lokwengeza ngempumelelo nangokuzethemba, ezinhlosweni ezahlukeni, okufaka kuzo nokufunda okubhaliwe (CAPS, 2011, p.12). Kusobala-ke ukuthi uthisha akayiqondi inqubomgomo ye- CAPS yaleli banga.

Kanti uthisha uZakithi yena wabeka kanje:

(Ephfumulela phezulu). Yazi kubalulekile ukuthi lezi zingane zenziswe i- *reading* ema- *classin* ngoba hheyi bo! Ave behluleka ukufunda laba bantu. Ihhee...! Yazi le nto ibonakala kahle uma sekungama- *exam*. Umuntu uvele akubhalele into ongayazi nje. Uvele ubone-ke ukuthi lo muntu akayizwanga le nto ayifundayo. Uthole ukuthi akukhona ukuthi iphepha lilukhuni *but* umuntu akayizwa nje kwayona le nto ebhalwe phambi kwakhe. (Ukhuluma nje unikina ikhanda).

Kula mazwi angenhla, uthisha akawuphenduli umbuzo obuziwe, kuphela ugcizelela ukuthi izingane azikwazi ukufunda okubhaliwe. Lokhu kuveza isithombe sokuthi uthisha ubona inkinga ikubafundi, akazibuzi ukuthi yena akanawo yini umthelela kulesi simo. Ucwangingo luveza ukuthi kubalulekile ukuthi uthisha azihlole yena ngokwakhe (*self-assesment*) (Boud & Felchivok, 1989). UBoud benoFalchivok (1989) lapho bechaza ukuzihlola wena uqobo babeka kanje:

Self-assessment... the identification of criteria or standards to be applied to one's work and the making of judgements about the extent to which work meets these criteria (p.529).

Kafishane, la mazwi kaBoud benoFalchivok agcizelela ukuthi ukuzihlola komuntu ngokwakhe kuwukubheka ukuthi indlela asebenza ngayo iyamphumelelisa yini kulokho azimisele

ngokukuzuzwa emsebenzini awenzayo. Ngamanye amazwi, kuyadingeka ukuba uthisha abuke indlela afundisa ngayo ukuthi iyabathuthukisa yini abafundi. I- *International Reading Association (IRA) (2007)* ithi:

Teachers must be prepared to teach multiple strategies that readers can use to construct meaning from text and to monitor their comprehension. They must understand the ways in which vocabulary (word meaning) and fluency instruction can support comprehension (p.2)

Lesi sigungu sikazwelonke sokufunda okubhaliwe i- IRA (2007) sigcizelela ukuthi othisha bamelwe ukusebenzisa amasu amaningi alekelela umfundi lowo ofunda umbhalo, ukuze azakhele umqondo embhalweni futhi akuqondisise akufundayo.

5.2.6 Indlela abathi bakwenza ngayo ukufundisa okubhaliwe bona ngokwabo othisha

Lapho ngicela uthisha uKhululiwe ukuba achaze ukuthi ubafundisa kanjani abafundi bebanga leshumi ukufunda okubhaliwe futhi lokho ukwenza isikhathi esingakanani emjikelezweni (*cycle*) wokufundisa, uthisha uKhululiwe wabeka kanje:

Njengoba sengike ngasho nje ukuthi akukho simanga nje ekubafundiseni ngaphandle nje kokuthi ngithi okwazi ukufunda akafundele i-*class* lonke. Izikhathi zokuzifundela zivela lapho kufanele benze i-*book review* coz phela umfundi kusuke kufanele kube nencwadi azifundela yona bese ezo- *deliver* i- *speech*-ke ekilasini.

Okuvelayo kulesi sicaphuno ukuthi uthisha usuke engenanhloso ngokufundisa ukufunda okubhaliwe kubafundi. Akuzwakali kahle ukuthi uthisha ugxila kwi- *book review* ngokwethula umsebenzi lowo ngomlomo. Akucaci ukuthi lokhu kufundisa okubhaliwe kwenzeka kanjani futhi yini uthisha asuke ehlose ukuba izingane ziyifunde, ngaphandle kokuhlaziya umbhalo lowo. Kuze kuyavela nokuthi izingane azinalo uthando lokufunda okubhaliwe. Lokhu kuyinto engalindeleka njengoba kwayena uthisha akubonakali enothando lomsebenzi awenzayo, uyaveza ukuthi sewaphelelwa nawugqozi. Abacwaningi abangoDornyei (1998) noSakai (2009) baveza ukuthi izinto ezehlisa ugqozi lokufunda okubhaliwe kubafundi kungaba yindlela uthisha afundisa ngayo, indlela uthisha ayiyo kubafundi, ukuba yindlala kwezikhuthazi kanye nezincwadi ezihehayo zolimi, ukuba nesimomqondo esibukela phansi ulimi kanye nemibhalo yalolo limi njalonjalo. Ngamanye amazwi, kuyisidingo esibalulekile ukuba uthisha asebenzise

amasu ahluhahlukene okufundisa okubhaliwe ukuze kwakheke ugqozi lokufunda imibhalo kubafundi.

Uthisha uSimikahle wachaza kanje mayelana nokuthi ukufundisa kanjani ukufunda okubhaliwe:

Awu! Angikhumbuli nje ngifundisa i- *reading* mina kwa- *grade* 10, (esho ehleka). Kanti bayafundiswa yini abantu abadala kanje i- *reading*? Sebeyakwazi ukuzifundela labo, badala manje (esaqhubeka nokuhleka). Labo bayazifundela. Babengafika kanjani kwa- *grade* 10 uma bengakwazi ukufunda? (Eqhubeka nokuhleka).

La mazwi acashunwe ngenhla akubeka kucace ukuthi uthisha uSimikahle akabafundisi abafundi ukufunda okubhaliwe. Isizathu ukuthi akazi ukuthi ukufunda okubhaliwe kumele kufundiswe ngoba kuyingxenywe yolimi. Kusobala ukuthi uthisha uSimikahle akayiqaphele neze ingxenywe yokufundisa ukufunda okubhaliwe kubafundi bakhe. UHindle (2008) uthi:

Every day you (teacher) should dedicate one hour of the school day to the reading and writing focus time. It is suggested that the hour should be taken from the Literacy / Languages learning programme. During this time, you (teacher) systematically teach the learners to become effective readers and writers (p.3).

Kula mazwi acashunwe ngenhla, uHindle (2008) ugcizelela ukuthi uthisha kufanele asebenzise isikhathi esingangehora esikhathini sesikole, ukuze agxilise ukufunda okubhaliwe nokubhala kubafundi. Uthi ngaleso sikhathi, abafundi bayakhuthazeka ekukwazini ukufunda imibhalo kanye nokubhala. Ngamanye amazwi, kuyadingeka ukuba othisha banike abafundi isikhathi sokufunda okubhaliwe.

Uthisha uZakithi wabe evezile ukuthi kubalulekile ukuba abafundi bafundiswe ukufunda okubhaliwe. Waveza nokuthi uyaqaphela ukuthi abafundi abakathuthuki ekufundeni okubhaliwe, lokho ukuqaphela ngokuthi babhale into engazwakali ngezikhathi zezivivinyo. Echaza ukuthi ubafundisa kanjani abafundi ukufunda okubhaliwe, wabeka kanje:

Mhmmm! (Ephakamisa amahlombe). Kwesinye isikhathi ngiyaba-*group(a)* bafunde bendawonye, bafunde buthule. Kwesinye isikhathi-ke bafunda *as individuals*.

Impendulo kathisha uZakithi ecashunwe ngenhla iveza amasu awasebenzisayo ukuqinisekisa ukuthi abafundi bayalithola ithuba lokuba bafunde okubhaliwe. Uze aveze ukuthi lokho

ukwenza ngokuthi kwenye inkathi bafunda bengamaqoqwana, aphinde futhi abafundise ngayedwana, bafunde buthule. Uqhuba athi:

Eyi! (Edonsa umoya). Ngiyampintsha khona noma isikhathi sisincane nje (athule kancane sakucabanga). Bekungcono siseno-8 *days cycle* coz lokho bekwenza isikhathi esiningana. Manje-ke sekuyabheda njengoba sesabuyela kwi- *cycle* ka- 5 *days* nje. *But* ngiyazama ukuthi ngibafundisa kabili nge- *cycle*.

Njengothisha uKhululiwe, naye uthisha uZakithi uyabugcizelela ubuncane besikhathi. Kungenzeka kube ngokuthi lab' othisha abasihleli kahle isikhathi sokufundisa isifunjwana (*lesson*). Nokho, uthisha uZakithi kulo mbuzo wenza okwehlukile kulaba abanye othisha ngoba yena uthi uyakufundisa ukufunda okubhaliwe.

Uthisha uSimikahle wachaza indlela akwenza ngayo ukufundisa okubhaliwe ngesiZulu kubafundi bebanga leshumi, wabeka kanje:

Awu! Ngibanikeza izincwadi nje, kuthi oyedwa-ke okwazi ukufunda kahle, afundele i-*class* lonke. Kule ethi 'Isiko Nelungelo' bafunda ngokushintshana ngoba iyi- drama. *So*, bayazazi-ke abakwazi ukufunda. Futhi kusuke kufanele bafunde basheshe ngoba kufanele babhale ama- *test* uma isifundiwe leyo ncwadi. Bese siqhubeka namanye ama- *tasks* kungaze kuphele i- *term*. Uyalwazi-ke udaba nawe. Umama wakho uma esefuna ama- *analysis* kuphel' ukusineka (ehleka kakhulu).

Kule mpendulo engenhla, kubukeka sengathi ngokukathisha ukufunda umbhalo kusho ukufunda kuzwakale (*read aloud*), njengoba egcizelela ukuthi kufunda abafunda kahle futhi nabakwazi ukufunda bayazazi. Lokhu kuyahambisana nokushiwo nguthisha uKhululiwe yena owathi kuyaye kuthi uma kunombhalo okumele ufundwe athi akufunde 'okwazi ukufunda kahle', afundele ikilasi lonke. Akuqondakali ukuthi lapho abafundi befunda okubhaliwe kusuke kuyini inhloso, futhi yini uthisha ayenzayo lapho abafundi befunda umbhalo nokuthi yikuphi okugxilwa kukho. Kubukeka sengathi ukuhlolwa yiyona nto ecatshangwa nguthisha kunokuba kube wukufundisa ikhono lokufunda okubhaliwe.

Kanti uthisha uZakithi yena waphendula kanje:

Uma sisenza i- *literature* nabo, ngibanikeza lezo zincwadi bafunde zona. Yilapho-ke abafunda khona *in groups*. Njengoba wazi-ke nawe ukuthi i- *literature* siyenza ku- *term 1 and 2*. So yilapho-ke abafunda

khona ngama- *group*. Sithi uma sesenza izinkondlo-ke bese ngithi abaphathe o- *newspaper* nama- *magazine* bese befunda *as individuals* coz izinkondlo ziyashesha ukuphela. Futhi nama- *task* asheshe aphele-ke ku- *term* 3. So nje, ya!

Okucacayo lapha ukuthi uthisha uZakithi akwenzayo ngokufundisa okubhaliwe akufani nokwenziwa nguthisha uSimikahle noKhululiwe. Uyaveza nokuthi ngale kwezincwadi zokufunda, uyawasebenzisa namaphephandaba. Kuyavela futhi nokuthi abafundi bayanikwa ithuba lokufunda ngabodwana nanjengamaqembu. Kodwa kuyadida ukuthi imibhalo abafundi bahlangana nayo ngesigaba sokuqala nesesibili sonyaka kuphela. Kuyacaca ukuthi ngesigaba sesithathu nesesine ayifundwa imibhalo. Akuqondakali ukuthi kungani abafundi bengafundi imibhalo unyaka wonke. Abanye ababhali baveza ukuthi kubalulekile ukuthi umfundi abe nemibhalo efundwayo njengamaphephandaba, amaphephabhuku, amaphosta kanye nokunye okuningi okubhaliwe ukuze ofundayo athuthuke olimini kanjalo kwakheke nogqozi lokufunda okubhaliwe kuye (Widowson, 1990; Peacock, 1997; Richardson, 2001).

Yize kuvela ukuthi abanye othisha abakufundisi ukufunda okubhaliwe, ngaqhubeka ngicela ukuba baxoxe ngalokho abakwenza ngaphambi kokufundisa imibhalo leyo abayiveza njengeklanyelwe ukufundwa ebangeni leshumi. Uthisha uKhululiwe wabeka kanje:

Heee! Ngingathini nje? Ngaphandle kokuthi ngibachazele ngezinhlobo zabalingswa abatholakala kuleyo ncwadi efundwayo, (athule kancane). Yah! Yilokho nje nakho-ke ukuthi ngibachazele ukuthi yini okufanele bayiqaphele nokudingeka ukuthi bayazi kahle ukuze bengahluleki lapho sekuqhamuka ama-*test*.

Kulesi sicaphuno, kuyavela ukuthi uthisha ubafundisa lokho adinga ukuba abafundi bakwazi, okumayelana nalowo mbhalo ukuze kuthi uma sebebhalo izivivinyo baphumelele ngendlela uthisha ahlose ngayo. Akuveli ukuthi uthisha ubalekelela kanjani abafundi ukuba bathuthukise ikhono labo lokuzifundela imibhalo ngokuzimela nangokuqondisisa. Kanti-ke, kusemqoka ukuba uthisha alekelele ekuthuthukiseni ikhono labafundi lokufunda okubhaliwe ngokuthi uthisha ngokwakhe akukhuthalele ukuhlela izifunjwana ezifundisa ukufunda okubhaliwe, aphinde futhi abe ngokukhuthalele ukufunda yena ngokwakhe ukuze abafundi babonele kuye (Hindle, 2008).

Uthisha uSimikahle ubeka kanje mayelana nalokho akwenzayo ngaphambi kokuba kufundwe imibhalo ekilasini:

Awu! Ngingenzani nje? Ngaphandle kokuthi ngiqale ngixoxe nabo ngokuhluzwa kwaleyo ncwadi nje kuphela. Nje... ukubatshela ngabalingiswa nokuvezwa kwabo njalonzalo, ukuze phela bezokwazi ukuphendula uma sebebhala i- *test*. Uyakwazi-ke nawe okwenziwayo. Emva kwalokho-ke afunde lowo ofunda kahle, afundele ikilasi lonke.

Kulesi sicaphuno, kuyavela ukuthi uthisha akanakho akwenzayo ngaphambi kokufundisa, okusiza ukuthuthukisa izinga labafundi lokufunda okubhaliwe. Lokhu kuyafana nalokho okuvezwe nguthisha uKhululiwe ukuthi lapho kufundwa imibhalo, othisha abayingxenyeyocwaningo baqikelela ukufundisa lezo zingxenyey abazibona zibalulekele izivivinyo. Ngamanye amazwi, ukufundisa ukuthi abafundi bakwazi ukuzifundela bona imibhalo akusiyona into enakekekile. Kanti uthisha uZakithi yena wabeka kanje:

Mhmmm! (Sakucabanga). Isikhathi esiningi ngiyaye ngithi abaqaphele izimpawu zokuloba nokuthi ziletha umqondo othile embhalweni. Njengokuthi nje uma kunesibabazi, kumele afunde ngale ndlela ezokhombisa ukuthi uyababaza njengoba kunalolo phawu, njalonzalo. Eehee! Okunye...., *oh!* Ngibatshela ukuthi bafunde ngokuqaphela, badwebele amagama abangawazi, bangibuze wona ngibanike incazelo. Kanjalo nendlela yokuphinyiswa kwamagama athile uma kungukuthi bayahluleka. Emva kwalokho-ke ngithi abaqale ukufunda. *Either silently or ngokuzwakalayo.*

Kulesi sicaphuno, kuyavela ukuthi uthisha uZakithi ugcizelela ukusetshenziswa kwezimpawu zokuloba lapho abafundi befunda. Zibalulekile zona izimpawu zokuloba kodwa akukho okuvezayo ukuthi lokho kumelekelele kanjani umfundi ukuze afunde umbhalo ngokuwuqondisisa, okuyiyona nhloso yokufunda umbhalo. UNation (2005) uthi: *Comprehension is the ultimate goal of reading. All models of comprehension recognize the need for readers to build up a mental representation of text...* (p.248). Ngamafishane, ukufunda ngokuqondisisa yiyona nhlosongqangi yokufunda umbhalo, kodwa hhayi ukuba yingcweti ekusebenziseni izimpawu zokuloba.

Ngaqhubeka ngabuza uthisha uKhululiwe ukuthi yikuphi akwenzayo phakathi nokufunda umbhalo (during reading), ngesikhathi lowo mfundi eqhubeka nokufundela ikilasi lonke. UKhululiwe wabeka kanje:

Mhmm..! Hheyi kodwa bakithi! (Ehleka). Kuyenzeka nje ngimise umfundi uma kungukuthi kukhona ingxenyey engifuna ukuyichaza. Njengokuthi nje uma kwenzeka kunesimo sokukhuluma esithile, bese ngiyabachazela sona. Nakhona ngisuke ngenzela ukuthi *in case* kuphuma e- *test*(ini) bangabe sebedunyelwa nje. *Otherwise*, uma

kufundeka kuzwakala ngiziqhubekela ne- *marking* nje (esaqhubeka nokuhleka).

Nakuso lesi sicaphuno, kusacaca ukuthi uthisha akwenzayo ukwenzela ukuba abafundi bahlomele isivivinyo salowo mbhalo. Akukhona nje ukuthi kukhona uthisha akwenzayo ukuthuthukisa izinga labafundi lokufunda leyo mibhalo ngokuqondisisa nangokugelezayo, okuyiyona nhloso yokufunda umbhalo (Nation, 2005). Kanti uthisha uSimikahle yena wabeka kanje:

Ngiyathula nje ngilalele lowo ofundayo. Kwesinye isikhathi-ke ngisize uma kukhona igama engilizwe lifundeka kabi nje kuphela. Futhi nje, ngisuke ngibhizi ngimaka eminye imisebenzi njengoba uyazi nawe ukuthi miningi kanjani (esho sakuhleka).

Amazwi akulesi sicaphuno akhombisa ukuthi lincane kakhulu iqhaza likathisha ekulekeleleni abafundi ukuba bathuthuke ekufundeni okubhaliwe, njengoba ebeka ukuthi ulekelela uma kukhona igama umfundi angalibizanga ngendlela efanele kuphela. Kuyacaca ukuthi uthisha ngokwakhe ukufunda okubhaliwe kusho ‘ukubiza kahle amagama’.

Uthisha uZakithi wabeka kanje mayelana nalokho akwenzayo ngenkathi kuqhubeka ukufundwa kombhalo (*during reading*):

Hhayi! Ngiyabayeka nje befunde, ngilinde bona ukuthi babuze uma kunamagama abangawazi or uma kunezimo zokukhuluma abangaziqondi kahle (ame ukumaka). Vele ngisuke ngibatshelile ukuthi umuntu abongibuza uma kukhona angakwazi kungaze kube yimina engimbuzayo. So, ngilinda bona uma kukhona abafuna ukukubuza. Mostly, bangibuza ekugcineni. Akujwayelekile ukuthi babuze phakathi nokufunda. Yilapho-ke engibasiza khona ngezincazelo zamagama nezezimo zokukhuluma nokunye. Kodwa-ke, isikhathi naso siyahlupha ngokuba sincane ngoba akukho ongakwenza uma sekukhale i- bell. Futhi-ke, nazo lezi zingane zinomkhuba wokuthi zivele zisukume ziphume uma nje sekukhale insimbi.

Kulesi sicaphuno esingenhla, kuyavela ukuthi phakathi nokufunda uthisha ulindela imibuzo evela kubafundi. Ngamanye amazwi, akukho yena njengothisha akwenzayo ukulekelela ukuthuthukisa izinga lokufunda okubhaliwe kubafundi ngenkathi ukufunda kuqhubeka. Uyaveza ukuthi ekugcineni kokufunda, uthisha ubalekelela ngokubachazela amagama abangawaqondi kahle, kanjalo nezimo zokukhuluma. Nokho-ke, kubalulekile ukuthi abafundi bazitholele bona ngokwabo izincazelo zamagama, babuka indlela asetshenziswa ngayo

embhalweni. UGoodman (1986) uthi: *Reading is a psycholinguistic guessing game. It involves an interaction between thought and language* (p.2). La mazwi kaGoodman agcizelela iphuzu lokuthi umfundi kumele azitholele yena izincazelo zamagama esebenzisa ikhono lokuqagela kanjalo nolwazi lwakhe lolimi. Kanjalo nezimo zokukhuluma, akuzwakali ukuthi abafundi bafunzwe ngezincazelo kodwa ucwaningo luthi uthisha kumele acabange indlela ezokwenza abafundi bazibonele incazelo yesimo sokukhuluma. Kubalulekile ukuthi abafundi babambe iqhaza ekwakhiweni kolwazi olusha. URivers (1980) ukholelwa ukuthi kulele kumuntu ngokwakhe ukuzithukisa ekubhaleni nasekufundeni okubhaliwe ngoba kungokwenzuzo yomuntu ngokwakhe. Nokho-ke lokhu kungenzeka ngokuthi uthisha asebenze ngokubambisana nabafundi bakhe. Kanjalo no- Ellis (2001) uyaligcizelela iphuzu lokuthi umfundi kufanele azinikele ekufundeni kwakhe ulimi (p.2).

Ngenkathi ngicela ukuba uthisha uKhululiwe achaze ngalokho akwenzayo emva kokufundwa kombhalo (*after reading*) osuke ufundwa ekilasini, waphendula wathi:

Weeeh! (Esho ehleka). Isikhathi sivele singabi bikho we *oh* ngoba nama- *period* ethu mancane kanti nomsebenzi mningi wu! *So* nje kuba ukukhala kwe- *bell* nje bephume. Futhi-ke nje abatshelwa muntu laba ukuthi sekuyisikhathi sokuphuma, bavele baziphumele. Kuze kube ngakusasa-ke lapho esiqhubeka khona nokufunda. Ngakusasa-ke, kuyenzeka *sometimes* ngibuze ukuthi kambe la esigcine khona bekukhulunywa ngani? Baphendule-ke ngendlela yabo, ngi- *add(e)* ke nami la engibona khona ukuthi kuyasala.

Kusobala ukuthi akukho uthisha uKhululiwe akwenzayo emva kokufundwa kwalowo mbhalo ukuze athole indlela abasizwe ngayo isifundo. Lokhu ngikusho ngoba uthisha uyakuveza ukuthi emva kokuphela kwesikhathi sosuku sokufunda isiZulu, abafundi bayaziphumela ekilasini uthisha engakasho, futhi uveza nokuthi isikhathi siba sincane. Lokhu kwenza umqondo wokuthi uthisha uyahluleka ukuhlela isikhathi ngokwezigaba zesifunjwana (*time budget*), njengaye uthisha uSimikahle esengike ngaphawula ngaye ngenhla. Ukuba lokhu ukwenza ngempumelelo, ngabe akakhali ngobuncane besikhathi. Uthisha uSimikahle yena wabeka kanje:

Hhawu! Cha! (Ehleka). Akukho ngane yami, ngabe ngiyalumba nje. Kunele kukhale insimbi nje ziphume ziqhashe lezi esizifundisayo, zijahe ukugcwala lapha phandle. Uyazazi-ke nawe ezanamuhla ukuthi sezabuswa ngama- *rights* kakhulu. Wena thisha awuselutho.

Njengaye uthisha uKhululiwe, uthisha uSimikahle akasihleleli isikhathi sesifunjwana. Kulesi sicaphuno, kuyavela ukuthi akukho uthisha akwenzayo emva kokufundisa ukuze athuthukise ahlole abafundi indlela abaqondisise ngayo umbhalo. Ngamanye amazwi, uthisha uSimikahle akaqondi ukuthi ukuze isifunjwana sibe yimpumelelo futhi sizuzise kudingeka ukuba isikhathi sihlelwe kahle (Fint, 2005).

5.2.7 Ukulungiselela ukufundisa ukufunda okubhaliwe

Njengoba othisha bekhala ngobuncane besikhathi ekutheni bafundise ukufunda okubhaliwe, ngabe sengibuza ukuthi kungabe bayakulungiselela yini ukufundisa ukufunda okubhaliwe ezifunjwaneni zesiZulu uLimi lokuQala lokweNgeza. Uthisha uKhululiwe waphendula kanje:

(Ehleka). Awu kodwa! Ngiyakubona wena kwenza ukuthi usemusha la efieldini. Nawe usazoyibona le nto. Uma sisafika siqala ngogqozi. Weh! Ngokuhamba kwesikhathi umoya uyaphela. Uyabona nje mina sengaphelelwa wumdladla wokulokhu ngizigqilaza ngithi ngiyafundisa ngoba angitholi lutho *at the end*. Lezi zingane sezikuthwele emakhanda ukuthi ezikoleni kukhona *o-free pass* futhi azisena- *interest* ekufundeni ngisho ungazama siphil i-*skill* kodwa kuyazifanela nje.

Kula mazwi kugcizeleleka ukuthi mncane kakhulu umdladla wokufundisa kuthisha nakubo abafundi ngenxa yezinto ezenzekayo esikoleni eziwumthelela wezinqumo zoMnyango wezeMfundo, njengoba kubukeka kuyiwo uMnyango ogqugquzela abafundi ukuba bangazimiseli ngokwanele, njengakho nje lokhu kwedluliselwa emabangeni alandelayo kalula, bedlula ngamamaki acikizelayo (KZN DoE, 2013). Kuphinde kuvele ukuthi ubuthaka bokufundisa okubhaliwe bulethwa ukuthi abantwana badluliselwa kwamanye amabanga ngisho bengakulungele ukudluliswa. Ngamanye amazwi, lokhu kungaba nomthelela endleleni uthisha afundisa ngayo nesikhathi okumele asisebenzise ezama ukucathulisa abafundi abavele bengakulungele ukuba kulelo banga.

5.2.8 Indlela othisha abahlola ngayo ukuthuthuka ekufundeni okubhaliwe kubafundi

Othisha abangabahlanganyeli bocwaningo baveza ukuthi lapho kufundwa imibhalo ehlelelwe ukufundwa ebangeni leshumi, kunabafundi abathile abanekhono lokufunda kahle kuzwakale

nangokugeleza, okuyibona abafundela ikilasi. Lapho ngibuza ukuthi iyiphi indlela abahlola ngayo abafundi ukuthi bathuthuka kangakanani ekhonweni labo lokufunda okubhaliwe, uthisha uKhululiwe waphendula wathi:

Awu! Anginayo nje indlela eqondile engingathi ngibahlola ngayo ukuthi ba-*read(a)* kanjani, uyabona? Ngoba phela nje akukho lapho engike ngithi namhlanje-ke ngibafundisa *i-reading*, akwenzeki nje (ehleka). Cha angifuni nje ukuqamba amanga kuwe ngithi ngiyakwenza lokho! Cha nje angikwenzi. Mina nje uma ngenze la *ma-task* akwi- *grid* awama- *terms* nje kusuke kuphelele. Futhi vele nje nesikhathi sincane kakhulu ukuthi ngingalibala ukufundisa *i-reading* (ahleke aze azemboze ngekhandela edeskini). Ngempela asikho isikhathi sokufundisa *i-reading*. Okokuqala kwazincwadi ze-literature ziyashoda. Akukho ukuthi umfundi abe nencwadi yakhe agoduka nayo ayozifundela-ke ekhaya. *Maybe* ke ngabe ngike ngicabange ukubezwa ukuthi bafunda kanjani. Engikwaziyo nje ukuthi vele *i-most* yalaba bafundi abakwazi uku- *read(a)* kodwa ke nami ngiyaye ngiphike ngokuthi uma nje ngiziqedele umsebezi we-*term* nje kuphela.

Kulesi sicaphuno esingenhla, kuyacaca ukuthi abafundi abafundiswa yilo thisha basenkingeni njengoba kucaca ukuthi akanaso isikhathi sokufundisa izingane ukufunda okubhaliwe. Okunye okuvelayo kulesi sicaphuno esingenhla ukuthi uthisha akaqondi ukuthi kusho ukuthini ukufundisa izingane ukufunda okubhaliwe. UNkosi (2011) useke wakuthola lokhu ocwaningweni lwakhe lokufundisa ukufunda okubhaliwe emabangeni aphantsi lapho ecwaninga khona ngokufundiswa kokufunda okubhaliwe esiZulwini uLimi lwaseKhaya emabangeni aphantsi. Kanti uthisha uSimikahle yena wathi:

Hhayi! Cha! (ehleka). Kuba yilokho nje kuphela. Angiyiboni nje enye indlela engingenza ngayo ngoba okokuqala nalezi zincwajana zakhona ziyashoda futhi nje abazimisele ngokuzi- *add(a)*. Ezakho zi- *enough for i- class?*

Kuyacaca ukuthi othisha bayaqonda ukuthi kubalulekile ukuba kube nezincwadi ezanele zokufunda okubhaliwe kodwa ingqinamba abanayo wukuthi ziyimbijana ezikhona. Wabe eseqhuba uthisha uKhululiwe ethi:

Angithi uyabona-ke ukuthi kuba nzima kanjani ukufundisa ngezincwadi ezishodayo? Kodwa-ke, ayikho into esingayenza, kumele siwuqhube umsebenzi ukuze sihole nje kwaphela. Umuntu kudala ahlupheka efuna umsebenzi, (esho ehleka).

Elinye iphuzu engingaligcizelela kulesi sicaphuno esingenhla ukuthi nakuba uthisha ubona ukufunda okubhaliwe kungafundiseka kangcono uma kukhona izincwadi ezanele zokufunda, akubukeki enomcabango wokuthi nanxa izincwadi zokufunda zishoda, kodwa nezinye izinsizakufundisa zingasetshenziswa, njengamaphephandaba, amaphephabhuku, izikhangiso nokunye. Ngale kwaleli phuzu, kuyavela futhi ukuthi uthisha into anendaba nayo ukuba athole iholo kunokuba athuthukise izingane ekufundeni imibhalo ukuze zikwazi ukufunda ngokuzimela, okuyinto esengike ngabika ngayo phambilini kulesi sahluko. Kanti uthisha uZakithi yena waphendula kanje:

Kuya ngokuthi yini abayifundayo ngaleso sikhathi. Uma sisebhizi ne-*literature* ngiyaye ngibuze imibuzo njengokuthi umuntu achaze ukuthi kwenzakalani endabeni. Mhmm. Ya! Uma sesiqedile nge-*literature*, *eeeh*, ngiyaye ngithi abafundi abasike ama- *articles* ko- *newspaper* bese ngithi umuntu akafundele i- *class*. Yilapho-ke engizwa khona ukuthi bafunda kanjani.

Kulesi sicaphuno kuyavela ukuthi uthisha uyakufundisa okubhaliwe kubafundi bakhe. Uze aveze nokuthi uma sebeqedile ukufunda incwadi ewumbhalo ohlelelwe ukuba ufundwe, uqhubeka ebayala ukuba baphathe amaphephabhuku ukuba afundwe ngokuzwakalayo ekilasini, nokuyilapho athola khona ukuthi bafunda kanjani. Nokho-ke akuzwakali ukuthi wenza siqiniseko sini ukuqikelela ukuthi abakufundayo akusikhona nje ukuthi bafunde kuzwakale amagama abawafundayo, kepha ukuqondisisa umbhalo ofundwayo.

Ngabe sengicela achaze uthisha ngokuthi zikhona yini izinhlelo ezenziwayo esikoleni ezenzelwe ukukhuthaza abafundi ukuba bafunde imibhalo yesiZulu, uma zikhona, azichaze. Uthisha uKhululiwe waphendula kanje:

Mhmm! Akukho engikukhumbulayo njengamanje ngaphandle nje kokuthi besike senze i- Spelling B, naso-ke sabuye sasiyeka ngenxa yaso isikhathi esingasivumeli kule nqwaba yemisebenzi umuntu ahlale ebhekene nayo. Enye-ke into ehluphayo yikho ukuthi asinazo kahle izincwadi zokufundisa. Futhi-ke akekho oyingenayo eyokuthi kuodwe izincwadi. Nami-ke ngaze ngakhathala ngashiya phansi coz bavele basitshela ukuthi azikho ezakwa- *additional*.

Le mpendulo kathisha uKhululiwe iyaveza ukuthi ziyindlala izinhlelo abanazo ekulekeleleni ukuthuthukisa izinga lokufunda okubhaliwe kubafundi olimini lwesiZulu. Lokhu ngikusho ngoba empendulweni yakhe uyaveza ukuthi akukho hlelo lokugqugquzela abafundi ekufundeni

okubhaliwe ngaphandle kokwenzisa abafundi isibizelo. Kuyacaca ukuthi ngokukathisha uKhululiwe, ukwenzisa abafundi isibizelo kuyingxenye yokufunda okubhaliwe hhayi yokuthuthukisa ikhono lokubhala. Kusobala ukuthi nanxa ukufunda okubhaliwe nokubhala kuhlobene, kodwa ngokukathisha uKhululiwe kusho into eyodwa. Ngikusho lokhu ngoba isibizelo senziwa ngokubhala, uthisha amemeze igama okudinga libhalwe. Kanti uthisha uSimikahle yena waveza okuhlukile, waphendula wathi:

Ayi! Cha! (Ngezwi elinensayo). Angikhumbuli nje kunento enjalo laphaya ekhaya kini (ehleka). EsiZulwini? Cha! Angikhumbuli impela. Ngike ngizwe-ke laba basesiNgisini bethi benza o- *Readathon*. Kuba ne- *hour* lonke-ke esikoleni kwenziwa lokho-ke.

Kuleli phuzu kuyavela ukuthi olimini lwesiNgisi, lukhona uhlelo lwe- *Readathon (Readathon Campaign)*. Umbuzo omkhulu-ke ukuthi: Kungani lolu hlelo lungasetshenziswa esifundweni sesiZulu? Ngenkathi ngimbuza ukuthi ingabe kuyaye kwenziwe kanjani? Waphendula wathi:

Ngike ngizwe bethi kumele abafundi bazitholele izincwadi abazithandayo noma ngabe o- *magazine, newspaper*, yonke imfishimfishi le (ahleke) zizofunda ke ngalelo hour lelo. Uyazi-ke nawe ukuthi isiNgisi sihlale sihamba phambili nje. Thina nje, cha! Akekho onendaba naleyo nto kwasiZulu. Futhi-ke uyazi nawe ukuthi umama wethu akaboniswa la kwasiZulu, *so* akalokhu esilandelela ngezinto, yabona *mos*? Yena nje uchazwa ukuthi isiZulu kwaMatric sishaya o-100% minyaka yonke le (ehleka).

Lokhu okuvezwa nguthisha uSimikahle kuvusa imibuzo ngokuthi kungani isiZulu okuyilona lulimi olunganakwa, kodwa sibe nemiphumela engamaphesenti ayi-100 (100%) lapho abafundi sebhlolwa.

Mayelana nawo lo mbuzo omayelana nezinhlelo zokugququzela abafundi ukuba babe nothando lokufunda imibhalo futhi bathuthuke, uthisha uZakithi waphendula wathi:

Weeeee! Yazi nami kwangimangaza-ke lokho la ekhaya ukuthi *why* kwenziwa okwesiNgisi kuphela. Ngake ngabuza name kulaba asebeneminyaka bekhona la ekhaya ukuthi kanti thina kwasiZulu asenzi ngani o-*Readathon* besiZulu nathi. Pho-ke! Ungathini uma ekuchitha umuntu okunguyena esafika sakhonjwa yena la kwathiwa uyidlozi lakwaZulu. *So*, nami engizenzela khona ngizenzela ngedwa nama-*class* engiwafundisayo. Nawe nje kuyokusiza ukuba uzicije izingane zakho zibe *sharp when it comes to reading coz* lokho kubasiza uma sebekwa- *matric*. Uyabona-nje *next year* kuzofanele sizame ngempela nje ukushintsha unyawo. Sibayeke laba abanye abangazimisele

ngalutho. Uma sekulethwa i- *year planner* nje kumele nathi sifake ama-*dates* e-Readathon yesiZulu. Singalokhu sahlulwa ngabantu bako-English la.

Kuyacaca kule mpendulo enenghla ukuthi kunokunganakekeleki ekuthuthukiseni kwamakhono abafundi okufunda okubhaliwe, okungacishe kungenzeki olimini lwesiNgisi. Ngikusho lokhu ngoba ngisho uhlelo lwe- Readathon lusetshenziswa ekuthuthukiseni ulimi lwesiNgisi, kodwa akukho mibhalo yolimi lwesiZulu enikezwa abafundi, ezikhona izincwadi ezesiNgisi kuphela. Lokhu kunomthelela ekutheni ulimi lwesiNgisi lube ngoluthuthuka ngesivivini, kodwa isiZulu sona sibe singanakekelwa ngokufanayo. ULiddicoat (2005) uveza ukuthi zimbaleka izincwadi ezibhalwe ngezilimi zoMdabu, okuholela ekutheni zibukeleke phansi. Luningi ucwaningo olufakazela ukuthi izilimi zoMdabu zase-Afrika zibukeleka phansi okuyikhona okwenza zingadlondlobali ngendlela efanele (Kamwangamalu, 2003; Kamwendo, 2010). UNkosi (2014) uveza ukuthi umthelela wokungamukeleki kahle kwezilimi zoMdabu mubi futhi kwenza lezi zilimi zibhekane nezinsalelo. Ngale kwalokhu, okunye futhi okugqamayo ukuthi kukhona ukungabambisani kothisha besiZulu. Omunye uzenzela akuthandayo nomunye azenzele okwakhe. Lokhu kunomthelela ekungathuthukini kwabafundi ekufundeni imibhalo ebhalwe ngolimi lwesiZulu.

5.3 IQOQA LESAHLUKO

Kulesi sahluko ngihlaziye izingxoxo engaba nazo nabahlanganyeli bocwaningo abathathu, abangothisha abafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi, ekuphenduleni umbuzo wokuqala wocwaningo othi: Othisha bakuqonda kanjani ukufundisa ukufunda okubhaliwe esiZulwini uLimi lokuQala lokweNgeza ebangeni leshumi? Ngiphawulile ngalokho ababekuveza lapho bephendula imibuzo ngasekela nangocwaningo. Esahlukweni esilandelayo, ngizoxoxa ngalokho engangikubukele kwenzeka emakilasini abo lapho befundisa ukufunda okubhaliwe esifundweni sesiZulu.

ISAHLUKO SESITHUPHA INDLELA OTHISHA ABAKWENZA NGAYO UKUFUNDISA UKUFUNDA OKUBHALIWE

6.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngolwazi olwatholakala ngezingxoxo (*interviews*) nothisha abathathu abangabahlanganyeli bocwaningo futhi okungothisha abafundisa isiZulu uLimi lokuQala lokweNgeza ebangeni leshumi esikoleni iBhekekhaya. Kulesi sahluko ngizokhuluma ngolwazi olwatholakala ngokubukela othisha befundisa emakilasini abo ngenkathi befundisa ukufunda okubhaliwe ngesiZulu ebangeni leshumi (*observations*). Lesi sahluko siphendula umbuzo wesibili wocwaningo othi: Othisha bakufundisa kanjani ukufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza?

6.2 UKUBUKELA OTHISHA BEFUNDISA (*Observations*)

Emva kwezingxoxo engaba nazo nothisha abangabahlanganyeli bocwaningo, ngabe sengihlela ukuba ngibabukele lapho befundisa. Njengoba ngivezile ngenhla, abahlanganyeli bocwaningo babebathathu. Othisha uKhululiwe noZakithi ngababukela kabili uthisha emunye. Kwase kuthi uthisha uSimikahle akabange ngambukela kanye. Isizathu wukuthi uthisha uSimikahle abange esatholakala ukuze ngimbukele okwesibili ngoba waba nesikhathi esiningi engekho esikoleni, kwaze kwaphela isikhathi socwaningo.

Kuthisha uSimikahle, ngathola isikhathi esiyimizuzu engamashumi amathathu nanhlano. Lokhu kungenxa yokuthi wangivumela ukuba ngizobukela isifundo sakhe ngoLwesithathu. Kulesi sikole, izikhathi zokufundisa (*periods*) ziba zincane ngoLwesithathu ngenxa yekhefu lesibili (*second break*) elithatha ihora lonke, okungenzeki ngezinye izinsuku. Empeleni izikhathi zamakhefu azifansi nsuku zonke evikini. Usuku lwangoLwesithathu luba nekhefu lesibili elithatha ihora lonke ngoba kusuke kudedelwa ukuba abafundi bazithuthukise emidlalweni yesikole.

6.2.1 Ukubukela uthisha uSimikahle

6.2.1.1 Izindlela zokufundisa (*teaching approach*)

Njengoba ngike ngachaza ngenhla, uthisha uSimikahle ngambukela usuku olulodwa efundisa ngenxa yokuthi waba nesikhathi esiningi engekho esikoleni. Isifundo saqala sengifikile endlini yokufundela. Ngalolu suku ngiyombuka efundisa, wangena ekilasini. Kuthe emva kokuba sebehleli phansi abafundi, uthisha wathi:

Uthisha: Angithi siyazi sonke ukuthi ziningi izinhlobo zezicathulo? Ake nisho enizaziyo.

Umfundi 1: Eeeh, kukhona amateki, ophaqa, amaqhoks (bahleke abanye abafundi).

Umfundi 2: Kukhona namaguzu.

Uthisha wananela ngokufakazela izimpendulo zabafundi. Waqhubeka echaza ukuthi uhlobo lwesicathulo oluthandwa yilowo nalowo muntu lusho ukuthi lowo muntu ungumuntu onjani. Ukwenza lokhu nje ubanikeza amaphepha anesifundo sokuqondisisa. Isihloko salesi sifundo sokuqondisisa sasithi: “Izicathulo zichaza mina uqobo”. Lesi sifundo sokuqondisisa sasinezithombe zezicathulo ezahlukene kanye nezinyawo ezingazifakile izicathulo.

Uthisha wakhomba umfundi uNokuzola ukuba afundele ikilasi. Kwakuthi uma kunegama angaliphimisanga ngendlela efanele uNokuzola, uthisha angenelele ngokumlungisa ukuthi lelo gama kufanele libizwe kanjani. Le ndaba yayikhuluma ngokuthi uhlobo lezicathulo oluthandwa ngumuntu luchaza uhlobo lomholi angaba yilona. Isicathulokazi sikanokusho sabesilisa nesabesifazane sichaza umholi onesibindi ongesabi lutho, obamba izintambo ziqine. Izicathulo ezingamabhuzu zichaza uhlobo lomholi ongunqoshishilizi, ngaye akasabi lutho. Wenza umsebenzi wakhe ngesineke futhi ulandela umthetho. Lo mhohli akawesabi umsebenzi futhi usebenza ezindaweni ezingcolile. Izicathulo ezingamateki zichaza uhlobo lomholi othanda ukubona izinto zenzeka njengoba amateki esetshenziswa kakhulu ngabantu abathanda ukuzivocavoca. Lolu hlobo lomuntu luyathanda ukunikeza usizo lapho ludingeka khona, kanti futhi luzikhonzile ezemidlalo. Izingxabulela noma amasandali achaza umholi ohlala ethokozile futhi othanda ukuncokola. Lo mhohli uyathanda ukuthola imibono yabanye abaholi ngaphambi kokuba athathe izinqumo. Uyathanda futhi ukuzebenzisana nomholi wezicathulo ezingamabhuzu ukuze abone ukuhi udlula kanjani ebunzimeni. Kanti uyazisondeza kumholi wesicathulokazi ngoba naye uyathanda ukuthembeka emsebenzini wakhe. Umuntu ohamba ngezinyawo, ongazifakile izicathulo uthathwa njengohlobo lomholi onobungozi obuthile ngoba

ukungagqoki kwakhe izicathulo kufana nokuthi uhambaze. Umholi onjena uthathwa njengomholi ongenayo imithetho-migomo asebenzela phezu kwayo. Akakwazi ukuhlela futhi akazibandakanyi nabanye abaholi ukuze afunde.

Kwathi eseqede ukufunda uNokuzola, uthisha kwaba nguyena ofundela ikilasi. Kuthe ukuba aqede ukufunda uthisha, wabhekisa kubafundi wathi:

Uthisha: Ningathi yini okukhulunywa ngayo kulesi siqephu ngaphandle kwezicathulo?

Umfundi 2: Kukhulunywa ngobuholi.

Uthisha: Kunjalo impela. Ubuholi buqhathaniswe kanjani nezinhlobo zezicathulo?

(Baphakamise izandla abafundi, uthisha akhombe umfundi uZethembe).

UZethembe: Uhlobo lwesicathulo lukhombisa ukuthi umuntu uluhlobo luni lomholi (athule).

Uthisha: Ok! Awunikeze isibonelo.

UZethembe: Eeh, njengaku- paragraph 2, amabhuzu awomholi okhuthule osebenza ezindaweni ezingcolile.

Uthisha: Good. Kuhle kakhulu. Ok! Njengamanje phendulani leyo mibuzo, nibhale emabhukwini enu. Niqaphele izinhlobo zabaholi ezivezwa izinhlobo zezicathula.

Kwathuleka ekilasini, kuyilowo nalowo mfundi egqolozele iphepha lakhe elinesifundo sokuqondisisa. Kwathi emva kwemizuzu engaba yishumi nanhlanu, uthisha wayala ukuba imibuzo iphendulwe ngokuzwakalayo ekilasini. Uthisha wayefunda umbuzo, abafundi babephakamisa izandla bephendula imibuzo ebuzwa nguthisha. Abafundi babezibhalela ukulungisa ngamapeni emisizi (*pencils*) emabhukwini abo. Kuthe kusenjalo, yakhala insimbi eyabe ikhomba ukuphela kwesikhathi sesifunjwana.

Engakuqaphela kuthisha uSimikahle ukuthi isifundo sakhe wasingenisa ngokubuza abafundi umbuzo omayelana nalokho okwakuzofundwa ngakho ngalelo langa. Emva kwezimpendulo zabafundi, kwaqhutshekwa nokufundwa kombhalo. Kwaqale kwafunda umfundi owayekhunjwe nguyena uthisha, emva kwalokho kwalandela yena uthisha wafundela abafundi. Emva kokuba uthisha esebafundelile abafundi umbhalo, walandelisa ngemibuzo eyayiphathelene nendaba. Abafundi babephendula bekhombisa ukuthi babeyingxenye yesifundo. UBean benoPeterson (*Ibid*) bathi:

Classroom participation increases motivation, as students need to take responsibility for their own learning. It also encourages students to prepare for class and to do the weekly readings... (p.1).

Ngamanye amazwi, ukuzibandakanya kwabafundi ekufundeni kubasiza ekuthuthukiseni ugqozi lwalokho abakufundayo futhi kubakhuthaza ukuze bahlale bekulungele ukufunda kwasekilasini ngokuzilungiselela ngokuthi bafunde imibhalo efanele.

Esifundweni sikathisha uSimikahle, kwakufundwa isifundo sokuqondisisa. Ngamanye amazwi, kwakulindeleke ukuba abafundi bafunde umbhalo ngokuwuqondisisa bese bephendula imibuzo. Kulesi sifundo awekho amagama avezwa njengamagama amasha ayefundiwe, lawo magama ayengasebenza njengokuthuthukisa ulwazimagama lomfundi. Ucwangingo oselwenziwe luyaveza ukuthi kubalulekile ukuba kuthuthukiswe ulwazi lwezincazelo zamagama kubafundi ngoba lokho kukhuphula izinga lokufunda ngokuqondisisa (Pretorius, 2004). Nokho-ke, ababhali abafana noBlock beno- Israel (2005) noDuffy (2009) abahambisani nokuthi uthisha achazele abafundi amagama nezimo zokukhuluma ngenkathi kufundwa, kodwa umfundi kumele azitholele yena izincazelo, esebenzisa isu lokuqagela. UGoodman (1986) uyakufakazela yilaba babhali abangenhla lapho ethi: ... *reading is a psycholinguistic guessing game. It involves an interaction between thought and language* (p. 2). Yingakho kusemqoka ukuthi abafundi bazitholele bona izincazelo zamagama ngenkathi umbhalo ufundwa. Ngakho-ke, okwenziwa nguthisha uSimikahle kuyahambisana nokuvezwa abacwaningi abafana noBlock bo-Israel (2005) kanye noDuffy (2009) okungukuthi akwenzayo uthisha uSimikahle yinto esike yatholakala ilusizo ekufundeni okubhaliwe.

6.2.1.2 Izinsizakufunda nezinsizakufundisa

Kule ndlu yokufundela, ngalolu suku lokubukela kwabonakala izincwadi zenoveli uthisha azinikeza abafundi ukuba baqhubeke nokuzifunda njengenjwayelo. Ibhodi noshoki kwakukhona kodwa akuzange kusetshenziswe ngalesi sikhathi kuqhubeka ukufunda. Kwakukhona namashadi ananyathiselwe odongeni, ngemuva kwabafundi. Elinye ishadi lalinohlu lwezingcezu zenkulumo nezibonelo zazo. Elinye lalinohlu lwezigaba zamabizo kanjalo nezibonelo. Amanye amashadi ayebhalwe ngesiNgisi, akhombisa indlela yokunakekela umzimba kanye nokongiwa kwemvelo. Kwakukhona namapheshana ayenanyathiselwe odongeni, ayethayiphiwe (*typed*) ngekhompyutha. La maphepha ayenezithombe zezilwane

ezithile okwakhiwe ngazo ezinye zezimo zokukhuluma. Isibonelo: kwakunesithombe sengwe, ngezansi kwengwe kunesaga esithi: 'Ingwe idla ngamabala'. Kwakukhona netafula elinezincwadi kodwa lezi zincwadi zingezesiNgisi futhi zikhomba ukuthi yizincwadi ezindala. UNkosi (2011) ugcizelela ukuthi ikilasi lokufundela kumele kube yikilasi elikulungele ukufundisa ukufunda okubhaliwe, futhi lokhu kusiza ukuthi ingane ikwazi ukwamukelana kahle nesimo futhi nomqondo wayo ukulungele ukwamukelana nesifundo (p.184). Ngakho-ke, kubalulekile ukuthi ikilasi lihlobe ngezinsizakufunda ezingasiza abafundi ukuba babe nogqozi ekufundeni okubhaliwe.

6.2.1.3 Ukuhleleka kwekilasi

Kule ndlu yokufundela kwakukhona itafula likathisha nesitulo sakhe okwakusekhoneni ngasewindini. Ngemuva kukathisha kwakukhona itafula elinezincwadi ezindala. Njengoba ngivezile ngenhla, odongeni olungemuva kwabafundi kwakukhona amashadi kanye namaphepha ananyathiselwe. Amadeski ayebekwe ngendlela yokuthi abafundi bahlale ngababili.

6.2.2 Ukubukela uthisha uKhululiwe okokuqala

Uthisha uKhululiwe ngambukela kabili efundisa. Lokhu kwenzeka ngezinsuku ezahlukene, emavikini alandelanayo. Ukubukela kokuqala kwaba ngosuku lwangoLwesine, okwaba yisikhathi esiyimizuzu engamashumi amahlanu nanhlanu (*55 minutes*) kanti okwesibili kwenzeka ngeviki elilandelayo ngosuku lwangoLwesithathu, imizuzu engamashumi amathathu nanhlanu (*35 minutes*). Kuzo zombili lezi zinsuku kwakufundwa incwadi eyinoveli eyayiqokelwe ukuba ifundwe ebangeni leshumi. Le ncwadi inesihloko esithi: Kunjalo-ke, ibhalwe ngu-M. E. Wanda.

6.2.2.1 Usuku lokuqala lokubukela uthisha uKhululiwe

Isifundo saqala sekudlule imizuzu eyisikhombisa. Lokhu kungenxa yokuthi abafundi babehamba kancane ngesikhathi bephuma kwelinye ikilasi beza kulelo engangizolibukela. Uthisha wakhomba abafundi ababili ukuba bathathe izincwadi banikeze abanye. Abafundi

babehleli ngababili kodwa incwadi yayiba yinye edeskini. Nokho abafundi babethanda ukuba nomsindo. Kodwa-ke uthisha wazama ukubathulisa, saqala isifundo.

6.2.2.1.1 Izindlela zokufundisa (*Teaching approach*)

Uthisha wabuza kubafundi ukuthi babegcine kuliphi ikhasi. Baphakamisa izandla abafundi, umfundi oyedwa waphendula ngokuphahluka eningini futhi engakhonjiwe nguthisha ukuba aphenhulele wathi:

Umfundi 1: Sigcine ku- page 39. Bekuphela u- Chapter 2.

(Abafundi baphenye ikhasi ezincwadini zabo. Uthisha ayale ukuba bangaqali bavule izincwadi zabo, aqhube athi :)

Uthisha: Oh ok! Bekuphela isahluko 2. Sithini kambe isihloko sesahluko 2?

Umfundi 1: Sithi: Yekanini Ngezingane Zethu.

Uthisha: Kukhulunywa ngani kulesi sihloko? (Kuthuleke imizuzwana. Aqhubeke uthisha athi :) Nikhumbule ukuthi zonke izihloko ezikule ndaba zakha indaba yonke futhi zonke ziphathelene nomlingiswa osemqoka. (Ziphakame izandla kubafundi, uthisha akhombe umfundi uDalisu).

UDalisu: Lapha sithole ukuthi uDumazile uyaxoshwa esikoleni ngoba usekhulelwe. Wafika waqamba amanga ekhaya wathi ubuyiswa ukuthi kunodlame esikoleni. (Athule. Uthisha anike abanye ithuba. Akhombe uLusaso).

ULusaso: Umama kaDumazile wabona ukuthi uDumazile uyagula, wamphelezela kwadokotela baphinde bamtholela nomuthi wokugcaba ngoba babethi unomeqo... (Ethi engakaqedi ukukhuluma, amephule ulimi ngokuphahluka futhi umfundi 1).

Umfundi 1: OMaJwara noMaMpukunyoni bafica uDumazile egeza emfuleni bambona ukuthi ukhulelwe base betshela uMaNdovela (unina kaDumazile). Ngakho, uMaNdovela uyena othi: Yekanini ngezingane zethu, ngoba ephoxwe wukuthi uDumazile usekhulelwe engakaqedi esikoleni.

Uthisha wabe eseyala abafundi ukuba bafingqe lesi sahluko ngamazwi abo emabhukwini abo ababhalela kuwo imisebenzi yesifundo sesiZulu. Uthisha wagcizelela ukuthi baqaphele ukuthi sekunabalingiswa abasha abavelile kulesi sahluko ababengavelanga esahlukweni sokuqala. Waphinda wagcizelela ukuba basebenzise amagama alaba balingiswa kanye nezindawo eziveziwe lapho bexoxa ngokwenzeka kulesi sahluko. Kwakufanele benze lo msebenzi esikhathini esiyimizuzu eyishumi nanhlanu ngokusho kukathisha. Abafundi babhala

umsebenzi njengokuba beyalwe uthisha. Babhala nje balokhu befundafunda ezincwadini zabo. Ngaphandle kwalo msebenzi uthisha ayewunike abafundi, kwathi sekuphele isikhathi ababenikwe sona abafundi, uthisha wabatshela ukuthi wayesazobanika eminye imibuzo kodwa wayengadingi ukuba bamphendule ngomlomo kepha baphendule ngokubhala lokho okudingwa yileyo mibuzo ukuthi kwakukhona yini emsebenzini wabo. Ngakho-ke, uthisha wayala abafundi ukuba babhale le mibuzo elandelayo:

- Ngubani obizwa ngoNozulu kule ndaba?
- Kwamphatha kanjani uNozulu ukubuya kukaDumazile esikoleni engasawuqedile unyaka?
- Wayeziphilisa ngani unina kaDumazile?
- Phinda uhambise amehlo endabeni bese uchaza lezi zimo zokukhuluma ezilandelayo:
 - Ukulibamba lingashoni
 - Ukupholisa amaseko
 - Ukuluma indlebe

Uthisha wagcizelela ukuba abafundi basebenzise izincwadi zabo ukuze bakwazi ukuphendula imibuzo ayebanike yona. Nebala, abafundi babefunda buthule, babonakale sebebhalabhala futhi. Kwezwakala sekukhala insimbi eyayikhomba ukuphela kwesikhathi sesifunjwana sesiZulu.

Esahlukweni sesibili okwakukhulunywa ngaso ngosuku lokuqala mhla ngibukele uthisha uKhululiwe efundisa sasithi; ‘Yekanini ngezingane zethu’. Lesi sahluko siveza umlingiswa osemqoka uDumazile ebuya ekhaya emva kokuba wayexoshwe esikoleni sekutholakele ukuthi wabe esekhulelwe. UDumazile akazange akhulume iqiniso lokuthi kwakuyini eyayimbuyise ekhaya isikole singakavalwa, kepha waqamba amanga wathi kwabe kunezimpi esikoleni. Kwathi ukuba uNozulu, uyise kaDumazile, athole ukuthi uDumazile wayengasaqedanga esikoleni, wathukuthela kakhulu ngoba wayekade edayise inkomo ukuze uDumazile aqhubeke nokufunda. Ngokuhamba kwezinsuku, uDumazile wabukeka engumuntu owayengaphilile kahle, kwadingeka ukuba abonane nodokotela. Waphelezelwa nguMaNdovela unina, owagcina engalitholanga iqiniso mayelana nokugula kwengane yakhe. Indaba yokukhulelwa kukaDumazile yaze yadalulwa nguMaNyawuse kuMaNdovela ukuthi umntwana wabe esezithwele. Wakhala kalusizi uMaNdovela esaba nokuthi wayeyombhekela ngubani umyeni wakhe uNozulu ngoba wayekade engathandanga ukuthi uDumazile ayoqhubeka nokufunda.

Ngakho-ke, abazali bakaDumazile yibona akalilayo kulesi sahluko ngoba bephoxekile isenzo somntwana wabo.

Engakuqaphela ngosuku lokuqala ukuthi uthisha nabafundi baxoxisana ngokufunda kwabo kwangosuku olwedlule ngaphambi kokuba baqale isifundo sabo sosuku. Uthisha wanikeza abafundi ithuba lokuba baveze ulwazi lwabo ngalokho okwakufundwe ngosuku olwedlule. Abafundi babesebenzisana nothisha ekuphenduleni leyo mibuzo eyayilekelela ukuba abafundi baveze abakuzwile ekufundweni kwalo mbhalo. Uthisha wabuye wanikeza abafundi ithuba lokuba babhale phansi lokho ababekufundile. Lokhu wakwenza ngokuthi ayale abafundi ukuba bafingqe isahluko esasesifundiwe. Ngenkathi benikezwe ithuba lokufingqa, abafundi babonakala befundafunda encwadini bese bebhala phansi. Ngamanye amazwi, lapha uthisha wahlobanisa ukufunda nokubhala njengoba abafundi babesebenzisa izincwadi ngenkathi bebhala ukufingqa kanjalo nokuphendula imibuzo ayebanike yona bebhala ngabakufundile (Farahzad & Emam 2010). UFarahzad beno-Emam (2010) uthi kunobudlelwano phakathi kokufunda umbhalo kanye nokubhala kanti futhi womabili la makhono olimi adinga ukuthuthukiswa kuwo wonke amabanga emfundo (p. 596).

6.2.2.2 Usuku lwesibili lokubukela uthisha uKhululiwe

Njengoba ngike ngachaza phambilini, ukubukela kwesibili kwaba ngoLwesithathu futhi kwathatha imizuzu engamashumi amathathu nanhlanu. Njengoba sengike ngachaza, okwenza izikhathi zingafani ukuthi ngosuku lwangoLwesithathu kuba nekhefu elithatha ihora lonke kulesi sikole. Nangalo lolu suku, kwakusafundwa incwadi eyinovele eyayiqokelwe ukufundwa ebangeni leshumi. Isihloko sayo sithi; “Kunjalo-ke”.

6.2.2.2.1 Izindlela zokufundisa

Uthisha watshela abafundi ukuthi ngalolu suku babezoqala ukufunda isahluko sesithathu sale ncwadi ethi: Kunjalo-ke. Lesi sahluko sasinesihlokwana esithi “Inhlanzi Ishelwe Ngamanzi”. Uthisha wabuza abafundi ukuthi simo sini sokukhuluma leso. Abafundi baphendula nokuphahluka benganikiwe uthisha imvume yokuphendula.

Umfundi 1: Isifengo
Uthisha: Bathini abanye?
Umfundi 2: Isihlonipho

Umfundi 3: Isaga
Umfundi 4: Isaga
Umfundi 5: Isaga

Uthisha wavumelana nempendulo yalaba bafundi abathathu bokugcina. Waqhubeka wabuza ukuthi kungabe lesi saga sasisho ukuthini. Kwathuleka imizuzwana ekilasini.

Umfundi 1: Kusho ukuthi libalele. (Kwathuleka imizuzwana futhi).

Uthisha wayala ukuba bazame nabanye kodwa kwacaca ukuthi akekho owayenolwazi lwalesi simo sokukhuluma. Uthisha uKhululiwe wathatha wathi:

Uthisha: Kambe yini inhlanzi?

Abafundi: Ufishi.

Uthisha: Angithi sonke siyazi ukuthi ufishi uhlala emanzini? So, ake ucabange-ke nje ukuthi kuba njani uma kusha lawo manzi ophila kuwo ufishi. Ngakho-ke, lesi saga sivamise ukusetshenziswa uma sekuphele amaqhinga kunoma yini umuntu abeyenza ezitshela ukuthi uhlakaniphile kodwa ekugcineni imxake. Lapho umuntu usuke engasenamuva engenaphambili.

Emva kokuba esechaze lesi sihlokwana esiyisaga, uthisha uKhululiwe wagcizelela ukuthi abafundi kwakumele baqaphele ukuthi yini le eyayizokwenzeka kumlingiswa osemqoka belandela incazelo yalesi saga. Waqhubeka uthisha etshela abafundi ukuthi zonke izihlokwana ezitholakala kule ndaba ziqukethe izigameko ezithinta umlingiswa omkhulu onguDumazile futhi ziholela ovuthondabeni lwendaba yonke. Emva kokuchaza konke lokhu, uthisha wathi umfundi uNothile makaqale afundele ikilasi lonke. Umfundi waqala ukufunda ekhasini lama-40, lapho kuqala khona isahluko sesithathu. Isikhathi sesifunjwana saphela ukufunda sekusekhasini lama-44. Uthisha wayala abafundi ukuba babhale inkomba ababezobona ngayo lapho begcine khona uma sebeqhubeka ngosuku olulandelayo. Abafundi ababili baqoqa izincwadi bazibeka ekhabetheni. Baphuma belandela lapho kukhala insimbi.

Kafishane, isihloko sesahluko sesine sasithi: ‘Inhlanzi Ishelwe Ngamanzi’. Lapha kuphelezela uDumazile ukuyobika isisu kuthisha uMoloi okunguyena owayemkhulelisile. Uthisha uMoloi wabaleka esikoleni ngenkathi ebona uDumazile namakhosikazi ayemphezele. La makhosikazi aqhamuka neqhinga lokuyobika lolu daba lukathisha emaphoyiseni kodwa aluzange lutholakale usizo. UMaNdovela akabange esabuyela ekhaya ngoba wayesaba umyeni wakhe, kepha wasala noDumazile kwaMpanza, emzini ayeqashe kuwo esafunda. Kwafika

isikhathi sokuba uDumazile abelethe, wathola umntwana wentombazane wamqamba ngokuthi nguLerato.

Engakuqaphela ngalolu suku wukuthi uthisha uKhululiwe wasingenisa kahle isifunjwana nokuthi afune ulwazi lwabafundi nomqondo owawuqukethwe yisihloko okwakuzofundwa ngaso ngalelo langa. Nakuba abanye abafundi babengenalo ulwazi ukuthi amazwi athi: Inhlanzi ishelwe ngamanzi kwabe kusimo sini sokukhuluma kodwa impendulo yavela kubo abafundi ukuthi kwabe kuyisaga. Nokho kwavela ukuthi abafundi babengayazi incazelo yalesi saga. Ngakho-ke, uthisha wachazela abafundi nokuveza ukuthi lesi saga sasisuselwa enhlanzini yona ephila emanzini.

Waveza ukuthi ufundisa kuphela lokho okuzokuba sesivivinyweni. Kuyingakho anikeza abafundi incazelo yesaga esasiyisihloko sesahluko esasifundwa. Ngaqaphela ukuthi akukho ngxoxo eyalandela emva kokufunda le ncwadi. Lokhu kwangenza ngacabanga ukuthi ngabe bekuyini inhloso yokuba kufundwe lo mbhalo oyinovelu.

6.2.2.2 Izinsizakufunda nezinsizakufundisa

Kuleli kilasi, kwakukhona itafula elinezincwadi eziningi ezazibukeka zindala, futhi kwabe kuyizincwadi zesiNgesi. Izincwadi zesiZulu kwabe kuyilezo ezaziklanyelwe ukuba zifundwe njengengxenywe yemisebenzi yabafundi yonyaka. Ezinye zazo zabe zisekhabetheni. Ngakwazi ukuzibona ngenkathi abafundi bekipha inoveli efundwayo. Odongeni olungemuva kwabafundi, kwakukhona izingqwembe ezintathu. Olokuqala lwabe lunohlu lwezigaba zamabizo ngokohlelo lukaMeinhof. Olwesibili lwabe lunezingcezu zenkulumo, izingcezwana ezingaphansi kwazo kanye nezibonelo zazo. Olwesithathu kwakuluqwembe olubhalwe ngesiNgesi oluqukethe izenzo (*verbs*) nokusebenza kwazo. Kwakukhona futhi amaphepha abhalwe ngomshini (*typed*), anezithombe zezilwane kanye nezimo zokukhuluma ezisebenzisa lezo zilwane. Isibonelo: kwakunesithombe sebhubezi. Ngezansi kwaleso sithombe kwakubhalwe isifeno esithi: ‘Ubaba yibhubesi’. Okunye okutholakala kuleli kilasi kwakuyibhodi. Nakuba likhona ibhodi kuleli kilasi, kukho kokubili ukubukela, uthisha akazange alisebenzise. Futhi akukho ake wakusho mayelana nemibhalo eyabe inanyathiselwe emva kwabafundi, nawo umbhalo oyinovelu owawufundwa ngabafundi. Lokhu kwaveza isithombe sokuthi le mibhalo ihlala ikhona odongeni, akukhona ukuthi yayifakwe ngelanga

lesifundo. Lokhu kukhomba ukuthi kungenzeka ukuba uthisha ugxila ekusebenziseni izindlela ezizodwa zokufundisa . I-LOTECED (1995) ibeka ithi:

As teachers, we continue to search and explore new ways to design and deliver instruction in order for our students to reach their learning potential... (p.1)

La mazwi acashunwe ngenhla agcizelela ukuthi othisha kumele baqhubeke nokuhlwaya izindlela ezintsha zokwenza izifundo zethuleke ngendlela efanele kubafundi. Ngamanye amazwi, kuyadingeka ukuba othisha bazithuthukise endleleni yabo yokufundisa okubhaliwe kubafundi ukuze nabafundi babe nothando lokufunda okubhaliwe.

6.2.2.2.3 Ukuhleleka kwekilasi

Kuleli kilasi, kwakunezihlalo kanye namatafula okwenela umfundi abe munye. Kepha kwakubekwe ngendlela yokuthi abafundi bahlale basondelane ngababili. Itafula likathisha laliphambili ekhoneni elimaqondana nomnyango. Njengoba ngike ngaphawula ngenhla, kwakunezingqembe ezintathu, ezimbili zibhalwe ngesiZulu, olulodwa lubhalwe ngesiNgisi.

6.2.3 Ukubukela uthisha uZakithi

Uthisha uZakithi ngambukela izinsuku ezimbili evikini elilodwa. Kwaba ngoLwesithathu noLwesine. Usuku lokuqala kwaba imizuzu engamashumi amathathu nanhlanu. Lokhu kuyefana nakothisha uKhululiwe noSimikahle. Ukubukela kwangosuku lwesibili kwaba imizuzu engamashumi amahlanu nanhlanu.

6.2.3.1 Usuku lokuqala lokubukela uthisha uZakithi

Ngosuku lokuqala lokubukela uthisha uZakithi efundisa, kwakuqhutshekwa nokufundwa kwencwadi eyinovelu eyingxenye yomsebenzi wonyaka wasebangeni leshumi. Le novelu iyefana naleyo eyayifundiswa nguthisha uKhululiwe. Isihloko sayo sithi; “Kunjalo-ke”, ibhalwe ngu- M. E. Wanda. Lezi zincwadi zihlala phezu kwetafula elisekhoneni lekilasi. Abafundi bangena badlule bathathe incwadi, bahlale ngababili. Nakhona kuleli kilasi, izincwadi zazingabeneli bonke abafundi. Ngakho, abafundi babesebenzisa izincwadi ngokuhlanganyela nababili. Emva kokuhlala phansi, uthisha wathi:

- Uthisha: Kambe isihloko sesahluko esidlule besithini?*
- Abafundi: Kwaphinda lokho (besho bememeza).*
- Uthisha: Ok! Ok! Eeeh! Tusani, sixoxele ngalokho okwenzeka esahlukweni 4 uveze ukuthi yini le eyenza lesi sihloko sisho kanje.*
- UTusani: (athule isikhashana bese ethi:) Eeeeh, uDumazile uphinde wehlelwa okwamehlela esikoleni. ULizzy uhambe wayomqambela amanga kumfazi kaSithole wathi uDumazile uthandana noSithole kanti nasesikoleni othisha baqamba amanga bathi uthandana noMoloi.*
- Uthisha: Yebo. Yingakho-ke kuthiwa 'kwaphinda lokho'. Ok. Namuhla-ke sizogala isahluko 5 esinesihloko esithi: 'Emafuzini eMlazi'. Akafunde ofundayo.*

Nangempela umfundi waqala ukufunda ekhasini lama-78. Lo mfundi wayefunda yedwa engalekelelani namuntu. Kuthe lapho ukufunda sekusekhasini lama- 83, uthisha wammisa lo mfundi owayefunda. Uthisha wabuza abafundi:

- Uthisha: Yini evelayo kule ngxenye esafundiwe?*
- UThina: Kule ngxenye sithola ukuthi uDumazile uvakashela ekhaya kubo emva kokuba esexoshiwe kwaSithole. Wafik' ekhaya wabaxoxela okwakumehlele emsebenzini kwaSithole... (kwaqhubeka uthisha...)*
- Uthisha: Yebo. Ngenkathi uDumazile exoxela unina, unina waba nenkolelo yokuthi kumele athole amakhathakhathana okuzigeza ukuze athandeki. Kwathi ukuba asebenzise lawo makhambi kwaba ukuziqhatha kwakhe-ke manje ngoba phela la makhambi amdonsela izesheli (bavungazele sakuhleka abafundi).*

Waqhubeka uthisha nokuchaza ukuthi lawo makhambi enza ukuba uSithole agcine esebona uDumazile eseyintombi ayithandayo naye. Abafundi bangenelela ngokuvungama bekhuluma ngendaba yokusetshenziswa kwemithi. Lokho kwenza abafundi begcine sebephekisana ngendaba yokusetshenziswa kwemithi. Konke lokhu kwenzeka nje uthisha ulawula ukuba kungabi nomsindo kepha uma kukhona ofuna ukusho okuthile kwakumele aphakamise isandla. Kuthe kusephakathi nodaba lokusetshenziswa kwemithi, kwakhala insimbi eyayikhomba ukuphela kwesikhathi sesifunjwana.

Ngaqaphela ukuthi akuzange kube khona okwenziwa nguthisha emva kokufunda (*after reading*). IsiTitimende seNqubomgomo yoHlelo lweziFundo nokuHlola (i- CAPS, 2011) siveza okumele kwenziwe ngaphambi kokufunda, njengokuthi uthisha agqugquzele abafundi ukuba baqagele ngethekisthi noma ngombhalo ngokubuka nje isihloko. Lokhu-ke kubhekwa njengokusiza abafundi ukuba bavuselele ulwazi lwabo lwaphambilini ngaphambi kokuqhubeka nokufunda umbhalo (p.15). Esinye isazi sokufundisa ukufunda okubhaliwe (*Ibid*) sibeka ukuthi:

During the reading process, students should be required to continually practice and apply the comprehension strategies that good readers employ almost subconsciously, such as making connections, monitoring understanding, stopping to summarize, asking questions, etc (*Ibid*, p. 149).

La mazwi acashunwe ngenhla agcizelela ukubaluleka kweqhaza okufanele libanjwe nguthisha lapho ukufunda kuqhubeka (*during reading*). Lapha uthisha kufanele agqugquzele abafundi ngalokho abakufundayo ukuze bafunde ngokuqondisisa babuye bafingqe abakufundile babuze nemibuzo njalonjalo. Ngakho-ke, nakuba eminye imiyalo ye- CAPS beyilandela kodwa eminye abayilandeli ngokwanele.

6.2.3.2 Usuku lwesibili lokubukela uthisha uZakithi

Njengoba ngike ngaveza phambilini, ngalolu suku ngabukela isifundo sesiZulu isikhathi esiyimizuzu engamashumi amahlanu. Abafundi babephethe iziqeshana zamaphephandaba esiZulu, engathola ukuthi kwabe kungumyalelo kathisha ukuthi ngalolu suku baphathe iziqephu zamaphephandaba. Abanye babephethe amaphephandaba aphelele. Lokho kwasiza abanye abafundi ababengaziphethe iziqeshana.

6.2.3.2.1 Izindlela zokufundisa

Uthisha wakhuluma nabafundi sakubakhumbuza ukuthi uma umfundi emile efunda phambi kwekilasi, kubalulekile ukuba aqaphele indlela ami ngayo phambi kwezethameli zakhe. Wakhumbuza nokuthi iphimbo kwakumele lizwakale kahle. Emva kwalokho, uthisha waziqokela abafundi okwakumele basukume bazofundela ikilasi. Ngenkathi umfundi efunda, uthisha wayembhekile eqaphela zonke lezi zimpawu ayekhulume ngazo ngaphambi kokuba umfundi afunde. Lokhu kwenzeka kubafundi abayishumi nane. Kubo bonke laba bafundi

uthisha wayephawula kumfundi ngamunye ngokuthi yikuphi la okufanele athuthuke khona ethathela emaphuzwini ayekade ebaqaphelise ngawo ngaphambi kokuba bafunde. Emva kwalokho kwakhala insimbi eyayikhomba ukuphela kwesikhathi sokufundwa kwesiZulu.

Okwangifikela emcabangweni ukuthi ngabe uthisha wayehlose ukufundisa indlela yokuma nokusebenzisa iphimbo yini lapho umfundi efunda. Kwangicacela ukuthi naye uthisha uZakithi kwakungekho nhloso yokuthuthukisa abafundi ngokufunda umbhalo nangokuwuqondisisa, okuyiyona nhloso yokufunda umbhalo (Israel & Duffy, 2005).

6.2.3.2.2 Izinsizakufunda nezinsizakufundisa

Kuleli kilasi, kwakukhona itafula elalinezincwadi zesiNgisi ezazibukeka zindala. Futhi kwakukhombisa ukuthi yizincwadi ezazingasasetshenziswa. Nakuleli kilasi kwakukhona izingqwembe ezimbili odongeni olungemuva kwabafundi. Uqwembe lokuqala lwalunohlu lwezigaba zamabizo ngokohlelo lukaMeinhof. Uqwembe lwesibili lunezingcezu zenkulumo, izingcezwana zakhona kanye nezibonelo zazo. Kwakukhona nemibhalo ebhalwe izaga kanye nezithombe zezilwane ezihambelana nalezo zaga. Isibonelo: kwakunesithombe sikanogwaja oxoshwa yizinja, isaga esasibhaliwe sasithi: ‘Umvundla ziyowunqanda phambili’. Kwakukhona nebhodi kodwa uthisha akazange alisebenzise ekufundiseni kwakhe kokubili engangikubukele. Okutholakele kuleli kilasi kuyafana nasemakilasini othisha uKhululiwe noSimikahle. UWylie (2012) uveza ukubaluleka kokusetshenziswa kwebhodi lapho uthisha efundisa ngoba kuxhumanisa uthisha nabafundi kanye nalokho okufundwayo (p. 258).

6.2.3.2.3 Ukuhleleka kwekilasi

Ukuhleleka kwaleli kilasi kwakufana nokwekilasi kilathisha uKhululiwe noSimikahle. Abafundi babehlala ngababili. Umehluko wukuthi itafula likathisha uZakithi lalihleli phakathi nendawo, phambili ekilasi.

6.3 IQOQA LESAHLUKO

Kulesi sahluko ngikhulume ngolwazi olwatholakala ngenkathi othisha befundisa. Ngivezile ukuthi uthisha ngamunye ngambukela kangaki nokuthi lokho kwakwenzeke ngaziphi izinsuku. Ngiphinde ngaveza isithombe salokho okwakwenzeka ekilasini ngalinye esifundweni ngasinye

engangisibukele kuthisha ngamunye. Ngiphawulile nangokuhleleka kwakilasi kanye nezinsizakufundisa. Esahlukweni esilandelayo ngizoxoxa ngezizathu zokwenza kuthisha kanye nezincomo. Ngizobe ngiphendula umbuzo wesithathu othi: Yini eyenza othisha bafundise ukufunda okubhaliwe ebangeni leshumi isiZulu uLimi lokuQala lokweNgeza ngendlela abakwenza ngayo?

IS AHLUKO SESIKHOMBISA IZIZATHU ZOKWENZA KOTHISHA, IZINCOMO NESIPHETHO

7.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngokuthi othisha bakufundisa kanjani okubhaliwe (*reading*) esiZulwini uLimi lokuQala lokweNgeza ebangeni leshumi esikoleni iBhekekhaya, lapho ngiveze ulwazi engaluthola ngenkathi ngibukele othisha befundisa emakilasini. Kulesi sahluko ngizoveza okuyizona zizathu zokwenza kothisha lapho befundisa ukufunda okubhaliwe. Lesi sahluko siphendula umbuzongqangi wesithathu wocwaningo othi: Yini eyenza othisha bafundise ukufunda okubhaliwe ebangeni leshumi isiZulu uLimi lokuQala lokweNgeza ngendlela abakwenza ngayo? Ngizoxoxa ngezindikimba ezitholakele. Ngizophinde ngiveze nezincomo ezingaba usizo ekuthuthukisweni kokufundiswa kokufunda okubhaliwe. Ucwaningo luyobe selugcina ngesiphetho, okuyobe sekungesokugcina ocwaningweni.

7.2 IZIZATHU ZOKWENZA KOTHISHA

Zine izindikimba ezigqamayo kulolu cwaningo. Indikimba yokuqala inezindikimbana ezihambisana nokungaqondi kothisha ukuthi kuyini ukufunda okubhaliwe. Indikimba yesibili izeza ukungabi nanhloso ngokufundisa ukufunda okubhaliwe. Eyesithathu igqamisa ukufundisa ukufunda okubhaliwe nokuhlola njengento efanayo. Eyesine izeza uthando lweholo esikhundleni sokuthanda umsebenzi. Lezi zindikimba ziveza izizathu zokwenza kothisha ekufundiseni ukufunda okubhaliwe, njengoba sengishilo ngenhla.

7.2.1 Ukungaqondi ngokuthi kuyini ukufundisa nokufunda okubhaliwe

Lapho ngixoxisana nothisha ababengabahlanganyeli balolu cwaningo, okungothisha abathathu abafundisa isiZulu uLimi lokuQala lokweNgeza kulesi sikole engangicwaninga ngaso, ngathola ukuthi abakuqondi ukuthi kuyini ukufunda okubhaliwe. Lokhu ngikusho ngoba indlela abakuchaza ngayo ukufunda okubhaliwe ayifani nendlela abakwenza ngayo lapho sebefundisa. Isibonelo, ezingxoxweni baziveza bengabantu abangakukhathalele ukusebenza nabangenaso isikhathi sokufundisa ukufunda okubhaliwe njengoba kuvela esahlukweni sesihlanu, kodwa lapho sebefundisa kwesinye isikhathi benza okwehlulike kunalokhu ababekuchaza. Ngandlela

thile, bayabalekelela abafundi ukufunda okubhaliwe. Nokho-ke alikhulu kangako iqhaza labo lapho befundisa ukufunda okubhaliwe, njengalokho kungalindeleka kuthisha ofundisa ulimi noma ngabe yiluphi. Kunzima ukubona ukuthi abakwenzayo bayakuqonda yini ngokuphelele noma bayenza nje bengenakho ukuqonda ngokujulile ngabakwenzayo. Ngokwabo, ukufunda okubhaliwe kumayelana nalokhu okulandelayo:

- Ukubiza noma ukuphimisa kahle amagama.
- Ukuchazwa kwamagama asembhalweni ngaphambi kokufundwa kombhalo.
- Ukuhlonipha izimpawu zokuloba.
- Ukufunda kuzwakale.
- Ukufunda njengento echaza ukufunda imibhalo yobuciko kuphela.

Kanti lapho sebefundisa bayabonakala benza izinto abangazishongo ngesikhathi sezingxoxo. Kuyacaca ukuthi kungenzeka ukuthi othisha abazethembi ngabakwenzayo.

7.2.1.1 Ukubiza noma ukuphimisa kahle amagama

Ukukwazi ukufunda okubhaliwe akusho nje ukukwazi ukubiza noma ukuphimisa amagama ngendlela efanele kodwa kusho ukufunda umbhalo ngokuwuqondisisa. Lokhu kudideka ngakuthola engxoxweni nothisha uSimikahle ngenkathi exoxa mayelana nalokho akwenzayo phakathi nokufundwa kombhalo ekulekeleleni kokuthuthukisa ukufunda okubhaliwe kubafundi wathi:

Ngiyathula nje ngilalele lowo ofundayo. Kwesinye isikhathi ngisize uma kukhona igama engilizwe lifundeka kabi nje kuphela.

Lapho umuntu efunda amagama ngokuwaqondisisa, maningi amathuba okuqondisisa umbhalo wonke. Nakho-ke ukuwabiza ngendlela efanele amagama kunalo igalelo ekuwuqondeni umbhalo ofundwayo kodwa akuyona into esemqoka neyinjongo yokufundisa umbhalo lapho uthisha efundisa ukufunda okubhaliwe (Pressley, 2002; Wessels, 2007). Nokho ke, lokhu okwenziwa uthisha uSimikahle ngenkathi ngimbukele efundisa, kuyafana nalokhu akusho engxoxweni. Njengoba ngivezile esahlukweni sesithupha, kwakuthi ngenkathi umfundi uNokuzola efundela ikilasi, uthisha uSimikahle angenelele ngokumlungisa ukuthi lawo magama kwakufanele aphinyiswe kanjani. Nokho-ke, kwathi ukuba umfundi aqede ukufunda isiqephu, kwaba nguyena uthisha owafundela abafundi. Lokhu kwenza kukathisha kugcizelela khona okushiwo yi- *landscape model* njengoba lokhu uthisha akwenzayo kubukeka

kuwukukhombisa abafundi indlela okufanele bafunde ngayo. Ngakho, uthisha (*the More Knowledgeable Other*) unolwazi ngokufanele kwenziwe ngumfundi lapho efundisa umbhalo, lokhu afisa abafundi bakhe bakubukele kuye.

7.2.1.2 Ukuchazwa kwamagama asembhalweni ngaphambi kokufundwa kombhalo

Ukuchazwa kwamagama asembhalweni ngaphambi kokufundwa kombhalo akuyona into enconywa ngabacwaningi bokufunda okubhaliwe. Kuyavela ukuthi othisha yibona abachazela abafundi amagama abangawaqondi abawathola embhalweni osuke uzofundwa. Abacwaningi abaningi abahambisani nokuthi uthisha anikeze izincazelo zamagama ngaphambi kokuba umbhalo ufundwe. OPressley benoHilden (2006) bathi akufanele uthisha abe nohlu lwamagama okufanele izingane ziwazi, ngamanye amazwi ukufundisa uhlu lwamagama achazwe ngoba engajwayelekile kufanele lokhu kwenzeke ngesikhathi umbhalo ufundwa, abafundi bazitholele bona ngokwabo izincazelo, ngendlela abaqonda ngayo umbhalo (p, 58). Injulalwazi i- *social constructivist* igcizelela ukuthi umfundi uyena okufanele abambe kakhulu iqhaza ekwakhiweni komqondo lapho efunda umbhalo, kanti uthisha yena ulekelela ngokubheka ukuthi yikuphi okungasiza kuthuthukise izinga lokuzakhela umqondo komfundi lapho kufundwa umbhalo (Harry, 2003; Wilson and Yang, 2006). Ngamanye amazwi, i- *social constructivism* igcizelela ukuthi kudingeka ukuba abafundi bazitholele bona ngokwabo izincazelo zamagama, bebuka indlela asetshenziswe ngayo embhalweni, besebenzisa ikhono lokuqagela kanjalo nolwazi lwabo lolimi (Goodman, 1986).

7.2.1.3 Ukuhlonipha izimpawu zokuloba

Okunye okutholakele ukuthi othisha bakholelwa ukuthi ukufundisa ukufunda okubhaliwe kuwukuqaphelisa abafundi mayelana nokuhlonipha izimpawu zokuloba. Isibonelo, uthisha uZakithi waveza ukuthi isikhathi esiningi utshela abafundi ukuba baqaphele izimpawu zokuloba nokuthi ukusetshenziswa kwazo kuletha umqondo othile embhalweni. Uthisha uZakithi waze waveza isibonelo sokuthi uma kunesibabazi, kumele afunde ngendlela ezokhombisa ukuthi uyababaza njengoba kunalolo phawu. Lokhu kuveza ukuthi inhloso yokufundisa ukufunda okubhaliwe kubafundi ukuba bazi umsebenzi wezimpawu zokuloba ezitholakala embhalweni. Nakuba izimpawu zokuloba zibalulekile futhi zinomsebenzi eziwenzayo embhalweni, akusho ukuthi ukufundisa ukufunda okubhaliwe kuwukufundisa izimpawu zokuloba. Njengoba ngike ngaveza esahlukweni sesine, injulalwazi i- *social constructivist* kaVygotsky (1978) ihambisana nokufundwa kolimi okuholela ekutheni umfundi awuqonde umbhalo awufundayo. Ukuze

umfundi afunde athuthuke olimini nasekwakheni umqondo ngombhalo, kudingeka ukuba umbhalo ufundwe ngokuqondisisa (Lephalala & Pretorius, 2011). Ngakho-ke, lesi senzo sothisha sakha isithombe sokuthi abakuqondi ukuthi kuyini ukufundisa ukufunda okubhaliwe. Imodeli ye- *landscape* igcizelela ukuthi ukwakheka kokufunda ngokuqondisisa kwenzeka engqondweni yomuntu lapho efunda imisho esembhalweni, leyo misho yakhe emqondweni isithombe esithile kusukela kulokho umfundi akwaziyo kuya kulokho okusha afunda ngakho (Kendeou, Rapp & van den Broek, 2005).

7.2.1.4 Ukufunda kuzwakale (*Reading aloud*)

Ukufunda kuzwakale kungenye yezindlela ezisetshenziswa ngabantu abaningi ekufundeni okubhaliwe. Nakuba kunjalo, akusho ukuthi ukufunda kuzwakale yiyona ndlela echaza ukufunda umbhalo. Okunye okwavela kulolu cwaningo ukuthi othisha babheka ukufunda okubhaliwe kuwukufunda kuzwakale (*reading aloud*). Ngikusho lokhu ngoba ezingxoxweni kwavela engaba nazo nothisha ababengabahlanganyeli bocwaningo. Isibonelo; uthisha uKhululiwe waveza ukuthi ubanikeza izincwadi nje, kuthi oyedwa-ke okwazi ukufunda kahle afundele i- *class* lonke. Wagcizelela nokuthi babezazi abakwazi ukufunda kahle. Kanjalo nothisha uKhululiwe waveza okufanayo nalokho okwenziwa nguthisha uSimikahle ukuthi kuyaye kufunde umfundi ‘okwazi ukufunda kahle afundele i- *class* lonke’. Uthisha uKhululiwe waqhubeka eveza akwenzayo lapho ethi:

... ngiyaye ngithi akufunde oyedwa ozaziyo ukuthi uzo- *read(a) fast and fluently* coz angifuni kufunde umuntu ozokwenza kancane...

Ngokwaleli phuzu, engakubona ngenkathi ngibukele othisha befundisa kuyahambisana nalokho abakusho ezingxoxweni engaba nazo nabo. Kwavela kubona bobathathu othisha nokuthi bayaye bathi akufunde umfundi okwazi ukufunda kahle, afundele ikilasi lonke. Njengothisha uSimikahle, wavele wamgagula ngegama umfundi uNokuzola ukuba afundele ikilasi lonke lapho kufundwa isifundo sokuqondisisa esasifundwa njengesifunjwana sosuku. Kanjalo nalapho ngibukele uthisha uKhululiwe okwesibili, naye wenza njengothisha uSimikahle ngokugagula umfundi uNothile ukuba afundele ikilasi lonke. Kanti uthisha uZakithi wenza okuhlukile ngoba yena wavele wathi ‘akafunde ofundayo’. Lokhu kwakucacisa ukuthi wayesezazi umfundi okunguyena ofundela ikilasi. Kubalulekile ukuba abafundi babe yingxanye yosifundo. UBean benoPeterson (*Ibid*) bathi:

Classroom participation increases motivation, as students need to take responsibility for their own learning. It also encourages students to prepare for class and to do weekly readings... (p.1)

Njengoba ngike ngaveza esahlukweni sesine, kubalulekile ukuzibandakanya kwabafundi babambe iqhaza ekufundeni ukuze kuthuthuke ugqozi lwalokho abakufundayo futhi kubakhuthaze ukuthi bahlale bakulungele ukufunda kwasekilasini ngokuzilungiselela ukuthi bafunde imibhalo efanele. Lokhu kuyambisana nenqubo yama- *social constructivists*, agcizelela ukubaluleka kokubamba iqhaza komfundi kulokho okufundwayo, kepha angabi yisivakashi kumbe abe ngotshelwayo nguthisha ngokwenzekayo. Nokho-ke, lokhu akuchazi ukuthi uthisha kumele agxile kumfundi oyedwa, azibe abanye.

Engakuqaphela lapha ukuthi ezingxoxweni zothisha ukufunda kuzwakale yiyona ndlela yokufundisa ukufunda okubhaliwe kubafundi, kepha lapho sengibabukele befundisa ngathola ukuthi akugcini nje ngokuthi kufunde lowo mfundi ofunda kuzwakale kuphela. Othisha bayabanika abafundi ithuba lokuthi babuye bazifundele ngamunye buthule. Njengalapho ngibukele uthisha uSimikahle, kwaqala kwafunda umfundi. Kwalandela yena uthisha wafundela abafundi lowo mbhalo. Lapha uthisha uSimikahle wasebenzisa isu lokufundisa ukufunda okubhaliwe okuthiwa yi- *shared reading*. URose (2005) uthi:

Shared reading is based on a communal activity where the teacher is seen as a surrogate parent, affirming, supporting and encouraging the children (p. 149).

Njengoba ngixoxile esahlukweni sesibili, i- *shared reading* yilapho uthisha efundela khona abafundi umbhalo ukuze bawuqonde futhi bakwazi ukukhuluma ngalokho abakufunde embhalweni, kumbe yilowo mfundi abe neqhaza embhalweni ofundwayo (Rose, 2005). Ngaleyo ndlela, lapho uthisha uSimikahle efundela ikilasi wayebanikeza ugqozi lokuba bakhuthale ekufundeni lowo mbhalo owawufundwa. Le ndlela yokufundisa ukufunda okubhaliwe incikene nemodeli ye- *landscape*, ngoba uthisha ubamba iqhaza elikhulu ekulekeleleni abafundi ukuba bathuthukise izinga labo lokufunda okubhaliwe (Kendeou *et al*, 2005, p.301). Ekugcineni, uthisha wayala abafundi ukuba baphendule imibuzo eyayihambisana nesiqephu. Ngenkathi abafundi bephendula leyo mibuzo, kwakuyilona thuba lokuthi umfundi azifundele ngayedwa. Ngamanye amazwi, uthisha wabalekelela abafundi ekufundeni okubhaliwe ngokuthi naye uthisha uqobo abafundele aphinde abanikeze nethuba lokuzifundela (*Modeling*). USchunk beno Zimmerman (1997) bathi:

Modeling refers to the patterning of thoughts, beliefs, strategies, and actions after those displayed by one or more models—usually teachers or parents who explain and demonstrate skills (p. 34-36).

La mazwi acashunwe ngenhla agcizelela ukuthi othisha kumele babe yisibonelo kubafundi ukuze bakhuthazeke ekufundeni kwabo. Le ndlela yokufundisa ukufunda okubhaliwe iyahambisana nenjulalwazi i- *social constructivist* kaVygotsky (1978) lapho ikhuluma ngokuthi ingane ifunda kumuntu omdala onolwazi oluthuthukile (*More Knowledgeable Other*). Uthisha ungumuntu onolwazi oluthuthukile futhi uyena okufanele abe yisibonelo ukuze abafundi babe nomdlandla ekuzifundeleni imibhalo ngokwabo.

7.2.1.5 Ukufunda njengento echaza ukufunda imibhalo yobuciko kuphela

Izingxoxo engaba nazo nothisha ababengabahlanganyeli bocwaningo zaveza ukuthi othisha babheka ukufunda umbhalo (*reading*) njengento echaza ukufunda imibhalo yobuciko (*literature*) kuphela. Njengalapho uthisha uZakithi ethi:

Uma sisenza i- *literature* nabo, ngibanikeza lezo zincwadi zenoveli noma idrama bafunde zona... yilapho- ke abafunda khona ngama-*group*.

Kanjalo nothisha uSimikahle waveza ukuthi uyaye axoxe nabafundi bahluze umbhalo ofundiwe, bagxile ekucubunguleni isakhiwo sombhalo, isizinda, abalingiswa kumbe athi mabafingqe umbhalo ukuveza ukuthi bawuqondisisile yini. Kanti nothisha uKhululiwe washo okufanayo lapho ethi:

Ngibanikeza izincwadi ze- *literature*, le esuke ifundwa ngaleyo *term*. Njengoba nje kwa- *grade* 10 sifunda uDumazile neSiko neLungelo... ngibachazele ngokuthi izincwadi zenoveli nedrama zihluzwa kanjani... bese ngithi akafunde oyedwa ozaziyo ukuthi uzo- *read(a) fast and fluently...*

Kusemqoka okwenziwa ngothisha ekuqinisekiseni ukuthi abafundi bayawuqonda umbhalo. Kodwa kubukeka sengathi ngokwabo, ukufunda umbhalo yinto eyenzeka ngempumelelo lapho kufundwa imibhalo yobuciko. Bobabili othisha abacashunwe ngenhla bagqamisa ukusebenza kwemibhalo yobuciko kuphela lapho befundisa abafundi okubhaliwe. Ababoni eminye imibhalo enjengama- athikili, amajenali namaphephandaba ingaba yimibhalo yokufundwayo ekilasini.

Okunye engakuqaphelayo ukuthi, nakuba othisha bengaqondisisi kahle ngokufunda nokufundisa okubhaliwe, kukhona abakwenzayo ukulekelela abafundi ekufundeni okubhaliwe. Isibonelo, ngenkathi ngibukele uthisha uSimikahle efundisa, kwakufundwa isifundo sokuqondisisa. Okwenziwa yilo thisha ukuthi waqale wababuza imibuzo abafundi ngaphambi kokuba baqale ukufunda isiqephu. Le mibuzo yayiphathelene nesithombe esasihambisana nendaba eyayizofundwa. Njengoba ngivezile esahlukweni sesithupha, isihloko sesifundo sokuqondisisa sasithi: ‘Izicathulo Zichaza Mina Uqobo’. Kwakukhona isithombe esasinezinhlobo ezine zezicathulo.

Emva kokuba uthisha esebafundelile abafundi isiqephu, wabe esebuza umbuzo mayelana nokuthi kwakuyini le okwakukhulunywa ngayo esiqeshini ngaphandle kwezicathulo. Izimpendulo zabafundi zaveza ukuthi babewuqondisisile umbhalo. Isibonelo; lapho umfundi uZethembe enikeza impendulo wathi:

UZethembe: Eeeeh, njengaku- paragraph 2, amabhuzu awomholi okhuthela osebenza ezindaweni ezingcolile.

Le mpendulo yomfundi ikhombisa ukuthi wayewufunde wawuqonda umbhalo. Ngikusho lokhu ngoba umfundi wakwazi nokusho isigaba lapho isibonelo sakhe ayesithathe khona nokuthi nje umqondo oqukethwe kwakuyiwo lona aphenhla ngawo. Nakuba lokhu akwenzayo uthisha kwakuyisinyathelo esihle ekulolongeni umcabango womfundi, kwakuyinto ayengaphawulanga nayo ukuthi uye ayenze. Lokhu kukhombisa ukuthi uthisha wayelekelelana nabafundi ekufundeni okubhaliwe. Ngaleyo ndlela, okwenziwa othisha kuyahambisana nenjulalwazi i-*social constructivist* ngoba lelo qhaza lakhe alibamba ekutheni abafundi bazakhele umqondo ngombhalo abawufundayo ngokuthi abalekelele ekucabangeni kwabo kwaba yinto ebalulekile (Vygotsky, 1978; Moll, 1990; Harry, 2003 & Wilson & Yang, 2006).

7.2.2 Ukungabi nenhloso ngokufundisa ukufunda okubhaliwe

Enye yezinto ezavela lapho kuhlaziywa ulwazi olutholakele ukungabi nanhloso ngokufundisa okubhaliwe. Kwaba sobala kulolu cwaningo ukuthi othisha lapho befundisa ukufunda okubhaliwe, basuke bengenayo inhloso ngabakwenzayo. Lokhu kuyinkinga ngoba isifundo esingenanhloso siyanhlanhlatha, nabafundi balahlekelwa inhloso yokuba sekilasini.

Okunye engakuqaphelayo ukuthi othisha sebedadala ngokweminyaka. Ngikusho lokhu ngoba engxoxweni engaba nayo nothisha uSimikahle wayesebenzisa kakhulu amagama athi ‘we

ngane’, ‘ngane yami’. Waphinde futhi wakubeka ukuthi yena wafunda kudala ngesikhathi kusafundwa incwadi ‘uMasihambisane’ emabangeni aphansi emfundo yakhe. Ngakho-ke, lokho kungaba nomthelela ekutheni babambebele ezindleleni zokufundisa ezindala, bathole kunzima ukufundisa ngendlela ehambisana nesikhathi samanje. Lokhu yinto eseyake yatholwa nguNkosi (2011) owathola phakathi kokunye ukuthi abanye othisha babambelela ezinkolelweni ngokufundisa ukufunda okubhaliwe.

Nakuba izingxoxo zothisha zaveza ukungabi nanhloso, ukwenza kwabanye ngenkathi ngibabukele befundisa kwakwehlukile kulokho abakusho ngomlomo. Babekhombisa ukuthi ikhona inhloso yesifundo, okungenzeka ukuthi othisha ngokwabo babenganakile ukuthi sifundo sinenhloso. Uthisha uSimikahle waqala ngokubuza umbuzo mayelana nezicathulo, njengoba isihloko sombhalo owawufundwa sasikhuluma ngezicathulo okuyinto ejwayelekile futhi esetshenziswa cishe yiwo wonke umuntu futhi izingane zizejwayele. Ngenkathi abafundi bebala izicathulo bakwenza bebuka lezo ezaziseshadini elalinesiqephu esiyisifundo sokuqondisisa. Emva kokuba indaba isifundiwe kwavela umqondo ojulile ngezicathulo, okwagqama ukuthi ubuholi. Kwacaca ukuthi uthisha wakhetha ukuba kufundwe lesi sifundo sokuqondisisa ngenhloso yokuthi abafundi beqhathanise ubuholi kanye nohlobo lwezicathulo oluthandwa ngumuntu ngamunye. Lokhu kwakudinga ukuthi umfundi abe nalo ulwazi ngezinhlobo zezicathulo nangezinhlobo zobuholi. I- *social constructivist* igcizelela ukuthi abafundi bemibhalo basebenzisa izinto eziningi abazaziyo neziphethelene nolimi ukuze bawuqonde kahle umbhalo ofundwayo (Sangmin, 2007). Lesi sifundo senzeka ngempumelelo ngenxa yeqhaza likathisha onolwazi oluthuthukile futhi owayezimisele ukulekelela abafundi bakhe njengoba i- *social constructivist* thiyori igcizelela umuntu onolwazi oluthuthukile (*More Knowledgeable Other*) ulekelela abafundi ekuqondeni umphumela walokho okufundwayo (Krauss, 1996, p 61).

Njengoba ngivezile esahlukweni sesithupha, ngenkathi ngibukele uthisha uKhululiwe okokuqala, uthisha waqala ngokubuza abafundi mayelana nalokho okwakufundwe ngosuku olwedlule. Abafundi baphendula ngokuzwakayo ekilasini. Ukwenza kwabafundi kanjalo, kwakukhombisa ulwazi oselwakheke engqondweni lusukela embhalweni abasebewufundile. Lokhu kuyahambisana nalokhu okwatholakala ocwaningweni luka- van den Broek benoGustafson (1999) engixoxe ngabo esahlukweni sesine, ukuthi yini ekhunjulwa ngabafundi emva kokufunda umbhalo. Abafundi baveza ukuthi babesakukhumbula okwakwenzeka

esahlukweni sesibili senoveli eyayifundwa eyayinesihloko esithi; “Kunjalo-ke”. Baveza ukuthi kuleso sahluko kwakukhulunywa ngoDumazile owabe esexoshiwe esikoleni ngoba wayeseekhulelwe kodwa ekhaya wayeqambe amanga wathi wayebuyiswe ukuthi kwakunodlame esikoleni. Kuyacaca ukuthi abafundi babewufunde ngokuwuqondisisa umbhalo. Ulwazi ababeluthole kulowo mbhalo abasebewufundile lwagcineka engqondweni (*memory-based knowledge*) baluveza ezimpendulweni zabo (Kendeou, Rapp & van den Broek, 20045).

Ngalo lolu suku lokuqala ngibukele uthisha uKhululiwe, emva kokuba abafundi sebeyiphendulile ngomlomo imibuzo kathisha eyayimayelana nalokho okwakufundwe ngosuku olwedlule, uthisha waqhubeka wayala abafundi ukuba bafingqe (*to summarize*) isahluko besebenzisa amazwi abo. Njengoba ngichazile esahlukweni sesithupha, babekwenza lokhu befundafunda ezincwadini zabo. Ngamanye amazwi ukwenza kanjalo kwakwenza abafundi baphinde bawufundisise umbhalo, bezifundela ngabodwana. Nalapho uthisha esebanikeze imibuzo eyayizobalekelela ekufingqeni umbhalo ngendlela efanele, wayebakhuthaze ukuba basebenzise izincwadi zabo, befunda buthule. Ngakho-ke, le ndlela kathisha uKhululiwe ikhombisa ukuthi uthisha wayebalekelela abafundi ukuthuthukisa izinga labo lokufunda okubhaliwe. Kuphela nje, kungenzeka ukuthi uthisha wayenganakile ukuthi uyabalekelela abafundi ekutheni bathuthuke emakhonweni abo olimi.

7.2.3 Ukufundisa ukufunda okubhaliwe nokuhlola njengento efanayo

Okunye okuvelayo ukuthi othisha ababeyingxenye yocwaningo babheka ukufundisa ukufunda okubhaliwe kanye nokuhlola njengento efanayo. Lapho uthisha uKhululiwe eveza ukuthi ukuqonda kanjani ukufundisa ukufunda okubhaliwe (*reading*) waveza nokuthi:

... ngiyaye ngithi akufunde oyedwa ozaziyo ukuthi uzo- *read(a) fast and fluently coz...* kusuke kuzoba ne- *assessment for that term* ngaleyo ncwadi efundwayo...ukuthi ngibachazele ukuthi yini okufanele bayiqaphele nokudingeka bayazi kahle ukuze bangahluleki lapho sekuqhamuka ama- *test*.

Uthisha uSimikahle yena wathi:

... futhi kufanele bafunde basheshe ngoba kufanele babhale ama- *test* uma isifundiwe leyo ncwadi. Akunasimanga nje, ukubatshela ngabalingiswa nokuvezwa kwabo njalonjalo, ukuze bezokwazi ukuphendula uma sebebhala i- *test*.

Kuyacaca ukuthi ngokwalab' othisha ukufundisa kwabo imibhalo kuyinto eyodwa nokuhlola. Bakubona kubalulekile ukuhlola kunokufundisa ukufunda umbhalo. Bobabili othisha uKhululiwe noSimikahle bagcizelela iphuzu lokuthi kumele kufunde umfundi ozofunda asheshe ngenxa yokuthi kumele kubhalwe izivivinyo. Kanjalo nokubachazela okufanele bakuqaphele embhalweni uthisha ukwenza ukuze bakwazi ukuphendula lapho sebebhalo izivivinyo zalowo mbhalo ofundwayo. Lokhu akuhambisani nenqubo ye- *social constructivism* egcizelela ukwakhiwa kolwazi umfundi esebenzisa ulwazi avelo enalo, aluthola ekhaya kumbe emphakathini aphila kuwo. I- *social constructivist theory* ayigxili ekuhloleni ukuthi umfundi wazini kodwa ukuthi ulwakha kanjani ulwazi olusha, esizwa abadala kunaye futhi abaziyo (*More Knowledgeable Other*) (Krauss, 1996).

Nakuba ukufunda kwasesikoleni kuhambisana nokuhlola, akusho ukuthi ukufundisa ukufunda okubhaliwe kumele kuthathwe njengento egcizelela ukuhlola kumbe ukuhlolwa. Ukufunda okubhaliwe kuyingxenye ekhombisa ukuthuthuka nolwazi lolimi esivele sinawo kanye nolwazi lwezinto ezisizungezile kodwa esingakaziboni noma esingakahlangabezani nazo kodwa eziyingxenye yezimpilo zethu (Vygotsky, 1978; Au, 1997; Gee, 2004). Ngakho-ke, kubalulekile ukuba uthisha alekelele abafundi ekuthuthukiseni ulwazi lokufunda okubhaliwe ukuze abafundi bakwazi ukusebenzisa ikhono labo lokucabanga behlanganisa nezinto abazaziyo, kungabi ukuthi bafundela ukuhlolwa (Liphalala & Pretorius, 2011). Ngikusho lokhu ngoba kulula ukukhohlwa uma ufunda ngento ongayazi sanhlobo, kodwa akulula uma ley onto ofunda ngayo kukhona ulwazi oluthile onalo ngayo.

7.2.4 Uthando lweholo esikhundleni sothando lomsebenzi

Esinye sezizathu zokwenza kothisha ababeyingxenye yocwaningo ukuthi bangabantu abangawukhathalele umsebenzi kodwa into abanendaba nayo kakhulu ukuhola. Njengoba sekuke kwavezwa esahlukweni sesihlanu, uthisha uKhululiwe waphawula ngokuthi ayikho into abangayenza ngaphandle kokuthi baqhube umsebenzi ukuze bahole. Kanti uthisha uSimikahle wabeka wathi:

Okusalayo mina ngiyahola... ngasengizifunela umsebenzi nje ukuze ngihole ngikwazi ukuziphilisa. Mina ngafika ngafuhlelwa ngenqwaba yezifundo. Ngabhilisha-ke nojoji ungavuki ngoba ngangincenge le mali kahulumeni.

Kule nkulumo ecashunwe ngenhla, kuyavela ukuthi into othisha ababengabahlanganyeli bocwaningo abayikhathalele kakhulu, iholo kunomsebenzi wabo. Njengoba ngixoxile esahlukweni sesihlanu, kusobala ukuthi othisha akulula ukuba bawenze ngokuzimisela umsebenzi wabo wokufundisa ukufunda okubhaliwe (*teaching how to read*) ngoba bakhathalele ukuthi bahole, baziphilise kunokuba bazihluphe ngokufundisa ingane ekutheni ikwazi ukufunda ngokuzimela. Lokhu kuyinto eseyake yatholwa ngabacwaningi abaningi (Goldhaber, DeArmond & DeBurgomaster, 2001). Lokhu kwenza kothisha akubalekeleli abafundi ngendlela efanelekile ukuze bathuthuke ekufundeni okubhaliwe ngokuzimisela. Ucwningo luveza ukuthi umfundi onamakhono aphantsi okufunda okubhaliwe uba nezinkinga ekufundeni kwakhe ngisho kwezinye izifundo ezingasezona izifundo zolimi, bese lokhu kuba nomthelela ekufundeni kwakhe (Pretorius, 2004). Ngakho-ke, lokhu kungazimiseli kothisha ababeyingxenye yalolu cwano kunomthelela ekwehleni kwamazinga ezingane okufunda okubhaliwe, okuyinto elokhu ibikwe njalo eNingizimu Afrika.

Nakuba ezingxoxweni zothisha kuvela ukuthi abakwenzayo bakwenzela ukuthi bahole kuphela, kubuye kumangaze ukubabona kwesinye isikhathi belekelela abafundi ukuze bafunde bawuqonde umbhalo ukuze baphumelele. Ngenkathi ngibukele uthisha uKhululiwe ngosuku lwesibili, isihloko sesahluko sasiyisaga esasithi; “Inhlanzi Ishelwe Ngamanzi”. Lapha uthisha wababuza abafundi ukuthi babeyazi yini incazelo yaleso saga kodwa kwakhanya ukuthi abafundi babengazi ukuthi sisho ukuthi. Wabachazela uthisha ngenhloso yokuthi baqonde incazelo, okwakuzobasiza ekuqondeni umbhalo ababewufunda. Uthisha uZakithi wayelokhu ebuza abafundi ngesikhathi umbhalo uqhubeka nokufundwa, ezama ukubenza bahlobanise umbhalo nezinto abazaziyo. Lokhu kuyahambisana ne- *social constructivist theory* ekhuthaza ukuhlobanisa ukufunda umbhalo kanye nezinto umuntu aseke wahlangana nazo empilweni wazibona kanjalo ne- *landscape model* kaKendeou, Rapp & van den Broek (2005) egcizelela ukuthi umuntu usebenzisa ulwazi lwangaphambili oluvele seluzinze engqondweni ukuze awuqonde umbhalo awufundayo. Okunye engakuqaphelayo ukuthi uthisha wabenza abafundi baxoxa ngabakwaziyo mayelana nesihloko sendaba esasithi; “Yekanini Ngezingane Zethu”, ngenkathi ngimbukele okokuqala. Abafundi baveza ukuthi babewufunde ngokuwuqondisa umbhalo. Lokhu kuyahambisana nenjulalwazi ye- *social constructivist* egcizelela ulwazi umfundi avele enalo mayelana nolwazi olusha. Nalapho uthisha eyala abafundi ukuba babhale isifingqo saso lesi sahluko, wabayala ukuba bakwenze lokhu befunda ezincwadini zabo. Waphinda wabanika imibuzo eyayizobalekelela ukuba bawufingqe ngendlela efanele umbhalo

ababewufundile. Konke lokhu okwenziwa nguthisha kwakuwukubakhuthaza abafundi ukuba bagxile ekufundeni umbhalo, ukuze bezokwazi ukufingqa umbhalo. Leli khono lokufingqa uma umfundi eselizuzile, akabi nenkinga yokufingqa nanoma yimuphi umbhalo, noma noma ngabe yisifundo sezamabhinisi, lapho kudingeka khona leli khono angakwazi ukulisebenzisa ngempumelelo.

7.3 IZINCOMO

- Kungancomeka uma ngabe uMnyango wezeMfundo kanye namanyuvesi kungaba nohlelo lokuthi othisha bakuqeqeshelwe ukufundisa ukufunda okubhaliwe ngqo. Ukwenza lokhu kuyokwenza othisha bakuqonde kahle ukufundisa ukufunda okubhaliwe kubafundi abafunda isiZulu uLimi lokuQala lokweNgenza. Ukuqeqeshwa kwabo kungasiza ekutheni uthando lwabo lokufunda okubhaliwe luthuthuke ukuze bakwazi ukudlulisela kubafundi ukubaluleka kokukwazi ukuzifundela imibhalo ngokuzimisela. Ukuqeqeshwa kothisha ekufundiseni ukufunda okubhaliwe kungabenza bakuqonde ukuthi kuyini futhi bathuthuke ekuzihleloleni ukufundisa okubhaliwe kubafundi. Kungasiza uma uMnyango wezeMfundo ungeke wathatha njengokuthi wonke uthisha uyakwazi lokhu, kepha othisha bafundiswe kube sengathi yima beqala ukuthola uqeqesho olumayelana nokufundisa ukufunda okubhaliwe.
- UMnyango wezeMfundo ungaphinde ubhekelele ukuthi izikole zibe nemitapo yolwazi. Le mitapo yolwazi akufanele igcine ngokuqukatha imibhalo yolimi lwesiNgesi kodwa ibe nayo ngokwanele imibhalo yolimi lwesiZulu ukuze kuthi lapho kudingeka khona ukuba abafundi bacwaninge ngesiZulu, bakwazi ukuzihlwayela ulwazi emithonjeni ebhalwe ngesiZulu, nokuthi bathuthuke ekufundeni imibhalo enhlobonhlobo.
- Kungaba kuhle ukuba kubhekelelwe ukwandiswa kwezinsizakufunda nezinsizakufundisa zolimi lwesiZulu ezikoleni ezifundisa isiZulu njengoLimi lokuQala lokweNgeza. Lokhu kungasiza ekutheni abafundi bakhuthazeke ukufunda imibhalo yesiZulu ukuze kuthuthuke ulwazi lolimi kanjalo bazakhele nenqolobane yamagama olimi abazitholela wona emibhalweni abayifundile. Ngamanye amazwi, ikilasi lingahlobo ngemibhalo yesiZulu okungaba izincwadi ezahlukene, amaphephabhuku, amaphephandaba nokunye.

- Kungancomeka ukuba uMnyango wezeMfundo ubhekelele izimo othisha abafundisa ngaphansi kwazo njengakho ukuba yimbijana kwezinto zokusebenza kanye nokunganakekeleki ekulweni nezingqinamba ezingaba yizithiyo ekusebenzeni kwabo. Ukunakekeleka kwalezi zimo kungabenza othisha bakubone ukubaluleka komsebenzi wabo wobuthisha futhi bakhuthale emsebenzini wabo. Lokhu kungasiza ekutheni othisha bagcine bangabi nothando lwamaholo ngokweqile, esikhundleni sokuthanda umsebenzi wabo abawenzayo. Uma isikole sinezinsizakufundisa futhi othisha bezizwa bevikelekile emsebenzini wabo bangakukhuthalela ukusebenza.

7.4 ISIPHETHO

Lesi yisiphetho sokugcina socwaningo. Lolu bekulucwaningo obeluhlose ukubheka ukufundiswa kokufunda okubhaliwe ebangeni leshumi esiZulwini ulimi lokuQala lokweNgeza esikoleni esisePinetown. Esahlukweni sokuqala ngixoxe ngesingeniso nesendlalelo salolu cwaningo lapho ngiphawule ngesimo samazinga aphansi okufunda okubhaliwe kubafundi. Ngixoxile nangombiko wohlelo lwe-ANA (2012) okhombisa ukuthi abafundi abenzi kahle ezifundweni zazo zonke izilimi, kuhlanganisa naso isiZulu. Lokhu kwavela ekuhlolweni kwabafundi oLimini lwabo lwaseKhaya (*Home Language*) kanye nasoLimini lokuQala lokweNgeza (*1st Additional Language*). Esahlukweni sesibili ngixoxe ngocwaningo oseluke lwenziwa olumayelana nokufunda ukufunda okubhaliwe. Ngivezile ukuthi nakuba lukhona luluningi kodwa ucwaningo oluningi lwenziwa emazweni angaphandle futhi lwenziwa kakhulu olimini lwesiNgisi.

Esahlukweni sesithathu ngikhulume ngomklamo kanye nezindlela ezasetshenziswa ukuqoqa ulwazi lwalolu cwaningo. Ngichazile ukuthi lolu kwabe kulucwaningo oluyikhwalithethivu futhi oluhambisana kahle nepharadaymu ye- *constructivism*. Esahlukweni sesine ngixoxe ngenjulalwazi yokuhlaziya i- *social constructivist* kaVygotsky (1978) ngaxoxa nangemodeli i- *landscape* kaKendeou, Rapp beno- van den Broek (2005) esebenze kulolu cwaningo ohlaziyweni olujulile lwalolu cwaningo. Isahluko sesihlanu siqukethe ulwazi locwaningo olutholakale ngezingxoxo kubahlanganyeli bocwaningo okwakungothisha abathathu abafundisa isiZulu uLimi lokuQala lokweNgeza kulesi sikole engangicwaninga ngaso. Lesi sahluko siphendule umbuzongqangi wokuqala walolu cwaningo. Esahlukweni sesithupha ngixoxe ngolwazi olwatholakala lapho ngibukele othisha befundisa ukufunda okubhaliwe

kubafundi bebanga leshumi abafunda isiZulu njengoLimi lokuQala lokweNgeza. Kulesi sahluko kuphenduleke umbuzongqangi wesibili walolu cwaningo.

Isahluko sesikhombisa siqukethe uhlaziyo olujulile lwalolu cwaningo futhi siphendula umbuzongqangi wesithathu othi: Yini eyenza othisha bafundise ukufunda okubhaliwe ebangeni leshumi isiZulu uLimi lokuQala lokweNgeza ngendlela ngayo? Lolu hlaziyo lwenziwe ngokuthola izindikimba ezine ezisize ekuphendulekeni kwalo mbuzo. Ngibe sengixoxa nangezincomo ezingasiza ukuba kuthuthukiswe ukufundiswa kokufunda okubhaliwe kubafundi abafunda isiZulu uLimi lokuQala lokweNgeza ukuze ulimi lwesiZulu lungashabalali kodwa lusimame.

Ngakho-ke, engingasonga ngakho kulolu cwaningo ukuthi kuyacaca ukuthi amazinga okufunda okubhaliwe ezinganeni kulesi sikole aphansi nje yingenxa yokuthi kuncane ukusizakala ezikutholayo kothisha abazifundisayo. Ngaleyo ndlela kudingeka ukuba othisha bakulesi sikole bashintshe ukwenza kwabo, kube semiqondweni ukuthi umsebenzi abawenzayo ubalulekile, ungakha noma ubulale isizwe, njengoba ucwaningo lufakaza ukuthi kunobudlelwane phakathi kokufunda okubhaliwe nokwenza komfundi ezifundweni (*reading and academic performance*) (Pretorius, 2004). Ngakho-ke, uma izingane zesikole zingaqeqeshwa kahle ekuzuzeni amakhono okufunda okubhaliwe, lokhu kungaba nomthelela omuhle emfundweni yazo.

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ISELEKO 1

UHLELO LWEMIBUZO YENGXOXO ESAKUHLELEKA

(Semi-structured interview questions)

1. Ake ungixoxele imvelaphi yakho nolimi lwesiZulu. Ingabe lulimi lwasekhaya noma ulufunde esikoleni kuphela? Chaza.
2. Ngesikhathi uqeqeshwa, wawuqeqeshelwa ukufundisa isiZulu njengoLimi lwaseKhaya noma lwesibili? Xoxa ngoqeqesho lwakho kulesi sifundo.
3. Unesikhathi esingakanani waqala ukufundisa isiZulu uLimi lokuQala lokweNgeza? Ake uxoxe ngesipiliyoni (*experience*) sakho kulesi sifundo.
4. Kulesi sikhathi osusifundisile ufundisa isiZulu ulimi lokuqala lokwengeza, ukuqonda kanjani ukufundisa ukufunda okubhaliwe (*reading*) kubafundi bebanga leshumi? Ngabe kumele kwenzeke kanjani?
5. Ake uchaze ukuthi ubafundisa kanjani abafundi ukufunda okubhaliwe. Futhi, ukwenza isikhathi esingakanani esikhathini somjikelezo wakho wokufundisa?
6. Ingabe uyakulungiselela yini ukufundisa ukufunda okubhaliwe (*reading*) kubafundi, futhi ukwenza kanjani?
7. Ake uxoxe ngalokho okwenzayo wena njengothisha:-
 - Ngaphambi kokuba nifunde umbhalo
 - Phakathi nokufundwa kombhalo
 - Emva kokufunda umbhalo
7. Ukuhlola kanjani ukuthuthuka kwekhono labafundi lokukwazi ukufunda okubhaliwe (emva kokubafundisa)?
8. Ikhona yini indlela ozithuthukisa ngayo ukuze ukhule ekufundiseni ukufunda okubhaliwe kubafundi bebanga leshumi.
9. Likhona yini usizo kumbe ulwazi olutholayo esikoleni ukuhlomisa ekufundiseni ukufunda okubhaliwe. Chaza ngalolo sizo.
10. Zikhona yini izindlela ozaziyo kumbe ozisebenzisayo zokufundisa ukufunda okubhaliwe? Uma zikhona yiziphi, futhi uzisebenzisa kanjani?

ISELEKO 2

ISHEDULI YOKUBUKELA OTHISHA BEFUNDISA (*Observation schedule*)

Iminingwane yehhovisi le- HSS:

Research Officer: Mariette Snyman (Howard College)

Email: snyman@ukzn.ac.za

Tel. number: (031) 260 8350

Fax number: (031) 2065 4609

Ibanga:

Usuku:.....

Isikhathi:

Izinsizakufundisa:

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Ukuleleka kwekilasi:

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Indlela kathisha yokufundisa (*Teaching approach*)

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ISELEKO 3

No. 51 Uniking Flats
Kings Road
PINETOWN
3610
20 May 2013

The Principal
Bhekekhaya Secondary School (*Pseudonym*)
P. O. Box 1184
PINETOWN
3610

Dear Sir

REQUEST FOR PERMISSION TO CONDUCT STUDY IN YOUR SCHOOL.

I am pursuing a Master's Degree in Education at the University of KwaZulu- Natal since beginning of 2013. I am presently working on a thesis on isiZulu 1st Additional Language reading pedagogy at FET phase, in partial fulfillment of the requirements for my studies.

The title of my proposed research study is ***“A study to explore the pedagogy of teaching reading in isiZulu 1st Additional Language in Grade 10 learners in Pinetown school.”***

The study is focused on reading in isiZulu 1st Additional Language teaching in grade 10 at FET phase. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: Teachers of isiZulu who teach grade 10, because the focus of the study is on the teaching. Since there will be observation of lessons which will be observed in their natural setting, learners will be in the classes where the teaching will be taking place. I will also ask for permission to utilize a video camera and/ or audio-tape when observing the reading lessons. During the observation of lessons, both teachers and learners actions will be observed. Interviews before and after lesson observations will be done with teachers.

I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews, before and after the lesson observations, and time for observation of lessons will be according to the school time table. The study will not harm the image of the school. Names of the teachers and of the school as well as of your learners will not be mentioned or linked to any of the data collected. In this way pseudonyms for all the participants and of the school will be used, and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be video or tape-recorded, but at all times the identity of the school and the respondents will be protected. Data will be stored in a safe place at the university and after five years it will then be disposed off. Participation is voluntary; if at any time during the course of the research they will wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

The study will benefit the school in several ways: • The school will have an opportunity to discuss the approaches and theories to the teaching of reading once the study is finished. • Findings will be disseminated to the school. • There will be incentives provided for participants.

The full participation of the respondents will contribute to social transformation. If you have any questions about this study, you can contact my supervisors at the following contact details:

Dr Zinhle Nkosi: University of KwaZulu-Natal (Edgewood Campus)

Email Address: nkosiz@ukzn.ac.za

Telephone number: 031 260 3691

Research Officer: Mariette Snyman (Howard College)

Email: snyman@ukzn.ac.za

Tel. number: (031) 260 8350

Fax number: (031) 2065 4609

Requesting permission to use audio-tape when interviewing and video-camera for observations.

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from your school.

Yours sincerely

.....

Mlondo Z. W. (Miss)

(Student number: 208508320)

Cell number: 072 023 2975

Email address: 208508320@stu.ukzn.ac.za

DECLARATION

I..... (full names of principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project. I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PRINCIPAL

.....

DATE

.....

ISELEKO 4

No. 51 Uniking Flats
Kings Road
PINETOWN
3610
20 May 2013

Dear Participant

Thank you for accepting my request to be the participant in my study. I am pursuing a Master's Degree in Education at the University of KwaZulu-Natal since beginning of 2013. I am presently working on a thesis on isiZulu 1st Additional Language reading pedagogy at FET phase, in partial fulfillment of the requirements for my studies.

The title of my proposed research study is ***“A study to explore the pedagogy of teaching reading in isiZulu 1st Additional Language in Grade 10 learners in Pinetown school.”***

The study is focused on reading in isiZulu 1st Additional Language teaching in grade 10 at FET phase. I have chosen you as participant in this study as a person who is involved in Grade 10 teaching. I will request to have an interview with you, and later on will request your permission to do isiZulu reading lesson observations, which will be observed in their natural setting. I will also ask for permission to utilize a video camera and/ or audio-tape when observing the reading lessons. During lessons presentations, you and your learners' actions will be observed. Interviews before and after lesson observations will be done with you.

I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews, before and after the lesson observations, and time for observation of lessons will be according to the school time table. The study will not harm the image of the school. Names of the teachers and of the school as well as of your learners will not be mentioned or linked to any of the data collected. In this way pseudonyms for all the participants and of the school will be used, and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be video or tape-recorded, but at all times the identity of the school and the respondents will be protected. Data will be stored in a safe place at the university and after five years it will then be disposed off. Participation is voluntary; if at any time during the course of the research they will wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

The study will benefit the school in several ways: • The school will have an opportunity to discuss the approaches and theories to the teaching of reading once the study is finished. • Findings will be disseminated to the school. • There will be incentives provided for participants.

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Requesting permission to use audio-tape when interviewing and video-camera for observations.

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from your school.

Yours sincerely

.....

Mlondo Z. W. (Miss)
(Student number: 208508320)
Cell number: 072 023 2975
Email address: 208508320@stu.ukzn.ac.za

DECLARATION

I..... (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project. I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT

DATE

.....

.....

ISELEKO 5

No. 51 Uniking Flats
Kings Road
PINETOWN
3610
20 May 2013

Dear Parent

Thank you for allowing your child to participate in the lessons when I will be doing observation of reading lessons. I am pursuing a Master's Degree in Education at the University of KwaZulu-Natal since last year, 2013. I am presently working on a thesis on isiZulu 1st Additional Language reading pedagogy at foundation phase, in partial fulfillment of the requirements for my studies.

The title of my proposed research study is ***“A study to explore the pedagogy of teaching reading in isiZulu 1st Additional Language in Grade 10 learners in Pinetown school.”***

The study is focused on the teaching of reading in isiZulu 1st Additional Language classrooms in Grade 10 at FET phase. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: Teachers of isiZulu who teach grade 10, because the focus of the study is on the teaching. Since there will be observation of lessons which will be observed in their natural setting, your child will be in the class where the teaching will be taking place. I will also ask for permission to utilize a video camera and/ or audio-tape when observing the reading lessons. During the observation of lessons, both teachers and learners actions will be observed. Interviews before and after lesson observations will be done with teachers, and no interview will happen with learners.

I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews, before and after the lesson observations, and time for observation of lessons will be according to the school time table. The study will not harm the image of the school. Names of the teachers and of the school as well as of your child will not be mentioned or linked to any of the data collected. In this way pseudonyms for all the participants and of the school will be used, and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be video or tape-recorded, but at all times the identity of the school, the teachers and of your child will be protected. Data will be stored in a safe place at the university and after five years it will then be disposed off. Participation is voluntary; if at

Participation is voluntary; if at any time during the course of the research you will wish your child to withdraw from the research, you will be free to do so, without any negative consequences.

If you have any questions about this study, you can contact my supervisors at the following contact details:

Dr Zinhle Nkosi: University of KwaZulu-Natal (Edgewood Campus)

Email Address: nkosiz@ukzn.ac.za

Telephone number: 031 260 3691

Research Officer: Mariette Snyman (Howard College)

Email: snyman@ukzn.ac.za

Tel. number: (031) 260 8350

Fax number: (031) 2065 4609

Requesting permission to use audio-tape when interviewing and video-camera for observations.

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from your child's school.

Yours sincerely

.....

Mlondo Z. W. (Miss)

(Student number: 208508320)

Cell number: 072 023 2975

Email address: 208508320@stu.ukzn.ac.za

DECLARATION

I..... (full names of parent)
hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project. I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT

DATE

.....

.....

ISELEKO 6

No. 51 Uniking Flats
Kings Road
PINETOWN
3610
20 May 2013

Mzali

Ngiyabonga ukuba uvumele ingane yakho ukuba ibe khona ekilasini ngesikhathi ngizobukela othisha befundisa ukufunda. Ngingumfundi waseNyuvesi yaKwaZulu-Natal owenza iziqu zobudokotela. Ngiqale ukuzenza ngonyaka wezi-2008. Njengamanje ngisembhidlangweni wokubhala umqingo mayelana nokufundiswa kokufunda emabangeni aphansi esiZulu ulimi lwasekhaya, njengezimfanelo zalezi ziqu.

Isihloko socwaningo engihlose ukulwenza sithi: ***“Ucwaningo lokuhlola ukufundiswa kokufunda okubhaliwe ebangeni leshumi esiZulwini uLimi lokuQala lokweNgeza esikoleni esisePinetown”.***

Ucwaningo lugxile ekufundisweni kokufunda olimini lwasekhaya lwesiZulu emabangeni aphansi. Ngikhethe isikole sengane yakho ukuze ngikwazi ukuthola ulwazi ngokufundiswa kokufunda. Ngizosebenzisana nothisha bamabanga esibili nawesithathu ukutholeni ulwazi oludingwa yilolu cwaningo. Kuyoba nezingxoxo nokubukwa kothisha befundisa emakilasini, lapho ingane yakho ikhona. Ngaleyo ndlela ukufunda kuyoqhubeka njengokwejwayelekile. Ngiyocela imvume yokusebenzisa isithwebulizithombe nesiqophqmazwi ngesikhathi ngibuka okwenzeka emakilasini lapho othisha befundisa. Ngaleyo ndlela, okwenziwa ngothisha kanye nokuyobe kwenziwa yizingane kuyothweshulwa.

Ngiyozama ukungathathi isikhathi eside kakhulu ekuqoqeni ulwazi locwaningo. Izingxoxo nothisha ziyothatha imizuzu engama-35 kuya kwengama-60 ngamunye uthisha. Ucwaningo ngeke luthunaze igama lesikole kumbe ingane yakho, ngenxa yokuthi ulwazi oluyotholakala aluyukhlotshaniwa namagama abo. Ngaleyo ndlela amagama othisha, elesikole, kanye nelomntwana wakho akuyukuba ngawangempela, kodwa kuyosetshenziswa okungewona awangempela ukuze bavikeleke. Ulwazi oluyotholakala lapha luyimfihlo, ngeke luvezwe noma kanjani, ngaphandle uma kuyobe kungemvume yakho. Ulwazi oluyotholakala luyohlala endaweni ephaphile iminyaka emihlanu enyuvesi, bese emva kwalokho lushiswa.

Ukubamba iqhaza ocwaningweni akusiyo impoqo, kanti nanini lapho uyofuna ukuthi ingane yakho ingabe isaba yingxanye yocwaningo, uvumelekile ukuthi uyikhiphe noma ingasiphi isikhathi. Lokhu akuyukuba namphumela omubi enganeni yakho. Ekupheleni kocwaningo isikole siyozuza amathuba okuxoxisana nami mayelana nezindlela zokufundisa ukufunda kanye

nezinjulalwazi ezihambisana nokufunda. Okwesibili ukuthi imiphumela yocwaningo iyokwaziswa esikoleni.

Uma unemibuzo mayelana nalolu cwaningo, ungaxhumana nabeluleki bami kule mininingwane elandelayo:

Dr Zinhle Nkosi: University of KwaZulu-Natal (Edgewood Campus)
Email Address: nkosiz@ukzn.ac.za
Telephone number: 031 260 3691

Research Officer: Mariette Snyman (Howard College)
Email: snyman@ukzn.ac.za
Tel. number: (031) 260 8350
Fax number: (031) 2065 4609

Ngiyabonga kakhulu ukuba wamukele isicelo sami. Ngiyokujabulela ukuphendula noma yimuphi umbuzo oyofisa ukuba ngiyicacise. Ngiyethemba ngizothola ulwazi olusemqoka esikoleni sengane yakho.

Yimina Ozithobayo

.....
Mlondo Z. W. (Miss)
(Student number: 208508320)
Cell number: 072 023 2975
Email address: 208508320@stu.ukzn.ac.za

ISIFUNGO

Mina..... (amagama aphelele omzali wengane) ngiyaqinisa ukuthi okuqukethwe kule ncwadi kanye nohlobo locwaningo ngiyakuqonda, kanti ngiyavuma ukuba ingane yami ibe yingxenye yalolu cwaningo oluzokwenziwa. Ngiyaqonda futhi ukuthi nginelungelo lokukhipha ingane yami kulolu cwaningo noma nini lapho ngiyofisa ukwenzenjalo, ngaphandle kwemiphumela emibi enganeni yami.

ISAYINA YOMZALI

.....

USUKU

.....



4 December 2013

Ms Zanele Witnes Mlondo 208508320
School of Education
Edgewood Campus

Dear Ms Mlondo

Protocol reference number: HSS/1279/013M

Project title: A study to explore the pedagogy of teaching reading in isiZulu 1st Additional Language in Grade 10 learners in Wyebank School (received application in isiZulu)

Full Approval – Expedited

This letter serves to notify you that your application in connection with the above has now been granted **Full Approval**

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project; Location of the Study, Research Approach/Methods must be reviewed and approved through an amendment /modification prior to its implementation. Please quote the above reference number for all queries relating to this study. PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years.

Best wishes for the successful completion of your research protocol

Yours faithfully

.....
Dr Shenuka Singh (Chair)
Humanities & Social Science Research Ethics Committee

/pm

cc Supervisor: Dr ZP Nkosi
cc Academic Leade: Dr MN Davids
cc School Admin: Mr Thabo Mthembu

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Acting Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X64001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbao@ukzn.ac.za / snymann@ukzn.ac.za / mohunp@ukzn.ac.za

Website: www.ukzn.ac.za



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ZICATHULO ZICHAZA MINA UQOBO



Angingabazi ukuthi sonke umsebenzi wezicathulo. Ungacabanga ukuthi isicathulo sithengelewa umsebenzi wokuhlenga izinyawo noma ziyimfashini kuphela kanti cha, kuningqi ezixoxa ngakho ngathi. Ubuyena bomuntu buhambisana nenhlobo ethize yesicathulo asigqokayo. Asazi-ke noma bahubhuzwa amanga kabhejane yini. Abahlala becijise amehlo bebuka izindlela zokwenzwa kwabantu, abasiki bebunda phela, baveza ukuthi usaziwayo obizwa ngelikaNondumiso Nkosi, ophethe inkampani yase-Anglo-American ekhigqiza igolide, uphumelela ngoba usebenzisa ubuholi obuhambisana nohlobo iwesicathulokazi sikaNokusho. Isicathulo sokuswenkaseselisa nabesifazane sichaza umholi ongesabi lutho, obamba izintambo ziqine. Umuntu ogqoka izicathulo ezingamabhuzu emsebenzini usuke engeyena umhololana nje. Lo mholi angaba ngungqoshilizi noma abe ngumlandeli. Ungamethemba lo mholi ngoba wenza izinto ngesineke furthi ulandela umthetho. Yawuhlela umsebenzi wakhe mihla namalanga ngoba ephokophelele ukuthi izisebenzi zigculiseke ngakwelinye icala inkampani yenze inzuzo.

Amagamabhuzu achaza umoli ozimiselayo ngonto ayenzayo. Akakwesabi ukusebenza ezindaweni ezingcolile. Uma uzoba ngumphathi wabantu abasebenza lapho kumbiwa khona okuthile, kuhle ukuthi ube ngumholi okuthile. Mngaye nje ukondumiso. Umholi onengaye uhlela ematasa akasibeki isinqe phansi. Akesabi ukubhekana nezingqinamba nezihbe. Zimlethela Ilukuluku nogqozi. Akukhathalekile ukuthi unzima kangakanani umsebenzi abhekene nawo, kuyena konka kuyenzeka.

Amateki yizicathulo ezisesthenziswa abantu abathanda ezemidlalo nokuzivocovoca. Lolo hlobo lomuntu luthanda ukubona izinto zenzeke. Uyathanda ukunikeza usizo lapho ludingeka khona. Uyathanda ukuzivocovoca uma ethola ithuba. Uzikhonzile ezemidlalo. Umthola exoxa nabalandeli bakhe ngezindaba zomsebenzi kodwa umuzwa eselokhu ethi fahla fahla ngezemidlalo.

Izingxabulela noma amasandali achaza umholi ohlala ethokozile futhi othanda ukuncokoila. Uyafuna nokuthola imbono yabanye abantu ngaphambi kokuba athathe isinqumo. Uyathanda nokuthola izeluleko zabanye abaholi. Uyathanda futhi ukusebenzisa nomholi wamabhuzu

ukuze ezobona ukuthi badlula kanjani ebunzimeni. Aphinde asebenzisane nabesicathulo sokuswenka ngoba maye etuna ukuthembeka entweni ayenzayo.

Umholi ongesifakile isicathulo: ohamba ngezinyawo. Lolu hlobo lomholi lunobungozi obuthile ngoba phela umholi onjena kufana nokuthi uhambaze. Akavikelekile. Kuningqi okungaphamuka kuminyele ngoba izinyawokazi zakhe zisebaleni. Okusho ukuthi umholi onjena akanayo imithetho-migomo asebenzela phezu kwayo. Akakwazi ukhulela futhi akazibandakanyi nabanye abaholi ukuze afunde.

Umuntu ufunda aze afe. Mhloboni yomholi ozithandayo? Mhlawimbe kuhle ukubheka abanye abaholi sizobazi ukubona ukuthi bona benzenjani. UNondumiso usebenzisa izinhlobo ezine zobuholi. Usebenzisa isicathulo sokuswenka, amabhuzu, amateki kanye nezingxabulela. Lokhu kungena yokuthi ziningi izinhlobo, izizwe, izinhlanga zabantu asebenza nazo. Ngakho-ke ukuze umsebenzi uqhubeke ngendlela efanele ubona kungcono ukuthi axube amakhono aचे anawo. Unobuhlakani nobunyoninco. Akatrazeli. Umanqoba yisibindi, yize uvalo.

Uthi bewazi-ke wena ukuthi izicathulo zakho zingazhaza wena uqobo lwakho?

IMIBUZO

1. Hambisa amehlo kulo mbhalo ongenhla bese uphendula le mibuzo:

1.1 Sithini isihoko sale ndaba?

_____ (1)

1.2 Bhala izinhlobo zezicathulo ezokhonjiswe kule ndaba.

_____ (4)

2. Phinda ufunde ngokushesha bese uphendula le mibuzo:

2.1 Nikeza isithakazelo sakwamkosi.

_____ (1)

2.2 Ubani igama lentokazi okukhulunywa ngayo esiqeshini?

_____ (1)

2.3 Nikeza imisebenzi emibili yezicathulo ejoywayelekile okukhulunywa ngayo esiqeshini.

3. INHLANZI ISHELWE NGAMANZI

Kwathi kungena isikole ekuseni, oMaNdovela base befikile eZenzele High School eMbumbulu. Uthishanhloko wabangenisa ehovisi lakhe, wayesebatshela ukuba balinde kancane ngoba yena wayesaya kothandazisa abafundi. Nempela bangena ehovisi. Bahlala phansi, balinda.

Uthisha uMoloi wazidlulisa ngasehovisi likathishanhloko ngenkathi eya emthandazweni ehholo. Wayekade embonile uDumazile eyongena ehovisi, kodwa wayengabazi labayo mame ayehamba nabo. Wabona kuyisu elihle ukuba azidlulise ngakhona ukuze ababukisise kahle. Wathi nhla phakathi ehovisi, wathola ukuthi kanti nabo bagqolozele ngasemnyango. Wabhaka eceleni njalo, wenza sengathi kukhona umuntu ombizayo ngakulelo cala. Kwathi angaqeda ukudlula uthisha, kwezwakala uDumazile esethi:

“Nguyena-ke lowayana.”

UMaNdovela wathi lacu, wathi nakanjani uyamlandela. Kwasisa uMalwara owamdonisa ngelokwe wamhlalisa phansi.

“Kahle MaNdovela bo! Kahle mfazi kakheswal Uyabona ukuthi uzosishayanisa nabantu bakule ndawo? Yihlazo phela leli osufuna ukulenza manje! Asilindele uthishomkhulu kube nguyena ozosixhumanisa nalezi sigebengu.”

“Sengathi nalo thishomkhulu wenza kancane thumashi. Yini nje ayihlalele laphayana nezingane?” esho uMaNdovela engasacasukile umshuqulo sewutshekile ekhanda; ejuluka bume

kungathi uphethwe yisifo ihayihayi. Wabuye waqhuba futhi wathi:

“Niyothini uma uthishomkhulu esesifihlile lesi sigebengu sakhe?”

“Siyomangalela yena phela thina. Yinja yakhe lena edle amaqanda,” kusho uMaMdinsilwa.

“Kahleni bo bakithi! Uthishomkhulu akahlangene nakancane nemikhuba eyenziwe yilo thisha wakwaMloyi. Thina okufanele sikwenze wukuba sifune abazali bakhe ukuze sikhulume nabo,” kusho uMalwara.

Kwabe sekuzwakala umculo wabafundi ehholo. Babelokhu beshintshanisa amaculo.

UDumazile waphatheka kabi ukubona ukuthi wayengaseyona ingxenywe yalabo bafundi. Kwathi ngesikhathi begala iculo elalivame ukugalwa nguyena, wavela wachiphiza izinyembezi.

“Yeheni bo! Unani lona osevukwa wumunyu?”

Wawusiyekelani isikole uma kanti wawusasithanda? Ngiyabuza?” kusho uMaNdovela efife wukucikeka. Kwathi bangaqeda abafundi ukucula, bathandaza. Uthishanhloko wabeka izeluleko ezinohlonze kubafundi, wenza nezimemezelo. Baphuma ehholo, baqonda ezindlini zabo zokufundela. Othisha balandela nabo ukuyofundisa abafundi.

Uthishanhloko yena waphuthuma ehovisi lapho ayekade eshiye khona abazali belindle.

“Asibange sisabingelelana kahle. Sanibonani!”

“Yebo sawubona!” Besho kanyekanye.

“Mina nginguMzobe, uthishomkhulu waso lesi sikole.”

“Thina singabakwakheswa eMzimkhulu.”

“Awu, oNozulu ngabantu abangenza umuntu! Ngathatha khona kwakheswa!” Asho uthishanhloko asukume abambe

ithambo, ahlale phansi endaweni yakhe.

"Wathatha Kwakheswa kuyiphi indawo?"

"EMgwenya, ngaphansi kwentaba iNgilanyoni. Niyayazi leyo ndawo?"

"Chai! Ikuphi yona iNgilayenyoni?"

"IseMid-illovo."

"Nayo iMidilova leyo siyizwa ngen daba. Siyathokoza-ke mkhwenyana," kusaqhuba yena uMalwara.

UMaNdovela yena wayebukeka engungununu nje.

Ukubingelelana lokhu wayekubuka njengento engenamsebenzi walutho; into echitha isikhathi. Wayesejabe kabi ukuba kungenwe odabeni.

"Pho ekuseni kangaka nisihlasele ngani kodwa?"

uthishanhloko ebuza ibhasi libhaliwe. Wayembona kahle phela uDumazile ukuthi nguyena lona ayesanda kumxosha esikoleni. UMalwara wahlala amaggoza odabeni.

"Thishomkhulu, silethe lo mntwana ukuba azokhomba uthisha owammekezayo. Ngenhlanhla enkulu umntwana usesikhombisile yena lowo thisha. Udlule wathi pheshe phambi komnyango lapha." Agale adideke uthishanhloko ukuzwa ukuthi kanti umkhuba usekhaya. UMaNdovela wabe eseyigala ukusuka nokuhlala indaba. Uthishanhloko wayelalele, ebukeka edangele. Kwathi angageda ukuchaza uMaNdovela, uthishanhloko wathatha wathi:

"Ngubani yena lo thisha owenze amanyala anjena?"

Kwaphendula uMalwara ngoba uMaNdovela wayesasula izinyembezi ezase zigcwele amehlo.

"Bathi ngubani, bathi nguMlolo!"

"O, ciske nguuthisha uMoloi! Eyi uyangihlupha lo thisha! Ngikhuluma nani nje uyafika, kade enyamalele izinyanga ezimbili

zonke. Bengisathi ngizombizele umhlangano womkhandlu owengamele isikole ukuba bamayale. Akukapholi maseko, nakhu nani seniyafika futhi. Angazi ukuthi yinto engizoyithini lena. Angazi impela." Asho aze anikine ikhanda, achaye nezandla. Kubonakale ukuthi uyahlupha ngempela lo thisha. Aqhube athi:

"Ake nginibizele yena ukuze azoziphendulela." Asho asukume uthishanhloko, abuke oqwebeni olulenga odongeni lapho kunohla khona oluhleliwe lokulandelana kokungena kothisha ukuyofundisa emaklasini. Wathola ukuthi uthisha uMoloi kwakufanele ukuba abe sekilasini okwakufundela kulo uDumazile. Waphuma maqede waqonda khona.

Ngenkathi engena ekilasini uthishanhloko, akazange amfice uthisha uMoloi. Wathi uma ebuza kubafundi ukuthi ukuphi uthisha, bathi abamazwi futhi bathi akazange angene ekilasini labo. Waphuma engena emaklasini uthishanhloko, kodwa lutho ukutholakala uthisha uMoloi. Kwathi noma ebuza kwabanye othisha ukuthi abazange yini bona bambone, nabo balandule impela. Kwahlulekwa ngisho sekuyobhekwa ekotishini, kodwa do ukutholakala. Kwathi ngesikade isikhathi kwaqhamuka umfundi owayesanda kufika nje wathi umbonile uthisha uMoloi egibela ithekisi elibheke eSiphingo. Kwazimuka ikhanda kuthishanhloko.

"Mh, useshaye wachitha ebalekela la mahlazo akhet! Ayikho kodwa impunga yehlathi."

UThishanhloko wabuyela ehhovisi lakhe ukuyobikela abazali bakuDumazile ngalesi simanga.

"Indaba ithi ingaba nkulu ingazekeki! Uthisha uMoloi akasabonwa nangalukhalo. Sengimbeheke yonke indawo kodwa lutho ukumthola. Kuyacaca ukuthi igazi limtshelile, washaya utshani."

"Awu Nkulunkulu wami, bengivele ngishilo kodwa! Uyabona-ke MaJwara? Akasekho lo muntu!"

"Yehisa umoya MaNdovela. Yehisa umoya mfazi kakheswa.

Uyabona manje akusafuneki ukuba sixhamazele. Kufanele ukuba lolu daba siyolwethula emaphoyiseni ukuze siboshwe isigebengu lesi." UMaNdovela naye abone ngaso linye noMaJwara. Akabanga esachitha sikhathi, wathatha wathi:

"Thishomkhulu, sizihola siphogekile ukuba siyobika emaphoyiseni. Ayikho futhi enye indlela. Sukumani sihambeni makhosikazi!" Asho maqede bathi lacu.

Kuthe sebeyophuma ngomyango, kwezwakala uMaJwara ethi:

"Ikuphi yona ishantshi-hhovisi kule ndawo?"

"Yithani nginikhombise." UThishanloko esho esukuma. Waphumela phandle, wakhomba ngomunwe wathi:

"Niyawubona lowaya mgwago osithela kuleliya cholo? Niyohamba ngawo njalo nize nithole impambanamgwago ngalena. Niyothatha umgwago wangakwesokudla, nihambe ngawo njalo. Kuyothi uma seniphambili impela, niyolubona uphawu lwsemaphoyiseni, bese niyangena."

"Siyabonga!" Bangena indlela.

Aholobha-ke amakhosikazi ngomgwago. Wawulokhu ubabizile nje notalagu lulokhu luthi ngibambeni phela.

"Unonya kodwa lo mkhwenyawenu MaNdovela. Usengaze asidedele sihambe phansi indlela ende kangaka!" kusho uMaJwara.

"Awungiyike wena ngalowo. Mina ngibona befana nje noMloyi."

"Akanabo ngempela ubuntu. Bekufanele asithi shwi nje ngemoto. Yinde kabi phela le ndlela ngezinyawo!" UDumazile wayengasathandi lutho, esebathazela kuhle kwekewu.

"Hawu, nantuya uphawu lwsemaphoyiseni! Sesifikile!" Sekusho uMaMndinsilwa.

Dukuduku bafika.

"Sanibonani bomama!" kubingelela iphoyisa ngomoya omuhle nje. "Yebo sawubona mtanami!" kuvuma uMaNdovela ngomoya okhathazekile.

"Omama singathi bakhala ngani?"

"Mntanami, sizobopha uthisha uMloyi ofundisa eZenzele. Uyazenzela nje ezinganeni zethu. Wakhulelisa umntwana wami lo." UMaNdovela esho ekhomba indodakazi yakhe.

"Ineminyaka emingaki indodakazi yakho le?"

"Iminyaka cishe yevile emashumini amathi." UMaNdovela emisa iminwe emibili.

"Ngakube mhlawumbe uthisha wayibamba ngenkani yini indodakazi yakho we mama?"

UMaNdovela aphendukele ngasendodakazini yakhe, wathatha wathi:

"Phendula wena!" esho ngokufutheka. UDumazile wanikina ikhanda ukukhombisa ukuthi akabanjwanga ngenkani.

"Senike nambikela uthishomkhulu waseZenzele?"

"Sivela kuyena sikhuluma nawe nje."

"Utheni yena?"

"Naye uvele waxakeka nje ukuthi le ndaba uzoyenza njani. Yingakho nje sibone kufanele ukuba size kwabomthetho."

"Lalela-ke we mama. Sengathi sizokuba nenkinga lapha. Uthisha akazange ayibambe ngenkani indodakazi yakho.

Ngaleyo ndlela asikwazi ukumbeka icala lokudlwengula. Thina bantu bomthetho asingeni ezindabeni zabantu abathandanayo uma konke abakwenzayo bekwenza ngesihle, ngothando nangokuvumelana bebambisene. Thina singena uma sekukhona ingxabano, umbango kumbe ukungavumelani ngokuthile.

5. EMAFEZINI EMLAZI

UDumazile wacabanga, wacabanga wabona kufanele ukuba athi hulukuqu ekhaya eMzimkhulu ukuyobikela abazali bakhe ngesigwagwa ayesenaso emsebenzini. Wayibeka kahle inkulamo kuSithole. Wabika ukuthi uthole umbiko wokuthi ingane yakhe iyagula, ngakho-ke ucela ukuyolunguza ekhaya. USithole akanqabanga. Ngokwesicelo sikaDumazile, wayezohlala ekhaya impelasonto kuphela bese ebuya ngoMsombuluko.

Ekufikeni kwakhe ekhaya uDumazile, walubeka-ke udaba lwakhe kunina. Indaba wayiqala lapho ulizy ekhuluma ngaye kuMaNzimande, waze waggina lapho eba nyamanambana khona. UMaNdovela washesha ukuyibona imbangela yenkinga yendodakazi yakhe.

"Ngeyakwabani yona le ntombazane ekugilela lo mhlola mtanami?"

"NgeyakwaMzelemu mama."

"Ikugala ngaphi nje ukuthi wena uthandana noyihlo? Hhawu, uSithole emdala kangaka kuthiwe uthandana naye!"

"Yibhadi lami nje ma. Nakugala yangehlala le nto esikoleni." Athi ukuthula kancane esacabanga ukuthi kufanele yini amxoxele unina inkulamo yoMemu Mpungose benoMemu Ngcamu abambheca ngayo. Wafikelela ngamahloni, wayeka.

"Uyabona mtanami, kuSihlabeni lapha. Abantu baphatha imithi emibi kabi lapha emsebenzini! Imithi iyasetshenziswa

ngempela ayidaliswa! Kuyenzeka-ke kodwa ukuthi abanye basuke bengaqondile ukuthakatha, basuke begonde ukuziqinisa nokuthi bathandeke kubasi wabo emsebenzini. Uma-ke wena ulula, ungasebenzisi makhathakhathana, isigwagwa abasuke besikhipha siphuma nawe. Lapho unukisa okomzondo qiniso. Akekho umuntu obe esathanda ukukhuluma kumbe ukusondela kuwena."

"Njengoba mama ngingakaze mina ngiwpuphathe umuthi ngalezi zami izandla, sekusho ukuthi kufanele ngisebenzise umuthi manjena ukuze ngingabi naso isigwagwa?"

Ahleke kancane uMaNdovela.

"Cha mtanami, akukhona ukuthi uzosebenzisa imithi. Kufanele uthole izintwana nje ezincane zokuhlaza igazi. Kufanele ligezeke igazi lentombazane. Ehhe mtanami. Kusobala ukuthi wena ulula kakhulu. Imimoya uyihabula kalula. Uma ungabhokile, uzokulahlekelo lo msebenzi wakho." Kumethuse uDumazile ukuzwa indaba yokulahlekelwa ngumsebenzi, wathanda manje ukuthola usizo.

"Zona izintwana ezizizaba zingatholakala kanjani, kuphi?"

"UMakhwashube yena uyawazi amakhathakhathana. Ngisho namadoda anezinkinga ezithenjini zawo, asizwa nguyena. Unayo ngempela imithi yokuzwanisa abantu."

"Ngubani lowo Makhwashube mama?"

"UmkaGubeshe, ugedla lolu lwakwaNtombela olusanda kushona. Awusayikhumbuli inyanga lena uyihlo aya kuyona ukuyofuna insizi yomego ngenkathi wena usisanganisa uvela eMbumbulu nesisu? UMakhwashube ngumkayo leyo nyanga." Akhumbule uDumazile.

"Kuzofanela ngisheshe ngibonane naye-ke umama uMakhwashube ngingaze ngiphelelewe ngumsebenzi."

"Uma uyihlo efika, ngizomxoxela-ke naye."

UDumazile akaphozisanga maseko, waphikelela khona

kuMakhwashube. Ngenhlanhla enkulu wamfica ekhona ekhaya. Babingelana, baphilelana. Esezichazile uDumazile ukuthi ungubani wakwabani, wayilanda-ke inkinga yakhe emsebenzini. Kwathi angaqeda, umame lona wathatha wathi:

“Kuyacaca ukuthi kukhona umuntu okumele kabi. Ufuna uphume uphele emsebenzini. Ehhe, uphume uphele. Amathambo ekhanda angishela lokho. Nokho-ke akukakabi kubi kakhulu uma ngizwa uchaza.” Waba nethenjana uDumazile.

“Angazi-ke noma uzofuna ngikunike izincweba bese ungikhokhela, noma ngikwelaphe ngize ngikuphothule anduba ngihole inkomo yami?” UDumazile wayengenalo ulwazi lokuthi kufanele kwenzeke kanjani. Wacela iseluleko kuyena uMakhwashube. Babonisana kahle, bavumelana ngokuthi bazokhokhelana kanjani. Wayilungisa-ke imithi umame lona, wayibeka phambi kukaDumazile, emchazela nokuthi isetshenziswa kanjani:

“Awubongwa,” kusho uDumazile ethatha imithi yakhe, ephuma. Wahamba njalo waze wafika ekhaya. Wamazisa unina ukuthi uhambe kanjani. Waqala-ke ukuyisebenzisa imithi njengoba kade etsheliwe.

UDumazile wayekade ecele izinsuku ezimbili ukuba angabi bikho emsebenzini. Yena wathatha amasonto amabili wonke esasebenzisa imithi ekhaya. USithole kwamkhathaza kakhulu ukunyamalala kukaDumazile emsebenzini. Wake wacabanga ngisho ukuyombhaka, kodwa wabuye waphazanyiswa wukuthi umsebenzi wawuzosala nabantu ayengabathembile kahle. UMaNzimande yena wezwa ngabasiki bebunda ukuthi uDumazile akasekho emsebenzini. Wajabula kakhulu, wabona ukuthi intando yakhe yenzekile. Wagala ukuncibilika.

Kulezo zinsuku ulizy wabambeka kakhulu wukugula. Waphoqeka ukuba awuyeke umsebenzi. Wayephethwe yikhanda elaliqagamba liphume ngamehlo. Kwathi kusenjalo

wagwazwa yizibhobo zamncisha umoya. Lokhu kwenzeka ngesikhathi esifushane impela. Abomndeni bahamba ukuyokuzwa kwabanamanga. Kwathiwa ulizy uphethwe ngabangasekho. Bathi uogo wakhe uhlezi kuyena, ufuna ukudla. Babeluleka-ke ukuthi uma bengenawo amandla enkomo okwamanje, bangahlaba izinkukhu ezingamashumi amabili ukuphuthuma isimo. Nempela kwaba njalo. Ukufa kwadlonga kakhulu kunakugala. Baphindela kuyena lowo obonayo. Bachaza ukuthi umsebenzi wezinkukhu bawenze kanjani. Wabasola. Wathi abenzanga njengoba wayebathelile. Ngaleyo ndlela umsebenzi wonakalile, kufanele baqale phansi. Amandla okubuye kwenziwe omunye umsebenzi ayengasekho. Izimali zase ziphelile. Ulizy wayesephethwe yiphika muva nje, ekhala ngesifuba esibuhlungu kanye nezinyawo eziqagambayo. Umndeni wahlanganisa amakhanda, waphuma nesizazululo. Ulizy waphuthunyiswa esibhedlela.

Phakathi nesonto lesithathu, uDumazile wabuyela emsebenzini wakhe esitolo. Kwamjabulisa kakhulu uSithole ukubona uDumazile esebuyile. Akabange esathanda ukumbuzisa ipasi nesipesheli. Omthand'ezabanye balala sebemshelile uMaNzimande ukuthi uDumazile usebuyile emsebenzini. Ulwandle lwaqala ukugubha amagagasi.

Ukuba uDumazile wayeyinyoka, bekungathiwa wayesebuzile. Isimo sokubukeka komzimba wakhe sase sigququkile. Wayeyisibutubutwana esihle ongalunga ukuthi yitshishana eliselincane. Wayesho ngezimwele zakhe ezimnyama bhuge ekhanda. Umwele lwempunzi luthle lungu ebusweni obuntothombela. Isho ngamehlo athambe njengawenkehlil' ibuka abasemzini. Kuthi uma iqala inkulamo nje, imoyizele kancane, kufacake izihlathi, bese iyakhuluma. Intokazi lena yabe idudule, inyathela ngabantwana, kuphambene umnyama ngemuva. Wawungaphika ukuthi kwakuyiyona leyayana eyayisimathanjana ngenkathi isengumdlezana.

UDumazile wayesenezeshel' eziningi kakhulu kunakugala.

Kwakuthi kusa nje ezinye zazo zibe sezime phuhle esangweni lasesitolo. Kuthi kungavulwa nje, zingene, zizihengise ugwayi nomenstshisi. Zazijathuliswa yikho nje ukuthi zimbonile, zaxoxa naye umlomo nomlomo. Kungalesi sikhathi-ke lapho zazicela khona ukumbona ngesikhathi senhlabakhefu yasemini. Ezinye zazifika ntambama ukuze zimbone eseshayisile emsebenzini. Zizodwa ezazishaya ucingo zifuna yena uDumazile. Zaziba nenkinga-ke lezo zesheli. Ucingo lwalungena ehhovisi likaSithole bese lubanjwa nguyena. Izikhathi eziningi wayengambizeli ocingweni uDumazile ukuba akhulume nezesheli. Wayebona kuwuphazamisa umsebenzi wakhe lokho.

Nakuba uSithole wayejabula ngokungena kwemali esitolo ngenxa yamaxila kaDumazile, waggina engasakhululekile kahle uma uDumazile eselandelwa yizinsizwa ngaloluya hlobo. Mazama isu elithile lokuphazamisa. Kwakuthi uma sekushaya isikhathi sokuvula esitolo ntambama, athi kuDumazile abasale naye balungise amabhuku ngoba kuzofika abacubunguli bawo bevela emryangweni kahulumeni. Nempela kwakuye kwenzeka njengokusho kwakhe uSithole, basale. Izeshele zagala ukusokola; zakhononda ngokuncishwa ithuba nelungelo lokushela 'entombini'.

Ngelinye ilanga uSithole wathatha uDumazile wahamba naye ukuyothenga izimpahla zasesitolo. Bahamba nje endleleni, uSithole uyacabanga:

"UMaNzimande unesikhwele kufanele. Muhle phela lo mntwanal Muhle ugedilel! UMaNzimande ucabanga ukuthi sesiyathandana. Hhayi suka, akudedwe mani uphondo luvele lugcwale amanzi. Mh, kepha ngizomtshela kanjani ukuthi ngiyamthanda? Eyi madoda!" U*Sithole* wezwa sekubabaza uDumazile ebona imoto seyigibela esihluthu. Kwabe sekucaca ukuthi ushayela nje kodwa umqondo wakhe awukho engwaqweni. Wayigwebula imoto uSithole magede wayibuyisela khona futhi emgwaqweni. Wayincenga njalo baze bayofika esiPhingo.

"Asiqale singene lapahya esitolo sezingubo." Nempela kwaba njalo. U*Sithole* wakhithiza izingubo zikanokusho ethengela uDumazile. Wamsusa phansi esicathulweni waze wamkhipha phezu. Wathenga nobucwebecwebwe bemigexo namacici newashi legolide. Kwathi bangaqeda, badlulela embonini lapho bethenga khona izimpahla zasesitolo. Ababange besalibala kakhulu lapho, babuyela emuva.

UDumazile waxakeka nje ukuthi uzobonga athini. Wavale wafikelwa wumunyu nezinyembezi.

"Kanti ungakhali Dumazile. Kusekuningi engisazokwenzela kona." U*Sithole* wabona kufanele ukuba ayibeke inkulumo yakhe kuDumazile.

"Manje Dumazile bengifisa ukuba wena ube ngumamcane kaMpisendlini."

"Hhayi bo! Kodwa athini nje umama kaMpisendlini?"

"Athini kwani, kanti wena uyohlala phezu kwakhe yini?"

"Hhayi bo! Bese kugcwaliseka izinsolo zakhe?"

"Izinsolo zani?"

"Izinsolo zokuthi siyathandana njengokusho kukalizi. Angifuni neze nje ukuzixabanisa nomkakho."

"Ngizokwakha uhlelo lokuba kube nguwena undlunkulu, yena ngizoyibona indaba yakhe."

"Mina ngiseyingane bantu."

"Khona ingane enengane? Musa ukuganga wena."

"Hhayi bo! Futhi wena umdala kabi kiminal. Kungathiwani nje ngithandana nomuntu ocishe alingane nobaba wami?"

"Ukuthandana akudingi sayizi kungesicathulo."

"Uyazi bengingalindele neze ukuthi ungakhuluma kanjena!" UDumazile athi ukubuka izimpahla zakhe ayezithengelwe nguSithole. Nokho wathanda ukujabha ukubona ukuthi