



**Ucwaningo Oluhlola Ukufundiswa Kokufunda Okubhaliwe Olimini
LwesiZulu Lwasekhaya Ebangeni lesi-8 Esikoleni EsiseClermont**

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Siphindiwe Faith Nojiyeza

Umbiko Wocwaningo Owethulwe Ukufeza Izimfanelo Zeziqu Ze

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INYUVESI YAKWAZULU – NATALI

DISEMBA 2013

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ISITATIMENDE SIKAMELULEKI

Lo mqingo uhlolwe ngegunya/ ngaphandle kwegunya lami

(This dissertation has been submitted with / without my approval)

.....
Dr Z.Nkosi

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Dr S. Ntuli

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ISIFUNGO

Mina, Siphindiwe Faith, ngiyafunga ngiyagomela ukuthi lo mqingo ngumsebenzi engizenzele wona kanti awukaze ubonwe phambilini ngezimfanelo zokuthola umqhele kunoma yisiphi isikhungo semfundo ephakeme.

Umcwaningi

Usuku

Umeluleki wokuqala

Usuku

Umeluleki wesibili

Usuku

Amazwi Okubonga

Ngibonga uMdali wezinto zonke ongiphe ingqondo yokuba ngikwazi ukufunda ngize ngifinyelele kuleli zinga. Ngibonga umndeni wami la ngizalwa khona, kwaNdlela kanye nowakwaNojiyeza, lapho ngiganele khona ebebengigqugquzela ekwenzeni lo msebenzi ngisho noma sengiphelelwa wugqozi nokulahlekelwa yithemba.

- Ngithanda ukudlulisa ukubonga kwami okukhulu kulaba abalandelayo, abeluleki bami **oDokotela Zinhle Nkosi noSibusiso Ntuli** ngokungihlahlela indlela eya empumelelweni. Besekumnyama kimi, ngabona sebengichushisa lapho bengihlangana khona nezingqinamba kulolu cwaningo.
- Ngibonga kakhulu kubantwana bami **oNdumiso, Nokwanda, Sivuyile noLindokuhle** ebebengibekezelela ngiqhubeka nokufunda ngingasabanaki ngenxa yokuxineka. Ngeke ngimkhohlwe umyeni wami, u**Muntu** obeze abuze ukuthi lokhu kufunda kuyophela uma sekubusa yiphi inkosi.
- Ngibonga kothisha bebanga lesi-8 abafundisa isiZulu esikoleni ebengenza kuso lolu cwaningo, abakwazile ukuchitha esiningi isikhathi bengabahlanganyeli balolu cwaningo.
- Ngigcine ngokubonga ozakwethu esifundisa nabo isiZulu e-UKZN (Edgewood Campus) ebebengigqugquzela ukuthi ngenze lo msebenzi noma kungasavumi.

UMNIKELO WALO MSEBENZI

Lo mqingo ngiwubhale, ngihlonipha laba abalandelayo:

- Ubaba wami, u**Dingane Hebert Ndlela** owedlula ewumphathi-sikole eHlahlindlela endaweni yakwaNgcolosi.
- Umama wami u**Tutu Cecilia Ndlela** owabe eyinzalabantu, hhayi yabantwana bakhe kuphela kodwa yesizwe sonkana samaNgcolosi. Bobabili abazali bami babehlale bengigququzela bethi angifunde ngoba imfundo iyisikhali sokuzivikela uze ushone kwamhlaba futhi akekho ngisho noyedwa umuntu ongakuphuca sona.

Mabalale ngokuthula.

ISIFINGQO

Lolu cwaningo lucubungula ukufundiswa kokufunda okubhaliwe olimini lwesiZulu. Lughile ebangeni lesi-8 esikoleni esiseClermont.

Inhloso yalolu cwaningo ukuhlola ukufundiswa kokufunda okubhaliwe olimini lwasekhaya lwesiZulu ebangeni lesi-8. Ucwano luhlose ukuphendula imibuzongqangi emibili elandelayo:

1. Othisha bebanga lesi-8 bakufundisa kanjani ukufunda okubhaliwe olimini lwesiZulu lwasekhaya kulesi sikole?
2. Othisha bebanga lesi-8 bakufundisa kanjani ukufunda okubhaliwe olimini lwesiZulu lwasekhaya kulesi sikole?
3. Kungani othisha bebanga lesi-8 befundisa isiZulu ulimi lwasekhaya ngendlela abakwenza ngayo kulesi sikole?

Ucwano lwenziwe endaweni yaseClermont eseduze nedolobha iPhayindane, eduze neTheku esifundazweni saKwaZulu-Natali. IsiZulu yilona lulimi olukhulunywa emphakathini wale ndawo kanti nakulesi sikole samabanga aphezulu kusetshenziswa sona njengolimi lwasekhaya. Ucwano lwenziwe esikoleni iSibhakabha esisesigcemeni sakwaDabeka nothisha ababili abafundisa isiZulu ebangeni lesi-8.

Njengoba lolu cwano kube eloyikhwalthethivu (*qualitative research study*), ngaphansi kwe-*constructivist paradigm* kusetshenziswe izingxoxo ezicishe ukuhleleka (*semi-structured interviews*). Kubuye kwabukwa othisha befundisa (*observations*) kanti kusetshenziswe nendlela yokuhlaziya imibhalo (*content analysis*) njengendlela yokuhlaziya ulwazi locwano. Kanti nalapho ihlaziywa kusetshenziswe izindlela zokuhlaziya ezisetshenziswa abacwano abaningi abangama-*qualitative researchers*. Kusetshenziswe insizakuhlaziya kaVygotsky (1978) ukuhlaziya ulwazi olutholakele i-social constructivist theory.

Zinhlanu izindikimba ezijulile ezitholakale lapho kuhlaziywa ngokusezingeni eliphakeme, ezitholakala esahlukweni sesikhombisa.

Lezo zindikimba yilezi:

- Ukungabi nolwazi olwanele kothisha ngenhloso yokufundisa ukufunda okubhaliwe.
- Izingqinamba zokugcwala kwamakilasi nokusetshenziswa kwamaqembu.
- Ukuxutshwa kwesiNgesi nesiZulu lapho kufundiswa okubhaliwe (*Code switching*).
- Ukungaqondi ngeminye imiphumela elindelekile yokufundisa ukufunda okubhaliwe.
- Othisha nokungaqondi ngokuhleleka komsebenzi uma kufundiswa ukufunda umbhalo kanye nokuhlola.

Ucwaningo lusonga ngokuthi abafundi bakulesi sikole bebanga lesi-8 basenenkinga yokufunda okubhaliwe olimini lwesiZulu. Le nkinga ibonakala inomthelela ekwenzeni kwabo esikoleni emabangeni alandelayo kuzo kuyoshaya ebangeni leshumi nambili. Ngenkathi bekhula bayaqhubeka nayo le nkinga baze bafinyelele phezulu ezingeni lokufunda ezikhungweni zemfundo ephakeme.

UHLU LWAMAGAMA ATHOLAKELE NOKUNQANYULWA

KWAWO

ALTA	African Language Teachers Association
ANA	Annual National Assessment
ANC	African National Congress
CAPS	Curriculum and Assessment Policy Statement
CNS	Curriculum New Statement
COSATU	Congress of South African Trade Union
DoE	Department of Education
ECD	Early Childhood Education
GET	General Education and Training
FET	Further Education and Training
KZNLS	KwaZulu – Natal Language Services
LEP	Language in Education Policy
LOLT	Language of Learning and Teaching
LSEN	Learners with Special Educational Needs
MDGs	Millenium Development Goals
NAEP	National Assessment of Educational Progress
NCS	National Curriculum Statement
NAEP	National Assessment of Educational Progress
NLG	New Labour Government
NGO	Non–Governmental Organization
NLS	New Literacy Studies
NRP	National Reading Panel
OBE	Outcomes Based Education

PIRLS	Progress in International Reading Literacy Study
RAN	Rapid Automazed Naming
RASA	Reading Association of South Africa
RNCS	Revised National Curriculum Statement
SGB	School Governing Body
UKZN	University of KwaZulu Natal
UNESCO	United Nations Educational Scientific and Cultural Organization
UNIZUL	University of Zululand
ZPD	Zone Proximal Development

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- 1 Abahlanganyeli bocwaningo noma abacwaningwayo (*research participants/ the researched*): Lokhu kusho labo umcwaningi aqoqe kubo ulwazi oludingwa wucwaningo.
- 2 Ucwanningo oluyikhwalithethivu: Lokhu kusho *i-qualitative research*.
- 3 Ucwanningo oluyi-case study: Leli gama lisetshenziswe ukuchaza *i-case study*.
- 4 Inhlololwazi (*interviews*) izingxoxo phakathi komcwaningi nababambe iqhaza ocwaningweni.
- 5 Inhlololwazi ecishe ukuhleleka noma esakuhleleka: Lokhu kusetshenziswe ukuchaza *i-semi-structured interview*.
- 6 Ukufunda okubhaliwe noma ukufunda umbhalo (*reading*): Lokhu kusho ukufunda (to read) okubhaliwe, futhi ukuqonde/ ukuqondisise okufundayo.
- 7 Ukufunda noma ukufunda izifundo (*to learn*): Lokhu kuqondise nanoma yini umfundi angase ayifunde ebhaliwe nengabhaliwe, esikoleni noma ekhaya.
- 8 Isifundo (*subject / lesson*): Kokubili lokhu kuchazwa yileli gama lesiZulu.
- 9 Ukufunda ngokuqondisisa (*comprehension*): Lokhu kusho ukuqondisisa umbhalo umfundi awufundayo.
- 10 Ukufunda ngokungangingizi / ngokunganqikazi (*fluency*): Lokhu kusho ukufunda ngendlela egelezayo, ungabali amagama, futhi ube uwuqonda umbhalo owufundayo.
- 11 Isimelamsindo (*phoneme*): Lokhu kusho uphawu (*written symbol*) olumele umsindo wolimi ozwakala ngendlebe. Njengokuthi nje u 'k' yisimelamsindo ngoba umsindo obhalwe phansi obonakala ngamehlo, kanti lapho uzwakala ngendlebe kuthiwa umsindo.

- 12 Kodwa-ke kulo mqingo la magama abuye asetshenziswe ngokulekelelana noma ukusho into eyodwa ngesizathu sokuthi kusukela esahlukweni sesihlanu, othisha basebenzisa igama elithi umsindo lapho bebhakise kuso isimelamsindo. Ngakho-ke kuzokwenzeka isimelamsindo sibuye sisho wona umsindo ozwakalayo obhalwe phansi.
- 13 Uhlamvu (*letter*): Lokhu kusetshenziswe ukuchaza nanoma yiluphi uhlamvu olusolimini, kanti futhi kulo mqingo libuye lisho yona imisindo ebhalwe phansi (izimelamsindo, ngenxa yokuthi othisha balisebenzisa ngale ndlela.
- 14 Inqubomgomo yolimi (*language policy*): Lokhu kusho imigomo ephathelene nolimi noma imithetho ethile elawula ukusebenza kolimi.
- 15 ‘Ulwazi lokufunda nokubhala’ noma ‘ukufunda nokubhala’ (*Literacy*): Ngenxa yokuthi ziningi izincazelo zegama elithi ‘*literacy*’, kulo mqingo lisho ukufunda nokubhala, noma ulwazi lokufunda nokubhala.
- 16 Ulwazi lwezimelamsindo noma ulwazi ngezimelamsindo (*phonemes*): Lokhu kusho ulwazi lwemisindo ebhalwe phansi. Kanti futhi kulo mqingo libuye lisho ulwazi lwemisindo, nakuba kuyimisindo ebhalwe phansi, kungaseyona ezwakala ngendlebe.

OKUQUKETHWE

ISIFUNGO.....

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AMAZWI OKUBONGA

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UMNIKELO WALO MSEBENZI

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ISIFINGQO

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UHLU LWEZIBONISO

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OKUQUKETHWE

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ISAHLUKO SOKUQALA

1 ISETHULO, ISENDLALELO NENHLOSO YOCWANINGO

1.1 ISETHULO

Lesi sahluko sethula ucwaningo nenhloso yalolu cwaningo. Kuzoxoxwa nangesandlalelo kubuye kuxoxwe nangokuyizona zizathu zokwenza ucwaningo. Ngale kwalokhu kuzoxoxwa ngezingqinamba nemingcele yocwaningo lwalolu hlobo, kuphinde kuvezwe imibuzo engumngogodla wocwaningo. Ucwaningo oluningi luveza ukuthi iNingizimu Afrika njengamanye amazwe amaningi omhlaba, ikhathazekile ngezinga eliphansi lokufunda okubhaliwe ezinganeni zesikole (Nkosi, 2009, 2010, 2011; Govender, 2009; Van Standen noHowie, 2006; Balfour, 2004).

Emazweni ehlukeni omhlaba, inkinga ayikho kuphela ezinganeni zesikole kodwa nakwabadala. Iningi labo alikwazi ukufunda okubhaliwe, ngisho nokubhala. Njengoba sengike ngaveza ukuba phansi kwezinga lokufunda, abacwaningi abaningi bolimi bakubalulile ukuthi kuyinto eyenzeka kuwo wonke amazanga emfundo, kusukela emabangeni aphansi kuze kufike emfundweni ephakeme (Pretorius noMampuru, 2007; Nkosi, 2011; Bharuthram, 2006). Yingakho nje ngonyaka wezi-2010 kubonakele lapha eNingizimu Afrika ukuthi ezeMfundo kumele zenganyelwe ngoNgqongqoshe ababili, omunye abhekane nemfundo yamabanga ayisisekelo semfundo (*basic education*), omunye abhekane nemfundo ephakeme (*higher education*). Bekungokokuqala kwenzeka lolushintsho eMnyangweni wezeMfundo

Uhulumeni wakhetha uNkosikazi Angie Motshekga ukuba abe nguNgqongqoshe wezeMfundo emabangeni aphansi emfundo.

UDokotela Blade Nzimande waqokelwa ukuthi abhekane nemfundo ephakeme. Lokhu kungaba nemiphumela emihle nasemazingeni okuphumelela kumatikuletsheni, okuyibanga lokugcina okufunda ezikoleni (*Further Education and Training, FET*).

Nakuba iminingi imibiko emayelana nezeMfundo yaseNingizimu Afrika, kakhulukazi ebheka ukufunda okubhaliwe, iyimbijana imibiko ekhona ngocwaningo oselwake lwenziwa. Nokho-ke kuya ngokuya kuba ngcono. Ngoba noMnyango wezeMfundo uyabonakala impela ungenelela, kakhulukazi njengobasekukhona ne-Annual National Assessment (ANA) okuluhlelo lwezivivinyo ezihlola amazanga okubhala, ukufunda nokubala kubafundi bamabanga aphantsi ezikoleni nokho-ke inking ikhona nasemabangeni aphezulu ezikoleni (Grade 12).

UHulumeni usemshikashikeni wokulungisa isimo ngezinhlangano nangemikhankaso eminingi eyahlukahlukene. Kusukela eminyakeni emi-3 eyedlule uMnyango WezeMfundo waseNingizimu Afrika ucubungule, wasebenzisa imikhankaso efana ne-*Readathon Literacy Campaign* (RLC) owasungulwa ngonyaka wezi-1999. Akugcinanga lapho kodwa ne-Masifunde Sonke Campaign yangonyaka wezi-2000, *the Center for the Book* yangonyaka wezi-2003, *Bringing Literacy Home Campaign* nokunye okuningi (Nkosi, 2011).

Abacwaningi abaningi bathi ulwazi lokufunda okubhaliwe luwukhiye wokufunda izifundo (*learning*), ukufunda okubhaliwe (*reading*) bese kuthi konke okubhaliwe kuholele ekufundeni izifundo okuyizona ezingumphumela omuhle otheleleka nasesizweni sonke bese kwanda izifundiswa (Pretorius, 2004; Nkosi, 2010, 2011). Lolu lwazi lokufunda okubhaliwe nokubhala lunikeza umfundi isisekelo sempumelelo ebangeni elide asazolihamba lapho efunda nanjengoba ekhula emazingeni onke empilo (Tiemensma, 2007; Zimmerman noHutchins, 2003; Pretorius noMatchet, 2002).

Ukufunda okubhaliwe kusho ukuthi umfundi kumele akuqonde akufundayo ukuze kube nomphumela omuhle (*Reading Rockets*, 2009; Zimmerman noHutchins, 2003). Ukuqondisa okufundayo yikhona okuyinhloso yokufunda okubhaliwe (*Reading Rockets*, 2009). UMcTavish (2008) yena ugqizelela ukuthi abafundi abasebancane (*pre-school children*) bafunda ukufunda okubhaliwe ngaphambi kokuqala isikole (*grade R*). Lokhu kubalungiselela ukuthi bakwazi ukuzuza amakhono olimi abazowadinga nalapho sebesikoleni baze bakhule babe badala.

Kubalulekile ukuba kugcizelelwe ukuthi ukufunda okubhaliwe kwengane akuqali esikoleni futhi akugcini khona, ikhaya nomphakatthi kuneqhaza elikhulu okulibambayo. Ukufunda kwengane ulimi akupheleli ekufundeni okubhaliwe kuphela, kodwa nolwazi lolimi olukhulunywayo lunomthelela ekufundeni okubhaliwe.

Umfundi uthi efunda okubhaliwe ebe elekelelwa ulwazi avele enalo ngakufundayo nangolimi olukhulunywayo. Yingakho nje iqhaza lomzali nomphakathi libalulekile ekuthuthukeni kokufunda okubhaliwe nasekufundeni ulimi lwakhe. Nokho-ke ucwaningo luveza ukuthi iningi labantu abadala nabancane baseNingizimu Afrika abakukhathaleli ukufunda imibhalo futhi abanandaba nakho (Tiemensma, 2009; Nkosi, 2010, 2011; Govender, 2009). Imbangela yalokhu kungaba ukushoda kwezikhungo eziyimitapo yolwazi okuyizona ezigcina okubhaliwe okuyimibhalo enhlobonhlobo (Govender, 2009).

Owayengungqongqoshe eMnyangweni wezoBuciko namaSiko esifundazweni sakwaZulu-Natali uNkosikazi Weziwe Thusi ukhathazekile ngokugqoza kokwakhiwa kwemitapo yolwazi ezindaweni ezisemakhaya. Lokhu kwenza ukuthi aveze esidlangaleni ukuthi kunezigidi zezimali ezinikelwe yilo mnyango ekwakhiweni nasekwenzeni ngcono imitapo yolwazi ekhona la kubhekwa khona ukulungiswa kwezakhiwo nokuthengwa kwezincwadi (Magubane, 2008; Tella no-Akande, 2007).

UThusi wathi le mali esikhishwe yilo Mnyango ihlanganisa ukuthenga okuyizinsizakufundisa ezisetshenziswa emtatsheni yezincwadi ukuze kusizakale nabangakaze balubhade esikoleni, ikakhulukazi abahlala ezindaweni zasemakhaya (DoE, 2008). Emizamweni esiyenziwe nguHulumeni waseNingizimu Afrika ekugcizeleleni ukufunda okubhaliwe, uMnyango wezeMfundo wasungula abakubiza nge *National Reading Strategy* (NRS) (DoE, 2008). Umgomo walo mzamo uthi, wonke umfundi waseNingizimu Afrika uzoba wumfundi:

- * ofunda ngokungananazi,
- * afunde ukuze athole ulwazi,
- * afunde ngenjabulo ekuthokozela akufundayo, aphinde
- * afunde ukuze azuze ngokwemfundo yakuleli.

UBlair nabanye (2007) baphawule wonke la maphuzu angenhla babuye bagcizelela ukuthi umfundi okwazile ukukwenza lokhu uze afinyelele emazingeni aphezulu emfundo.

Ukubhala, ukubala nokufunda okubhaliwe kungamakhono amqoka ekufundeni okuyikho kuwo wonke amazing emfundo. Uma sekuphuyelelisiwe lokhu kufunda okubhaliwe nokubhala sekuyosizakala umphakathi wonke njengoba abazali kumele bakuqikelele ukuthi bayabambisana nothisha ekufundeni kwezingane zabo (*National Reading Panel 2000*).

Ngokomgomo ovunywe yisishayamthetho sakwaZulu-Natali esifundazweni sakwaZulu-Natali ezilimini ezisetshenziswayo sinezilimi ezi-4 ezisemthethweni. Lezi zilimi yisiZulu (esikhulunywa abantu abangamaphesenti angama-80), isiNgisi (esikhulunywa abantu abangamaphesenti angama-15), isiXhosa (esikhulunywa abantu abangamaphesenti ama-4) nesiBhunu (esikhulunywa abantu abayiphesenti eli-1) (Isolezwe, ikhasi 14). Lo mthetho-sivivinywa owaziwa nge-Kwazulu-Natal Provincial Languages Bill, (2011) ugcizelela okutholakala kuMthetho-sisekelo nenqubomgomo yokusetshenziswa kolimi wonyaka wezi-2008.

UHulumeni uthi lo mthetho uzovala igebe ekulawuleni kokusetshenziswa kolimi. Izinhlaka eziningi emiphakathini, abafundisi bezilimi ezikhungweni zemfundo ephakeme zikhathazekile ngokugqoza kokuphasiswa kwalo mthetho, yingakho kumele zisize ekufakeni isisindo ukuze kugudluke izihibe ezithiyayo, ngokucobelelana ngolwazi (Isolezwe 2011, Agasti 31, ikhasi,14). Lolu hlelo olubalwe ngenhla lugxile esigabeni sesi-6 somthetho-sisekelo futhi alulithathi ilungelo lokuthi umuntu asizwe ngolimi kunoma yiliphi kulezi eziyi-11 ezisemthethweni eNingizimu Afrika.

Lo mthetho-sivivinywa uphakamisa ukubaluleka kwe-*KwaZulu-Natal Language Services* (KZNLS) ekubhekeleni ukusetshenziswa nokuthuthukiswa kwezilimi. Kuyaphawuleka ukuthi ezilimini eziyi-11, kunalezo ezikhulunywa kakhulu kunezinye, okubalwa isiNgisi nesiZulu okuyizona ezinabantu abaningi abakwazi ukuzikhuluma. Lokhu kudala ukuphindwaphindwa kwemisebenzi ebhalwe ngazo. Ngakho-ke ukugwema lokhu i-Bhodi Lezilimi Kazwelonke (*PANSALB*), ebekwe nguye uhulumeni, izobe isiyengamela ukuthi ulimi lusetshenziswa kahle iyi (*oversight structure*).

OMorrow, Jordan noFridjon (2005) bavumelana ngokuthi ulwazi lolimi luncike empumelelweni yokufunda okungaba okubhaliwe. Laba bacwaningi baphinde babeke bathi impumelelo yabafundi ezifundweni zabo incike olwazini lolimi abalufundayo esikoleni (Morrow, 2005, ikhasi 164). Abanye abacwaningi bolimi baqhakambisa ukubaluleka kolimi kumfundi ofunda ukubhala okubhaliwe lapho bephawula bethi umfundi ongalwazi kahle ulimi lwakhe nokufundiswa kwalo (*Language of Learning and Teaching*) (*LOLT*) akaqhubi kahle ezifundweni zakhe (Morrow, 2005).

Uveza ukuthi uphinde lo mfundi angakwazi ukukhula kahle nasengqondweni yakhe, lokho okungadala ukuthi ancisheke amathuba okufunda angaqhubekeli phambili (Torgeson, 2006; Van de Reede, 2008; UNESCO, 2003; CASAS, 2003). UFoley noThomson (2003) babika bathi ulwazi lwakho lolimi lwasekhaya lusiza ukuthi ucabange usebenzisa lona nalapho ufunda ulimi lokwethekelwa. Laba bacwaningi baphinde bakugcizelele ukuthi lokhu kwenzeka ngokukhulu ukushesha ngoba kuwumphumela wokuthi ofundayo usuke ekade esebenzisa ulimi alwaziyo naziqhenyayo ngalo emicabangweni yakhe.

I-Revised National Curriculum Statement (RNCS) (2004, p. 44), ikubeka kube sobala ukuthi umfundi uyokwazi ukwakha umqondo aqonde akufundayo kokubhaliwe uma ekwazi ukufunda okubhaliwe. Lesi sitatimende siphinde sithi ulwazi lokufunda izinhlamvu zaziwe ngumfundi, nalo umfundi uyolufunda. Iphinde ikubalule ukuthi umfundi uyokwazi ukufundela ulwazi ebe ezijabulisa ngakolunye uhlangothi, nokunye (Govender, 2009).

Ukuhlola lolu lwazi emazingeni aphezulu emfundo kumbandakanya ukufunda ngokuqondisisa, ukuthola okubhaliwe neminingwane ethintekayo kanye nokuthola ingqikithi yokufundwayo. Miningi imizamo esiyenziwe emhlabeni wonke jikelele ukuthuthukisa izinga lokufunda kuwo wonke amazanga emfundo nasezincwadini ezihlukene ezifundwayo. Ucwangingo olwenziwe phesheya kwezilwandle yinhlangano i-PIRLS lwalubheka abafundi bebanga lesi-4 lapho okwtholakala ukuthi iningi lalabo bafundi bathi uma befunda bafundise okwabafundi bebanga lokuqala.

1.2 UKWESEKELA NGOKUPHATHELENE NEMPILO YAMI

Ziningi izizathu ezenze ngathanda ukwenza lolu cwaningo. Kungabalulwa kafushane ukuthi uthando lokuba ngenze lolu cwaningo luqale ngenkathi ngiwuthisha ezikoleni zamabanga aphantsi eminyakeni eyi-9 edlule. Kwakuye kube nokunengeka, ngiba nombuzo ongaphenduleki engangihlala ngizibuza wona othi yingani isifundo sesiZulu sifundiswe sekuyoshona ilanga. Izifundo ezifana neZibalo, ezeSayensi nezinye zona zazifundiswa kusesekuseni lapho abafundi besakulangazelela ukufunda. Lokhu kwakuveza isithombe sokuthi isiZulu yinto engenamsebenzi, okugcinwa ngayo, nsuku zonke kulesi sikole.

Okunye enganguqaphelisisa wukuthi bekuthi uma kuhlaziywa imibhalo yobuciko kubhekiswe kuphela isakhiwo, isizinda noma ingqikithi, ukuvezwa kwezinhlobo zabalingswa, indlela yokubhala kanye nokunye okuphathelene nokubhaliwe emibhalweni eyahlukahlukene yesiZulu. Okuqaphelekayo ukuthi ukufunda umbhalo ngendlela eyiyo nangokuwuqondisa bekungabhekwa futhi kunganakwa.

Iningi lemibhalo engiyifundile ingenze ngaba nongabazane mayelana nokufundiswa kokufunda okubhaliwe okungishiye nombuzo wokuthi kungabe kufundiswa ngendlela eyiyo yini. Okunye okwenezelele ekubeni nogqozi lokwenza lolu cwaningo kube wuthando lolimi engiluncele ebeleni, nanokuthi ngisenguthisha ezingeni eliphakeme lemfundo, eminyakeni eyevile kweyi-9 edlule ngangifundisa sona isiZulu. Ngiqala ukungena emkhakheni wokufundisa, ngafundisa emazingeni aphakeme emfundo esikoleni esisendaweni yasemakhaya la ngizalwa khona, kwaNgcolosi. Kwaqala kwawumqansa ukufundisa abafundi iningi labo abacishe balingane nami kwazise inkonyane yayisathuka isisinga kodwa kwathi ngokuhamba kwesikhathi, kwajwayeleka.

Uthando lokucwaninga ngalesi sihloko lwaphinda lwavuseleleka lapho sengiqala izifundo zeziqo- ze- *Masters of Education* eNyuvesi yakwaZulu- Natal ngonyaka wezi -2010. Kwathi uma kuqala isigamu sesibili sonyaka, kulapho ngafunda khona kabanzi nemibhalo engangiyicubungula. Ngaqala lapho-ke ukuba neso eligijimayo, ngaqaphelelisa ngemibhalo efundwayo ezikoleni, ngabe sengiqhathanisa engikufundayo manje nengangikufundisa eminyakeni eyi-10 eyedlule.

Ngaba sengiba nesifiso sokufunda eNyuvesi YakwaZulu-Natal ukuze ngandise ulwazi enginalo ukuze kusizakale nabafundi engibafundisayo. Ezifundweni ebengizenza esigabeni sokuqala saleziqo phakathi kwazo bekukhona isifundo se- *Media Representation* kanye nese- *Studying Representation and Text*. Zombili lezi zifundo beziyinxenye yezifundo ezingaphansi komkhakha we- *Language and Media Studies*. Kuma-assignment ami alezi zifundo ezibalwe ngenhla, ngangisebenzisa imibhalo eyayibalula ukubhala nokufunda okubhaliwe ezincwadini ezinhlobonhlobo, ezinhlakeni ezahlukene. Ekufundeni kwami eNyuvesi yakwaZulu-Natal ngangibe nenhlanhla yokufundiswa abaqeqeshi abakwazi ukungiqaqqa inkungu eyayisibekele amehlo ngezinto ezibalulekile eziphathelene nolimi kanye nobunyoinco balo.

Lokho kwaba nomphumela omuhle ngoba ngasuka ekuthatheni izinto kalula kodwa ngafunda ukubuka izinto ngeso elibukhali kokuphathelene nokufunda okubhaliwe. Ukufunda okubhaliwe kuthathwa kancane njengento eyayenziwa uma uthisha engekho esikoleni abafundi bebodwa noma uma kukhona abafundi abaye kodlala nesinye isikole ngesikhathi ngisafunda emabangeni aphansi okufunda (*primary school*). Othisha babengazi injongo yokufunda okubhaliwe.

1.3 IMIBIKO YAMAPHEPHANDABA NOKUFUNDA OKUBHALIWE

Yilowo nalowo mphakathi unezindaba zawo okumele zaziwe ngokuthi zisakazwe ngosizo lwabacosheli bazo (izintatheli) ukuze kube khona nenqubekela phambili kulezo zindawo. Kuvamisile ukuthi izintatheli zikhiphe izindaba ezehlukahlukene ukuze kweneliseke inhlobo yomuntu abafundi balelo phephandaba. Ezindabeni ezishicelelwayo azishiywa ngaphandle eziphathelene nezemfundo. Kulo iphephandaba i-Langa le Theku (2011, 6 Septemba emakhasini aba phakathi nendawo) kunoshicelelo lukahulumeni wesifundazwe sakwaZulu Natali i-*Masisukume Sakhe KwaZulu Natal*. Lolu shicelelo luqhakambisa imisebenzi eyenziwa izisebenzi zikahulumeni okumbandakanya nongqongqoshe bemisebenzi ehlukehukene, lubizwa ngelithi, *Simama KZN*.

OnguNgqongqoshe weZokubusa ngokuBambisana neziNdaba Zomdabu kwaZulu Natali, uNkosazana uNomusa Dube, wakhuthaza bonke abantu emcimbini ayewuhambele endaweni ehlala abangamaKhaladi, ebizwa nge-*Wentworth* ukuba imfundo bayithathele phezulu. Wabuyi wakhuthaza nemfundo yabadala

Wakubalula ukuthi imfundo ayikhulelwa, waphinde wagqugquzela abantu abadala ukuthi baye kozibhalisa ezikhungweni zemfundo eziseduzane nalapho behlala khona. Uphinde uNgqongqoshe wakugcizelela ukubaluleka kufunda okubhaliwe. Wabeka wathi umphumela walokho kufunda, abadala bayokwazi ukufunda, bazifundele ngisho nezitatimende zabo zasemabhange. Wathi bayophinde bakwazi ukubona ukuthi izimali zabo zisagcineke njengokufisa kwabo yini.

Kuwo lo mcimbi uNgqongqoshe uDube wagcizelele ukubaluleka kwemfundo kwabancane nabasakhulayo okuyinto athe ayidingi ngisho ukukhulunywa nje ngoba icace bha. Waphinda waxwayisa izingane ukuthi uma kuwukuthi kusekhona umntwana ongefundi esikoleni kulesi sikhathi samanje, lokho kungaba yiphutha elikhulu kabi ngoba ngisho izinkedama ziyakwazi ukutholelwa usizo, zithole nemfundo esikhathini samanje. UMengameli wezwe laseNingizimu Afrika, u-Jacob Gedleyihlekisa Zuma ethula inkulumo yakhe ngamazanga aphantsi emfundo lapha kuleli zwe uphawule wathi:

‘Education must be elevated from being a departmental issue, or even a government issue, to a societal issue – one that occupies the attention and energy for all our people.’ A commitment should be made to a “Code for Quality Education”, which describes the responsibility and discipline required of them – the “non-negotiables”. It must be seen as a revolutionary act for cadres to subscribe to and act within this code’

Ngala mazwi uMengameli uZuma wachaza ukuthi ezemfundo kumele zihlanganyelwe ukuze kungabi wumthwalo obhekana noMnyango WezeMfundo wodwa kodwa izinhlaka ezifana nomphakathi nazo kumele zizibandakanye ekwenzeni ngcono amazanga okufunda okubhaliwe kuwo wonke amazanga ezikoleni zakuleli (*Curriculum News*. 2011). Ezinkulumeni zikaMengameli eziningi eziphatha uMnyango WezeMfundo uyakubalula ukukhathazeka kwakhe ngala mazinga aphantsi okufunda okubhaliwe, ukubhala nokubala.

1.4 IMIZAMO KAHULUMENI WASENINGIZIMU AFRIKA UKUBUYISELA ISITHUNZI SEMFUNDO YAKULELI ZWE

Emizamweni eminingi esiyenziwe nguhulumeni wakuleli ekufukuleni ezemfundo, kubukeka lisephantsi izinga lezemfundo, kwazise kuningi okonakala ekuqaleni kusaphethe uhulumeni wobandlululo kuleli laseNingizimu Afrika ngakho-ke luselude ukhalo olusazohanjwa (Nkosi, 2011). NgokoMnyango WezeMfundo esikhathini esiphambili kuleli ukufunda bekubukwa njengokuthi wazi ukubona nokuphimisa amagama futhi ukwazi ukuhlukanisa imisindo yawo uma ufunda okubhaliwe (DoE, 2008). Uphinde lo Mnyango uthi ukufunda okubhaliwe kuwumphumela wokuthola ulwazi lwemicabango kokubhaliwe. Kodwa esikhathini samanje sekuyacaca kahle ukuthi ukufunda okubhaliwe kusho ukufunda umbhalo ngokuwuqondisisa.

Ngale kwalokhu, uma umfundi efunda okubhaliwe lokho kuwukufuna ukuthola ulwazi olujulile futhi kudinga noqeqesho olujulile. I-RNCS (DoE, 2002) ibeka ithi kungumsebenzi kathisha wolimi kuwowonke amazanga emfundo, ukuqiniseka ukuthi abafundi bayafundiswa ukufunda okubhaliwe ngokwemigomo yawo. INingizimu Afrika inezinhlaka ezine zezemfundo lapho kuqala imfundo yamabanga aphansi (*Foundation phase*) kuze imfundo ephakathi (*Intermediate phase*) bese kugcina imfundo ephakeme okuyi- *General Education and Training (GET)* ne- *Further Education and Training (FET)*. Ezemfundo kuleli nazo zithola umhlomulo omkhulu esabelweni sezimali lapho kwenziwa isabelo sezimali minyaka yonke. Kuyo yonke iminyaka selokhu kwangena uhulumeni wentando yeningi isamba semali ebhekelela ezeMfundo siyakhushulwa minyaka yonke. Isibonelo: sakhushulwa ngamabhiliyoni ayi-17 amarandi kusukela eminyakeni yezi- 2009/2010.

Kunemizamo kahulumeni yokuthi kufundiswe ngethekhinoloji (*technology*) kulezi zikole ebezinganakekelwe kahle nguhulumeni omdala (*disadvantaged schools*). Imibutho enjengo 'Khanya', okuyinkampani isebenzile ngokuletha amakhompuyutha kulezi zikole zikahulumeni ebezingakutholanga ukusingathwa, ngenxa yobandlululo. INqubomgomo yemfundo yalapha eNingizimu Afrika ithi ukufunda kuphoqelekile.

INqubomgomo yezeMfundo yakuleli laseNingizimu Afrika ithi bonke abafundi banelungelo lokuthola imfundo ebafanele nesezingeni elibafanele. Zimbili izinhlobo zezikole; yilezo ezizimele (*Private schools*) nalezo zikahulumeni (*Public schools*) (DoE, 1996).

INingizimu Afrika iphinde ithathwe njengezwe eliziphakamelayo ezemfundo ephakeme futhi elibalwa namanye amazwe ahamba phambili ngokwezinga lemfundo. Izibalo zakamuva zikhomba ukuthi kunabafundi abangaphezu kwesigidi abafunda emanyuvesi nakumanyuvesi angamathekhinoloji akuleli laseNingizimu Afrika. Wonke amanyuvesi akuleli aziphathela wona izindaba eziphathelene nawo kuthi okwenzekayo ngaphakathi kwezikhungo zikubikele ibhodi lomkhandlu weTheku okuyilo eliphethe hhayi uhulumeni.

1.5 INHLOSO YOCWANINGO

Inhloso yalolu cwaningo ukubheka ukuthi othisha bakufundisa kanjani ukufunda okubhaliwe ebangeni lesi-8 olimini lwasekhaya lwesiZulu. Kuzohlaziywa abakushoyo ezingxoxweni lapho bechaza ngokufundisa ukufunda okubhaliwe, abakwenza lapho befundisa kanye nezizathu ngabakwenzayo.

Kuzobuye kubhekwe imithombo abayisebenzisayo kulolu cwaningo, izindlela, kanye namasu abawasebenzisayo othisha lapho befundisabese kubhekwa nezimbangela zabakwenzayo.

Kulolu cwaningo kuhloswe ukuvumbulula ukuthi othisha bamabanga aphezulu (*GET*) abafundisa isiZulu njengolimi lwasekhaya, ebangeni lesi-8 nokuthi baphumelela kanjani ekulekelela abafundi ukuba bathuthuke, ekufundeni umbhalo.

Lolu cwaningo luhlose nokugxila ekulaleliseni okushiwo ngothisha ngokufundiswa kokufunda okubhaliwe, ikakhulukazi izingqinamba abahlangabezana nazo uma bekufundisa lokhu emakilasini.

1.6 IMIBUZO YOCWANINGO

Lolu cwaningo lunemibuzongqangi emithathu okuyiyona engumgogodla yocwaningo. Ucwano akumele lusabalale kodwa kumele lugxile kulokho okucwano wayo ukuze imiphumela yalo ingabi nobuthaka lapho sekuhlaziywa okutholakele (Maree, 2008). Le mibuzo emithathu elandelayo yiyona ezophendulwa yilolu cwaningo:

1. Othisha bebanga lesi-8 bakufundisa kanjani ukufunda okubhaliwe olimini lwesiZulu lwasekhaya kulesi sikole?
2. Othisha bebanga lesi-8 bakufundisa kanjani ukufunda okubhaliwe olimini lwesiZulu lwasekhaya kulesi sikole?
3. Kungani othisha bebanga lesi-8 befundisa isiZulu ulimi lwasekhaya ngendlela abakwenza ngayo kulesi sikole?

1.7 IZINGQINAMBA ZOCWANINGO

Kulolu cwaningo ocwaningayo uhlose ukuhlola ukuthi othisha bakufundisa kanjani ukufunda okubhaliwe ebangeni lesi-8 olimini lwesiZulu. Umcwaningi ukwenza lokhu ngoba engahlosile ukusabalala nakho konke okusondelene nokufunda okubhaliwe, kodwa uqonde ukugxila ekufundeni okubhaliwe, akucubungule, athole amaqiniso ajulile ngakho.

1.8 ISIPHETHO

Kulesi sahluko sokuqala kwethulwe kwaphinda kwanekwa isendlalelo nenhloso yocwaningo. Kuxoxwe nangemizamo kahulumeni waseNingizimu Afrika ekwenzeni ngcono kwezeMfundo, nasekuthuthukiseni izinga lokufunda okubhaliwe ezinganeni zesikole nakubantu abadala. Kuveziwe nokuyikhona kuvuse ugqozi lokwenza lolu cwaningo. Kuxoxiwe futhi nangenhloso yocwaningo nalapho lugxile khona. Kuphinde kwavezwa nemibuzongqangi okuyiyona engumgogodla walolu cwaningo. Ziveziwe nezingqinamba zalolu cwaningo kwabekwa nesithombe mayelana nokuzodingidwa kuleso naleso sahluko.

1.9 UKUMA KWEZ AHLUKO

Isahluko sokuqala

Lapha kudingidwa isendlalelo socwaningo. Kuvezwa okuyizona zizathu eziholele ekucwaningeni kwalolu hlobo locwaningo. Kulandela okuphathelene nempilo yami bese kulandela imizamo kahulumeni wakuleli, inhloso, izingqinamba zocwaningo, imibuzongqangi, isiphetho kanye nokuma kwezahluke.

Isahluko sesibili

Kulesi sahluko kuzodingidwa ukubuyekezwa kwemibhalo emayelana nokufunda okubhaliwe, izindlela namasu okufundisa okubhaliwe nokunye.

Isahluko sesithathu

Kulesi sahluko kuzodingidwa umklamo kanye nezindlela zocwaningo.

Isahluko Sesine

Kulesi sahluko kuzodingidwa uhlaka lwenjulalwazi kanye nohlaka lwemicabango yocwaningo.

Isahluko sesihlanu

Kulesi sahluko kuxoxwa ngokwakushiwo wothisha ngokufundisa ukufunda okubhaliwe.

Isahluko sesithupha

Kulesi sahluko kuxoxwa ngokwakwenzeka emakilasini ngenkathi othisha befundisa.

Isahluko sesikhombisa

Kulesi sahluko kuzokhulunywa ngezizathu zokwenza kothisha ngokufundisa ukufunda okubhaliwe, izincomo kanye nesiphetho socwaningo.



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ISAHLUKO SESIBILI

2. UKUBUYEKEZWA KWEMIBHALO

2.1. ISINGENISO

Esahlukweni esedlule kuxoxwe ngesethulo, nesendlalelo salolu cwaningo. Lokhu kuhlangukisa imizamo kahulumeni waseNingizimu Afrika ukuvuselela isithunzi semfundo sakuleli zwe, inhloso yocwaningo, izizathu zokwenza lolu cwaningo, nokunye. Bekungeke kuyekwe ukuthintwa okuphathelene nempilo yami, nendlela engafunda ngaphinde ngafundisa ngayo emabangeni aphansi naphezulu emfundo okungenye yezinto ezingifake ugqozi lokwenza lolu cwaningo. Kulesi sahluko sibheka ucwaningo oselwenziwe mayelana nokufunda okubhaliwe kanye nasemazweni angaphandle kwakuleli. Kuzobuye kubhekwe izinjulalwazi zokufunda okubhaliwe kanye nezindlela namacebo okufundisa lokhu. Esigabeni sokugcina salesi sahluko kuzobhekwa iqhaza elingabanjwa abazali namagalelo abangawafaka ekulekeleleni othisha ekufundeni nasekufundisweni kokufunda okubhaliwe olimini lwesiZulu, ulimi lwasekhaya. Iqoqa lesahluko liyolandela osekuyoba yisigaba sokugcina kulesi sahluko.

2.2 UMLANDO OMFUSHANE NGOKUFUNDA OKUBHALIWE

Esikhathini sakudala esedlule abantwana abangamaZulu abaningi babengafundi ezikoleni kodwa babesebenza imisebenzi ababefundiswa yona abadala emakhaya. Kudala kwakutholakala abafana besekwaluseni, amantombazane enza imisebenzi yasekhaya Okwakuyingqinamba enkulu ukuthi njengoba imfundo yafika nabezimishini (*missionaries*), abafundisi yibona ababengothisha nababefundisa futhi ziningi izilimi ababezikhuluma (Maphumulo, 2010). Okunye okuphawulekayo ukuthi abazali ababephila ngaleso sikhathi babengasiboni isidingo sokufundisa umntwana wentombazana ngoba babekholelwa ukuthi uzobuye ayogana (Nkosi, 2011, Ndimande-Hlongwa, 2008).

Ukufika kwaMadashi ngonyaka we-1652 kwaphatha wona, yikho okwadala ukuthi ulimi lwesilungu okuyisiBhunu kube yilo olukhulunywa kakhulu nasezindaweni zemisebenzi nasezindaweni zokuhlala zabelungu.

Ngonyaka we-1976 abafundi ababefunda eSoweto eGoli babhikisha, bavuka umbhejazana balwa nokufundiswa ngolimi lwesiBhunu ngenkani ezikoleni zabampisholo. Kuthe ngeminyaka yo-1980 ukufunda kwashintsha kwathathwa ngenye indlela yokuthi abafundi bebamba iqhaza elibalulekile, bakwazi ukuthatha nezinqumo ngemfundo yabo (Blair nabanye, 2007; Govender, 2010).

UNkosi (2011) uphawula uthi ngeminyaka ye-1960 kuya eminyakeni ye-1980, ukufunda okubhaliwe ngokuqondisisa kwakufundiswa ngokuthi abafundi babuzwe imibuzo uma sebeqedile ukufunda umbhalo. Kwesinye isikhathi babenikezwa amaphepha ababezosebenzela kuwo lapho babebhala ngokuyiwona mqondo oqukethwe ngumbhalo. Okunye kwakubhekwa ukulandelana kwezigameko, balandele izimpawu, baqaphele imininingwane ethile nobudlelwane phakathi kwesisusa nomphumela wokuthile embhalweni lowo.

UNkosi uveza ukuthi kubuye kwashintsha lokho ngokuhamba kwesikhathi njengoba ucwaningo lwanamuhla lugcizelela ukuthi kubalulekile ukuthi kubhekwe ukuthi yini esuke yenzekile ukuze kufikwe ekutheni ingane iqondisise umbhalo ewufundayo (ikhasi 44). Umbono kaNkosi (2011) ukucacisile waphinda wachaza ukuthi akuyona inkambiso efanele ukuthi ukuqhamuka kukathisha ngoba esethi uhlola abafundi ukuthi bawuqondisisile umbhalo ewufundayo. Uphinde athi akunamqondo lokho ngoba kusuke kusho ukuthi uthisha usuke egxile emphumeleni, kodwa ebe engacabanganga ukuthi kufinyelelwe kanjani kulowo mphumela wokufunda okubhaliwe (Cheng, 2003; Pretorius, 2002).

Ngoshintsho olwenzeka eNingizimu Afrika ngesikhathi ithola inkululeko eminyakeni eyi-20 eyedlule kube nezinguquko eziningi ezenzeke kwezemfundo, ezepolitiki, ezempilo, ezenhlalakahle, ezenkolo, nokunye. Ngemuva kokuphatha kukahulumeni wentando yabantu kubuye amathemba okukhulunywa kwezilimi zoMdabu bakuleli laseNingizimu Afrika. Bonke abantu balangazelela ukuzibona bengabakhululekile engqondweni kwazise bayazi ukuthi ukukhululeka kolimi kuwukukhululeka kwengqondo.

Ocwaningweni olwenziwa minyaka yonke nguMnyango wezeMfundo (DoE, 2008) kwatholakala ukuthi ziyi-16 izigidi zabantu baseNingizimu Afrika abangakaze balubhade esikoleni futhi abangakwazi ukufunda okubhaliwe, ukubala nokubhala.

Nakuwo lo nyaka wezi-2013, baningi abantu abangakakwazi ukufunda okubhaliwe, ukubhala nokubala okuyinselelo enkulu ebhekene nohulumeni.

Ukuba khona kwe-*Progress in International Reading Literacy Study (PIRLS)*, eNingizimu Afrika kuyasiza ngoba iyakwazi ukukhombisa ukuthi selingakanani igalelo eselifakiwe ukuze ukufunda kufukulwe ngendlela eyiyo noma engeyona. I-*PIRLS* iyithuluzi elisabalalisa izibalo ezikhombisa imithetho ethathwayo uma kwenziwa ikharikhulamu kanye nezinqubomgomo eziphatelene nezezilimi (Van Staden noHowie, 2008).

Umcwaningi uVan Staden noHowie (2008) babalula ucwaningo olwenziwa yi *DoE* ngonyaka wezi- 2003 lapho kwatholakala amaphesenti angama-61 abafundi bebanga lesi-3 abangakwazi ukufunda okubhaliwe nokubhala. Kubafundi ababebhala kulezo zifundo amaphesenti angu 18.5 afeyila kulelo banga kwadingeka ukuthi baliphinde ibanga lesi-3 (DoE, 2003). Uphinde lo mcwaningi athi lokhu kufeyila kwabafundi bakhula nakho baze bafinyelele emazingeni okufunda aphezulu. Ukuqala kokufundwa kolimi olwengeziwe ebangeni lesi-4 nakho kungaba yimbangela yokungenzi kahle kwabafundi nokungakwazi ukubhala nokufunda okubhaliwe kuleli banga.

Kusukela ngonyaka wezi-2011 uMnyango wezeMfundo unohlelo lwezivivinyo olubhekela ukuhlola amazinga okufunda okubhaliwe, ukubhala, nokubala (*Annual National Assessment, ANA*). Amabanga okuyiwona ahlolwayo yibanga lesi-3, elesi-6 kanye nelesi-9. Ukufunda okubhaliwe nokugxila kukho kungaphunyeleliswa uma abafundi bebanga lesi-8 bengazimisela futhi uma bezobheka nokuthi abanye emkhakheni wezemfundo bakwenza kanjani.

2.3 UCWANINGO OSELWENZIWE NGAPHANDLE NANGAPHAKATHI KWAKU LELI

Banengi abacwaningi asebeke bacwaninga ngokufunda nokubhala, engingabala kafushane ababhali okungo; Nkosi, (2010); Pretorius, (2004; 2007); Ndimande-Hlongwa, (2009) kanye nabanye.

Nokho-ke aluluningi ucwaningo oseluke lwabheka ukufunda okubhaliwe emabangeni aphezulu emfundo emazingeni aphakathi nendawo (*GET*). Ngamanye amazwi luyimbijana kakhulu, kakhulukazi olimini lwesiZulu lwasekhaya.

Ukufunda okubhaliwe nokubhala (*reading and writing*) noma ulwazi lokufunda nokubhala (*literacy*). Iningi labantu likuthatha njengesikhiye sokufunda (*learning*) okujulile, nokuthola ulwazi (*knowledge*) olunzulu ngaleyo mibhalo.

Uma umfundi ekwazile ukuluthola lolu lwazi ukhula nalo aze afike esicongweni semfundo ephakeme (Lerner, 2003; Long noZimmerman, 2008; Pretorius, 2002; Prinsloo, 2008). Umcwaningi uPrinsloo (2008) ubalula ukuthi izindlela zokufundiswa kolimi ezilandelwa yizikole eziningi zakuleli laseNingizimu Afrika, usuku nosuku, azikafinyeleli ezingeni eliphezulu nelilindelekile. Lo mcwaningi uthi lokhukudala ukwehla kwezinga lokufunda kubafundi. Lezi zindlela zokufundisa ukufunda okubhaliwe uthi aziqhutshwa ngendlela elindelekile lapho ulimi nokufundiswa kwalo kuqikelelwa. Nakuba ebeka kanje uPrinsloo (2008), kodwa akagcizeleli ukuthi okuyizona zindlela zokufundisa akhuluma ngazo yiziphi.

Ezweni laseMelika abantwana abafundayo uma besesesikoleni bafundiswa ukufunda okubhaliwe iminyaka eyishumi nambili. Emabangeni aphantsi emfundo (*Foundation and intermediate phase*) kuyaqikelelwa ukuthi bafundiswe kahle indlela yokufunda okubhaliwe okubalwa nokuphinyiswa kahle kwezinhlamvu zamagama (Liepzig, 2011). ULong noZimmerman (2008) baveza ukuthi emabangeni aphakathi (*GET*) okubalwa nebanga lesi-8 kuze kufike kumatikuletsheni (*FET*) lapho kuqikelelwa ukuthi bafundiswe ikakhulukazi uhlelo lolimi, ukwakha imisho, ukuhlunganisa imisho, ukusebenzisa izaga nezisho emishweni, indlela yokubhala umusho nakho konke okuphathelene nokwakheka kolimi lapho befunda futhi bebheka okubhaliwe.

ULapp nabanye (2005) bayakuqinisekisa ukuthi uthisha eyedwa akakwazi ukufundisa ingane ukufunda umbhalo kanye nokubhala, kodwa kudingeka ukuba umzali abambe iqhaza elibonakalayo ekulekeleleni ingane ukuba ifunde ukufunda imibhalo (ikhasi 206). Seluluningi ucwaningo oselwenziwe mayelana nokufunda okubhaliwe kuleli nakwamanye amazwe (Nkosi, 2010; Govender, 2009; Pretorius, 2009; Bathrutharum, 2006; Pretorius noMachet, 2004).

Okuqaphelekayo ukuthi ucwaningo oluningi kodwa kusabukeka luyindlala kakhulu oselwake lwenziwa lapho kubhekwa ukufundiswa kokufunda okubhaliwe.

Lokhu akwenzeki olimini lwesiZulu kuphela kodwa kwenzeka kunoma yiluphi ulimi lomdabu lapha eNingizimu Afrika, ikakhulukazi uma kuwulimi lwasekhaya. Okuqaphelekayo ukuthi ucwaningo lwenziwe olimini lwesiNgisi. Nokho-ke lukhona ucwaningo olugxile ezilimini zoMdabu. Abacwaningi abaningi bathola ukuthi iNingizimu Afrika ithathwa njengezwe eliziphakamelayo ezeMfundo (SASA, 2010).

Ezinqubomgomweni ezilandelwayo ziyindlala ezicasisa ngokungananazi ukufundiswa kokufunda okubhaliwe nokuthi yini okulindeleke ukuthi uthisha ayenze ekilasini lapho ebhekene nenqwaba yabafundi abahlwempu nabaswele abangenakho okubhaliwe phambi kwabo. Nguthisha wolimi lwesiZulu okumele ashayeke ngapha nangapha abheke ukuthi abafundi bayazuza ekugcineni ngoba uma kungenzekanga lokho uyolutheza olunenkume ezikhulwini zomnyango wezemfundo ezitheleka sezingasadle nkobe zamuntu, sezidinga okuphathelene nomnyango lowo.

Ngemuva kweminyaka eyi-19, sithole inkululeko ziningi izinguquko esezibe khona, nabaphathi kwezemfundo beshintshashintsha. Ezisematheni ngolimi lwesiZulu ulimi lwasekhaya zithi, umfundi kusukela emazingeni aphantsi emfundo, lapho efunda khona ukufunda okubhaliwe nokubhala ngolimi lwakhe kumele kugcizelelwe ukufunda kokubhaliwe nokubhala (Gathercole, 2007).

La mazwi agcizelelwa nguDokotela uBlade Nzimande, uNgqongqoshe wezeMfundo ePhakeme eNingizimu Afrika. UMnyango WezeMfundo (DoE, 2003) uyakugcizelela ukufundwa kwezincwadi eziningi zezilimi emazingeni afanele emfundo ukuze abafundi bezoba noqozi kanye nothando lolimi abalukhulumayo nabaxhumana ngalo. Yingakho oLong benoZimmerman (2008) bekubalula ukubaluleka kolwazi lokufundisa ukufunda okubhaliwe kubafundi ngothisha abaqeqeshokile kulowo mkhakha nabakukhuthalelayo abakwenzayo ukuze lingafadabali ikusasa lezingane abazifundisayo. UKealey (2000) uyavumelana nalaba bacwaningi. Wengeza nangokuthi kunjengokuthatha uhambo olude endaweni enobumnyama. Leyo ndawo okungelula ukufinyelela esiphethweni sayo kodwa ube ukubona ukukhanya kude le, uphikelele, uze ufinyelele khona uma ubekezelelile kwaze kwaba sekugcineni. Umfundi ofunda okubhaliwe ubukeka eyisibonelo esinjengomuntu okuphokophele ukuthola lolo lwazi nokuthola ulwazi olujulile kwakufundayo. Ngakho ukufundiswa kwengane ukufunda okubhaliwe akuyona into elula ngaleyo ndlela yingakho kudinga uthisha aqeqesheke kahle

UHiskes (2008) noBlair nabanye (2007) bachaza ukufunda okubhaliwe ngokuthi kuyindlela enamandla yokuthola ulwazi (*idea*), izindaba nobekuyimfihlo okungelula ukutholwa ngumuntu ongakuthandi nongakukhuthaleli ukufunda. Baphinde laba bacwaningi bolimi bathi ukusiza abafundi ukuthola izindlela zokufunda ezingcono kumele othisha bakwazi ukusebenzisa izindlela ezahlukahlukene zokufundisa lokhu kufunda okubhaliwe.

2.4 IQHAZA LOMZALI EKUTHUTHUKENI KWENGANE YAKHE EKUFUNDENI UMBHALO

Abazali abaningi bezingane ezifundayo bavuka kusempondo zankomo bayosebenza ezindaweni ezihlukene, ngakho-ke lezi zingane zichitha isikhathi esiningi nothisha abafundisa okubhaliwe ezikoleni (Nkosi, 2009). Nakuba laba bantwana bangalekelelwa, kodwa yibona abazimisela kakhulu ngokufunda ngaphezulu kwabantwana abaphila impilo entofontofo, abazalwa ngabazali abangasebenzi abacebile (Darling noWestberg, 2004). E-United Kingdom abacwaningi abaningi bathole ukuthi mkhulu umehluko wezinga lempilo phakathi kwabantu abaphila kuleliya lizwe (Gambrel, 2004; Maxwell, 2005).

Baningi abacwaningi asebekuqinisekisile ukuthi ingane ethola usizo kumzali ekhaya mayelana nokufunda nokubhala ayijwayele ukuba nenkinga esikoleni nasempilweni yayo. UHiskey (2008) uthi othisha esikhathi esidlule bebengabheki nje ukufunda okubhaliwe okunenhloso kodwa bebebheka ngokuthi umfundi uyawuqondisisa yini lowo mbhalo.

UCommeyras (2007) uthi ukufunda okubhaliwe nokubhala, kokubili kuyathengana, '*reading is what it is because of writing; and writing is what it is because of reading*', ukufunda okubhaliwe kuyilokhu okuyikho nje, ngenxa yokubhala noma okubhaliwe. Ezweni lase Melika nakwamanye amazwe angaphandle kuyacaca ukuthi ikhona le nkinga yamazanga aphansi lokufunda okubhaliwe (Lakoff, 2000). I-National Reading Panel ezweni laseMelika yacubungula yathola ukuthi bangamaphesenti angama-38, kuphela abafundi abaphumelela ocwaningweni olwenziwa emkhakheni wokufundisa ukufunda okubhaliwe emabangeni esi-3 (NICHD, 2000).

Lesi sigungu sathola ukuthi noma ngabe ingane isafufusa kangakanani ekufundeni okubhaliwe, ingafundiswa umbhalo ngokuwuqondisisa ngokuba ilekelelwe ekucabangeni ngokombhalo ewufundayo nolwazi evele inalo, nalokho engakulindela embhalweni, kanye nenjongo yokufunda okubhaliwe. Indlela uthisha afundisa ngayo nakho konke akwenzayo ekilasini kunomthelela kulokho abafundi abakufundayo (Darling noWestberg, 2004)

UBharuthram, (2006) ubalula ukuthi emazweni anjengo-United States of America, Britain, Australia, New Zealand neCanada ocwaningeni olwaluhlola amazinga okufunda kulawo mazwe kwatholakala ukuthi baningi abantu abadala abangenalo ulwazi lokufunda (*illiterate*). Le miphumela yocwaningo yayidingidwa oGee (2004) ehlangene nabanye abacwaningi bolimi emhlanganweni owawubizwa nge-*World Literacy Program of UNESCO*.

Kubacwaningi abaningi ababhale ngamazinga aphantsi okufunda okubhaliwe okubalwa abakuleli laseNingizimu Afrika nabaphesheya kwezilwandle bonke bayakubalula ukuthi nakuba iminingi imizamo ezanyiwe kodwa liselikhulu igebe eliphakathi kwabantu abafundile nabangafundile (Nkosi, 2011).

2.5. IZINGQINAMBA ZOKUFUNDA OKUBHALIWE

EMIPHAKATHINI

2.5.1 ULIMI LWASEKHAYA

Ulimi lwasekhaya lwesiZulu lubhekene nezingqinamba eziningi. Ezinye zalezi zingqinamba ukuthi abazali abaningi bamaZulu bakhethela izingane zabo olunye ulimi kunokuba bazikhethela ulimi lwesiZulu. Kujwayelekile ukuthi umzali kube nguye onomthelela omkhulu ekukhetheni ulimi ingane ezofunda ngalo esikoleni kanjalo nalolo ezokhula ilukhuluma ekhaya.

Ingane uma izelwe incela kunina, yingakho nje ulimi lwebele kuwulimi olubuye lwaziwe ngokuthi 'ulimi lukamama'. Ngaphandle kokuncelisa kukamama, umama kuba nguyena oseduze nengane nokhuluma nayo kusukela ngomzuzu izalwa, okuyisikhathi esibalulekile enganeni nonina.

Umama yilapho eqikelela khona ukuthi igama lokuqala alisho enganeni olwaluphi ulimi, lithini lelo gama futhi ulisho ngamuphi umuzwa. Lokhu kubukeka kukuncane kodwa kunomthelela omkhulu kunina wokuthi uzoqhubeka athini kulolu sana uma eseludlalisa, elutomota noma eluteketisa.

2.5.2 ABAZALI ABAKHETHELA IZINGANE ZABO OLUNYE ULIMI KUNOKUKHETHA ISIZULU

Abazali abaningi bathumela izingane zabo ezikoleni lapho isiZulu singafundwa futhi singakhulunywa khona. Phela abazali uma bekhethela izingane isiNgesi basuke sebeqala ukuthi ulimi lwaleyo ngane kube yiso hhayi isiZulu, ulimi ingane eluncele kunina. Kanjalo nengane isizokhula kanjalo yazi ukuthi yona ikhuluma isiNgesi sodwa ezinye izilimi ziza kamuva.

2.5.3 OTHISHA NEZINKOLELO ZABO EKUFUNDISWENI KOKUFUNDA OKUBHALIWE

Kuvamisile ukuthi othisha abafundisa ulimi kube othisha abanezinkolelo ezithile nababambelela kuzo ngoba bekholelwa ukuthi yizo ezizobasebenzela ekufundiseni kwabo noma ngabe yini abayifundisayo. Kanjalo nokufundisa ukufunda okubhaliwe kuyacaca ukuthi othisha baba nazo izinkolelo ngakho. Okuye kube nzima ukuthi ezinye zalezo zinkolelo kusuke sekuyinto okungamele ukuba ngabe othisha babambelela kuyo, ikakhulukazi uma kuyizinkolelo ezingahambisana nesikhathi

2.5.4 UKUSETSHENZISWA KWEZILIMI EZIMBILI, ISINGISI NESIZULU EMIPHAKATHINI (*BILINGUALISM*)

Kuyaphawuleka ukuthi abantu abampisholo bakuleli bahlupheke kakhulu esikhathini esiphambili, ngeminyaka kusukela kusaphethe uhulumeni wobandlululo ngoba isiNgesi nesiBhunu kwakufundiswa ngenkani ezinganeni eziMnyama. Kwakunobandlululo olwaludlangile la eNingizimu Afrika, okuhlanganisa ubandlululo ngokolimi. Izilimi zabaNsundu bezithathwa nguhulumeni wangaleso sikhathi (*Apartheid Era*) njengezilimi ezingenamsebenzi walutho, nakuba ulimi lwesiZulu, ikakhulukazi, kuwulimi olukhulunywa ngabantu abaningi ezweni.

Abantwana abafundayo abakhuluma ulimi lwesiZulu esiyiso bathola ukucwaswa ngabanye ikakhulukazi labo abazenyeyayo ngolimi lwabo. Bese kuke kwaphawulwa phambilini ukuthi nothisha imbala banakho ukuzenyeza ngolimi lwesiZulu kungabibikho ukugququzelwa nokugcizelelwa kokunakekelwa kolimi lwendabuko (Nkosi, 2011). Othisha abanye baye bathathe ngokuthi abafundi abakhuluma ulimi lwesiZulu kahle, babonakala beyizahluleki kakhulu uma sebhlanganiswe nabanye (Nkosi, 2013; Hlongwa, 2013).

Uma abafundi bokubhaliwe bekhuluma isiNgesi okunokukhuluma ulimi abaluncele konina baye babonakale bengenakho ukuzethemba. Yilapho-ke umfundi egcina esebonakala njengesithutha bese egcina esephelelwa ukuzethemba ngenxa yolimi aphoqelelwa ukuba alukhulume noma alufunde (Scriber, 2005).

2.5.5 UBUBHA

Kuleli laseNingizimu Afrika kunenkinga yokuhlukana kwamazinga empilo ephilwa izakhamuzi okungaba eminye yemithelela edala ukuthi imfundo ephakelwa abafundi nayo ingalingani. Umcwaningi uPrinsloo (2008) unombono ofana nokaGee (2004) lapho bebalula ukuthi ukufunda okubhaliwe kuyisiko labathile abakhethekile nabaphila impilo engcono kuneyabanye. Ukuthuthuka ngokwehlukana nokungalingani ngokwamazinga okuphila, kube khona abaphila kangconywana kunabanye yikho okuyimbangela yokuthi kube khona ababukeleka phansi kunabanye emiphakathini ehlukehlukeni emhlabeni wonke jikelele (Gee, 2004).

Nasemfundweni ephakelwa abafundi baleyo miphakathi kunokwahlukana ngoba kunalabo abathola imfundo engcono kuneyabanye (Magubane, 2008). Lokhu kubonakala lapho siqhathanisa izikole ngokwezidingo eziwumgogodla. Laba bafundi baye bafunde ezikoleni ezingezekhethelo nezibiza izizumbulu zemali kwazise basuke bekwazi ukuzikhokhela labo bantu abadla izambane likapondo. Imiphakathi ihlukaniswe kathathu ngokwamazinga ephila kuyo (Gee, 2004; Prinsloo, 2008).

Kuyavama-ke ukuthi abahluphekayo baswela ngisho izincwadi zokufunda okubhaliwe, izinsizakufundisa okubhaliwe, namaphephandaba, nokunye okungasiza ekuthuthukiseni ulimi lwasekhaya, ulimi lwesiZulu.

UMinskoff (2005) uyibukile le mpilo yamazinga angalingani wathi abafundi abaqhamuka kulezo zikole zabadla izambane likapondo baba nakho 'ukuzazi' nokuziqhayisa baze babonakale ngombala ngenxa yendlela abasuke begqoke ngayo nangendlela abaziphatha ngayo. Izingane ezizalwa ngabazali abasebenzayo zizama ngokusemandleni ukufunda ukuze ziphile impilo engcono kunephilwa ngabazali bazo. Laba bafundi bayakufunda okubhaliwe ngoba banakho lokho ukuthi abafuni ukuphila impilo efana neyabazali babo bafuna ukuphila ngcono kunabazali (Bromley, 2007; Shanahan nabanye, 2006).

2.5.6 IMITAPO YOLWAZI

Ucwaningo olwenziwe ngemitapo yolwazi eNingizimu Afrika luveze ukuthi zingamaphesenti angaphansi kwama-30 izikole ezinemitapo yolwazi. Lokhu okukhombisa ubuphansi bamazinga okufunda okubhaliwe kuleli (Nkosi, 2009). Amasu okuheha nokukhuthaza isiko lokufunda okubhaliwe kumele asungulwe. Ukukhishwa kwemiklomelo yokufunda kahle nokubhala kahle ngolimi lwesiZulu kungasiza.

Ukusimama kwezemfundo kuleli zwekazi lase-Afrika kungashintsha ukubukwa kabi ngamanye amazwe, njengalawo mazwe asasele ngemuva kwezentuthuko noma uma kukhulunywa ngokufunda okubhaliwe (Tella no-Akande, 2007). Emitatsheni yolwazi (*libraries*) kunzima ukuthola izincwadi ezibhalwe ngezilimi zesiNtu, ngakho-ke abafundi kababi nalo ugqozi lokuvakashela kulezo zikhungo (Tella, 2009). Ngakho-ke uhulumeni kusafanele abambe iqhaza emiphakathini nasezikoleni.

Amakhaya amaningi awanazo izincwadi zokufunda ngakho wumqansa ukuhlangana nezincwadi emakhaya kanti futhi nabafundi abaziniki isikhathi sokukwenza lokhu ngenxa yokwehla komdlandla wothando lolimi lwe emakhaya siZulu uLimi lwaseKhaya. Ukushicilela lolu cwano kungenye yezinhloso zokuvuselela uthando oselushabalala kubafundi ukuze luhlale emiqondweni yabafundi abafunda isiZulu.

2.5.7 UKUBUKELEKA PHANSI KOLIMI LWESIZULU

Kuye kubonakale sengathi abanye abafundi abakuthandi kahle ukufunda isiZulu baze baqede esikoleni noma emanyuvesi ngaso. Lokhu kungenxa yokuthi bakubona kuwukwehla ezingeni abakulo noma ubuqaba nokunye okubi (Nkosi, 2011).

Uma ukhuluma isiNgisi abanye bakuthatha njengokuzigqamisa noma ukuzibonakalisa ukuthi bahlakaniphile. Lokhu kungezinye izinkomba eziyimiphumela emibi eyadalwa wubandlululo nokuthi uma ungum-Afrika ube nomqondo wokubukela phansi ulimi lwakho nezinye izilimi zase-Afrika bese zwe kuthi lolu limi olukhulunywa kakhulu phesheya kwezilwandle lubekwe phambili ngoba kungelabamhlophe (Ndimande-Hlongwa, 2002, ikhasi, 92).

Nakuba zonke lezi zilimi ezikhulunywa kuleli laseNingizimu Afrika, zilingana ngokomthethosisekelo wezwe, kodwa kubukeka isiNgisi kuyiso esihamba phambili (Magubane, 2008; Govender, 2010; Nkosi, 2010, 2011) nabanye. Lapho kuhlangele izinhlango ezahlukene yiso isiNgisi esiba ngumakhonya, ephalamende likazwelonke kukhulunywa sona njengolimi, nakwezinye izindawo, njalonzalo.

Banngi abafundi okuseyinkinga enkulu kubona ukunikeza ulimi lwabo ukuhlonipheka okufana nokwesiNgisi. Ezikhungweni eziningi okubalwa namanyuvesi amanngi, banngi abafundi abasalubeka phambili ulimi lwesiNgisi. Inngi lalaba bafundi babhala, bafunde, bakhulume kahle sona lesi siNgisi, bese bezibona njengabaphambili futhi abahlakaniphile. Kulabo bafundi abaliqhamukisa ezikoleni okwakungezabamhlophe bodwa lapho befika eNyuvesi, kuba nzima ukufunda isiZulu njengolimi lwasekhaya ngoba ezikoleni basuke bekade bebelufunda ezingeni eliphansi njengolimi lokwengeza, okuvama ukuthi bazibone bengakufanele ukuba ngamaZulu phaqa, kodwa bazibone bengabeLungu.

2.6 IZINSIZAKUHLAZIYA ZOKUFUNDA OKUBHALIWE

2.6.1 ITHIYORI YEZOMPHAKATHINI NOSIKOMPILO (*SOCIO-CULTURAL THEORY*)

Le thiyori yezomphakathi nosikompilo (*socio cultural theory*) igcizelela iqhaza elibanjwa yizinto ezenziwa emiphakathini (*social*). Okubalulekayo ngayo ukuthi umsuka wayo ubeka phambili indaba yosikompilo (*culture*), yingakho nje ibizwa nge-*socio cultural theory*.

Ayigcini lapho le nsizakuhlaziya kodwa ibuye ikuthinte nokuphathelene nomlando (*historical factors*). UTracey noMorrow (2006) bathi lokhu okubhalwe ngenhla izinto umuntu asake wazibona noma wazizwa.

Lolu hlobo lwenjulalwazi lugcizelele umqondo wokuthi umuntu ubambelela ezintweni asake wazibona, ezinye zalezo zinto kuye kube ezake zamehlela phambilini. Eziningi zalezi zinto zihlongozwa wusikompilo kuthi futhi lolu sikompilo lungabukwa njengento eyenzekayo futhi esinesikhathi eside yenzeka. OTracey noMorrow (2006) bayakubalula ukuthi lezi zinto, yizinto ezingamile ndawonye kodwa eziguquguqukayo.

U-Au (1994) uchaza usikompilo njengento ebalulekile njengoba lunomthelela ekuthuthukeni noma ekufundeni kwabafundi lapho befunda okubhaliwe. UTracy no Morrow (2006) baphinde bathi ngale kwalokhu okubhaliwe ngenhla, ulwazi lokufunda okubhaliwe kumfundi lwakheka ngenxa yokuhlangana nabanye abantu kanye nezehlakalo ezithile ezake zehlela lowo muntu. UNkosi (2011) uthi lapho echaza ngosikompilo asebenzise isichazamazwi esichaza lethiyori ngokuthi:

Our culture teaches us behaviour, which may also vary according to our society. Our socialization within a specific culture and society moulds our behaviour and teaches us right from wrong. The sociocultural theory claims that everything which makes up the psychological processes which join together to form our self-image, and our identity, and overall our 'reality'... thus, we are merely just products of our culture and society (Answers.com (2009)).

2.4.2 ITHIYORI I-SOCIO-COGNITIVE (*SOCIO-COGNITIVE THEORY*)

UNkosi (2011) eboleka kuGee (2004) uthi ukufunda kubhaliwe kwenzeka lapho kwakhiwa khona umqondo okuyiwona osenza sikwazi ukwakha isithombe ngamehlo engqondo bese leso sithombe siba namagama amasha ayizidalwa kanye nabalingiswa. Uphinde uGee (2004) athi ukufunda kuhlanganisa imisebenzi yokuphathelene nengqondo (*cognition*), ulimi, okwenzeka emphakathini, umphakathi kanye nenqubo yasemphakathini (ikhasi 116). Ukufunda qobo lwakho kuyinto eyenzeka kokucatshangwayo (*cognitive processes*), kanye nezinto ezenzeka kulowo mphakathi (Allington noCunningham, 2009).

Leli gama elithi *socio-cognitive*, ngamanye amazwi lisho into eyimbumba, eyenzeka kanye kanye ngokuhlangana, kusukela kokwenzeka emphakathini (*social*) nokuphathelene nengqondo (*cognitive*) (Nkosi, 2011). Ngenkathi kufundwa okubhaliwe/umbhalo, isithombe esithile siyakheka emqondweni kathisha, acabange ngazokufundisa, okuzokwenziwa abafundi, amasu

okufundisa azowasebenzisa, izindlela zokuphatha ikilasi kanye nokwakhiwa komqondo okuzokwenziwa (Nkosi, 2011).

Okunye okubalulekile kuba imininingwane ehlanganisa indlela ezosetshenziswa nguthisha, ulwazi avele enalo, izinkolelo zakhe, indlela azofundisa ngayo nokungafaka ugqozi kubafundi. OTerre Blanche nabanye (2006) bagcizelela ukuthi okufundwayo kanye nekilasi okufundwa kulo, kuneqhaza elikhulu okulibambayo ekufundeni komfundi. Ulwazi lomfundi avele enalo ngolimi nezinto eziphathelene nengqondo zihlangana zonke lezi zinto bese zisiza umfundi ngekho lokuhlaziya amagama namasu okufunda umbhalo kanye nokuqonda ngokwenzeka ekilasini (Terre Blanche et al, 2006; Nkosi,2011).

2.6.3 IMODELI YOKUFUNDA OKUBHALIWE KUQALA BESE WAKHA UMQONDO NGOKUSEMBHALWENI (*BOTTOM-UP MODEL*)

Lena yimodeli lapho abafundi baqale bafunde okubhaliwe bese bakha umqondo ngokusembhalweni okungamagama nemisho. Lo mqondo wakheka kusukela ezinhlamvini kuye emagameni kuze kufike emishweni. UGascoine (2005) uthi ukufunda kuhamba ngokwezigaba ezithile ezilandelayo ukuze kwakheke umqondo womuntu.

Umqondo ngaleyo ndlela, kunoma yimuphi umcwaningi ocvananga ngolimi ugcizelela ukuthi kusukela ekutheni abafundi bombhalo baqala ngokufunda bese behlaziya wona kusukela kokuncane (ezinhlamvini/ ezimelamsindweni) kuze kugcine kokukhulu (ekubhaleni imisho) (Nkosi, 2011). Abafundi bayafunda kuze kufike lapho kwakheka khona umqondo. Lokho kuhlenganisa ukukwazi kwabafundi ukufunda izinhlamvu namagama asembhalweni.

Yingakho nje le modeli ibuye yaziwe ngokuthi yi- *text driven model*. Isizathu sokuthi ibizwe kanjalo ukuthi lapho kusetshenziswa i-*bottom-up model* ngenkathi kufundwa umbhalo, abafundayo baqala ngokuthi bahlaziye umbhalo ube yizicucwana ezincane. Isibonelo: izinhlamvu (*letters*) embhalweni umbhalo ufundwa (*decoded*) ngabafundi besebenzisa ulwazi abanalo lokusetshenziswa kolimi, ulwazimagama kanye nokwakhiwa kwemisho (Nkosi, 2011).

Sekuzolandela ukuchazwa kwe-*top-down model* ephambanayo nalena ukwakha amagama, amagama akhe imisho, imisho ihlanganiswe bese kuba umbhalo ophelele. Umbhalo ufundwa (*decoded*) ngabafundi besebenzisa ulwazi abanalo lokusetshenziswa kolimi, ulwazimagama kanye nokwakhiwa kwemisho. Sekuzolandela ukuchazwa kwe-*top-down model* ephambanayo nalena (Nkosi, 2011).

2.6.4 IMODELI YOLWAZI ONALO NGOKUZOKWENZEKA EMBHALWENI NOKUFUNDA OKUBHALIWE (*TOP-DOWN MODEL*)

Le modeli ngakolunye uhlangothi iyaphambana ne-*bottom-up model*. Lapha sithola umfundi wokubhaliwe akha umqondo esebenzisa ulwazi analo ngokusembhalweni ngombhalo awufundayo noma ngezixenye zombhalo awufundayo. Kukhona nesimo sokuqagela ukuthi yini ezokwenzeka emibhalweni noma lokho okuzolandela (Nkosi, 2011). UGascoigne (2005) uthi ukufunda umbhalo kuqala ngokuthi umfundi acabange lapho efunda okubhaliwe aphinde aqagele ngomqondo oqukethwe embhalweni nokuyilapho umfundi wombhalo usebenzisa khona ulwazi abavele enalo mayelana nokusembhalweni lowo.

Okuqukethwe wumbhalo abafundi baye bakuqhathanise nolwazi abavele benalo ukuze bakwazi ukwakha umqondo ngokubhaliwe. Lapho kufundwa umbhalo umuntu okunguye oba semqoka ngumfundi wawo. Le modeli iphinde igcizelele ukuthi abafundi bombhalo yibona abakha umqondo besizwa wulwazi abavele benalo ngolimi. Umqondo wombhalo uyakheka wakhiwe ngabafundi bombhalo kanti okuhle ngale modeli ukuthi iqhakambisa umfundi wombhalo. Le modeli ibuye ibe nobuthaka lapho ichaza ukufundwa kwamagama asolimini kanye nokusetshenziswa kwawo (Gambrel, 2004).

2.6.5 IMODELI ELANDELWA OKWAKE KWABONWA NOMA BEZWA NGAKHO ABAFUNDI ABAFUNDA OKUBHALIWE (*INTERACTIVE MODEL*)

Lena yimodeli echaza ukuthi abafundi abafunda okubhaliwe bakwazi ukwakha umqondo ngezinto ezibazungezile nezimo asebeke bahlangabezana nazo (*experience*). Le modeli isungulwe nguHiskes (2005) njengenye yezinjulalwazi ze-*psycholinguistic theories* okufunda okubhaliwe. Lokhu kusho ngamanye amazwi ukuthi izinto abafundi abake bazibona, ikakhulukazi labo abafunda okubhaliwe noma izinto abake bezwa ngazo. Lapho befunda abafundi, basuke bezama ukulandela okubhaliwe ukuze bakuqonde.

Lokhu kwenza ukuthi abafundi bagxile enjuralwazini ethi abafundi abasebenzise amaphethini abawajwayele nokusebenza kolimi njengamathiphu. Ukufunda okubhaliwe kusho ukuqonda lokho okubhaliwe. Ngale ndlela *i-interactive model* igcizelela lokho okubhaliwe kanye nalokho umfundi wombhalo eza nakho noma akuletha embhalweni lapho efunda. Umfundi wombhalo ukusebenzisa kokubili, *i-top down* ne *bottom up* (Hiskes, 2005).

Lokhu kusho ukuthi umfundi usebenzisa ulwazi avele enalo ukuqagela, aphinde azibuze imibuzo ngombhalo awufundayo. Lokhu kwenziwa ngabafundi, ukuze bakwazi ukuqagela umqondo wegama elithile abangalazi bese befunda ukulisho kanye nokulisebenzisa. Osozilimi abangama-*psychologist (psychologists)* bagcizelela ukuthi abafundi bokubhaliwe basebenzise ulwazi lolimi abavele benalo kanye nokwenzeka endaweni abaphila kuyo, ukwakha umqondo walokho abafundiswa khona othisha (Nkosi, 2011).

Le modeli igcizelela lokho okukhulunywe ngakho ngenhla okuyi-*top down* ne-*bottom up* (Hiskes, 2005). Ngokwe-*interactive model*, ukufunda umbhalo kusho ukwakhiwa komqondo wokufundwayo ekilasini. Ngale ndlela kusho ukuthi umqondo womfundi yiwona obalulekile noyisisekelo sokufunda okubhaliwe. UTerre Blanche nabanye (2006) bathi uthisha uma efundisa okubhaliwe, uyena oba semqoka, umbhalo ofundwayo, kanye nomfundi.

Ngesikhathi kufundwa ekilasini abafundi bombhalo basebenzisa ulwazi abanalo kanye namakhono abanawo okufunda izinhlamvu nemisho (*their decoding abilities*). Lokho bakwenza khona bezothola umqondo wokuqukethwe ngumbhalo. Endimeni elandelayo kuzoxoxwa ngezindlela othisha abazisebenzisayo zokufundisa ukufunda okubhaliwe.

2.7 IZINDLELA ZOKUFUNDISA UKUFUNDA OKUBHALIWE (METHODS/ APPROACHES)

Izindlela zokufundisa ukufunda okubhaliwe ziningi. Lezi zindlela sezake zatholwa ngabacwaningi abaningi kanye nothisha njengeziwusizo ekufundiseni ukufunda okubhaliwe.

Ukusebenziseka ngempumelelo kwanoma yiyiphi indlela yokufundisa okubhaliwe kuncike ekutheni oyisebenzisayo, uyisebenzisa kanjani.

Lokhu kwenzeka kuwo wonke amazanga emfundo (emabangeni aphansi, aphakathi nendawo, kanye nasemabangeni aphezulu). Kungenzeka uthole ukuthi indlela iyamsebenzela omunye kanti omunye ayimsebenzeli ngoba abantu abafani (Joubert nabanye, 2008). Ngokunjalo nabafundi abafundiswayo abafani, yilowo nalowo wehlukile komunye. Lokhu kungasho ukuthi kukhona okungathi lapho usebenzisa indlela ethile ekufundiseni, ibe impumelelo koyisebenzisayo.

Omunye umfundi kumbe iqembu elithile labafundi bangahluka, bese kusho ukuthi leyo ndlela ayikwazi ukusebenziseka ngempumelelo kubo. Njengoba ziziningi kangaka lezi zindlela zokufundisa ukufunda okubhaliwe kodwa ayikho nayinye indlela okungathiwa yiyonayona esebenziseka kalula nangempumelelo kumbe engcono kunezinye. Kuyaqapheleka ukuthi okusemqoka yikhono likathisha ekwenzeni ukufunda okubhaliwe kube yimpumelelo. Ezinye izindlela ezisetshenziswa ngothisha ukufundisa okubhaliwe ziyalandela. Lezi zindlela yizona ezingasetshenziswa ukufundisa ukufunda okubhaliwe.

2.5.1 IZINDLELA EZISETSHENZISWA UKUFUNDISA UKUFUNDA OKUBHALIWE

2.5.1.1 Ukufunda okwenziwa nguthisha nabafundi (shared reading)

Lapha uthisha usuke efunda nekilasi lonke noma namaqembu bese kuthi ngokuhamba kwesikhathi abafundi bazifundele bodwa. Kule ndlela bonke abafundi ekilasini kumele banikwe ithuba lokufunda ngoba lokhu kusiza uthisha ukuthi akwazi ukubona abafundi abanezinkinga zokufunda bese ebasiza

2.5.1.2 Ukufunda okubhaliwe umfundi elekelelwa nguthisha (guided reading)

Kule ndlela uthisha kumele aqiniseke ukuthi okufundwayo, okungumbhalo kusezingeni labafundi futhi kuyaheha, kwazise kuleli zinga elithe thuthu, abafundi bayashesha ukucikeka. Uthisha angabanika isiqeshana abangasifunda emaqenjini abo, futhi asethule bese esho nenjongo yaso. Emva kokwethulwa kwesiqephu esizofundwa emaqenjini, uthisha ube esexoxa ngamagama

amasha atholakele, bese beyafunda ukuze baxoxe ngabakufundile. Emaqenjini uthisha uhamba ebheka ukuthi benza ngakho yini bese esiza lapho kunesidingo khona.

Le ndlela kutholakala ukuthi yiyo edala ubudlelwano obuhle phakathi kukathisha nabafundi ngoba yilapho ethola khona nokuthi bazi kangakanani ngokubabuza imibuzo esiza abafundi ukuthi bakwazi ukucabanga bajule.

2.5.1.3 Ukufunda ngababili (paired reading)

Esikhathini esiningi akuvamisile ukuthi uthisha ahlanganise umfundi onekhono lokufunda elihle nofana naye kodwa uye amhlanganise nonenkinga yokufunda ukuthi basebenzisane. Ngaleyo ndlela uma umfundi enza iphutha uye athole usizo ngokushesha.

Kuye kwenzeke ukuthi yena uqobo uthisha afunde esizana nomfundi lowo onenkinga ukuze amlekelele uma ehlangabezana nezinkinga lapho efunda. Ngemuva kwakho konke kufanele kuxoxwe ngalokhu obekufundwa bese kuthi konke okufundiwe kusetshenziswe ngabafundi ngezindlela eziningana okungaba ukulingisa benze samdlalo noma benze imidwebo ekhombisa indaba.

2.5.1.4 Ukufunda ngayedwana nokufunda kuzwakale (reading aloud)

2.5.1.4.1 Ukufunda okubhaliwe ngayedwana noma buthule (silent Reading)

Lana elinye lamasu asetshenziswa wothisha ukuze abafundi bafunde ngokungaphazamisani futhi bakholelwa ukuthi umfundi usuke engafune lutho olungamphazamisa. Kule ndlela kumele uthisha abe nezincwadi eziningi ekilasini noma akhuthaze abafundi ukuba babe ngamalungu kumtapo wolwazi abakhelene nawo. Lapha umfundi uzikhethela yena incwadi afuna ukuyifunda nezomjabulisa.

2.5.1.4.2 Ukufunda kuzwakale noma uphimise izwi (Reading aloud)

Le ndlela yokufunda ngokuphimisela isiza umfundi ukuthi akwazi ukuthi aziwe ngabanye abaseduze kwakhe, kuthi lapho enze khona iphutha bamusize. Le ndlela noma isu lokufunda okubhaliwe liqhamuka lapho abafundi bephimisela noma benyakazisa izindebe zomlomo

ngenkathi becabanga ngesikhathi befunda okubhaliwe. Lokhu bakwenza kunoma yisiphi futhi isifundo, akukhathalekile ukuthi iZibalo noma iSayensi. Kwenzeka lokhu uma kunokubaphoqayo ukuthi baphendule, okungaba umbuzo obuzwe nguthisha noma umbuzo oqhamuka kuzakwabo ekilasini ngenkathi kufundwa. Le ndlela isiza kakhulu lapho kusetshenziswa izindlela namasu okufundisa ahlukahlukene.

Le ndlela yokufunda ngqo umbhalo ophambi komfundi ebese ngalokho kwenza ecabanga ngokuzokwenzeka. Lena yindlela yokufundisa enhle nesiza abafundi ukuba bakwazi ukuzicabangela ngokwabo ngokuzokwenzeka kulokho abakufundayo ngaleso sikhathi. Ngelinye lamasu okufunda okubhaliwe elisiza abafundi ukuthi bathi befika ekuhlaziyeni abakufundayo kodwa bebe sebenesiqiniseko ngemicabango yabo ngabakufundayo. Le ndlela yokufunda ibalulekile kakhulu ngoba ithuthukisa amakhono amaningi kubafundi okungelokufunda, elokukhuluma kanye nelokubhala. Lapha uthisha kufanele akhethe incwadi enendaba elandelekayo, enengxoxo, eehayo futhi nehambisana nezinga kanye neminyaka yabafundi. Ukufunda ngokuphimisa izwi kwandisa ulwazimagama angasetshenziswa ngabafundi uma bekhuluma.

2.6 AMASU ASETSHENZISWA NGOTHISHA UMA BEFUNDISA UKUFUNDA OKUBHALIWE (*STRATEGIES OF TEACHING USED BY TEACHERS*)

Kunezindlela namasu amaningi ehlukene asetshenziswayo ekufundiseni abafundi ukufunda okubhaliwe. Okusemqoka ngalezi zindlela kanye namasu ukuthi kusizakale abafundi ukuba bakwazi ukufunda okubhaliwe ngendlela egculisayo, kuthi olalele aze alangazelele ukuthi kuqhubeke njalo ngoba kunkeneneza kahle ezindlebeni zakhe ngisho noma ngabe akabonakali lapho ekhona. Kuyacaca ukuthi into esemqoka ekufundiseni umfundi akukhona ukuba kuchazwe

izindlela namasu, kodwa okumqoka ukuba umfundi asizwe ukuba akwazi ukufunda okubhaliwe ngokugeleza ngaphandle kokungingiza nangokuwuqonda ukuthi umbhalo uthini.

Lokhu kwenziwa ukuze umfundi ofunda okubhaliwe abe ngumfundi wombhalo ophumelelayo nosezingeni okungathi uma eqhathaniswa nabanye, kutholakale ukuthi uhamba phambili. Ngaleyo ndlela, lokhu kusho ukuthi akukho neyodwa indlela noma isu okungathiwa liyilonalona elifanele ukufundisa umfundi ukuze aphumelele ngoba konke kulele ekutheni lowo ofunda umbhalo uzimisele kangakanani.

Lokho uthisha akwenzayo kanye nokuthi ukwenza kanjani yikona okusemqoka ekufundweni okubhaliwe ngumfundi ekilasini.

Lokhu kungenxa yokuthi amanye amasu okufundisa okubhaliwe ayizinhlobo ezihlukene ngakho-ke angafaneleka ukusetshenziswa kwabanye abafundi, kodwa angasebenzi kwabanye abafundi. Uthisha ulindeleke ukuba asebenzise amasu okufundisa ahlukahlukene kuze kufike ezingeni lapho esebona ukuthi bonke abafundi banelisekile. Okunye okubalulekile ukuthi uthisha akaphoqelekile ukusebenzisa indlela noma isu elifanayo kubo bonke abafundi bakhe kodwa uye asebenzise izindlela namasu awabona yena ukuthi azophumelelisa abafundi bakhe. Amasu asetshenziswa wothisha yilawo abawasebenzisa ngaphambi kokufundisa isifundo leso (*pre-reading strategies*). Ulwazi lwabafundi abavele benalo ngento ethile (*activating prior knowledge*), *brainstorming*, nokubikezela okuzokwenzeka ngaphambi kokufunda kwangempela (*prediction*).

Kanti amasu asetshenziswa ngesikhathi ukufunda okubhaliwe kuqhubeka (*during reading*) yilana: ukufingqa ngamazwi umbhalo, ukwakha imibuzo ukuqhathanisa nokuhlola ukuthi bayakulandela yini lokho okufundwayo, ukuthola indikimba umbhalo okhuluma ngayo, (*visualizing*), ukuzilungisa ngenkathi ukufunda ngokuzilungisela amaphutha (*selfcorrection*). Amanye amasu noma izindlela zokufunda kube yilezo abafundi abazisebenzisa ngenkathi ukufunda okubhaliwe kuqhubeka (*during reading strategies*, kanti amanye amasu yilawo abawasebenzisa emva kwesifundo leso sokufunda okubhaliwe (*after reading strategies*). Lokhu kuchaza ukuthi amasu okufundisa ahlukaniswe izigaba ezintathu bese kuya ngokuthi uthisha usekuphi nesigaba sokufundisa okubhaliwe. Konke lokhu okungenhla kubhalwe nguBharuthram (2006).

2.6.1 Amasu asemqoka lapho kufundwa okufundwa kubhaliwe

Abafundi abasemazingeni athe thuthu kumele bebe sebekwazi ukusebenzisa isivini sokufunda esifanele ezimweni ezahlukene.

2.6.1.1 Ukufunda okubhaliwe ngokucabanga okuzokwenzeka ngaphambi kokufunda Ukuqagula (Prediction).

Lena ngenye yezindlela ezingamasu asetshenziswa ngothisha ngaphambi kokufundisa ukufunda okubhaliwe. Uthisha uye akhombise ingaphandle lencwadi ukuze abafundi bezomtshela ukuthi ikhuluma ngani okuyilapho uthisha usuke efuna bazicabangele ngokwabo okuzokwenzeka

2.6.1.2 Ukuqagela (Guessing from context).

Ukuqagela ukufunda okubhaliwe kuthi akufane nokuqagula, umehluko ukuthi ekuqageleni umfundi wombhalo usuke enokungabaza ngoba lokhu kuqagela kwenzeka engakawufundi umbhalo. Lapha umfundi usuke esola noma eqagela okuzokwenzeka lapho embhalweni nakuba engakakufundi.

2.6.1.3 Ukubuka umbhalo ungakafundwa ekilasini (Previewing).

Leli ngelinye lamasu lapho ukufundwa okubhaliwe kuqale kubukwe ngozokwethula ngaphambi kokuthi kwethulwe kubafundi. Lokho kwenza kusiza uthisha ukuthi akwazi ukubona noma ukuhlonza lapho kukhona khona ingqinamba yokuthola incazelo ukuze kuqondisiswe. Okunye okuwusizo ukuthi uthisha ukwazi ukubona ingqinamba eyenza kungaqondisiseki afuna kuqondisiseke. Uthisha uphinde akwazi ukufunda ukubona ulwazi lolimi abangalujwayele/ abangalwazi baluchaze.

Ungoti uDevito (1991) uthi ofunda okubhaliwe nowamukela umyalezo kumele athathe lezi zinyathelo ochungechungeni lokuxhumana:

- *ukufunda okubhaliwe, ukulalela nokubheka nokwenza izaba zokugcina ulwazi ngokubhala okubalulekile,
- *ukunaka ulimi olusetshenzisiwe (olungamagama),
- *ukubona nokuhumusha ulimi olungaqondisiseki,

*ukukhumbula amaphuzu abalulekile,

*ukuhlaziya ngokuhlolisisa umyalezo ngokwejwayelekile ngokuphawula ngala maphuzu

*ukuba nezwi ngomyalezo owemukelekile, kungaba ukubhala, ukukhuluma noma ukusebenzisa imilayezo engegama ukuphendula umyalezo.

2.6.1.4 Ukubhunga (Brainstorming)

Ngelinye lamasu okufunda okubhaliwe lapho kumenywa khona abafundi ukuthi nabo bethule ngokubambisana amaphuzu eseka okubhaliwe, abhalwe phansi ngaphandle kokuphikisana.

La maphuzu kumele avumelane amanye aphikisana nokushiwo embhalweni. Kumelwe kunqunywe isikhathi sokukwenza lokhu. Ekugcineni amaphuzu kumele ahlukwe ngokukhetha lawo ahambelana nombhalo ngokuwuvuna nokuwuphikisa.

2.6.1.5 Ukubeka inkulumo ngawakho amagama (Paraphrasing)

Leli elinye lamasu okufundisa okubhaliwe lapho abafundi bebeka inkulumo yombhali ngawabo amagama. Okumele kuqashelwe ukuthi leyo nkulumo mayihambisane nokushiwo obhalile ingabe seyinhlanhlatha kakhulu nakho ngoba lokho sekuyokhomba ukubukela phansi umsebenzi owenziwe ngumbhali.

2.6.1.6 Ukuqondanisa (Matching)

Kuleli su abafundi bayakujabulela ukuxhumana ngokucobelelana beshiyelana futhi beqondanisa okuthile njengemibono embhalweni osuke ufundwa. Bayalalelana ngenkathi bezama ukuqondanisa le mibono, beshiyelana ngolwazi abanalo. Baphinde baphawule ngezindlela abacabanga ngazo nalokho abakuzuzile kulowo mbhalo abawufundayo. Leli su lingasebenza kubafundi bebonke noma emaqenjini amancane. Ukuqondanisa lokhu kungasho ukuthi umfundi makaqondanise isigameko esithile nomlingiswa othile, uthisha uyazixova izimpendulo okuqondaniswa nazo bese umfundi ezama ukuqondanisa lokho okuhambisanayo.

2.6.1.7 Umsebenzi owabelwa abafundi (Assignment)

Lapha uthisha usungula imisebenzi ebese ejuba abafundi ukuthi bayenze. Inhloso ukuqinisekisa ukuthi ukufunda abakwenzile ngenkathi befunda ukufunda okubhaliwe bakwenze ngendlela

eyiyo yini. Abafundi kumele basungulelwe le misebenzi ezobenza basebenzise ulwazi lolimi abaluqondisisile ngenkathi befunda okubhaliwe. Le misebenzi kumele ihlole futhi ithuthukise ubuchwepheshe kubafundi.

2.6.1.8 Ukwazi ukufingqa umyalezo noma ukwazi ukwenza iqoqa lomyalezo (Summarising)

Ukuze abafundi bakwazi ukufingqa umyalezo, badinga ukubona okusemqoka emyalezweni bese bekubeka ngamazwi abo. Ukufundisa abafundi ukufingqa umyalezo kubasiza ekuthuthukiseni (a) ulwazi lokubona/ ukuhlonza nokusungula amaphuzu asemqoka. (b) ukuhlanganisa/ ukuhlobanisa amaphuzu asemqoka. (c) ukususa ulwazi olungadingekile no (d) ukukhumbula lokho asebekwazi. Ongungoti wolimi u-Adler (2004) uthi leli su lokufundisa ukuqondisisa ngempumelelo licacile futhi lisiza ofundayo ukuthi abe nogqozi nentshisekelo yokufunda.

Nanka amasu abalwa ngu-Adler (2004):

➤ Ukuqondisisa umbhalo ofundwayo (*reading comprehension*)

Kuleli su yilapho uthisha aye aqale ngokugcinwa ngakho, okuwukubuza ngesiphetho kungakaqalwa ngisho ukuqala ukufunda okufundwa kubhaliwe. Uthisha ngeke akwazi ukufinyelela esiphethweni sendaba engadlulanga kulokhu okumbalwa okulandelayo:

➤ Ukufunda okubhaliwe lapho kukhonjiswa ngokwenza ukuthi isu lisetshenziswa kanjani (*Modelling*)

Uthisha kumele achazele abafundi ukuthi isu lokukhombisa abafundi ngokwenza lisiza ekuhumusheni nasekuqondisiseni umlayezo nokuthi kumele lisebenze nini leli su. Ngale ndlela umfundi kuba nguyey oye akhe isithombe esithile emqondweni wakhe esizohambisana nakufundayo embhalweni.

➤ Ukuthola ingqikithi yendaba okukhulunywa ngayo (*Establishing the main idea*)

Leli yisu lokuthola ingqikithi yendaba okukhulunywa ngayo. Isiza ofunda okubhaliwe ukuthi asheshe azizwele yena ngokwakhe uma indaba izomjabulisa noma inganambithisiseki kahle.

➤ Ukulandelana kwezigaba (*Sequencing Cause and effect*)

Ukulandelana kwezigigaba endabeni yikhona okudala ukuthi ofundayo abe nelukuluku lokufunda ngoba indaba isuke ilandeleka kahle, kungekho ukunhlanhlatha.

➤ **Okufundwa ngokubuka nokuqaphelisa (*Visualising*)**

Ngaleli okufundwa kubukwa ngabafundi, bakufunda kangcono uma bekubuka. Esikhathini samanje sekusebenza kakhulu amakhompyutha ngenxa yokushintsha kwezinto.

Ukubukela umyalezo owumbhalo ungathulwa nge-inthanethi ukuze ubuyezwe, ngomsakazo, ngomabonakude, ngephephandaba nangephephabhuku imbala.

2.6.2 OKWENZEKAYO NGENKATHI KUSETSHENZISWA AMASU OKUFUNDA OKUBHALIWE

2.6.2.1 Ukuvuselelwa kolwazi abafundi abavele benalo (activating prior knowledge)

Uma kuzokwethulwa isifundo esisha, uthisha ophusile uye aqhamuke namasu amaningi awasebenzisayo ukuze kuvuseleleke ulwazi abafundi abavele benalo. Lokho kusiza abafundi ukuba bazilungiselele ngaphambi kokufunda okulindeleke ukuthi kwenzeka kuphinde lokho kusize abafundi ukuba babe ngongoti ekwazini ukufunda okubhaliwe.

Imiqondo yabafundi iyakheka ngalokho ngoba baye bazikhumbuze ngabake bakufunda, abake bakuzwa bese bakhela ulwazi olusha phezu kwakho. Kuyabasiza abafundi ukwenza kukathisha kanjalo ngoba bayakwazi ukuthola ukuthi umbhalo abazowufunda uzobe ukhuluma ngani futhi lokho kubenza bahlale sebekucijele ukuhlangabezana nabazokufunda. Ngale ndlela abafundi bakwazi nokunezezela olwazini abalutholayo futhi kungekhona ukuthi lokhu kwenzeka esifundweni sesiZulu, uLimi lwaseKhaya kuphela kodwa kwenzeka kuzonke izifundo ezifundiswayo esikoleni.

2.6.2.2 Okwenzeka ngenkathi ukufunda okubhaliwe kuqhubeka (during reading)

Ukucabanga bese kuphimiseleka ngaphandle (*think aloud*)

Le ndlela noma isu lokufunda okubhaliwe liqhamuka lapho abafundi bephimisela noma benyakazisa izindebe zomlomo ngenkathi becabanga ngesikhathi befunda okubhaliwe. Lokhu bakwenza nakunoma yisiphi isifundo, akukhathalekile ukuthi iZibalo noma iSayensi kumbe ulimi.

Kwenzeka lokhu uma kunokubaphoqayo ukuthi baphendule, okungaba umbuzo obuzwe nguthisha noma umbuzo oqhamuka ozakwabo ekilasini ngenkathi kufundwa. Le ndlela isiza kakhulu lapho kusetshenziswa izindlela namasu okufundisa ahlukahlukene.

Le ndlela yokufunda ngqo umbhalo ophambi komfundi ebese ngalokho ecabanga ngokuzokwenzeka. Lena yindlela yokufundisa esiza abafundi ukuba bakwazi ukuzicabangela ngokwabo ngokuzokwenzeka kulokho abakufundayo ngaleso sikhathi.

Ngelinye lamasu okufunda okubhaliwe elisiza abafundi ukuthi bathi befika ekuhlaziyeni abakufundayo kodwa bebe sebenesiqiniseko ngemicabango yabo ngabakufundayo

2.6.2.3 Imibuzo ngaphambi, ngesikhathi nangemuva kokufunda okubhaliwe (questions before, during and after reading)

Le mibuzo ebuzwayo ngezikhathi ezahlukene ngenkathi ukufunda okubhaliwe kufundiswa ekilasini isiza ukuba umfundi azikale yena ngokwakhe ukuthi ukwazile yini ukufunda ngokuyimpumelelo. Lena yindlela engasizi umfundi kuphela kodwa nothisha ofundisayo uyasizakala ekuvivinyeni ukuthi ukwazile yini ukufinyelela nakulabo bafundi abathatha kancane, abadinga ukunakekelwa okuthe xaxa (*LSEN*). Zonke izifundo ziyahambisana nale ndlela kwazise ukuhhuma lapho kufundiswa akunayo imiphumela emihle kodwa kuyadinga ukuba abafundi bavivinywe ukuze bakwazi ukuzigqaja ngasebekuzuzile ngenkathi befunda.

Ngokwenza kanjalo abafundi baba nakho ukuqhudelana ngoba basuke befuna ukuzikala ukuthi bazi kangakanani. Emva kokwethulwa kwesifundo kusetshenziswa amasu abandakanya lawa alandelayo: ukufunda ngokulekelelana noma ngokwabelana (*shared reading*), ukubuza, ukuqiniseka obekucatshangiwe ukuthi kuzokwenzeka, ukubhala ama-*asayimenti*, namanye amaningi.

2.7 AMAZINGA OKUKHULA EKUFUNDENI

UMnyango wezeMfundo, (2007) uthi ziyi-6 izigaba zokukhula ekufundeni:

* Umfundi phambi kokufunda okubhaliwe (*The pre reader*)

- * Umfundi osafufusa ekufundeni okubhaliwe (*The emergent reader*)
- * Umfundi ocathulayo ekufundeni okubhaliwe (*The early reader*)
- * Umfundi okhulayo ekufundeni okubhaliwe (*The developing reader*)
- * Umfundi ongakungingizi ukufunda okubhaliwe (*The early fluent reader*)
- * Umfundi osezazela yena ukufunda okubhaliwe (*The independent reader*)

Kulezi zigaba zokufunda, ezibalwe ngenhla, ezine zokuqala ngokulandelana kwazo zingena kahle ekufundeni ezingeni eliphansi lokufunda. Ezilandela lezo zigaba, zona zingena kahle ekufundeni okusezingeni eliphezulu lokufunda okuyibanga lesi-8 kuya phezulu. Lawa mazinga okufunda ahlaziywa ngezansi.

2.7.1 Izinga odlula kulona phambi kolwazi lokufunda okubhaliwe (*Pre Reading stage*)

Kulesi sigaba sokufunda, uthisha ofundisa okubhaliwe uye agqugquzele futhi afake umdlandla nentshisekelo kubafundi ngokubabuzwa imibuzo, ngesihloko sendaba. Ekubuzeni imibuzo, lapha uthisha usuke evukuza ulwazi lwabafundi. Umfundi lapha useyakwazi ukufunda esuka ekuqaleni kwencwadi aze afike ekugcineni kwayo. Kulesi sikhathi uyakwazi ukulalela, ukubheka izithombe futhi azazi ukuthi zikhuluma ngani.

2.7.2 Umfundi osafufusa ekufundeni okubhaliwe (*Emergent reader*)

Lesi isigaba lapho ingane isikwazi ukuxoxa indaba ngezithombe. Imisindo nezimelamsindo useyakwazi ukuyiphimisa. Umfundi wamazinga aphantsi useyakwazi ukufunda nothisha elandelana, kodwa uma efunda izincwadi ezijwayelekile. Umehluko phakathi kwezilimi ezihlukene useyakwazi ukuzehlukanisa nokusuka esandleni sokunxele (*left*) aphinde aye esandleni sokudla/sokuphonsa (*right*), nokusuka phezulu (*top*) ehlele ngezansi (*bottom*) useyakwazi. Manje umfundi useyakwazi ukubuka amanye amagama, ukufunda okuphambi kwakhe, endaweni ayijwayele, okunye usekwazi ukufunda izincwadi ezithile nokubuka izithombe.

2.7.3 Umfundi osacathula ekufundeni okubhaliwe (*Early reader*)

Kulesi sigaba umfundi ofunda okubhaliwe useyawazi amagama amaningi nokuthi aphinyiswa kanjani. Usekwazi ukwakha indaba ahlanganise izithombe. Umfundi usengafunda ngokuphimisa lapho ezifundela ngokwakhe, noma engakakwazi kahle (esangingiza) kodwa usengafunda amaphesenti angama-70, amagama kahle. Lawo magama kungaba yilawo angenaphutha futhi ngokwezinga lakhe lokukhula. Imilolozelo, izincwadi ezinezithombe useyakwazi ukuxoxa ngakho ngolimi lwakhe.

2.7.4 Umfundi okhulayo ekufundeni okubhaliwe (*Developing reader*)

Kulesi sigaba umfundi usebenzisa izithombe akhe indaba ngazo. Kulapho lo mfundi engasafundi engingiza noma ebalala amagama kodwa usefunde ukuwahlanganisa akhe umusho. Umfundi usekwazi nokusebenzisa ulwazi analo kwakhiweni kwemisho abese ehlanganisa amagama, akhe umusho. Useyakwazi ukuveza isiqalo sendaba, umzimba noma indikimba yendaba, abese egcina ngesiphetho sayo. Usefundile ukuyifingqa indaba, ayibeke kafishane. Usekwazi ukusitshela ngamagama alinganiselwa kuma-50. Lapho usekwazi ukukhipha amagama azokwenza umqondo womusho, aphinde awuhlobise (*punctuation*). Useyakwazi ukufunda buthule angaphimisi, ukufunda umthamo omningi nokubhalwe ngokugqamile.

2.7.5 Umfundi ongangingizi ekufundeni okubhaliwe (*Early fluent reader*)

Abacwaningi abanengi balibeka ngembaba ukuthi umfundi uma esekwazi ukuphimisa izwi, afunde ageleze (*fluently*), angaphumuli kungafanele, lowo mfundi usuke esekwazi ukufunda okubhaliwe ngendlela eyiyo (Blevins, 2001). Baphinde laba bacwaningi bathi kulabo bafundi abanolwazi lokufunda ngokungangingizi (*fluent readers*) kumele basize ozakwabo (*non-fluent readers*) abangakakwazi ukufunda okubhaliwe ngendlela eyiyo.

UWessels (2007) uthi ulwazi lokufunda okubhaliwe ngokungangingizi akuchazi ukuthi umfundi uyayazi into afunda ngayo. Ukungazi komfundi ukuthi ufunda ngani kungase kwenziwe ukuthi umbhali akacacisi kahle ukuthi ufuna ukuthini ngakubhalile. Ukufunda ngokungangingizi kuchaza ukufunda kahle, ngokucophelela nangokufundela ukuthola ulwazi olujulile. Ukufunda

okubhaliwe lapho umfundi ebhala igama negama ngesikhathi kuchaza ukuthi kusenenkinga enkulu ekwazini ukufunda komfundi ukuthi akufundayo kuthini (DoE, 2007).

2.7.6 Umfundi ozimele (*Independent reader*)

Abafundi lapha sebekwazi ukuzikhethela izincwadi abathanda ukuzifunda, lokho kuhambisane nokuthi bayakwazi yini ukuzifunda lezo zincwadi. Uthisha wabo angabalekelela aphinde abasize lapho bedinga ukusizwa khona lapho bekhetha izincwadi.

Kumele abe neso elibukhali abe nokuqaphela ukuthi abakhethi yini izincwadi ezingaphansi noma ngaphezu kwezingqondo zabo. Uthisha kumele ahlale etholakala, ababheke, abalalele lapho becosha ulwazi ngabakufundayo nokuthi baziphatha kanjani ngalesi sikhathi sokufunda.

Imitapo yolwazi ikhona eyakhelwe labo bafundi bokubhaliwe abadala, abafunda ezikhungweni zemfundo ephakeme noma ezikoleni zamabanga aphakeme. Ezikoleni zemfundo yamabanga aphansi kuye kusungulwe amakhona lapho kubekwa khona okufundwa kubhaliwe ukuze kusizakale abafundi ekufundeni okubhaliwe. Lokhu kuyabenza ukuthi babe nothando lokufunda imibhalo enhlobonhlobo. Ukuzimela ekufundeni kuchaza ukuthi kunesikhathi lapho abafundi abenza izincwadi zibangani, abangahlukani nabo. Lokhu akwenzeki noma ikanjani kodwa kuba umkhuba owenziwa uze ujoyikelele ungene nasemizweni yomfundi okuphokophele ukukwazi ukufunda okubhaliwe, nokuthandayo (Blevins, 2001). Abafundi abafunda okubhaliwe bazikhethela bona izincwadi abazozifunda ngokwabo bengasizwa muntu.

Labo bafundi bangadinga uthisha noma ophethe emitatsheni yolwazi ozobabonisa uma bedideka, ukuze basizakale lapho bekhetha okubhaliwe abazokufunda ngendlela eyiyo. UMnyango wezemfundo waseNingizimu Afrika (DoE, 2008) ugqizelela ukuthi abafundi bokubhaliwe bagqugquzelwa ukuthi babe nentshisekelo yokufunda izincwadi ukuze bakwazi ukubhekana nezimo ezahlukene ekukhuleni kwabo. Lokhu kwenzeka ngendlela efanele uma umfundi esebenzisa iso elihlaziwayo ezimweni eziningi ezahlukahlukene.

2.8 IMBANGELA YOKUNGAKWAZI UKUFUNDA NGOKUGELEZA NOMA UKUNGINGIZA

Ocwaningweni oseluke lwenziwa kutholakale ukuthi umfundi uma engakwazanga ukuba nekhono lokufunda ngokugeleza (*fluency in reading*) esesemazingeni aphantsi okufunda, ukhula nakho ukungabi nalwazi aze afike emazingeni aphezulu okufunda. Lowo mfundi akabi nalo ulwazi lwamagama abese eyawabala lapho efunda umbhalo, futhi aphinde angabi nalo ikhono lokulalela lapho abanye befunda okubhaliwe ngokukuqonda. Umfundi ongenawo la makhono uphinde angakwazi ukuphimisa kahle amagama ngokuyikho.

Ukufunda ngokugeleza yikhono lokufunda eligcizelelwayo lapho umfundi efunda okubhaliwe futhi uma umfundi eselikhulisile lelo khono wakhula nalo waze wafinyelela emazingeni aphezulu emfundo. Ulwazimagama, ukufunda ngokuqondisisa nokuqonda okufundwayo yikho okukhulayo emqondweni womfundi bese eba nokukwazi ukufunda ngokuqondisisa nokuqonda okufundwa ngakho ngokugeleza (Edmund noBauserman, 2006).

Laba babhali bathi othisha bolimi kuleli zinga lemfundo baba nokuziqhenya uma umfundi ekwazile ukuqikekela ukufunda ngokuhambisa amehlo ngokushesha. Ukubiza amagama ngendlela eyiyona nolwazimagama lapho kufundwa okubhaliwe. Ukufunda ngokugeleza akuyona injongo esuke ibhekwe kakhulu ekufundeni okubhaliwe emazingeni aphezulu okufunda okubhaliwe kodwa kubheka ukuthi uyakuqondisisa yini umfundi lokho akufundayo.

2.9 ABAFUNDI ASEBENOLWAZI LOKUFUNDA BAGELEZISE IZWI

Abafundi abakuleli zinga lokufunda sebekufundile ukufunda ngokugeleza futhi laba bafundi sebelithuthukisile leli khono. Laba bafundi sebengakwazi ukubheka nezinsizakufundisa, ukuxhumanisa okufundwa kubhaliwe nolwazi abaluthole phambilini (Nuttall, 1982; Stannovich, 1989). Ngokwenza njalo laba bafundi bakwazi ukukhuphula izinga lokwazi amagama amasha nangokuthi achaza ukuthini ngokuhambisana ngokukhulunywa ngakho kulowo mbhalo ofundwayo.

UGeorgiou nabanye (2008) we- *Rapid Automatized Naming (RAN)* bathi le ndlela, yindlela esheshayo yokufundisaa ngokugelezisa izwi nokusiza ekufundeni ngokuqondisisa. Ukufunda ngokugelezisa izwi akubi namphumela omuhle uma kungahambisani nokufunda okubhaliwe kube kuqondisiswa okufundwayo.

2.10 OKWENZEKA EKILASINI LAPHO KUFUNDWA

OKUBHALIWE

Umfundi okhaliphile ekufundeni okubhaliwe uthi eyophothula umatikuletsheni okuyibanga leshumi nambili (*Grade 12*) usuke esekwazi ukuhlaziya nokucubungula okukhulunywa ngakho kulowo mbhalo (Rand, 2002). Uphinde lo mcwaningi alibeke ngembaba ukuthi lo mfundi waleli banga usuke esekwazi futhi ukuhlanganisa inkulumo esembhalweni ngoba usuke esekulungele ukukwenza lokho. Lo mfundi usuke esezicabangela ngokwakhe aze aphume nesisombululo ngoba usuke esenolwazi olungale kokubhaliwe.

Kuningi okubhekwa ngumfundi ngoba umbhalo vele unezinto eziningi nazo ezilindele ukubhekwa ngumfundi wokubhaliwe.

UPerez (2004) uthi umqondo wakheka ngokuhlangana kwawo lo mbhalo nomfundi wawo uqobo endaweni nangesikhathi esithile, okuyikilasi lokufundela umbhalo/okubhaliwe. Okubhaliwe kwakhiwa kabusha (*reconstructed*) ngumfundi ngendlela yakhe ehlekile ekwenza lokhu ngokuzihumushela ngokwakhe okubhaliwe (*interpretation*). Umqondo omusha, owakhekile kungenzeka ungafani ngqo nalowo osuselwa embhalweni ofundiwe. Umfundi ofunda okubhaliwe ngokuyimpumelelo emabangeni aphezulu (Ibanga 8-12). Uphinde aphenyule ashaye emhloeni ngakubuzwayo, okungaba yimibuzo elula naleyo elukhuni, enobunzima nefuna umqondo ojulile angaphumelela uma ekugcinile akufundiswayo ngothisha bokufunda okubhaliwe. Ofundayo naye uthola ulwazi oselushintshile nalolu lwazi olungenhla nomhumusho owenzakele.

2.11 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngocwaningo oseluke lwenziwa mayelana nokufunda okubhaliwe lapha eNingizimu Afrika naphesheya kwezilwandle. Ngixoxile nangamathiyori namamodeli ehlukeno okufunda okubhaliwe. Ngibuye ngaxoxa nangezindlela namasu okufunda okubhaliwe ehlukeno abafundi. Esahlukweni esilandelayo ngixoxa ngezindlela zocwaningo.

ISAHLUKO SESITHATHU

3. IZINDLELA NOMKLAMO WOCWANINGO

3.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngokubuyekezwa kwemibhalo. Ngixoxe ngocwaningo oseluke lwenziwa mayelana nokufunda umbhalo/ okubhaliwe lapha eNingizimu Afrika nakwamanye amazwe aphesheya kwezilwandle. Ngixoxile nangamathiyori ahlukeno okufunda okubhaliwe, kuxoxiwe nangezindlela namasu okufundisa ukufunda okubhaliwe.

Kulesi sahluko ngixoxoxwa ngezindlela nomklamo osetshenzisiwe ukuqoqa ulwazi locwaningo ukuze kutholakale izimpendulo zemibuzongqangi yocwaningo. Okunye okuzokhulunywa ngakho izindlela ezalandelwa ekuqoqeni ulwazi olwaludingeka, kulandele izindlela zokuhlaziya. Inkambiso elungileyo yocwaningo kuzoxoxwa kafushane ngayo. Ukukholeka nobuqiniso bocwaningo kuzoxoxwa ngakho ukwenyusa izinga lokuhlonipheka nokwethembeka kwalolu cwaningo. Mithathu imibuzongqangi ephendulwa yilolu cwaningo okuyilena elandelayo:

1. Othisha bebanga lesi-8 bakufundisa kanjani ukufunda okubhaliwe olimini lwesiZulu lwasekhaya kulesi sikole?
2. Othisha bebanga lesi-8 bakufundisa kanjani ukufunda okubhaliwe olimini lwesiZulu lwasekhaya kulesi sikole?
3. Kungani othisha bebanga lesi-8 befundisa isiZulu ulimi lwasekhaya ngendlela abakwenza ngayo kulesi sikole?

Imibuzongqangi yiyo phela elawula amasu nezindlela ezisetshenzisiwe ukwenza lolu hlobo locwaningo.

3.2. I-CONSTRUCTIVISM PHARADAYMU (*CONSTRUCTIVIST PARADIGM*)

Lolu cwaningo lungaphansi kwe-constructivist paradigm. Ipharadaymu inikeza uhla lwamagama okuyiwona alekelela ocwaningayo ukuba akwazi ukubona aphinde akhe umqondo othile ngokwenzekayo (Maree, 2008). Lolucwaningo lungaphansi kwepharadayimu njengoba lubuka umhlaba ngeso lepharadayimu olungaphansi kwayo okuyi-*constructivist paradigm*.

Lena yindlela isikhathi esiningi esetshenziswa wothisha ekufundiseni izifundo ezahlukene futhi ivela ocwaningeni lokucubungula ukuthi abantu baluthola kanjani ulwazi (Samuels noFarstrup, 2003). Le pharadaymu ye- *constructivist* iqikelela ezokuxhumana lapho kuthungathwa khona okushiwo ngongoti ngokuqonda ulwazi. Lena yindlela yokuhamba uthungatha ulwazi ngokuxhumana nabantu abathile, obaqokile ngokubavakashela lapho behlala khona.

OSamuels beno Farstrup (2003) bangabacwaningi abathi lokho okufundwayo akulula ukuba kwahlukaniswe nendawo kumbe nesimo okwenzeka kuso. Ipharadayimu ye-*constructivist* igcizelela ubumqoka bokuthi kubhekwe ukuthi abantu abathile bazakha kanjani izinkolelo zabo (Lincoln noGuba 1989; Marree, 2008). Baphinde laba bacwaningi basekelwe ngoLincoln benoGuba, (1989) abaphawula bathi ipharadaymu ye-*constructivism* igcizelela ukuthi abantu abathile bazakhela kanjani izikhungo zabo noma izindawo abaphila kuzo. Laba bantu abathile baphinde babe nemigomo elawula lezo zikhungo noma amaqembu abo enhlalo. Loluhlobo lwepharadaymu luqikelela ukuthi labo bantu bamaqembu athile enhlalo bazakha kanjani izinkolelo zabo ngezinto abazenzayo. Yingakho-ke nje lokho okufundwayo kungasoze kwahlukaniswa nendawo noma isimo okwenzeka kuso (Samuels noFarstrup, 2003).

Ngokuvumelana nemibono yalaba bacwaningi, ngaleyo ndlela lolucwaningo luhlose ukubheka okufundiswa ngothisha bebanga lesi-8. Kuzobhekwa ukufundiswa kokufunda okubhaliwe ebangeni lesi-8 olimini lwesiZulu, kuphinde kubhekwe ukuthi bakuchaza kanjani lokhu othisha. Ukubunjwa kwabantu abazobamba iqhaza elibalulekile ezintweni ezenzakalayo endaweni abaphila kuyo, yinjongo enkulu ye-*constructivism*. Ngaleyo ndlela abafundi abasathuthuka

kumele banikezwe ithuba lokuba babambe iqhaza elibonakalayo ekufundeni kwabo nalokho abakwenzayo.

Ngamanye amazwi, *i-constructivism* isenza siqonde kahle ukuthi ukufunda kusho ukubamba iqhaza ekufundeni kwakho wena ofundayo uqobo, yize kwaziwa ukuthi kumele kube khona nofundisayo lapho kukhona ofundayo. Lokho okufundwayo kuba ngokunomqondo uma umfundi eba yingxenywe yalokho okufundwayo abe nesithombe sokwenzeka emphakathini, ngokosikompilo, okwepolitiki nangokuncike emlandweni othile. Uthisha akakwazi ukuzithathela yena izinqumo ngokuzofundwa kodwa kumele abeke umfundi phakathi nendawo ukuze abe semqoka ekufundeni lokho. Umsebenzi kathisha ukuthi yena akhombe kuphela indlela kumbe abonise lowo mfundi odinga ukuboniswa noma usizo ngaleso sikhathi.

Le pharadaymu ye-*constructivism* ngale ndlela ihambisana kahle nalolu cwango oluhlose ukubheka ukuthi umfundi wesiZulu ulimi lwasekhaya uthuthuka kanjani ekufundeni kokubhaliwe. Ukufunda okubhaliwe kusemqoka emfundweni yomfundi kwazise yiyona nto eyisisekelo semfundo njengoba wonke amanye amakhono olimi ancike ekufundeni okubhaliwe (Pretorius, 2002; Sangmin, 2007). Ngakho-ke kule pharadaymu ye-*constructivism* kuyagcizelelwa ukuthi ulwazi lwakheka kanjani kumfundi webanga lesi-8 lapho efunda okubhaliwe olimini lwesiZulu.

3.2.1 UCWANINGO OLUYIKHWALITHETHIVU (*QUALITATIVE RESEARCH STUDY*)

Lolu wucwango oluyikhwalithethivu (*qualitative research study*). UMaree (2007) uthi ucwango oluyikhwalithethivu lugcizelela ulwazi lwabantu lokuthi bayakwazi yini ukuba nolwazi lwenhlalo yalapho behlala khona. Lo mcwango ugcizelela ukuthi ucwango lobunjalo botho luzama ukuqoqa ulwazi olucebile. Phela lolu lwazi yilolu oluchaza kabanzi ngesimo noma ngento ethile noma ngabantu abathile ngenhloso yokwakha isithombe salokho umcwango akucwangingayo (Maree, 2007, ikhasi 50).

UMaree (2007), usekela uCreswell (2006) lapho ethi abacwango bocwango oluyikhwalithethivu baqoqa ulwazi ucwango oluludingayo kulabo ababambe iqhaza ocwangingweni. Ababamba iqhaza babuye babizwe ngabahlanganyeli bocwango. Abacwango abangamakhwalithethivu bathola ulwazi kubanikazi baleso simo senhlalo abasuke besicwango. UMaree (2007) uyaqhubeka athi labo bahlanganyeli okutholakala kubo ulwazi kumele babe

ngabantu abasendaweni leyo ecwaningwayo njalo, zonke izinsuku, okungaba indawo abasebenza kuyo noma kumbe abahlala kuyo. Abantu abayilolo hlobo bavamise ukwenza okuningi bendawonye futhi lokho bekwenza njengokujwayelekile, njengkwethamela imihlangano ehlukahlukene nokudlala imidlalo njalonjalo (Maree, 2007).

Kubalulekile ukuthi abacwaningi bocwaningo oluyikhwalthethivu baqoqe ulwazi ngesikhathi labo abangabahlanganyeli bocwaningo besesimweni esejwayelekile, babuke ukuthi yikuphi abakukhulumayo noma abakwenzayo. Ngakho abacwaningwayo akufanele bashintshe ukwenzeka kwezinto ngoba benzela umcwaningi. Lokho kungadukisa ulwazi oludingwa wucwaningo (Nkosi, 2011).

UHenning (2005) uthi ucwaningo oluyikhwalthethivu (*qualitative approach*) ludinga ukuba umcwaningi ahlange nabahlanganyeli bocwaningo, axoxe nabo aphinde abone abakwenzayo (*observations*). UDenzin no Lincoln, (2000) abangabacwaningi bachaza ucwaningo oluyikhwalthethivu ngokuthi ucwaningo lapho ocwaningayo kumele abe nobudlelwano (*relationship*) nalabo abacwaningwayo ukuze kutholakale ulwazi locwaningo (*data*) olunothile. Baphinde laba bacwaningi bathi umcwaningi kumele kube umuntu okulula ukuxhumana naye kwazise abacwaningwayo baye bafikelwe ukwesaba futhi babe nongabazane kanye nokungazethembi kwabakukhulumayo.

Lolu cwaningo luyi- case study. OCohen, noManion benoMorrison (2008, p. 253) bechaza ucwaningo lwekhwalithethivu, baluchaza kanje: “*A case study is a specific instance that is frequently designed to illustrate a more general principle*”.

Ngempela-ke njengokusho kwalaba babhali, ulwazi olwatholakala ngokwenza ucwaningo kulesi zikole, lwaluyokwakha isithombe ngokwenzeka nakwezinye izikole lapho ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwasekhaya.

Abahlaneli bocwaningo bacwaningwa besendaweni yabo lapho futhi benza njengokujwayelekile, ukuze umcwaningi akwazi ukuqonda indlela abenza ngayo izinto labo abacwaningwayo noma leso simo esicwaningwayo. Lokhu kusho ukuthi akudingi ukuba labo abacwaningwayo bashintshe indlela abavama ukwenza ngayo izinto ngokwejwayelekile. Ucwaningo luwuphenyo ngenxa yokuthi luzama ukucwaninga ngokwenzekayo ekilasini lapho uthisha efundisa ukufunda okubhaliwe kubafundi besiZulu ulimi lwasekhaya emabangeni aphantsi. OCohen noManion

noMorrison (2008) babeka ukuthi ucwaningo lwekhwalithethivu luvama ukusetshenziselwa ukuchaza, lunikeze incazelo mayelana nokuthile okucwaningwayo, kunokuba lunikeze izibalo ezithile njengemiphumela yocwaningo (p. 253).

Kubalulekile ukuba kugcizelelwe ukuthi ucwaningo lwekhwalithethivu luyakwazi ukuzakhela ngokwalo ithiyori engasiza nabanye abacwaningi ukuqonda ngesimo esifanayo noma ngento efanayo. Ucwaningo lwekhwalithethivu ukuthi luyakwazi ukuveza imbangela nomphumela wento ethile, ngenxa yokuthi ocwaningayo uya khona ngqo lapho kusuke kwenzeka khona lokho afuna ukuqonda kabanzi ngakho. Umcwaningi uya kozibonela, axoxe nabahlanganyeli bocwaningo; ngaleyo ndlela azi ukuthi abantu abathile benziwa yini ukwenza ngendlela ethile izinto futhi kunamphumela muni lokhu abakwenzayo (Cohen, Manion & Morrison, 2008, p. 253). Ngaphandle kwalokhu uphinde athole nokuthi banayiphi imizwa nemicabango ngaleso simo noma ngaleyo nto; esebenzisa ulwazi aluthatha ngqo emilonyeni yabo, ebuka nalokho abakwenzayo (p. 253).

3.4 INHLOLOLWAZI ESAKUHLELEKA ECISHE/ UKUHLELEKA (*SEMI STRUCTURED INTERVIEW*)

UMaree (2007) uchaza lolu hlobo lwenhlololwazi njengenkulumbo ephakathi kwabantu ababili lapho umcwaningi ebuza umhlanganyeli wocwaningo imibuzo ukuze akwazi ukuqoqa ulwazi. Leyo mibuzo kumele ayibuze bebobabili, engekho omunye olalele. Indlela yokuxoxisana iyona ndlela esetshenziswa kakhulu ngabacwaningi ekuqoqeni ulwazi. Bayakufakazela lokhu o-Long noZimmerman (2008) lapho bethi inhlololwazi esakuhleleka/ ecishe ukuhleleka iyona ekunika ulwazi oluhlelekile nolunobuqiniso.

Yilapho futhi umcwaningi ekwazi khona ukufunda ngemibono (*ideas*), izinkolelo (*beliefs*), imibono (*views/ opinions*), nendlela abaziphatha ngayo abangabahlanganyeli bocwaningo. Injongo yokwenza konke lokhu okubalwe ngenhla ukuthi kutholakale ulwazi olunonophele, olunobuqiniso nolukholakalayo. Ukusebenzisa inhlololwazi/ ecishe ukuhleleka kusiza abahlanganyeli bocwaningo (kulolu cwano okungothisha acwaningwayo) ukuze bakwazi ukuthemba obacwaningayo ngoba kuba umhlanganyeli wocwaningo nomcwaningi kuphela

lapho kuxoxwa. Bayaxoxa baphendulane. Lokhu kusiza ukunyusa izinga lokwethembana ngoba kusuke kungekho muntu omunye.

Lokhu kwangisiza kakhulu ngoba umhlanganyeli wocwaningo wayekhuluma ekhululekile okwakungaba nzima kwakungaba khona omunye umuntu. Nganginemibuzo eyayihlelwe ukubuza abahlanganeli bocwaningo eyi-10. Le mibuzo ngayisebenzisa kubo bobabili abahlanganyeli bocwaningo. Bheka iseleko 1, ikhasi, 140.

Ngasebenzisa imibuzo evulelekile (*open-ended questions*) ukuze abahlanganyeli bocwaningo baphendule ngendlela ababethanda ngayo. Umcwaningi uvumelekile ukuthi acele amcwaningayo ukuba acacise, noma achaze ngendlela ecacile uma kukhona iphuzu elingacacanga kahle noma elingezwakalanga kahle uma kusetshenziswa lolu hlobo lwenhlololwazi (Joubert nabanye, 2008).

Yonke imibuzo yayivulelekile okwakudinga ukuthi abahlanganyeli bocwaningo bayiphendule ngokukhululeka. Babekhululekile ukuthi baphendule ngendlela abafisa ngayo kwazise kwakungekho okwakuzobaphazamisa ekuphenduleni leyo mibuzo. Ngaleyo ndlela izingxoxo zethu zazikhululekile. Kwakwenzeka kube nokungenelela ngokubuza imibuzo yokulandelisa lapho umhlanganyeli wocwaningo kwakudingeka ukuthi acacise ngayekusho.

Kwakungekho ukuxwayana, kwazise kwakuhlekwa lapho kwakufanele kuhlekwe khona. Ngangizama konke okusemandleni ukwenza abahlanganyeli bocwaningo bazizwe bekhululekile bangabi nakho ukwesaba .

3.5 UKUBUKA OTHISHA BEFUNDISA (*OBSERVATIONS*)

Ukuthola ulwazi oluzophendula imibuzongqangi emithathu kwadingeka ukuthi ngiye esikoleni lapho ngangizoqoqa khona ulwazi kothisha ababili. Othisha bafundisa ibanga lesi-8 esikoleni iSibhakabha *Secondary School* (okungelona igama langempela) endaweni yase Clermont eduzane nedolobha lasePhayindane.

Kanti ulwazi olwatholakala ngokuxoxa nothisha kanye nokubabukela befundisa emakilasini abo nalapho bebuzwa ngokufundisa ukufunda okubhaliwe. Ulwazi olwatholakala lwasetshenziswa ukuphendula imibuzo emithathu. Ngesikhathi sezingxoxo uzakwethu wayethatha amanothi

ukuze konke okuyizimpendulo ezaziqhamuka kocwaningwayo zibhalwe njengoba zinjalo. Lokhu ngakwenza ukuze kuthi lapho sengibhala imininingwane yolwazi olutholakele, ucwaningo kungahlanazeleki, kuze kubhaleke nokungashiwongo abahlanganyeli bocwaningo.

Kwasetshenziswa nesiqophamazwi ukuqopha izingxoxo thisha abangivumelanga ukuthi ngiphume nawo ngaphandle kwamasango esikole kodwa bacela ukuthi konke okuqoshiwe kubhalwe bese kuyacishwa singaphumi nakho. Lokho kwenza kanjalo bangitshela ukuthi abathandi ukuthi amazwi abo alalelwe ngabanye abantu abangabazi. UNkosi (2011) ugcizelela ukuthi ukwazi ulimi lwalabo abacwaningwayo kusemqoka ocwaningweni oluyikhwalithethivu.

Ngaleso sikhathi sezingxoxo uzakwethu wayesebenzisa ibhuku lokuthatha amanothi ukuze konke okuyizimpendulo ezaziqhamuka kocwaningwayo zibhalwe njengoba zinjalo. Lokhu esasikwenza sasenzela ukuthi lapho sengibhala ucwaningo kungahlanazeleki, kuze kubhaleke nokungashiwongo othisha ababeyingxene yocwaningo.

Ngangibuye ngibhale phansi amanothi ngokwakwenzeka nokwakukhulunywa kulezi zingxoxo. Okunye okwangisiza ukusebenzisa isiqophamazwi seselula ukuthatha amazwi enjengoba enja. Okunye ukuthi wenzenjani lapho eqala ethula isifundo esisha kubafundi, sikhula, kuze kufike lapho esebahlola khona. Kulo lolu cwaningo, njengomcwaningi ngangifuna ukuhlola ukuthi ukufundisa ukufunda okubhaliwe kwenzeka kanjani ebangeni lesi-8 kubafundi besiZulu ulimi lwasekhaya kulesi sikole.

3.5.1 UKUTHOLAKALA KOLWAZI NGOKUBUKA OTHISHA BEFUNDISA

Ngabukela uthisha ngamunye efundisa kulo lonke iviki, lokho ngakwenza amasonto amabili elandelana. Kwelokuqala ngangibabuka befundisa emakilasini kwathi kuleli lesibili ngaba nezingxoxo nabo lapho ngangibabuza imibuzo engabe ngiyilungisile ngaphambi kokufika nangemuva kokubabuka befundisa emakilasini khona esikoleni iSibhakabha.

Isizathu sokwenza lokhu kwakuwukubabuka ukuthi bafundisa kanjani ukufundisa okubhaliwe. UMaxwell (2005) uthi okutholakele futhi kwaqoqwa ngokulingana (*qualitative data*) kuthatha ulwazi ngamagama kunezinombolo. Bayakugcizelela ukuthi ulwazi oluqoqwe ngale ndlela luba wulwazi olukholekayo nolunobuqiniso.

Kubalulekile ukuthi othisha abacwaningwayo balaleliswe lapho kunezingxoxo phakathi kwabo kanye nomcwaningi. Okunye okumele kuqapheliswe yizimpendulo abazishoyo nalezo abazibhale phansi kwisheduli enemibuzo. Lokho kwenzelwa ukuba kube nesiqiniseko sokuthi abakushoyo kuyahambisana nobekubuzwe ngumcwaningi okuphathelene nokufunda okubhaliwe. Le ndlela yokuba nezingxoxo ngabakwenzayo kanye nokubavakashela emakilasini lapho befundisa khona, ngenye yezindlela ezibukeka zinokuhleleka ekutholeni ulwazi locwaningo. Ocwaningayo kule ndlela ubuka indlela abacwaningwayo abaphendule ngayo imibuzo ehlelekile, indlela abahleli ngayo ngenkathi bephendula nokuzethemba (*confidence*). Okunye kuye kube ukwenzeka kwezinto lokho okungadingi nanokuthi umcwaningi aze abuze umbuzo ngoba efuna ukwazi kabanzi ngokwenziwa ngabacwaningwayo (Govender, 2010; Maphumulo, 2010).

Izinjongo zomcwaningi ziyafezeka uma ekugcineni kwakho konke eba nezingxoxo nabahlanganyeli bocwaningo ngoba ngokwenza kanjalo, uthola ulwazi olunzulu mayelana nakucwaningayo (Maphumulo, 2010). Ngiyamvumela nalo mcwaningi lapho ethi ukuxoxa kanye nokubuka othisha befundisa ekilasini kusiza kakhulu. Ukubuka abakwenzayo lapho befundisa ukufunda okubhaliwe, kuvumela ocwaningayo ukuba akwazi ukulalela, ukuhlaziya abakushoyo, nokuqonda isimo sabacwaningwayo sinjengoba sinjalo futhi sinjengoba siqondwa yibona. Okunye okubalulekile ukubheka ukuthi ucwaningo lwenzeka endaweni efanelekile yini nalapho abangabahlanganyeli bocwaningo bekhululeka khona.

3.6 INKAMBISO ELUNGILEYO YOCWANINGO

Kubalulekile ukulandela inkambiso elungileyo yocwaningo (*research ethics*) ngoba akuvumelekile ukuthi umcwaningi amane aqhamuke esenza ucwaningo engayicelanga imvume yokukwenza lokho eziphathimandleni ezengamele ezeMfundo, kubaphathi bezikhungo nakulabo abazobamba iqhaza ocwaningweni.

Ngakho-ke ngaqala ngabhala izincwadi, ngazibhalela abaphathi besikole (*gatekeepers*). Okwakuqukethwe yilezo zincwadi kwakuwukucela imvume yokwenza ucwaningo, ngachaza nangesizathu nenjongo yokwenza lolu cwano ngabuyele ngabachazela ngesizathu sokukhethwa kwesikole sabo. Njengoba ngike ngachaza esahlukweni sesibili, luningi ucwaningo

oseluke lwenziwa emkhakheni wokufunda okubhaliwe, kodwa oluningi ucwaningo belugxile emazingeni aphansi emfundo kanti olunye lwalubheka izingxenyana zokufunda okubhaliwe ngokwahlukana.

Isikole esikhethiwe njengoba bese kuke kwachazwa phambilini, sise-Clermont futhi kulapho isiZulu sifundiswa njengolimi lwasekhaya ngenxa yokuthi yisikole okungesabafundi abamnyama. Ngabachazela nesihloko socwaningo ngabuye ngachaza nangamalungelo alabo ababezobamba iqhaza ocwaningweni.

Ngabachazela nangamalungelo abo njengokuthi owayezozizwa engasathandi ukuqhubeka nocwaningo wayengahoxa uma ethanda noma ingasiphi isikhathi ngaphandle kwemiphumela emibi. Ngabuye ngabachazela nokuthi abaphoqiwe ukuba yingxenywe yocwaningo uma bengathandi, kwazise banelungelo lokwenze njalo. Ngangibazisile abahlanganyeli bocwaningo nokuthi ulwazi olwabe luzotholakala ocwaningeni lwalungeke ludalulwe nje noma ikanjani kodwa lwabe luzokwaziwa yimina kanye nalowo ongumeluleki wami.

Ngale kwalokhu ngabuye ngachaza ngokwakuzokwenzeka ngesikhathi socwaningo nanokuthi kwakuyothi uma sengiba nezingxoxo nabo, ngiphelezelwe nguzakwethu owayezongibhalela amanothi ngokwakuzokwenzeka. Kodwa-ke bachazelwa ukuthi babanelungelo lokusho uma bengathandi ukuthi kube khona omunye owayezongisiza.

Ngabaqinisekisa ukuthi akekho owayezophatheka kabi ngesikhathi sokubabuka befundisa emakilasini nangesikhathi sezingxoxo engangizoba nazo nabo, uma bevuma ukuhlanganyela ocwaningeni. Imihlangano nababezobamba iqhaza ocwaningweni yayibalulekile, ukuze bachazelwe ngokwakusencwadini ababebhalelwe yona. Ukwenza lokho kwasiza ekutheni kutholakale ithuba lokuphendula imibuzo ababenayo labo thisha ngokwenziwa kocwaningo esikoleni sabo. Ngabachazela ukuthi ngakhetha isikole sabo ngoba siseduze nalapho ngangihlala khona njengoba nami ngihlala endaweni yaseClermont. Ngachaza nokuthi ukukhetha isikole esikude nami kwakuzodla ephaketheni kwazise nophethiloli ukhuphuka mihla yonke.

Okunye okwaba yingqinamba enye ukuthi ngiyakwesaba ukuduka endaweni engingayazi yingakho ngakhetha indawo engiyejwayele nokuyilapho abanye othisha abafundisa khona ngiye

nginqwamane nabo emihlanganweni yomphakathi. Ngale ndlela ngazithola ngemukelekile kulesiya sikole, ngazizwa ngisekhaya phela othisha abaningi abafundisa khona ngangijwayele ukubabona njengoba besengike ngachaza ngenhla. Kwangisiza ukwazana nabahlanganyeli bocwaningo, kwazise akubanga khona ubuhixihixi ezivumelwaneni ezabe sezivele zikhona phakathi kwami nabo.

3.7 UKUQHUTSHWA KOCWANINGO ESIKOLENI (*DATA COLLECTION IN THE SCHOOL*)

Esikoleni iSibhakabha (okungelona igama langempela) othisha ababengabahlanganeli bocwaningo bababili, befundisa ulimi lwesiZulu ulimi lwasekhaya ebangeni lesi-8. Ucwanningo lwenzeka ngenyanga kaNtulikazi ngonyaka wezi-2011, ngaphindela ngaya ukuyoqedela ngenyanga kaMandulo kuwo lonyaka wezi-2012.

Ngaba nenhlololwazi esakuhleleka noma ecishe ukuhleleka nothisha bobabili abafundisa ulimi lwesiZulu ebangeni lesi-8. Amagama othishakwakunguMinenhle noMahle, okungamagama okungewona awangempela, ukuze bavikeleke. Inhlololwazi yayithatha isikhathi esingangangehora elilodwa nohhafu kulowo nalowo thisha owayebambe iqhaza ocwaningeni. Kwakwenzeka kweve kancane ngemizuzu lapho babenokuningi ababekusho, okuyinto eyenzeka kubo bobabili njengoba ngangixoxa nothisha ngamunye.

Ngaleso sikhathi sezingxoxo uzakwethu wayesebenzisa ibhuku lokuthatha amanothi ukuze konke okuyizimpendulo ezaziqhamuka kocwaningwayo zibhalwe njengoba zinjalo. Lokhu esasikwenza sasenzela ukuthi lapho sengibhala ucwaningo kungahlanazeleki, kuze kubhaleke nokungashiwongo othisha ababeyingxenywe yocwaningo.

3.8 UKUHLAZIYWA KOLWAZI OLUTHOLAKELE (*DATA ANALYSIS*)

Lolu wucwaningo oluyikhwalthethivu (*qualitative case study*), ngakho-ke izindlela zokuhlaziya kwaba yilezo ezivamise ukusetshenziswa ngabacwaningi abangama-*qualitative researchers*. Kwakhiwa izindikimba olwazini olwatholakala ngezingxoxo nangokubuka othisha befidisa ebangeni lesi-8 emakilasini olimi lwesiZulu. Ngahlaziya ulwazi olutholakele ngisebenzisa ithiyori kaVygotsky (1978) ye-*social constructivism*. Le thiyori kaVygotsky (1978) iyahambelana nalolu cwano ngoba yithiyori evame ukusetshenziswa wothisha ebalekelela ekuqondeni ukuthi umuntu ufunda kanjani, ngokuthi abambe iqhaza ngalokho akufundayo.

Kwasetshenziswa indlela yohlaziyo lokutholakele (*content analysis*) ukwakha izindikimba ngokwenza lokhu kusukela ezindikimbeni ezincane (*categories*) kwazo. UCreswell (2006) uthi lokho kwenziwa kwaba yilezoezijiye kuze kufike lapho ocwaningayo esezanelisile khona ngokwakhiwa kwala masehi ama-*categories*. Ukwenza ngaleyo ndlela kungahlanganisa ukusebenzisana nabahlanganyeli bocwaningo, ukuze nabo balekelele ekubunjweni kwama-*categories* aqhamuka ngokuhlaziya kolwazi oluqoqwe kubo (Creswell 2006, ikhasi 175).

UNkosi (2011) ubeka athi umcwaningi oyi-*qualitative researcher* angahlola akubhalile ngabacwaningayo. Okuphawulwa nguNkosi (2011) kunanelwa abanye abacwaningi lapho bethi ocwaningayo akumele abheke kuphela okufanayo kodwa kumele abheke nalokho okungafani (Orgill, 2002). Umcwaningi ngale nkathi wakha ama-*categories* achaza ngama-*experiences* ahlukene abantu, mayelana nesimo esithile.

Kubalulekile ukuthi ahlolwe ama-*transcript* ukuthola ukuthi ama-*categories* lawo achaza ngokwanele yini kumbe ashokhona ngempela yini lokho okushiwo wulwazi oluqoqiwe.

3.9 UBUQINISO NOKUKHOLAKALA (*VALIDITY AND RELIABILITY*)

Ubuqiniso nokukholakala (*validity and reliability*) yikhona okumqoka kakhulu ocwaningweni oluyikhwalthethivu (*quantitative research*). Ocwaningweni oluyikhwalthethivu (*qualitative*

research) umcwaningi. Ubamba iqhaza elikhulu ekuqoqweni kolwazi oludingwa lucwaningo. Kuye kube sengathi abacwaningi bocwaningo oluyikhwalthethivu (*qualitative research*) uma bekhuluma ngobuqiniso nangokukholakala bakhuluma ngocwaningo olunobuqiniso nolukholakalayo. Nalo oluyikhwalthethivu lunabo ubuqiniso uma lwenziwe ngendlela eyiyo futhi luyakholakala luqiniseke njenganoma yiluphi ucwaningo.

Ocwaningweni oluyikhwalthethivu nakhona buyatholakala ubuqiniso nokukholakala (Nieuwenhuis, 2008, ikhasi 80). ULincoln benoGuba (1985, ikhasi 91) bathi kungeke kwaba khona ukukholakala ngaphandle kobuqiniso. Baqhubeka bathi lokhu kungenxa yokuthi ubukhona bokukholakala ocwaningeni, yikhona okwenza ukuthi ucwaningo lukholakale futhi lube nobuqiniso (Lincoln noGuba, 1985, ikhasi 136).

Laba bacwaningi baze bangeze ngamagama anjengalana: *applicability, credibility, dependability, ne-conformability* njengezinto eziwukhiye ekutheni ucwaningo lube ngolunobuqiniso (Lincoln noGuba, 1985, ikhasi 136). UNkosi (2011) uphawula athi ocwaningeni oluyikhwalthethivu udaba lokukholakala luncikene kakhulu nesibalo sabacwaningwayo kanye nethuluzi elisetshenziwe ekuqoqweni kolwazi locwaningo. Ocwaningeni oluyikhwalthethivu uphinde uNkosi athi kunezinto ezinjenge-*credibility* yemiphumela yocwaningo ezenzeka ngendlela eyahlukile (ikhasi 111).

3.9.1 UBUQINISO (RELIABILITY)

Abacwaningi abanengi bayavumelana ngokuthi ubuqiniso busho ukungaguquki kwemiphumela yocwaningo (Maree, 2008; Ormrod benoLeedy, 2005; Cohen, Manion noMorrison, 2008). Lokho kulunga uma lokho okuhlolwayo kungazange kushintshwe, kusalokhu kuhlolwa into efanayo. Bayaqhubeka laba bacwaningi bathi ubuqiniso busho ukufana kwalokhu umcwaningi akubhale njengolwazi olutholakele, okwenzeke ngqo esimweni esijwayelekile nokuyisona umcwaningi afuna ukwazi ngaso. Olwazini olubhalwe phansi ngumcwaningi kufanele bucece bha lobu buqiniso futhi buqondakale.

Ngenza isiqiniseko sokuthola lonke ulwazi kubahlanganyeli bocwaningo, njengoba ngaphinda ngalubhala phansi lunjalo alwangaba nongabazane. Lokhu ngakwenza ukuze kukhule izinga lokukholakala nobuqiniso kocwaningo.

Njengoba sengike ngachaza phambilini ngasebenzisa izindlela ezahlukene ekuqoqweni kolwazi njengenhlohlolwazi nokubuka othisha befundisa. Ngasebenzisa uhlaziyo mbhalo (*content analysis*) ukusebenzisa isiqophamazwi kanye nokuthatha amanothi ngesikhathi sezingxoxo. Ukusebenzisa izindlela ezahlukene zocwaningo kubizwa ngokuthi yi-*triangulation* (Maree, 2007). UNieuwenhuis (2008, ikhasi 80) uyakuqiniseka ukuthi kubalulekile ukusebenzisa izindlela eziningi ezahlukene ekuqoqeni ulwazi locwaningo. Lokhu kusiza ekukhuphuleni izinga lobuqiniso lwemiphumela yocwaningo.

3.9.2 UKUKHOLAKALA (*VALIDITY*)

Ukukholakala kocwaningo kusebenza njengethuluzi elisetshenziswa ukuqoqa ulwazi locwaningo nelihlola lokho okufanele likuhlole (Parr nabanye, 2009). Kulo lolu cwano kwasetshenziswa ukukholakala okungaphandle (*external validity*). Abacwaningi abaningi babeka ukuthi ukukholakala okungaphandle kusho izinga lokuthi imiphumela yocwaningo ingakwazi ukwenabela kubantu, noma ezikhungweni eziningi ngaphandle kwaleso ebesicwaningwa (Cohen, Manion noMorrison, 2008).

Ukukholakala kwemiphumela kwenziwa ngokusetshenziswa kwezindlela ezimbili zokuqoqa kolwazi. Lezi zindlela kwaba yizingxoxo zenhlololwazi esakuhleleka (*semi structured interviews*) kanye nokuphendulwa kwemibuzo ebihlelwe kwisheduli. UCohen, Manion noMorrison (2008) babeka ukuthi enye yezindlela zokwenyusa ukukholakala nobuqiniso ukusetshenziswa kwezindlela ezahlukene ekuqoqweni kolwazi oludingwa wucwaningo.

3.10 IQOQA LESAHLUKO

Kulesi sahluko kuxoxwe ngezindlela ezasetshenziswa ekuqoqeni ulwazi locwaningo. Kuxoxiwe nangenkambiso elungileyo yocwaningo ukuthi yalandelwa kanjani. Kubuye kwaxoxwa nangezindlela ezasetshenziswa ekuhlaziyeni ulwazi okutholakele. Waxoxa nangobuqiniso nokukholakala kocwaningo ukuthi kwaqiniseka kanjani ukuze ucwaningo lube ngolukholakayo.

Esahlukweni esilandelayo kuzoxoxwa ngohlaka lwenjulalwazi nohlaka lwemicabango yocwaningo. Lokhu kokubili kwasetshenziswa njengesibuko ukuhlaziya ulwazi olutholakele.



ISAHLUKO SESINE

4. UHLAKA LWENJULALWAZI NOHLAKA LWEMICABANGO

4.1 ISINGENISO

Esahlukweni esedlule kukhulunywe ngomklamo nezindlela zokuqhuba ucwaningo. Kubuywe kwakhulunywa nangezindlela ezisetshenziwe ukuhlaziya okutholakele kwachazwa nangenkambiso yocwaningo elungileyo ukuthi yalandelwa kanjani. Kulesi sahluko kuzokhulunywa ngohlaka lwenjulalwazi (ithiyori) eyasetshenziwa kanye nohlaka lwemicabango olusetshenziwe kulolu cwaningo. Ngizoqala ngokuthi ngichaze ukuthi iyini insizakuhlaziya. Ngizoveza isithombe sokuthi ngikhuluma ngani lapho ngikhuluma ngohlaka lwensizakuhlaziya/ injulalwazi. Ngemva kwalokho ngiyobe sengichaza insizakuhlaziya/ injulalwazi okuyiyona esetshenziwe ukuhlaziya okutholakele. Kuzovezwa nobudlelwano obukhona phakathi kohlaka lwenjulalwazi kanye nohlaka lwemicabango ukuze kucace isizathu esidale ukuthi kusetshenziwe lokhu.

4.2 INSIZAKUHLAZIYA/ INJULALWAZI/ ITHIYORI (THEORY)

4.2.1 Iyini Insizakuhlaziya/ Injulalwazi/ Ithiyori?

Insizakuhlaziya yiqoqo lezitatimende (*set of statements*), iphinde ibe yinkambiso eyakhiwe, ukuchaza amaqiniso enjengoba enjalo futhi ibuye ibheke isimo esithile sinjengoba sinjalo. Lesi simo kuba yisimo esithile, ubunjalo bento noma ukusebenza kwento ethile (*The American Heritage Dictionary, 2000*). Le nsizakuhlaziya esetshenziwe, iyinsiza kuhlaziya encike kakhulu emisebenzini ka Vygotsky (1978) nabanye abacwaningi bolimi abango Wertsch (1991, 1998).

4.3 INSIZAKUHLAZIYA YE-SOCIAL-CONSTRUCTIVISM KA VYGOTSKY (1978)

UVygotsky (1978) ongumcwani ngi wase-Russia, waqamba insizakuhlaziya ye-social constructivism. Njengoba le nsizakuhlaziya ibuye yaziwe ngokuthi yi-social historical theory, yingoba lo mcwani ngi ubeka athi umfundi ubuka izinto asake wahlangabezana nazo endaweni aphila kuyo.

UVygotsky (1978) ugcizelela ubudlelwano obuphakathi kolwazi umfundi avele enalo kanye nosikompilo (culture) lapho efunda okubhaliwe. Okusho ukuthi ngale ndlela, ukukhula ekufundeni okubhaliwe (learning to read) kwenzeka lapho umfundi ehlanganisa usikompilo nolwazi olusha lolo ahlangana nalo emphakathini nasesikoleni kothisha abaqeqeshelwe ukwenza lowo msebenzi.

Ngakho-ke umfundi ubamba iqhaza ukufundeni ngolwazi abevele enalo ngalokho akufundayo. Ubuye lo mcwani ngi aveze ukuthi ukufunda kwenzeka lapho kunenkulamo-mpendulwano eyenzeka phakathi kukathisha nomfundi. Le nkulumompendulwano ingaba futhi phakathi kwabafundi ekilasini, kumbe phakathi komfundi nombhalo lowo awufundayo. Yingakho-ke i-social constructivism iyinsizakuhlaziya ephathelene nokufunda (learning) futhi igcizelela ukwakheka kolwazi kumuntu uma efunda okubhaliwe (Wessels, 2007).

Njengoba uhlaka lwensizakuhlaziya luwumgogodla wocwani ngi yilo oluchaza izinto ezihlolwa wocwani ngi. Ngaleyo ndlela uhlaka lwensizakuhlaziya lusetshenziswa ukwenza ucwani ngi lube olukholekayo nolunobuqiniso. Yikho nje kumele lolu cwani ngi luyiveze insizakuhlaziya esetshenzisiwe ngokucacile kumfundi; Isibonelo, lokho kungaba isimo sepolitiki, inhlalo, isimo sosikompilo kanye nomlando lapho ucwani ngi luqhamuka khona. Lokhu kuchaza nendlela ocwani ngi azohlaziya ngayo ulwazi alutholile. Lokhu kumele kucaciswe kahle ukuze umfundi wocwani ngi angabi nongabazane lapho efunda umbiko wocwani ngi.

UYang noWilson (2006) bagcizelela ukuthi ukufunda okubhaliwe kuvamise ukwenzeka endaweni lapho umfundi kanye nokwenzeka emphakathini nosikompilo kuhlanguana. Kuleyo ndawo yilapho futhi umfundi kunguyena obambe iqhaza elibalulekile ekwakheni umqondo wokufundwayo.

OBIemiller noBoote (2006) bayabasekela laba bacwaningi lapho bethi bobabili, uthisha nomfundi bayahambisana baphinde balekelelane lapho kwakhiwa umqondo wokufundwayo futhi babamba iqhaza elibalulekile ekilasini lapho kufundwa okubhaliwe.

Lokhu kuchaza ukuthi uthisha ubheka ukuthi yikuphi abafundi abangakufunda baphinde baziveze futhi nabangakhombisa ngakho ukuthi bayiqonda kahle into abayifundayo (Hunt noDenise, 2002). Laba bacwaningi babuka ukufunda okubhaliwe kuyilapho kwakhiwa khona umqondo ngokufundwayo. Phela lokho nje kukodwa kuyizinkomba zokuthi insizakuhlaziya kaVygotsky (1978), yiyo ekhombisa ukubaluleka komphakathi lapho ingane ikhula ize iyoqala isikole.

Yikho uMnyango weMfundo (DoE, 2003) ukuqinisekisa ukuthi ukufunda okubhaliwe makube ngukuthi umfundi wombhalo ukwazi ukuthola umyalezo oqukethwe ngumbhalo hhayi ukuthi kube ukufunda amagama kuphela nanokwazi izincazelo zawo (Joubert nabanye, 2008). Kujwayelekile ukuthi umfundi akhule njalo nalokho kufunda ejwayela apha akwenze kube umkhuba omuhle aze afinyelele emazingeni aphezulu okufunda.

Umcwaningi uVygotsky (1978) wayengahambisani nemibono kaPiaget no-Inhelder (1969) bona abathi ukuvuthwa komqondo womfundi bakubona njengokungasiza ekufundeni kwakhe, hhayi okuyimiphumela yalokho kufunda. Laba bahlaziyi bolimi babehlukana ngemibono lapho uVygotsky (1978) yena ethi lo mfundi kumele asingathwe ngokulekelelwa ngabadala kunaye emphakathini ahlala kuwo.

UVygotsky (1978) uphinde athi ukufunda komfundi akukhona ukukhula kuphela kodwa kuyimiphumela yokufunda elungisiwe ekukhuleni komqondo nalokho okuhambisana nokukhula kwengqondo yakhe okungeke kwaba okuqhelelene nokufunda. Ngakho-ke lokhu kufunda kudingekile, njengoba umhlaba wonke jikelele ubuka ukukhula kwale ngane kuhambisana nosikompilo oluhleleke kahle, ikakhulukazi kubantu nasekusebenzeni kwemiqondo yabo.

UVygotsky (1978) uthi ukufunda kuwukuvusa izinhlobo ezahlukene zokukhula komqondo wengane eziyisiza ukuthi ikwazi ukubhekana nezingqinamba engahlangabezana nazo lapho ihlangana nontanga (ikhasi 90).

Okunye ayekugcizelela uVygotsky kule mibono yakhe yi-*Zone of Proximal Development (ZPD)* okuyinkolelo yakhe yokuthi ukusebenza kwanoma yimuphi umqondo womuntu kuncike kulezo zinto azenzayo naphila nazo emphakathini (McNamees, 1994).

Uphinde awugcizelele lo mbono athi le *ZPD* isilekelela ekubukeni ukuthi ngenkathi umfundi efunda, kungabe akwenzayo kuyahambisana nokuthi ulekeleliwe yini noma akalekeleliwe. Lokho kulekelelwa komfundi ngabadala emphakathini kumele kube okufanelekile nokulindelekile ukuze akwazi ukuphumelela ekufundeni okusha (Meyerhoff, 2006).

Ngokuhamba kwesikhathi kuye kutholakale ukuthi lo mfundi useyakwazi ukuzenzela eminye imisebenzi efundwayo ngaphandle kokusizwa noma ukulekelelwa. Uma lowo mfundi esefundile ukuzimela ekufundeni umbhalo usuke engasabalwa ngaphansi kwe- *ZPD*. Ngokufundiswa komfundi ngumphakathi ebambisene nothisha vele kusuke kulindeleke ukuthi lo mfundi akwazi ukusebenza ngokuzimela ngokwakhe ngaphandle kokulekelelwa ngabanye.

Lokhu kungafaniswa namazinga okukhula kwengane kusukela izelwe, isekelwa, ihlala, isukuma, ima ngezindonga, icathula ize agijime igcwale yonke indlu ingasalekelelwa muntu. Nokufunda okubhaliwe-ke kumele kuthuthuke kanjalo. Ekukhuleni kwengane ifunda, kunezinto okuhamba njalo zibonakale zingasenasidingo kwazise isuke isikwazi ukuzimela.

Yingakho kulukhuni ukukala imisebenzi efundwa ngumfundi ukuthi kungabe iselusizo yini kuyena ekuthuthukeni kokufunda umbhalo. Umbuzo ovukayo yilo othi, pho ukuthuthuka kwalaba bafundi ekwazini nasekuqondeni imibhalo kungakalwa yini ngaleli thuluzi eliyi-*ZPD*.

4.4 UMNYANGO WEZEMFUNDO NOKUFUNDA OKUBHALIWE

UMnyango WezeMfundo (DoE, 2003) uyakuqinisekisa ukuthi ukufunda okubhaliwe akusho nje ukufunda amagama abhaliwe, kodwa kungukuthola umqondo walokho okubhaliwe njengoba kuke kwabalulwa phambilini. Lokho kube kusho ukwazi ukuthola umyalezo oqukethwe embhalweni, okuyinto ekhula njalo lapho ofundayo ezejwayeza ukufunda okubhaliwe (Keenan noMiller, 2007).

UStreet (1995) ubeka athi ukufunda okuyikho yilokho okunenjongo ethile, okunenkululeko phakathi kukathisha nomfundi lapho kuzoba nokukhula ngokomqondo futhi nawo wakheke ngokugcwele.

4.5 IZINGXENYE OKUFANELE ZITHUTHUKISWE KUMFUNDI WOKUFUNDA OKUBHALIWE (*COMPONENTS OF READING*)

UMcShane (2005) ugcizelela ukubaluleka nobumqoka bokufunda okubhaliwe nalapho ethi khona lokhu kuvula iminyango eminingi evalekile kumfundi. Nazi ezinye zalezi zingxenye;

>Ukuba nolwazi ovele unalo lolimi kanye nesisekelo salo (*vocabulary and background knowledge*).

>Ukuba nezindlela zesimanjemanje zokufunda ngokuqondisisa (*active comprehension strategies*)

>Ukugququzeleka ekufundeni okubhaliwe (*a motivation to read*).

Ngezansi kuzochazwa kafushane ngezinye zalezi zindlela ukuze kucace ukuthi zibaluleke kangakanani ekufundeni lapho kufundwa okubhaliwe. Nakuba ziziningi lezi zindlela kodwa kuzokhethwa lezo ezigqamile kuleli banga lesi-8 ekufundeni okubhaliwe olimini lwesiZulu ulimi lwasekhaya.

4.5.1 ULWAZIMAGAMA (*VOCABULARY*)

Ulwazimagama ngamagama angaba abhaliwe kumbe kube yilawo akhulunywayo. Lolo lwazimagama akhulunywayo (*oral vocabulary*) luhlanganisa amagama esiwaziyo futhi nesikwazi ukuwasebenzisa ekulaleleni nasekukhulumeni. Ngakolunye uhlangothi ulwazimagama kuwulwazi lwamagama abhalwa phansi (*print vocabulary*) oluhlanganisa amagama esikwazi ukuwabona siwaqonde lapho sifunda umbhalo kumbe sibhala phansi.

Okunye, lolu lwazi lwamagama oluhlukaniswe izinhlobo ezimbili, okungaba *yi-receptive ne-productive form*. Ulwazimagama olu- *receptive* yila magama esikwazi ukuwezwa ngezindlebe zethu lapho ephinyiswa siphinde futhi siwabone nangamehlo. *I-receptive vocabulary* ngale ndlela yona ithe ukwendlaleka *kune-productive vocabulary*, futhi ihlanganisa namagama amaningi esikwazi ukuwanika incazelo, noma ngabe asiwazi kwasanhlobo singakaze siwabone.

Lokhu kuhlenganisa ngisho izincazelo zawo futhi esingawasebenzisa nje lapho sikhuluma noma sibhala (Bowey, 2001). Leli gama, kulolu cwaningo lusetshenziswe ukuchaza ulwazi lwamagama kanye nezincazelo zawo, okungaba ngakhulunywayo kunbe abhalwa phansi futhi ngazo zombili izindlela okuyi-*receptive* ne- *productive form*.

Ukuze abafundi bathuthuke ekufundeni okubhaliwe kumele babe nolwazi lwezincazelo zamagama futhi bakwazi nokuwaqonda. Lolo lwazi lwezincazelo zamagama kwenyusa isivinini sokufunda kanye nokuqondisisa umbhalo (DoE, 2008, ikhasi 16). Amagama amaningi umfundi uyakwazi ukuzitholela yena emibhalweni kwazise usuke elandela indlela igama elisebenziseke ngayo. Ngaleyo ndlela ukwazi ukuzitholela incazelo gama. Noma-ke kunjalo kodwa sikhona isidingo sokuba kufundiswe amagama ukuze umfundi ezokwazi ukuba awafunde ngendlela elindelekile futhi nangendlela ehlelekile.

Phela yiwona la magama esiwasebenzisa lapho sicabanga ukuzwakalisa imizwa esinayo ngento ethile kanye nemiqondo esiyidlulisayo, nangokufunda ngomhlaba esihleli kuwo nodinga ukuhlonishwa (Makar noPhilpot, 2004, ikhasi 1). Okunye okungena ngaphansi kolwazi magama futhi okuwulwazi umfundi oqala ukungena esikoleni afundiswa lona, wulwazi lobhalo-jikelele.

4.5.2 ULWAZI LOKUBONA AMAGAMA (*WORD RECOGNITION*).

Umfundi webanga lesi-8, ngalesi sikhathi usuke esekwazi ukuhlonza noma ukubona amagama(*word recognition*) okuyikhono lidingwa ngumfundi wombhalo. Leli khono elidingwangumfundi ekutheni akwazi ngisho ukufunda amagama aqalayo ukuwabona kanye nalawa ake awabone kodwa ebe engawazi izincazelo zawo.

Othisha kudingeka bafundise abafundi ukukwazi ukubona lawo magama futhi babe nolwazi kanye nokuba nezincazelo zawo. Nalapho bangabuye balekelelwe naysichazamazwi (*dictionary*) uma bengalazi lelo gama futhi bengayazi nencazelo yalo. Ukubona noma ukuhlonza amagama abhaliwe (*sight words*) kuhlenganisa ngakolunye uhlangothi nokuba umfundi akwazi ngisho ukubona ukuma kwegama, ubude balo kanye nezinye izimpawu ezikulelo gama. Ukukwazi ukubona noma ukuhlonza amagama kwenza ukuthi kuthuthuke ikhono lokufunda okubhaliwe ngokugeleza nangesivinini nakwamanye amagama, umfundi akwazi futhi ukuwabona lawo magama aphinde azi nezincazelo zawo (Torgeson nabanye, 2006).

Ngaleyo ndlela isivinini sokukwazi ukubona amagama noma ukuwahlonza, siyathuthuka, aphinde umfundi abe nolwazi lokufunda namagama anokufundeka (*sight words*). Ukufunda igama ngokuhlukanisa ngezinhlamvu (*syllables and letters*) ngamanye amazwi, kuchaza igama lesiNgisi elithi, *phonics*. Kudingeka ukuthi abafundi bafundiswe imisindo besebancane bakhule nakho baze bafinyelele emazingeni aphezulu emfundo ukuze babe naleli khono.

Lokhu kusiza abafundi ukuba bakwazi ukuqondanisa imisindo nezinhlamvu futhi bakwazi ukusebenzisa lolu lwazi ukufunda okubhaliwe nokuphimisa amagama ngendlela eyiyo, lawo abawafundayo uma befundiswe kahle le misindo. UMnyango wezeMfundo uthi injongo yokufundisa imisindo nezimelamsindo kuwukunikeza abafundi amathuluzi okukwazi ukufunda okubhaliwe (DoE, 2008).

Abafundi baye bangawaqondi amagama abawafundayo, lokhu kwenzeka ikakhulukazi uma ebhalwe ngolimi okungelona olwabo (*foreign language*). Ukuba semgqeni wokwakha umqondo wokufundwayo kudinga umfundi ukuba abe nekhono kanye nokuzimisela aphinde akwazi nokuhlanganisa imisindo ndawonye, ukufunda amagama enjengoba enjalo (*decoding*) kanye nolwazimagama (*vocabulary*).

4.5.3 ULWAZI LWEZIMELAMSINDO (*PHONEMIC AWARENESS*)

Abahambisana nensizakuhlaziya ka Vygotsky (1978), o-August noShanahan (2008), bavumelana ngokuthi "*decoding is necessary but not sufficient for reading comprehension*" (amakhasi 32-53). Anobufakazi la mazwi ukuthi ukufundisa imisindo nezimelamsindo akwanele kukodwa ekufinyeleliseni umfundi enjongweni yokufunda okubhaliwe.

Ngamanye amazwi abafundi abafunda imibhalo basebenzisa okuningi okuphathelele nolimi kuhlanganisa namagama asolimini ukuba bafinyelele ekukuqondeni abakufundayo kuleyo mibhalo (Pressley, 2006; Torgesen, 2006). Ulwazi lwezimelamsindo luwukukwazi ukuhlukanisa izimelamsindo ezihamba ngazodwana, noma izinhlamvu ezakha igama. Kubalulekile ukuthi izimelamsindo zingahlukaniswa nemisindo eziyimele, lokhu kwenzeka ngoba abafundi kumele bazi imisindo. ngokuyikhuluma.

Le misindo kumele bayazi nalapho isibhalwa phansi. Ulwazi lwemisindo lusho ukukwazi ukuqaphela, ukucabanga nokusebenzisa izinhlamvu emagameni akhulunywayo (Morrow, 2005).

Abanye abacwaningi bakholelwa ukuthi ukufunda kwangempela, okuyikhonakhona yilokho lapho kukhona khona uthisha nabafundi futhi kwenzeka ekilasini, hhayi ngaphandle kwalo ngaphandle uma bekwenza ngaleso sikhathi hhayi njalo (Pressley noHilden, 2006).

Ukufundisa imisindo noma izimelamsindo akusikhona okwabafundi abasebancane kuphela kodwa nabasathuthuka ekufundeni kubalulekile kakhulu ukuthi bafundiswe bonke abafundi ukufunda nokubhala, okunenhloso yokuqondisisa okufundwayo. Kuye kwenzeka kwesinye isikhathi uthole ukuthi umfundi ufunda imisindo azi yona kuphela kanye nokubhala amagama. Ukukulungela ukufunda ukupela igama, kudinga ukuthi wonke umfundi abe nekhono lokukwazi ukubona amaphethini emagameni (Lapp nabanye, 2005).

4.5.4 ULWAZI LOKUFUNDA NGOKUGELEZISA IZWI NOMA UKUNGANGINGIZI (FLUENCY)⁴

Lolu lwazi lokufunda ngokugelezisa izwi nangokungangingizi kumbe ngokunganqikazi (*fluency*) kuwulwazi lokufunda amagama kahle nangesivinini okuyisonasona, futhi ube uwaqonda ukuthi asho ukuthini. Kusemqoka lokhu kufunda ngokugelezisa izwi noma ngokungangingizi lapho kufundwa okubhaliwe okunenhloso yokuqondisisa. Ukufunda ngokungangingizi kunjengokuba nolwazi lokufunda, ukubhala, ukukhuluma kanye nokuqonda lokho osuke ukufunda kubhaliwe.

Lokho kubonakala lapho ofundayo efunda ngendlela egelezayo kungabibikho ukuphazamiseka noma ukubambeka. Ubunzima ekufundeni ngokuqonda umbhalo ofundwayo, kwenzeka uma abafundi befunda ngokubala amagama, nokufunda igama ngalinye (DoE, 2008). Ngaleyo ndlela yingakho ngesikhathi behambisa amehlo abo ngokushesha abafundi abafunda kahle ngokunganqikazi noma ukungangingizi bekwazi ukufunda amagama bebe bewaqonda ngesikhathi behambisa amehlo abo ngokushesha embhalweni.

Kuyabaluleka ukuthi ukufunda ngokungangingizi okunye kunjengokukwazi ukufunda kuzwakale nalapho umfundi efunda ngokungaphimiseli noma efunda ngenhliziyo (Gathercole, 2007). Lokhu kufunda ngokunganqikazi kuphinde kungabi nankinga futhi ofundayo ufunda kahle ageleze, ebe ewuqondisisa umbhalo awufundayo.

4.5.5 ULWAZI LOKUFUNDA OKUBHALIWE NGOKUKUQONDISISA (COMPREHENSION)

Lokhu kufunda ngokuqondisisa (*comprehension*) kungachazeka ngezincazelo eziningi ezahlukene kanti akukho lula ukukuchaza. Ukufunda ngokuqondisisa kuncike olwazini umfundi avele enalo njengolwazi lwezinto umfundi ayaye azibone nsuku zonke noma izinto aphila nazo endaweni aphila kuyo kumbe emphakathini.

I-American Heritage Dictionary ithi: *'Comprehension is the act or fact of grasping the meaning, nature, or importance of understanding.* Kanti esinye isichazamazwi i-Britannica Concise (1994) sichaza okungahlukile kulokhu okubhalwe ngenhla lapho sithi: *Comprehension is the act or capacity for grasping with the intellect. The term is most often used in connection with tests of reading skills and language abilities, through other abilities and may also be examined.*

Okuchazwa yilezi zichazamazwi kucacile ukuthi ukufunda ngokuqondisisa akukhona nje ukuthi ongumfundi ufunda okubhaliwe ukuba akuqondisise, kwazise ukuqonda umbhalo kuhlanganisa izinto eziningi. Lokhu okuhlanganiswayo kuyizingxenyana zokufunda, esekuke kwachazwa ngazo kulesi sahluko. Kuvamisile ukuthi ofunda umbhalo angawuqondi lowo mbhalo awufundayo. Lokhu kuchaza ukuthi umfundi wokubhaliwe usuke ezihhumela nje kodwa engafundi futhi engakuzwa akufundayo.

Ngakho-ke inhloso yokufunda okubhaliwe nokuqonda umyalezo osuke uqukethwe ngumbhalo isuke ingakafezeki. Amagama abhaliwe awulimi olusuke lukhulunywa futhi olubhalwe phansi (McTavish, 2008).

UWessels (2007) uthi ukufunda okubhaliwe kuyikhono lokwazi umyalezo odluliswa ngumbhali walokho okubhaliwe. Okuhle ngokufunda okubhaliwe ukuthi uma umfundi eke wafunda ngokungangingizi nokunganqamuli amagama uyobe esekwazi ukulandela lelo khono aze afinyelele ezingeni eliphezulu lokufunda. Leli khono lokukwazi ukufunda okubhaliwe likhula naye umfundi wolimi, akwazi ukufunda ebe eqonda ukuthi lowo mbhalo uchazani noma ufunani. Okubhaliwe, ngaleyo ndlela kusebenza njengesisefo sokwedlulisa imiyalezo yamagama akhulunywayo kodwa asuke ebhalwe phansi.

Ukubhala phansi ngenye yezindlela zokudlulisa umyalezo. Ngale ndlela kusho ukuthi ofundayo kumele awazi amagama aphinyiswayo noma abhaliwe.

UMcTavish (2008) ubeka uthi ukufunda ngokuqondisisa kuyinto yokugcina ekufundeni ukufunda okubhaliwe kanti futhi kuhlunganisa konke okwenzeka ngaphambi kwakho. Incazelo yalokhu ukuthi lapho abafundi bengenzi kahle esivivinyweni sokufunda ngokuqondisisa, akukhona nje ukuthi basuke behlulwe ukuqondisisa umbhalo, kodwa kungaba ukuthi akuhambanga kahle kwelilodwa la makhono ((Nkosi, 2011, ikhasi 212).

UNkosi (2011) uthi emakhonweni amane ayizingxenywe ezibalulekile zokufunda okubhaliwe kuye kwenzeka umfundi ahluleke ngisho esesebenzise amakhono angaphezu kwelilodwa ngokuhlanganyela. Lo mcwaningi uthi ngamanye amazwi kungasho ukuthi umfundi kukhona elinye lala makhono angalizuzanga ngokwanele (Nkosi, 2011, ikhasi 212). Abacwaningi abaningi abanjengo Pretorius noMachet (2004) bayavumelana ngokuthi ulwazi lwazo zonke izifundo luncike ekutheni ofunda lezo zifundo uyakwazi yini ukufunda okubhaliwe aphinde akuqonde.

4.6 UKUGQUGUZELA NOKUKHULISA AMAKHONO OKUFUNDA OKUBHALIWE (*A MOTIVATION TO READ*)

Othisha abafundisa ukufunda okubhaliwe kumele babhukule ekuthuthukiseni nasekugquguzeleni abafundi ukuba babe nogqozi nentshisekelo yokuba nolwazi olunzulu lwalokhu okubalwe ngenhla. Ekukhuliseni ikhono lokufunda okubhaliwe akumele kubukwe ngeso lokukwazi jikelele ukufunda okubhaliwe.

Yingakho uKruidenier (2002) ethi othisha kumele bakuqaphelisise ukufundisa ngendlela eyiyo ukuze leli khono lokuba nolwazi lokufunda okubhaliwe lizokhula kanye kanye naye umfundi. Lolu lwazi lokufunda lizokhula naye umfundi angaphinde ahlangabezane nobunzima lapho efunda okubhaliwe.

La makhono okufunda okubhaliwe kumele afundiswe aphinde enziwe (*practiced*) kungabi ukuwafundisa ngokuwaphindaphinda (*drilling*) kuphela nokuwabhala ezincwadini ezikulungele lokho (*workbook exercise*). Ngokugqugquzela nokuphindwa kokufundiswa kwala makhono kuzosiza ukuthi angene agxile ezingqondweni zabafundi ukuze basizakale ekufundeni okubhaliwe ngokuyimpumelelo.

4.7 IQOQA LESAHLUKO

Kulesi sahluko kuxoxwe ngohlaka lwemicabango lwensizaluhlaziya/ lwenjulalwazi esetshenziwe ekuhlaziyeni ulwazi olutholakele. Kuxoxwe nangohlaka lwemicabango (*conceptual framework*) ukusetshenziswe ngokuhlanganyela ekulekeleleni ukuhlaziywa kolwazi olutholakele. Esahlukweni esilandelayo kuzoxoxwa ngokushiwo wothisha ngokufundisa ukufunda okubhaliwe, okuwulwazi olwatholakala ngezingxoxo nabahlanganyeli bocwaningo.



INYUVESI
YAKWAZULU-NATALI

IS AHLUKO SESIHLANU

OKUSHIWO WOTHISHA NGOKUFUNDISA UKUFUNDA OKUBHALIWE

5.1 ISINGENISO

Esahlukweni esedlule ngixoxe ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yalolu cwaningo. Ngichaze kabanzi ngenjulalwazi/ insizakuhlaziya esetshenzisiwe ukuhlaziya ulwazi olutholakele. Njengoba lolu cwaningo lunemibuzongqangi emithathu, kulesi sahluko ngizophendula umbuzongqangi wokuqala othi: Othisha bamabanga aphezulu bathini ngokufundisa okubhaliwe ebangeni lesi-8 olimini lwasekhaya lwesiZulu kulesi sikole? Ulwazi olusetshenziswe ekuphenduleni lo mbuzongqangi lwatholakala ngezingxoxo zenhlohlolwazi esakuhleleka/ ecishe ukuhleleka nabahlanganyeli bocwaningo. Kulesi sahluko, kuzoqale kunikezwe isithombe esiphelele ngabathi bayakwenza othisha mayelana nokufundiswayo ekilasini. Emva kwalokho kuzobe sekuxoxwa ngokwenzeka usuku nosuku, kusukela ngoMsombuluko kuze kube uLwesihlanu.

5.2 ABAKUSHOYO OTHISHA BAMABANGA APHEZULU NGOKUFUNDISA UKUFUNDA OKUBHALIWE KUBAFUNDI BEBANGA LESI-8 LESIZULU ULIMI LWASEKHAYA

5.2.1 Abathi yimiphumela elindelekile

Imibhalo eminingi efundwayo othisha bathi kuba yizindatshana ezitholakala ezincwadini, emaphephandabeni, eziqeshini ezisikiwe nakweminye imithombo kwazise kumele kugxilwe emiphumeleni yesifundo emihlanu okuyilena elandelayo:

- Ukulalela
- Ukukhuluma
- Ukufunda nokubukela
- Ukucabanga nokukucabangisisa

- Ukwakhiwa nokusetshenziswa kolimi.

Ngezansi ngizoxoxa ngemiphumela abathi yiyona elindelekile othisha.

5.2.1.1 Ukulalela

Othisha baveza ukuthi lokhu kulalela kuwukusebenzisa kahle izindlebe ukuzwa okukhulunywa ngomunye umuntu: Isibonelo, umfundi angafunda indaba ebhaliwe, efundela abanye. Le ndaba efundwayo ingafundwa emaqenjini ngokudedelana, abanye belalele, njalonzalo. Othisha baveza ukuthi abafundi babuye bafundelane lezi zindaba ngababili, omunye alalelwe omunye, babuye bafunde bonke kanyekanye. Lokho kwenza kanjalo kusiza lowo mfundi osafunda ngokunensa nangokungingiza ukuthi alalele abanye ukuthi bafunda kanjani bese ezama ukulingisa abakwenzayo (Kichek et al, 2002).

Othisha bayakugcizelela ukuthi bayaye baqale babukeze okukade kufundwe ebangeni eledlule ukuze babakhumbuze abafundi. Lokhu bakwenza ukuze kuzoxhumana ulwazi abanalo nalolu olusha. Lapho ngibuza uthisha uMinenhle ngomphumela wokulalela, wabeka kanje:

Uma umfundi elalelile mina ngibona eba nolwazi, alalele izindaba ukuze ajabule, aphinde aphenyule ngendlela efanele. Lowo mfundi uzobuye akwazi nokuhlaziya okufundwa kubhaliwe kumbe okulalelwayo ezimweni eziningi ezahlukahlukene.

Isibonelo: Othisha baveza ukuthi ebangeni lesi-7 lapho bebukeza umsebenzi webanga eledlule, baye basebenzise indlela yokuthi bafunde iziqeshana zezindaba bese bebavivinya ngokubabuza imibuzo ngabakufundile. Ngaleyzo ndlela kuthuthuka ikhono lokufunda, ukubhala, lokulalela nokukhuluma, ukucabanga kanye nokucabangisisa. Ngamanye amazwi abafundi kumele bakwazi ukufunda okubhaliwe nokubhala baphinde bakwazi nokulalela ngokuhlaziya.

Lapho bezofunda, uthisha uye athi abaqagele okuzokwenzeka endabeni, kube nengxoxo eyisendlalelo sokuzofundwa, babheke nokuthi kungase indaba iphethe kanjani.

Le ngxoxo iba mnandi kakhulu, nomunye afise ukuba kube sengathi kungenzeka okuqagelwe nguye lapho isifundwa indaba.

5.2.1.2 Ukukhuluma

Ezingxoxweni esaba nazo nothisha baveza ukuthi bayakukhuthaza ukuthi abafundi baxoxelane bebodwa ngabasuke bekade bekufunda, okungaba yisihloko sendaba esikwe ephepheni noma okunye okufundwayo. Kwesinye isikhathi kuba nesihloko sendaba esematheni okuxoxwa ngayo emisakazweni, komabonakude, emaphephandabeni noma kumbe ezindaweni abahlala kuzo. Kwathi uma ebuzwa uthisha uMahle ngomphumela wesifundo sokukhuluma waphendula kanje:

Uma abafundi bekhuluma, kuba nengxoxo phakathi kwabo, okungadala nenkulumo-mpendulwano. Phela umfundi ngamunye ufunda ukuxoxisana nomunye ngokuzethemba nangokuyimpumelelo efanele ekusebenziseni ulimi ezimweni eziningi ezahlukahlukene.

Kwacaca ukuthi lokhu okushiwo uthisha uMahle kungahlelwa uthisha ngezinkulumo nangezincwadi abazifundayo lapho abafundi befunda ukukhuthazana ukuba bafunde okubhaliwe ngenjongo yokuzijabulisa nokuqondisisa kahle umbhalo ofundwayo. Othisha baveza ukuthi bona baye babaluleke abafundi ngezinhlobo zezincwadi abangazifunda. Baphinde baveze ukuthi lokhu kukhuluma noma ukuxoxelana bangakwenza emaqenjini abo noma bakwenze behlangene beyikilasi. Othisha baveza ukuthi lokhu uma abafundi bekwenza beyikilasi behlangene, bavamise ukukwenza kube yinkulumo-mpendulwano (dialogue).

Bobabili othisha baveza ukuthi ukunikwa ithuba kwabafundi ukuba bakhulume yikhona abakukhuthaza kakhulu kwazise nenqubomgomo yemfundo ye-*Curriculum and Assessment Policy Statement (CAPS)* iyahambisana nalokho. Kule nqubomgomo kugququzelwa ukuthi umsebenzi omningi kube owenziwa ngumfundi bese kuthi uthisha yena abahole, ebatshengisa indlela bese ebahlola ukuthi lokho kwenziwe ngendlela elindelekile nokuyiyo. Othisha bathi laba bafundi baphinde baxoxisane ngababili emadesikini abahlezi kuwo, uthisha alalele lelo nalelo qembu ngesikhathi abafundi bekhuluma emaqenjini abo, ade ehamba phakathi kwamaqembu ebalalela.

Baphinde baveza ukuthi laba bafundi baba nokukhuluma ngokuzethemba ekuhambeni kwesikhathi ngoba lokhu kukhuluma njalo kuyabasiza, bajwayele ukukhuluma.

5.2.1.3 Ukufunda nokubukela

Othisha bathi ukufunda nokubukela kusiza umfundi ukuthi athole ulwazi nokuzijabulisa. Imiphumela yalokho ukuba umfundi akwazi ukuphendula ngokuhlaziya izinzwa, inqubo kumbe indlela abantu abaphila ngayo emiphakathini, kanye nalokho okungamagugu esizwe. Ngathi uma ngibuzisisa uthisha uMahle ngalokhu kubukela okuhambisana nokufunda waphendula kanje:

Umfundi ufunda ukufunda buthule nangokuphimisa efundela izinhloso ezahlukahlukene. Yilapho ezokwazi nokusebenzisa amasu okufunda afanele aphinde abone izinhloso zezethameli kanye nenqikithi yombhalo. Umfundi uba nolwazi lokubona izinhlobo zemibhalo, izimpawu zakhona kanye nokuchaza ukuthi umbhalo uhlelwa kanjani, Isibonelo: izinkondlo, iziqephu kumaphephandaba, izikhangiso, imibhalo kumabhuku amafushane njalondalo.

Wakukhanyisa lokhu uthisha uMahle ukuthi emibhalweni eyahlukene uthola izindaba nezimpawu ezibalulekile. Bobabili othisha bathi lokhu kuhambisana nokuthi umbhalo uhlelwa kanjani. Isibonelo: izinkondlo, iziqephu kumaphephandaba, izikhangiso nemibhalo kumaphephabhuku. Othisha bobabili baphinda bathi baye bagqugquzele abafundi ngokufunda okubhaliwe babatshela ukuthi ukuze babe ngongoti abakwazi ukufunda kahle ngokunganazi kumele bangahlukani nokufunda amabhuku noma amaphepha anezindaba ezimfushane. Lokho kugqugquzelwa kwabafundi ekufundeni amaphepha uthisha uMinenhle wakubeka kanje ngenkathi ebuzwa ngakho:

Ngiye ngibagqugquzele abafundi ukuthi bafunde amaphepha ahlukahlukene esiZulu ukuze bathole ulwazi olusha nokwazi ukuthi kwenzakalani ezindaweni ezahlukene. Lokho kufunda izindatshana ezimfushane emaphepheni, kubahlomisa ngekono lokufunda begijimisa amehlo, bafunde ngokunganansi, bangangizi bacophelele nokubiza amagama ngendlela eyiyo nokunye.

La mazwi kathisha uMinenhle aveza ukuthi lapho abafundi befunda okuthile emaphepheni, kwanda ulwazi nothando lokufunda nolwazi ngokwenzeka ngaphandle emiphakathini abakhelene nayo.

Othisha baphinda bathi ukufundiswa kwabafundi ngezincwadi zezindaba nezinye izinhlobo zemibhalo, bafunda ulimi kangcono ngoba kuningi abakutholayo emibhalweni eyehlukene.

5.1.2.4 Ukucabanga nokucabangisisa

Uthisha uMinenhle wathi ukucabanga nokucabangisisa kumele kuthuthukiswe kubafundi. Waveza wathi:

Ukucabanga nokucabangisisa kungathi kuyefana kanti cha akufani. Phela la umfundi usuke ezokwazi ukusebenzisa ulimi ukucabanga nokucabangisisa ukuze afinyelele ekwenzeni nasekusebenziseni ulwazi analo ekufundeni umbhalo.

Bobabili othisha abaphawulanga ngokuthi kuyini lokhu njengoba kwakungalindeleka ukuthi bawuveze lo mehluko ubonakale. Kodwa-ke okushiwo uthisha uMinenhle wagcizelela ukuthi kubalulekile lokhu ngoba umfundi angeke akwazi ukuphumelela kahle ekufundeni okubhaliwe uma engakwazanga ukucabanga acabangisisengendlela enobunyoinco ngokukathisha uMinenhle. Izibonelo zalokhu kucabanga nokucabangisisa kungaba ukubonisa, ukuqagela nokuqhathanisa ukuthi izilimi ezahlukene ziwaveza kanjani amagama ahlukene emikhakheni eyahlukahlukene yokufunda.

Uthisha uMahle waphinda wamesekela uzakwabo ngokuveza ukuthi ukucabanga nokucabangisisa kungasiza umfundi ukuqonda nokuxazulula izinkinga, ikakhulukazi lapho abafundi benikezwa ithuba lokuxoxa ngokuthi bangayixazulula kanjani inkinga abasuke benayo ngolimi. Yilapho-ke othisha bathi kumele laba bafundi basho izixazululo abangazenza, bese bekhetha esisodwa kuzo, basethule kwabanye. Ngacela uthisha uMahle angicacisele ukuthi bakwenza kanjani lokho, wabe esebeka kanje:

Laba bafundi sibanika ithuba lokusebenzisa ulimi ngenkathi becabanga noma becabangisisa okuwukusebenzisa imibuzo ukuthuthukisa ukuzicabangela noma ukucabangela abanye. Lapha babheka ukungefani kwezinto nokukusebenzisa ngokuqambayo. Isibonelo: Umehluko phakathi kolwazi lwangaphambili nolwazi olusha

Ngaleyo ndlela uthisha uMahle wathi uyabakhuthaza abafundi ekucabangeni nasekucabangisiseni lapho bephendula imibuzo esuke ivelile ngenkathi bekhuluma noma bexoxa ngabasuke bekade bekufunda ngesikhathi kukhuthazwa ukulalelana ekilasini. Ngale ndlela umsebenzi uyabukezwa kuphendulwe imibuzo esuke ivuke ngesikhathi befunda okubhaliwe.

5.2.1.5 Ukwakhiwa nokusetshenziswa kolimi kugxilwe embhalweni ofundiwe

Othisha baveza ukuthi ukuze ulimi lukwazi ukuthuthuka kumele umfundi akwazi ukusebenzisa amagama kanye nohlelo lolimi ukwakha nokuhumusha iziqephu. Othisha bathi lokhu kubonakala lapho umfundi ekwazi ukutomula nokuchaza izimo zokukhuluma, izithombe-magama ukusebenzisa izifinyezo ezejwayelekile nama-akhronimi ngendlela efanele. Okunye abakhuluma ngakho ukusebenzisa amabizo athathelwe endabeni ukubonisa izinhlobo ezehlukene zeziqalo nezijobelelo, ukuveza incazelo, nokunye.

Nokho-ke kwangidida lokhu ngoba angitholanga ukuthi ama-akhronimi nezifinyezo, yizinto ezilekelela kanjani umfundi ukuba athuthuke ekufundeni okubhaliwe. Ukufundisa imisindo noma izimelamsindo akusikhona okwabafundi abasebancane kuphela kodwa nabasathuthuka ekufundeni kubalulekile kakhulu ukuthi bafundiswe bonke abafundi ukufunda nokubhala, okunenhloso yokuqondisisa okufundwayo. Kuye kwenzeka kwesinye isikhathi uthole ukuthi umfundi ufunda imisindo azi yona kuphela kanye nokubhala amagama. Ukukulungela ukufunda ukupela igama, kudinga ukuthi wonke umfundi abe nekhono lokukwazi ukubona amaphethini emagameni (Lapp nabanye, 2005).

Lapho ngibuza uthisha uMinenhle ngalokhu kwakhiwa nokusetshenziswa kolimi kuleli banga lesi-8 nokuthi kumsiza kuphi umfundi, waphendula waveza kanje: “Lapha umfundi ufunda ukwazi ukusebenzisa uhlelo lolimi ukwakha nokuhumusha iziqephu. Ngale ndlela umfundi uthi lapho esebenza ngemisho akwazi ukubona nokusebenzisa amabizo”.

Nokho-ke okuvezwa uthisha uMinenhle kuyasiza ngoba abafundi kumele bazi ukusebenzisa uhlelo lolimi, ukwakha nokuhumusha iziqephu ezibhaliwe. Inqubomgomo kazwelonke yolimi esetshenziswa kuleli laseNingizimu Afrika iyefana ezilimini eziningi kodwa bese ihluka kancane ngokwezinga nebanga umfundi asuke ekulo.

Into esemqoka ekufundeni okubhaliwe ebangeni lesi-8 ukuba abafundi bafunde ukuqikelela nokuqondisisa umbhalo ofundwayo ngoba nomsebenzi wabo usuke usungumthanyana kunalowo webanga lesi-7. Ngakho imibhalo efundwayo umfundi webanga lesi-8 kusuke kufanele ajwayelene kakhulu nayo ngoba usuke eseqala ukugibela esicongweni semfundo yamabanga aphezulu..

Kwavela ukuthi ezindabeni abafundi abazifundayo kulapho bethola khona ukufunda okuningi okuphathelene nolimi, njengoba sekuke kwavezwa phambilini, njengamagama amasha, ukusetshenziswa kwezimo zokukhuluma ezahlukene kanye nemisho eyahlukene.

5.3 INDLELA ABATHI UKUFUNDA OKUBHALIWE KWENZEKA NGAYO

Othisha baveza ukuthi isikhathi esiningi basebenza ngamaqembu ekilasini. Bathi lapho beqala iviki kuye abafunde babe nendaba efundwayo bese kuthi ukuhlelwa komsebenzi wonke weviki uthathelwe kuleyo ndaba abasuke beyifundile. Lokhu kwenza ukuba kube nokusebenza okuhle. Kulelo nalelo qembu kunomholi okhethwayo okunguyena olindeleke ukuthi ahole lelo qembu, alekelele abafundi abaseqenjini lakhe. Uthisha ubheka ukuthi konke kwenziwa njengoba beyaliwe abafundi. Lapho uthisha uMinenhle echaza ngalokhu ubeka kanje:

Uma sisebenzisana nabafundi emaqenjini abo ngiye ngibenzele izibonelo ezimbalwa ebhodini bese bethathela kuzo ngabasuke bezokwenza. Njengoba isikhathi sokufunda indaba ekilasini sisincane ngiye ngithi abafike sebeyazi ukuthi ikhuluma ngani ukuze sinciphise ukusichitha ukuze sitomule umsebenzi onohlelo abazosebenza ngalo emaqenjini abo

Le nkulumo engenhla iveza ukuthi uthisha akanalo ulwazi olwanele ngokufundiswa kokubhaliwe. Ngikusho lokhu ngoba kuye kuzwakale sengathi umfundi kumele azifundele eyedwa ekhaya ngaphandle kokulekelelwa nguye uthisha. Ngaphandle kwalokhu, kubukeka uthisha ejaha isikhathi kodwa engabakhathalele abafundi bakhe ukuthi bathuthuka kanjani ekufundeni okubhaliwe ngokukuqondisisa.

Kuyamangalisa ukuthi othisha baqoka umholi weqembu kube wumuntu ozolihola njalo lapho kwenziwa umsebenzi. Ngikusho lokhu ngoba lapho abafundi befunda ngokubambisana emaqenjini kumele kube yilowo nalowo mfundi okulelo qembu usake wabangumholi. Lokhu kusiza ekutheni abafundi kungabi bikho iqhaza abangakwazi ukulibamba eqenjini. Ngosuku lwesibili evikini othisha baveza ukuthi bayaqhubeka nendaba ekade beyifunde ngayizolo ngoba kusuke kuzothathelwa kuyona konke okuphathelene nohlelo kanye nokusetshenziswa kolimi. Lokho kungaba ukwakhiwa kwemisho esuselwa endabeni noma izingcezu zenkulumo ezitonyulwe endabeni leyo esuke kade ifundiwe.

Uthisha uMinenhle waphawula wathi:

Kwesinye isikhathi sifundisa ukwakhiwa kwemisho esuke isuselwa endabeni. Ngenxa yokugcwala kwabafundi emakilasini kuyabasiza ukusebenzisana kwabafundi emaqenjini. Ngingaphawula ngokuthi ukufika kwenqubomgomo yokufundisa ye-*Outcome Based Education (OBE)* kwagqugquzela ukusebenzisana kwabafundi emaqenjini abazakhele wona emakilasini, nokuyinto namanje esisayikhuthalele.

Uthisha uMahle yena wabeka kanje

Nakuyo le Nqubomgomo yokufundisa entsha ye-*CAPS* esiyethulwe kwamanye amabanga kusekhona lokhu kusebenzisana ngamaqembu futhi kuyakhuthazwa nakuba kungenzelwa sona isizathu sokugcwala kakhulu kwabafundi ekilasini, kodwa ukuze umfundi afunde kwabanye futhi afunde ukusebenzisana nabanye.

Lokho kukodwa othisha bayakuveza ukuthi kudala ukubambisana okuhle ekufundeni okubhaliwe nokugqamisa amakhono abanawo abafundi. Bayakubalula ukuthi lokho kuletha isithombe esihle esikhuthaza ukulekelelana kwabafundi bebodwa. Ngosuku lwesithathu abafundi bafunda ngalokho okungaba okwethulwe kuqala iviki. Lokho kungaba abakutomule endabeni okungaba okuwuhlelo noma ukusetshenziswa kolimi, kanye nezimo zokukhuluma. Othisha baye bacele abafundi ukuba indaba entsha efundwa kulelo viki iqale ifundwe emakhaya ngaphambi kokuthi ifundwe ekilasini bese yethulwa oqokwe eqenjini ngaphambi kwabafundi ekilasini.

Bathi othisha lokho kuye kudale ukuqhudelana emaqenjini, kube yilelo nalelo lifune ukwenza kangcono kunelinye. Ngosuku lwesine uthisha uMahle waveza kanje:

Siyaye sibafundise izinkondlo nokuhlaziywa kwazo noma bafunde izinganekwane. Yilapho abafundi bekhombisa khona amakhono ehlukeno ngoba abafundi siye sibadedelwe ukuthi bazikhethole izincwadi ezithandwa yibona lapho beqhakambisa amakhono abo okufunda okubhaliwe. Lokho kusiza ekutheni abafundi bagqugquzeleke futhi babe nothando lokufunda okubhaliwe.

Ezingxoxweni engabanazo nothisha akucaci ukuthi yini efundwayo ezinganekwaneni nasezinkondlweni. Othisha abavezi lutho ngalokho kwenza kwabo ngisho nalapho seabuzisiswa ngakho. Lokhu kuveza umqondo wokuthi bayafunda nje hhayi ngoba kusuke bezuza mayelana nokuthuthuka kwekhono lokufunda okubhaliwe. Ngosuku lwesihlanu othisha babeka bathi baye bahlole izingane ngokufunda okubhaliwe abasuke kade bekufunde ngalelo sonto. Bakwenza lokhu ngokuthi bababhalise umsebenzi okade wenziwa kulelo viki.

Uthisha uMinenhle wanezelela okwakushiwo uthisha uMahle yena wabeka kanje:

NgoMsombuluko si-*introjusa* isifundo esisha okungaba indaba exoxa ngamalungelo abantu. Kuyo leyo ndaba efundwa kulelo viki kuningi okungatonyulwa kuyona okungaba kokunye ama-*words* angajwayelekile okungatholwa aphikisana nawo. Emaqenjini ngoLwesibili-ke siyaqhubeka nalowo ma-*words* ngithi ake bathole ukuthi akheke kanjani noma bafune avumelana nawo. Kokunye la ma-*words* abawafunde ngayizolo bangababhala nama-*sentence* bagcwalise ngegama elifanele.

Okwavezwa uthisha uMinenhle kucacisa khona ukuthi ukufundwa kwezindaba kuqukethe ulwazi oluningi olusiza abafundi baleli banga abaludinga ngisho ekusetshenzisweni kolimi imihla ngemihla. Nokho-ke ukubhala imisho nokuyigcwalisa ngamagama, kusemqoka kakhulu ekuthuthukiseni ikhono lokubhala (*writing*). Kuyamangaza ukuthola ukuthi othisha lapho behlola abafundi, bakwenza lokhu ngokuba babhalise imisebenzi, kodwa babe bethi bahlola izinga lokuthuthuka lomfundi ekufundeni okubhaliwe.

5.3.1 UKUSETSHENZISWA KWEZINCWADI ZEZINDABA EZIMFUSHANE NAMA-ESEYI

Izindaba ezifundwayo ziyingxenywe yokufundisa ukufunda okubhaliwe kubafundi futhi bayazijabulela. Ukufundisa okubhaliwe kugcizelela ukuthi abafundi kudingeka bafundiswe izincwadi ezingangezinga labo lokukhula. Izinga lokukhula alisho iminyaka yobudala kodwa lisho izinga lokuthuthuka ekufundeni umbhalo (Nkosi, 2011).

Bobabili othisha ababebambe iqhaza ocwaningweni, bachaza ukuthi baye baqale ngokuthi babuze imibuzo ephathelene nendaba esuke ifundwa bese iyafundwa emva kwalokho banika abafundi ithuba lokuthi baxoxe ngayo emaqenjini abo.

Othisha bathi lokhu kusiza ekutheni umfundi ajabulele ukuthi naye kukhona asekwazi ukuzitholela yena ngaphandle kokuba kuze kube nguthisha ohamba phambili kunaye. Othisha baphinda baveza ukuthi lapho befundisa ukufunda okubhaliwe, bayaye bakhuthaze abafundi ekutheni bazizwe bengabafundi abaphumelelayo ekufundeni okubhaliwe. Kuyakhombisa ukuthi othisha bafundisa abafundi izincwadi zezindaba ezingangezinga labo lokukhula.

Kanti uthisha uMinenhle ubeka kanjena yena:

Kwa-Grade 8 into engiye ngiyenze ukuthi ngiqale ngibheke izihloko zezindaba bese ngikhetha ezohambisana nokufundwayo kulelo sonto. Uma sengiyikhethile indaba, ngibheka amagama angase abe lukhuni kubafundi, adinga ukuchazwa. Ngiwabhala ngalinye ukuba balifunde, ngibabuze ukuthi lichazani, uma bengalazi ngibasize. Ngibakhombisa nokuthi lisebenza kanjani. Sizothi sisuka bese sakha ngawo imisho nakuba singayibhali phansi.

Okushiwo uthisha uMinenhle kugcizelela khona okuphawulwe ngenhla ukuthi kumele isifundo sokufunda okubhaliwe sinikwe isikhathi esanele. Kanti kuyakhombisa ukuthi othisha babambelele ekutheni ukuhlola ukufunda umbhalo kwenziwa ngokuthi abafundi babhale phansi lokho ebebekufunda.

5.3.2 UKUSETSHENZISWA KWEZINSIZAKUFUNDISA ZOKUFUNDA

OKUBHALIWE

Noma yimuphi uthisha lapho efundisa, kuye kudingeke ukuba asebenzise izinsizakufundisa. Ziyehlukana izinsizakufundisa, kuye ngokuthi uthisha uzisebenzisela siphil isizathu. Ngezansi yizinhlobo zezinsizakufundisa othisha abathi bayazisebenzisa lapho befundisa ukufunda okubhaliwe.

5.3.2.1 Izithombe

Olwazini olwatholakala ngezingxoxo nothisha, kwavela ukuthi kulesi sikhathi sekunemiqhafazo etholakala kwithekhinoloji esiza ukuthi ukufunda okubhaliwe kwenzeke kalula. Isibonelo, ukuthathwa kwezithombe ngesithwebuli-zithombe (*camera*) eziye zisetshenziswe kakhulu lapho kufundiswa ukufunda okubhaliwe. Izithombe othisha abazisebenzisayo kuba ngezithwetshulwe ngesithwebuli-zithombe, kube yilezo ezithengiwe, ezisikwe kumaphephabhuku kumbe ezisendabeni efundwayo. Uthisha uMahle ngezithombe ezisikwa emaphephandabeni wabeka wathi:

Ngiyaye ngicele abafundi ukuba bathole izithombe ezisuke zitholakale kumaphephabhuku nakwikhompuyutha uma sifuna ukucacisa iphuzu elithile. Kodwa-ke kunzima ukuzithola lezo zithombe kwabanye abantwana ngoba abanawo amabhuku emakhaya. Ngiye ngizwe bezikhalela nothisha abasezikoleni ezisemakhaya ngoba bathi kunabafundi abangakaze bayibone ikhompuyutha. Sekuzothathwa lezo izithombe ezikhombisa yona-ke ukuze abafundi bayibone babe nolwazi ngayo. Ezinye zalezo zithombe zingakhombisa ngisho umsunguli wekhompuyutha nokuthi yayisungulwe ngamuphi unyaka.

Lonke lolo lwazi lungathathelwa kuyo ithekhinoloji okuyi-intanethi engasiza nakulezo zithombe ezisuke zihambisana nendatshana enomsebenzi okuyiwona owethulwe ngosuku lokuqala lweviki, uMsombuluko. Lokhu kusho ukuthi isithombe kumele kube ngumfanekiso wento esendabeni efundwayo.

Uthisha uMinenhle wacacisa kanje:

Khona kuye kudingeke ukuthi uze ulethe *i-picture* ethile ukuze bakuzwe ukuthi uqonde ukuthini laba bafundi. Ngike ngafundisa ngengulube yehlathi ngathola ukuthi kukhona abathi abakaze bayibone. Ngize ngakhipha umyalelo wokuthi ababheke izithombe emabhukwini bese bebhaka umehluko phakathi kwezingulube ezifuywayo nezehlathi.

Kule nkulumo engenhla kathisha uMahle kuyacaca ukuthi izithombe zibalulekile ekufundiseni ukufunda okubhaliwe ukuze abafundi babe nesithombe esicacile ngento abafunda ngayo.

5.3.2.2 Ibhodi lokubhalela

Ezifundweni eziningi ushoki nebhodi lokubhalela ezinye zezinsizakufundisa ezibalulekile ekufundiseni ukufunda okubhaliwe. Uthisha uMahle ubeke kanje ngebhodi:

Ibhodi iyona nsizakufundisa esiyisebenzisa kakhulu ekilasini ngoba ihlale ikhona futhi nabafundi bayakwazi ukufinyelela kulona ngaphandle kwenkinga. Okuhle ngalo ukuthi akukho gesi eliwusebenzisayo futhi lihlale likhona ekilasini.

Othisha baveza ukuthi ibhodi bayalisebenzisa kakhulu lapho becacisa okuthile kubafundi. Uthisha uMinenhle waphawula kanje:

Okuhle ngokusebenza kwebhodi lokubhalela ukuthi lisebenza njalo kakhulukazi lapho sicacisa okuthile kubafundi njengokubhala kahle igama, babone nokuthi libhaleka kanjani. Yilapho nabafundi baye bazizwe sebefana nathi ngoba bebhala ebhodini, bagqugquzeleke ukuba babe othisha nabo

Othisha bobabili baveza isithombe sokuthi balisebenzisa usuku nosuku ibhodi.

5.4 UKUHLOLWA KOKUFUNDWA OKUBHALIWE KUBAFUNDI

Lapho uthisha uMahle ebuzwa ukuthi ubahlola kanjani abafundi ngasuke ebafundise khona ekilasini, waphendula kanje:

Ngeke bangahlolwa abafundi abakuleli banga. Uma beyiqembu ngiye ngibahlole ngithi abafundelane izindaba emaqenjini bese ngibabuza imibuzo noma ngithi abaxoxele amanye amaqembu indaba bese ngibahlola ngokubabuza imibuzo ngalokho abasuke kade bekhuluma ngakho.

Uthisha uMinenhle wakhombisa ukuthi uyaye ahlole abafundi ukuthi bayiqondisisile yini indaba abakade beyifunda ngokuthi ababuze imibuzo ngayo bafundelane emaqenjini, nokunye. Kanti uthisha uMinenhle wagcizelela okwakushiwo uthisha uMahle wathi:

Emaqenjini abo ngesikhathi befunda ngibahlukanisa ngokwamazinga abo okufunda ngoba kukhona asebefunda kahle ngokushesha. Ngiye ngibenzele okufundwayo okuyimibhalo okuthe thuthu laba abafunda kangcono kuthi laba abanye ngibenzele ethe ukuba lulanyana laba abangathi basatotoba, engconywa abazokwazi ukuyiqonda.

Uthisha uMinenhle ocashunwe ngenhla yena ugcizelela iphuzu lokuthi abafundi uyabehlukanisa ngokwamazinga abo okufunda okubhaliwe, okuveza isithombe sokuthi unalo ulwazi lokuthi abafundi bangeke balindeleke ukuthi babe sezingeni elilodwa lokufunda. Ngaleyo ndlela uthisha uMinenhle ukhombisa ukubanakekela nalabo abafunda kancane. Kodwa-ke kwangimangaza ukuthi kuthi abafundi sebekuleli zinga lokufunda, kodwa kube khona abafundi abathathwa njengabatotobayo ekufundeni okubhaliwe. Lokhu kuyahambisana nokwakhe kwavezwa owayenguNgqongqoshe wemfundo, uKader Asmal waveza ukuthi abafundi bebanga lesi-8 bafunda kube sengathi abebanga lesi-2 (Nkosi, 2011, ikhasi 3).

5.5 UKULEKELELWA KWABAFUNDI EKUFUNDENI

OKUBHALIWE

Ulwazi olutholakele luveza ukuthi abafundi balekelelwa ngozakwabo emaqenjini ekilasini baphinde bathole usizo kwabahlala nabo emakhaya ngokuthi babambe iqhaza ukuba bathuthuke ekufundeni okubhaliwe. Othisha baphawula ngokuthi bathwala kanzima lapho ikhaya lingalibambile iqhaza ekulekeleleni umfundi. Lokhu kuba nomthelela ekutheni umfundi athwale kanzima ekuthuthukeni kokufunda okubhaliwe, futhi ukufunda kwakhe kuhambe kancane.

Bayancoma bobabili othisha ukuthi abafundi abalekelelwayo ekhaya, babamba kangcono kunabafundi abangakalutholi usizo emakhaya ngoba bathuthuka ngesivinini lapho kufundwa okubhaliwe.

5.6 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngokushiwo wothisha mayelana nokufundisa ukufunda okubhaliwe. Ngivezile lokho othisha abathi yimiphumela elindelekile lapho umfundi efundiswa ukufunda okubhaliwe. Kuvezwe izindikimba ezinhlanu ezatholakala ngabathi bayakwenza othisha uma befundisa abafundi ukufunda okubhaliwe. Esahlukweni esilandelayo ngizoxoxa ngombuzongqangi wesibili othi: Othisha abafundisa isiZulu ulimi lwasekhaya bakufundisa kanjani ukufunda okubhaliwe ebangeni lesi-8 kulesi sahluko?



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ISAHLUKO SESITHUPHA

6 ABAKWENZAYO OTHISHA LAPHO BEFUNDISA

6.1 ISINGENISO

Esahlukweni esedlule kuxoxwe ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yalolu cwaningo. Kulesi sahluko ngizophendula umbuzo wesibili othi: Othisha bebanga lesi-8 bakufundisa kanjani ukufunda okubhaliwe olimini lwasekhaya lwesiZulu? Ulwazi olusetshenzisiwe ekuphenduleni lo mbuzongqangi lwatholakala ngezingxoxo zenhlololwazi esakuhleleka nabahlanganyeli bocwaningo, okungothisha ababili abafundisa esikoleni iSibhakabha, kanye nokubabukela befundisa emakilasini. Mithathu imibuzongqangi ephendulwa yilolu cwaningo isiyonke, futhi imi kanje:

1. Othisha bebanga lesi-8 bakufundisa kanjani ukufunda okubhaliwe olimini lwasekhaya lwesiZulu?
2. Kungani othisha bebanga lesi-8 befundisa ukufunda okubhaliwe ngendlela abakwenza ngayo olimini lwasekhaya lwesiZulu?
3. Bathini othisha bebanga lesi-8 futhi zizathu zini abazibekayo abazibekayo ngokufundisa ukufunda okubhaliwe olimini lwesiZulu, ebangeni lesi-8?

6.2 ABAKWENZAYO OTHISHA EKILASINI LAPHO BEFUNDISA ISIZULU OLIMINI LWASEKHAYA EBANGENI LESI-8

6.2.1 Okwakwenziwa Wothisha Bobabili Bebanga Lesi-8

Njengoba ngangibhalele umphathi-sikole unyaka odlule usuphela, ngangicele ukuthi uma kuvulwa izikole ngemuva kwamaholide ePhasika (*Easter holidays*) ngifike ngizoqoqa ulwazi locwaningo. Lokhu kwenzeka ngonyaka wezi-2011.

Ngahluleka ukukwenza lokho ngenxa yezingqinamba engahlangabezana nazo okwadala ukuthi ngize ngiphumelele ukuya kubo ngemuva kwamaholide asebusika (kaNhlangulana ngonyaka wezi-2012. Kwasiza ukubabona ngaleso sikhathi futhi ngoba uthisha uMinenhle wayesebuyile ekhefina ayekade esalithathile.

Njengoba uthisha uMinenhle wayesekehefina, kwakungeke kube lula ukuthola ulwazi kuthisha owayembambele nowayezobuya ahambe, kanti futhi abafundi babengamjwayele njengoba babejwayele kakhulu uthisha wabo. Ngaphumelela ukubabona bobabili othisha befundisa usuku nosuku nakuba ngangibabona ngezikhathi ezihlukene. Okwatholakala kuhlukaniswe izindikimba ezinhlanu. UBertram (2003) uthi uma ulwazi locwaningo lutholakele lube selubekwa ngononina, luhlukaniswe izigatshana ukuze luhlaziywe kahle. Uphinde athi lokho kwenzeka kahle uma kuzohambisana nemibuzo ebuzwa umcwaningi kubahlanganyeli bocwaningo kanye nolwazi olutholakale ngesikhathi sezingxoxo. UBertram (2003) uphinde agcizelele lo mbono ngokuthi athi kuhle ukuthi lo msebenzi umcwaningi awuhlukanise ngezindikimba ukuze ube nokuhleleka.

Ngakho-ke njengomcwaningi ngathola lezi zindikimba ezilandelayo:

- > Ukufundiswa kolimi.
- > Ukufundwa kwenkondlo.
- > Ukufundwa kwendaba esephephandabeni.
- > Ukufundwa kwendaba emfushane/ kwendatshana.
- > Ukufundwa kwezinganekwane.

6.2.2 Ukubuka uthisha uMinenhle efundisa

NgoMsombuluko

6.2.2.1 Ukufundiswa kolimi

6.2.2.2 Ukufundiswa kwezinciphiso

Ngalolu suku uMinenhle wabingelela abafundi, wababuza impilo wabe esebatshela ngami nokuthi ngangiyileso sivakashi ayeke wakhuluma ngaso kubona.

UMinenhle uzoba u 'M' kuthi abafundi babizwe ngamagama, noma ngabe bakhuluma besemaqenjini abo. Inkulumo-mpendulwano kaMinenhle nabafundi yahamba kanje:

M: Sanibona bafundi!

Abafundi: Yebo sawubona, memu.

M: Ninjani namhlanje, niyaphila?

Abafundi: Siyaphila memu.

M: Namhlanje sinesivakashi esivakashile. Igama laso nguMemu Ndlela. Uphuma e-UKZN e-Edgewood Campus.

Abafundi: *Shine* Memu Ndlela, *shine!*

(*Ngamangala nje ukuthi bakuthathaphi lokho!*)

M: Ungamangali memu uma besho kanje! Bavamise ukubingelela kanje uma bebingelela umuntu abaqala ukumbona.

M: Asiqale ngeqembu leZinkothane. (*esho ebakhomba*) Ake ninginike amagama angamabizo, atholakale endabeni ebesiyifunda *last week*. Asivule kule ndaba, sibheke lawo magama.

Lungi: *Page* bani Memu, ngicela ukubuza ikhasi.

M: Bengingakulindele lokhu okucelayo ngoba ngazi ukuthi wonke umuntu uyazi ukuthi besivule ku-*page* 68.

Lungi: Ngiyaxolisa memu besengikhohliwe.

(Amalungu alelo qembu asukuma elandelana abhala amagama ayi-10 ebhodini).

Fana: Memu siwabhale kwa-*right* noma kwa-*left*?

M: Hawu Zimpofane! Angithi niyazi nje ukuthi uma ngibhala ngiqala ka-*left* ngiye kwa-*right*.

Nanka amabizo abawatomule endabeni abebeyifunda, esihloko sayo esithi,

Amalunga ayeqokiwe-	Amagama
uThembi	itshe
uBheki	imbenge
uNonhlanhla	isitsha
uNokuthula	isinkwa
uHlanganani	isife.

(Bathi bengakaphindeli ezindaweni zabo, uthisha wabe esethi)

M: Thembi, bhala isijobelelo esifanele lapho kuncishiswa khona ngemuva kokususwa kukankamisa wokugcina wegama olibhalile. Akabanga nankinga kulokho uThembi ngoba wabhala u-**wana**.

Sekuphelele wabhala kanje:

uThembi: Itshe –**itshwana** (wabamba umlomo waphinde wasula u -**w-**. Kwasala u-**ana**

M: *Good girl*, kuhle Thembi ngoba ubuye wabona ukuthi ubuwenze iphutha. Mshayeleni izandla! (abafundi benza njalo).

Lokho nje kukodwa kwaveza isithombe sokuthi okusho ukuthi naye wayengazi kahle ngokwakhiwa kwezinciphiso. Namanye amalungu enza njengoba kwakwenze uThembi, benza kanje:

uBonginkosi : imbenge -**imbengana**

uNeliswa : isitsha -**isitshana**

uNomvuselelo : isinkwa – **isinkana x**

uHalala : isifo -**isifwana**

Uthisha uMinenhle wabe esethi kuhle okwakubhalwe yilaba bafundi. Wakhapha nomyalelo owathi abashayelwe izandla, nangempela abafundi benza njalo. Namanye amalungu enza njengoba kwakwenze laba:

uBheki : imbenge -imbeng**ana**

uNonhlanhla : isitsha -isitsh**ana**

uNokuthula : isinkwa – isink**ana x**

uHlanganani :isifo -isifw**ana**

Kodwa uNokuthula wabhala isinciphiso esingeso esasilindelwe, wabe esethi uthisha asilungiswe. Kwasukuma oyedwa eqenjini lakhe walungisa okwakungalungile. Banele baqeda nje ukubhala izinciphiso zamagama wabamisa uthisha uMinenhle wabuza imibuzo, kwase kuqala inkulumbo-mpendulwano phakathi kuka Minenhle nabafundi ekilasini. Nokho-ke lokhu kwangena ngamangala njengoba ngangicabanga ukuthi uthisha unenhloso yokufundisa abafundi, abalekelele ukuba bathuthuke ekufundeni okubhaliwe (*reading*). Ngale ndlela ngabona ukuthi uthisha uzifundisela nje ulimi kunokuba athi ukuthuthukisa umfundi ekufundeni okubhaliwe.

Inkulumbo-mpendulwano eyalandela yama kanje:

M: We bafundi bami!

Abafundi: Yebo memu!

M: Ubani ongenzanga ngendlela kuleli qembu?

Buki: UHlanganani memu

M: Uqinisile bafundi uma ethi uHlanganani? Yini lena eniyibonile edala ukuthi nisho njalo?

Kwaphendula umfundi oseqenjini leziNkalakatha, wathi:

Bhubesi: No memu akuyena uHlanganani o-wrong.

M: Ubani pho ongenzanga kahle?

Sibusiso: Memu sibona thina kuwu Nokuthula.

M: Yini lena obekumele ayenze angayenzanga?

Jabu: Bekumele alwangise uma enza isinciphiso egameni elinonkamisa ogcina ngo, 'O'. Impendulo e- correct ilena ethi, 'isifwana'. Angithi mina memu ngi-right?

*M: Iqiniso lelo ziNkalakatha. igama eliwring lapha yileli elithi, **isinkana**. Ngiyabonga ukuthi nikwazile ukuthola iphutha elenziwe omunye weqembu leziNkothane,*

Ukuphendula kwabafundi bafake isiNgisi kwaveza ukuthi yinto engaba nomthelela omubi ekutheni abafundi bagcine besebenzisa isiZulu esixube isiNgisi. Emva kwalokho wabe esethi abathole amanye amagama ayi-10 kuyo indaba ebebekade beyifunda nawo bawanciphise bathole nemisindo eshintshile bese beyidwebela. Lawo magama ayetonyulwe endabeni eyayinikezwe abafundi.

Ukubuka uMinenhle efundisa kwawavula amehlo ami lapho sengibona abafundi sebesebenza ngokukhulu ukuzimisela lokhu, kwazise wayeshilo ukuthi lokho kwakhiwa kwezinciphiso emagameni ayesukela endabeni efundwayo ngangizokubona kahle uma esekufundisa ekilasini. La magama ayencishiswa ayethathelwe ezindabeni ayezinike abafundi ngokwamaqembu. Wabuye wabhala imigomo yokuncishiswa kwamabizo wase esecela abafundi bakhe ukuthi bayifunde bonke njengekilasi bese begcwalisa izikhala ayezishiyile emagameni ayencishisiwe, okuyilezo ezibhalwe ngokugqamile:

Wabatshela ukuthi ebizweni eligcina ngonkamisa u **-a, -i** noma u **-e** kujotshelwa u **-ana**.
Isibonelo:

Inkosi>inkos**ana**

Igula>igul**ana**

Itshe>itsh**ana**

Kulezi zibonelo lapha kubhaliwe khona ngokumnyama yilapho abafundi okwakuthiwe abagcwalise izikhala khona. Onke la magama ayesukela endabeni ababeyinikwe uthisha abafundi.

6.2.3 Ekilasini nothisha uMahle

Kwadlula isikhathi esingangehora ngaphinda ngaya nasekilasini likaMahle nakhona ngafica kwenziwa okufanayo, kodwa-ke bona base bengaphambidlana ngokufunda ngoba abafundi base befunda ngezinguquko zemisindo, besebenzisa imibhalo ehlukeni ababeyinikezwe nguthisha ngokwamaqembu. Abanye babenemibhalo eyizindatshana, abanye benezinkondlo. Kukuyo-ke le mibhalo ababeyifunda ababethathele khona amagama ababezosebenza ngawo. Kwangimangaza lokhu futhi ngoba ngaze ngazibuza ngaziphendula ukuthi kungani uthisha uMahle angagxili kulokhu ayethe uzokwenza, okuwukuthuthukisa umfundi ekufundeni umbhalo, yize-ke kungeke kwaba lula ukufundis ikhono elilodwa ngokuzimela. Lokhu kwaveza isithombe sokuthi ukufundwa kolimi nokufundisa okubhaliwe kungenzeka ukuthi nothisha uMahle akumcaceli kahle ukuthi kuyini futhi kwenzeka kanjani.

M: Sanibonani bantabami!

Abafundi: Yebo memu.

M: Niyaphila kule mini yantambama.

Abafundi: Yebo memu!

M: Kuhle-ke lokho Grade 8. Namhlanje sivakashelwe uMemu Ndlela ongumcwaningi wolimi lwesiZulu ozobheka ukuthi sisebenza kanjani.

Abafundi: Shine Memu Ndlela, Shine!

M: Ngicela nitomule amagama asemibhalweni yenu ebeninikeziwe engamabizo kanje:

*Amabizo anemisindo ka-**mb** noma -**nd** aguquka abe ngu -**nj**. Uma kulwangiswa. Izibonelo:*

Umcimbi>umcin**jana**

Ubumnandi>ubumnan**jana**

Wabuye wenza nezibonelo ezifana nalezi: Amabizo anohlamvu u -**m** noma -**n** aguquka abe ngu -**ny**. Izibonelo:

Umlomo>umlony**ana**

Imifino>imifiny**wana**

Wacela abafundi ukuba babheke amanye amagama endabeni ababeyifundile bawabhale phansi emaqenjini abo. Lokhu kwaveza isithombe sokuthi uthisha akavele nje anike abafundi amagama angabonakali ukuthi athathelwaphi nokuthi asebenza kanjani, kodwa athathelwa emibhalweni efundwayo ukuze kwakheke umqondo ophelele. Lokho kwabahlomulisa ngolwazi oluningi ngoba babuye bathola namanye amabizo ayegcina ngo –**b** noma ngo –**t** wona-ke aguquka abangu –**tsh**. Isibonelo:

Indaba> indat**sh**ana

Ukopi> ikot**sh**ana

Kuthe uMahle uma esebonile ukuthi bayakwazi ukuthola amagama ayebhalwe njengoba kwenziwe ngenhla endabeni ababeyifundile wabe esethi ababheke amagama ayehambisana nalawa asho okufanayo endabeni. Nakhona kuleli kilasi kwaba nenkulumo-mpendulwano phakathi kwabafundi noMahle, eyaqhubeka kanje:

Zakhe: Ngempela uqinisile bafowethu umemu. Sengiyayibona manje le nto ukuthi ihamba kanjani.

*Ncamisile: Memu, ngicela ukubuza ukuthi kungani emabizweni agcina ngo –**m** noma elino –**n** aguquke abe ngu –**ny***

M: Ake ungenzele isibonelo Thabani khona ngizoyibona le nguquko okhuluma ngayo mfana wami.

(Asukume abhale ebhodini, kanje: umlomo umlonyana)

Thabani: Angithi uyabona memu?

M: Bengisazochaza ukuthi phela ezinciphisweni kubuye kube nezinguquko zemisindo, njengoba kwenzeka kuleli bizo elibhalwe ebhodini. Usuke wangihambela phambili uThabani, wenza umsebenzi wami walula.

Zinhle: Kwenzeka kanjani memu ukuthi singasho ukuthi, umlomana?

(Amamatheke umemu)

M: Phela zingane zami, lolu guquko lubizwa ngokulwangisa okuyinguquko ekhombisa ukuthekelelana ngokungafani kongwaqa.

Zandile: Hawu memu! Wawususitemela manje. Kuyini khona ukuthekelelana?

M: Lokho kuthekelelana kuba okutholakalayo uma kulwangiswa ungwaqa omusha. Akafani nemisindo ebikade incikene njengoba nizibonela nani.

M: Angithi seniyakubona lokhu kuguquka kongwaqa bejika beba enye into?

Nonhla: Siyabona memu.

M: Ake ningiphe amanye amabizo analezi zinguquko emaqenjini enu.

(Balungisele ukusukuma, nakuba babengabaza kodwa bagcina bewabhalile amagama nezinguquko ezenzekile). Bawabhala kanje:

Iqembu lezi Izintombi Zoma: Umbombo umbonjana

Iqembu leziNkalakatha: imifino > imifinywana

Iqembu leziNtombi Zesimanjemanje: intaba > intatshana

Iqembu leziNkothane: isigubhu > isigujana

Wagcina ngokubanika umsebenzi wasekhaya owawuzobonwa ngosuku olulandelayo.

Nanka amagama awabhala ebhodini ewathathela endabeni emfushane ababeyifunda wathi abawanciphise: **ugodo, umgodi, imali ikati, utshwala, inkabi**

Nakuba bobabili babefundisa ngezinciphiso kodwa babezifundisa ngezindlela ezehlukene. Okugcizelekayo nje lapha ukuthi nakuba babefunda ngezinguquko zezinhlamvu emagameni athile, onke ayethathelwe embhalweni wolimi ofundwayo. Lokhu kwakwenza isifundo sihambelane nokufunda okubhaliwe.

6.3 Usuku lwesibili

6.3.1 Ukufundiswa kwezakhi zamabizo

6.3.2 Ekilasini nothisha uMahle

Ngalolu suku uthisha uMahle wababingelela abafundi, wababuza impilo wabe esabanika isiqephu ababesosifunda kuqala lapho ababezotomula khona amabizo ebese efundisa ngezakhi zawo. Lawo magama atonyulwa esuselwa esiqeshini sendaba: (Bheka iseleko 2, ikhasi--255) Akachithanga sikhathi wabe eseqala efundisa ngezakhi zamagama lapho wabuza imibuzo embalwa ephathelene nezakhi zamagama.

Nansi inkulumo-mpendulwano kathisha uMahle nabafundi bakhe:

M: Konje ziyini izakhiwo zebizo? Njengokujwayelekile sizophendula ngayedwa singasebenzisi maqembu ngoba abanye bajwayele ukucasha ngabanye bangaphenduli uma kubuzwa imibuzo.

(Kuthulekile).

M: Awu naze naziphoxa phambi kwe- visitor!

Vusi: Angazi noma ngi-right yini. Engathi uma ngikhumbula kancane memu, isakhiwo sebizo yilapho sithola khona isiqalo kanye nesiqu.

M: Good mntanami! Asimshayele izandla.

Akugcini lapho ngoba ibizo lisuke lingaphelele. Qhubekani, nichaze ukuthi isiqu sebizo siphethe ziphi izakhi?

(Baphakamise izandla bese ekhombela omunye umfundi).

Zama: Isiqu sinomsuka nesijobelelo.

M: Ushaye emhlohlweni, mshayeleni izandla naye. Senisebenzile nina eningiphendulile, ngiyabonga. Asiqedile uma ningakanginiki izibonelo khona sizothola ukuthi ibizo lakheka kanjani. Tomulani amabizo asendabeni eniyiphethe. Angithi seniyifundile nayiqeda?

(Kusukume uNokwanda athi, ibizo: **umuntu**)

M: Ngicela ulibhale ebhodini ngane yami.

(Alibhale ebhodini. Alibhale kanje), **Isibonelo: Umuntu**

M: Uselibhalile-ke ibizo uZandile, wanisiza ake nilihlaziye nikiphe izakhi zonke zalo.

(kusukume uLindokuhle), (abhale kanje) **umu + ntu**

M: Ake nibhale nilincozulule ngokwakhiwa kwalo.

(Asukume uSivuyile aye ebhodini alicaze kanje): **umu-isiqalo sebizo**

ntu-isiqu sebizo

M: Niyavumelana noSivuyile kulokhu akubhale ebhodini?

Abafundi: Yebo memu.

M: Ake nibhale awenu amabizo ayi-10 bese niyasho ukuthi akheke kanjani. Oyoqeda kuqala ngizomnika umklomelo. La magama nizowatomula niwasusela eziqeshini zenu eniziphethe enizifundile.

Lapha ngenhla ngiveze isithombe ngokwakwenzeka ekilasini nakuba inkulumo-mpedulwano yaqhubeka ibanga elide belokhu bebhala izibonelo. Kwathi makhathaleni esebonile uMahle ukuthi sebeyibambile into abeyifundisa wabe esebanika umsebenzi wokuthi bazenzele wona ngokwabo. Ngemva kokuba nale ngxoxo, uMahle wabe esebatshele ukuthi lesi siqalo sebizo senza ukuthi ibizo likwazi ukubekeka esigabeni esithile. Wabuye wacacisa ukuthi uma kwenzeka kanjalo kube sekuba lula ukuhlunga amabizo atholakala kuleso naleso sigaba. Waphinde wathi iziqalo zamabizo zingahlelwa ngohla lwengcithabuchopho uMeinhof, kanje: (Bheka isiboniso-1, ikhasi-195)

M: Nantu uhla lweziqalo zamabizo oluhlelwe ngendlela kaMeinhof. Ngisizeni ningabhali amabizo abhalwe yimina kodwa qhamukani nawenu eniwathathele kulezo zindaba engininike zona futhi umuntu makabhale elakhe yedwa, ningakopelani. Wabhaleni emishweni bese umuntu enika ahleli naye ukuba afunde kuqala. Shintshanani ngemisebenzi yenu khona nizobheka amaphutha enziwe wozakwenu.

F: Siyabonga memu ukuthi usikhombise indlela yokuthola lezi zigaba noma kungelula nje.

M: Kulula ukuthola ukuthi ibizo likusiphi isigaba uma uzokwazi iziqalo zamabizo.

Okwasiza abafundi ukuthi bakwazi ukuqhamuka namanye amabizo angawabo aneziqalo ezifana nalawa ababewatomule ezindabeni zabo. Ngemva kokubhala lawo magama nemisho la ayesebenze khona waphinda uMahle wathi kubafundi kuba lula ukuthi abafundi bafunde ukuhlukanisa amabizo ngeziqalo zawo ngoba yizona ezenza kube khona ubunye nobuningi. Lokhu kwagcizelela khona ukuthi kubalulekile ukuthi lapho uthisha efundisa ulimi agxile kunoma yiliphi ikhono lolimi. Kumele asebenzise imibhalo ethile ukuze abafundi, babhale ngabakubonile, baxoxe ngabakubonayo noma abakufundile. Okunye okubalulekile ukulalela izwi likathisha ngokufundwe embhalweni kubaluleke kakhulu.

6.4 Ekilasini nothisha uMinenhle

6.4.1 Izincazelo zamagama

Ngaphinda ngangena ekilasini likaMinenhle ngoba ngangikade ngingene kwelikaMahle kusesekuseni ngalo lolo suku. Ngemuva kwekhefu lesibili ngangena kwelikaMinenhle. Ngenkathi ngingena ekilasini likaMahle ngafica abafundi bematasatasa belungisa amaphutha (*corrections*) omsebenzi ayebanike wona okwabe kuyizincazelo zamagama ababewatomule endabeni ababeyifundile.

Ngaso sonke isikhathi lapho uthisha enikeza abafundi imibhalo ukuba bayifunde kufanele kube nomsebenzi ababezowunikwa, ugxile kulowo mbhalo. Lokhu kwakubonakala kulikhuphula izinga labo lokufunda okubhaliwe. Indaba ababekade beyifunda yilena ethi, Injabulo yaphenduka indumalo, esekhasini, 58 encwadini, ethi 'Isisekelo solimi'. Yaqala kanje inkulumbo-mpendulwano phakathi kukathisha nabafundi bakhe:

M: Sanibonani bafundi! Niyaphila namhlanje?

Abafundi: Yebo sawubona memu. Siyaphila.

M: Iqembu ngalinye alikhetha oyedwa kulona ukuba abhale igama ebhodini alichaze ukuthi lisho ukuthini, bese kuthi omunye abhale umusho esesebenzisa lelo gama. Imisho enizoyibhala mayibe nomqondo ongafani komunye.

Sicelo: Memu imisho esiyibhalayo ibe nalo leli bizo.

M: Yebo ngane yami futhi ungawubhali umusho ongenawo umqondo.

(Konke lokho babekwenza bededelana kungekho obanga umsindo.) Lokhu kwabonakala kuyindlela enhle yokukhuthaza abafundi ukuba bafunde ngoba amagama nemisho leyo ababekubhale ebhodini babebuye bakufunde kakhulu, ngabanye noma ngokwamaqembu.

Yiwo la magama ababewabhala bese beyawachaza kucace uma enezincazelo ezimbili noma ezingaphezu kwalezo bese bekhombisa ngemisho enomqondo ukuthi asebenza kanjani. Nantu uhla lwamagama ababewabhala. Izibonelo :

Idumbe, ithanga, ungedede, umendo, izulu, idlelo, ibhola, inyoni

Sakhile: Umama upheke amadumbe izolo.

M: Ake nifunde lo musho obhalwe uSakhile.

(Bafunde bonke abafundi).

Sipho: Ngibone indoda iphethwe yidumbe nengkathi iphuza utshwala okhambeni.

M: Akobe niyawubona umehluko okhona kule misho. Angithi niyawubona bantabami? Ufundeni nonke!

Kwangithokozisa ukwenza kwabo ngaleya ndlela ngoba kwacaca ukuthi bakujwayele ukwenza umsebenzi onjengalowa ngaphandle kokulandelwa ngemuva, nangaphandle kokuxokozela. Nokho-ke kwangishiya nombuzo ukuthi kwasengathi uthisha lapho efundisa okubhaliwe, ugxila kakhulu ekusebenzeni kolimi kunokukhuthaza abafundi ukuba babhale kakhulu okusembhalweni. Okunye okushiwo ngumbhalo, abalingiswa, abasembhalweni, umqondo oqukethwe, nokunye.

Ngithe ngisamangele ukuthi laba bafundi banikwa amagama alula kangaka kanti wayengakaqedi nabo uthisha uMahle, wabe esebanika omunye umyalelo. Lowo myalelo wawuthi abaphinde basebenzise la magama anezincazelo emishweni emibili.

Isibonelo: Ithanga-elidliwayo kanti elinye, isitho somzimba.

*Amaphoyisa adubule uMthokozisi **ethangeni**.

* Ugogo upheke **ithanga** elimnandi izolo.

* Kade sidle **ungcede** kuthangi.

* Ngiyakuthanda ukugunda ngishiye **ungcede**.

* Amantombazane angenaso isimilo aye ashaye **umendo** ngetshe.

* Lo **mendo** wenile kumele kubhushwe.

* Leli phoyisa libambe **izulu** ngezandla.

* Kade kuduma **izulu** namhlanje ekuseni.

* Kulo mhlaba sisebenzela ukungena **ezulwini**.

- * Izinkomo kade ziquaqele **edlelweni**, zidla utshani.
- * Ake ungizwise ugwayi kwelakho **idlelo**.
- * **Ibhola** likanobhutshuzwayo lithandwa kakhulu lapha eNingizimu Afrika.
- * Kunesifo esingajwayelekile esibizwa nge-**ibhola**.

Okuqaphelekayo ukuthi kulamagama asetshenziswe emishweni engenhla kunamanye akwazi ukunika izincazelo ezintathu. Isibonelo: izulu. Okwalandela lapho kwaba inkulumo-mpendulwano phakathi kuka Mahle nabafundi eyayithi:

M: Yini edala ukuthi kula magama amabizwafane/ abizwa ngokufanayo ahlukane uma sekwakhiwa imisho?

Dudu: Uyazi mina memu, ngiye ngibone engathi ayefana futhi noma esephinyiswa eyefana.

M: Kanjani emlonyeni? Ake uphumele obala ngoba angikezwa kahle.

(Kuthule cwaka ekilasini, kube nomsinjwana ongajwayelekile)

M: Hhayi bo grade 8! Musani ukuziphoxa phambi kuka memu!

Nkule: Mina memu ngibona ukuthi umehluko uba la uma sekuphinyiswa izwi nokuthi libizeka kanjani lelo gama.

M: Uqinisile wena mfana wami. Mshayeleni izandla!

(Zishaywe kakhulu kube nabahlekayo)

M: Anginazi naba njani nina bafundi ngoba nivele nihleke nje esikhaleni la ngingaboni -joke khona.

Ndumiso: We memu phela laba sebadlula. Mina memu ngizobhala igama ebhodini bese belisho izincazelo zalo ezihlukene, relax sekufundisa mina manje. Ya nanti igama (alibhale ebhodini).

Inyoni

Ake siqale ngokulichaza ngaphambi kokwenza imisho.

*Kusukume uBheki abhale kanje: **Inyoni eyisilwane, endizayo.***

*Lindiwe: Le **nyoni** igama layo uthekwane.*

M: Uqinisile bafundi?

Abafundi: Yebo memu.

Aqhubeke umfundi, abize omunye ukuthi asho enye incazelo.

*(Kusukume uZanokusa) abhale kanje: **Inyoni isifo esiphatha izingane ezisencane.***

Bhekani: Ingane iphethwe yinyoni

M: Awu washaya khona ngane yami, mshayeleni ihlombel

*M: Ubani ozosinika incazelo yokugcina. Kusukume u-Ayanda: **Inyoni umuntu oyimpatha, usebentini.***

Sabelo: Akeve eyinyoni uSakhile, badla imali yakhe, yena akaboni.

M: Ngiyabonga ngezincazelo zenu ezinhle kodwa lena yokugcina ine-tsotsi taal, nakuba nayo le ncazelo isetshenziswa esiZulwini.

Uma senizitholile izincazelo zala magama, okumele nikwenze emaqenjini enu, ukuhlangana bese ninginika amabizo ayi-10 owomabizwafane emabili. Nizongenzela imisho ekhomba umehluko okhona phakathi kwala mabizo.

Halalisa: Lo msebenzi uwudinga nini memu?

M: Wonke amaqembu ngifuna uqambe uyafika uMsombuluko abe esewenzile lo msebenzi.

Vela: Siyabonga memu, sizokwenza njalo.

Njengenhlayenza, le nkulumo-mpendulwano engenhla ifakazela khona ukuthi uMahle wayefundisa ulwazi lwamagama ayetholakale endabeni eyayifundiwe. Ngaqaphela ukuthi lapho ekhuluma ngala magama, njengayo “inyoni“, wayengakugcizeleli ukuthi nakuba imiqondo yawo ingaba mibili noma ngaphezulu, kodwa embhalweni pwawufundwa igama lelo lalinamuphi umqondo.

Lokhu kwaveza isithombe sokuthi uthisha akayazi inhloso yalesi sifundo. Ucwangingo oluningi luveza ukuthi akudingi kufundwe izincazelo zamagama kuqala ngaphambi kokuthi kufundwe umbhalo, kodwa abafundi bazitholela bona amagama endabeni bese beqagela ukuthi asho ukuthini (Nkosi, 2011).

Nokho-ke lokhu akusho ukuthi uthisha sekufanele athule angasho lutho ngakho ngoba angeke abe nesiqiniseko sokuthi abafundi bacabangani ngalelo gama uma engasho lutho ngalo. Ngakho-ke lokhu kwakuzokwenza ukuba abafundi bafunde futhi bawaqonde la magama ukuthi ashokuthini nalapho sebehlengana nawo lapho befunda okubhaliwe. Ukwenza lokhu kwabe kuyindlela yokuthi laba bafundi bathuthuke ekukwazini ukubona amagama lapho esetshenziswa emibhalweni noma esetshenziswa ngezindlela ezihlukene. Uthisha wabe esebanika umbhalo oyindaba emfushane ukuba bayifunde, bathole umqondo wayo. Batomule namagama abizeka ngokufana kodwa ebe esho izinto ezahlukene

Ngale kwalokhu, wabakhuthaza ukuba bafune izisho nezaga kanye nezifenko, kule ndaba, bachaze nezincazelo zazo. Ngakujabulela ukusebenzisana ngokubambisana kuka thisha uMinenhle nabafundi bakhe okwakhombisa ukuhlalisana ngokuthula nokunconywa kwabafundi abanze kahle. Kule ngxenye yesifundo, kwagqama kakhulu ukuhlobana kwekhono lokulalela nokukhuluma.

Ngikusho lokhu ngoba abafundi babekhuluma, balalele abanye, baphawule ngakho. Lokhu kuyahambisana nokushiwo abacwaningi, abagcizelela ukuhlobana kwamakhono olimi nokubaluleka kwawo lapho kufundiswa elinye (Nkosi, 2011). Lokhu kusho ukuthi uthisha wolimi angeke aphume iqhubu nekhono elilodwa lolimi, afundise lona ngokuzimela, bese eziba lawa amanye amakhono (Nkosi, 2011).

6.4.2 Usuku Lwesithathu

6.4.2.1 Ekilasini nothisha uMinenhle

6.4.2.2 Ukufundwa kwendaba/ kombiko osephepheni

Ngosuku olulandelayo ngaqala ngokungena ekilasini likaMinenhle lapho waqala ngokubukeza ayekade ebafundise khona ngayizolo. Ngakuthanda okwenziwa yilo thisha ngoba kukhumbuza abafundi ukuba bakwazi ukuxhumanisa isifundo esisha kwesidala.

Ngaphambi kokufundisa isifundo esisha kuhle uthisha ukuba aqale ngokubuyekeza umsebenzi omdala khona kuzoba lula ukufundisa omusha. Lokhu kufundiswa kwesifundo esisha kusheshe kungene emqondweni wabafundi ngoba bayakhunjuzwa ukuthi bebekade befundeni phambilini. Yahamba kanje inkulumo-mpendulwano:

M: Sanibona bantabami! Nonke niphilile?

Abafundi: Siphilile memu. Wena unjani?

M: Nami ngiyaphila. Namhlanje sifunda indaba bese siphendula imibuzo ebuziwe.

Ga: Hhayi bo thina memu asinayo incwadi.

M: Nikusho kugcwale umlomo ukuthi aninazo izincwadi. We zingane zami!

Abafundi: Memu!

M: Kanti ubani ofundayo nofuna ukuphasa?

Abafundi: Yithina memu. Kodwa manje imali ayikho yokuzithenga. (UMandisi akhulume kuzwakale ekilasini)

Mandisi: We memu, mina ngikhuliswa ugo ngemali yempesheni futhi iphelela ekudleni, ingabe isaphuma eyezincwadi.

M: Kwaze kwanzima ukuba yinina grade 8. Nanka amaphepha engibhalele khona isiqephu esifundwayo namhlanje (asho ebanikeza emaqenjini abo ngokwehlukana).

Lena kwakuyindaba esikwe ephephandabeni:

Isiboniso 1

Isihloko: "Isibhaxu kubangwa imali yezipoki"

Kucishe kwaphuma isidumbu abasebenzi benkontileka eyakha izindlu eMlazi eMalukazi eNingizimu neTheku, bebhudukisana, belwa bebanga imali "yezipoki", abayivumbulule igqitshiwe ngesikhathi bamba.... (Indaba iyaqhubeka)- Bheka ezibonisweni, ikhasi 147.....

M: Ake kufunde iqembu leZinkalakatha. (Bafunde bonke)

M: Ake nifunde emaqenjini enu manje. (Kudlule isikhashana abamise, bese ebabuza imibuzo embalwa).

*M: **Zinkothane**, ake nisitshela ukuthi iba nesihloko esinjani indaba yephephandaba?*

F: Memu, siyaheha futhi sigqame.

*M: Kusuke kwenziwelani lokho **Zintombi Zoma**?*

F: Sibona ukuthi memu, basuke befuna khona kuzothengwa iphepha ngokushesha.

M: Ziqinisile iZintombi Zoma?

F: Yebo memu ngoba baze babhale nasezingqwembeni khona kuzofundwa ngisho okude noma osemotweni ukuthi iphepha liphethe ziphi izindawo ngalolo suku.

*M: Ya niqinisile bantabami. Ibhawo kanjani le ndaba? Ake nisho **Zinkedama**.*

F: Le ndaba memu ibhawo iqonde nje ngqo.

M: Bashayeleni izandla. Hawu bengingazi ukuthi nizokwazi lokho? Nikusho ngani lokho, bekani isizathu.

F: Indikimba yayo memu iqonda ngqo ngoba kwenzelwa abathengi balo ukuba bathande ukulithenga njalo.

M: Nginyanivumela bantakwethu. Okunye ukuthi nendaba leyo ebhawayo ayibi yinde kakhulu. Phela iphephandaba liyahlelwa ngaphambi kokushicilelwa.

F: Memu ufuna ukusitshela ukuthi basuke sebezazi izindaba ezizongena ekhasini ngalinye.

M: Oh yes mfana wami! Nazo izindaba lezi azifani, kukhona lezo ezingena ekhasini lokuqala ezithatha amehlo abafundi bephepha lelo. Yileyo naleyo ndaba iba nomqondo oqoqekile. Kumele idle ngokungawulahli umqondo osemqoka wendaba leyo.

F: Memu kunala maphephandaba afane abhale ngezindaba ezithusayo njengeS...s (angaliqedeli igama).. (Uthisha amise isandla ukuze angabe esaqhubeka).

M: Hhayi ngane yami singawabizi ngamagama amaphephandaba ukuze sizivikele siphinde sivikele nawo.

F: Uqinisile memu uBhokide! Ayasithusa la maphepha.

M: Imvamisa iphephandaba likhuluma ngalezo zinto ezingundabuzekwayo, ezisematheni phela.

F: Kodwa memu ayasiza amaphepha amaningi ngoba noma ungasazibukanga izindaba kumabonakude uye uzithole kulo iphepha. .

M: Iqiniso lelo ngane yami. Emaqenjini enu ake nixoxe ngezindaba ezike zaba sematheni kulezi zinsuku.

F: Memu, mina ngicela ukuxoxela lonke ikilasi ngoba le ndaba ithinta abafundi bakwesinye isikole.

M: Ake uze nazo mfana! Usheshe khona uzonika abanye ithuba.

(Asukume aqekethe uMandla. Indaba kaMandla yayikhuluma ngokwedelelwa kukaMengameli wezwe uJacob Gedlezihlekisa Zuma, edelelwa nguJulias Malema, ongumholi wophiko lwentsha kwi-African National Congress (ANC). Wathi qaphu qaphu. washeshe waqeda, enzela ukuthi kusukume nabanye abafundi).

Kwahlaluka ukuthi uMandla wayekwazi ukufingqa indaba ayenze izwakale futhi ihehe.

M: Ake ningitshela uma ufingqa indaba, lapho usuxoxela abanye kumele ubhekeni? Ake nibhunge ngalo mbuzo wami emaqenjini enu. (Bavungamele phansi, bebonisana emaqenjini abo).

M: Yebo Zintombi Zesimanjemanje, ake nisho.

F: Thina memu sibona ukuthi ngaphambi kokufingqa indaba, kufanele uqale uyifunde yonke bese ubheka amaphuzu amqoka nabalulekile endabeni leyo.

M: Kuphela njalo? Ya Zimpofane.

F: Memu kumele ulandelise la maphuzu ngenhlela, anikeze umqondo ophelele wendaba.

M: Bashayeleni izandla bakwethu! Kwakuhle enikubalulile Zimpofane! Next week wonke umuntu akafike esefunde indaba ephapheni ayisike azosixoxela yona ngokufingqiwe la ekilasini, niyezwa bantabami?

F: Yebo Memu.

(Okulandelayo indaba esikwe ephepheni)

Isiboniso 2

INDABA ESIKWE EPHEPHENI

Kubi kobhululu baka Malema

Johannesburg – Isigungu esijutshwe yi-ANC eLimpopo sithathe isinqumo sokuhlakaza zonke izifunda ezazibandakanya emikhankasweni yokumelana noMengameli Jacob Zuma ngaphambi kwenkomfa yaseMangaung.

Lokhu kubonakale njengezinye zezinkomba zoqhekeko ezikhona nokuzama ukujezisa labo abamelene noZuma, ukuze baphume emandleni ayamaniswa nenhlangano kaKhongolose esifundazweni.

The Star ingasho ukuthi leli thimba, eliholwa nguPhilemon Mdaka, linqume ukuhlakaza izifunda iPeter Mokaba, Mopani neSekhukhune. Izifunda, eziholwa ngobhululu bakaJulius Malema noNdunakulu waseLimpopo uCassel Mathale, zibe yingxenye yalabo ababehamba nePhini likaMengameli uKgalema Motlanthe, nabahluleka ukuketula uZuma ekubeni ngumengameli we-ANC engqungqutheleni yeqembu eMangaung.

Lokhu-ke kushiya isiphakamiso sikaNobhala Jikelele we-ANC uGwede Mantashe singashaywa mkhuba. UMantashe wathi ngeke kubonakale zimpawu zokuqembuka uma leli komidi selenza umsebenzi.

Lokhu kufakazelwe ukuthi leli thimba lingazihlanganisi izifunda ezihambisana noZuma, nokuyiWaterberg neVhembe.

Ngemva kwalokho okwakwenziwa uthisha wabe esecela abafundi ukuthi badingide ngezihloko abazithole ezindabeni ezihlukene nezitonyulwe kumaphephandaba ahlukene.

Emaqenjini abo kwakumele basho ukuthi isihloko esinikwe indaba siyayifanela yini noma cha bese kuthi uma singayifaneli, bona bayiphe isihloko okuyisona. Uma sezifundiwe lezi zindaba kwakumele kutholakale okuqukethwe yindaba, ulimi olusetshenzisiwe, kuhlaziye. Ekugcineni okubalulekile okumele kubhekwe umyalezo wendaba nokuthi abafundi batholeni endabeni ngenkathi beyifunda. Yikuphi okubahlabe umxhwele nokudale ukuthi ize ishicilelwe ephephandabeni.

Abafundi basebenza ngokuzimisela emaqenjini abo kwazise ababezowenza kahle umsebenzi babezothola umklomelo. Kwangihlaba umxhwele ukuba nesasasa kangaka lokufunda izindaba ezisemaphepheni kulaba bafundi. Kwacaca ukuthi yinto abayejwayele ukuyenza. Kwangijabulisa ukubona abafundi bekujabulela ukufundwa kwezindaba ezisemaphephandabeni, nokuzakhela ezabo.

Lokhu kwaveza isithombe sokuthi uthisha uyabakhuthaza abafundi ukuthi ukufunda okubhaliwe akusho ukuthi kumele ahlangele nakho encwadini eqokelwe ukufundwa esikoleni kuphela, kodwa noma yikuphi angafunda. Ekugcineni kwaleso sifundo uthisha uMinenhle wabe esegqugquzela abafundi ukuba lowo nalowo abhale indaba yakhe yephephandaba bese eyifundela ikilasi.

6.4.3 Ekilasini nothisha uMahle

6.4.4 Izivumelwano zenhloko nezikamenziwa

Ngalo lolo suku ngemuva kwamadina ngangena ekilasini likathisha uMahle lapho waqala ngokubukeza ayekade ebafundise khona ngayizolo. Ngakuthanda okwenziwa yilo thisha ngoba kusiza abafundi ukuba bakwazi ukuxhumanisa kahle ulwazi oludala nolusha. Ngemva kwalokho uthisha uMahle wabe esebhala imisho ebhodini eyayithathelwe embhalweni owawukade ufundwa kulelo sonto. Leyo misho wayeyibhalela abafundi ababengenazo izincwadi. Labo ababenazo wabacela ukuthi bayithathele ezincwadini zabo ababezisebenzisa uma befunda ekilasini.

Kule misho ababeyifunda wacela abafundi ukuthi batomule izivumelwano zenhloko nezikamenziwa. Waphinda uthisha uMahle wabhala imisho emibili ebhodini wase echaza ngezivumelwano zenhloko nezikamenziwa. Wachaza, wabuye wenza nezinye izibonelo. Wacela izibonelo kubafundi wathi abasukume ngokudedelana bayobhala ezinye izibonelo ebhodini. Walandelisa ngokuthi omunye wabafundi akakhombise ngokugqamisa ngoshoki ongomunye umbala izivumelwano zenhloko.

Nazi izibonelo azibhala ebhodini, imisho yokuqala emibili:

UThabitha uyagijima.

ITheku **lihle**.

Kule misho engenhla wacela abafundi ukuthi bayifunde bese bexoxa ngezivumelwano ezikule misho. Wabuye wacela ezinye izibonelo kubo. Lezi zivumelwano zazizotonyulwa emagameni ayesebishweni eyayibhalwe nguthisha naleyo abafundi ababeyithole ezincwadini ayebanike zona. Wanele nje wabhala izibonelo ezimbili ezinezivumelwano zenhloko nezikamenziwa ebhodini wabe esecela ababili kubafundi ukuthi basukume ngokudedelana bayobhala ezinye izibonelo ezimbili ebhodini.

Walandelisa ngokuthi uthisha uMahle athi omunye akakhombise futhi ngokugqamisa ngoshoki ongomunye umbala izivumelwano zenhloko. Ngenkathi umusho ubhalwa ebhodini, abafundi babewufunda bephimisela kakhulu njengekilasi. Uthisha uMinenhle wayefundisa izivumelwano zenhloko ngemisho eyayithathelwe encwadini kodwa eminye wazakhela yona ngokwakhe. Kwasukuma umfundi ogama lakhe kwakungu Phiwe kwabuye kwasukuma noLungi babhala eminye imisho ngokudedelana.

Le misho yayimi kanje ebhodini:

- Ukhamba **lugwele** utshwala
- Ikati **lilele** eziko.
- Izikole **zivuliwe**.
- Umama **uzilile**.

M: Sukuma Tilly uyogqamisa ngoshoki onombala okuyizona zivumelwano zenhloko. (Wakwenza lokho uTilly ngempumelelo).

M: Ngicela nibhale ebhodini nidedelane. (Abafundi babesukuma bededelana, bebhala imisho ebhodini bese kusukuma labo abagqamisa izivumelwano zenhloko).

F: Memu nansi imisho. (Umfundi usho ukhomba ebhodini)

Imisho ebhalwe ngenhla iyona eyabhalwayo neyaba izibonelo ezasiza laba bafundi ababengakazi ukuthi izivumelwano zemisho zitholakala kanjani.

M: Bafundi gqamisani izivumelwano zikamenziwa.

F: Ngiyathemba ukuthi ngenza ngendlela elindelekile.

(Kwasukuma uPinky wabhala imisho emibili lapho kwakugqanyiswa izivumelwano zikamenziwa wabe esedwebela okuyizona zivumelwano zikamenziwa kanje):

Izibonelo: Ubaba uyaliidlala ibhola.

Isikebhe siyazicwilisa izisebenzi

M: Tomulani izabizwano zoqobo kulesi siqephu esisebhodini! Gqamisani izabizwana zikamenziwa.

Kulesi sigaba, kwagqama ukuthi uthisha wayefuna abafundi bathi befunda okubhaliwe, bebe befunda ulimi, kanjalo nekhono lokubhala lithuthuke. Ngikusho lokhu ngoba imisho yayibhalwe nguthisha ebhodini, abafundi kufanele bayifundekanti futhi babeyibhala. Ngamanye amazwi ukuthuthuka kwekhono lokufunda nokubhala kwagqama kulesi sigaba sesifundo.

Eseqedile ukubanika izibonelo kwaba nenkulumo-mpendulwano phakathi kukathisha uMinenhle nabafundi, eyahamba kanje:

M: Seningakwazi ukubona ukuthi izivumelwano zitholakala kanjani?

Nombuso: Noma ngibona mina memu kodwa kusenokudideka kancane. Phela asifani ngoba kukhona abangenankinga kanti bakhona nabasenkingeni nakuba bengeke basho manje kodwa uma sekubhalwa yila uzobabana khona ukuthi kuyababhedela. (Kusukume omunye umfundi athi, musani bafowethu ukudlala ngomemu iyazwakala le nto)

M: Kulungile Vuyani hlala phansi baba. Ngizochaza okokugcina manje khona ngizobona ukuthi ilelephi le nkinga, kodwa nize nazi ukuthi uma ungazazi izigaba zamabizo ngeke uze uzazi izivumelwano ukuthi zitholakala kanjani

Mvelo: Memu, uma ukwazile ukuthola isivumelwano senhloko kulula yini ukuthola nesikamenziwa?

Phindi: Hawu! nami bengizobuza umbuzo ofana nowakho.

M: Njengoba bengishilo ukuthi indaba ilele olwazini lwezigaba zamabizo. Uma uke wazi zona ngeke zikulule izivumelwano ngane yami.

Zipho: Memu ngibona kungcono mina ukuthi uvesane usinike umsebenzi khona sizozibona ukuthi sesiyazazi noma cha.

M: Ushaye entshweni mfana wami. Nansi imisho, ake nibheke le misho elandelayo, bese niyasho ukuthi iyiphi ingxenye eyisivumelwano senhloko. Qalani ngokubheka ukuthi iyiphi ingxenye eyisivumelwano sikamenziwa emshweni ngamunye.

** Abafana bayalidlala ibhola.*

** Omama bayazihluba izindlubu.*

**Umfana uyayihlupha inkomo.*

**Ubaba uyawadla amantongomane.*

** USipho uyawuthanda umoya ohlnzekile.*

M: Nansi imisho ebhodini ifundeni nonke bafundi kanyekanye! Iphindeni kuze kube kathathu.

Nakuba lokhu babekwenza kungabukeka njengokufunda ulimi (grammar), okubalulekile ukuthi ikhono lokufunda okubhaliwe uthisha wayengalibele yilo ngoba leyo misho yayifundwa, futhi inomqondo.

(Abafundi benza njengomyalelo kamemu).

M: Cingani okuyizona zivumelwano zikamenziwa kule misho ethathelwe endabeni. Lo msebenzi niwenze ngayedwana ngaphandle kokusizwa ngozakwenu emakhaya. Mhla sibonana ngokuzayo kuyobe wonke umuntu usewenzile lo msebenzi futhi uwenze ngokufanele. Siyezwana bafundi?

Kundihethiwe: Yebo memu, sizokwenze njalo.

M: Salani kahle bafundi!

Aba: Hamba kahle memu!

Umsebenzi abanikwa wona babeyowenza bese uyalungiswa ngosuku ababeyobonana ngalo nothisha okuyiviki elalilandela.

6.5 Usuku lwangoLwesine

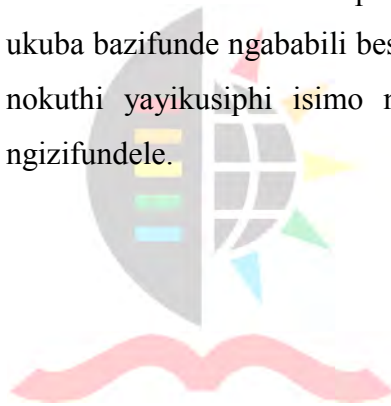
6.5.1 Ukufundwa kwenkondlo

6.5.1.2 Ekilasini noMinenhle

Lolu suku luqala lunesasasa kwazise abafundi basuke bezokhombisa amakhono abanawo ngasohlangothini lwezemidlalo futhi iningi labo basuke begqoke okuhambisana nosuku okubizwa ngama trekisudi (*tracksuits*) anemibala yesikole.

Ngosuku lwangoLwesine uthisha uMinenhle waveza ukuthi ngalolu suku abakufundayo kuba izinkondlo ezibhaliwe, bese bezihlaziya. Abafundi ngalolu suku basuke sebebheke kakhulu ukuya kwezemidlalo uma sekuthambama ilanga.

Uthisha uMinenhle wakhipha amashadi ayebhalwe izinkondlo wawanika amaqembu ayisi-6 ukuba bazifunde ngababili bese bezihlaziya bona, basho ukuthi zikhuluma ngani, ithini imbongi, nokuthi yayikusiphi isimo ngenkathi ibhala leyo nkondlo. Nami wanginika eyami ukuze ngizifundele.



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Nansi enye yezinkondlo ayinika abafundi:

Isiboniso 3

Ilona Yini Ilungelo?

***Lungelo** lini lona lelo wethu?*

Kungabe ngelakho noma elami?

*Uma kungelakho kuvelaphi **ukunyonkolozana**?*

*Kungabe kung**umbango** wawo njalo?*

Kungabe yikho lokhu okwakulwelwa?

*Okwakulwelwa **amaqhawe** akithi*

*Asagugela **eziqhingini** zolwandle*

*Lapho ayesebenza kanzima aze **athuntubezeka***

Hawu lungelo lini lelo mntakababa

Kungabe yilo leli elithi angibulale?

Ungibulale kungabi ndaba zalutho?

Yilo leli elithi akuphele intambo?

Esentambo saphela wena sakunika amalungelo

*Ilungelo lokuphila omunye **ekwagoqanyawo***

Emathunjini omhlaba obandayo

Igazi labafowethu liyakhuluma phezu kwakho.

T.V. Mazibuko

Wabe esetshela abafundi ukuthi babheke ukusetshenziswa kwamagama enkondlweni nomoya oqukethwe yinkondlo kanye nokushiwo yinkondlo.

Eseqedile ukukhipha umyalelo kwaba nenkulumo-mpendulwano eyahamba kanje:

M: Kambe njengoba seniyifundile le nkondlo umlobi wayo ubizwa ngokuthini?

Kuphendule omunye eqenjini leZintombi zeTheku

Ntombifuthi: UMazibuko memu.

M: Hhayi bo, we Ntombifuthi! bengingabuzi ukuthi ubani, kodwa ngibuze ukuthi ubizwa ngaliphi igama, ngenxa yomsebenzi awenzayo.

UMinenhle akhombe iqembu leZinkothane.

Ntobeko: Memu ubizwa ngembongi.

M: Mshayeleni izandla ngoba uqinisile.

Gabi: Hawu! pho memu ngingakaze ngimbone ehaya njengo Sbu, the poet?

Kuphawula omunye kulo iqembu leZinkothane.

Bheki: Hhayi wena! Phela oSbu bona basuke bekwenzela umphakathi futhi ngoba befuna imali.

Zakumi; Uqinisile kodwa nabo oMazibuko uma bebhala izinkondlo basuke bezogcina khona ekuholeni ngomsebenzi abasuke bewenzile. Okwabo ukubhala kunokuma phambi kwezihlwele bahaye kodwa bonke babizwa ngegama elilodwa elithi, izimbongi.

M: Yimaphi amagama eniwatomulile eniwathole edinga ukuchazwa? Ake ninginike ayi-6 ngalinye eqenjini.

*Kwasukuma iZinkothane zabhala igama elithi, **ukunyonkoloza**, iZintombi zeTheku zalandelisa ngelithi, **umbango**.*

Kwathi ukuthula kancane.

M: Baphi abanye, bathini bona? Kuthule. Abathakathi?

Ntombi: Ukuthuntubezeka.

M: Zithini iZingane Zoma?

Bona: Isiqhingi.

M: Ilungelo lona niyalazi ukuthi lisho ukuthini?

Lezi: Cha memu, kodwa besizozama ukulichaza.

M: Sekusele nini Zimpofana.

Zonke: Kwagoqanyawo.

M: Ngiyabonga bantabami bengivele ngazi ukuthi ngeke ningiphoxe phambi kwesivakashi sethu.

Amagama abawatholayo yiwo lawa abhalwe ngokugqamile. Uthisha wacela abafundi ukuthi basho ukuthi achaza ukuthini la magama ayebhalwe ngokugqamile.

Waphinde wacela ukuthi abafundi basho ukuthi amagama alandelayo asuselwe kanjani ezenzweni:

Isiboniso 4

ukunyonkoloza, umbango, ukuthuntubezeka, iqhawe, kwagoqanyawo.

Wakubalula umemu ukuthi mathathu lawo magama.

Babhala ebhodini kanje: nyokoloza > **ukunyokoloza**

banga > **umbango**

thuntubeza > **ukuthuntubeza**

Emaqenjini abo wabacela ukuthi bakhombisane ukuthi uma unyonkoloza usuke ukwenza kanjani lokho. Kwaba nezingxoxo ekilasini mayelana nala magama ayechazwa. Uthisha wayefuna ukubona ukuthi bawaqonda kangakanani. Basukuma ngamaqembu bededelana bekwenza samdlalo ababekwenza. Abantwana abathi befunda, bafunde sakudlala baphawulile ngabo abacwaningi abaningi (Nkosi, 2011).

Ngababuza ukuthi basuke bekwenzelani lokhu bachaza ukuthi baye bakuthole kubasiza futhi kudala ukuthi abafundi bakujabulele ukufunda okubhaliwe. Babuye bachaza nokuthi baye benze nemiqhudelwano yamaqembu ekilasini, lapho kuye kubuye kube nemiklomo abayiwinyo uma benze kahle. Abafundi abenza kahle kunabo bonke wabathembisa ukubakhipha kuqala kunabanye uma sekuyiwa ekhefwini.

Ngemva kwalokho wabe esebanika umsebenzi okwakumele bawenze emaqenjini abo. Uthisha uMinqhobane wabhala ebhodini imibuzo eyayifundeka kanje:

Isiboniso5

**Kubaluleke ngani ukufundwa kwezinkondlo?*

**Ithini kithi imbongi kule nkondlo?*

**Ake uchaze umoya wale nkondlo?.*

**Mlayezo muni lo owedluliswa imbongi kule nkondlo?*

** Gagula uchaze ukubaluleka kohlobo lwale nkondlo?*

**Achaza ukuthini la magama abhalwe ngokugqamile kule nkondlo:*

Isiboniso 6

Ukunyankoloza, umbango, ukuthuntubezeka, isiqhingi, ilungelo, kwagoqanyawo

Ezimpendulweni ozinikezile, sekela ngesibonelo somusho onomqondo okhombisa ukuthi amagama uyawazi.

Ngemuva kwakho konke ayekwenza uthisha uMinenhle kwabe sekukhala insimbi eyabe isinikeza ithuba lokuphumula lesibili. Wasigcina isethembiso walikhipha kuqala iqembu elalenze kahle. Inkondlo eyafundiswa uMahle kwelakhe ikilasi isiyotholakala kwizeleko ekugcineni kwalolu cwaningo.

Kwakubalulekile okwenziwa uthisha uMinenhle ngoba kwakuthakazelwa nayibo abafundi. Bonke babesebenza njengoba beyaliwe owayebe ewumphathi wabo emaqenjini.

6.6 Usuku lwangoLwesihlanu

6.6.1 Ekilasini nothisha uMahle

6.6.2 Ukufundwa kwenganekwane

Lolu kwabe kuwusuku lokugcina evikini futhi bonke abafundi babekuthakasele ukufunda kwazise babengeke bavukele esikoleni ngosuku olulandelayo.

Ngalolu suku kwakufundwa inganekwane echaza ngesimo noma ngomkhuba othile wezilwane. Le nganekwane yayifundwa kuwo womabili amakilasi futhi yayifana kwazise othisha babekuqhakambisile ukuthi baye bahlale phansi badingide ngabasuke bezokufundisa evikini lelo. Le nganekwane yayithathelwa encwadini yobuciko bomlomo. Yayitholakala ezincwadini zabo, **Isisekelo Solimi**, ebhalwe ngu T.V. Mazibuko no C. N. Phewa.

Yanikwa abafundi emaqenjini abo ukuba bayifunde bonke ngokwezihlalo zabo. Ngemva kokubanika umyalelo wokufunda le nganekwane wabe esebabuza imibuzo emaqenjini abo. Yanikwa abafundi ukuba bayifunde. Inkulumbo-mpendulwano ekilsini nothisha uMahle yahamba kanje:

M: Angithi izwakele inganekwane eniyifundile emaqenjini enu? Iliphi iqembu elingasikhumbuza ukuthi nhloboni yenganekwane lena?

Dudu: Yebo memu.

M: Imvamisa zixoxwa nini izinganekwane?

Thalente: Ebusuku memu ngoba bathi uma uyixoxa emini, umila izimpondo.

(Omunye umfundi asho ngezwi eliphansi athi, babeshiso ukuthi wena memu kumele kusetshenzwe emini bese kuthi ebusuku bexoxa ngezinganekwane, futhi indaba yezimpondo kwabe kuwukusabisa nje).

M: Obani laba abasuke belalele inganekwane? Ngisho izethameli.

Malema: Isikhathi esiningi kuye kube yizingane ngoba iye ixoxwe ngomdala ekhaya njengogogo.

M: Yiziphi izinto ezenziwa umxoxi?

Nathi: Ngibona mina ukuthi kumele alingise ngobuso nangezandla, acule lapho kudingeka ukuthi khona ukudlulisa umyalezo othile. (athule isikhashana aphinde athi, hhayi bo! Okunye ashintshashintshe izwi ukuze lihambisane nesimo esithize.

M: Huu! Ake nibashayele izandla kuleli qembu. Niyazimisela nina. Obani abake bezwa ngenganekwane yebhubesi elalihlatshwe iva nendoda?

Kube nomsinjwana, abafundi bekhulumela phansi emaqenjini abo. Kuphendule iqembu lezintombi zesimanjemanje.

Siphelele: Hhayi thina memu asikaze siyizwe.

M: Nina qembu leZinkalakatha nithini?

Ntombiziningi: Memu, bonke bathi abakaze bexoxelwe ngayo. Phela memu abasekho nogogo abasixoxela izinganekwane, nemililo ayothiwayoayikho ngoba wonke umuntu usaba nogesi. Owami ugogo nje uzibukela izindaba kumabonakude nesophi ye-Generation. Ngizoke ngimcele asixoxele noma eyodwa namhlanje kekucinywe konke okukhalayo ekhaya.

Linden: Memu sicela usisize la eqenjini lethu. Kunamagama esiwatomule kule nganekwane ekade siyifunda, esingawazi ukuthi achaza ukuthini endabeni.

M: Okay, ake nenze kanje, nonke emaqenjini enu, khethani lawo magama enibona ukuthi aniwazi ukuthi achazani.

(Nangempela bahlanganisa amakhanda emaqenjini abo base bekhetha lawo magama)

Ngalinye iqembu labhala amagama ebhodini ngaphambili. Nanka amagama abawabhalayo ebhodini:

Isiboniso 6

ukuhlwaya, ukuzijuba, ukubangula, ukugqabishiya,

Sebeqedile ukubhala amagama uthisha wabe esebanika umyalelo othi abadingide emaqenjini abo, banike izincazelo zamagama ababewabhale ebhodini. Wabe esebatshela nokuthi lowo msebenzi usuyobhekwa evikini elilandelayo.

Uthisha wabe esebayalela ukuthi benze ucwaningo ngamagama okuhlonipha ezindaweni zangasemakubo. Amagama okwakudingeka ukuba bawathole kwakungamele abe ngaphansi kwamashumi amabili. Ngemva kwalokho wababuza ukuthi babengenza njani uma babengahlangabezana nehubesi ehlathini? Baphendula ngokwehlukana, abanye bezenza abangalisabi ibhubesi.

Kwabe sekukhala insimbi eyayibakhulula ukuthi baye ekhefina lokuqala, kwakhala ubugunqunqu. Sengiphumile ekilasini likaMahle ngabe sengiba nengxoxo naye ngimbuza ngengangifisa ukukubuza okuyimibuzo eyaqhamuka ngezikhathi ngimbuka efundisa.

6.7 IQOQA LESAHLUKO

Kulesi sahluko kuxoxwe ngokwakwenzeka emakilasini womabili ngesikhathi ngibuka othisha befundisa. Esahlukweni esilandelayo kuzoxoxwa ngokuyizona zizathu zokwenza kothisha ngokufundisa ukufunda okubhaliwe, nokuyobe sekuyisahluko sokucina ocwaningweni.

ISAHLUKO SESIKHOMBISA

OKUYIZONA ZIZATHU ZEZENZO ZOTHISHA IZINCOMO

KANYE NESIPHETHO

7.1 ISINGENISO

Esahlukweni esedlule ngicubungule ukuthi othisha bakufundisa kanjani ukufunda okubhaliwe ebangeni lesi-8. Ngixoxe ngabakwenzayo othisha baleli banga nangesizathu sokukwenza lokhu. Kulesi sahluko ngizophendula umbuzongqangi othi: Kungani othisha bamabanga aphezulu befundisa ukufunda okubhaliwe ngendlela abakwenza ngayo olimini lwasekhaya lwesiZulu? Engxoxweni ngizokwesekela ngocwaningo oseluke lwenziwa ngiphinde ngihlaziye ngokusebenzisa insizakuhlaziya kaVygotsky (1978) kanye nohlaka lwemicabango okuxoxwe ngakho esahlukweni sesine. Ngizohlela lesi sahluko ngokwezindikimba ezinhlanu ezitholakale lapho kuhlaziywa abakwenzayo nabakushoyo ngokufundisa ukufunda okubhaliwe. Lezo zindikimba yilezi:

- Ukungabi nolwazi olwanele kothisha ngenhloso yokufundisa ukufunda okubhaliwe.
- Izingqinamba zokugcwala kwamakilasi nokusetshenziswa kwamaqembu.
- Ukuxutshwa kwesiNgisi nesiZulu lapho kufundiswa okubhaliwe (*Code switching*).
- Ukungaqondi ngeminye imiphumela elindelekile yokufundisa ukufunda okubhaliwe.
- Othisha nokungaqondi ngokuhleleka komsebenzi uma kufundiswa ukufunda umbhalo kanye nokuhlola.

7.2 IZIZATHU ZOKWENZA KOTHISHA

7.2.1 UKUNGABI NOLWAZI OLWANELE KOTHISHA NGENHLOSO YOKUFUNDISA UKUFUNDA OKUBHALIWE

Ngesikhathi ngibuka othisha befundisa emakilasini kwagqama ukungabi nolwazi olwanele ngenhloso yokufundisa ukufunda okubhaliwe. Engakuqaphela kakhulu ngosuku lokuqala ukugxila kothisha ekufundiseni ulimi nokusetshenziswa kwalo kunokuba bafundise ukufunda kubhaliwe njengalokhu babethi bafundisa khona. Lokhu kuveza ukuthi abanalo ulwazi olwanele ngokuthi kufundiswelani ukufunda okubhaliwe nokuthi nje kuyini.

Uma singabheka isahluko sesi-6, ikhasi 155, kuyavela ukuthi nakuba uthisha uMinenhle efundisa ukufunda okubhaliwe esebenzisa indaba efundwayo kodwa izinciphiso nezakhi yikhona ayegxile kukho kulesi sifundo. Izakhi zamagama nezinciphiso zibalulekile lapho uthisha efundisa ukusetshenziswa kolimi nohlelo lolimi kodwa hhayi lapho uthisha enenhloso yokufundisa abafundi ukuba bathuthuke ekufundeni okubhaliwe (*reading*). Yingakho-ke nje kusobala ukuthi okuyiyona nto esemqoka uthisha akayiqondi, okuveza ukungabi nolwazi olwanele ngenhloso yokufundisa okubhaliwe.

Okunye engakuthola ukuthi lapho othisha befundisa umbhalo babengenabo ubuchule bokwazi ukuhlaza nokuhlaziya imibhalo nemifanekiso okuyinto uthisha adinga ukuba ayitshengise kubafundi bakhe futhi abagqugquzele ukuba nabo babe nawo la makhono ukuze kucace ukuthi umbhalo bawufunde ngokuwuqonda. Lapho kufundwa imibhalo inhloso yokufunda lokho ayibonakalanga, njengoba kwakungalindeleka ukuthi bakuveze ngokusobala ukuthi yini injongo yesifundo. (Njengokuthi bagqugquzele abafundi ukuba bazitholele bona ngokwabo umlayezo wombhalo bese beba nolwazi lokudumba amaphuzu asemqoka kulawo anandisa umyalezo).

Esahlukweni sesine ngikubalulile ukuthi uMnyango weMfundo (2003) uyakuqinisekisa ukuthi ukufunda okubhaliwe akusho nje ukufunda amagama abhaliwe kodwa kungukuthola umqondo walokho okubhaliwe. Othisha ababonakalanga bekwenza lokho okukhuthazwa yilo Mnyango wezeMfundo. Lokhu kubonakala ngokuba uthisha uMahle aphokophele ukuqeda umsebenzi kodwa angakukhuthaleli ukuthuthuka kwabafundi ekufundeni umbhalo.

Kwaba sobala ukuthi bobabili othisha bathatha ukufundisa ukufunda umbhalo njengomjaho wokuthi kuqedwe, ingabhekiwe inhloso yokufunda. Kanti okufanelekile nokumele kwenzeke ngempumelelo, ukubona ukufezeka kwezinhloso nezinjongo zokufundwa kombhalo ekilasini ngenkathi kufundwa. Yingakho-ke kunganambithisiseki ukubona uthisha engenalo ulwazi ngesikhathi kwakhiwa umqondo ngombhalo ofundwayo. Lokhu kusho ukuthi akalazi okuyilona qhaza lakhe ekuthuthukiseni umfundi ekufundeni okubhaliwe ukuze abe ngumfundi okwazi ukufunda umbhalo ngokuwuqonda nangokuzimela.

U-Adler (2004) ukhuthaza ukufundiswa kwamakhono okufundisa kothisha. Lo mbhali uthi isu lokufundisa ukuqondisisa ngempumelelo licacile, ngoba kubandakanya ukuchaza ngqo. Lokho kwenza kukhuthaza futhi kukhombise abafundi ukwenza njengothisha. Ukwenza njengothisha kubiza ukuthi uthisha azi inhloso yokufundisa ukuze akwazi ukuhlahlela abafundi indlela ngolwazi abazolusebenzisa ngenkathi benza izaba zokuhumusha umyalezo.

Yingakho kubalulekile ukuthi uthisha azi ngeqhaza alibambile ekilasini ngenkathi kwethulwa isifundo sombhalo ukuze akwazi ukuwukuchaza bukhoma, (*direct explanation*). Uphinde uthisha onenhloso akwazi ukukhombisa ngokwenza ukuthi isu lokufundisa lowo mbhalo lisetshenziswa kanjani (*modelling*). Nokho-ke akubonakalanga kwenzeka lokhu emakilasini abo othisha ngoba ulwazi lokukwenza kubukeka lwentuleka kubo. Kanti kubalulekile ukuthi othisha bafundiswe izindlela zokukuphumelelisa lokhu ukuze kufezuke inhloso yokufunda umbhalo.

Ngokuka-Adler (2004) uthisha uphinde akwenze lokho ngokuhola ngokwenza nokusiza abafundi ngenkathi behumusha ukuze baqondisise umyalezo (*guided practice*). Uphinde lo mbhali aveze amanye amasu okufundisa umbhalo athi awokusebenzisa isu bukhoma (*application*) nalelo lokuphindisela impendulo (*giving feedback*) nokunye (bheka esahlukweni 4 ikhasi 105). Konke okubalwe ngenhla akubonakalanga othisha bekwenza okufakazela khona ukuthi abanalo ulwazi olwanele lokufundisa umbhalo.

Esahlukweni sesi-6 osukwini lwesi-4, isiboniso 4, kwabonakala uthisha uMinenhle enikeza uhlu lwamagama kubafundi ukuze bawachaze. Lokho ngakubona kuyindlela yakudala yokufundisa kwazise abafundi kumele bazitholele bona izincazelo, baqagele izincazelo zamagama ngokubuka indlela asetshenziswe ngayo embhalweni (Nkosi, 2011). Kanti uthisha kumele ahole ngokubasiza abafundi apha aphindisele izimpindulo ngemva kokuzitholela bona.

Okumqoka ukuthi uthisha kumele alekelele abafundi bakwazi ukuzitholela incazelo ngokubukisisa indaba efundwayo, babheke amagama amqoka abangawazi, bawatomule bese bewachaza ngendlela abawaqonda ngayo. Ngokwenza njalo uma kade befunda indatshana, bakhiphe izincazelo zamagama, basuke bekuqondisisile lokho abakufundayo. Konke lokhu kusiza ekufundisweni kwekhono lokukwazi ukufunda okubhaliwe ngempumelelo (Duffy, 2009). Imvamisa abafundi bemibhalo okungaba amaphephandaba, izincwadi, amabhuku nokunye okushicilelwe phansi, uma befunda akudingeki ukuthi bazi incazelo yalelo nalelo gama uma befunda imibhalo (Nkosi, 2011).

UNkosi uveza ukuthi abafundi bemibhalo kumele bakwazi ukuqagula incazelo yombhalo noma bengazazi izincazelo zawo wonke amagama asetshenzisiwe. UNkosi (2011) usebenzisa lesi sibonelo: 'Esikhathini esiningi uma sifunda siye singawazi wonke amagama abhaliwe, kepha ngenxa yamakhono okufunda okubhaliwe esinawo ngokwemvelo, siyakwazi ukuthola izincazelo zalawo magama, sikwazi futhi nokuwasebenzisa ngokwethu enkulumeni noma ekubhaleni (Nkosi, 2011, ikhasi 277).

Okwakulindeleke ukuthi othisha bakwenze kuleli banga akucacanga ngenxa yokuthi bathatha ngokuthi abafundi sebenawo amakhono okufunda okubhaliwe. Nakuba amanye ala makhono okufunda asuke esethuthukile kodwa adinga ukuthuthukiswa njalo. Ngale ndlela akufanele uthisha acabange ukuthi njengoba umfundi esekuleli banga usethuthuke kangakanani, abheke omunye uthisha ukuthi kufanele ukuba ngabe abafundi ubafundiseni, kumele yena amhlomise umfundi ngawo wonke amakhono abe ekhumbula nokuthi abafundi abafani, ngakho ngeke babe sezingeni elilodwa lokufunda umbhalo (Nkosi, 2011).

UNkosi (2011) uveza othisha njengabafundisi. Uthi bayalawula baphinde babe abaholi babafundi. Ngale ndlela bayabathuthukisa, babalekelele ekufundeni okubhaliwe. Bafumana amakhono okufunda ngokuzimela, bakhe nezifundo ezihambelana nezinga lokukhula (Nkosi, 2011). Lokhu kuchaza ukuthi ukuze umfundi akwazi ukuphumelela ngokwemfundo kumele akwazi ukufunda umbhalo ngokuyikho esizwa othisha nabaseduze kwakhe okungaba abadala kunaye nabanolwazi lokukwenza lokho, hhayi noma ubani (Harry, 2003; Nkosi, 2011).

Lolu lwazi lokufunda okubhaliwe lusiza umfundi ekutheni akwazi ukufunda izincwadi neminye imithombo ezomsiza ekufukuleni ulwazi analo aze afinyelele esicongweni ngemfundo, asebenze ukuze abe nekusasa eliqhakazile (Nkosi, 2011). UNkosi (2011, ikhasi 122) ubalula ukuthi umuntu ufunda ulimi kangcono uma eyingxenye yokufundwayo. Osonjulalwazi abangama-*constructivists* abafana noVygotsky (1978) bagcizelela ukuthi umfundi kumele abambe iqhaza elibalulekile ekufundeni kwakhe.

UStreet (1995) ubeka athi ukufunda okuyikho yilokho okunenjongo ethile, okunokuzwana phakathi kukathisha nomfundi lapho kuzoba nokukhula ngokomqondo futhi nawo wakheke ngokugcwele. Lokhu kubiza ukuthi umfundi abe nolwazi ngento afunda ngayo (*prior knowledge*) ukuze akwazi ukuluhlanganisa nolwazi olusha, bese ukufunda ngokuqondisisa kuba lula (Vygotsky, 1978). Okunye okwabonakala ukuthi othisha abakugcizeleli ukudidiyelwa kwamakhono olimi afana nokufunda, ukubhala, ukulalela nokukhuluma lapho kufundwa okubhaliwe. Ngenxa yokungabi nalo ulwazi olwanele ngokufundisa ukufunda okubhaliwe kubonakala namakhono okungawokuchaza, ukuhlaziya nokuhluza ulimi (*language analytic skills*) bengenawo.

7.2.2 IZINGQINAMBA ZOKUGCWALA KWAMAKILASI NOKUSETSHENZISWA KWAMAQEMBU

Othisha kubonakala sengathi abaqondi ngesizathu sokusetshenziswa kwamaqembu ekilasini lapho befundisa ukufunda okubhaliwe. Abakushoyo kuveza ukuthi ukugcwala kakhulu kwamakilasi kubenza basebenzise kakhulu amaqembu njengesisombululo senkinga yokugcwala kwawo. Uthisha uMinenhle wabeka kanje:

Phela kuzokhumbuleka ukuthi ngike ngakuphawula ukusizakala kwethu lapho behlukaniswa ngamaqembu njengoba kunciphisa isisindo somsebenzi kwazise baningi kakhulu. Ngokugcwala kwabo ekilasini kulukhuni ukubafundisa ukufunda okubhaliwe ngendlela egculisayo nelindelekile okunye ngeke sikwazi ukufinyelela kubona bonke.

Lokhu kuphawula kukathisha uMinenhle kusengathi amaqembu asetshenziswa njengesizathu sokugcwala kakhulu kwamakilasi kodwa hhayi ngoba abafundi basuke befanele ukuthi bafunde kwabanye nokuthi bafunde ukusebenzisana nabanye abafundi. Abakwenzayo othisha kuyaphambana nokuyiyona njongo yokusetshenziswa kwamaqembu ekilasini.

Ngikusho lokhu ngoba uma abafundi behlukaniswe ngamaqenjana amancane bafunda amakhono okuxhumana ngokucobelelana beshiyelana imibono (Cleary, 2008). Lapho besebenza ngokubambisana, abafundi bayasizana, besebenza ngamaqembu ukufeza imiphumela noma izinhloso zesifundo. Lokhu kubizwa ngokuthi yi-*co-operative learning*, njengoba abafundi kumele bafunde ngokubambisana, balekelelane (Cleary, 2008).

Ukuhlukanisa abafundi ngokwamaqembu ngelinye lamasu okufundisa abafundi ukuze bafunde ukuzisungulela imibono yabo bese beyiqhathanisa neyabanye, bafunde kwabanye beseqenjini (de Witt, 1999). Lokho kwenza njalo kudala ukuthi abafundi bafunde ngokukhuthala kuze kube sengathi bayaqhudelana ngenxa yokuthi umfundi uye angafuni ukuzibona ehlulwa ontanga yakhe (de Witt 1999). Lokhu kusebenza ngokubambisana emaqenjini kubuye kwenze abafundi babone ukuthi nothisha uyathanda ukufunda ngokwamukela izimvo zabo, ukwabelana nabo ulwazi nangokuthola ulwazi olusha oluvela kwabanye abafundi (*learning from each other*) (Cleary, 2008).

UCleary (2008) ubeka athi lokhu kuhlukanisa abafundi ngamaqembu kwenza ukusebenza kwabafundi okubhaliwe kulandelele kahle. Uveza lezi zinhlobo zamaqembu: Iqembu eliphelile lapho kusebenza khona ikilasi lonke (*whole group*), elinabafundi abanamakhono axubile (*mixed ability group*), elinabafundi abanamakhono afanayo (*same ability group*). Uqhubeka aveze ukuthi elinye iqembu elinabafundi abasheshayo ukufezekisa izinjongo zesifunjwana (*more able learners*) nalabo abatotobayo. Ngale kwalokhu kukhona iqembu elikhethwe nguthisha ngokungalandeli migomo ethile (*random group*).

Kanti kukhona neqembu labafundi abazanayo (*social/ friendship group*) neqembu lababili (*paired work*) (Cleary, 2008). Ukusebenza ngamaqembu ekilasini ziyona ndlela yokufundisa ebonakala isetshenziswa ikakhulukazi ezikoleni ngisho nasemanyuvesi ngenxa yokuthi ikhuthaza abafundi ukuba bafunde ukusebenzisana, bebe bethuthukisa namakhono olimi, njengakho ukufunda umbhalo, ukubhala, ukukhuluma kanye nokulalela (Cleary, 2008).

7.2.3 UKUXUTSHWA KWESINGISI NESIZULU (CODE SWITCHING) LAPHO KUFUNDISWA UKUFUNDA OKUBHALIWE

Njengoba ngangicwaninga ngalesi sikole ulwazi olwavela mayelana nale ndikimba ukuthi othisha bayathanda ukuthi thasi ulimi lwesiNgesi lapho befundisa isiZulu. Baningi abacwaningi bolimi abafana noNkosi (2011), Ndimande-Hlongwa (2009) nabanye asebeke bakuveza lokhu phambilini bekhombisa ukukhathazeka ngokujivazwa kolimi lwesiZulu ngenxa yokuxutshwa nolimi lwesiNgesi. Laba bacwaningi besabela ukuthi kuzohamba kuhambe kuthi eminyakeni ezayo luye ngokushabalala lolu limi lwesiZulu ngenxa yokuthi nothisha bolimi lwesiZulu uqobo, abaluvikeli lolu limi, kunalokho nabo babamba iqhaza ekulubulaleni.

Lokhu kusetshenziswa kwesiNgesi sixutshwe nesiZulu kwakwenziwa yibo bobabili othisha, futhi kwabonakala kuyinto ejwayelekile nengaxwayeki kubafundi. Ngesikhathi ngibukela uthisha uMahle noMinenhle befundisa nangesikhathi sezingxoxo lokhu kwakwenzeka sengathi akunankinga futhi kubonakala ukuthi kubenza bazizwe ‘bengabafundile’ kulabaya bafundi. Ngesikhathi nginezingxoxo nothisha uMahle sangena kanje lesi siNgesi; Isibonelo,

Khona kuye kudingekile ukuthi uze ulethe *i-picture* ethile ukuze bakuzwe ukuthi uqonde ukuthini laba bafundi. Ngike ngafundisa ngengulube yehlathi ngathola ukuthi kukhona abathi abakaze bayibone. Ngize ngakhipha umyalelo wokuthi ababheke ama-*pictures* emabhukwini bese bebheka *i-difference* phakathi kwezingulube ezifuywayo nezehlathi.

Kule nkulumbo engenhla kuyavela ukuthi uthisha uMahle usebenzisa isiNgesi noma singasekho isidingo ngoba likhona igama lesiZulu elimele *i-picture*, okuyisithombe nokusebenzisa igama elithi, ‘*difference*’ elisho umehluko libuye liphindwe ngesiZulu. Kanti uthisha uMinenhle yena waphawula kanje:

NgoMsombuluko si-*introjusa* isifundo esisha okungaba indaba exoxa ngamalungelo abantu. Kuyo leyo ndaba efundwa kulelo viki kuningi okungatonyulwa kuyona okungaba kokunye ama-*words* angajwayelekile okungatholwa aphikisana nawo. Emaqenjini ngoLwesibili-ke siyaqhubeka nalowo ma-*words* ngithi ake bathole ukuthi akheke kanjani noma bafune avumelana nawo. Kokunye la ma-*words* abawafunde ngayizolo bangabhala nama-*sentence* bagcwalise ngegama elifanele.

Nakuso lesi sicaphuno sikathisha uMinenhle kuyacaca ukuthi othisha abazigqaji ngolimi lwabo abaluncelayo. Ngazibuza ukuthi kwakuyisiphi isizathu sokusebenzisa igama u-*introduce* libe likhona elesiZulu elithi, 'ukwethula'. Waqhubeka wasebenzisa amanye amagama esiNgisi elinye lawo elithi, *story* engabe usebenzise elesiZulu elithi, 'indaba'. Igama elithi, *words* kwakufanele engabe uthisha usebenzise elithi 'amagama', nelithi, *sentence* elichaza 'umusho'.

UNkosi (2011) uke waveza ukucikeka yilesi senzo sothisha, ephawula ngokuthi kuyaxaka ukuthi ngeke ubezwe othisha bezinye izinhlanga okungaba abamhlophe, amaNdiya nabanye abafundisa lezi zingane ezingabafundi abaNsundu, okukhona kuzo nezingamaZulu, befakana nolimi lwesiZulu lapho befundisa. Lapho befundisa izifundo emakilasini abasilokothi isiZulu kodwa kuba yisiNgisi qha.

Inkinga yokuzenyeza ngolimi lwesiZulu ayigcini ngokubonakala kothisha esikoleni kuphela kodwa nasemphakathini ikakhulukazi ezindaweni ezisemadolobheni nasemalokishini (Nkosi, 2011). Esahlukweni sesibili phambilini ngike ngaveza ngokuphawula kukaMnumzane uXala lapho ayebike ephepheni umAfrika, ngabazali abakhethela abantwana babo ulimi okumele bafunde ngalo okuvama ukuthi kube yisiNgisi. Lokhu kubalula kwalo mbhali kuyacaca ukuthi ikhaya liyindawo yokuqala lapho abafundi befunda khona ngolimi lwabo bafunde nokuluthanda kumbe ukungaluthandi. Nokufunda-ke ingane iqala ekhaya ukufunda imibhalo.

INqubomgomo Yolimi Yezwe laseNingizimu Afrika kumthethosisekelo wezwe laseNingizimu Afrika (DoE,1996) ikhuthaza ukuthuthukiswa nokuhlonishwa kwezilimi zase-Afrika. Lokhu kugqanyiswa kanjena nje ngoba kubonakala kubhaliwe emaphepheni kodwa uma sekwenziwa kunomehluko futhi akwenzeki ngendlela elindelekile. Lokhu kusetshenziswa kwesiNgisi kubuye kugqame nalapho sekwenziwa inhlolekhono yomsebenzi njengoba isikhathi esiningi yenziwa ngolimi lweSingisi. ONkosi (2011), Ndimande-Hlongwa (2009) nabanye baze bathi kumele kukhankaswe kukhulunywe emiphakathini ukuze baze bakubone ukubaluleka kwalolu limi lwesiZulu zingashiywa ngaphandle nezinye zoMdabu.

Ucwaningo olwenziwa uMoodley (2010) e-Nyuvesi YaKwaZulu-Natal (UKZN), lwaveza ukuthi abafundi nabafundisi abaningi abakuthakaseli ukufundisa nokufunda ngolimi lwesiZulu. UNkosi (2013) uthi isiNgisi kubukeka sithathwa njengolimi okuhlolwa ngalo izinga lokuhlakanipha komuntu. Yingakho-ke nje othisha bengahlukani nesiNgisi khona bezobonakala ukuthi “bahlakaniphile”.

7.2.4 UKUNGAQONDI NGEMINYE IMIPHUMELA ELINDELEKILE YOKUFUNDISA UKUFUNDA OKUBHALIWE

UNkosi (2011) uthi umuntu uze afe efunda izinto ezintsha (ikhasi 125). Lokhu kubukeka sengathi othisha abaqondi ukuthi miphumela mini elindelekile lapho uthisha efundisa ukufunda okubhaliwe. Lokhu kwenziwa ukuthi kwabona kubukeka sengathi abasibo othisha abazihluphayo ngokufunda imibhalo (*reading teachers*).

Ngikusho lokhu ngoba emithonjeni ababeyisebenzisa yokufundisa nokuhlelwa kwezifundo njengomqulu we-*Curriculum and Assessment Policy Statements (CAPS)*, ukuba babeyifunda, babezokuthola kuchazwe kahle okuyiyona miphumela elindelekile yokufundisa ukufunda umbhalo. Lokhu kwakungabalekelela ukuze babe wothisha abaziyo ukuthi abakwenzayo bakwenzelani, nokuthi yimiphi imiphumela yokufunda okubhaliwe elindelekile.

Okuningi okwakufundwa ekilasini kwakukhombisa ukuthi othisha babengenakho ukuqonda ngemiphumela elindelekile. Isibonelo: Endikimbeni ethi, ‘ukucabanga nokucabangisisa’, othisha bakhombisa ukungaqondi ukuthi kuyini lokhu. Akukho lapho beveza khona ukuthi kuyini lokhu, bese lokho kwenza kube nzima ukuthi bakuthuthukise enganeni uma bona ngokwabo bengakuqondi. UMyango wezeMfundo waseNingizimu Afrika neNqubomgomo Yezilimi (DoE, 1997) ubeka ukucabanga nokucabangisisa njengokubona noma ukuhlonza lapho kukhona incazelo ukuze kuqondisiswe okufundwa kubhaliwe (*identify where difficulty occurs*).

U-Adler (2004) ongungoti wezilimi uveza ukusungulwa kwemisebenzi yabafundi eqinisekisa ukufunda ukuze othisha babe nokuqonda ngemiphumela elindelekile yokufundisa ukufunda okubhaliwe. Ubeka athi abafundi kumele basungulelwe imisebenzi ezobenza basebenzise ulwazi lolimi baluqondisise. Uma le misebenzi isungulwa kumele iqondane ngqo nolwazi olufundiwe. Pho lithuthuka kanjani izinga lokufunda umbhalo kubafundi uma othisha bengaqondi ngemiphumela elindelekile ngokufundisa ukufunda okubhaliwe?

UVygotsky (1978) ubeka ukuthi ukufunda okubhaliwe kuyinto eyenzeka ngenxa yokuba umuntu abe yingxenywe yomphakathi, abuke okwenzekayo emphakathini, abuke ukuthi izinto zenzeka kanjani ngokujwayelekile futhi nalowo ofundayo kube khona akwaziyo ngale nto afunda ngayo. Uphinde lo mcwaningi agcizelele ukuthi ofundayo kufanele kube nguye obambe iqhaza elibalulekile ekufundeni kwakhe.

Lokhu akubonakalanga kangako ngenkathi othisha befundisa ngenxa yokuthi kuncane othisha ababekwenza ukulekelela abafundi ukuze bahlanganise ulwazi abanalo ngesifundo, kanye nalolo olusha .Lokhu kungubufakazi bokuthi othisha abaqondi ngeminye imiphumela elindelekile yokufundisa ukufunda okubhaliwe.

7.2.5 OTHISHA NOKUNGAQONDI NGOKUHLELEKA KOMSEBENZI UMA KUFUNDISWA UKUFUNDA UMBHALO KANYE NOKUHLOLA

7.2.5.1 UKUNGAQONDI NGOKUHLELEKA KOMSEBENZI UMA KUFUNDISWA UKUFUNDA UMBHALO

Othisha bakhombisa ukungaqondi ngokuhleleka komsebenzi uma kufundiswa ukufunda umbhalo kuhlangelele nokuhlola asebekufundile. Ungoti wezokufunda nokufundisa uKillen, (2010) ukhuluma ngokubaluleka kokwenza uhlelo lokufundisa uma kuzofundiswa noma yiluphi uhlobo lwesifundo kungakhathalekile ukuthi umbhalo noma okunye (ikhasi, 84-85).

Kwacaca ukuthi othisha ababeyingxenywe yocwaningo abakhombisanga lwazi ngokumele kwenzeke ngaphambi kokuba kufundwe umbhalo (*before reading*), ngenkathi umbhalo ufundwa (*during reading*) nokumele kwenzeke emva kokuba umbhalo usufundiwe (*after reading*). Konke lokhu ngike ngaphawula ngakho esahlukweni sesibili ikhasi, 48 nasesahlukweni sesine ikhasi, 126. Indlela yokuqhuba isifundo sokufunda uthi uKillen (2010) okwenziwa ngaphambi kokufunda (*before reading*) kufaka umdlandla nentshisekelo kubafundi futhi kuvukuza ulwazi kubafundi.

Uphinde aveze ukuthi okwenziwa ngesikhathi kufundwa (*during reading*) wukufunda buthule lapho abafundi baqale bafunde bakhe phezulu ukuthola umqondo wombhalo bese bewukuqondisisa.

Ngenkathi benza njalo babhala phansi imibuzo nezimpendulo ngokufundwayo emva kwalokho baphinde babelane ngezimpendulo nangezincazelo bese kusetshenziswa imisebenzi ethile. Engakubona ukuthi uthisha uMinenhle wayesophe ukuthi abafundi baqale bazi izincazelo zamagama amasha, baqagule nokuthi indaba ikhuluma ngani kuphela. Ngamanye amazwi ngisho amasu okufundisa ayewasebenzisa kwakusengathi ugcina icala kumbe akwenzayo akazi ukuthi ukwenzelani. Lokhu kwabonakala nalapho uthisha uMinenhle efundisa umbhalo owawuyindaba emfishane eyayinganekwane. Isibonelo: Isahluko 6, ikhasi, 155, isiboniso, 6. Lena inganekwane exoxa ngebhubesi elasizwa indoda ethile yalibangula iva lihlatshiwe ehlathini. Okunokuba uthisha uMinenhle abheke ikhono lokufunda kahle ukuphinyiswa ngendlela kwamagama, ukulalela nokunye wamane waqaphela kuphela isifundo esitholakala endabeni. Lokho kwenza kanjalo kwakhe kusachaza khona ukuthi akaqondi ngokuhleleka komsebenzi uma efundisa imibhalo.

Ngaphandle kwalokhu, ukufunda ngemibhalo eyizinganekwane kuphinde kuthuthukise ulwazimagama namakhono olimi; olokulalela, elokufunda nelokubhala. Okwakumele kwenziwe uthisha uMinenhle ukuveza ubudlelwane phakathi kwabantu nezilwane nokuthi izinganekwane zazinaziphi izifundo ezazingafundwa ngabafundi. Kanti lapho uthisha efundisa indaba emfushane enjengenganekwane ongoti bolimi oDevito (1991); (Cleary 2008) nabanye bathi lapho uthisha efundisa okubhaliwe njengenganekwane, umfundi ofundayo kumele akwazi ukuzitholela yena umyalezo nesifundo esiqukethwe yinganekwane.

Okwakwenzeka ekilasini likathisha uMinenhle ukuthi umamukeli-myalezo okungumfundi kwakumele alalele, afunde, abheke ebe enza izaba zokugcina lolo lwazi ngokubhala okubalulekile. Okubalulekile kuleyo nganekwane eyayixoxwa kwakungaba ulwazi lokusebenza kolimi kanye nendlela yokufunda okungaba ulwazi lomhlaba abafundi nomsunguli-myalezo abaphila kuwo. Othisha kubonakalile ukuthi nezindlela zokuhlola ukufundwa kwemibhalo azihlelekile futhi abaqondi ngazo ngakho-ke kulukhuni ukuthuthukisa amakhono okwazi ukwahlulela kubafundi babo.

7.2.5.2 UKUNGAQONDI NGOKUHLOLA

Ukufunda okubhaliwe othisha bayakuhlola lapho sebefundisile nakuba kwabonakala bengaziqondi kahle izindlela zokuhlola ezilindelekile kubona. Okwabonakala bekwenza esahlukweni sesi-6 lapho behlola ulwazi kubafundi kwakuwukubahlohla ngemibuzo kube nezimpendulo ezilindelekile (*question and answer method*). Lena yiyona ndlela esetshenziswe othisha ebebeyingxenye yocwaningo. Lokhu kuhlola okubhaliwe babekwenza ngendlela yokubuza futhi bedinga izimpendulo ngaleso sikhathi nokuyindlela yokufundisa ngokuthi kusungulwe imibuzo ehambelana nesihlokwana esifundwayo sosuku. Nokho uWilson noSloane (2000) bathi ukuhlola kombhalo kuwukuthuthuka kwabafundi ekufundeni kwawo okwenzeka ngezindlela ezihlukahlukene nezibheka labo bafundi abafunda ngesivinini, abacathulayo ekufundeni nalabo abasabala amagama.

UHarry (2011) uthi indlela yokubona ukuthi abafundi bayathuthuka ekufundeni okubhaliwe ukubahlukanisa ngokwamazinga abo okufunda kungakhathalekile ukuthi umbhalo onjani. Lokho babengakwenza ngokuqoqela ndawonye iqembu elinabafundi abafunda ngokushesha abagijimisa amehlo nabafunda ngokukuqondisisa okuphambi kwabo. Kuphinde kube neqembu elicathulayo, linense lapho lifunda futhi livamise nokungakuqondi kahle abakufundayo. Elinye kuba yiqembu lalaba abasabala amagama nabasakhomba ngomunwe uma befunda umbhalo. Othisha ababebambe iqhaza ocwaningeni kwabukeka sengathi babengaqondi ukuthi ukuhlola ukufunda okubhaliwe kwenzeka ngandlelani, nokuthi kubalulekile ukuthi uthisha athole ukuthi abafundi bakhe sebethuthuke baba kuliphi izinga.

Okubalulekile ngokuhlola ongoti bolimi bathi ukuthi uthisha kumele azi ukuthi yini azoyihlola, uzoyihlola nini, kanjani (Black noWilliam, 1998). Laba babhali bagcizelela ukuhlolwa kwabafundi nokuyilapho othisha bobabili babebahlola ngokufuna ukwazi ukuthi bayakwazi yini ukufunda ngokungangingizi kuphela hhayi ukuthuthuka ekufundeni okubhaliwe. UWilson (2009b) ubalula uthi kubalulekile ukwazi ukuthi yini okumele ihlolwe nezindlela ezilandelwayo lapho kuhlolwa. Kuyacaca ukuthi uma abafundi behlolwa ngokuhlelekile nokuhehayo, lokho kungabenza bathuthuke ngolwazi lwabo nangezinto ezibathintayo empilweni futhi bakhulise ikhono labo lokuphendula ngokusebenzisa ulimi ngendlela enembayo nejabulisayo.

7.3 UKUBALULEKA KWALOLU CWANINGO

Lolu bekuwucwaningo oluphonsa itshe esivivaneni ngokufundiswa kokufunda okubhaliwe ebangeni lesi-8 olimini lwesiZulu lwasekhaya. Kulolu cwaningo bangahlomula ngolwazi othisha abafundisa isiZulu nalabo bezinye izilimi zamaNguni. Othisha bazosizakala ekusebenzeni kwabo.

Okunye ucwaningo olukuqhakambisile noluphonsa inselelo kukho kube ukuveza ubunzima obubhekene nothisha besikole esasiyinxenye yocwaningo mayelana nokwentuleka kwezakhiwo (amakilasi) zokufundela abafundi njengoba babekhala ngokugcwala kwabo emakilasini.

Le nselelo yabonakala iyingxaki kwazise kwakungasebenzeki kahle ngoba abafundi abalawuleki kahle uma bechichima kungekho ngisho indlela yokufinyelela kubona. Ngakho-ke lolu cwaningo lungaba wusizo lapho abaphathi bezikole kanye noMnyango wezeMfundo bengaluthola, bese kwenzeka okuthile ukulekelela othisha ngezidingo abanazo, kakhulukazi eziphazamisa ukufunda okubhaliwe okuhle.

Okunye okubaluleke kunakho konke ngemiphumela yalolu cwaningo, ukuthi luveza ngokusobala ukuthi othisha abasezikoleni ikakhulukazi bebanga lesi-8 hlobo luni lwemfundo abalufunza izingane lapho bezifundisa ukufunda okubhaliwe. Phela lokho kuncike ekutholweni kwemiphumela nasekungatholweni kahle ukwelekelelwa ngokufundiswa ukufunda okubhaliwe ngendlela efanele.

7.4 UBUHLE NEZINGQINAMBA ZALOLU CWANINGO

7.4.1 UBUHLE BOCWANINGO

Lolu bekuwucwaningo lokuhlola ukufundiswa kokufunda okubhaliwe emabangeni aphezulu (lesi-8) lesiZulu ulimi lwasekhaya. Ucwaningo lukwenze ngempumelelo lokhu, ngenxa yokuthi ukufundisa ukufunda okubhaliwe bekuyiyona ngqikithi ezingxenyeni eziningi kulolu cwaningo. Ngale ndlela umcwaningi ubekuqikelela ukuthi angahlubuki kokuyiyona ngqikithi yocwaningo. Izindlela zocwaningo ezisetshenzisiwe ziyahambisana nocwaningo kanti zonke izahluko zocwaningo zinobudlelwano.

Lokhu kusho ukuthi umcwaningi akasukanga kokuyiyona ndawo lapho ucwaningo lugxile khona, okuwukufundiswa kokufunda okubhaliwe emabangeni aphezulu okuyibanga lesi-8. Insizakuhlaziya kaVygotsky (1978) i-*social constructivist theory*, esetshenziwe luyayifanela lolu cwaningo futhi isebenziseke kahle ngempumelelo.

Kule njulalwazi esetshenziwe, ibisetshenziselwa ukuhlaziya abakwenzayo nabakushoyo othisha. Isibonelo, nanxa insizakuhlaziya i-*social constructivism*, izeza iphinde ibalule ukubaluleka kolwazi umfundi eza nalo ngaphambi kokuthi afunde okubhaliwe, kodwa kwabonakala ukuthi othisha babengahambisani nalokhu kwabakwenzayo njengoba ababekwenza kwakugxile kakhulu olwazini lohlelo lolimi, amagama (ukwakhiwa, ukuwabona, ukuwachaza), kanye nemisho. Lokhu kwabonakala nangokuthi anganiki abafundi ithuba lokuba bafunde imibhalo ukuba bacabange ngokuzokwenzeka embhalweni, okuyinto ebalulekile ekufundeni okubhaliwe. Phela lokho kusiza ukuba basebenzise ulwazi abavele banalo kumbe abaluthola emphakathini nasekhaya mayelana nokusembhalweni.

Nakuba othisha babeyisebenzisa imibhalo eyizincwadi zezindaba kodwa ukwenza kwabo kwakungagqugquzeli uthando lokuba izingane zifunde ziphinde zithuthuke ekufundeni okubhaliwe. Lokhu kuxoxiwe ngakho kabanzi kusukela esahlukweni sesihlanu kuze kube kwesesi-7, lapho umcwaningi ebeveza apha aphinde ahlaziye akutholile.

7.4.2 IZINGQINAMBA ZOCWANINGO

Nakuba ucwaningo lunabo ubuhle oluqhakambisa ngabo, kodwa nezingqinamba zibe khona. Isibonelo: kuningi okungacwaningwa nokusondelene nokufunda okubhaliwe, kepha kulolu cwaningo ngingqume ukubheka uhlangothi olulodwa, okuwukufundiswa kokufunda okubhaliwe. Lokhu kungenxa yokuthi bengingahlosile ukusabalala nakho konke okusondelene nokufunda okubhaliwe, kodwa ngincamele ukugxila kokukodwa, ukuze ngikucubungule ngokujulile ukuze kutholakale amaqiniso ngakho.

Ngale kwalokhu, ngigxile kuphela ebangeni lesi-8. Angicwaninganga ngawo onke amabanga asesikoleni ngakho-ke nabanye abacwaningi basengacwaninga ngamanye amabanga. Isizathu sokwenza njengalokhu ngenzile ukuthi ukufunda okubhaliwe kuvulekile futhi kubanzi.

Okunye futhi, ngikhethe ukucwaninga okwenzeka olimini lwesiZulu kuphela, hhayi kwezinye izilimi, njengasesiNgisini kumbe ezinye izilimi zoMdabu. Ngikhethe isiZulu nakuba izilimi ezifundwa kulesi sikole, kuyisiNgisi nesiZulu, Lokhu bekungasiza ukuthi kuvele imiphumela ecacile ngokufundiswa kokufunda okubhaliwe lapho kuqhathaniswa lezi zilimi zombili ukuze kucace ukuthi umehluko uba kuphi ekufundisweni kwazo.

Okokugcina, lolu cwaningo lwenziwe kuphela esikoleni esisendaweni yaseClermont. Kungenzeka kuthi abakushoyo nabakwenzayo othisha bakulesi sikole kwehluke kokungashiwo nokwenziwa yilabo abafundisa kwezinye izikole. Ngakho-ke imiphumela yocwaningo ayizukusabalalela kwezinye izikole ngenxa yokuthi okwenzeka kulesi sikole akusho ukuthi kwenzeka kuzo zonke ngale ndlela.

7.5 IZINCOMO NESIPHETHO SOCWANINGO

Okokuqala ukufundiswa kokufundwa okubhaliwe kumele kubhekwe ukuthi kunayo yini injongo noma inhloso yokuphumelelisa umfundi wombhalo ukuba afunde ngokuwuqondisisa. Okwesibili okuvezwe ucwaningo kube izingqinamba zokugewala kwamakilasi nokusetshenziswa kwamaqembu. Lokhu kugcwala kwamakilasi kukhinyabeza ukusebenza kothisha kanti nokufunda kubafundi kuba nomthelela omubi. UMnyango WezeMfundo waseNingizimu Afrika kumele ulekelele kulesi simo emazingeni wonke emfundo.

Okwesithathu okuvezwe ucwaningo ukuthi othisha abaqondi ngokuhleleka komsebenzi lapho kufundiswa umbhalo olimini lwesiZulu. Nakukho lokhu kuhleleka komsebenzi kumele uMnyango wezeMfundo ubheke ukuthi uhlelo olusha lokufundisa, olunezindlela ezintsha zokufundisa, olubizwa nge-CAPS lukwazile yini ukufinyelela kuzo zonke izikole nokuthi othisha bayaluqonda yini. Ukufinyelela kwalolu hlelo olusha lokufundisa kuzo zonke izikhungo zemfundo ngendlela eyiyo kuzodala ukuthi wonke uthisha abe nokuqonda ngokuhleleka komsebenzi lapho kufundiswa umbhalo.

Nokho-ke lokhu akusho ukuthi uMnyango WeMfundo awenzi lutho ngokufundisa othisha nge-CAPS, kodwa iphuzu engilivezayo elokuthi kuqinisekise ukuthi othisha baqeqesheke ekufundiseni ukufunda okubhaliwe futhi kube yinto enakekelwayo neqikekelwayo.

Okwesine ukubuyezwa kweNqubomgomo Yolimi la kumele uhulumeni wezwe lase Ningizimu Afrika asheshe akusukumele kube nesigaba esizovimbela othisha ukuba bafundise ulimi ngokungaluxubi nolunye ukuze nabafundi babubone ubumqoka balolo limi baluhloniphe. Ngale kwezikhungo zemfundo kodwa kuzo zonke izikhungo, ikakhulukazi ezikahulumeni kumele kubhekwe ukuthi akukho ukuhlukumezeka komphakathi ngenxa yokusetshenziswa kolimi lwesiNgisi okwenza ukuthi ezinye izilimi zibukeleke phansi zingasetshenziswa. Isibonelo, imibhalo ebhalelwe wonke umuntu ofika kulezo zikhungo esikwaZulu-Natali ibe ngezilimi zesintu. Okwesihlanu ukuthi kulokhu kungazi kothisha ngemiphumela elindelekile kubona, kumele kugxambukele abeluleki abaqokwe abezeMfundo (*subject advisors*) ukulekelela othisha ngokufundisa ukufunda okubhaliwe eziyingini ezahlukene babafundise bese kusizakala sonke isizwe.

7.6 IQOQA LOKUGCINA OCWANINGWENI

Kulesi sahluko kuxoxe ngokuyizona zizathu zokwenza kothisha lapho befundisa ukufunda okubhaliwe ebangeni lesi-8 olimini lwasekhaya lwesiZulu. Kubuye kwaxoxwa nangezincomo ezingasiza ekwenzeni ngcono ukuze ukufunda okubhaliwe kuthuthuke. Ngale kwalokhu kuxoxiwe nangezinqinamba nobuhle balolu cwaningo, kanjalo nokubaluleka kwalo.

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UNIVERSITY OF TM
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

IZELEKO NEZIBONISO

ISELEKO 1

UHLELO LWEMIBUZO YENHLOLOLWAZI ESAKUHLELEKA

1. Ake ungichazele ngokufundiswa kokufunda okubhaliwe ebangeni lesi-8, kuyini futhi ukwenza kanjani?

2. Uma kufundwa okubhaliwe kukhulunywa ngani? Uye uphatheke kanjani uma uzofundisa i akwazi ukufunda okubhaliwe kubafundi bakho bebanga lesi-8? Chaza.

3. Usunesikhathi esingakanani ufundisa ukufunda okubhaliwe kubafundi bebanga lesi-8? Yikuphi osukufundile kulesi sikhathi osunaso ufundisa leli banga?

4. Indlela ofundisa ngayo ukufunda okubhaliwe manje, isafana yini nendlela owawufundisa ngayo phambilini? Uma ingasafani, yikuphi osekushintshile?

5. Ake ungitshele ngezingqinamba ohlangabezana nazo ekilasini ngokufundisa okubhaliwe kuleli-banga lesi-8? Okunye ulukhulise kanjani ulwazi lwakho lokufundisa ukufunda okubhaliwe kubafundi baleli banga?

6. Ikhona yini indlela othola ngayo ukuzithuthukisa noma ukukhula ekufundiseni ukufunda okubhaliwe esiZulwini? Ngale kwalokho, ukuthuthukisa ulwazi lwakho ngesifundo sesiZulu yikuphi okwenzayo noma osukwenzile?

7. Nizikhetha kanjani izincwadi okumele zisetshenziswe abafundi abakuleli banga? Uyakuthanda yini ukufundisa ukufunda okubhaliwe olimini lwesiZulu? Chaza.

8. Uyakulungiselela yini ukufundisa ukufunda okubhaliwe kubafundi bakho? Kanjani?

9. Uye uzizwe unjani lapho sewuphuma ukuyofundisa ukufunda okubhaliwe kubafundi bakho? Uye weneliseke ngendlela ofundise ngayo?

10. Uyaye uthathe kanjani isinqumo ngosuke uzokufundisa ekufundiseni ukufunda okubhaliwe kubafundi bakho baleli banga lesi-8?

ISELEKO 2



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Sibusiso Alwar

Tel. 033 341 8610

Ref.:2/4/8/426

Ms Siphindiwe Faith Nojiyeza
P. O. Box 438
CLERNAVILLE
3602

Dear Ms Nojiyeza

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct a pilot and research entitled: **Ucwaningo Oluhlola Ukufundiswa Kokufunda Okubhalwe Olimini LwesiZulu Ebangeni Lesi - 6 Esikoleni EsiseClermont**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 01 June 2013 to 30 June 2015.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Mr. Alwar at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the research office of the Department. Please address it to The Director-Resources Planning, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to the following school/s and institution/s of the KwaZulu Natal Department of Education:
SITHOKOZILE Secondary

Nkosinathi S.P. Gishi, PhD
Head of Department: Education
24 June 2013

KWAZULU-NATAL DEPARTMENT OF EDUCATION

POSTAL: Private Bag X 9137, Pietermaritzburg, 3200, KwaZulu-Natal, Republic of South Africa
PHYSICAL: Office G25, 188 Pietermaritz Street, Pietermaritzburg, 3201. Tel. 033 3418610 Fax : 033 341 8612
EMAIL ADDRESS: sibusiso.alwar@kzndoe.gov.za; CALL CENTRE: 0860 596 383;
WEBSITE: www.kzneducation.gov.za

...dedicated to service and performance
beyond the call of duty

TM
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ALI

ISELEKO 3



12 April 2013

Umsungane: Faki Mqiyazi 941528564
School of Education
Edgewood Campus

Protocol reference number: HSS/0181/013M
Project title: Ukwaziwo oluhle ukufundisa kahle kakhulu ulimni lwesizulu ezingeni lase- esikoleni
eClermont.
An exploration into isiZulu Home Language, Pedagogy of Reading in Grade 8 in a Clermont school.

Umsungane: Mqiyazi

This letter serves to notify you that your application in connection with the above has been approved - subject to **Provisional approval - Expedited**
maningane phakathi kwe- periphawazi kanti kufuneka.

This approval is granted provisionally and the final approval for this project will be given once the above condition has been met. Please quote the above reference number for all queries/correspondance relating to this study.

Kindly submit your response to the Chair: Prof. S Collins & Ms. P Ximba, Research Ethics Committee, Department of Education, Pietermaritzburg

Yours faithfully


Professor Steven Collins (Chair)

/px

cc: Supervisor Dr S Ntuli
cc: Academic leader Dr J Nkomo
cc: Academic leader Dr MN Davids
cc: School Administrator Ms B Orange

Humanities & Social Sc Research Ethics Committee
Professors & Buildings (Ethics)
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban, 4000, South Africa
Telephone: +27 (0)31 260 3587/8050/4557 Facsimile: +27 (0)31 260 4609 Email: ximbap@ukzn.ac.za /
snyndam@ukzn.ac.za / mahungu@ukzn.ac.za
Research Centres: Edgewood Howard College Medical School Pietermaritzburg Westville

INSPIRING GREATNESS



ISELEKO 4

B 152 KwaDabeka
Clernaville 3602
27 June 2012

Mphathisikole
Sibhakabha Secondary School
P.O. Clernaville
3602

Mnumzane

ISICELO SOKUTHOLA IMVUME YOKWENZA UCWANINGO NGOKUHLANGANYELA NOTHISHA BAKHO ABAFUNDISA E-SIBHAKABHA SECONDARY

Ngingumfundi enyuvesi yaKwaZulu-Natali, lapho ngenza khona izifundo zami ze-Masters in Education, kulonyaka ka 2011. Kunocwaningo olubalulekileyo okumele ngilwenze kulesi sikole sebanga eliphezulu sase Sibhakabha.

Isihloko socwaningo sithi: 'Ucwaningo oluhlola ukufundiswa kokufunda okubhaliwe olimini lwesiZulu ebangeni lesi-8 esikoleni esise Clermont'.

Lolu cwaningo luzobheka kwinzululwazi yokufundisa, ukufundwa kokubhaliwe olimini lwesiZulu lwasekhaya ebangeni lesishiyagalombili esikoleni iSibhakabha sase Clermont.

Lolu cwaningo luzokwenziwa ngesikhathi esifanele sesikole, imizuzwana ephakathi kuka 30 kuya ehoreni elilodwa futhi ngeke luphazamise ubunjalo besikole kanye nokufunda kwabafundi.

Amagama abafundi azosetshenziswa kulolu cwaningo ngeke avezwe ekuqoqweni kolwazi locwaningo, ngakho kuzosetshenziswa amagama mbumbulu ngaphandle kokuvezwa kwamagama.

Ekuhlaziweni kocwaningo kuzosetshenziswa isicoshu-mazwi, kodwa ngaso sonke isikhathi kuzoqikelelwa ukuthi igama lesikole kanye nabafundi akuvezwa. Lonke ulwazi uluqoqiwe ngayo yonke indlela ngesikhathi kwenziwa lolu cwaningo luzolahlwa uma sengiqedile ukwenza lolu cwaningo lwezifundo zami.

Ukuzibandakanya kulolu cwaningo kukhululekile, futhi uma kukhona ofuna ukuhoxa noma ingasiphi isikhathi uvumelekile futhi lokho ngeke kube nomphumela omubi kuyena.

Lolu cwaningo luzosiza isikole ngezindlela eziningi:

- Isikole sizoba nethuba lokuqonda inzululwazi yokufundisa, ukufunda kanye nokubheka olwimini lwesiZulu.
- Imiphumela izokwazisa esikoleni.

Ukuzibandakanya kwabo bonke abahlanganyeli bocwanongo kulolucwaningo kuzokwenza ushintsho ekuhlaleni.

Uma unemibuzo mayelana nololucwaningo, ungathintana nomqondisi walolu cwaningo lwami kulezizinombolo ezilandelayo:

Dr Sibusiso Ntuli
 ntulis@ukzn.ac.za
 Tel: 031 2603693

Nginyabonga ngokwamukela isicelo sami. Ngizothokoza ukuphendula yonke imibuzo ongafisa ukuba ngiyiphendule ukucacisa. Ngiphokophelele ukukhipha ucwaningo olunzulu noluthokozisayo oluncike kulwazi engizoluqoqa kulesisikole.

Yimi ozithobayo

.....

Nojiyeza SF (Mrs.)
 (Student Number: 941328564)

ISIBOPHEZELO

Mina (Igama eliphelele lomhlanganyeli wocwaningo) ngiyaqiniseka ukuthi lapha ngiyaqonda konke okubhaliwe kulolushicilelo nemvelaphi yalolucwaningo futhi ngizimisele ukuhlanganyela kulolucwaningo.

Ngiyaqonda ukuthi ngikhululekile ukuhoxa kulolucwaningo noma ingasiphi isikhathi, uma ngingesifiso sokwenza lokho.

UKUSAYINA KOMZALI

USUKU

ISELEKO 5

**B 152 KwaDabeka
Clernaville 3602
27 June 2012**

Mzali

ISICELO SOKUTHOLA IMVUME YOKWENZA UCWANINGO NGOKUHLANGANYELA NOTHISHA BAKHO ABAFUNDISA E-SIBHAKABHA SECONDARY

Ngingumfundi enyuvesi yaKwaZulu-Natali, lapho ngenza khona izifundo zami ze-Masters in Education, kulonyaka ka 2011. Kunocwaningo olubalulekileyo okumele ngilwenze kulesi sikole sebanga eliphezulu sase Sibhakabha.

Isihloko socwaningo sithi: ‘Ucwaningo oluhlola ukufundiswa kokufunda okubhaliwe olimini lwesiZulu ebangeni lesi-8 esikoleni esise Clermont’.

Lolu cwaningo luzobheka kwinzululwazi yokufundisa, ukufundwa kokubhaliwe olimini lwesiZulu lwasekhaya ebangeni lesishiyagalombili esikoleni iSibhakabha sase Clermont.

Lolu cwaningo luzokwenziwa ngesikhathi esifanele sesikole, imizuzwana ephakathi kuka 30 kuya ehoreni elilodwa futhi ngeke luphazamise ubunjalo besikole kanye nokufunda kwabafundi.

Amagama abafundi azosetshenziswa kulolu cwaningo ngeke avezwe ekuqoqweni kolwazi locwaningo, ngakho kuzosetshenziswa amagama mbumbulu ngaphandle kokuvezwa kwamagama.

Ekuhlaziweni kocwaningo kuzosetshenziswa isicosha-mazwi, kodwa ngaso sonke isikhathi kuzoqikelelwa ukuthi igama lesikole kanye nabafundi akuvezwa. Lonke ulwazi uluqoqiwe ngayo yonke indlela ngesikhathi kwenziwa lolu cwaningo luzolahlwa uma sengiqedile ukwenza lolu cwaningo lwezifundo zami.

Ukuzibandakanya kulolu cwaningo kukhululekile, futhi uma kukhona ofuna ukuhoxa noma ingasiphi isikhathi uvumelekile futhi lokho ngeke kube nomphumela omubi kuyena.

Lolu cwaningo luzosiza isikole ngezindlela eziningi:

- Isikole sizoba nethuba lokuqonda inzululwazi yokufundisa, ukufunda kanye nokubheka olwimini lwesiZulu.**
- Imiphumela izokwazisa esikoleni.**

Ukuzimbandakanya kwabo bonke abahlanganyeli bocwanongo kulolucwaningo kuzokwenza ushintsho ekuhlaleni.

Uma unemibuzo mayelana nololucwaningo, ungathintana nomqondisi walolu cwaningo lwami kulezizinombolo ezilandelayo:

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Ngiyabonga ngokwamukela isicelo sami. Ngizothokoza ukuphendula yonke imibuzo ongangisa ukuba ngiyiphendule ukucacisa. Ngiphokophelele ukukhipha ucwaningo olunzulu noluthokozisayo oluncike kulwazi engizoluqoqa kulesisikole.

Yimi ozithobayo

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Nojiyeza SF (Mrs.)
(Student Number: 941328564)

ISIBOPHEZELO

Mina (Igama eliphelele lomhlanganyeli wocwaningo) ngiyaqiniseka ukuthi lapha ngiyaqonda konke okubhaliwe kulolushicilelo nemvelaphi yalolucwaningo futhi ngizimisele ukuhlanganyela kulolucwaningo.

Ngiyaqonda ukuthi ngikhululekile ukuhoxa kulolucwaningo noma ingasiphi isikhathi, uma nginesifiso sokwenza lokho.

UKUSAYINA KOMZALI

USUKU

ISIBONISO 1

Ukwakhiwa Nokusetshenziswa kolimi

Amabizo ahlelwe phansi kwezigaba esiZulwini. Amabizo ahlukaniswe iziqalo ezenza kube khona **ubunye nobuningi**

Ukuze sicacelwe kahle ake sibheke nantu uhla

Isigaba	Iziqalo	Amabizo
1	um(u)-	umuntu
1a	u-	ubaba
2	aba-	-----
2a	o-	-----
3	um(u)-	umuzi
4	imi-	-----
5	i(li)-	-----
6	ama-	-----
7	isi-	-----
8	izi-	-----
9	in-/im-	-----
10	izin-/izim-	-----
11	u(lu)-	-----
14	ubu-	-----
15	uku-	-----

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ATALI

ISIBONISO 2

Imvamisa iphephandaba likhuluma ngalezo zinto ezingundabuzekwayo, ezisematheni phela.

Isibonelo:

Isihloko: **“Isibhaxu kubangwa imali yezipoki”**

Kucishe kwaphuma isidumbu abasebenzi benkontileka eyakha izindlu eMalukazi eNingizimu neTheku, bebhudukisana, belwa bebanga imali “yezipoki”, abayivumbulule igqitshiwe ngesikhathi bamba.

Isifingqo Sendaba

Uma indaba isifingqiwe kuthiwa isifingqo sendaba. Ngaphambi kokuba uyifingqe indaba kufanele uyifunde yonke, ubheke amaphuzu abalulekile endabeni leyo. Landelanisa lamaphuzu ngendlela yokuthi anikeze umqondo ophelile wendaba. Ungawasebenzisa amagama akho ukirveza ubuciko nobuhlakani bakho kodwa ungalahleki umqondo wendaba leyo.

- c. Ake nifunde indaba ngababili ephephandabeni. Yifingqeni leyo ndaba niyibikele abanye enifunda nabo.

Ukukhuluma

- a) Emaqenjini enu ake nixoxe ngalokhu.
- i) Izinguquko ezenziwa uMnyango weZangaphakathi. Zethuleni kwabanye lezo zinguquko.
- ii) Ukube kwakunguwe uMongameli wawuzokwenzenjani uma usuphethe leli lizwe emuva kokucindezeleka okungaka.
- iii) Wena ngokwakho kusho ukuthini ukuthi, “Rainbow Nation”?
- iv) Ake nibuke lezi zithombe ngababili ninikeze incazelo egcwele ngalokho okwenzekayo nezizathu zaleyo ncazelo.

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ISIBONISO 3

Thona Yini Ilungelo

Lungelo lini lona lelo wethu?
Kungabe ngelakho noma elami?
Uma kungelakho kuvelaphi ukunyonkolozana?
Kungabe kungumbango wawo njalo?
Kungabe yikho lokhu okwakulwelwa?
Okwakulwelwa amaqhawe akithi
Asagugela eziqhingini zolwandle
Lapho ayesebenza kanzima aze athuntubezeka

Hawu lungelo lini lelo mntakababa
Kungabe yilo leli elithi ngibulale?
Ungibulale kungabi ndaba zalutho?
Yilo yini elithi akuphele esentambo?
Esentambo saphela wena sakunika ilungelo
Ilungelo lokuphila omunye ekwagoqanyawo
Emathunjini omhlaba kobandayo
Igazi labafowethu liyakhuluma phezu kwakho.

T.V. Mazibuko

Phendula le mibuzo elandelayo:

- a) Chaza umoya wale nkondlo.
- b) Mlayezo muni lo owedluliswa imbongi ngale nkondlo?
- c) Achaza ukuthini la magama kule nkondlo?
 - i) eziqhingini
 - ii) esentambo
 - iii) kobandayo

ISIBONISO 4

☞ Ake nifunde nansi inganekwane.

“Kwesukela”

“Cosu”

“Kwakukhona ibhubesi.”

“Siyipheka ngogozwana.”

“Leli bhubesi lalizihambela ehlathini lizingela izinyamazane. Lathi lisacathama kanti alibuzanga elangeni. Ntshi iva, lingena esidladleni sebhubesi. Lathalaza, lathalaza, aiangabona muntu ongase alisize. Lahlala phansi lisacabanga ukuthi lizokwenzenjani. Lathi lingazecele, qhamukiyane indoda eyayiyiphisi. Nayo yayizozihlwayela lokho eyayingase ikuthole ukwesula umlomo.

Indoda yezwa ngezwi lebhubesi elidabukisayo lithi, “Awu mnumzane! Yelekelela ungibangule nangu umthakathi esidladleni sami. Indoda yaqale yaba nokungabaza ngenxa yokuthi ufeleba lo akabuki lutho oluphambi kwakhe. Lazincengela futhi lathi, “Ngeke ngazonela kuwe uma usungisizile”. Nangempela indoda yasho yazijuba yathi ngenhliziyo, “Sekuyokwenzeka okwenzekayo.” Yalibangula ibhubesi. Labonga lanconcoza selikwazi ukuzihambela.

Langqabashiya njalo
laze layosithela
emehlweni endoda.

Yaqhubeka
nokuzingela indoda
nezinja zayo. Yathi
ingazecele indoda
yazithela phezu
kwenyamazane
eyophayo. Yayisanda
kuhlaselwa.
Yathi isalungisela
ukuyithatha,
kwaqhamuka
ibhubesi lanyakazisa
amadlebe alo,

likhombisa ukujabula nokubonga endodeni. Labuye lasithela ngokushesha. Indoda yayitshatha njalo inyamazane yaze yayongena ekhaya. Umndeni wayo washaya esentwala. Cosu, cosu, iyaphela.”
“Yaze yamnandi inganekwane.

