



**UKUFUNDISWA KOKUBHALWA KWEZINDABA ZOKUZIQAMBELA NEMIBHALO
EDLULISA IMIYALEZO KUBAFUNDI BESIZULU ULIMI LWASEKHAYA BEBANGA
LE-11 EZIKOLENI EZIQOKIWE ZASEMGUNGUNDLOVU**

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**UMBIKO WOCWANINGO OWETHULELWE UKUFEZA
IZIMFANELO ZE-MASTERS IN EDUCATION**

**UMKHAKHA WEZILIMI INYUVESI
YAKWAZULU-NATALI**

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ISIFUNGO

MINA PRISCILLA LINDILE MABASO, NGIYAFUNGA NGIYAGOMELA UKUTHI:

Ucwaningo okubikwa ngalo kulo mqingo, ngumsebenzi wami othi mina, ngaphandle kwalapho okukhonjiswe khona.

Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu, kumbe ukuhlolwa okuthile kunoma yiyiphi iNyuvesi.

Akukho lwazi nazithombe, nanoma yikuphi okunye okuqukethwe kulo mqingo okungumsebenzi wabanye abantu, ngaphandle kwalapho okuchazwe khona.

Akukho msebenzi wabanye abantu osikwe waphinde wananyekwa kulo mqingo otholakale ku-internet, ngaphandle uma lokho kuveziwe, kwaphinde kwavezwa kahle ohlwini lwemithombo endaweni efanele.

Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele. Lapho amazwi abanye esetshenziwe:

- a) Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.
- b) Lapho amazwi abanye ecashunwe enjengoba enjalo, kwenziwe lokhu ngokuthi afakwe kubacaphuni kumbe abhalwa ancishiswa, ukuze abonakale ukuthi angamazwi acashuniwe enjengoba enjalo, futhi lokhu kwabe sekuvezwa ngendlela efanele ukuthi akabani lawo mazwi.

Isayinwe ngu: 

P.L. MABASO

9 June 2021

USUKU

UMNIKELO WALO MSEBENZI

Ngethula lo mqingo wami kulaba abalandelayo:

Lo mqingo ungumnikelo wabazali bami, uPetrus Nkosinomusa kanye noVukuthile Rita Rosta Fangitheni (uMaButhelezi) Zungu. Intombi kaSokwalisa ibizoziqhenya ngalo msebenzi. Phelale ntombi kaShenge yathi kanti ayifundile, kepha yakwazisa ukuthi abantwana bayo mabagabe ngemfundo ukuze bakwazi ukuzimela kuleli elimagade ahlabayo. Siyabonga Mnyamana kaNgqengelele! Phungashe! Sondiya! Iziyalo zakho zisankeneneza ezindlebeni zami nanamhlanje. Lala uphumule ntombi kaShenge, ukulwile ukulwa okuhle.

UKUBONGA

Ngiyabonga ngiyanconcoza kulaba abalandelayo, ngaphandle kweqhaza labo bengingekwazi ukuwuphuthula lo mqingo:

UNkulunkulu wami uMnimandla wonke ongambulele lo mbono, ngawemukela, wangisekela ngesandla sakhe sokunene sokulunga kwaze kwasekugcineni. Nkulunkulu umkhulu, wembethe udumo nobukhosi. Nxa amandla ephela, ngikuzwile ungiphasa. Ngiyabonga Simakade!

U-Dkt. B. Mhlongo ngesineke sakhe, ukungigqugquzela nokungibezelela kulo msebenzi. Njomane kaMgabhi eyaduka iminyakanyaka yaze yabuya ngonyaka wesine.

Abantwana bami, uLinda, uSanele kanye noSiyanda ngokungilekelela kulo mshikashika. Sengathi lo msebenzi unganigqugquzela nifunde nani, nize nifinyelele kwelenyoni.

Bonke ababambiqhaza ababambisane nami ngesikhathi senhlololwazi esakuhleleka kanye nangesikhathi sokubathamela befundisa emagunjini okufundela.

Kubo bonke abafake isandla kulo mshikashika ngithi nje, “UNkulunkulu anibusise, anilondoloze.”

IZIFINYEZO

UKZN	=	University of KwaZulu-Natal
ANA	=	Annual National Assessment
DoE	=	Department of Education
HL	=	Home Language
OBE	=	Outcomes-Based Education
CAPS	=	Curriculum and Assessment Policy Statement
GET	=	General Education and Training
NCS	=	National Curriculum Statement
RNCS	=	Revised National Curriculum Statement
PIRLS	=	Progress in International Reading and Literacy Study
FET	=	Further Education and Training
DBE	=	Department of Basic Education
CEA	=	Centre for Evaluation and Assessment
SFL	=	Systemic Functional Linguistic

ISIFINGQO

Lolu cwaningo lumayelana nokufundiswa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Inhloso yalolu cwaningo ukubheka amasu nezindlela zokufundisa ezisetshenziswa ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11, uma befundisaukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo, abasezikoleni eziqokiwe esiYingini saseMgungundlovu, KwaZulu-Natali. Mine imibuzongqangi yalolu cwaningo okuyilena elandelayo: (1) Yimaphi amasu nezindlela zokufundisa ezilandelwa ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11 basezikoleni eziqokiwe zaseMgungundlovu, ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo? (2) Ngabe laba bafundisi bawasebenzisa kanjani lawa masu nezindlela zokufundisa? (3) Kungani laba bafundisi belandela lawa masu nezindlela zokufundisa? (4) Ingabe amasu nezindlela okusetshenziswa ngabafundisi kuxhumana kanjani nomhlahlandlela wokufundisa le ngxenye obekwe yisiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (uCAPS) isiZulu uLimi LwaseKhaya?

Ucwaningo lwenziwe ezikoleni eziqokiwe ezimbili zamaBanga esigaba sokuFunda nokuQeqesha okuQhubekayo ezingaphandle kancane nedolobha laseMgungundlovu. Bahlanu abafundisi abangababambiqhaza abaqokwa ngenhloso yokuba babe yingxenye yalolu cwaningo. Bonke laba bafundisi bafundisa isiZulu uLimi LwaseKhaya eBanga le-11 esiYingini saseMgungundlovu. Lolu cwaningo luyikhwalthethivu, ngaphansi kwepharadayimu yomhumusho. Ocwaningweni oluyikhwalthethivu, njengomcwaningi ngiqoqe imininingo ngisebenzisa inhlololwazi esakuhleleka, ukuthamela abafundisi befundisa emagunjini okufundela, kanye namadokhumenti abafundisi nabafundi. Ngithamele ababambiqhaza ngenhloso yokuzibonela befundisa ukubhalwa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo emagunjini okufundela, ngokusebenzisa ubuxhakaxhaka bobuchwepheshe beSikayiphi, ngenxa yobhubhane lwesifo soKhuvethe esihlasele umhlaba wonke. Kanti imininingo yenhlololwazi esakuhleleka ngiyiqoqe ngokushayela ababambiqhaza ucingo (*video call*). Imininingo etholakele ngesikhathi senhlololwazi kanye nokuthamela abafundisi befundisa lubhalwe phansi njengoba lunjalo, lwase luhlukaniswa ngezindikimba. Ukuhlaziywa kwemininingo etholakele kwesekelwe ngohlaka lwenjulalwazi

kaHalliday noHasan, okuyinjulalwazi yoHlobo LomBhalo (*Genre Theory*) (1985).

Imiphumela yocwaningo iveze ukuthi abafundisi beBanga le-11 abafundisa isiZulu uLimi LwaseKhaya bakhombisa ubuthaka bokungakhanyiseleki kahle ngamasu nezindlela ezilandelwayo lapho kufundiswa izindaba zokuziqambela nemibhalo edlulisa imiyalezo esifundweni sesiZulu uLimi LwaseKhaya. Okuphinde kwaba sobala ukuthi nalawa masu abawasebenzisayo, akekho noyedwa uMbambiqhaza onikeze isizathu esizwakalayo sokulandela lelo lisu lakhe lokufundisa eliveza inhloso yokuba abafundi bafunde ngokuhleleka kwamatheksthi ngokwe 'nhloso, izithameli eziqondiwe, isakhiwo kanye nokuqukethwe,' njengalokhu injulalwazi yoHlobo lomBhalo incoma ukulandelwa kwale migomo ngumfundisi lapho kufundiswa ukubhalwa kwemibhalo eyehlukene (Hyland, 2007). Okunye okuvezwa yilolu cwaningo ukuthi abafundisi banengcindezi yokubhekana namakilasi anabafundi abaningi, nomsebenzi omningi wamathaskhi abalindeleke ukuthi bawafundise, bawamake, kanye neminye imininingwane eminingi okufanele bayigcwalise ngesifundo ngasinye, lokho okwenza bangabi naso isikhathi esenele sokulandela yonke le migomo ebekwe nguCAPS uma befundisa ikhono lokubhala nokwethula esifundweni sesiZulu uLimi LwaseKhaya eBangeni le-11. Okunye okutholakele, ukuthi abafundisi bafundisa ikhono lokubhala nokwethula bangalididiyeli namanye amakhono oLimi, kepha lizimele lodwa. Lokhu kuveza ukuthi abafundisi beBanga le-11 abakuqondi okuqukethwe iKharikhulamu yesifundo sesiZulu uLimi LwaseKhaya.

Ezinye zezincomo eziphakanyiswe yilolu cwaningo, wukuqinisekisa izinga eliphakeme lokuqeqeshwa kwabafundisi abasathwasa yizikhungo zokuqeqesha abafundisi. Ukwenziwa kwalokho kuyoba nomthelela omuhle ekuguquleni ukufundiswa kweziLimi zeNdabuko ezifana nesiZulu.

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**UKUFUNDISWA KOKUBHALWA KWEZINDABA ZOKUZIQAMBELA
NEMIBHALO EDLULISA IMIYALEZO KUBAFUNDI BESIZULU ULIMI
LWASEKHAYA BEBANGA LE - 11 EZIKOLENI EZIQOKIWE
ZASEMGUNGUNDLOVU**

ISAPHLUKO SOKUQALA

1.1 ISINGENISO

Ulimi luyisifundo esiyisango, okuthi uma singafundiswa ngendlela, sivimbele kakhulu amagunya omfundi okukhetha umsebenzi (Department of Education, 2003). Ngakho-ke, kubalulekile ukuthi abafundisi boLimi babe nolwazi lwephedagoji ukuze bafundise ngempumelelo emagunjini okufundela. U-Ellis (2004), uchaza iphedagoji athi 'izindlela namasu anobunyoinco alandelwa ngumfundisi lapho ethula isifundo sakhe egunjini lokufundela.' Ngakolunye uhlangothi, uQuina (1989), ubeka athi, '*Effective teaching is guiding students to be critical thinkers and enabling them to evaluate their world.*' Lesi sicaphuno sichaza ukuthi ukufundisa okunempumelelo yilapho umfundisi ekwazi ukufundisa abafundi ngokubahola, abakhombise indlela okufanele bahambe ngayo ezobenza bakwazi ukucabanga ngokujulile, futhi bakwazi nokubheka ngokuhlolisisa izinto ezenzeka emhlabeni abaphila kuwo. Lolu cwaningo lubheka amasu nezindlela zokufundisa ezisetshenziswa ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11, uma befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo, abasezikoleni eziqokiwe esiyingini saseMgungundlovu, KwaZulu-Natali. Inhloso yalesi sahluko ukwendlalela injongo yocwaningo, imibuzongqangi yocwaningo yokuqhuba lolu cwaningo, intshisekelo yokwenza lolu cwaningo, nobumqoka bocwaningo. Ngiphinde ngethula ukuhleleka kwezahluke. Ekugcineni, ngibe sengethula ukuchazwa kwamatemu anqala.

1.2 ISENDLALELO SALOLU CWANINGO

Lolu cwaningo luphathelene nokufundiswa kwekhono lokubhala nokwethula. Inhloso yalolu cwaningo ukubheka ukuthi abafundisi besiZulu uLimi LwaseKhaya bazifundisa kanjani izindaba zokuziqambela nemibhalo edlulisa imiyalezo. Ongoti bezemfundo bathi ikhono lokubhala lingumgogodla wokufunda umfundi alidinga impilo yakhe yonke, ngakho-ke, kubalulekile ukuthi lifundiswe ngendlela ehlelekile (Tribble, 1996; Hart, 2000; Mukulu, 2006). Ngakho-ke, kubalulekile ukuthi umfundisi ikakhulukazi woLimi abe namasu ahlelekile okufundisa leli khono, ukuze alifundise ngempumelelo kubafundi. Umcwaningi

onguHart (2000), uveza ukuthi ubuthaka ezindleleni zokufundisa ezisetshenziswa ngabafundisi bugcina bunomthelela ebuthakathakeni bekhono lokubhala nokwethula kubafundi. Ngokunjalo, uMnyango wezeMfundo eyisiSekelo (DBE, 2011), ugcizelela ukuthi abafundi bajwayezwe ukubhaliswa izindaba zokuziqambela ukuze kulolongeke ikhono lokubhala. Uqhubeka futhi uthi lezi zindaba zokuziqambela mazisuselwe ezincwadini ezisuke zisohlelweni lwaleso naleso sigaba. Nakuba kunjalo, kuyabonakala ukuthi abafundi abaningi babhekana nobunzima uma bebhala izindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Empeleni le nkinga yobuthaka bekhono lokubhala kubafundi ikhungethe cishe iNingizimu Afrika yonke jikelele (Spaull, 2013). Ikhono lokubhala lilolonga abafundi ukuba babhale kahle imibono ehlelekile nenomqondo ozwakalayo. Leli khono liphinde libe yisisekelo sokubhalwa kwama-esityi ezifundweni ezihlukehlukene, ikakhulukazi esigabeni seMfundo nokuQeqesha okuQhubekayo (*Further Education and Training*) ngakho-ke, kusemqoka ukuthi malithuthukiswe. Umalusi (2010), uveza ukuthi abafundi abaningi bakaMatikuletsheni balahlekelwa imiklomelo ngenxa yokukhetha izihloko abangaziqondi kahle ephapheni lesi-3 lesiZulu uLimi LwaseKhaya. Lokhu kujwayelekile ikakhulukazi uma isihloko siyisaga. Ngesimanga sokuthi isihloko umfundi akasiqondi kahle, uthole esebhala indaba emfushane kunenani lomgomo wamagama abasuke bewubekelwe.

Emazweni amaningi ikhono lokubhala lithathwa njengesisekelo semfundo umuntu wonke okumele abe naso. Ucwangingo luveza ukuthi abafundi abaningi ezikhungweni zeMfundo ePhakeme basakhombisa ubuthaka kuleli khono lokubhalwa kwama-esityi (Graham noFitzgerald, 2016). Lokhu kuba imbangela enkulu yokungaphumeleli kwabo ezifundweni abazenzayo. UHyland (2002), uthi uma abafundi becijike ngokwanele besesemaBangeni aphansi, lokho kuba isisekelo esiqinile emfundweni yabo, noma sebesezikhungweni zeMfundo ePhakeme, abahlangabezani nabunzima. Abafundi bakwazi ukubeka imibono ngokuzwakalayo uma bebhala. Ngakho-ke, kubalulekile ukuba abafundisi basize abafundi ukuthuthukisa leli khono elibaluleke kangaka ukuze bakwazi ukubeka imibono yabo ngokuzwakalayo nangolimi oluzwakalayo.

1.3 INTSHISEKELO YALOLU CWANINGO

Lolu cwangingo lweyeme kulokho okuhlalukile kimina njengomfundisi osemnkantshubomvu efundisa isiZulu uLimi LwaseKhaya emaBangeni asesigabeni seMfundo nokuQeqesha okuQhubekayo (*FET*). Njengomfundisi kulesi sigaba ngiyaqaphela ukuthi abafundi

engibafundisayo beBanga le-12 abalandeli imigomo yoLimi uma bebhala izindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Laba bafundi babhala imisho emide kakhulu, kwesinye isikhathi ingabi nanezimpawu zokuloba, ingaqaliswa ngisho ngosonhlamvukazi njengoba kulindelekile, izigaba ezinde nezingaqukethe umqondo owodwa, ukupelwa kwamagama okunamaphutha angabekezeleki, kanye nokunye okuningi. Umbhalo onjena-ke awufundeki. Lokhu kuba nomthelela wokulahleka komongo wendaba, igcine isilahlekelwa umsoco ewuqukethe. Lokhu-ke kuba imbangela enkulu yokuthi abafundibangasebenzi kahle ephepheni lesi-3 likaMatikuletsheni, okuze kuholele ekutheni imiphumela yesiZulu uLimi LwaseKhaya ingabi seqophelweni eliphezulu (Umalusi, 2016). IsiTitimende seNqubomgomo yoHlelo lweziFundo nokuHlola seBanga le-10 kuya kwele-12 (DBE, 2011), sigcizelela ukuthi kusemqoka ukwazi ukubhala ngoba kuyisisekelo sokubhalwa kwemisebenzi enohlonze yansuku zonke, futhi leli khono lingelinye lamakhono abalulekile, esingabala ukufunda nokubukela, ukulalela nokukhuluma, abafundi abawadingayo ukuze bawasebenzise impilo yabo yonke ekubhekaneni nezinsalelo zomhlaba.

Iminyaka eyi-13 yevile ngingomunye wabafundisi abaqokelwa ukumakela abafundi bakwaMatikuletsheni izivivinyo zokuphela konyaka esifundweni sesiZulu uLimi LwaseKhaya, kuMnyango wezeMfundo eyisiSekelo. Kula maphepha engiwamakileyo, nephepha lesi-3 elimayelana nokubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo lingelinye lawo. Njalo ekumakweni kwaleli phepha kugqama kakhulu ubuthaka kubafundi ekubhalweni kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Iphepha lesi-3 lesiZulu uLimi LwaseKhaya, yilona eliqukethe imiklomelo eminingi kunamanye amaphepha olimini lwesiZulu LwaseKhaya. Umalusi (2010; 2016), uyakufakazela ubuthaka babafundi kuleli phepha lesi-3. Ubuthaka obugqamayo kubafundi yilobu: ukukhetha isihloko umfundi okubukeka engasiqondisisi kahle noma angasiqondi nhlobo. Lokho kubonakala ngokuthi umfundi abhale aphelele endleleni, angabe esagcwalisa umgomo wobude olindelekile. Abafundi babhala imisho emide kakhulu nengenazimpawu zokuloba, imisho engenakuxhumana nenganikezelani, imisho engaqaliswanga ngoSonhlamvukazi, izigaba ezinde kakhulu nezingahlelekile, kwesinye isikhathi zingabi bikho izigaba, ukungasetshenziswa kobhalomagama olusemthethweni, nokunye okuningi. Laba bafundi babuthaka ngisho ekusebenziseni izimo zokukhuluma okungaba izisho, izaga, izifengqo kanye nolimi olujijile. Ukubhalwa kwendaba yokuziqambela kuyisisekelo esinqala sokuthuthukiswa kwekhono lokubhala ngoba umfundi ulindeleke ukuba ahlele, akhethe amagama enqolobaneni yakhe ahambisana

nesihloko, bese akha imisho ehlobahlosile eyisakhiwo sendaba yonke. UMyles (2002), uveza ukuthi amakhono okubhala awatholwa ngokwemvelo, kodwa kumele afundiswe. Abafundisi balindeleke ukulutshala lolu thando lokubhala kubafundi. Ucwangingo luncoma ukuthi ngaphambi kokuba abafundisi banikeze abafundi umsebenzi, kulindeleke ukuba baqale ngokubahlinzeka ngemiyalelo yokubhala ecace bha ngesikhathi bebhala (David, 1991). Ngokunjalo noKong (2005), uncoma ukuba abafundisi bathole uqeqesho olunzulu kulo mkhakha wokubhala ukuze bekwazi ukudlulisa ulwazi kubafundi ngempumelelo. Uqhubeka akubeke ngokusobala ubumqoka bokuthi abafundisi babe nolwazi olunzulu kanye namakhono okubhala ukuze bakwazi ukukhombisa futhi bakhuthaze abafundi ukubhidilisha amakhono okubhala.

Esinye isizathu esiyisisusa salolu cwangingo, yimibiko eveza ukuthi abafundi babhekana nobukhulu ubunzima uma kuziwa ezifundweni zabo zoLimi, ikakhulukazi ekhonweni lokubhala, ethinta *I-Annual National Assessment* (Pillay, 2011). Loluhlelo olwasungulwa uMnyango wezeMfundo waseNingizimu Afrika. Loluhlelo lugxile eBangeni lesi-3, elesi-6 kanye nelesi-9, ngenhloso yokuhlola ubungako bolwazi lwabafundi esifundweni soLimi lwesiNgesi kanye neseZibalo (ANA, 2011). Enye inhloso ka-ANA ukukhuthaza abafundisi bamaBanga asesigabeni sokunikezela (*Intermediate phase*) ukuba basebenzise amasu okuhlola asezingeni elifanele isigaba lesi-3 (DBE, 2011). Empeleni le miphumela ka-ANA izeza ukuthi kunesidingo esikhulu sokuthuthukisa ikhono lokubhala nokwethula ezifundweni zoLimi kubafundi bamaBanga aphantsi eNingizimu Afrika jikelele (ANA, 2011).

Ngaphezu kwalokhu, iNingizimu Afrika ikhungethwe inkinga enkulu yabafundi abangakwazi ukufunda, kanti nemibiko ye-*Progress in International Reading Literacy Study (PIRLS)* iyakufakazela lokhu. Ucwangingo lwe-*PIRLS* (2006, 2011), olwasungulwa ngenhloso yokuhlola ikhono lokufunda kubafundi beBanga lesine nelesihlanu, izeza ukuthi iNingizimu Afrika iphume emsileni ekhonweni lokufunda uma iqhathaniswa namanye amazwe (Howie nabanye, 2007; 2012). Njengoba ikhono lokufunda lincikene nekhono lokubhala nje, kungenzeka ukuthi lobu buthuntu babafundi ekhonweni lokufunda kuze kuchaphazele nekhono lokubhala (Hairston, 1992). UDavin (2013), uyakufakazela ukuthi ikhono lokubhala, ikhono lokufunda, elokukhuluma kanye nelokulalela ahlobene futhi elinye leyeme kwelinye. Kanjalo noJibowo (2010), uqhakambisa ukubaluleka kwekhono lokubhala ngokuthi liyisisekelo esiqinileyo samakhono oLimi, esiqinisekisa ukuthi abafundi bayakwazi ukumelana nalo lonke uhlobo lwezivivinyo ezibhalwayo ekufundeni kwabo.

Ucwangingo luveza ukuthi abafundi baseNingizimu Afrika bathuntubezekile ekhonweni

lokubhala (Hart, 2000; Pillay, 2011; PIRLS, 2006, 2011; Spaul, 2013). Kanti (Umalusi, 2010; 2016) uveza ukungasebenzi kahle kwabafundi bakaMatikuletsheni ephepheni lesi-3. Ngithe mangingahlali nje ngisonge izandla izinto zibe zonakala. Ngibe sengilubalubela ukuzibonela mathupha ukuthi ngabe laba bafundi abafika eBangeni le-12 besenezinkinga ezingaka zokubhala, yimaphi amasu nezindlela zokufundisa ezisetshenziswa abafundisi beBanga le-11 uma befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Ngithe nami mangingedluli ngendlu yakhiwa ngingabambiqhaza, ngathi mangiphonse itshe esivivaneni, hleze leli gebe ligcine livalekile.

1.4 UBUMQOKA BOCWANINGO

Lolu cwaningo lubheka amasu nezindlela zokufundisa ezisetshenziswa ngabafundisi besiZulu uLimi LwaseKhaya uma befundisa ukubhalwa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo eBangeni le-11. Njengomcwaningi nginethemba elikhulu lokuthi okuzotholakala kulolu cwaningo kuyoba isisekelo esiqinile osekuyosetshenzelwa phezu kwaso ukuze abafundisi, ikakhulukazi besiZulu uLimi LwaseKhaya basizakale ngokuhloma ngamasu nezindlela zokufundisa eziyoba usizo olukhulu ekufundisweni kokubhalwa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo. Lolu cwaningo luyovula amehlo uMnyango wezeMfundo obhekene nokuthuthukiswa kwemfundo emazingeni eMfundo eyisiSekelo (*DBE*), ukuze uqinisekise ukusebenza kwezinhloko ezibhekelela ukuthuthukiswa nokukhuliswa kwamazinga okufundisa kubafundisi abasensimini. Kanti futhi luzophinde lukhuthaze nababhali bezincwadi ukuze baqhamuke nezinsizakufundisa ezibhekene ngqo nezinsalelo abafundisi ababhekene nazo ekufundisweni kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo esifundweni sesiZulu uLimi LwaseKhaya.

Njengomcwaningi nginethemba elikhulu lokuthi okuzotholakala kulolu cwaningo kuyokwenza uMnyango wezeMfundo ubone ukuthi kunesidingo esiphuthumayo sokubhekisisa ukuthi ngabe izikhungo zokuqeqesha abafundisi zenza umsebenzi oncomekayo yini ekucijweni kwabafundisi, ukuze bahlome ngolwazi oluhambisana nezidingo zalesi sikhathi sanamuhla. Izwe laseNingizimu Afrika kumele liqinisekise ukuthi imfundo enikezwa abafundi bayo kuwo wonke amazinga, izezingeni elihambisanayo nokwenzeka kwamanye amazwe, ikakhulukazi amazwe akhona lapha ezwenikazi lase-Afrika.

1.5 IZINJONGO ZOCWANINGO

Lolu cwaningo lunalezi zinjongo ezilandelayo:

- Ukucwaninga ngamasu nezindlela zokufundisa ezilandelwa ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11 basezikoleni eziqokiwe zaseMgungundlovu uma befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo.
- Ukuqonda ukuthi abafundisi bawasebenzisa kanjani lawa masu nezindlela zokufundisa uma befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo.
- Ukubheka ukuthi kungani abafundisi besiZulu uLimi LwaseKhaya beBanga le-11 besebenzisa lawa masu nezindlela zokufundisa uma befundisa ukubhalwa kwezindaba zokuziqambela kanye nembhalo edlulisa imiyalezo
- Nokubheka ukuthi amasu nezindlela okusetshenziswa ngabafundisi, kuxhumana kanjani nomhlahlandlela wokufundisa le ngxenye yoLimi obekwe yisiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (uCAPS) seBanga le-11 isiZulu uLimi LwaseKhaya.

1.6 IMIBUZONGQANGI YOCWANINGO

Lolu cwaningo luhlose ukuphendula le mibuzo emine elandelayo:

1. Yimaphi amasu nezindlela zokufundisa ezilandelwa ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11 basezikoleni eziqokiwe zaseMgungundlovu ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?
2. Ngabe laba bafundisi bawasebenzisa kanjani lawa masu nezindlela zokufundisa ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?
3. Kungani laba bafundisi belandela lawa masu nezindlela zokufundisa ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?
4. Ingabe izindlela namasu okusetshenziswa ngabafundisi kuxhumana kanjani nomhlahlandlela wokufundisa le ngxenye yoLimi, obekwe yisiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (uCAPS) seBanga le-11 isiZulu uLimi LwaseKhaya?

1.7 UKUBUYEKEZWA KWEMIBHALO

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola seMfundo eyisiSekelo (DBE,

2011) seBanga le-10 kuya kwele-12, isifundo sesiZulu uLimi LwaseKhaya, siqukethe ulwazi ngokufundiswa kwamakhono ehlukeno oLimi, okuyikhono lokulalela nokukhuluma, ukufunda nokubukela kanye nelokubhala nokwethula. Ukubhala ngelinye lamakhono okubhekeke ukuba afundiswe ukuze abafundi bakwazi ukubhala izindaba zokuziqambela kanye neminye imibhalo enhlobonhlobo. UMnyango wezeMfundo ugqizelela ukuthi ikhono lokubhala libalulekile ngoba ngesikhathi abafundi bebhala bayakhuthazeka ukusebenzisa uLimi, ngaleyo ndlela bese luthuthuka, kwande nenqolobane yabo yamagama (DBE, 2011).

URietdijk (2018), uchaza ukubhala ngokuthi kuyithuluzi elisiza abafundi ukuba bakwazi ukudlulisa umyalezo, bakwazi nokuxhumana nomphakathi, babuye bakwazi nokuthola ulwazi olunzulu kanye nokuveza ulwazi abasuke sebeluzuzile emfundweni. Ngakolunye uhlangothi uHairston (1992), yena uthi ukubhala kuyithuluzi elinamandla lokufunda futhi elidlala indima esemqoka emfundweni yomuntu kanye nasempilweni yakhe jikelele. IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola seBanga le-10 kuya kwele-12 (DBE, 2011), naso siqhakambisa ukuthi ikhono lokubhala liyisikhali esinamandla sokuxhumana, lapho abafundi bethola khona ulwazi lokubhala ngenhloso yokwethulela izithameli eziningi ezihlukehlukeno, besebenzisa izimiso nezakhiwo zoLimi ezifanele, ezimweni ezihlukahlukene. Zonke Lezi zincazelo ezintathu ezingenhla mayelana nokubhala, zigqamisa umqondo wobunqala bekhono lokubhala empilweni yabo bonke abantu jikelele, futhi ziveza nomqondo wokuthi imfundo ihambisana ncamashi nekhono lokubhala. Ngakho-ke, kubalulekile ukuthi abafundisi boLimi baqikelele ukuthi basebenzisa amasu nezindlela zokufundisa eziphusile uma befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo, ukucija nokulolonga leli khono ukuze abafundi balisebenzise ngendlela eyimpumelelo.

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola seBanga le-10 kuya kwele-12 (DBE, 2011) eNingizimu Afrika, siqhakambisa ukulandelwa kwendlela yokufundisa eyesekwe kunqubo yokubhala (*Process approach*) nxa kufundiswa izindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. UTribble (1996), uchaza indlela yokufundisa yenqubo yokubhala ngokuthi, iyindlela yokufundisa ukubhala egqizelela ubuhlakani bombhali ngamunye kanye nokuthuthukiswa kwemibhalo enohlonze. Ngakolunye uhlangothi uRaimes (1983) noHarmer (2001), baphawula ngokuthi le ndlela yokufundisa yenqubo yokubhala igqizelela inqubo yokubhala kunokuthi igxile emkhiqizweni. Baqhubeka bachaze ukuthi umbhali kumele acabange ngenhloso nangezithameli zalowo mbhalo obhalwayo, abuye azibuze imibuzo ngendlela azobeka

ngayo imibono yakhe ngokuzwakalayo futhi enobunyoninco. Ngakho-ke, le ndlela yokufundisa yenqubo yokubhala igcizelela ukubaluleka kokulandelwa kwenqubo okunjengokulungiselela, uhlaka, ukubukeza, ukulungisa amaphutha, ukufunda ngenhloso yokubheka amaphutha kanye nokuthula umbhalo. Kanti uHyland (2002), naye uyakugcizelela ukuthi le ndlela yokufundisa ukubhala yenqubo yokubhala ibandakanya ukusetshenziswa kwamasu akhuthaza abafundi ukuthi bangene bagxile kuleso sihloko umfundisi asuke esifundisa.

Ngokunjalo, uKaschula (2013), ugcizelela ukuthi kunesidingo esikhulu sokukhuliswa kuphinde kuthuthukiswe izinga lokufundiswa kweziLimi zaboMdabu ngendlela yokuthi nazo zidlondlobale zize zibe seqophelweni lapho ziyosetshenziswa khona ngokulinganayo nezinye iziLimi njengoba kwenzeka oLimini lwesiNgisi kanye noLimi lwesiBhunu.

1.8 UMKLAMO WOCWANINGO

1.8.1 IPHARADAYIMU YOCWANINGO

Ipharadayimu ingamaphethini ezinkolelo kanye nokwenza okuqondisa ukuhlolwa emkhakheni othile wemfundo, aletha izipopolo nezizinda kanye nezinqubeko okusetshenziswa ocwaningweni (Weaver no-Oslon, 2006). Ngakho-ke, lokhu kusho ukuthi umcwaningi kumele abe nayo ipharadayimu ayisebenzisayo ocwaningweni lwakhe ukuze akwazi ukwenza ucwaningo oluqondile. Kulolu cwaningo ngisebenzise ipharadayimu yomhumusho ngoba ichaza kabanzi ngezizathu kanye nemiqondo ethile ecashe ngemuva kwezindlela zosikompilo. Lokhu kungisiza ukuveza futhi ngakhe umqondo ngemininingo eqoqiwe. Ipharadayimu yomhumusho ingena khaxa kulo msebenzi ngoba ngicwaninga ngamasu nezindlela zokufundisa ezilandelwa ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11 uma befundisa ukubhalwa kwezindaba kanye nemibhalo edlulisa imiyalezo.

1.8.2 UCWANINGO LWEKHWALITHETHIVU

Lolu cwaningo lulandela uhlobo lwekhwalthethivu. Ucwaningo lwekhwalthethivu lubandakanya ukuqoqa imininingo ebhaliwe, ekhulunywa ngomlomo kanye naleyo edwetshiwe njengezithombe, okuyimininingo engabaleki. Ucwaningo lwekhwalthethivu luhambelana kahle kakhulu nalolu cwaningo ngoba lulandela ukwenzeka kwezinto kwansuku zonke njengokubona kwalabo abakulezo zimo, luphinde luzwe uvo lwababambiqhaza mayelana nezimo lezo.

1.8.3 UCWANINGONTO

Ucwaningonto luwucwaningo olucwaningisisayo nolunganyanyalati uma lucwaninga

ngesimo esithile. Inhloso yocwaningonto ukuveza ngokuchaza kabanzi ukuthi kunjani ukuba esimweni esithile. Umcwaningi usuke ehlose ukuthola ingonyuluka yeqiniso ngesimo ababambiqhaza bocwaningo abahlangabezana naso, kanye novo lwabo mayelana nesimo lesi esicwaningwayo (Cohen nabanye, 2011). Kulolu cwaningo ngilandele umklamo wocwaningonto, njengalokhu ngihlose ukuqonda kabanzi ngamasu nezindlela zokufundisa ezilandelwa abafundisi besiZulu uLimi LwaseKhaya uma befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo eBangeni le-11.

1.8.4 UKUKHETHWA KWABABAMBIQHAZA

Lolu cwaningo lwenziwe ezikoleni ezimbili eziseMgungundlovu ezifundisa isiZulu uLimi LwaseKhaya. Ababambiqhaza balolu cwaningo bangabafundisi abafundisa isiZulu uLimi LwaseKhaya esiyingini saseMgungundlovu. Ngakho-ke, kwesinye isikole kuqokwe abafundisi ababili, kwathi kwesinye kwaqokwa abathathu. Empeleni, bengikade ngihlose ukuqoka abafundisi ababili esikoleni ngasinye, kepha ngenxa yalolu bhubhane lwesifo soKhuvethe (*Covid-19*), ngabona kukuhle ngibasebenzise bonke bobathathu kwesinye sezikole eziqokiwe. Laba bafundisi baqokwe kulandelwa indlela yokuqoka ngenhloso. UMaree (2007), uthi lolu hlobo lokuqokwa kwababambiqhaza lusetshenziswa ezimweni ezikhethekile, lapho umcwaningi esuke eqoka ababambiqhaza ngenhloso yokufeza okuthile. Okungukuthi, bahlanu abafundisi abangababambiqhaza abaqokiwe sebebonke abafundisa isiZulu uLimi LwaseKhaya eBangeni le-11, okungabesifazane abane kanye nowesilisa oyedwa. Nakuba kulolu cwaningo kulandelwe indlela yokuqoka ngenhloso izikole kanye nababambiqhaza, kodwa kumane kwenzeka nje ukuthi kube ngabesifazane abane, bese eba yedwa owesilisa, akwenzekanga ngenhloso.

1.8.5 UKUQOQWA KWEMININGO

1.8.5.1 INHLOLOLWAZI ESAKUHLELEKA

Inhlololwazi esakuhleleka isetshenziswe njengenywe yezindlela zokuqoqa imininingo yalolu cwaningo. Inhlololwazi esakuhleleka idedela ababambiqhaza bakhulume ngokukhululeka, ngaleyo ndlela kutholakala ingonyuluka yeqiniso. UDenscombe (2004), uthi kuhle ukuqoqa imininingo ngokusebenzisa inhlololwazi esakuhleleka ngoba idedela ababambiqhaza bakhulume ngokukhululeka ngesimo lesi, ngaleyo ndlela bese kutholakala imininingo enzulu. Bengihlele ukubabona mathupha abafundisi abangababambiqhaza balolu cwaningo ukuze sixoxe bukhoma, kepha-ke, ngenxa yokubheduka kobhubhane lwesifo soKhuvethe (*Covid-19*), kukhuthazwa ukuqhelelana okuyibangana ngakho-ke, ngibe

sengihlela ukuqoqa imininingo kubabambiqhaza ngokubashayela ucingo ngevidiyo (*video call*). Ngesikhathi kuqhubeka inhlololwazi, ngicele uMbambiqhaza ngamunye ukuthi asebenzise isiqophazwi ngenjongo yokuqopha zonke izimpendulo zakhe, ukuze ngingamfunzi amagama angawashongo.bese engithumelela uma sesiqedile.

1.8.5.2 UKUQOQA IMINININGO NGOKUTHAMELA

Kulolu cwaningo imininingo ibuye yaqoqwa ngokuthamela abafundisi abangababambiqhaza befundisa ukubhalwa kwendaba emagunjini okufundela. Lokhu kusiza umcwaningi abe sethubeni lokuzibonela bukhoma abafundisi befundisa, ngaleyo ndlela abe sethubeni lokuqoqa imininingo enohlonze. UCohen nabanye (2011), baphawula ngokuthi ukuthamela lokho okucwaningwayo kusiza umcwaningi ukuba abe sethubeni lokuqoqa imininingo bukhoma ngalokho okwenzekayo okumayelana nakucwaningayo. Bengihlele ukuqoqa imininingo ngokuzifikela mathupha ezikoleni ukuze ngizibonele ukuthi kwenzekani emagunjini okufundela nxa abafundisi abangababambiqhaza befundisa ikhono lokubhala nokwethula. Kepha-ke, ngenxa yobhubhane lwesifo soKhuvethe (*Covid-19*), kukhuthazwa ukuqhelelana okuyibangana ngakho-ke, ngibe sengiqoqa imininingo ngokuthamela abafundisi abangababambiqhaza befundisa emagunjini okufundela ngokusebenzisa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi.' Kepha njengalokhu uMbambiqhaza A noC befundisa esikoleni engisebenza kuso, ngaleyo ndlela uThishanhloko ube esengipha ithuba elikhethekile lokungena ngibethamele befundisa emagunjini okufundela, ukuze ngiqhube kahle ucwaningo lwami njengalokhu ngingumfundisi wangaphakathi, nakuba kunalolu bhubhane lwesifo soKhuvethe.

1.8.5.3 UKUQOQA IMINININGO KUMADOKHUMENTI

Njengomcwaningi ngibuye ngaqoqa imininingo kumadokhumenti abafundisi abangababambiqhaza kanye nabafundi. Lokhu kusiza kakhulu ukuphandisisa ingonyuluka yemininingo. Ngicele abafundisi abangababambiqhaza ukuthi bangiqoqele amabhuku, bangishiyele endaweni ethile.

1.8.6 AMATHULUZI OKUQOQA IMINININGO

1.8.6.1 ISHEDULI YENHLOLOLWAZI ESAKUHFLELEKA

Isheduli yenhlololwazi esakuhleleka iyithuluzi elisiza umcwaningi ukuqoqa imininingo mayelana nalokho akucwaningayo. Imibuzo ehleleke kahle ngiyithumelele abafundisi abangababambiqhaza nge-imeyili ngaphambi kwenhlololwazi, ngaphinde ngayisebenzisa ngesikhathi senhlololwazi esakuhleleka. Ngenxa yesifo sokhuvethe, ngixhumane

nababambiqhaza ngokubashayela ucingo ngevidiyo (*video call*) ngabacela ukuthi ngesikhathi bephendula, basebenzise isiqophazwi ngenjongo yokuqopha izimpendulo, ukuze ngingabafunzi amagama abangawashongo, bese bengithumelela uma sesiqedile.

1.8.6.2 ISHEDULI YOKUQOQA IMINININGO NGOKUTHAMELA

Kulolu cwaningo kubuye kwasetshenziswa isheduli yokuqoqa imininingo ngokuthamela ngesikhathi abafundisi befundisa ukubhalwa kwendaba yokuziqambela emagunjini okufundela. Kusetshenziswe isheduli ehleleke kahle ukulungela ukurekhoda yonke imininingo ephawulekayo, engasiza ukuze kuphenduleke imibuzongqangi yalolu cwaningo. Ngenxa yokuhlasela kobhubhane lwesifo lokhuvethe, ngihlele ukwethamela abafundisi abangababambiqhaza kulolu cwaningo befundisa emagunjini okufundela ngokusebenzisa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi.'

1.9 UKUHLAZIYA IMINININGO

Kulolu cwaningo ngisebenzise izindlela zokuhlaziya zocwaningo oluyikhwalthethivu. Imininingo etholakele ngesikhathi senhlololwazi esakuhleleka kanye naleyo etholakele ngesikhathi ngithamele abafundisi befundisa, lube selubhalwa phansi. Amazwi ababambiqhaza bocwaningo abhalwa njengoba enjalo akuguqulwanga lutho. Imininingo etholakele ibe isiqoqelwa ndawonye, yehlukaniswa ngamakhodi ukuze ngikwazi ukwehlukana eminye kweminye. Kwase kuthi imininingo ephendula umbuzongqangi wokuqala ngayiqoqela ndawonye, ngayetha igama. Kwathi imininingo ephendula umbuzongqangi wesibili nayo yaqoqelwa ndawonye yethiwa igama. Kanjalo nemininingo ephendula umbuzongqangi wesithathu yaqoqelwa ndawonye yethiwa igama. Kanti nemininingo ephendula umbuzongqangi wesine iqoqelwe ndawonye yethiwa igama. Emva kwalokho, kube sekubhekwa iphethini kuleyo mininingo esuke isihlukaniswe ngamakhodi, bese kuhlonzwa amaphethini agqamayo anokuhlobana, noma alokhu ephindaphindeka, bese kwakhiwa izindikimba. U-Cohen, nabanye (2011), baphawula ngokuthi ukuhlaziywa kwemininingo yocwaningo lwekhwalithethivu kubandakanya ukuyihlela ngemigudu, bese ifakwa ngokwezigatshana kanye nezindikimba kulezi zigaba ezibalwe ngenhla. Izindikimba zisebenza njengomgogodla ekuphendulweni kwemibuzongqangi yalolu cwaningo.

Lonke ucwaningo lunesisekelo senjulalwazi elusizayo ukuba lunganhlathethi. UPunch (2009), uthi injulalwazi isiza umcwaningi ukuba akuqonde kahle lokho acwaninga ngakho ukuthi ukubheka kusiphi isimo. Ngakho-ke, imininingo etholakele ihlaziye ngokusekelwa ngohlaka lwenjulalwazi yoHlobo lomBhalo kaHalliday noHasan (1985). Injulalwazi yoHlobo lomBhalo yamukela uLimi njengesikhali esingasetshenziswa ukubhala imibhalo

yokuxhumana.

1.10 UKUHLELEKA KWEZAHLUKO

Lolu cwaningo lunezahluko ezinhlanu

Isahluko soku-1: Lesi sahluko sithula isingeniso, isendlalelo salo msebenzi. Sichaza ngokucacile mayelana nesisusa salolu cwaningo ukuthi yini engigqugquzele ngaba nelukuluku lokwenza lo msebenzi. Kuso lesi sahluko sibuye sithole injongo yocwaningo kanye nemibuzo yocwaningo. Lesi sahluko sibuye sisethulele kafuphi indlela yokucwaninga. Ekugcineni, sithulelwa kafushane okuqukethwe ezahlukeni zonke zalo mqulu kanye nokuchazwa kwamatemu anqala.

Isahluko sesi-2: Lesi sahluko sithula ukubuyekezwa kwemibhalo. Le mibhalo iveza ucwaningo oseluke lwenziwa ngabanye ababhali ephathelene nezinkinga zokubhala zabafundi. Sibuye futhi sethulelwe injulalwazi esetshenzisiwe, amasu kanye nezindlela zokufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo.

Isahluko sesi-3: Lesi sahluko siqukethe umklamo wocwaningo, izindlela kanye namathuluzi okuqoqa imininingo yocwaningo.

Isahluko sesi-4: Lesi sahluko sithula ukuhlaziywa kwemininingo eqoqiwe ngesikhathi kwenziwa inhlololwazi esakuhleleka, ukuthamela abafundisi abangababambiqhaza befundisa emagunjini okufundela, kanye nemininingo etholakele kumadokhumente abafundisi nabafundi.

Isahluko sesi-5: Ekugcineni sithulelwa umongo wokutholakele ocwaningweni olwenziwe kanye neziphakamiso.

1.11 UKUCHAZWA KWAMATEMU ANQALA

Izindaba zokuziqambela: Umbhalo oyiphrozi lapho umbhali ethula khona imibono yakhe ngendikimba noma ngesihloko esithile (Nkumane nabanye, 2006, p. 87).

Imibhalo edlulisa imiyalezo: Izincwadi, amaminithi, imibiko, idayari, umlando womufi, njll. (DoE, 2003, p. 91).

Amathekisthi: Okwethulwa ngomlomo, okulotshiwe noma okubukelwayo kanye nolimi lwezimpawu olwedlulisa umyalezo ezithamelini noma kumfundi (DoE, 2003, p. 91).

Izindlela zokufundisa (Iphedagoji): Lapha kukhulunywa ngezindlela namasu alandelwa ngumfundisi lapho ethula isifundo sakhe ngesikhathi sokufunda nokufundisa egunjini lokufundela (Ellis, 2004).

Umhlahlandlela wokufundisa nokuhlolwa kwesifundo esithile: Yimigomo nezimiso ezibekwe nguMnyango wezeMfundo ukwelekelela abafundisi, ukuze balandele futhi baqonde kangcono ngamasu nangalokho okulindelekile uma kufundiswa, futhi kuhlolwa kuleso sifundo (DoE, 2003, p. 98).

Inqubo yokubhala: Ukubhala okubandakanya ukuhlela ngaphambi kokubhala, ukubhala izinhloko zokuqala, ukubuyekeza, ukufundisisa ukuze ucacise, ukulungisa amaphutha kanye nokwethula (DBE, 2011, p. 34).

ISAPHELA SESIBILI

UKUBUYEKEZWA KWEMIBHALO KANYE NENJULALWAZI

2. ISINGENISO

Esahlukweni esidlule ngithule isendlalelo salolu cwaningo, injongo yalolu cwaningo nokungigqagquzele ukuba ngenze lolu cwaningo. Ngiphinde ngaveza nokuthi lolu cwaningo lugxile ekufundisweni kokubhalwa kwezindaba zokuziqambela kanye nemibhalo

edlulisa imiyalezo eBanga le-11. Ngibuye ngaxoxa nangemibuzongqangi okuyiyona engihlose ukuba iphenduleke kulolu cwaningo. Kulesi sahluko ngizobheka kafushane ucwaningo olwenziwe ngokufundiswa kokubhala ngaphakathi eNingizimu Afrika kanye nakwamanye amazwe ase-Afrika. Ngizoqhubeka ngibheke nocwaningo olwenziwe ngokufundiswa kokubhala emazweni aphešheya kwezilwandle. Ngizobuye ngiveze namasu nezindlela ezinconywayo ukufundisa ukubhala njengalokhu zivezwa yizincwaningo ezifundiwe. Isahluko sizophetha ngokwethula injulalwazi esetshenziwe kulolu cwaningo.

2.1 ISITATIMENDE SENQUBOMGOMO YOHLELO LWEZIFUNDO NOKUHLOLA

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola iBanga le-10 kuya kwele-12 isiZulu uLimi LwaseKhaya (*The Curriculum and Assessment Policy Statement for Grades 10- 12 in isiZulu Home Language, CAPS*), siwuhlelo lokufundisa olungumhlahlandlela olwethulwengonyaka wezi-2011, wokwelekelela abafundisi ukuze balandele futhi baqonde kangcono ngamasu nangalokho okulindelekile uma kufundiswa, futhi kuhlolwa isiZulu uLimi LwaseKhaya kusukela eBanga le-10 kuya kwele-12. Kusukela manje sengizothi *CAPS*.

Selokhu kwangena uHulumeni weNtando yeningi eNingizimu Afrika, ziningi izinguquko esezenziwe kwezeMfundo. Nakuba kunjalo, kepha maningi amagebe ahamba edaleka njalo uma kunezinguquko ezintsha. UPludderman noMlomo (2010), bayakufakazela lokhu ocwaningweni lwabo lapho becaphuna khona uGrosser benoDe Waal (2008) kanye noSwart beno-Oswald (2008) bethi: Ukungena kukaHulumeni weNtando yeningi kwaletsa izinguquko kwezeMfundo, kubalwa nokwethulwa kweMfundo Esekwe Emiphumeleni (*Outcomes-Based Education*). Baqhubeka beveze nokuthi inhloso yokungeniswa kwale Kharikhulamu ye-*OBE* kwaphoqa ukuthi kube nezinguquko endleleni abafundisi ababefundisa ngayo, kanye nendlela ababebukeka ngayo. UMnyango WezeMfundo wethwesa abafundisi umthwalo wokuthi benze isiqiniseko sokuthi iyangeniswa ezikoleni. Baqhubeka beveze nokuthi, nakuba yayenziwa imizamo yokulolonga abafundisi kule Kharikhulamu ye-*OBE*, kodwa lokhu kuqeqeshwa kwabafundisi kwakungagxilile ekutheni bathole isayensi yolwazi (*epistemological*) kanye nokuba babe izazi, abacwaningi nabafundi abafunda impilo yabo yonke. Baqhubeka beveze nokuthi yingakho imiphumela yohlelo lwe-*Progress in International Reading and Literacy Study (PIRLS)* (2006), yakhombisa ukuba sezingeni eliphansi ngokuxakile. Phela *PIRLS* uhlelo olwasungulwa ngenhloso yokuhlola ikhono lokufunda kubafundi beBanga lesi-4 kanye nelesi-5.

Ucwaningo luveza ukuthi iNingizimu Afrika yaphuma ekugcineni ekhonweni lokufunda, uma iqhathaniswa namanye amazwe (Howie nabanye, 2007; 2012).

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola sesigaba seMfundo nokuQeqesha okuQhubekayo sichaza uLimi ngokuthi 'luyisikhali sokucabanga nokuxhumana' (DBE, 2011, p.9). Ngaleyo ndlela, luyindlela enhle ejwayelekile esetshenziswangabantu emphakathini othile okwenza lowo mphakathi uqondisise indawo ohlala kuyo. Ngokunjalo uMsomi noNkosi (1992), bachaza ulimi bathi yilesi sikhali esibonakalayo noma esilalelwayo esiletha ukuxhumana kubantu. Le miqondo yomibili ikhanyisa ukuthi ulimi lunomsebenzi omkhulu kakhulu ekuxhumaniseni imiqondo yabantu abalusebenzisayo. Ngakho-ke, kubalulekile ukuqondisisa imithetho nemigomo yolimi lolo olukhulunywayo noma olusetshenziswayo, ukuze lokhu kuxhumana kwenzekwe ngempumelelo. IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011), siphinde siqhubekwe sichaze inhloso yokufundisa abafundi ikhono lokubhala ukuthi kubanika ithuba lokwakha nokuxhumana, nokubeka imicabango ngendlela ebumbene (DBE, 2011, p.12). Ngakho-ke, kubalulekile ukuthi abafundi babe nolwazi olunzulu lwezakhiwo nezimiso zokusetshenziswa kolimi ukuze kusize bakwazi ukukhiqiza amatheksthi abumbene. Lolu cwawingo njengoba lubheka ukufundiswa kwekhono lokubhala nokwethula esifundweni sesiZulu uLimi LwaseKhaya eBangeni le-11, isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011), siveza ukubaluleka kohlobo lombhalo (*genre*), yingakho sikhuluma ngezinhlobo zamatheksthi (ama-eseyi nemibhalo edlulisa imiyalezo) ezifana nendaba elandisayo, echazayo, edaza inkani, eqhathanisayo, eningayo, njll. okufanele abafundi bafundiswe ukuzibhala eBangeni le-10 kuya kwele-12. Kanjalo futhi nasemibhalweni edlulisa imiyalezo, siveza uhlu lwezinhlobonhlobo zemibhalo efundiswayo, njengokubhalwa kwencwadi yobungane, eyomsebenzi, umlando kamufi, ikharikhulamu vithaye, isibuyekezo, njll.

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola lwesigaba seMfundo nokuQeqesha okuQhubekayo (DBE, 2011), siqhakambisa ukulandelwa kweNQUBO YOKUBHALA NJENGENDLELA ENCONYWAYO ukufundisa ikhono lokubhala nokwethula. Siqhubeka futhi sikugcizelele ukuthi izakhiwo zolimi kubalulekile ukuthi zifundiswe ukuze abafundi bakwazi ukwakha ngazo amatheksthi ngesimo abaphila kuso, futhi nokusetshenziswa kwezakhiwo zolimi kumele kugxile ekuhlaziyeni imisho ezihambela yodwa. Kodwa isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011), asisebenzisi amagama anembayo ukuchaza ukuthi lokhu kungenziwa kanjani, bese kubangela abafundisi babe nokudideka, kubenze bangabi nawo amagama

anembayo ukuchaza kahle izindlela abazisebenzisayo ukufundisa le ngxenye yolimi. Nakuba iNqubomgomo iqhakambisa ukulandelwa kwenqubo yokubhala ukufundisa ikhono lokubhala nokwethula, kodwa indlela ekubeke ngayo imane yathi 'ukufundisa ulimi ngokulandela inqubo ethile', ayichazi kahle ngokuzwakalayo ngendlela enembayo ukuthi inqubo yokubhala iwuhlobo oluthile lwendlela yokufundisa ukubhala kubafundi, nokuthi abafundisi bangayiqhamukela kanjani. Imane nje iveze izinyathelo abafundi okulindeleke bazilandele, lokhu bese kubangela abafundisi bahlale bengakhanyiselekile ngokuphelele ngeqhaza okumele balibambe nxa befundisa.

Kanjalo futhi isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011), nalapho sesinikeza khona izinhlelo zamasono adidiyelwe ngamabili ezingalandelwa ngabafundisi ukufundisa, asicacisi ukuthi kungenziwa kanjani lokhu. Siqhubeka sincome indlela yokufundisa ngokudidiyelwa kwamakhono olimi, kanye nokudidiyela ukusebenza kolimi kwezinye izifundo zeKharikhulamu. Lokhu kuchaza ukuthi umfundisi angafundisa abafundi ukubhalwa kwamatheksthi ohlobo lombhalo asuselwa ohlwini lwezifundo ezifundwayo. Isibonelo: Ukuguquka Kwesimo Sezulu (*Geography*), Umbiko KaHulumeni Wesabelo Zimali (*Economics*), njll. Kodwa sibuye sithi lezi zinhlelo ziyisibonelo nje, akuhlosiwe ukuvimba ezinye izinhlelo ezingase zisetshenziswe ngempumelelo. Yizo zonkelezi zizathu eziletha ukudideka kubafundisi kanye nolwazi oluhamba luba izigece phakathi kwabafundi bamaBanga ehlukeno, abafundisi bengazi ukuthi lokhu bazokwenza kanjani, kugcine sekuholela ekutheni bencike kokadebona babo uma befundisa leli khono lokubhala nokwethula.

Njengoba lolu cwaningo lubheka amasu nezindlela zokufundisa ezisetshenziswa ngabafundisi uma befundisa izindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo, isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola sesigaba seMfundo nokuQeqesha okuQhubekayo (2011), sichaza ikhono lokubhala ngokuthi, " *Writing is a powerful instrument of communication that allows learners to construct and communicate thoughts and ideas coherently*" (p.11).

La mazwi acashuniwe ngenhla achaza ikhono lokubhala ngokuthi liyisikhali esinamandla sokuxhumana esikwazi ukwenza abafundi bakhe futhi bakwazi ukudlulisa imicabango yabo ngendlela ezwakalayo. Ngakho-ke, emakhonweni adinga ukucijwa ekufundisweni koLimi, ikhono lokubhala yilona elibaluleke kunawo wonke (Mukulu, 2006).

UTribble (1996), mayelana nekhono lokubhala uphawula ngokuthi, ikhono lokubhala yilona eliyisisekelo kuzo zonke izigaba zemfundo. Lokhu kufakazelwa nangokuthi cishe zonke

izivivinyo nama-asayimenti abafundi abawenzayo esikoleni balindeleke ukuba basebenzise ikhono lokubhala nxa bewaphendula. Yisona-ke isizathu esenza leli khono lokubhala libaluleke futhi lidingwe nguwo wonke umfundi. Lokhu kucacisa ngokusobala ukuthi abafundi kumele balekelelwe ekuzuzeni leli khono lokubhala, ukuze bakwazi ukubeka imibono yabo ngendlela ezwakalayo nxa bebhala. Nxa abafundi bekwazi ukubhala ngokucacile, beveza nezimvo ezizwakalayo nezinomqondo ophusile, beveza nolwazi olusabalele, lokho kuyolithuthukisa ikhono labo lokubhala. Ikhono labo lokubhala liyokhombisa ukusimama ngisho sebesezikhungweni zemfundo ephakeme, lidlondlobale njalo ngisho sebesezindaweni zemisebenzi (Ong'ondo, 2001).

Nakuba kunjalo, kuyaqapheleka ukuthi abafundi abaningi kuzo zonke izigaba zemfundo bakhombisa ubuthaka obukhulu kuleli khono lokubhala (Hart, 2000; Bayat, 2002; Ngwenya, 2010; Pillay, 2011). Umbiko owenziwe nguSpaull (2013), mayelana nekhono lokubhala, ucacisa ngokusobala ukuthi inkinga yobuthaka babafundi kuleli khono ikhungethe cishe INingizimu Afrika yonke jikelele. Kanjalo nemibiko ngemiphumela yokuhlola ekhishwe yinhlango enakekela izinhlaka zemfundo zesigaba sokuFunda nokuQeqesha okuQhubekayo iveza ubuthaka kubafundi bakaMatikuletsheni ephepheni lesi-3 lesiZulu uLimi LwaseKhaya (Umalusi, 2016). Le nhlangano ibuye iqikelele ukuthi imiphumela kaMatikuletsheni yaseNingizimu Afrika isezingeni elemukelekayo ezweni lonke, ngisho nasezikhungweni zemfundo ephakeme zaphesheya kwezilwandle. U-Ahmad (2008), uphawula ngokuthi ukufundisa okunempumelelo emagunjini okufundela kusezandleni zabafundisi. Uyaqhubeka abalule nokuthi abafundisi balindelekile ukuba babe nolwazi nezindlela eziphusile zokudlulisela lolu lwazi kubafundi. Ngakolunye uhlangothi umbiko woMnyango wezeMfundo eyisiSekelo owawugxile kuKharikhulamu kanye nokulandelwa koMgomo nesiTatimende sokuHlola ezikoleni zamaBanga R kuya kwele-12 (DBE National Evaluation Report, 2017), uyakuveza ukuthi enye ingqinamba enkulu uMnyango wezeMfundo obhekene nayo, ngulwazi lwabafundisi olubuthaka kakhulu ngokufundiswa kwezifundo zabo, okubandakanya nesifundo sesiZulu uLimi LwaseKhaya. Kanti ngakolunye uhlangothi uKaschula (2013), ugcizelela ukuthi kunesidingo esikhulu sokukhulisa kuphinde kuthuthukiswe izinga lokufundiswa kweziLimi zaboMdabu ngendlela yokuthi nazo zidlondlobale zize zibe seqophelweni lapho ziyosetshenziswa khona ngokulinganayo nezinye iziLimi, njengoba kwenzeka oLimini lwesiNgisi kanye noLimi lwesiBhunu. Ngaleyo ndlela, kubalulekile ukuthi abafundisi basebenzise amasu aphasile avusa intshisekelo yokufunda kubafundi, ukuze ingqondo yabo igxile kulokhu abakufundiswayo. Ngamanye amazwi, intshisekelo yokufundisa mayiqale kumfundisi

ukuze kube lula ukuyidlulisela kubafundi ngesikhathi sokufunda nokufundisa.

2.2 AMASU NEZINDLELA ZOKUFUNDISA UKUBHALWA KWEZINDABA ZOKUZIQAMBELA NEMIBHALO EDLULISA IMIYALEZO

Kule ngxenye yesahluko ngidingida ngamasu nezindlela ezivamile ukusetshenziswa lapho kufundiswa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo.

Echaza kabanzi ngezindlela zokufundisa u-Ellis (2004), uveza ukuthi kusuke kukhulunywa ngenqubo lapho ukufunda kwenzeka khona. Uyaqhubeka achaze amasu okufundisa njengendlela noma inqubo esetshenziswa ngumfundisi ukwenza abafundi bakuqonde kangcono futhi babe nomdlandla ngalokho okufundiswayo. Njengokufunda, ukubhala kuyikhono elibalulekile nelakha isisekelo solwazi lomfundi. UMurray ocashunwe nguVillanueva (1997), uthi ukubhala kufana nomshikashika wokuvumbulula ulwazi olusha usebenzisa ulimi. Uqhubeka athi kungumshikashika wokufunda kabanzi ngomhlaba nokuveza imizwa usebenzisa ulimi. Ukubhala kuwukwazi ukuhlola okufundile ngomhlaba, bese ukwazi nokwedlulisa lolu lwazi oluzuzile. Yingakho uMurray ethi ukufunda ukubhala kuyinqubo, ngakho nomfundisi uqobo lwakhe kumele akuqonde ukufundiswa kokubhala njengenqubo eqhubekayo nenezigaba ezithile ezilandelwayo lapho kufundiswa. Okushiwo ngucwaningo ngamasu nezindlela zokufundisa ezisetshenziswa ngabafundisi emagunjini okufundela, ukuthi zinomthelela omkhulu endleleni abafundi ababhala ngayo. URaimes (1983), ubalula ukuthi ukufundiswa kwendaba yokuziqambela makungenciki endleleni eyodwa yokufundisa, kepha umfundisi makasebenzise amasu nezindlela ezinobuhlakani ezihlukehlukene.

2.2.1 INDLELA EYEYEME EMKHIQIZWENI

Indlela eyeyeme emkhiqizweni (*Product approach*) igxile ekusetshenzisweni kolimi olungenamaphutha kunokuthi igxile enqubeni engakhuthaza umfundi ukuba akhiqize umsebenzi onohlonze (Pincas, 1982a; Badger noWhite, 2000). Ucwaningo lukaHasan no-Akhand (2010), luveza ukuthi le ndlela yokufundisa igcizelela okuqukethwe umbhalo kanye nobungako bomklomelo otholwe umfundi. Le ndlela eyeyeme emkhiqizweni ikhuthaza abafundi ukuthi bakhiqize umbhalo ofanayo ne-iseyi esuke iyisampula ekade isetshenziswe umfundisi ngesikhathi efundisa.

Kule ndlela yokufundisa azinakwa kangako izithameli kanye nenhloso yokubhala kwazise umfundisi kanye nabafundi basuke begxile ekuthini abafundi bakhiqize umbhalo

ongenamaphutha, ukuhleleka kwemisho kanye nobhalomagama olusemthethweni (Murray, 1980; Steele, 1992). Inqubo yokubhala ebandakanya ukuhlelela ngaphambi kokubhala, ukwakhiwa kwezinhloko zokuqala, ukubukeza, ukufundiswa ukuze ucacise kanye nokuhakanyiswa kwamakhono abafundi abasuke sebevele benawo, konke lokhu kushaywa indiva kule ndlela yokufundisa. Okugcizelelwa kakhulu ukuthi abafundi bethule umsebenzi ongenamaphutha oLimi. UMurray (1980), ubalula ukuthi lokhu kungabadikibalisa abafundi kwazise besuke bebhekene nengcindezi yokukhiqiza umsebenzi ongenamaphutha ezakhiwo zolimi njengoba umfundisi esuke elindele.

Indlela yokufundisa eyeyeme emkhqizweni ilandela izigaba ezine lapho yethulwa. Isigaba sokuqala, abafundi bafunda umbhalo abasuke bewubhalelwe umfundisi. Emva kwalokho bese bewuhlaziya ngokwesakhiwo sawo njengokuhleleka kwemibono yawo. Njengokuthi nje, uma kufundiswa incwadi yomsebenzi, abafundi kumele bagxile ekuhlukanisweni kwezigaba kanye nasekusetshenzisweni kolimi olufanele. Isigaba sesibili, abafundi banikezwa ithuba lokubhala zonke izimpawu ezigqame ngenkathi behlaziya lo msebenzi, bebukela emsebenzini womfundisi. Isigaba sesithathu, abafundi bazilungiselela ukubhala ngokuhlelela imibono ezongena khaxa kulowo msebenzi abawunikeziwe. Isigaba sesine, abafundi babhala umsebenzi besebenzisa amakhono ehlukenene kanye nezakhiwo zolimi, bakhiqize umkhqizo wokugcina ngayedwa (Steele, 2004).

Nakuba kunjalo, le ndlela yokufundisa eyeyeme emkhqizweni igxekwa ngabacwaningi abaningi ngokuthi ikhuthaza abafundi ukukhiqiza umsebenzi ofana kumbe oyela kulowo osuke kade uyinsizakufundisa yomfundisi (Murray, 1990; Badger noWhite, 2000; Myles, 2002).

2.2.2 INDLELA YOKUFUNDISA EYESEKWE KUNQUBO YOKUBHALA

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola sesigaba sokuFunda nokuQeqesha okuQhubekayo (DBE, 2011), eNingizimu Afrika, siqhakambisa ukusetshenziswa kwendlela yokufundisa eyesekwe kunqubo yokubhala (*Process approach*) uma kufundiswa izindaba zokuziqambela nemibhalo edlulisa imiyalezo esifundweni sesiZulu uLimi LwaseKhaya. UTribble (1996), uchaza indlela yokufundisa eyesekwe kunqubo yokubhala ngokuthi, iyindlela yokufundisa ukubhala egcizelela ubuhlakani bombhali ngamunye kanye nokuthuthukiswa kwemibhalo enohlonze. Kanti ngakolunye uhlangothi uRaimes (1983) noHarmer (2001), baphawula ngokuthi le ndlela yokufundisa eyesekwe kunqubo yokubhala igcizelela inqubo yokubhala kunokuthi igxile emkhqizweni. Umbhali kumele acabange ngenhloso nangezithameli zalowo mbhalo

ozobhalwa, abuye azibuze imibuzo ngendlela azobeka ngayo imibono yakhe ngendlela ezwakalayo futhi enobunyoninco. Ngakho-ke, le ndlela yokufundisa igcizelela ukubaluleka kokulandelwa kwenqubo, okunjengokulungiselela, uhlaka, ukubukeza, ukulungisa amaphutha, ukufunda ngenhloso yokubheka amaphutha kanye nokuthula umbhalo. Ngokunjalo uHyland (2002), ubalula ukuthi le ndlela yokufundisa ukubhala ibandakanya ukusetshenziswa kwamasu akhuthaza abafundi ukuba bangene bagxile kuleso sihloko umfundisi asuke esifundisa. Ngakolunye uhlangothi uTribble (1996), uphawula ngokuthi isu elingasetshenziselwa ukukhuthaza abafundi ukuba bangene bagxile esihlokwini, ukubahlukanisa ngamaqoqo bese bebeka imibono ehlukehlukene mayelana nesihloko lesi. Lokhu kubasiza kakhulu ngoba bathola ithuba lokuvuleleka, ngaleyo ndlela kuvele imibono ehlukehlukene mayelana nesihloko lesi. Kanjalo uRaimes (1983), ugcizelela ukuthi le ndlela yokufundisa eyesekwe kunqubo yokubhala ikhuthaza umbhali ukuba avumbulule ulwazi olusha ngoba ibandakanya ukwenza ucwaningo, ukuxoxisana nokusebenzisana.

UTribble (1996), uphawula ngokuthi le ndlela yokufundisa eyesekwe kunqubo yokubhala yiyona ehamba phambili okumele abafundisi bayilandele uma befundisa ukubhalwa kwezindaba emagunjini okufundela, ngoba ithuthukisa abafundi emakhonweni okubhala. Abafundi babhala ngezikhawu umsebenzi, bekhetha imibono ehlabi esikhonkosini, bakha izinhloko zokuqala, ukufunda uhlaka ngokucubungula nokuthola imibono evela kwabanye, ukulungisa amaphutha, ukufunda ngenhloso yokubheka amaphutha. Ekugcineni, umfundisi bese ebhala umsebenzi ohlelekile, onobunono nobunyoninco, osekungumsebenzi wokugcina osulungiswe namaphutha. Ngaso sonke lesi sikhathi umfundisi ucathuliswa umfundisi kusukela esinyathelweni sokuqala kuze kube sekugcineni. UMyles (2002), naye uyayincoma le ndlela yokufundisa ngokuthi iyayivula ingqondo yabafundi, baqonde ngezinyathelo ezilandelwayo uma kubhalwa umsebenzi, kanti ukubuyezwa komsebenzi wabo nemibono abayitholayo iyalithuthukisa ikhono labo lokubhala.

Nakuba le ndlela yokufundisa inconywa ngokuthuthukisa ikhono lokubhala kubafundi (Raimes, 1983; Tribble, 1996; Myles, 2002), Kepha indlela eyesekwe kunqubo yokubhala isithole ukugxekwa okukhulu ngokuthi idla isikhathi (Badger noWhite, 2000; Harmer, 2001). Bakhononda ngokuthi abafundi kumele bachithe isikhathi eside benza nje umsebenzi owodwa egunjini lokufundela. Baqhubeka bathi lokhu kungadikibalisa intshisekelo yokufunda kubafundi futhi kubakhinyabeze ekufundeni ezinye izinhlobo zemibhalo. Baphinde baqhubeka baveze nokuthi esikhundleni sokuthi abafundi bachithe isikhathi eside emsebenzini nje owodwa, bancoma ukuthi abafundisi baqeqeshe abafundi ukuba

babe izithameli ezisebenzisanayo, bezokwazi ukuba balalelane ngokushintshana nxa bebeka imibono ngemibhalo abasuke beyibhalile emagunjini okufundela. Kanjalo nabafundisi abangababambiqhaza balolu cwaningo, nabo bakhala ngokuthi izinyathelo zenqubo yokubhala okulindeleke ukuba zilandelwe lapho ufundisa ikhono lokubhala nokwethula zidla isikhathi, kanti nomsebenzi okumele ufundiswe mningi ngokweqile, bese begcina benengcindezi.

Ukubhalwa kwezindaba zokuziqambela kudinga ukusetshenziswa kwamakhono athile ukuze kube impumelelo. UBrown (2002), ubalula ukuthi ukubhalwa kwendaba yokuziqambela kudinga ukulandelwa kwesakhiwo nemibono ebumbene eyenza indaba inamathele esihlokweni inganhlathlathi. Uqhubeka athi lokhu kwenza umbhali akwazi ukukhetha amagama anembayo nahambisana nesihloko kanye nokusebenzisa izimo zokukhuluma ezinithisa uLimi. Ikhono liyindlela yokwenza kahle into ethile ulandela isu elithile. Le ndlela yokufundisa eyesekwe kunqubo yokubhala inezinyathelo eziyisithupha okumele zilandelwe nxa isetshenziswa.

Esokuqala, esokucabanga ngamaphuzu. URaimes (1983), ubalula ukuthi umfundisi angakhetha isihloko okuzobhalwa ngaso, kumbe abafundi baqhamuke nesihloko esinembayo nesibathintayo, nasingaba nomthelela omuhle embhalweni wabo, kwazise phela bangazizwa beyingxenywe yokubhalwayo. Lokho nje, kungabakhuthaza, bazizwe benelukuluku lokubhala (Raimes, 1983). Ngokunjalo, uFletcher (1990), ubalula ukuthi kubalulekile ukuba umfundisi kanye nabafundi bawaqonde kahle wonke amagama asesihlokweni. Lokho kuyosiza abafundi ukuthi banganhlathlathi nxa sebebhalwa. Uqhubeka futhi akubeke ngokusobala ukuthi kubalulekile ukuba umfundisi adedele abafundi bahlaziye isihloko ukuze kube lula ukubhala ngaso. Nxa sesihlaziye ngokuzwakalayo isihloko, sekungaqalwa-ke kubekwe imibono mayelana naso, ibhalwe phansi. URaimes (1983), uncoma ukuthi ukwabelana ngemibono umfundisi akwenze ngokubuza abafundi imibuzo, noma imibuzo iqhamuke kubafundi. Uqhubeka abalule ukuthi ukubuzwa kwemibuzo kwenzakutholakale ulwazi olunzulu olusuke ludingwa umuntu ozofunda umbhalo. Kubalulekile futhi ukuthi imibono evezwayo ibhalwe phansi kusetshenziswa umbhalo osalulwembu, ishadi lemibono egelezayo, kumbe amaphuzu awuhla.

Esesibili, ukulungela ukubhala. Nxa abafundi sebeveze imibono yabo ehlukehlukene emaqoqweni abo, umfundisi ngamunye usengakhetha umqondo azonamathela kuwo. UHarmer (2004), ubalula ukuthi umfundisi ukwenza lokhu ngokuzibuza ukuthi iyini inhloso

yokubhala, izithameli kanye nesimo sesakhiwo ukuthi umbhalo uzoma kanjani. Uqhubeka abalule nokuthi umfundi usengaqala-ke aqoqe ulwazi mayelana nesihloko kanye nomqondo azonamathela kuwo. UQuina (1989), ubalula ukuthi umfundi angaqoqa ulwazi ngokufunda amaphephandaba, ukufunda izincwadi ezinolwazi oluphatelene nesihloko sendaba yakhe, ukubuza kumfundisi mayelana neminingwane ephathelene nesihloko, njll. Uqhubeka agcizelele ukuthi nxa umfundi eselufundisisile ulwazi, usengakhetha azolusebenzisa.

Esesithathu, ukuhleleka. IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011), eNingizimu Afrika, mayelana nokusetshenziswa kwendlela yokufundisa eyesekwe kunqubo yokubhala, siqhakambisa ukwenziwa kwamalungiselelo. UGamede nabanye (2011), babalula ukuthi nxa umfundi esehlunge kahle ulwazi aludingayo, kumele abhale uhlelo lwendaba yakhe ecacisa ngokusobala ukuma kwesakhiwo sendaba. Bagcizelela ukubaluleka kokulandelwa kwalolu hlelo olusiza kakhulu ngokuqondisa indaba inganhlahlathi. UMcGraw (1986), uthi ukubhalwa kwendaba yokuziqambela kubandakanya ikhono lokuhleleka kwezigaba ukuze zibe nomqondo obumbene. Kanjalo nomhlahlandlela wokufundiswa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo (DBE, 2011), ugcizelela ukuthi kubalulekile ukuba abafundi bafundiswe ukuthi isigaba naleso sigaba kumele siqukathe umqondongqangi, ngokujwayelekile ube sekuqaleni kwesigaba. Ekupheleni kwesigaba ngasinye, kulindeleke ukuthi umqondongqangi waleso naleso sigaba ube ususekeleke ngokuphelele (DBE, 2011).

Esesine, umzamo wokuqala. UHyland (2002), uphawula ngokuthi indlela eyesekwe kunqubo yokubhala ibandakanya ukusetshenziswa kwamasu alekelela umfundi ukuthi akhiqize umbhalo onohlonze. Uqhubeka abalule ukuthi kulesi sinyathelo, abafundi balindeleke ukuthi babhale imizamo yokuqala eminingana belandela amalungiselelo abawenzile. UGamede nabanye (2011), bancoma ukuba umzamo wokuqala wendaba ufundiswe kahle, kudwetshelwe amaphutha afana nesipelingi esinamaphutha, ubhalomagama, ukukhethwa kwamagama, njll. Babuye baphawule ngokuthi abafundi bangalekelelana ekulungiseni amaphutha endabeni ngokuba bashintshane ngezindaba zabo ezingumzamo wokuqala. Amaphutha ahlonzwe ngabafundi, kumele umfundi awalungise. Umhlahlandlela wokufundiswa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo (DBE, 2011), ubalula ukuthi kubalulekile ukuthi umfundisi esekele abafundi ekwenzeni lo msebenzi ngokubafundisa izimpawu okumele baziqaphele nxa becubungula umbhalo.

Esesihlanu, ukulungisa amaphutha. UMurray noJohnson (1994), babalula ukuthi ukubhaleka kahle kwendaba kuncike kakhulu ekhonweni lokubukeza kanye nokulungisa amaphutha. Baqhubeka bathi ukubhalwa kwendaba kubandakanya ukuhlela imibono kanye nokuqiniseka ukuthi le mibono ibekwa ngendlela esobala nezwakalayo. Baqhubeka bathi abafundi bangazilungisela amaphutha ezindabeni zabo zokuqambela ngokulekelelwa ngumfundisi.

Esokugcina, ukwethulwa kombhalo ongumzamo wokugcina. Nxa umfundi esedlulile kuzo zonke lezi zinyathelo ezibalwe ngenhla zendlela eyesekwe kunqubo yokubhala, futhi wazenzisisa waze wazanelisa, usengadlulela esinyathelweni sokugcina sokubhalwa komzamo wokugcina. Umbhali manje uselindeleke ukuthi aphinde abhekisise kahle umbhalo wakhe sakuwuhlaziya, ukuqinisekisa ukuthi awusenamaphutha futhi useqophelweni eliphezulu. Ekugcineni, umbhali usengabhala umsebenzi ngobunono, nokuwumsebenzi wokugcina osulungiswe amaphutha, bese ewethula (DBE, 2011).

2.3 UKUBUYEKEZWA KOCWANINGO OLWENZIWE NGOKUFUNDISWA KOKUBHALA: ENINGIZIMU AFRIKA NAKWAMANYE AMAZWE

ASE-AFRIKA

Luningi ucwaningo oseluke lwenziwa eNingizimu Afrika kanye nasemazweni angaphandle kweNingizimu Afrika oluthinta ukufundiswa kwekhono lokubhala (Hart, 2000; Bayat, 2002; Mungungu, 2010; Nyasimi, 2014; Salam, 2015; Boughey, 1997; Makgai, 2016; Patience, 2016; Aparna, 2017; Banda, 2017; Ceylan, 2019). Kuyaqapheleka ukuthi ucwaningo oluningi belubheka izinselelo zokubhala abafundi ababhekana nazo, ezize zibe imbangela yokuthi abafundi abaningi bangaphumeleli ngendlela encomekayo ezifundweni zabo emaBangeni aphezulu kanye nasemfundweni yamazinga aphakeme. Ngizobuyekeza ucwaningo olwenziwe eNingizimu Afrika kanye nasemazweni angaphandle kweNingizimu Afrika.

2.3.1 UCWANINGO OLWENZIWE ENINGIZIMU AFRIKA

Inkinga yabafundi abakhombisa izinga eliphansi lokubhala ikhungethe cishe iNingizimu Afrika yonke jikelele, kusukela emaBangeni aphansi kuze kuyofinyelele nasemfundweni yamazinga aphakeme (Hart, 2000; Bayat, 2002; Fongoqa, 2002; Ngwenya, 2010; Pillay, 2011; Makgai, 2016; Umalusi, 2016).

Ucwaningo olwenziwe uHart (2000), wayebheka indlela abafundi abafundiswa ngayo

ukubhalwa kwezindaba zokuziqambela oLimini lokuQala lokweNgeza lwesiNgisi, kwesinye sezikole zabaMnyama zaseMgungundlovu samaBanga aphezulu. Lolu cwaningo lwaveza isimo esintekenteke kakhulu ekhonweni lokubhala kubafundi. UHart (2000), uthi intshisekelo yalolu cwaningo yokhelwa ukubona inqubo yokubhala enomehluko omkhulu phakathi kwabafundi abaphuma ezikoleni ezazingezabaMhlophe kanye nalezo zabaMnyama bonyaka wokuqala eNyuvesi. UHart (2000), uthi abafundi bonyaka wokuqala eNyuvesi abaqhamuka ezikoleni ezihlukehlukene zabaMnyama, babekhombisa ukuthuntubezeka kakhulu ekhonweni lokubhala uma beqhathaniswa nabaMhlophe. UHart (2000), uthi lesi simo salaba bafundi sokuba ntekenteke ekhonweni lokubhala samkhathaza kakhulu, walubalubela ukwenza ucwaningo oluyisenzeko esenzeka esikhathini eside (*longitudinal study*), ukuze azibonele mathupha indlela yokufundisa esetshenziswa abafundisi boLimi lokuQala lokweNgeza lwesiNgisi nxa befundisa ukubhalwa kwezindaba zokuziqambela emaBangeni aphezulu ezikoleni zabaMnyama. Ukuthola ulwazi olunzulu mayelana nalolu cwaningo, uHart (2000), wafundisa iminyaka emibili nesigamu kwesinye sezikole zabaMnyama eMgungundlovu, efundisa iBanga le-11 isiNgisi.

Ucwaningo lukaHart (2000), lwaveza ukuthi kunobuthaka ezindleleni ezisetshenziswa ngabafundisi uma befundisa ukubhalwa kwezindaba zokuziqambela. Abafundi babekopisha isampula lendaba ebhodini ngaphandle kokufundiswa. Ukubhalwa kwezigaba kwakungafundiswa, kuphela umfundisi wayekhuluma ngezibonelo zezigaba ezazisebhodini, achaze isigaba ngasinye aze aqede. Noma abafundi sebebhala izivivinyo, babhala wona kanye lo msebenzi umfundisi akade ebakhombisa wona egunjini lokufundela. Lolu cwaningo luveza ukuthi abafundisi abalutholanga uqeqesho lokufundisa izindaba zokuziqambela ngesikhathi beqeqeshelwa ukufundisa. Kanjalo nabafundisi abangababambiqhaza balolu cwaningo, baveza ukuthi abazifundiswanga izindlela zokufundisa ikhono lokubhala nokwethula ngenkathi beqeqeshelwa ukufundisa. Baqhubeka baveze nokuthi lapho beqeqeshelwa ukufundisa, kwakugcizelelwa kakhulu ukufundiswa koHlelo loLimi, hhayi ukufundiswa kwamakhono ehlukeni olimi. Lolu cwaningo luncoma ukuthi uMnyango wezeMfundo wenze imizamo yokuhlomisa abafundisi ngamasu nezindlela zokufundisa ukubhalwa kwezindaba eziphusile nezivuselela intshisekelo kubafundi (Hart, 2000).

Olunye ucwaningo lwenziwe uBayat (2002), lumayelana nomthelela wokusetshenziswa kwendlela yokufundisa yoHlobo lomBhalo (*genre approach*), uma kufundiswa ukubhalwa kwezindaba zokuziqambela oLimini lwesiNgisi LwaseKhaya emaBangeni aphezulu. Lolu

cwaningo lwenziwe kwesinye sezikole esixube izinhlanga samantombazane odwa esiyingini saseThekwini. Imiphumela yalolu cwaningo yaveza ukuthi ukusetshenziswa kwendlela yokufundisa yoHlobo lomBhalo uma kufundiswa ukubhalwa kwendaba yokuziqambela kuyabakhuthaza abafundi, kubenza futhi bakhombise nokuba nenasasa. Lolu cwaningo luveza ukuthi abafundi bayakhuthazeka kakhulu uma umfundisi ebafundisa ngokubasekela (*scaffolding*). Lokho kubenza basebenze ngokubambisana emaqoqweni abo, bese bekhiqiza umsebenzi ophusile, kunokuba bebengenza uma umfundi ebhala ngayedwa (Bayat, 2002).

Kanti ocwaningweni lukaMakgai (2016), olwalubheka izinselelo abafundi beBanga le-10 abafunda isiPedi uLimi lwaseKhaya ababhekana nazo nxa bebhala izindaba zokuziqambela, lwaveza ukuthi laba bafundi bantekenteke ekhonweni lokubhala. Lolu cwaningo lwenziwe ezikoleni eziqokiwe e*Gauteng North Circuit*. Injongo kaMakgai kwakungukubheka ukuthi yimaphi amasu nezindlela zokufundisa ezisetshenziswa abafundisi boLimi lwesiPedi beBanga le-10, uma befundisa ukubhalwa kwezindaba zokuziqambela. Enye injongo kwakungukubheka nokuthi abafundi bona bayawasebenzisa yini amasu okubhala izindaba zokuziqambela. Lolu cwaningo lwaveza ukuthi abafundisi basasebenzisa indlela yokufundisa eyeyeme emkhizweni kunokuthi basebenzise indlela eyesekwe kunqubo yokubhala. Okunye, abafundi abaningi abawenzanga amalungiselelo ngenkathi bebhala, okuyiwona alekelelayo ukuthi banganhlanhlathi, futhi bakwazi ukubhala izigaba ezinomqondo ozwakalayo.

Lolu cwaningo lwaveza ukuthi ukubhalwa kwezigaba kuseyinsalelo enkulu kubafundi. Abafundi babebhala umbhalo ongahlukanisiwe ngezigaba, umbhalo ugcewele amaphutha ngisho nawokupelwa kwamagama, kucaca ngokusobala ukuthi abafundi abafundiswanga ukucubungula amaphutha ngaphambi kokuhambisa umsebenzi kumfundisi. Abafundi abaningi abasilandelanga isihloko ababesinikeziwe, ngaleyo ndlela-ke, indaba yalahlekelwa ingqikithi. Ngamafuphi nje, lolu cwaningo lwaveza ngokusobala ukuthi abafundi abafundiswanga amasu okubhala izindaba zokuziqambela. Lolu cwaningo luncoma ukuba ukubhalwa kohlaka kanye nenhloso yalo kugcizelelwe kakhulu kubafundi nxa befundiswa. Okunye okunconywayo ukuba abafundi bafundiswe ukubhala umqondo obalulekile kanye nemiqondo esekelayo kuleso naleso sigaba. Kubalulekile ukuthi abafundisi bafundise zonke izinhlobo zezindaba zokuziqambela, futhi balandele wonke amasu nezindlela zokuzifundisa ezikhuthazwa uMnyango wezeMfundo.

Kanjalo uBanda (2017), kolwakhe ucwaningo wayebheka izinkinga zabafundi baseNyuvesi

yaseNtshonalanga Kapa ababhekana nazo, abasuke bengenalolwazi olwenele lwesiNgisi lapho bebhala ama-eseyi. Kule Nyuvesi isigamu sabafundi bakhona bakhuluma uLimi lwesiXhosa LwaseKhaya. Le nkinga yobuthaka ekhonweni lokubhala yayigqama kakhulu nxa bebhala ama-eseyi. Ulwazimagama lwabo lwaluluncane kakhulu, isakhiwo soLimi, ukuhleleka kwe-eseyi, ukucutshungulwa kwamaphutha, nokunye, kwakuba umqansa. Lezi zitshudeni ezasezifunda unyaka wesibili, zazikhombisa ukuba ntekenteke ekhonweni lokubhala oLimini lwesiNgisi kangangokuba abathathu kubo, unyaka wokuqala bawuphinda kathathu. Injongo yalolu cwaningo kwakungukubheka amasu okubhala oLimini lwesiNgisi ezinye izitshudeni ezikhuluma isiXhosa uLimi Lwasekhaya ezifika nawo eNyuvesi, kanye nezinga lokuthuthuka kwala masu nxa sebefunda unyaka wesibili. UKeating (2008), ocwaningweni lwakhe uveza ukuthi izikole zabantu abaNyama zaseNtshonalanga Kapa azibi nemiphumela egculisayo yeBanga le-12. Uqhubeka aveze ukuthi laba bafundi nxa befika eNyuvesi, basuke bebuthaka kuwo wonke amakhono oLimi lwesiNgisi kubandakanya nekhono lokubhala nokwethula.

Lolu cwaningo lugxile kulezi zitshudeni eziyi-10 ezikhulele emakhaya aseNtshonalanga Kapa futhi zafunda ezikoleni zakhona. Injongo ukuthola izinga labo lamasu okubhala oLimini lwesiNgisi ngenkathi befika eNyuvesi. Lo mcwaningi waqoqa imininingo ngokuba nenhlololwazi esakuhleleka nesitshudeni ngasinye, ezama ukuthola ulwazi abanalo lwesiNgisi ekhonweni lokukhuluma kanye nelokubhala kusukela emaBangeni aphansi baze bafike eNyuvesi. Umcwaningi wabuye waqoqa imininingo ngokubabhalisa izincwadi. Ukuze athole le mininingo, wababhalisa incwadi yobungane kanye nencwadi yomsebenzi. Lolucwaningo lwaveza ukuthi izitshudeni zehluleka ukuveza izimvo ngendlela elindelekile nezwakalayo. Kwesinye isikhathi babezama ukuphendula ngokusebenzisa amanothi umcwaningi ayebanike wona ekilasini. Okunye, umsebenzi wakhombisa ubuthaka ekusetshenzisweni kwezimpawu zokuloba, ubhalomagama, upelomagama, inkathi, izabizwana, ukukhethwa kwamagama kanye nezihlanganiso. Ubuthaka kukho konke lokhu okubaliwe kwaba nomphumela wokuthi umsebenzi wabo ulahlekelwe umsoco, ugcine ngokungezwakali. Imininingo umcwaningi ayiqoqa ngenkathi yenhlololwazi izeza ukuthi ezikoleni eziningi zabaNnyama zaseNtshonalanga Kapa abafundisi bafundisa isiNgisi basichaze ngesiXhosa ikakhulukazi uma befundisa ezemibhalo. Kuyavela ukuthi umfundisi wayebafundela inoveli ngesiNgisi kodwa bese echaza ngesiXhosa. Lolu cwaningo luncoma ukuthi uma umfundisi ehlangene nalolu hlobo lwabafundi abe nesineke, abanikeze umsebenzi obhalwayo ophindaphindiwe ukuze bathuthukise ikhono lokubhala. Okunye, ucwaningo luncoma ukuba umfundisi achaze iphuzu nephuzu ukuthi yini

ayilindele emsebenzini asuke ebanika wona. Kwesinye isikhathi umfundisi kungakuhle abasebenzise ngamaqoqo, kodwa aqiniseke ukuthi kukhona oyedwa kulelo nalelo qoqo oluqondayo uLimi lwesiNgisi.

Lolu khondolo lwabafundisi abangaqeqeshekile ngendlela lapho befundisa, ikakhulukazi eziLimini zabaNsundu, inkinga endala eyaqala ngesikhathi sobandlululo. Kuyamangalisa ukuthi namanje ngemuva kweminyaka engama-27 izwe laseNingizimu Afrika lathola inkululeko, kepha sisabhekene nabafundisi abangakaqondi ngokuphelele ngamasu nezindlela zokufundisa ikhono lokubhala nokwethula esifundweni sesiZulu uLimi LwaseKhaya. USamuel (1998), ocwaningweni lwakhe, nakuba wayengabheki ukufundiswa kokubhala ngqo, kodwa uphawula kabanzi ngezinga eliphansi lokufundiswa kweziLimi zeNdabuko ngesikhathi kuphethe uHulumeni wobandlululo. Lolu cwaningo luveza ukuthi ngesikhathi sobandlululo, abafundisi babengaqeqeshekile ukufundisa kahle nangendlela engathuthukisa abafundi ukuthi bakwazi ukubona, baxazulule izinkinga, bakwazi nokwenza izinqumo, besebenzisa ukucabanga ngokuhlaziya nangobuhlakani. Uqhubeka aveze ukuthi isimo sasisibi, ikakhulukazi kubafundisi ababeqeqeshelwe ukufundisa iziLimi zabaNsundu ngoba zona zazivele zinganakiwe nhlobo. Lezi zinguquko ezenziwa uHulumeni kwezeMfundo ukuze zibe impumelelo, lolu cwaningo luncoma ukuthi, kubalulekile ukuthi abafundisi bathole uqeqesho olunzulu. Uqhubeka agcizelele ukuthi okufundwayo kulolu qeqesho, kuyaphoqa ukuthi kufane ncimishi nokufundiswa abafundisi abasafundela ubuthishela ezikhungweni zemfundo ephakeme, ukuze bonke abafundisi babe uhlobo lomfundisi olulindelwe eNingizimu Afrika.

Kanti olunye ucwaningo olwenziwe uBoughey (1997), eNyuvesi yaseNtshonalanga Kapa (UWC), lapho wayebheka khona ukuthi abafundi nxa ubafundisa ukubhala ngokubabhalisa (*learning to write by writing to learn*), kungaba namthelela muni ekuthuthukiseni ikhono labo lokubhala. Injongo yalolu cwaningo ukusebenzisa ikharikhulamu eyamukelekile (*mainstream*) ukuthuthukisa ukufunda kanye nekhono lokubhala. U-Applebee (1984), mayelana nokubhala, uphawula ngokuthi kunobudlelwano phakathi kwekhono lokubhala kanye nekhono lokufunda. Lolu cwaningo lugxile kubafundi abangama-30 ababefunda unyaka wokuqala eNyuvesi yaseNtshonalanga Kapa. Kuleli kilasi kwakunabafundi abakhuluma iziLimi zesiNguni kanye nesiBhunu, bonke uLimi lwesiNgisi lungolokweNgeza. Laba bafundi bahlukaniswa amaqembu ayi-6, banikwa i-asayimenti. Iqembu ngalinye laba noSihlalo ozohola izingxoxo, umlindisango ukubheka ukuthi iyalandelwa yonke imigomoebekiwe yeqembu, umgcinisikhathi ukuze abheke ukulandelwa kwesheduli ebekiwe, kanye nonobhala ozobhala konke okudingeka kubhalwe iqembu.

Abafundi bacelwa ukubabazibekele bona usuku lokuletha umzamo wokuqala kumfundisi. Umcwangingi wasebenzisa irubhrikhi ukumaka lo msebenzi. Umzamo wokuqala wabo bonke wawunamaphutha amaningi. Umcwangingi wamaka lo msebenzi ngokubhala imibuzo eqondile maqondana nephutha ngalinye elenziwe iqembu ukuze bazindle ngomsebenzi abawubhalile. Lokhu kwalandelwa ukulungisa amaphutha, ubuye uphindiselwe kumcwangingi. Lokhu kwenzeka izikhathi eziningana. Lolu cwanningo lwaveza ukuthi wonke amaqembu akhombisa ukuthuthuka ekhonweni lokubhala, kodwa amanye akhombisa ukuthuthuka kangcono kunamanye amaqembu.

2.3.2 UCWANINGO OLWENZIWE KWAMANYE AMAZWE EZWEKAZI

LASE-AFRIKA

Inkinga yabafundi abakhombisa amazinga aphansi okubhala ayikhungethe iNingizimu Afrika yodwa, kepha ikhungethe cishe amazwe amaningi ase-Afrika.

EKenya, kube nocwanningo olwenziwe uNyasimi (2014), mayelana nezinsalelo ezibangela ukuba abafundi bamaBanga aphezulu (*Grade 12*) bakhombise izinga eliphansi kakhulu uma bebhala izivivinyo zemibhalo yokuziqambela olimini Lokuqala lokweNgeza lwesiNgesi. Lolu cwanningo lwenziwe emva kokuthi uMkhandlu wokuHlola kaZwelonke waseKenya ukhiphe umbiko (2010), oveza izinga eliphansi ngokuxakile kubafundi ephepheni lesi-3, okuyiphepha lokubhalwa kwezindaba zokuziqambela. Lokhu kufakazela khona ukuthi inkinga yabafundi abakhombisa amazinga aphansi okubhala ephepheni lesi-3 okungama-eseyi, ayikhungethe iNingizimu Afrika yodwa, kepha namanye amazwe ase-Afrika.

Ucwanningo lwaveza ukuthi izinga eliphansi ngokuxakile kubafundi ephepheni lesi-3, libangelwa ukuthi abafundi abawuqondi umbuzo ukuthi ufunani. Ngenxa yokungaqondi umbuzo, batholakala bebhala izindaba ezingahambisani nesihloko futhi nezimfushane kunobude obubekelwe. Okunye okwavezwa ucwanningo ukuthi abafundi bakhombisa ubuthaka ekukhetheni amagama abawasebenzisayo, ukupelwa kwamagama, ukusetshenziswa kwezimpawu zokuloba kanye nokwenaba uma bebeka imibono yabo. Abafundi uma benamagama ayingcosana enqolobaneni yabo bayehluleka ukwenaba kahle uma bebeka imibono. Lokhu bese kubanqinda ekubhaleni kwabo, batholakale sebebhala umbhalo omfushane kunokulindelekile. Lolu cwanningo luveza nokuthi indlela yokufundisa eyeyeme emkhiqizweni esetshenziswa ngabafundisi uma befundisa ukubhalwa kwezindaba zokuziqambela, ziyona enomthelela omkhulu walobu buthaka kubafundi ekhonweni lokubhala. Izincomo zocwanningo ziveza ukuthi abafundisi boLimi

kumele bajwayeze abafundi amasu okusebenza ngamaqoqo, inkulumo-mpikiswano, ukulingisa nokunye abangakwenza ukuvuselela intshisekelo kubafundi, ukuze ukufundiswa kwezindaba zokuziqambela kube impumelelo. Lolu cwaningo lwabuye lwancoma ukuba abafundisi basebenzise indlela yokufundisa eyesekwe kunqubo yokubhala nxa befundisa ukubhalwa kwezindaba zokuziqambela.

Ngakolunye uhlangothi, olunye ucwaningo olwenziwe uPatience (2016), eNigeria lapho wayebheka khona umphumela wokusetshenziswa kwelinye lamasu okufundisa, 'Amasu Okufundisa Ukubhala Ngokugxila Kusakhiwo' (*Structure-Based Instructional Strategies*), nxa kufundiswa izindaba zokuziqambela oLimini lokuQala lokweNgeza lwesiNgisi emaBangeni aphezulu. UPatience (2016), ubegxile ekusetshenzisweni kwamasu okufundisa ukubhala ngokugxila esakhiweni nxa kufundiswa indaba edaza inkani kanye nendaba eyethula amaqiniso. Lo mcwaningi wabahlukanisa abafundi amaqembu amabili. Eqenjini lokuqala umfundisi waxoxa nabafundi mayelana nesihloko sendaba, ingxoxo isankulumo-mpikiswano. Emveni kwalokho wayesebakhombisa isibonelo sendaba edaza inkani, umfundisi wayeseqila esakhiweni ngokubabuza imibuzo. Emva kwalokho wayesehlaziya izimpendulo zabo, wayesebanika ithuba lokubhala indaba edaza inkani.

Iqembu lesibili, umfundisi wabhala isihloko sendaba ebhodini, wayesenika abafundi ithuba lokuzwa imibono yabo mayelana nesihloko. Emva kwalokho umfundisi wanika abafundi umhlahlandlela wokubhalwa kwendaba edaza inkani. Abafundi banikwa ithuba lokubuzwa imibuzo, wayesebanika ithuba lokuba babhale indaba edaza inkani. Ucwanningo luveza ukuthi iqembu labafundi lapho umfundisi asebenzisa khona 'Amasu Okufundisa Ukubhala Ngokugxila Kusakhiwo' lakhombisa ukuthuthuka okukhulu ekhonweni lokubhala kuneqembulesibili. Okunye futhi okwagqama kuleli qembu, ukuguquka kwesimo mqondo sabo. Abafundi beqembu lokuqala babonakala bekhuthazekile futhi bekuthakasela ukubhala izindaba zokuziqambela. Izincomo zalolu cwaningo ziveza ukuthi ukusetshenziswa kwesu, 'Amasu Okufundisa Ukubhala Ngokugxila Kusakhiwo' kuyalithuthukisa ikhono lokubhala futhi kuvuse nesasasa lokufunda kubafundi ngakho-ke, abafundisi bayakhuthazwa ukuba balisebenzise (Patience, 2016).

Kanjalo noMungungu (2010), wenza ucwaningo lapho wayehlaziya khona amaphutha enziwa abafundi baseNamibia nxa bebhala izindaba zokuziqambela oLimini lwesiNgisi lokweNgeza. Kulolu cwaningo wayebheka amaphutha ajwayelekile enziwa abafundi beBanga le-12 abafunda i-Oshiwambo, isiBhunu kanye neSilozi njengoLimi Lwasekhaya. Umcwaningi wayebheka amaphutha kuma-esitye ezindaba zokuziqambela oLimini

IwesiNgisi lokweNgeza angama-360. Injongo yocwaningo kwakungukuhlonza amaphutha abuye aqhathanise izinhlobo zamaphutha zoLimi lwesiNgisi abafundi abafunda i-Oshiwambo, isiBhunu kanye neSilozi uLimi Lwasekhaya abawenzayo nxa bebhala izindaba zokuziqambela. Enye injongo, wayebheka ukuthi la maphutha avame kangakanani esizweni ngasinye. UMungungu wasebenzisa umsebenzi wabafundi wezivivinyo ababekade bezibhala eziFundazweni ezihlukahlukene. Ukuthola uhlobo lwamaphutha enziwa abafundi baseNamibia abafunda uLimi lwesiNgisi lokweNgeza kanye nokuvama kwawo, lolu cwaningo lwasebenzisa ipharadayimu yokubala (*quantitative paradigm*). Umcwaningi wawafunda-ke la mathaskhi angama-360, wahlaziya namaphutha, ewahlukanisa ngohlobo lwawo kanye nokuvama kwawo esizweni ngasinye. Uhlobo lwephutha lwaqoshwa phansi kanye kumfundi ngamunye noma ngabe wayephinde walenza.

Nakuba lolu cwaningo lwaveza ukuthi abafundi beSilozi bakhombisa ubuthaka kakhulu nxa besebenzisa izihlanganiso kanye nesipelingi esinamaphutha kunabafundi besiBhunu nabe- Oshiwambo, kepha kwaba ngumehluko nje ongatheni. Kanti abafundi be-Oshiwambo bona bakhombisa ukuba ntekenteke nxa besebenzisa inkathi kunabafundi beSilozi kanye nabesiBhunu. Nakuba kunjalo kodwa uhlobo lwamaphutha lwalufana, umehluko kwaba ukuvama kwawo. Amaphutha enziwa ngabafundi nxa bebhala izindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo ngokujwayelekile ayinkomba yokuthi ukufunda nokufundisa akwenzekanga ngokwenele. Ngakho-ke, ukutholakala kwamaphutha nxa kubhalwa izindaba zokuziqambela kuyingxenye yokufunda, ngakho abafundisi boLimi kufanele basebenzise la maphutha atholakele ukuthuthukisa indlela yabo yokufundisa. UStark (2001), ubalula ukuthi abafundisi kubalulekile ukuba amaphutha enziwa ngabafundi nxa bebhala bawabuke ngehlo lokwakha kanye nenqubo yokufunda, bangawabuki njengenkomba yokwehluleka kwabafundi ukulandela izimiso zoLimi.

2.3.3 UCWANINGO OLWENZIWE PHESHEYA KWEZILWANDLE

Inkinga yamazanga aphansi okubhala ayigcini emazweni ase-Afrika kuphela, kepha yinkinga ekhungethe umhlaba wonke jikelele. Abafundi baphesheya kwezilwandle nabo bantekenteke ekhonweni lokubhala.

Ezweni laseMalaysia, uSalam (2015), wenza ucwaningo lapho wayebheka khona umthelela wokusetshenziswa kwezibonelo njengesu lokufundisa izindaba zokuziqambela, ukuthuthukisa amakhono okubhala kubafundi basezikoleni zaseMalaysia zamaBanga aphezulu oLimini lokuQala lokweNgeza lwesiNgisi. USalam wagqugquzelwa ukubona

ubuthaka ekhonweni lokubhala kubafundi abaningi baseMalaysia, ikakhulukazi laba bamazinga emfundo ephakeme. Okunye okwamgqugquzela, abacwaningi abaveza ukuthi abafundisi abaningi eMalaysia basasebenzisa indlela eyeyeme emkhiqizweni uma befundisa ukubhalwa kwezindaba zokuziqambela emaBangeni aphezulu, kunokuthi basebenzise indlela eyesekwe kunqubo yokubhala. Abafundisi babesebenzisa isampula ukufundisa indaba yokuziqambela.

Ucwaningo lukaSalam (2015), luveza imiphumela ehlukeni izigaba ezintathu. Okokuqala, abafundi abathathela esampuleni behluleka ukubhala isingeniso esihehayo ngesikhathi sebebhala ezabo izindaba zokuziqambela. Okwesibili, abafundi abamane balandela isampulalendaba linjengoba linjalo ngaphandle kokulizwa ukuthi likhuluma ngani, bentula amaphuzu okusekela izindaba ababezibhala. Okokugcina, abanye abafundi nakuba babebukela esampuleni lendaba, kodwa bakwazi ukuthi uma sebebhala ezabo izindaba bazibhale umqondo wazo ulandele owesihloko abasinikwayo. Izincomo zocwaningo zibalula ukuthi abafundisi uma besebenzisa amasampula ukufundisa ukubhalwa kwezindaba, mawahambisane nezidingo kanye nezinga lobungcweti babafundi ukuze bathuthuke ekhonweni lokubhala. Ucwaningo futhi luncoma ukuthi abafundisi baqhamuke namasu amasha okufundisa izindaba zokuziqambela, njengokuthi abafundi bafundiswe ukuzihlolela nokuzihlaziyela umsebenzi wabo, ukuze bathuthuke emakhonweni okubhala, baze bafinyelele ezingeni lokuzibhalela ngokuzimela.

Kanti nase-India u-Aparna (2017), wenza ucwaningo olwalubheka ukuthi abafundisi bayayisebenzisa yini inqubo yokudidiyela (*integration*) amakhono oLimi nxa befundisa ukubhalwa kwezindaba zokuziqambela oLimini lokuQala lokweNgeza lwesiNgisi. Lolucwaningo lwagqugquzelwa ukubona ubuthaka bekhono lokubhala kubafundi bamaBanga aphezulu, oLimini lokuQala lokweNgeza lwesiNgisi. Ucwaningo lwaveza ukuthi abafundisi abawadidiyeli amakhono nxa befundisa ukubhalwa kwezindaba zokuziqambela oLimini lwesiNgisi. Abafundisi bazilandulela ngokuthi abafundi baningi kakhulu emagunjini okufundela futhi nesikhathi sincane sokubafundisa. Kwavela futhi nokuthi bamanqikanqika ngisho ekusebenziseni ikhono lokulalela nelokukhuluma. Okunye, kwavela ukuthi abafundisi boLimi mncane kakhulu umsebenzi obhalwayo abawunika abafundi, futhi uma befundisa ukubhalwa kwezindaba zokuziqambela basebenzisa indlela eyeyeme emkhiqizweni engakhuthazi ukusebenza ngamaqoqo kubafundi. Lolucwaningo lwancoma ukuthi abafundisi basebenzise inqubo yokudidiyela amanye amakhono oLimi nxa befundisa ukubhalwa kwezindaba zokuziqambela, njengekhono lokukhuluma, elokufunda, njll. Kungasetshenziswa inkulumo-mpikiswano, inkulumo-mpendulwano,

inkulumo elungiselelwe, ukuhumusha isithombe, njll. ukuze abafundisi bathuthukise ikhono lokubhala kubafundi.

Ngokunjalo, olunye ucwaningo lwenziwe uCeylan (2019), kwenye yamaNyuvesi ezweni lase *Turkey*. Lolu cwano lwaqaguzelwa ukubona abafundi bonyaka wokuqala eNyuvesi abafunda isiNgisi njengoLimi Lwesibili bekhombisa ubuthaka obumangalisayo ekhonweni lokubhala. Lolu buthaka babugqama kakhulu uma bebhala izigaba, ukuhumusha imiyalelo kanye nama-esityi. Laba bafundi babehluleka ukubeka imibono ngokuzwakalayo, nokuyihlelakahle ikhombise isakhiwo esibumbene. Bambalwa kakhulu abafundi ababekhombisa ukukhula ekuvezeni nasekuhleleni imibono nxa bebhala. Laba bafundi ababekhombisa ukukhula uma beveza imibono nxa bebhala, babesebenza ngempumelelo noma sebebhala izivivinyo.

Ngalolu cwano uCeylan wayehlose ukuthola ukuthi yini eyayibangela abafundi abaningi bakhombise ukuba ntekenteke kangaka ekhonweni lokubhala. UCeylan wabe esakha uhla lwemibuzo (*questionnaire*), yaqondiswa kubo abafundi ethinta lobu buthaka babo. Ucwano lwaveza ukuthi umbuzo onesibalo esikhulu sezimpendulo yilona obalula ukuthi abafundi ababhali ngoba babecabanga ukuthi lolu hlobo lombhalo ngeke balusebenzise ngesikhathi esizayo. Okunye, lolu cwano lwaveza ukuthi baningi abafundi abantula isisekelo samasu okubhala ahlanganisa ukuzilungiselela ngokwakha uhlaka, ukubhala umzamo wokuqala, ukucubungula amaphutha bese uwalungisa, ukuzibekela imigomo, umzamo wokugcina, njll. Ucwano lwancoma ukuba abafundi baqeqeshwe ukuze bazuze la masu okubhala (Ceylan, 2019).

2.4 INJULALWAZI ESETSHENZISIWE KULOLU CWANINGO

Njengalokhu kulolu cwano ngibheka amasu nezindlela zokufundisa ezisetshenziswa abafundisi besiZulu uLimi LwaseKhaya nxa befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo, ngisebenzise injulalwazi yoHlobo lomBhalo. UHenning (2004), uchaza injulalwazi ngokuthi yisibuko esikhomba indlela yomgudu wocwano olusukelwenziwa. USinclair (2007), uFulton kanye noMiller (2010), bathi injulalwazi isebenza njengenkombandlela eqondisa umcwano ukuba anganhlahlathi ocwano lweni lwakhe. Ngikhethe ukusebenzisa injulalwazi yoHlobo lomBhalo (*Genre Theory*) eyasungulwa uHalliday noHasan (1985) eNyuvesi yaseSydney, e-Australia. Labo ngoti boLimi bachaza injulalwazi yohlobo lombhalo bethi: *'The use of language in real situations and cultural contexts.'* Lesi sicaphuno sichaza injulalwazi

yoHlobo lomBhalo ngokuthi ingukusetshenziswa koLimi ezimweni zangempela nangaphansi kwezimo zosikompilo oluthile zonzikandaweni. Abacwaningi benjuralwazi yoHlobo lomBhalo bavumelana ngokuthi izimpawu ezigqamilezoHlobo lomBhalo inhloso, uLimi kanye nonzikandaweni (*context*) (Martin, 1987; Kress, 2003; Biber, 2006; Martin noRose, 2008). Njengalokhu uCope noKalantzis (1993), beveza ukuthi sekutholakele ukuthi abafundi bakuthola kunzima ukukhiqiza uhlobo oluthile lombhalo ofundwayo nxa bengafundiswanga ngokucacile ngezakhiwo zoLimi kanye nesakhiwo esihambisana ngqo nalolo hlobo lombhalo olufundiswayo, ngakho-ke, nxa abafundi bengachazelwa ngokucacile ngalezi zakhiwo zoLimi kanye nesakhiwo esihambisana nalowo mbhalo ofundiswayo, ikakhulukazi esinyathelweni sokuqala sokufundisa, kungaba nomthelela omuhle ekhonweni lokubhala nokwethula labafundi. Baphinde baqhubeke bachaze ukuthi umfundisi nxa elandela le ndlela yoHlobo lomBhalo yokufundisa ikhono lokubhala nokwethula egunjini lokufundela, kubalulekile ukuthi asebenzise imodeli engunxantathu yokufunda nokufundisa. Isinyathelo sokuqala, umfundisi ufundisa abafundi ngokubakhombisa isibonelo soHlobo lomBhalo oluthile olunembayo, esebenzisa ulwazi olucacile ngezimpawu zombhalo lowo. Isinyathelo sesibili, abafundi bayasebenza ngamaqoqo, umfundisi uyabalekelela ukubumba isakhiwo sombhalo lowo, abacathulise njalo baze bakwazi ukusebenza ngokuzimela. Isinyathelo sesithathu, umfundisi nxa eseqinisekile ukuthi abafundi sebeyaziqonda zonke izimpawu ezibalulekile mayelana netheksthi efundiswayo, usengabayalela ukuthi babhale ngokuzimela (Cope noKalantzis, 1993). UDirgeyasa (2015), uphawula ngokuthi leli su lokufundisa ukubhala lingalithuthukisa ikhono lokubhala nokwethula kubafundi kancane, kancane, nangendlela ehlelekile. Uqhubeka abalule nokuthi abafundi lingabasiza ngokuthi bakwazi ukuqhathanisa umsebenzi wabo odlule, kanye nomkhiqizo wabo wokugcina ukuze bathole umehluko, bese besebenzela kulokho-ke. Ngokwenzenjalo, abafundi bangawazi amava abo, futhi bazi nokuthi bantekenteke kuphi ekhonweni lokubhala nokwethula. Kanjalo noWeber (2001), ubalula okucishe kufane nokushiwo uDirgeyasa (2015), nxa ethi leli su lokufundisa ukubhala nokwethula loHlobo lomBhalo liyabasiza abafundi ukuthi bakwazi ukuzibona lapho bebuthaka khona, bese bebheka izindlela zokuxazulula lesi simo ngokusebenzisa izinsizakufundisa ezisuke zikhona. Kanjalo noDevitt (2004), uyakugcizelela ukuthi leli su lokufundisa ikhono lokubhala nokwethula loHlobo lomBhalo lingakwazi ukuxazulula izinkinga nezinsalelo esibhekana nazo njengabafundisi nxa sifundisa ikhono lokubhala kubafundi besigaba seMfundo nokuQeqesha okuQhubekayo. Ngokunjalo uCoe (1986), uthi injuralwazi yoHlobo lomBhalo ibeka ngokusobala izindlela

ezibalulekile abafundisi abangazisebenzisa ukuze beyamanise ikhono lokubhala kanye nelokufunda emagunjini okufundela, njengoba womabili lama khono ayinqubo umphakathi oyisebenzisayo ngenhloso yokuxhumana.

2.4.1 INJULALWAZI YOHLOBO LOMBHALO

UMartin (1999), ubeka kanje nge-*genre*, “*Genre is communication activity having and orienting goal.*” Le ncazelo engenhla ichaza *igenre* ‘njengendlela yohlobo oluthile yokuxhumana ngomgomo wokufeza inhloso ethile’. Kanti uSwales (1990), ubalula ukuthi *i-genre* itheksthi ehlukaniswe imikhakha ehluhahlukene, kungaba ubuciko bomlomo noma ezemibhalo, enobudlelwane noLimi olusetshenzisiwe kanye nangendlela uLimi olusetshenzisiwe ngayo. Ngakolunye uhlangothi uThoreau (2006), uphawula ngokuthi nxa kukhulunywa nge-*genre* kwezemibhalo, kusuke kukhulunywa ngoHlobo lomBhalo olubhalwe kwalandelwa isitayela esithile, osuke ubhalelwe ukuthi ufundwe ngabantu abathile, futhi ubhalwe ngesizathu esithile. UThoreau uphinde aqhubeke achaze ukuthi ngesitayela, uqonde indlela umbhalo othile obhalwa ngayo: unesiqalo esibonakalayo, umzimba kanye nesiphetho, amagama athile asetshenziswayo, kanye nendlela ulwazi oluqukethwe oluhlelwa ngayo. Kanjalo uHyland (2003), ubalula ukuthi injongo yokubhalwa kwe-*genre* akukhona ukubhala nje kuphela, kodwa futhi umbhali ubhalela ukufeza inhloso. Kungaba ngukuxoxa indaba eyenzeka, ukubhalwa kombiko, ukuchaza, njll. Lolu cwaningo lubheka amasu nezindlela zokufundisa ezisetshenziswa ngabafundisi nxa befundisa izindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Nalo lolu cwaningo luphathelene nokufundiswa kokubhalwa kwemibhalo ehluhahlukene kulandelwa imigomo yezinhlobo zemibhalo ehluhahlukene, okungaba indaba echazayo, indaba eningayo, umbiko, ukubhalwa kwe-ajenda namaminithi omhlangano, ingxoxo, isikhangiso, njll.

Izingcwaningi ezingongoti boHlobo lomBhalo ziveza ukuthi umfutho omkhulu wendlela yokufundisa ukubhala ngokoHlobo lomBhalo wavela e-*Australia*, lapho wasungulwa khona ngempumelelo emagunjini okufundela abafundi boLimi LwaseKhaya lwesiNgisi (Christie, 1984; Martin, 1986; Rothery, 1986). Kanti uChristie (1999), uqhubeka aveze nokuthi injulalwazi yoHlobo lomBhalo ngokwase-Australia, ihamba ngomgomo wohlelo lomsebenzi woLimi (*Systemic Functional Linguistic Theory*) ikakhulukazi njengokosungulwa kwayo uHalliday (1994), uHasan (1996), uMartin (1992), uMatthiessen (1995), kanye nabanye ongoti bokufundiswa koLimi. Ngakolunye uhlangothi uHalliday noHasan (1989), babeka kanje ngenjulalwazi yoHlobo lomBhalo, “*This theory addresses the relationship between language and its social functions and sets out to show language a system from which users*

make choices to express meaning” (p. 45).

Ngokwale ncazelo, injulalwazi yoHlobo lomBhalo ikhuluma ngobudlelwano phakathi koLimi kanye nemisebenzi yalo kwezenhlalo yomphakathi, bese ibeka ngokusobala umgudu wolimi okumele ulandelwe ngabasebenzisi balo ukuze abakukhulumayo kuzwakale kahle ngakho-ke, ukusebenzisa injulalwazi yoHlobo lomBhalo kuzongelekelela ukuphendula imibuzongqangi yalolu cwaningo. Kanjalo, uHyon (1996), uveza ukuthi injulalwazi yoHlobo lomBhalo igcizelela ukubaluleka kobudlelwane phakathi kohlobo lwamatheksthi kanye nomongo wawo. Ngaleyso ndlela, lobu budlelwano bulekelela abafundi ukuba babe ngababambiqhaza abaphumelelayo emfundweni, emsebenzini kanye nasemphakathini jikelele.

Ngakolunye uhlangothi uDevitt (2004), uthi, “*Genre theory emphasizes the idea that writing is socially constructed.*” Ngokwale ncazelo, injulalwazi yoHlobo lomBhalo igcizelela ukuthi ikhono lokubhala kumele lihambisane nezidingo zokuxhumana zomphakathi olisebenzisayo. Uqhubeka abalule futhi ukuthi ikhono lokubhala libuye lihambisane nesimo kanye nalowo umbhalo osuke uqondiswe kuye. Uqhubeka athi injulalwazi yoHlobo lomBhalo ihlinzeka ababhali ngolwazi olunzulu mayelana nokubhalwa kwamatheksthi ahlukehlukeno ngaleyso ndlela, bathi nxa bebhala umbhalo wabo uhambisane nokusuke kulindelwe ngumuntu osuke efunda umbhalo, ngoba basuke besebenzise kahle ithoni, benze izinhlaka zokuqala kanye nokubukeza. Ngokunjalo uHammond (1987), uyakugcizelela ukuthi enye yezinhloso zale ndlela yokufundisa ukubhala ngokoHlobo lomBhalo, ukucacisela abafundisi ukuthi uhlobo oluthile lombhalo luyohluka kanjani kolunye ngokwenhloso, isihloko, abafundi kanye namaxhama okuxhumana.

Kanjalo uHalliday (2003), ubeka kanje ngendlela yokufundisa ukubhala ngokoHlobo lomBhalo, “*Genre’s central belief is that we do not just write, we write something to achieve some purpose*” (p.18). Ngokwale ncazelo engenhla indlela yokufundisa ukubhala ngokoHlobo lomBhalo igcizelela ukuthi nxa umuntu ebhala, usuke engabhali nje ngoba echitha isizungu, kodwa ubhala ngoba ehlose ukuzuza okuthile. Ngakolunye uhlangothi, uMartin noRose (2012), bathi enye yezinhloso zokusetshenziswa kwenjulalwazi yoHlobo lomBhalo ukujwayeza abafundi amaphethini athile atholakala kumatheksthi, ukuze kuthi nxa sebhala awabo, abe nomqondo ophusile, nophelele. Abafundisi bangaphumelela kulokhu nxa bengathi uma befundisa ukubhala ngendlela yoHlobo lomBhalo, bacacise ngokubaluleka kokusebenzisa ulimi oluhambisana nesakhiwo salolo nalolo hlobo lwetheksthi. Kanjalo noHalliday (1978), ugcizelela ukuthi uLimi lubalulekile embhalweni

woHlobo lomBhalo. Uphinde aqhubeke aveze ukuthi kungumsebenzi womfundisi ukuchaza ukuze abafundi bakwazi ukusebenzisa uLimi oluhambisana nalolo hlobo lwetheksthi, inhlosoyetheksthi kanye nesakhiwo.

Kepha ngokujwayelekile esikhathini samanje izinjulalwazi zigcizelela ukubaluleka kokuthekelisana kwamatheksthi (*intertextuality*) (Chandler, 1989). UHartley (1994), uyahambisana nomqondo wokwethekelwa kolwazi kwamanye amatheksthi, uthi ulwazi olusuke lukumatheksthi oHlobo lomBhalo kumele kuqondwe ukuthi lungolokwethekelisana. Ngakolunye uhlangothi, uFowler (1989), ubalula ukuthi uHlobo lomBhalo akuwona nje amatheksthi abhaliwe, kodwa ayisisekelo sokuthekelwa kolwazi olutholakala kuwo, ukuhunyushwa kanye nokukhiqizwa kwamanye amatheksthi, ngaleyo ndlela kutholakala ulwazi olunohlonze. Ithekesthi yoHlobo lomBhalo ifundeka ngendlela ebhaleke ngayo ngakho-ke, umfundi wethekesthi unqindeka amandla okuba ayihumushe ngendlela yakhe. Kodwa-ke, lokhu akusho futhi ukuthi umfundi wethekesthi akavunyelwe ukuphikisana nomqondo wayo (Fiske, 1987; Buckingham, 1993).

Indlela yokufundisa ukubhala ngokoHlobo lomBhalo ihlinzeka ulwazi olubalulekile oluzoba nomthelela omkhulu endleleni abafundisi abayofundisa ngayo ngomuso ngakho-ke, ingumhlahlandlela ozobasiza ukuthi babuke kabusha ukuthi imibhalo ihlelwa kanjani ukuze badlulisele ulwazi oluphusile kubafundi (Christie, 1990).

2.5 ISIPHETHO

Kulesi sahluko ngikhulume kafushane ngocwaningo olwenziwe ngokufundiswa kokubhala ngaphakathi eNingizimu Afrika kanye nakwamanye amazwe ase-Afrika. Ngiqhubeke ngabheka nocwaningo olwenziwe ngokufundiswa kokubhala emazweni apheresha kwezilwandle. Ngibuye ngaveza amasu nezindlela ezinconywayo ukufundisa ukubhala njengalokhu zivezwa yizincwaningo ezifundiwe. Ngibe sengiphetha ngokwethula injulalwazi esetshenzisiwe kulolu cwaningo. Isahluko esilandelayo siqukethe imininingwane yomklamo wocwaningo kanye nezindlela zokuqoqa imininingo.

ISAPHLUKO SESITHATHU

UMKLAMO NEZINDLELA ZOCWANINGO

3.1 ISINGENISO

Esahlukweni esidlule ngibuyekeze kafushane ucwaningo olwenziwe ngokufundiswa kokubhala ngaphakathi eNingizimu Afrika kanye nakwamanye amazwe ase-Afrika. Ngibuye ngabuyekeza kafushane ucwaningo olwenziwe ngokufundiswa kokubhala emazweni aphelelayo kwezilwandle. Ngiphinde ngaveza amasu nezindlela ezinconywayo ukufundisa ukubhala njengalokhu zivezwa yizincwaningo ezifundiwe. Ngibe sengiphetha ngokwethula injulalwazi esetshenziwe kulolu cwaningo. Lesi sahluko siqukethe imininingwane yomklamo wocwaningo kanye nezindlela zokuqoqa imininingo.

Lolu cwaningo lubheka amasu nezindlela zokufundisa ezisetshenziswa abafundisi

besiZulu uLimi LwaseKhaya beBanga le-11 nxa befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Lolu cwaningo luhlose ukuphendula le mibuzo emine:

- Yimaphi amasu nezindlela zokufundisa ezilandelwa ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11 basezikoleni eziqokiwe zaseMgungundlovu ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?
- Ngabe laba bafundisi bawasebenzisa kanjani lawa masu nezindlela zokufundisa ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?
- Kungani laba bafundisi belandela lawa masu nezindlela zokufundisa ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?
- Ingabe izindlela namasu okusetshenziswa ngabafundisi kuxhumana kanjani nomhlahlandlela wokufundisa le ngxenye obekwe yisiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (uCAPS) seBanga le-11 isiZulu uLimi LwaseKhaya?

3.2 IPHARADAYIMU YOCWANINGO

UMaree (2007), uchaza ipharadayimu ngokuthi iyizinkolelo ezinesisekelo esijulile esiholela endleleni abantu ababuka ngayo umhlaba abaphila kuwo. Ngaleyo ndlela, ipharadayimu ingumklamo olekelela abacwaningi ukubuka isimo esithile ocwaningweni olusuke lwenziwa Kulolu cwaningo ngisebenzise ipharadayimu yomhumusho. UCohen nabanye (2011), bathi, “*The interpretive researcher begins with individuals and set to understand their interpretations of the world around them*” (p.18).

Kule pharadayimu, kugcizelelwa ukuqonda kabanzi ngesimo salokho okucwaningwayo. Injongo yale pharadayimu yomhumusho ukuthola nokuqonda kabanzi ngezizathu kanye nemiqondo ethile ecashe ngemuva kwezindlela zosikompilo. Le pharadayimu yomhumusho izongisiza ukuthi ngikwazi ukuveza futhi ngakhe umqondo ngemininingo eqoqiwe. Abacwaningi besayensi yezenhlalo bakholwa ukuthi umhlaba uyaguquguquka, nokuthi abantu abaphila kuwo yibona abazi kangcono ngokwenzeka kuwo ngakho-ke, kuqondakala kangcono okushiwo ngumuntu osuke ebhekene nesimo lesi esicwaningwayo. Kulolu cwaningo, ngangihlele ukubabona ababambiqhaza ukuze sibe nezingxoxo bukhoma, futhi ngihlele nokuvakashela lezi zikole mathupha ukuze ngizibonele ukuthi kwenzekani egunjini lokufundela, nxa abafundisi abangababambiqhaza befundisa izindaba zokuziqambela. Kodwa-ke, ngenxa yokubheduka kobhubhane lwesifo

soKhuvethe (*Covid-19*), kukhuthazwa ukuqhelelana okuyibangana ngakho-ke, imininingo ibe isiqoqwa ngokuba ngibe nenhlololwazi esakuhleleka nabafundisi abangabambiqhaza ngokubashayela ucingo ngevidiyo (*video call*). Njengomcwaningi, ngiphinde ngaqoqa imininingo ngokuthamela abafundisi befundisa ukubhalwa kwezindaba zokuziqambela, ngokusebenzisa ubuchwepheshe bobuxhakaxhaka beSikayiphi (*Skype*). Kulolu hlobo locwaningo, isimo siyamphoqa umcwaningi ukuthi azibonele mathupha yonke iminyakazo yezitho zomzimba zababambiqhaza ngesikhathi benenhlololwazi esakuhleleka, aphinde azizwele bukhoma lapho ababambiqhaza befundisa ukuze aqoqe imininingo enohlonze. Ekugcineni, ngibe sengiqoqa imininingo kumadokhumente abafundisi kanye nabafundi.

3.3 UCWANINGO LWEKHWALITHETHIVU

Lolu cwaningo lulandela uhlobo lwekhwalithethivu. Ucwaningo lwekhwalithethivu lwenzeka kahle uma ulapho isimo esisuke senzeka khona (Cresswell, 2009). Kulolu cwaningo ngikhethe ukulandela ucwaningo lwekhwalithethivu ngoba luwucwaningo oluphandisisayo mayelana nalokho okusuke kucwaningwa, ngaleyo ndlela bese luvumbulula imininingwane enohlonze mayelana nalokho okuyizenzeko ezibonakalayo ngamehlo enyama kanye nawengqondo endaweni okusuke kwenzeka kuyo. Ucwaningo lwekhwalithethivu luhambelana kahle kakhulu nalolu cwaningo ngoba lulandela ukwenzeka kwezinto kwansuku zonke njengokubona kwalabo abakulezo zimo, luphinde luveze uvo lwababambiqhaza mayelana nezimo lezo. Ucwaningo lwekhwalithethivu nginethemba elikhulu ukuthi luzoba nezimpendulo kule mibuzo engifisa iphenduleke. UHenning (2004), uchaza ucwaningo lwekhwalithethivu kanje:

A research form, approach or strategy that allows for different views of the theme that is studied and in which the respondents (referred to as “participants” by most qualitative researchers) have a more open-ended way of giving their views and demonstrating their action (p.5).

Kafushane lo mbhali uchaza ukuthi ucwaningo lwekhwalithethivu luwuhlobo locwaningo oluvumela ababambiqhaza babeke imibono ehlukehlukene ngokukhululeka mayelana nesimo leso esisuke sicwaningwa. Injongo yocwaningo lwekhwalithethivu ukuphenyisisa ukuze kutholakale imininingo enohlonze kulabo abasuke bebhekene naleso simo esicwaningwayo, ukuthi bona basibuka kanjani, bazizwa kanjani, bacabangani mayelana nesimo leso. Le mibuzo kulindeleke ukuba umcwaningi ayibuze ababambiqhaza besendaweni lapho isimo esicwaningwayo sisuke senzeka kuyo. Mayelana nalolu

cwaningo, isimo esicwaningwayo sisesikoleni. Lolu cwaningo luhambisana kahle nocwaningo lwekhwalithethivu.

Njengalokhu umhlaba wonke uhaqwe ubhubhane lwesifo soKhuvethe (*Covid-19*), kugcizelelwa ukuqhelelana okuyibangana, ngakho-ke, njengomcwaningi ngibe nesikhathi esihle ngenkathi ngithamele ababambiqhaza befundisa emagunjini okufundela ngokusebenzisa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi.' Le ndlela yokuxhumana ivumela umcwaningi ukuba azibonele yonke iminyakazo yababambiqhaza besemagunjini okufundela, aphinde azizwele konke abakushoyo kanye nokushiwo ngabafundi. Njengomcwaningi ngiphinde ngaba nenhlololwazi esakuhleleka nababambiqhaza, okungabafundisi abafundisa isiZulu uLimi LwaseKhaya eBangeni le-11, ngokushaya ucingo ngevidiyo (*video call*), ngenxa yokubheduka kobhubhane lwesifo soKhuvethe. Le ndlela yokuxhumana ngokushaya ucingo ngevidiyo ivumela ababambiqhaza ukuba bakwazi ukubeka imibono ehlukehlukeni ngokukhululeka mayelana nesimo lesi esisuke sicwaningwa, besendaweni lapho isimo esicwaningwayo sikhona. Ngesikhathi senhlololwazi esakuhleleka ababambiqhaza bacelwe ukuba basebenzise isiqophazwi ngenjongo yokuqopha inkulumo ukuze ngingabafunzi amagama abangawashongo. Ngibe sengibacela ukuba bangithumelele izinkulumo zabo eziyizimpendulo zemibuzo eqoshiwe nxa isiphelile inhlololwazi, ukuze kuthi nxa sengihlaziya imininingo etholakele, ngisebenzise amazwi ababambiqhaza bocwaningo enjengoba enjalo. Ababambiqhaza ngibathumelele imibuzo nge-imeyili (*email*) ngaphambi kwesikhathi ukuze babe nesikhathi sokuzilungiselela. Nakuba kunjalo, ngikwazile ukuhlangana nababambiqhaza ababili saxoxa, ngoba isimo sasingakabi kanjena, nokho-ke inhlololwazi esaba nayo nabo eyalandela, ngabe sengilandela le ndlela yokuxhumana engiyibalule ngenhla, njengalokhu nezwe laselikuthaqa.

Njengomcwaningi ngibe nesikhathi esikhethekile nababambiqhaza ngesikhathi bephendula imibuzo evulelekile, lapho ngakwazi khona ukulalelisisa konke abakushoyo nabakunzelayo emibuzweni bekhuluma ngocingo. Empeleni vele inhloso yokuba nalolu hlobo lwenhlololwazi, ukuba ababambiqhaza bakhululeke, baveze imizwa yabo mayelana namasu nezindlela zokufundisa abazisebenzisayo, ngenhloso yokuba kuphenduleke imibuzongqangi yalolu cwaningo.

Kulolu cwaningo imininingo iyoqwe ngokuba nenhlololwazi esakuhleleka njengomcwaningi engaba nayo nababambiqhaza ngokushaya ucingo ngevidiyo, ukuthamela abafundisi befundisa emagunjini okufundela ngokusebenzisa ubuchwepheshe bobuxhakaxhaka

'beSikayiphi.' kanye nakumadokhumente abafundisi kanye nabafundi.

3.4 UCWANINGONTO

Kulolu cwaningo ngizimisele ukuqonda ukuthi yimaphi amasu nezindlela zokufundisa ezilandelwa abafundisi beBanga le-11 nxa befundisa ukubhalwa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo esifundweni sesiZulu uLimi LwaseKhaya ngakho-ke, ngibone kufanele kulolu cwaningo ngilandele umklamo wocwaningonto njengoba uCohen nabanye (2011), beluchaza kanje: *"A case study design provides a unique example of real people in real situations, enabling readers to understand ideas more clearly than simply by presenting them with abstract theories or principles"* (p.181).

La mazwi acashuniwe ngenhla achaza ukuthi umklamo wocwaningonto uveza ngokuchaza kabanzi ukuthi kunjani ukuba esimweni esithile, ngaleyo ndlela kube lula kumcwaningi ukuthola ingonyuluka yeqiniso asuke ehlose ukulithola ngesimo ababambiqhaza bocwaningo abahlangabezana naso, kanye novo lwabo mayelana nesimo leso esicwaningwayo. Ngokwepharadayimu yomhumusho esetshenziswe kulolu cwaningo, ubunjalo bocwaningonto ukuthi luwucwaningo olucwaningisisayo olunganyanyalati uma lucwaninga ngesimo ababambiqhaza abasuke bebhekene naso (Maree, 2007).

3.5 UKUQOKWA KWABABAMBIQHAZA

UMaree (2007), ubalula ukuthi ukuqokwa kwababambiqhaza kuqhutshwa ngendlela yokuthi kutonyulwe abathile emphakathini lapho isimo esicwaningwayo senzeka khona ngenhloso yokwenza ucwaningo. Kulolu cwaningo lwekhwalithethivu kulandelwe indlela yokuqoka ngenhloso izikole kanye nababambiqhaza, okungabafundisi abafundisa isiZulu uLimi LwaseKhaya eBangezi le-11, ezikoleni eziqokiwe esiyingini saseMgungundlovu. Izikole zamane zatonyulwa ngokubheka isimo semiphumela kaMatikuletsheni engagculisi iminyaka ilandelana, kanye nokuthi zingaphansi kohlelo lukaHulumeni lwezikole ezinabafundi abangakhokhiswa imali yokufunda (*quintile 3*). Kulezi zindawo kuqaqele izindlu zemixhaso kaHulumeni, kanti iningi labantu alisebenzi. UMaree (2007), uchaza i-*purposive sample* kanje, *"Purposive sampling is used in special situations where the sampling is done with a specific purpose in mind"* (p.178).

Lo mbhali ubeka athi le ndlela yokuqokwa kwababambiqhaza isetshenziswa ezimweni ezikhethekile lapho umcwaningi esuke eqoka ababambiqhaza ngenhloso yokufeza

okuthile. Kulolu cwaningo, inhloso yocwaningo ukubheka amasu nezindlela zokufundisa ezilandelwa abafundisi abafundisa isiZulu uLimi LwaseKhaya uma befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Ngakho-ke, ukuqokwa kwababambiqhaza ngenhloso kuyahambisana nalolu cwaningo ngoba ababambiqhaza bekumele bahambisane nale migomo elandelayo:

- Abafundisi abafundisa isiZulu uLimi LwaseKhaya eBangeni le-11 esiyingini saseMgungundlovu.
- Abafundisi abakuqeqeshelwe ukufundisa isiZulu uLimi LwaseKhaya.
- Ekuqaleni ngangikade ngihlele ukuthi ngisebenzise abafundisi ababili esikoleni ngasinye, kodwa ngabuye ngabona ukuthi kungangcono kulesi esinye isikole ngisebenzise abafundisi abathathu, ukuze nxa kwenzeka uhlelo lwethu luphazamiseka ngenxa yokubheduka kobhubhane lwesifo soKhuvethe (*Covid-19*), kepha inani labo lingehli. Ngakho-ke, lesi simo sabe sesiphoqa ukuthi ngisebenzise abafundisi abahlanu sebebonke. Umfundisi wokuqala esikoleni ngasinye makube osefundise kweva eminyakeni eyishumi, efundisa isiZulu uLimi LwaseKhaya. Umfundisi wesibili makube ongabevi eminyakeni emihlanu efundisa isiZulu uLimi LwaseKhaya. Inhloso yokubaqoka ngalolu hlobo ukuthola umehluko phakathi kwezindlela zokufundisa ezisetshenziswa ngabafundisi abaseneminyakana embalwa befundisa kanye nalezo zalabo asebenzomakadebebona befundisa.

Zimbili izikole eziqokelwe ucwaningo esiyingini saseMgungundlovu. Kanti bahlanu ababambiqhaza balolu cwaningo sebebonke abaqokwe esiyingini saseMgungundlovu. USilverman (2010), uqhakambisa ukuthi ucwaningo lwekhwalithethivu kumele lube nababambiqhaza abambalwa. Zombili lezi zikole zingaphandle kancane kwedolobha laseMgungundlovu.

3.6 AMAPHROFAYILI ABAFUNDISI BESIZULU ULIMI LWASEKHAYA.

Lapha ngithula amaphrofayili ababambiqhaza balolu cwaningo.

UMbambiqhaza	Iminyaka yokuzalwa	Ubulili	Imfundo Ephakeme	Iminyaka Yokusebenza	IBanga
A	36	Owesifazane	<i>B.Ed.</i>	Emi-4	Le-11

<i>B</i>	26	Owesilisa	<i>B.Ed.</i>	Emi-3	Le-11
<i>C</i>	54	Owesifazane	<i>STD, HDE</i>	Engama-34	Le-11
<i>D</i>	46	Owesifazane	<i>STD, HDE</i>	Engama-20	Le-11
<i>E</i>	51	Owesifazane	<i>STD</i>	Engama-31	Le-11

UMBAMBIQHAZA A

UMbambiqhaza A, umfundisi wesifazane okungunyaka wesi-2 efundisa isiZulu uLimi LwaseKhaya eBangeni le-11. Umfundisi uqeqeshelwe ukufundisa isiZulu uLimi LwaseKhaya emaBangeni aphezulu, kanti uneziqo ze-*B.Ed.* Njengoba umhlaba wonke uhaqwe ubhubhane lwesifo soKhubethe (*Covid-19*), sahlala ukuba nenhlololwazi esakuhleleka ngokushaya ucingo ngevidiyo (*video call*). Ngesikhathi senhlololwazi, ngacela uMbambiqhaza ukuba asebenzise isiqophazwi ngenjongo yokuqopha inkulumo ukuze ngingamfunzi amagama angawashongo, bese engithumelela nxa sesiqedile. Inhlololwazi yaba ihora nemizuzu engama-30. Njengalokhu uMbambiqhaza A efundisa esikoleni engisebenza kuso, ngaleyo ndlela, uThishanhloko wabe esengipha ithuba elikhethekile lokungena ngimethamele efundisa egunjini lokufundela, ukuze ngiqhube kahle ucwaningo lwami njengalokhu ngingumfundisi wangaphakathi, nakuba kunobhubhane lwesifo soKhubethe (*Covid-19*). Ngaleyo ndlela ngakwazi ukusebenzisa isithwebuli-zithombe esihambisana nezwi, ngakwazi ukuthatha yonke iminyakazo ngesikhathi sokufunda nokufundisa. Egunjini lokufundela kwakunabafana abangama-25 kanye namantombazane angama-29. Sebebonke abafundi kuleli gumbi lokufundela babengama-54. Bonke laba bafundi bakhuluma isiZulu njengoLimi LwaseKhaya.

UMBAMBIQHAZA B

UMbambiqhaza B, umfundisi wesilisa okusengunyaka wesi-3 efundisa isiZulu uLimi LwaseKhaya eBangeni le-11. Umfundisi uqeqeshelwe ukufundisa isiZulu uLimi LwaseKhaya emaBangeni aphezulu, uneziqo ze-*B.Ed.* Saba nenhlololwazi esakuhleleka nalo mfundisi onguMbambiqhaza ngokushaya ucingo ngevidiyo (*video call*). Ngesikhathi senhlololwazi, ngacela uMbambiqhaza ukuba asebenzise isiqophazwi ngenjongo yokuqopha inkulumo ukuze ngingamfunzi amagama angawashongo, bese engithumelela nxa sesiqedile. Inhlololwazi yaba ihora nemizuzu engama-20. Ngesikhathi sokuthamela

kwasetshenziswa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi.' Egunjini lokufundela kwakunabafundi abangama-47, abafana abangama-27 kanye namantombazane ayi-20. Bonke laba bafundi bakhuluma isiZulu njengoLimi LwaseKhaya. Umfundisi azikho izifundo azithuthukisa ngazo okwamanje.

UMBAMBIQHAZA C

UMbambiqhaza C, umfundisi wesifazane oseneminyaka engama-34 efundisa isiZulu uLimi LwaseKhaya. Useneminyaka eyi-12 efundisa isiZulu uLimi LwaseKhaya eBangeni le-11. Umfundisi uqeqeshelwe ukufundisa isiZulu uLimi LwaseKhaya emaBangeni aphezulu. Uneziqu ze-STD ne-HDE. Saba nenhlololwazi esakuhleleka ngokushaya ucingo ngevidiyo (*video call*), eyaba ihora nemizuzu engama-30. Ngesikhathi senhlololwazi, ngacela uMbambiqhaza ukuba asebenzise isiqophazwi ngenjongo yokuqopha inkulumo ukuze ngingamfunzi amagama angawashongo, bese engithumelela nxa sesiqedile. Njengalokhu uMbambiqhaza efundisa esikoleni engisebenza kuso, ngaleyo ndlela uThishanhloko wabe esengipha ithuba elikhethekile lokungena ngimethamele efundisa egunjini lokufundela, ukuze ngiqhube kahle ucwaningo lwami, njengalokhu ngingumfundisi wangaphakathi, nakuba kunobhubhane lwesifo soKhuvethe. Ngaleyo ndlela, ngakwazi ukusebenzisa isithwebuli-zithombe esihambisana nezwi, ngakwazi ukuthatha yonke iminyakazo eyayenzeka ngesikhathi sokufunda nokufundisa. Egunjini lokufundela kwakunabafundi abangama-53, abafana abangama-23 kanye namantombazane angama-30. Bonke laba bafundi bakhuluma isiZulu njengoLimi LwaseKhaya. Umfundisi azikho izifundo azithuthukisa ngazo okwamanje.

UMBAMBIQHAZA D

UMbambiqhaza D, umfundisi wesifazane oseneminyaka engama-20 efundisa isiZulu uLimi LwaseKhaya. Useneminyaka eyi-9 efundisa isiZulu uLimi LwaseKhaya eBangeni le-11. Umfundisi uqeqeshelwe ukufundisa isiZulu uLimi LwaseKhaya emaBangeni aphezulu. Uneziqu ze-STD ne-HDE. Umfundisi azikho izifundo azithuthukisa ngazo okwamanje. Saba nenhlololwazi esakuhleleka ngokushaya ucingo ngevidiyo (*video call*) eyaba ihora nemizuzu engama-20. Ngesikhathi senhlololwazi ngacela uMbambiqhaza ukuba asebenzise isiqophazwi ngenjongo yokuqopha inkulumo ukuze ngingamfunzi amagama angawashongo, bese engithumelela nxa sesiqedile. Ngesikhathi sokuthamela kwasetshenziswa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi.' Egunjini lokufundela kwakunabafundi abangama-46, abafana abayi-19 kanye namantombazane angama-27. Bonke laba bafundi bakhuluma isiZulu njengoLimi LwaseKhaya ngaphandle kwabafundi

abathathu abakhuluma uLimi lwesiXhosa njengoLimi LwaseKhaya.

UMBAMBIQHAZA E

UMbambiqhaza E, umfundisi wesifazane oseneminyaka engama-30 efundisa isiZulu uLimi LwaseKhaya. Useneminyaka eyi-10 efundisa isiZulu uLimi LwaseKhaya eBangeni le-11. Umfundisi uqeqeshelwe ukufundisa isiZulu uLimi LwaseKhaya emaBangeni aphezulu. Uneziqu ze-STD. Umfundisi azikho izifundo azithuthukisa ngazo okwamanje. Saba nenhlololwazi esakuhleleka ngokushaya ucingo ngevidiyo (*video call*) eyaba ihora nemizuzu eyi-15. Ngesikhathi senhlololwazi ngacela uMbambiqhaza ukuba asebenzise isiqophazwi ngenjongo yokuqopha inkulumo ukuze ngingamfunzi amagama angawashongo, bese engithumelela nxa sesiqedile. Ngesikhathi sokuthamela kwasetshenziswa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi.' Egunjini lokufundela kwakunabafundi abangama-49, abafana abayi-19 kanye namantombazane angama-30. Bonke laba bafundi bakhuluma isiZulu njengoLimi LwaseKhaya.

Bahlanu ababambiqhaza balolu cwaningo, okungabesifazane abane kanye nowesilisa oyedwa. Nakuba kulolu cwaningo kulandelwe indlela yokuqoka ngenhloso izikole kanye nababambiqhaza, kodwa kumane kwenzeka nje ukuthi kube ngabesifazane abane, bese eba yedwa owesilisa, akwenzekanga ngenhloso.

3.7 UKUQOQWA KWEMININGO

USilverman (2010), uphawula ngokuthi ucwaningo lwekhwalithethivu lusebenzisa izindlela ezihlukehlukene ukuqoqa imininingo ukuze kutholakale ingonyuluka yeqiniso yalokho okusuke kucwaningwa.

Kulolu cwaningo kusetshenziswe indlela yenhlololwazi esakuhleleka ngokushaya ucingo ngevidiyo, ukuthamela isifundo kusetshenziswa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi,' kwathi abanye abafundisi ngabethamela bukhoma. Ngiphinde ngaqoqa imininingo ngokubheka amadokhumente abafundisi nabafundi. Lezi zindlela zokuqoqa imininingo ngizikhethe ngoba nginethemba lokuba kuphenduleke imibuzongqangi yocwaningo, futhi kutholakale nemininingo enohlonze. Ngisebenzise izindlela ezihlukene zokuqoqa imininingo (*triangulation*) ukuze lolu cwaningo lube nobuqiniso kanye nokukholakala. UCohen nabanye (2011), bathi: *Triangulation is a powerful way of demonstrating concurrent validity, particularly in qualitative research (p.112)*. Ngakolunye uhlangothi uSilverman (2010), uchaza kanje: "*Triangulation is the attempt to get the true fix on the situation by combining different ways of looking at it or different findings*" (p.177). Laba babhali bachaza ukuthi izindlela ezihlukehlukene zokuqoqa imininingo ocwaningweni

olusuke lwenziwa, ziyimizamo yokuqinisekisa ubuqiniso nokukholakala kwesimo esisuke sicwaningwa.

3.7.1 INHLOLOLWAZI ESAKUHFLELEKA

Echaza ngenhlololwazi esakuhleleka njengesu lokuqoqa imininingo ocwaningweni, uMaree (2007), uyichaza athi, “*An interview is a two-way conversation in which the interviewer asks the participant questions to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the participant*” (p.87).

Kafushane ngalawa mazwi ugcizelela ukuthi inhlololwazi iyinkulumo-mpendulwano lapho umcwaningi ebuza imibuzo noMbambiqhaza ephendula imibuzo, ngenhloso yokuqoqa imininingo enohlonze nokuthola imicabango, izinkolelo kanye nezimvo zoMbambiqhaza mayelana nocwaningo. Ngisebenzise inhlololwazi esakuhleleka kulolu cwano ukuze abafundisi abangabambiqhaza bakhulume ngokukhululeka, ngaleyo ndlela kutholakale ingonyuluka yeqiniso. Njengoba noCohen nabanye (2011), bebeka bathi, “*The interview is a flexible tool for data collection, enabling multi-sensory channels to be used: verbal, non-verbal, spoken and heard*” (p. 409). Kafushane ngalawa mazwi ugcizelela khona ukuthi ngenhlololwazi kuningi umcwaningi angakuzuza ngokufunda inkulumo buthule yoMbambiqhaza ngoba kuyiqiniso ukuthi indlela esisebenzisa ngayo izitho zomzimba ingadlulisa imiyalezo ethile bese umcwaningi ekwazi ukuqoqa imininingo enohlonze. Inhloso yenhlololwazi yocwaningo lwekhwalithethivu ukuphandisisa ukuze umcwaningi ayithole yonke ingonyuluka mayelana nesimo leso esicwaningwayo ngokuxoxisana noMbambiqhaza.

Ngike ngabalula ngenhla ukuthi ngake ngaba nenkulumo engatheni nabanye ababambiqhaza lapho sasihlele ukuxoxisana khona ngaphambi kokuba izwe libe kuthaqa. Nokho-ke asixoxanga kuyaphi ngenxa yomhlangano ophuthumayo wabafundisi beziLimi owawubizwe yiNhloko yoMnyango weziLimi, kwabe sekudingeka bawethamele. Ngenxa yokuthi umhlaba wonke uhlaselwe ubhubhane lwesifo sokhuvethe, ngakho ngabe sengithumelela ababambiqhaza imiyalezo, ngicela kubona isikhathi abangangipha sona ntambama nxa sebekhululekile, bengekho esikoleni ukuze sibe nenhlololwazi esakuhleleka. Ngaphoqeka ukuba ngibathumelele imibuzo nge-imeyili ukuze bazilungiselele, kuzokongeka isikhathi nxa sesikhuluma. Ngaphinde ngacela kubona ukuba sixhumane ngokubashayela ucingo ngevidiyo, lapho saba nethuba elikhethekile elaba isikhathi esingaphezu kwehora, umuntu ngamunye. Ngaphoqeka ukuba ngibathumelele imibuzo nge-imeyili. Ngesikhathi senhlololwazi, ngacela ababambiqhaza

ukuba basebenzise isiqophazwi ngenjongo yokuqopha inkulumo ukuze ngingabafunzi amagama abangawashongo. Ngabacela ababambiqhaza ukuba bangithumelele le nkulumo eqoshiwe eyizimpendulo zabo nxa isiphelile inhlololwazi. Lokhu kwangisiza kakhulu ekuqoqeni imininingo enohlolwazi, ngibuka ababambiqhaza emehlweni bekhuluma ngokukhululeka, besebenzisa izitho zomzimba nezinzwa ezihlukahlukene. Ukusebenzisa inhlololwazi esakuhleleka noMbambiqhaza ngamunye ngesikhathi asinqume yena kwenza kwaba lula kimi njengomcwaningi, ngathola ukuba sixoxisane nabo bekhululekile besemakhaya. Njengomcwaningi ngathola nethuba lokulandelela ezinye zezimpendulo ababenginika zona futhi ngibanxuse ukuba bachaze kabanzi lapho ngangidinga khona incazelo ethe xaxa. Njengomcwaningi ngaphinde ngakwazi futhi nokuphonsa imibuzo ukulandelela ezinye izimpendulo ngenhloso yokuphandisisa ingonyuluka yeqiniso.

Inhlololwazi esakuhleleka yaba isigaba sokuqala sokuqoqa imininingo. Njengomcwaningi ngazilungiselela ngokwenza isheduli eyayinemibuzo ehlelekile kule nhlololwazi.

3.7.2 UKUQOQA IMINININGO NGOKUTHAMELA

Kulolu cwaningo imininingo ibuye yaqoqwa ngokuthamela kusetshenziswa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi.' Abafundisi baziswa kusenesikhathi ukuthi imininingo izobuye iqoqwe ngokuthamela abafundisi befundisa ukubhalwa kwendaba yokuziqambela. Lokhu kwangisiza kakhulu ukuba ngizibonele abafundisi befundisa, ngaleyo ndlela ngaba sethubenilokuqoqa imininingo enzulu. UMaree (2007), uveza ukuthi, '*observation is used to enable the researcher to gain a deeper insight and understanding of the phenomena being observed*' (p. 84). Kanti uCohen nabanye (2011), bagcizelela ukuthi ukuthamela lokho okucwaningwayo kusiza umcwaningi ukuba abe sethubeni lokuqoqa imininingo enzulu ngalokho okwenzekayo okumayelana nakucwaningayo. Kulolu cwaningo, ngadlala indima yokuba umcwaningi oyisethameli ngokuphelele (*complete observer*). UMaree (2007), ubalula ukuthi nxa uyisithameli ngokuphelele, uyabukela okwenzekayo kuphela, awuphazamisi umfundisi kulokho asuke ezihlelele ukukwenza ngenkathi efundisa.

Ngazihlinzeka ngokudweba isheduli yokuthamela kusenesikhathi, ngenhloso yokuqoqa imininingo yonke engangiyidinga ngesikhathi abafundisi besiZulu uLimi LwaseKhaya beBanga le-11 befundisa indaba yokuziqambela egunjini lokufundela. Le sheduli yokuthamela yasetshenziselwa ukubhala amanothi aphantselane nendlela isifundo esangeniswa ngayo, indlela yokufundisa eyalandelwa umfundisi ngamunye ngesikhathi efundisa indaba yokuziqambela egunjini lokufundela, nokunye.

3.7.3 UKUQOQA IMINININGO KUMADOKHUMENTE ABAFUNDISI NABAFUNDI

Njengoba lolu cwaningo lubheka amasu nezindlela zokufundisa ezilandelwa ngabafundisi nxa befundisa ukubhalwa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo, ngakho- ke imininingo iphinde yaqoqwa kumadokhumente abafundisi kanye nabafundi. Njengomcwaningi ngihlele nababambiqhaza ukuba bangiqoqele amaphothifoliyo abafundi amahlanu uMbambiqhaza ngamunye, aphathelene nawo wonke umsebenzi wokufundiswa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo. Ngokwenzenjalo bengihlose ukubona wonke umsebenzi ophathelene nokufundiswa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo abafundi asebewufundile, kanye namasu asetshenziswe ngababambiqhaza ukufundisa emagunjini okufundela. UNieuwenhuis (2007), uchaza athi ngokuqoqwa kwemininingo kumadokhumente: *“When you use documents as a data gathering technique you will focus on all types of written communications that may shed light on the phenomenon that you are investigating”* (p. 82).

Lesi sicaphuno esingenhla sichaza ukuthi nxa umcwaningi esebenzisa amadokhumente ukuqoqa imininingo, ugxila kuwo wonke umsebenzi ongamsiza ukuvumbulula imininingo enzulu ngalokho okucwaningwayo. Njengomcwaningi ngahlela isheduli eyasetshenziselwa ukubhala amanothi aphathelene namasu asetshenziswe ngababambiqhaza lapho befundisa emagunjini okufundela, futhi ngibheka nemisebenzana enikwe abafundi, nezinyathelo zokubhala ezilandeliwe ukufundisa izindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo.

3.8 UKUHLAZIYWA KWEMINININGO ETHOLAKELE

Uma kuhlaziywa imininingo etholakele ocwaningweni oluyikhwalthethivu, kulandelwa izindlela zokuhlaziya okutholakele nazo ezaziwa ngokuthi ezekhwalthethivu. Lezi zindlela zibandakanya ukuhlelwa kwemininingo eqoqiwe ngokwemigudu, bese ifakwa ngokwezigatshana kanye nezindikimba ngokwezigaba zokuqoqa imininingo ezibalwe ngenhla (Cohen nabanye, 2011). Imininingo etholakele ngesikhathi senhlololwazi esakuhleleka kanye nokuthamela isifundo ibe isihlaziywa.

Njengomcwaningi ngihlaziye ngokubheka iphethini kulokhu okutholakele ezimpendulweni zabafundisi abangababambiqhaza, ngabe sengenza iqoqo lakho konke (*grouping*), lokhu kube sekwenza izindikimba (Maree, 2012). Ngakho-ke, imininingo etholakele ibhalwe phansi njengoba injalo, yabe isihlukaniswa ngezigaba nezindikimba. Izindikimba ezagqamayo zafakwa amakhodi athile, kwase kuthi amakhodi afanayo afakwa ndawonye, ayesehlaziywa ngokubheka okufanayo, okuhlukene kanye namaphethini agqamayo

emininingo etholakele. Imininingo etholakele ibe isihlaziywa kusetshenziswa injulalwazi yoHlobo lomBhalo kaHalliday noHasan (1985).

3.9 UKUVIVINYWA KWAMATHULUZI

Kusemqoka ukuba umcwaningi abe nolwazi olungcono ngamathuluzi asuke ezowasebenzisela ukuqoqa imininingo ngesikhathi socwaningo ngakho-ke, kubalulekile ukuba avivinye amathuluzi. Kulolu cwaningo amathuluzi okuqoqa imininingo avivinywe (*piloted*) esikoleni engifundisa kuso. Ngalokhu bengihlose ukuba ngijwayele ukusebenzisa amathuluzi kanye nokumisa kahle imibuzo yami ukuze kube lula lapho sengiqhuba ucwaningo lwangempela, nokubona lapho kunobuthaka khona ukuze ngilungise.

3.10 UBUQINISO NOKUKHOLAKALA KOCWANINGO

ULauer (2006), uthi ubuqiniso ocwaningweni yibona obungubufakazi bokuthi okutholakele ocwaningweni kungethembeka. UCohen nabanye (2011), bathi ukukholakala kwemiphumela ocwaningweni lwekhwalithethivu kulethwa amathuluzi asetshenzisiwe ukuqoqa imininingo. Izindlela zokuqoqa imininingo kanye namathuluzi asetshenzisiwe kudingeka ukuba kunikeze imininingo ezothi lapho ihlaziywa ibe ngekholakalayo, ngaleyo ndlela ucwaningo lube nobuqiniso. Kulolu cwaningo ngisebenzise izindlela ezihlukahlukene zokuqoqa imininingo ukuqinisekisa ubuqiniso nokukholakala. Ngibuye ngadlulisela imibuzo yenhlololwazi kanye nesheduli yokuthamela kuMeluleki (*Supervisor*) ngacela uvo lwakhe.

Kulolu cwaningo ngisebenzise inhlololwazi esakuhleleka ngokushaya ucingo ngevidiyo, ngethamela abafundisi befundisa egunjini lokufundela ngokusebenzisa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi,' futhi ngabheka namadokhumente abafundisi kanye nabafundi ukuqinisekisa ubuqiniso nokukholakala. Ukuqoqwa kwemininingo kwaba izigaba ezimbili kumfundisi ngamunye. Okungukuthi, kwaba inhlololwazi esakuhleleka kanye nokuqoqwa kwemininingo ngokuthamela. Imininingo etholakele ngesikhathi kwenziwa inhlololwazi esakuhleleka, kwaqinisekiswa ngesikhathi sokuqoqwa kwemininingo ngokuthamela. Kwathi imininingo etholakele ngesikhathi sokuthamela, yaqinisekiswa kumadokhumente abafundisi nabafundi.

3.11 UKULANDELWA KWENKAMBISO ELUNGILEYO

UCohen nabanye (2011), bagcizelela ukuthi ucwaningo kumele lwazise amalungelo abantu nokuhlonipha isithunzi sabo. Bayakugcizelela futhi ukuthi ukuthola amaqiniso akungamenzi umcwaningi aze akhohlwe amalungelo kanye nesithunzi sababambiqhaza.

Njengoba lolu cwaningo lubheka ukufundisa, lubandakanya abafundi njengengxenywe ebalulekile yocwaningo njengalokhu kuyibo abafundiswayo. Nokho-ke abanalo iqhaza abalibambayo njengabafundisi babo kulolu cwaningo.

Lolu cwaningo luzilandelile izimiso zenkambiso elungileyo. Ababambiqhaza bachazelwa ngocwaningo ukuthi lumayelana nani. Babuye bachazelwa ngenhloso kanye nokulindeleke kubo ukuba bakwenze. Ababambiqhaza bacelwa imvume yokusebenzisa isiqophazwi ngesikhathi senhlololwazi esakuhleleka kanye nokusebenzisa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi' ngesikhathi sokuthamela. Ababambiqhaza bathola isiqiniseko esibhalwe phansi sokuvikelwa kwesithunzi sezikole zabo kanye nesabo ngokuba kusetshenziswe amagama okungewona awabo ngempela. UDenzin noLincoln (2005), bathi bonke ababambiqhaza bocwaningo kumele baziswe ukuthi uma bezibophezela ekuhlanganyeleni ocwaningweni, lokho bakwenza bevolontiya, futhi banalo lonke ilungelo lokuhoxa uma bethanda. Ababambiqhaza baqinisekiswa ukuthi imininingo eyotholakala iyohunyushwa, ihlaziye, bese kubhalwa umqulu. Lo mqulu wocwaningo uyobe sewuba ngowesikhungo engifunda kuso. UMbambiqhaza ngamunye wasayiniswa incwadi evumaukuzibophezela kulolu cwaningo.

Kwadingeka ukuba ngithole imvume koThishanhloko bezikole ezithintekayo, ikomiti laseNyuvesi yaKwaZulu-Natali ebhekele inkambiso elungileyo yocwaningo, abazali babafundi kanye nabafundi. Nakuba abafundi lingekho iqhaza abalibambayo ocwaningweni, kodwa bayingxenywe yocwaningo ngakho-ke, ngabona kubalulekile ukuthi ngibhalele abazali izincwadi ezicela imvume yokuba abafundi babe yingxenywe yocwaningo. Bonke laba babhalelwa izincwadi baziswa mayelana nenhloso yocwaningo, babuye bacelwa ukuba basayine izincwadi abathunyelelwa zona. Ngemva kokuthi ikomiti elibhekele inkambiso elungileyo laseNyuvesi yaKwaZulu-Natali selinginike isitifiketi, nabo bonke abathintekayokulolu cwaningo sebengiphendulile bavuma, ngabe sengiba negunya lokuqala lolu cwaningo.

3.12 IMINGCELE YOCWANINGO

Ngesinye isikhathi ucwaningo olufana nalolu kufuneka lusebenze ngabantu abaningi ukuze luveze isithombe esicace bha, kodwa lolu lusebenze ngezikole ezimbili kuphela esiyingini saseMgungundlovu, lokho-ke kwaba yisithiyo sokuba singaveli isithombe esicace bha ngokwenzeka esiyingini sonke. Lolu cwaningo belubheka ikhono lokubhala kuphela emakhonweni amane wonke, lokho-ke kwalunqinda lolu cwaningo ngokuthi zingaveli izingqinamba abafundi kanye nabafundisi abahlangabezana nazo kwamanye amakhono

oLimi, kanti kuyaziwa ukuthi kukhona ukhulobana ekufundisweni kwalawa makhono.

Ucwaningo belugxile kubafundisi abahlanu abafundisa isiZulu uLimi LwaseKhaya, hhayi nakwezinye izifundo, lokho-ke kwaba yisithiyo ekutholeni izingqinamba abanye abafundisi nabafundi abahlangabezana nazo eziphathelene nekhono lokubhala.

Ukubheduka kobhubhane lwesifo soKhubethe (*Covid-19*), njengomcwaningi kwangiphoba ukuthi ngibuyekeze izindlela engabe sengizihlelile zokuqoqa imininingo. Ngesikhathi senhlololwazi esakuhleleka, ngibe sengihlela ukuqoqa imininingo ngokushaya ucingo ngevidiyo. Nakuba kwakukhulunywa kubhekenwe nababambiqhaza ocingweni, kodwa akufani nokukhuluma nihlezi phansi endaweni okwenzeka kuyo isimo leso. Njengomcwaningi, ngiphinde ngaphoqeka ukuthamela ababambiqhaza befundisa emagunjini okufundela ngokusebenzisa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi.' Lokho kwanginqinda ekufikeni mathupha emagunjini okufundela, noma kambe ngikwazile ukukwenza esikoleni lapho ngifundisa khona ngemvume kaThishanhloko, ngenxa yobudlelwane bokuba ngomunye wabafundisi bangaphakathi; uThishanhloko wabona kungenangozi engingayiletha.

3.13 IZINGQINAMBA ZALOLU CWANINGO

Ukubheduka kobhubhane lwesifo soKhubethe (*Covid-19*) kubangele ukuthi izikole zivalwe isikhathi esingazeki ukuthi siyoba side kangakanani. Nakuba sezivuliwe izikole, kodwa zabuye zavalwangokushesha ngenxa yabathile abatholakala sebehaqwe isifo kulezi zikole ezaziqokiwe. Lokho kwabangela ukuba njengomcwaningi ngiqale phansi ngiphinde ngiqoke ezinye izikole. Lokho kwaba ingqinamba enkulu, kwalubambezela lolu cwaningo.

3.14 ISIPHETHO

Kulolu cwaningo, ngichaze umklamo wocwaningo kanye nezindlela zocwaningo. Kuzo izindlela zocwaningo, ngichaze ngocwaningo lwekhwalthethivu kanye nepharadayimu yomhumusho njengoba ngibheka amasu nezindlela zokufundisa ezilandelwa ngabafundisi nxa befundisa ukubhalwa kwezindaba zokuziqambela. Ngibuye ngachaza izindlela zokuqoqa imininingo engizilandelile kulolu cwaningo, okuyinhlolelwazi esakuhleleka eqhutshwe ngokushaya ucingo ngevidiyo ngenxa yokubheduka kwesifo sokhubethe eNingizimu Afrika. Ngiphinde ngaqoqa imininingo ngokuthamela abafundisi befundisa emagunjini okufundela ngokusebenzisa ubuchwepheshe bobuxhakaxhaka 'beSikayiphi.'

Ngiphinde ngaqoqa imininingo ngokuhlaziya amadokhumente abafundisi nabafundi. Ekugcineni, ngithula ukulandelwa kwenkambiso elungileyo, ukuvivinywa kwamathuluzi, imingcele yocwaningo, ubuqiniso nokukholakala kocwaningo kanye nezingqinamba zocwaningo. Isahluko esilandelayo sithula futhi sihlaziye imininingo etholakele ngenkathi kuqoqwa imininingo.

ISAPHLUKO SESINE

UKWETHULA NOKUHLAZIYWA KWEMINININGO

4.1 ISINGENISO

Esahlukweni esidlule ngithule umklamo walolu cwaningo. Ngiphinde ngethula nezindlela zokuqoqa imininingo ezilandela ucwaningo oluyikhwalithethivu ezisetshenzisiwe kulo msebenzi, ukukhethwa kwababambiqhaza, kanye namaphrofayili ababambiqhaza. Lesi sahluko sona sithula sibuye sihlaziye imininingo etholakele kubabambiqhaza bocwaningo abaphinde babe ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11. Njengoba ngike ngabalula esahlukweni esandulela lesi, izindlela zokuqoqa imininingo engizisebenzisile kulolu cwaningo yilezi: Inhlololwazi esakuhleleka ebandakanya ababambiqhaza abahlanu bocwaningo, ukuthamela abafundisi besiZulu uLimi LwaseKhaya beBanga le-11 befundisa, kanye nokuhlaziya amadokhumenti abafundisi nabafundi. Imininingo etholakele ibe isihlaziya ngokwezimpendulo ezitholakele lapho ngixoxisana futhi ngiqoqa imininingo ngezindlela esengizichazile ngenhla. Izimpendulo zabo ngizihlaziye ngokwezindikimba ezitholakele, nebezilokhu ziya zigqama ngesikhathi ngihlolisisa imininingo etholakele.

Injongo yalolu cwaningo ukubheka amasu nezindlela ezilandelwa abafundisi beBanga le-11 nxa befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Imibuzongqangi engumgogodla yalolu cwaningo yilena elandelayo:

- Yimaphi amasu nezindlela zokufundisa ezilandelwa abafundisi besiZulu uLimi LwaseKhaya beBanga le-11, basezikoleni eziqokiwe zaseMgungundlovu ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?
- Ngabe laba bafundisi bawasebenzisa kanjani lawa masu nezindlela zokufundisa ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?
- Kungani laba bafundisi belandela lawa masu nezindlela zokufundisa ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?
- Ingabe izindlela namasu okusetshenziswa ngabafundisi kuxhumana kanjani nomhlahlandlela wokufundisa le ngxenye obekwe yisiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (uCAPS) seBanga le-11 isiZulu uLimi lwaseKhaya?

UMaree (2012), uthi inqubo yokuphendulwa kwemibuzo yocwaningo oluyikhwalthethivu ibandakanya ukuqoqa imininingo ebhaliwe kumbe ekhulunywa ngomlomo, noma imininingo edwetshiwe njengezithombe, okuwulwazi olungabaleki. Ucwaningo oluyikhwalthethivu lusetshenziswa nxa inhloso yocwaningo kungukuthola ingonyuluka yesimo leso ukuze kuphenduleke imibuzongqangi yocwaningo. Ngakho-ke, ngesikhathi ngihlaziya ngilandele imigudu nezindlela zokuhlaziya imininingo etholakele ocwaningweni eziwuhlobo lwekhwalithethivu.

4.2 UKUHLAZIYWA KWEMINININGO

Njengoba sengike ngaphawula, ukuhlaziya kwemininingo etholakele kwenziwe ngokulandela izindlela zokuhlaziya zocwaningo oluyikhwalthethivu. UMcMillan noSchumacher (1993), bathi ukuhlaziya kwemininingo etholakele ngokulandela ucwaningo oluyikhwalthethivu kubandakanya ukuqoqela ndawonye yonke imininingo, bese uyehlukanisa ngokubeka amakhodi. UCohen nabanye (2011), bathi amakhodi afana nokubeka imininingo etholakele uphawu kumbe ukuyetha amagama ukuze ukwazi ukwehlukanisa eminye kweminye. Ngakho-ke, imininingo ephendula umbuzongqangi wokuqala ngiyiqoqele ndawonye ngayetha igama ngathi imininingo yombuzongqangi wokuqala. Kwathi imininingo ephendula umbuzongqangi wesibili nayo ngayiqoqela

ndawonye ngayetha igama ngathi imininingo yombuzongqangi wesibili. Kanjalo nemininingoephendula umbuzongqangi wesithathu ngiyiqoqele ndawonye ngase ngiyetha ngathiimininingo yombuzongqangi wesithathu. Ekugcineni, ngibe sengiqoqela ndawonye nemininingo ephendula umbuzongqangi wesine ngayetha ngathi imininingo yombuzongqangi wesine. Imininingo nxa seyethiwe amagama, kuyaye kube sekubhekwa iphethini kuleyo mininingo esuke isihlukaniswe ngamakhodi. Kahle-hle kuyaye kuhlonzwe amaphethini agqamayo anokuhlobana, noma alokhu ephindaphindeka, bese kwakhiwa izindikimba. Ngakho-ke, imininingo etholakele ngesikhathi senhlohlolwazi esakuhleleka nangesikhathi sokuthamela abafundisi befundisa emagunjini okufundela, ngiyilalelisisile ngokuphindaphinda, ngide ngibhala phansi amanothi. Amazwi ababambiqhaza bocwaningo ngiwabhale phansi enjengoba enjalo. Akukho lapho ngiguqule khona ngazifakela amazwi ami. Kule mininingo etholakele kube namaphethini abe elokhu evela afanayo ezimpendulweni zenhlohlolwaziesakuhleleka nabafundisi abangababambiqhaza, okungukuvama kwezenzeko ezithile. Ngibe sengikwazi ukuhlonza izindikimba ngenxa yala maphethini abelokhu evela ngokugqamileyo. Njengoba besengike ngabalula ngenhla, zine izindikimba ezibe sezivela ngokugqamileyo ngesikhathi ngihlolisisa imininingo etholakele, okuyilezi ezilandelayo:

- Indikimba ethinta izinga lokuqeqesheka kwabafundisi abafundisa uLimi lwesiZulu LwaseKhaya.
- Indikimba ethinta umthelela wezindlela abafundisi abafundiswa ngazo bona uqobo, endleleni abafundisa ngayo izindaba zokuziqambela nemibhalo edlulisa imiyalezo.
- Indikimba eveza ukungaqashwa nokungalandelelwa ngokufanele nangokwenele kwalokho okwenziwa ngabafundisi lapho kufundiswa imibhalo emide nedlulisa imiyalezo.
- Indikimba ekhuluma ngesimo sokufunda nokufundisa, neqhaza elibanjwa nguMnyango wezeMfundo okudala zingalandeleki kahle izincomo zikaCAPS ngokufundiswa kwale ngxenye yokubhala.

Lezi zindikimba zozine zinokuhlobana okusobala lapho kuphendulwa imibuzo, ukuze kuphenduleke umbuzongqangi osemqoka walolu cwaningo.

Kulolu cwaningo ngikhethe izindlela zokuqoqa imininingo ezihambisana nepharadayimu yomhumusho. Kulolu hlobo locwaningo kubalulekile ukuthi ababambiqhaza babe ingxenye yocwaningo. Ucwaningo lomhumusho lulandela ukwenzeka kwezinto kwansuku zonke njengokubona kwalabo abakulezo zimo, luphinde luzwe uvo lwababambiqhaza mayelana

nezimo lezo. Yingakho phakathi kwezindlela zokuqoqa imininingo yalolu cwaningo kube khona nendlela yenhlololwazi esakuhleleka. Inhlololwazi esakuhleleka inikeza ababambiqhaza imibuzo evulelekile, abayiphendula ngokuvuleleka, ngaleyo ndlela bese kuvumbululeka imininingo enohlonze kubantu abasuke beqokiwe, nokuthola indlela ababuka ngayo izinto, kanye nokuveza imizwa yabo ngezinto ezenzekayo neziyiqiniso. NoDenscombe (2004), uyakugcizelela ukuthi inhlololwazi esakuhleleka inikeza ababambiqhaza ithuba lokuveza imibono kanye nemizwa yabo ngalokho abakucabangayo okuphathelene nesimo ababhekene naso.

Imininingo engiyihlaziye ngezansi ngiyesekele ngohlaka lwenjulalwazi kaHalliday noHasan; okuyinjulalwazi yoHlobo lomBhalo (*iGenre Theory*) (1985). Labo ngoti bachaza injulalwazi yoHlobo lomBhalo ngokuthi: '*It is the use of language in real situations and cultural contexts.*' Lesi sicaphuno sichaza injulalwazi yoHlobo lomBhalo ngokuthi ingukusetshenziswa kolimi ezimweni zangempela nangaphansi kwezimo zosikompilo oluthile zonzikandaweni. Abacwaningi benjulalwazi yoHlobo lomBhalo bavumelana ngokuthi izimpawu ezigqamile zoHlobo lomBhalo inhloso yombhalo, izakhiwo zoLimi olusetshenzisiwe kanye nonzikandaweni (*context*) ithekisthi elibhalwe ngaphansi kwazo (Martin, 1987; Kress, 2003; Biber, 2006; Martin noRose, 2008). UCope noKalantzis (1993), bathi sekutholakele ukuthi abafundi bakuthola kunzima ukukhiqiza uhlobo oluthile lombhalo ofundwayo nxa bengafundiswanga ngokucacile ngezakhiwo zoLimi kanye nesakhiwo esihambisana ngqo nalolo hlobo lombhalo olufundiswayo. Bakhanyisa ukuthi nxa abafundi bengachazelwa ngokucacile ngalezi zakhiwo zoLimi kanye nesakhiwo esihambisana nalowo mbhalo ofundiswayo, ikakhulukazi esinyathelweni sokuqala sokufundisa, kungaba nomthelela omuhle ekuthuthukiseni ikhono labafundi lokubhala nokwethula. Baqhubeka bachaze ukuthi umfundisi nxa elandela le ndlela yoHlobo lomBhalo yokufundisa ikhono lokubhala nokwethula egunjini lokufundela, kubalulekile ukuthi asebenzise imodeli engunxantathu yokufunda nokufundisa. Isinyathelo sokuqala, umfundisi ufundisa abafundi ngokubakhombisa isibonelo soHlobo lomBhalo oluthile olunembayo, esebenzisa ulwazi olucacile ngezimpawu zombhalo lowo. Isinyathelo sesibili, abafundi bayasebenza ngamaqoqo, umfundisi uyabalekelela ukubumba isakhiwo sombhalo lowo, abacathulise njalo baze bakwazi ukusebenza ngokuzimela. Isinyathelo sesithathu, umfundisi nxa eseqinisekile ukuthi abafundi sebeyaziqonda zonke izimpawu ezibalulekile mayelana nethekisthi efundiswayo, usengabayalela ukuthi babhale ngokuzimela (Cope noKalantzis, 1993). UDirgeyasa (2015), uphawula ngokuthi leli su lokufundisa ikhono lokubhala nokwethula lingalithuthukisa ikhono lokubhala nokwethula

labafundi kancane kancane, nangendlela ehlelekile. Uqhubeka abalule ukuthi abafundi lingabasiza ngokuthi bakwazi ukuqhathanisa umsebenzi wabo odlule kanye nomkhiqizo wabo wokugcina ukuze bathole umehluko bese besebenzela kulokho-ke. Ngokwenzenjalo, abafundi bangawazi amava abo, futhi bazi nokuthi bantekenteke kuphi ekhonweni lokubhala nokwethula. Kanti noWeber (2001), ubalula okucishe kufane nokushiwo uDirgeyasa (2015), nxa ethi, leli su lokufundisa ukubhala nokwethula lo Hlobo lomBhalo liyabasiza abafundi ukuthi bakwazi ukuzibona lapho bebuthaka khona, bese bebhaka izindlela zokuxazulula lesi simo ngokusebenzisa izinsizakufundisa ezisuke zikhona.

4.2.1 Indikimba ethinta ukuqeqesheka kwabafundisi abafundisa uLimi lwesiZulu

Le ndikimba ivele ngesikhathi ngihlose ukuphendula umbuzongqangi wokuqala wocwaningo othi:

Yimaphi amasu nezindlela zokufundisa ezilandelwa ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11, basezikoleni eziqokiwe zaseMgungundlovu ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?

Ngenkathi ngiphendula lo mbuzo, imininingo igqamise ukuthi abafundisi abanawo amasu kanti futhi abakhanyiselekile ngezindlela abangazilandela lapho befundisa ukubhala nokwethula. Kahle-hle babonakala belweswele ulwazi oluyisendlalelo ngamasu nezindlela zokufundisa ukubhala nokwethula oLimini lwesiZulu okuhlenganisa ukubhalwa kwezindaba kanye nemibhalo edlulisa imiyalezo. Indikimba evela yagqama lapha ithinta ukuqeqesheka kwabafundisi abafundisa isiZulu njengoLimi lokuqala. Ukungaqeqesheki ngendlela kwalaba bafundisi ngezindlela abangazisebenzisa lapho befundisa isiZulu, kubonakala kuyinkinga enkulu ebanqinda ukuba bakwazi ukufundisa ngempumelelo izindaba zokuziqambela nemibhalo edlulisa imiyalezo. Ngenxa yokweswela lolu lwazi, bagcina sebelandela indlela nabo abafundiswa ngayo. Lokhu kuvele kwagqama ngesikhathi nginenhlololwazi esakuhleleka nabafundisi abangababambiqhaza.

Ukungenisa inkulumo yami ngenkathi sixoxa ngenkulumo esakuhleleka nababambiqhaza, ngiqale ngababuza ngokuthi bacabangani ngokubaluleka kokufundiswa kokubhala. Bonke ababambiqhaza bakuvezile ukuthi ikhono lokubhala lingumgogodla wokufunda. Babonakala bevumelana nokushiwo nguTribble (1996), Hart (2000) kanye noMukulu (2006). Izimpendulo zoMbambiqhaza A kanye noMbambiqhaza B zithi azifane, njengalokhu bobabili begcizelela ukuthi ikhono lokubhala liyingxenye enkulu yokufunda kulezi mpendulo zabo ezilandelayo ezicashunwe ngezansi:

UMBAMBIQHAZA A:

“Impela kubalulekile ukufundiswa kokubhala. Ngokwami umfundi ongakwazi ukubhala ngeke akwazi ukufezekisa kahle ukufunda kwakhe. Sengike ngabona abantwana abakwaziyo ukukhuluma kodwa abadonsa kanzima lapho sekufanele babhale.”

Kanti uMbambiqhaza B yena wabeka kanjena:

“Abantwana abangakwazi ukubhala abaphumeleli, baba nenkinga yokuphindaphinda amakilasi. Phela le misindo eyahlukene esiyifundisa olimini kufanele bakwazi ukuthi ibhalwa kanjani, bakwazi nokuyipela ngendlela”.

NoMbambiqhaza C wakugcizelela ukuthi umfundi ofundiswe kahle ukubhala, ikusasa lakhe kuba ngeliqhakazile njengalokhu ekwazi ukumelana nezigaba ezehlukene zemfundo nezempilo, kusukela emazingeni aphantsi kuze kufike kwaphezulu, ngoba usuke ‘enesisekelo esiqinile akhela kuso.’ Impendulo yakhe iyahambisana nokwashiwo nguMbambiqhaza D, owezwakalisa ukuthi ikhono lokubhala liyisisekelo semfundo yomntwana. Ikhono azolidinga impilo yakhe yonke njengalo nje ikhono lokufunda. Lyingxenye yalokhu esikubiza nge-*lifelong learning*, ngoba ngisho esemdala uzofunda okusha ngokubhala nokuxhumana nabanye abantu kanye nokufeza izidingo ezehlukene zempilo. UMbambiqhaza E naye waveza ukuthi ukuthuthukiswa kwekhono lokubhala kubafundi kuyinto ebalulekile futhi okufanele isukunyelwe. Washo khona ukuthi yingakho noCAPS elibalile leli khono ngoba ‘linendima enkulu emfundweni yomntwana’.

Izimpendulo zababambiqhaza ngabona ziyindlela enhle kakhulu yokungenisa umbuzo wokuqala walolu cwaningo wokuba sixoxe nabo ngamasu kanye nezindlela abazisebenzisayo ukufundisa imibhalo emide neyedlulisa imiyalezo. Ngibuza kuMbambiqhaza A, ngamasu awasebenzisayo lapho efundisa ukubhala nokwethula eBangeni lakhe ungiyiphendule kanje:

'Ngiqale ngibabuze imibuzo ehambisana nalowo msebenzi engisuke ngizobafundisa wona, bese ngithathela kulokho abakwaziyo. UMeluleki woLimi wasiluleka ngokuthi nxa sifundisa ikhono lokubhala nokwethula, sibhale kanye kanye nabafundi size siqede. Ngesikhathi ngibhala ebhodini, nomfundi uyabhala ebhukwini lakhe.'

Kanti uMbambiqhaza B, yena waveza ukuthi akaqondi kahle ukuthi ngichaza ukuthini ngamasu. Wabalula ukuthi ulandela incwadi kaCAPS, nesipiliyoni sakhe. Kepha nxa ngimcela ukuba enabe ngoCAPS, wajika wathi ubuza kothisha asebenesikhathi befundisa:

"Ngilandela incwadi kaCAPS, nesipiliyoni sami-ke. Eyi futhi mina ngisemusha, ngibuza kothisha asebenesikhathi befundisa."

Kanti impendulo yoMbambiqhaza C, iveza ukuthi nxa efundisa uqale abhale isihloko ebhodini bese esihlaziya nabafundi, uyaqhubeka asebenzisane nabafundi ekuvezweni kwamaphuzu ahambisana nesifundo leso. La mazwi oMbambiqhaza akhombisa ukuthi uyakuqonda ukubaluleka kokubandakanya abafundi, babe ingxenye yesifundo umfundisi asifundisayo. Okwenziwa yilo mfundisi, kuyahambisana nokushiwo umcwaningi uVygotsky (1978), nxa ethi: '*Learning is an active process involving the learners constructing meaning for themselves*' (p. 5). Lesi sicaphuno sichaza ukuthi ukufunda kuyinqubo yokufunda enomudla nebandakanya abafundi ukuze bakwazi ukuzakhela umqondo ngokwabo ngalokho okufundiswayo. Nokho-ke okukhanyayo kule mpendulo yakhe ukuthi awekho amasu amqoka awagagulayo ukuthi uyawalandela. Uzixoxela nje ngendlela isifundo asiqhamukela ngayo. Nakuba kunjalo, kuyacaca ukuthi lo Mbambiqhaza unalo ulwazi kancane ngendlela yeNqubo yokubhala, kodwa akazi kahle ukuthi isebenza kanjani.

UMbambiqhaza D, uveze ukuthi nxa efundisa ikhono lokubhala nokwethula, uqala ngokubakhumbuza abafundi ngesakhiwo salowo mbhalo asuke ewufundisa. Lokhu ngimbonile esekwenza nangesikhathi ngimethamele efundisa indaba yokuziqambela egunjini lokufundela. Waqala ngokuchazela abafundi ngezimpawu zendaba edaza inkani. Naye futhi lo Mbambiqhaza kuyakhombisa ukuthi unalo ulwazi lokubaluleka kokuba abafundi bafundiswe ngesakhiwo sohlobo lombhalo ofundiswayo njengokusho kukaHyland (2002). Kodwa-ke akakhanyiselekile kahle ngokuthi lokhu kusebenza kanjani njengenqubo yokufundisa ukubhala kwamathekisthi ehlukenene.

Ngakolunye uhlangothi uMbambiqhaza E yena waveza ukuthi kuningana nje akwenzayo, kuya ngokuthi yini ingqikithi yesifundo sakhe. Kwesinye isikhathi uqala ngokubafundela

isibonelo sendaba noma uhlobo lwencwadi olubhalwayo, bese esebenza nabo abafundi ukwakha indaba, noma uhlobo lo mbhalo olufundiswayo. Nakhu okunye akusho:

“Abafundi beBanga le-11 basuke sebenalo ulwazi lokubhala izinhlobo zama-esityi ehlukeneyo, ngakho kusuke kungukubakhumbuza nje ngezinto ezibalulekile okufanele baziqaphele njengobude obulindelekile be-esityi kumbhali okuleli Banga. Kanti-ke kule mibhalo edlulisa imiyalezo, kufanele ubayalele kahle imininingwane okufanele bayifake ukuze babhale kahle. Siyaye sixoxe nabo ngalokho bese siyabhala- ke ndawonye ebhodini.”

Okuvele kwaba sobala ngalaba babambiqhaza ukuthi noma benawo amasu abawasebenzisayo, kodwa akekho phakathi kwabo okwazile ukugagula axoxe kabanzi ngendlela esobala kulezi zindlela ezinqala ezinconywayo ukuba zilandelwe lapho kufundiswa ukubhala, ikakhulukazi ezisekelwe ezinjulalwazini ezikhuluma ngokufundisa ukubhala. Lokhu kunginikeze isithombe sokuthi laba bafundisi abakhanyiselekile kahle ngalawa masu nezindlela ezilandelwayo. Izimpendulo zabo zingenze ngabe sengiqhubeka ngibabuza ngamasu nezindlela zokufundisa ukubhala abafundiswa zona ngenkathi beqeqeshelwa ukufundisa. Injongo yalo mbuzo wami bengifuna ukubona ukuthi zikhona yini abazikhumbulayo noma amasu afika emiqondweni yabo. Okunye futhi bengigaqele ukubona ukuthi uma ekhona; ngabe bayawasebenzisa yini lawo masu emagunjini okufundela. Inhlololwazi esakuhleleka nabafundisi abangababambiqhaza ngalo mbuzo, iverenze ngokusobala ukuthi sengathi laba bafundisi abalutholanga ulwazi oluyisisekelo obeluzobasiza ukuba babe namasu abawalandelayo lapho befundisa ukubhala nokwethula.

Lokhu akumangalisi kangako ngoba imvamisa yabafundisi abaningi abaqeqeshelwa ukufundisa ngesikhathi sobandlululo nangemuva kancane kwalo, baqeqeshwe emakolishi okuqeqesha abafundisi. Lawa makolishi ayakhiwe nguMbuso wobandlululo, ngakho ayengekho nhlobo ezingeni elifanele (Samuel, 1998). La makolishi ayekhiqiza abafundisi ababuthaka, nabaqeqeshelwe ukufeza izinhloso zokugcina abantu abampisholo besemazingeni aphansi emfundo. Uyaqhubeka uSamuel (1998), achaze ukuthi umbiko owakhishwa ngowe-1996 *weNational Teacher Education Audit*, uveza ukuthi izinga lokufundisa lalaba bafundisi lalisezingeni eliphansi ngokubabazekayo njengalokhu babefundiswe kulandela izindlela zokufundisa ezaziwa ngokuthi yi'*Fundamental pedagogics*'. Lokhu kuchaza izindlela zokufundisa ezazisekelwe kumcabangonzulu ongakukhuthazi ukucabanga ngokujula ngokufundiswayo, kanjalo futhi okunqindayo

ukuqhamuka namasu amasha nezindlela ezintsha zokwenza izinto. Injongo enkulu kwakungukukhiqiza izakhamizi ezilandela futhi zithobele konke ezikutshelwa ngabaphethe. Inhlololwazi nababambiqhaza iyakuveza lokhu. Emuva kokuvalwa kwamakolishi, amaNyuvesi yiwo abe eseqeqesha abafundisi, kodwa nabo abaqeqeshi abaningi bawumkhiqizo walolu hlobo lwemfundo. Inhlololwazi nababambiqhaza iyakufakazela lokhu.

UMbambiqhaza A ukubeke kwacaca ukuthi yena akaze nje nhlobo afundiswe ngezindlela zokufundisa ukubhala nokwethula ngenkathi eqeqeshelwa ubuthishela kule mpendulo yakhe:

“Impela ngiyakweshwama nje ukuthi kanti kunezindlela ezithize okufanele zilandelwe uma kufundiswa ukubhala, mina angizikhumbuli nhlobo. Ngizisebenzisela ulwazi lwami lwesipiliyoni sami seminyaka ngoba ngibona sengathi kuyangisebenzela.”

Impendulo yoMbambiqhaza A iyakhombisa ukuthi akanalo nhlobo ulwazi ngezindlela zokufundisa ikhono lokubhala nokwethula. Azikho azikhumbulayo afundiswa zona lapho eqeqeshelwa ukuba ngumfundisi woLimi. Impendulo yakhe ikhombisa ukuthi lo Mbambiqhaza akanalo ulwazi oluyisendlalelo ngamasu nezindlela zokufundisa ikhono lokubhalwa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo. Uze aveze ukuthi uncika kakhulu kukadebona wakhe lapho efundisa ukubhala nokwethula.

Ngakolunye uhlangothi, uMbambiqhaza B ngenkathi ebuzwa lo mbuzo, yena uveze ukuthi azikho izindlela abazifundiswa ngenkathi beqeqeshelwa ukufundisa ikhono lokubhala nokwethula. Impendulo yakhe ethi:

“Ngabe ngingamanga uma ngingathi kunezindlela zokufundisa ukubhalwa kwama-eseyi esazifundiswayo, ngizifundisela ngendlela nje name engafundiswa ngayo othisha bami.”

Eqinisweni izimpendulo zabo bonke ababambiqhaza kuhlenganisa uMbambiqhaza C, uMbambiqhaza D kanye noMbambiqhaza E, ziveze ukuthi abazifundiswanga izindlela zokufundisa ikhono lokubhala nokwethula ngenkathi beqeqeshelwa ukufundisa. Lokhu kungimangalisile ngoba bengithi kungenzeka kulaba babambiqhaza abaqeqeshwe kamuva kube khona ozoba nempendulo eyehlukile, ikakhulukazi laba abaqeqeshwe ezikhungweni zeMfundo ePhakeme, njengalokhu lolu hlobo lwemfundo lugcizelela futhi lulandela indlela yokufundisa nokudlulisa ulwazi olwakhelwe phezu kwezinjulalwazi

ezithile. Kunalokho omunye wabo uzwakale ekhuluma ngezindlela zokufundisa uhlelo nezakhiwo zolimi. Impendulo yoMbambiqhaza C iveze ukuthi yena akukhumbulayo, izindlela zokufundisa ezithinta ***iGrammar Translation neCommunicative Language teaching***. Ependulweni yakhe ubeke wathi:

“Uyazi angikhumbuli sifundiswa ngokuthi kumele silifundise kanjani ikhono lokubhala nokwethula ngenkathi siqeqeshelwa ubuthishela. Laphaya kwakugxilwa endleleni yokufundisa uHlelo loLimi.”

Impendulo yoMbambiqhaza C, iyakukhanyisa ukuthi lapho kuqeqeshwa abafundisi ikakhulukazi besiZulu, kugcizelelwa kakhulu ukufundiswa koHLELO loLimi, hhayi ukufundiswa kwamakhono ehlukeni olimi. Lokhu kufakazelana nokuvezwa nguMhlongo (2016), lapho ecaphuna khona uWright uma ethi:

“South African University syllabuses for the teaching of African Languages are generally patterned on the linguistic work of scholars like Doke, well known for his seminal work on the isiZulu grammar” (p.140).

(Isilabhasi yokufundisa izilimi zase-Afrika elandelwa ngamaNyuvesi imvamisa ilandela umzila wemisebenzi yoSozilimi abafana noDoke, abenza umsebenzi oncomekayo ngokufundiswa koHLELO lolimi lwesiZulu. Ikhasi 140.)

La mazwi acashuniwe lapha acacisa ngokusobala ukuthi kubonakala sengathi nasezikhungweni zokuqeqesha abafundisi besiZulu, iKharikhulamu igxile kakhulu ekufundisweni koLimi njengoba echazile uMbambiqhaza C ngenhla. Kanti ngakolunye uhlangothi uKaschula (2013), ugcizelela ukuthi kunesidingo esikhulu sokukhulisa kuphinde kuthuthukiswe izinga lokufundiswa kweziLimi zaboMdabu ngendlela yokuthi nazo zidlondlobale zize zibe seqophelweni lapho ziyosetshenziswa khona ngokulinganayo nezinyeiziLimi, njengoba kwenzeka oLimini lwesiNgisi kanye noLimi lwesiBhunu.

Ubuthaka obuvezwa ngabafundisi okukhulunywe nabo lapha ngolwazi oluthinta amasu nezindlela zokufundisa ukubhala nokwethula emaBangeni aphezulu, luveza amagebe ngokuqeqesheka kwabo ukufundisa. Izimpendulo zababambiqhaza ziyahambisana nokutholwe wucwaningo olwenziwe uHart (2000), oluveza ukuthi kunobuthaka ezindleleni ezilandelwa ngabafundisi nxa befundisa ikhono lokubhala nokwethula. Uqhubeka abalule ukuthi lobu buthaka kulezi zindlela zokufundisa bunomthelela ebuthakathakeni bekhono lokubhala nokwethula kubafundi.

4.2.2. Indikimba ethinta umthelela wezindlela abafundiswa ngazo bona uqobo

abafundisi endleleni abafundisa ngayo izindaba zokuziqambela nemibhalo edlulisa imiyalezo.

Le ndikimba ivele ngenkathi kuphendulwa umbuzo wesibili wocwaningo othi:

- **Ngabe laba bafundisi bawasebenzisa kanjani lawa masu nezindlela zokufundisa ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?**

Echaza kabanzi ngezindlela zokufundisa u-Ellis (2004), uveza ukuthi kusuke kukhulunywa ngenqubo lapho ukufunda kwenzeka khona. Uyaqhubeka achaze amasu okufundisa njengendlela noma inqubo esetshenziswa ngumfundisi ukwenza abafundi bakuqonde kangcono futhi babe nomdlandla ngalokho okufundiswayo.

Njengokufunda, ukubhala kuyikhono elibalulekile nelakha isisekelo solwazi lomfundi. UMurray ocashunwe nguVillanueva (1997), uthi ukubhala kufana nomshikashika wokuvumbulula ulwazi olusha usebenzisa ulimi. Uqhubeka athi kungumshikashika wokufunda kabanzi ngomhlaba nokuveza imizwa usebenzisa ulimi. Ukubhala kuwukwazi ukuhlola okufundile ngomhlaba, bese ukwazi nokwedlulisa lolo lwazi oluzuzile. Yingakho uMurray ethi ukufunda ukubhala kuyinqubo, ngakho nomfundisi uqobo lwakhe kumele akuqonde ukufundiswa kokubhala njengenqubo eqhubekayo nenezigaba ezithile ezilandelwayo lapho kufundiswa.

Kuningi okuvezwe yizimpendulo zababambiqhaza bocwaningo ngesikhathi sixoxisana ngalo mbuzo, nengikuthole ngenkathi ngihlaziya amadokumente abo afana nohlelo lwesifundo kanye nemisebenzi yemibhalo yezindaba zokuziqambela enikezwe abafundi.

Inhlololwazi esakuhleleka engibe nayo noMbambiqhaza A ngenkathi ngibuza ukuthi uwasebenzisa kanjani amasu okufundisa ukubhalwa kwemibhalo yezindaba zokuziqambela kanye nedlulisa imiyalezo uchaze wathi:

“Isu engilisebenzisayo elokuxoxisana nabafundi ngaphambi kokuba babhale ngesihloko engibanikeze sona. Ngisuke ngenzela ukuthi wonke umfundi acacelwe ukuthi isihloko sithini futhi kumele asiqhamukele kanjani. Emva kwalokhu ngibakhumbuza ngesingeniso nokubaluleka kwaso kanye nezingxenye ezehlukene ezifana nomzimba kanye nesiphetho. Ngibe sengithi ake baqale nje bangibhalele isingeniso.”

Kanti uMbambiqhaza B yena uveze ukuthi ngenxa yobuthaka obuvezwa ngabafundi lapho

bebhala, baqala nje ngokudingida isihloko. Kwesinye isikhathi ngiyabafundela isibonelo sendaba noma isibonelo sombhalo odlulisa umyalezo okufanele ubhalwe. Yena-ke ubeke kanjena:

“Ngenxa yokuthi abafundi banakho nje ukunhlanhlatha uma ubanikeza isihloko sendaba ukuba babhale, kubalulekile ukuba uchithe isikhashana uchaza ngesihloko. Engikwenzayo ukusebenzisana nabafundi ebhodini ngisebenzisa *i-spider’s web* ukwakha amaphuzu abalulekile ngesihloko sendaba efundiswayo, ngingathi nje ukwakha nabo uhlaka lwendaba. Njengokuthi nje, yimaphi amaphuzu okufanele angene esingenisweni, emzimbeni kanye nasesiphethweni. Ngiyaye ngibone sengathi lokhu kuyangisebenzela. Ngenza konke nje ngendlela nami engafundiswa ngayo.”

Izimpendulo zabo bobabili ababambiqhaza A noB ziyakuveza ukuthi bakubona kubalulekile ukuxoxisana nabafundi nokuqaphela ukuthi abafundi bacaciselekile ngesihloko. Nakuba uMbambiqhaza A echaza ukuthi uyakugcizelela ukuba abafundi baqaphele ukuthi izigaba zinokuxhumana okufanele, kodwa akangeni agxile aveze nokubaluleka kokuchazwa kwenhloso yombhalo, njengalokhu injulalwazi yoHlobo lomBhalo incoma ukuthi umfundisi kumele ayichaze kahle inhloso yokubhalwa kohlobo lombhalo olufundiswayo, ukuze abafundi baqonde ukuthi yiziphi izakhiwo zolimi ezingasetshenziswa nezihambisana nombhalo.

UMbambiqhaza B uphawula ngokubaluleka kokwakha uhlaka nabafundi, lokhu kuchaza ukuthi unalo ulwazi lokuthi ukubhala kuyinqubo. Kodwa manje lapho ngilandelisa umbuzo wami ngokubuza ukuthi abafundi uyabanikeza yini ngamunye ithuba lokuzibhalela uhlaka lwakhe lwendaba futhi baxoxisane ngalo, uchaze wathi hhayi abafiki lapho. Yena usuke enzela nje ukuba abafundi babe ne *‘understanding’* yokuthi yini okufanele ingene endabeni yabo. Incazelo yakhe inginike umqondo wokuthi akaqondi kahle ukubaluleka kokulandela izinyathelo zokubhala lapho efundisa ngokubhalwa kombhalo wendaba yokuziqambela nedlulisa imiyalezo.

Ngokwenjulalwazi yoHlobo lomBhalo, ulwazi lwesakhiwo nonzikandaweni wokubhalwa kombhalo kuyamelekelela umfundisi ukuba aqonde kangcono izakhiwo zolimi okufanele zisetshenziswe ukubhala ngempumelelo umbhalo obhalwayo. Engikubone emalungiselelweni esifundo sikaMbambiqhaza C sosuku lapho ayefundisa khona ukubhalwa kombhalo owedlulisa umyalezo ngesihloko esithi: Inhlolokhono/ ingxoxo, ukuthi

isifundo besihlukaniswe izigaba ezimbili futhi sizofundiswa njengezifundo ezintathu ezizimele. Uhlelo lwesiFundo sokuqala sasikhuluma ngesingeniso sesihloko kuchazwa izinhlobo zezingxoxo, njengengxoxo phakathi kwabantu ababili ngenjongo yokuthola ulwazi oluthile. Izibonelo ezazinikeziwe zibalula ingxoxo phakathi kwentatheli kanye nomqeqeshi omusha weQembu lesizwe lekhilikithi, ingxoxo phakathi koMphathi wesikole samaBanga aphezulu, nomfundi ofake isicelo somfundaze, ingxoxo yokuhlola ikhono phakathi kwabaqashi benkampani kanye nomfakisisicelo womsebenzi. Kwakukhulunywa ngomehluko ogqamile ngalezi zinhlobo zezingxoxo, umehluko phakathi kolimi olusetshenziswayo lapho kukhulunywa nalapho kubhalwa umbiko wengxoxo. Ohlelweni lwesifundo sesibili abafundi babenikezwe izihlokwana ababezokhuluma ngazo emaqenjini bahlanganise imibuzo ehambisana nesihloko, bakhethe nababili abazokwenza ingxoxo phambi kwekilasi, ngesikhathi abasinqunyelwe. Uhlelo lwesifundo sesithathu abafundi babezobhala phansi ingxoxo ngezihlokwana zezingxoxo abazethule emaqenjini. Kwakufanele bakhe amapheshana ngenhlokhono; imibuzo ezobuzwa, amagama ababambiqhaza bezingxoxo, imibuzo, izimpendulo, njll.

Ngimbuza uMbambiqhaza C ngezifundo zakhe ezintathu ngalesi sihloko wachaza ngokuthi:

“Ngiyaye ngibone abafundi bengawuphenduli kahle lo mbuzo ezivivinyweni abazinikezwayo. Uma sebeyibhale phansi, babhala sengathi bayazixoxela nje. Bengifuna ukubakhombisa ukuthi kunomehluko phakathi kolimi olukhulunywayo, nolimi olubhalwe phansi. Kanti okunye, ngibona sengathi kuyalicija nekhono labo lokukhuluma, ngaleyo ndlela ngibona sengathi ngishaya izinyoni ezimbili ngetshe elilodwa ngoba ngisuke sengikhawe ne-oral aspect yolimi, le umuntu angenaso nhlobo isikhathi sayo.”

Le nhlolelwazi esakuhleleka nalo Mbambiqhaza ingikhanyiselile ukuthi kahle-hle, lo mfundisi usebenzisa indlela yokufundisa ukubhalwa kwemibhalo edlulisa imiyalezo ngokudidiyela ukufundiswa kwekhono lokubhala kanye namanye amakhono afana nekhono lokukhuluma. Ngikuqaphelile futhi ukuthi uMbambiqhaza uyakuqaphela ukuthi uhlobo lombhalo luba nesakhiwo esithile, ngamanye amagama uyawasebenzisa amakhonsepthe athile asuselwa kule njulalwazi yoHlobo lomBhalo. Inkinga ukuthi akakwazi ukuyichaza indlela yakhe yokufundisa ngokuyigagula ngamagama akhona anembayo,

ngoba akaze akufunde phansi noma akufundiswe. Ukuhlela kwakhe izifundo ezintathu ngalesi sihloko nakho kunenhlese yezimpawu zeNdlela yeNqubo yokufundisa ukubhala, noma kambe yena umfundisi ethi usebenzise le ndlela ngoba ehlose ukulolonga futhi alungise amaphutha enziwa ngabafundi.

Kanti uMbambiqhaza D, yena wabeka kanje ngenkathi ngimbuza ukuthi uwasebenzisa kanjani amasu nezindlela zokufundisa ukubhala emakilasini akhe:

“I-groupwork ibalulekile ekilasini, abafundi kuhle basebenzisane njengeqembu. Ngiqala ngokuba sixoxe ngohlobolwendaba ebhalwayo. Ngokwenza kanjalo ngisuke ngibukeza ulwazi lwabafundi ngama-eseyi ajwayelekile afana nendaba echazayo kanye nelandisayo. Ngibe sengigxila kuleyo ndaba engiyifundisayo ngalolo suku.

Sibuka izinto ezifana nezimpawu zayo, ukusetshenziswa kwezisho nezaga ukunandisa indaba. Kwesinye isikhathi uma sesikwenzile konke lokhu, ngibhala isihloko ebhodini esihambisana nendaba efundiswayo ngalelo langa. Ngibe senginikeza abafundi iphepha, kuqala umfundi ongemuva abhale umusho oyisingeniso sendaba, adlulisele komunye njalonjalo. Umfundi kufanele afunde imisho embalwa ebhalwe ngaphambi kwakhe, bese elandelisa ngowakhe ukuze indaba yakhe umqondo. Ezinye zezindlela nami engabona uthisha wami owayenamava ekufundiseni ulimi ezisebenzisa.”

Le ngxoxo noMbambiqhaza ifakazela khona ukuthi naye unakho ukusebenzisa izindlela naye azibona zisetshenziswa ngabafundisi ababemfundisa kudala esafunda. Ngibuza ukuthi ngabeisu lakhe lokuba wonke umuntu abhale umusho ekhasini elilodwa ulibona linempumelelo engakanani ekucijeni abafundi, futhi njengoba namakilasi emakhulu kangaka lisebenza kanjani. Wakhombisa ukuba nomdlandla, wathi ubona sengathi lenza abafundi banake ngokwenzeka ekilasini ngoba ngaphambi kokubhala, kufanele ufunde ukuthi imishoengaphambili ixhumana kanjani. Saxoxisana ngokuthi kungenzeka yini kube yisu elingcono ukuba lokhu bakwenze emaqenjini amancane abafundi, kunokuba kwenziwe iqembu elilodwa eliyikilasi.

Kwangicacela ukuthi nakuba efundisa ngokulandela indlela ayibona isetshenziswa ngumfundisi owayemfundisa, kodwa kuningi ayengakwenza ukuyilungisa ihambisane nesikhathi kanye nezidingo zabafundi abanazo kulesi sikhathi samanje. Lokhu kusafakazela khona okushiwo nguSamuel (1998), ukuthi abafundisi abaqeqeshekile kahle ukuqhamuka namasu okuziqambela bona ngokwabo lapho befundisa. Ngaphezu

kwalokhu, babonakala bengazihluphi kangako ngokuzenzela ucwaningo ngokwabo ngezindlela abangazisebenzisa ukufundisa le ngxenye yolimi. Kuyakhathaza ukubona lokhu ngoba siphila esikhathini lapho ulwazi lutholakala kalula ngenxa yokuba khona kwe-inthanethi. Ngokucabanga kwami abafundisi abaningi baphatha amafoni asezingeni eliphakeme lobuchwepheshe besimanje abangawasebenzisa ukucwaninga, nokuzitholela ulwazi olubanzi noluthe xaxa ngokufundiswa kwezifundo zabo.

Amazwi akhe asekelwa yinhlolelwazi esakuhleleka engaba nayo noMbambiqhaza E, yena obeke ukuthi njalo uma efundisa uvamise ukulandela indlela yokufundisa ngokubuza imibuzo ukuze abone lapho kunamagebe khona, bese eyabachazela abafundi. Uchaze ukuthi naye wafundiswa 'ngendlela yokutshela, phecelezi *'telling method'*. Uthe uyabachazela abafundi kahle ngohlobo lwe-eseyi, enze nezibonelo ukuze abafundi bakhanyelwe kahle. Uqhubeke wathi akukho okunye angathi wafundiswa khona ngokufundisa ukubhala kubafundi, ngaphandle uma engakhuluma ngokuthi imakwa kanjani i-eseyi. Incazelo yoMbambiqhaza E ikhuluma ngezindlela zokufundisa ezijwayelekile uMbambiqhaza azaziyo naye afundiswa ngazo, ayikhombisi ukuthi uMbambiqhaza unalo ulwazi olukhethekile oluqondene nokufundiswa kwemibhalo yezindaba zokuziqambela nedlulisa imiyalezo. Zonke izimpendulo zababambiqhaza ziyakuveza ukuthi izindlela abafundiswa ngazo ukubhala zinomthelela ekufundiseni kwabo.

4.2.3 Indikimba ethinta ukungaqashwa nokungalandelelwa ngokufanele nangokwenele kwalokho okwenziwa ngabafundisi lapho kufundiswa imibhalo emide nedlulisa imiyalezo.

Indikimba le evele yagqama ngenkathi ngizama ukuphendula umbuzo wesithathu wocwaningo othi:

- **Kungani laba bafundisi belandela lawa masu nezindlela zokufundisa ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?**

Njengoba besengike ngaphawula, lezi zindikimba zizwakala sengathi zehlukile, futhi yileyo naleyo izimele ngokwayo, kanti eqinisweni akunjalo, kukhulu ukuhlobana phakathi kwazo. Lokhu kuvele ngenkathi ngizama ukuzihlukanisa ngononina ngokwemiqondo eyakhiwa yimininingo etholakele, njengokusho kukaCohen nabanye, (2011).

Ngokocwaningo lukaKavac no-Askan (2009), imfundo esezingeni elemukelekile neliseqophelweni elifanele incike ekutheni kwenziwe njalo imizamo yokulandelela nokuqaphela ukuthi ngabe okufanele kwenziwe yizinhlobo ezehlukene eMnyangweni

weMfundo kuyenzeka yini; uma kwenzeka, ngabe kwenziwa ngendlela efanelekile yini. Ngokucabanga kwami, nasekufundisweni kokubhala, kumele kube nemizamo eyenziwayo ukuqinisekisa ukuthi abafundisi basendleleni okuyiyona efanele lapho befundisa leli khono lokubhala kubafundi babo.

Izimpendulo ezivezwe ngababambiqhaza kulolu cwaningo kulo mbuzo wesithathu, ziveze ukuthi akukuhle ukulandelela okwenzekayo ukwelekelela abafundisi emsebenzini wabo. Izimpendulo zababambiqhaza zikhombise ukuthi akekho phakathi kwabo okhombisa ukuba nesiqiniseko sokuthi uyazithemba futhi useke wathola nokusekelwa ngezindlela namasu awasebenzisayo ukufundisa izindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Isibonelo sokuqala yimpendulo yoMbambiqhaza B ophendule kanje lapho ebuzwa ukuthi kungani elandela amasu nezindlela azigagulile ukufundisa amathekisthi okuziqambela:

“Ngingathi nje angiyiboni inkinga. Abafundi bami bayabhala baphase njengezinye izingane ekupheleni konyaka. Ngiyavuma ababhali bona kahle, kodwa-ke okukhulu bayabhala baphase.”

Impendulo enjena iveza ukuthi uMbambiqhaza akaze acabangisise ngokuthi yimaphi amakhono abafundi bakhe afisa bawazuze ngokufundisa le ngxenye yolimi. Kubonakala sengathi isizathu sokufundisa kwakhe kungukuchitha icala noma uhlu lwezinto okumele azenze; okuwukufundisa nokuba kuphase abafundi. Uyavuma ukuthi ikhona inkinga ngendlela abafundi ababhala ngayo. Ngizamile ukubuza ukuthi umisa kanjani ukubhekana nengqinamba yabafundi yokubhala okungekho ezingeni, waveza ukuthi akukho okutheni angakwenza ngoba konakele kusukela emaBangeni angemuva. Abaningi abakwazi ukupela imisindo yongwaqabathwa. Manje yena akafundisi isipelingi eBangeni leshumi nanye, lowo umsebenzi womfundisi wamaBanga aphantsi. Lokhu kukhombisa ukuthi akukho ukuxoxisana nokubonisana neNhloko yezeziLimi, ngamasu okubhekana nezingqinamba abafundisi abahlangabezana nazo lapho befundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo.

Ngokufanayo, nempendulo yoMbambiqhaza C ayivezi ukuthi kungani elandela amasu awashilo ukufundisa le ngxenye yokubhala. Uchaze wathi selokhu afika kulesi sikole eminyakeni eyisithupha edlule, akekho owake wathi akenzi ngendlela, konke nje ngokwakhekuzihambela kahle. Izimpendulo ezinje zikhombisa ukucabanga, mhlawumbe nolwazi lomfundisi olungajulile ngokwenele. Umbiko woMnyango wezeMfundo eyisiSekelo owawugxile kuKharikhalamu kanye nokulandelwa koMgomo nesiTatimende sokuHlola

ezikoleni zamaBanga R kuya kwele -12 (DBE National Evaluation Report, 2017), uyakuveza ukuthi enye ingqinamba enkulu uMnyango wezeMfundo obhekene nayo, ngulwazi lwabafundisi olubuthaka kakhulu ngokufundiswa kwezifundo zabo. Uyaqhubeka lo mbiko uveze ukuthi okwenza lokhu kube yinkinga enkulu ukuthi nalabo uMnyango wezeMfundo obabeke ezikhundleni ukuba bahole futhi bakhombe indlela eziYingini ngisho nasezikoleni imbala, okungabeLuleki bezifundo (*Subject advisors*), abahloli bezikole (*School inspectors*), oThishanhloko kanye neziNhloko zemiNyango yezifundo (*HODs*), iningi labo abanalo ulwazi olwenele olulingana nezikhundla abaphathiswe zona. Yingakho bengakwazi nokuxoxisana babonisane, ukuze banikeze ubuholi obufanele kubafundisi lapho kunesidingo. Ngaphezu kwalokhu, abanye abangabaholi besifundo (*HODs*) bathwele kanzima. Bathi belindeleke ukuba babhekane nemithwalo yabo yokufundisa esindayo, baphinde balindeleke ukuthi babhekane neminye imicikilisho eminingi egcina yenza bengakwazi ukuchitha isikhathi esenele sokunikeza ubuholi obulindelekile ngokwezikhundla zabo kulezo zifundo abaziholayo ezikoleni.

Ibonakala iyinkinga impela indaba yokungalandelelwa ngendlela kwalokhu okwenziwa ngabafundisi emakilasini esifundweni sesiZulu, ikakhulukazi uma kukhulunywa ngokufundiswa kwekhono lokubhala. Impendulo yoMbambiqhaza A nayo iyakhombisa ukuthi naye akaze athole ukwelekelelwa okumqondisayo ngamasu angawasebenzisa lapho efundisa. Uchaze wathi naye wenza lokho akubona kwenziwa ngabanye. Uqhubeka wathi useke wafundisa neBanga leshumi, kodwa akubonile ukuthi noma beye emhlanganweni wokuhlelenjwa kwamamaki njengesekethe (*Circuit subject moderation*), bona njengabafundisi besifundo bayaziveza izingqinamba ababhekene nazo njengakho ukuba nabafundi ababuthaka abangakwazi ukupela amagama, abangakwazi ukubhala imisho ngendlela besebenzisa ngendlela izimpawu zokuloba ezifanele. Ubeke kanje ngamagama akhe:

“Mcwaningi, njengoba ngenza okwenziwa ngabanye, yingoba vele akukho *Subject advisor* efika esikoleni izosichazela kahle noma isibonise. Uma siveza izikhalo zethu ku-*Moderation*, ngingathi nje nalaba abaholayo basuke bezicabangela izikhundla zabo, nokuthi bangazibangeli isigcwagcwa kubafundisi. Abanye uyabona nje ukuthi abanayo ne-*clue* yokuthi yini okufuneka ngabe kuyenzeka, so yimaphi ama-*solution* okungaqhanyukwa nawo lapho?”

Okushiwo nguMbambiqhaza lapha, kuyahambisana nokutholwe ngumbiko woMnyango wezeMfundo eyisiSekelo, owawugxile kuKharikhalamu kanye nokulandelwa koMgomo

nesiTatimende sokuHlola ezikoleni zamaBanga R kuya kwele -12 (DBE National Evaluation Report, 2017). Umbiko wethule ukuthi akukho ukubambisana kahle phakathi kwabaholi abasemazingeni ehlukeni emfundo kubalwa oThishanhloko, ama-*Subject advisor* kanye nama-*HOD*, ngoba abaningi babo abanalo ulwazi nekhono lokuhola okulindelekile kubona. Uyaqhubeka umbiko uthi lesi simo sibangelwa ukuthi izikhala zobuholi zivamise ukutholwa ngabantu abangafanele ngenxa 'yezenzo zenkohlakalo ezihlanganisa ukuqasha ngokobuhlobo, ukufumbathisa kanye nokudayiswa kwezikhala zomsebenzi' (ikhasi, 13). Ngenxa yalezi zizathu, kungena abantu abangawazi umsebenzi nabangenandaba nokuthuthukiswa kwezinga lokufundisa.

Izimpendulo zabafundisi ziyahambisana nengikubonile emalungiselelweni ezifundo zabo.

UMbambiqhaza D yena, uchaze ngokuthi isizathu sakhe sokulandela lawa masu yingoba usuke ezama ukuhlanganisa okushiwo nguMhlahlandlela kaCAPS nolwazi lwakhe. Uveze ukuthi konke nje akukhumbulayo, nalokho ayaye akuxoxe nozakwabo, yizona zinto azenzayo egunjini lokufundela uma efundisa izindaba zokuziqambela nedlulisa imiyalezo. Naye uMbambiqhaza D ukuvezile ukuthi angakuthokozela ukunikezwa usizo lapha nalaphaya. Ngibuzisisa ngokuthi yiluphi lolu sizo akhuluma ngalo, uveze ukuthi noma eseke waya kuma-*workshop* amabili ayehlelwe nguMnyango wezeMfundo, kodwa akazange afunde lutho ngokufundiswa kokubhala. Kunalokho eyodwa yayenziwe ngasekuqaleni konyaka, kwakuxoxwa ngemiphumela yabafundi beBanga le-12, kwaphindwa kwethulwa uhlelo lokusebenza; i-*work programme* kanye nohlelo lokuhlola. Eyesibili, uchaze ukuthi yona yayigxile ekufundisweni kwezemibhalo '*literature*'. "Ulwazi lwami ngokufundiswa kwezemibhalo kanye nokuhluzwa kwezinkondlo angilungabazi impela, kuningi okusha esengikwazi", kuchaza uMbambiqhaza. Uveze ukuthi angakuthakasela ukuba kubhekwe nokufundiswa kwamanye amakhono esifundo ukuze bonke abafundisi bezokhanyiseleka ngokufundiswa kwamakhono ehlukeni oLimi. Uze waveza nokuthi kunezingxenywe angakazithinti njengokufundiswa kokulalela ngoba akazithembi kahle ukuthi angaqalaphi, kanti noMphathi wakhe akaze asho lutho ngalokho.

Konke okubekwa ngabafundisi abangababambiqhaza kule nhlololwazi esakuhleleka kuveza khona ukuthi akukho ukulandelela okufanele okwenzekayo, nakuba kwenziwe kahle ukwethulwa kohlelo lokusebenza okufanele lulandelwe, kodwa abafundisi kumele bazicabangele bona ukuthi yiziphi izindlela zokufundisa abazozilandela uma sebephambi kwabafundi. Okumangalisile kunakho konke ukuthi kulaba babambiqhaza, akekho noyedwa oveze isizathu esithinta ukubaluleka kokuba abafundi babe nolwazi olubanzi

ngohlobo lombhalo, nokuthi bona njengabafundisi baphinde baqeqeshwe ngokufanelekile. Bayakuveza laba babambiqhaza ukuthi kwezinye izikhathi kungaba lesi simo abazithola bekusona siba yingqinamba enkulu uma usuke ungenalo ulwazi oludephile, nolwenele ngokufundisa izingxenye ezehlukene zesifundo. Konke abakusho kule nhlololwazi, ngazibonela ngokwami lapho ngibuka amalungiselelo abo ezifundo. Okufundiswayo nemisebenzi ehlelelwe abafundi yemibhalo nezinkondlo kanye nemibhalo efana nezindaba ezimfushane, kanye neminye imisebenzi ehlukene kwenziwe kahle kakhulu, futhi inakho ukuhleleka ngokwamazanga ehlukene okuhlola njengokuncoma kwenjulalwazi yokuhlola kaBloem.

Okuphawulekayo ngokuphendulwa kwalo mbuzo wocwaningo wukuthi akekho noyedwa kubabambiqhaza onikeze impendulo ethinta ukubaluleka kokuba abafundi bafundiswe ngezindlela ezehlukene zokusetshenziswa kolimi lapho kubhalwa imibhalo noma amathekisthi ehlukene. Akekho phakathi kwababambiqhaza onikeze isizathu sokulandela isu noma indlela yakhe yokufundisa esiveza inhloso yakhe yokuba abafundi bafunde ngokuhleleka kwamathekisthi ngokwenhloso; izithameli eziqondiwe, isakhiwo kanye nokuqukethwe njengalokhu injulalwazi yoHlobo lomBhalo incoma ukulandelwa kwale migomo ngumfundisi lapho kufundiswa ukubhalwa kwemibhalo eyehlukene (Hyland, 2007).

4.2.4 Indikimba ethinta ukungakhanyiseleki kanye nezimo zokufunda nokufundisa ezenza kungalandeleki imigomo kaCAPS ngokufundiswa kwale ngxenye yokubhala.

Izimpendulo zababambiqhaza zemibuzongqangi emithathu yokuqala yalolu cwaningo, zingenze ngafisa ukuthola ukuthi ngabe banalo yini ulwazi ngemigomo ebekwe nguCAPS, futhi ngabe bayisebenzisa kanjani ukufundisa le ngxenye yolimi. Izimpendulo neminye imininigo engiyitholile kube sekungiholela kule ndikimba engenhla.

Le ndikimba ivele ngenkathi kuphendulwa umbuzo wesine wocwaningo othi:

Ingabe amasu nezindlela okusetshenziswa ngabafundisi kuxhumana kanjani nomhlahlandlela wokufundisa le ngxenye obekwe nguCAPS esiZulwini ULimi LwaseKhaya?

Inhloso yalo mbuzo bekungukuthola ukuthi abafundisi ngabe bayakuqonda futhi bayakulandela yini konke okunconywa yidokumente kaCAPS isiZulu uLimi LwaseKhaya iBanga le-11, uma befundisa ikhono lokubhala nokwethula emagunjini okufundela.

Selokhu kwangena uHulumeni weNtando yabantu ngonyaka we-1994 eNingizimu Afrika, ziningi izinguquko ezenzekile kwezeMfundo. Nakuba kunjalo, kepha maningi amagebe ahamba edaleka njalo uma kunezinguquko ezintsha. Becaphuna abacwaningi abafana noGrosser benoDe Waal (2008) kanye noSwart beno-Oswald (2008), uPludderman benoMlomo baveza ukuthi ziningi izinguquko ezilethwe ukushintsha koMthethosisekelo ohambisana nokufika kukaHulumeni weNtando yabantu. Ngaleyo ndlela, ukwamukelwa koMthethosisekelo waseRephabuliki yaseNingizimu Afrika kwasinikeza isendlalelo sokuguqulwa nokwakhiwa kohlelo lokufunda eNingizimu Afrika. Inhloso yoMthethosisekelo ngalezi zinguquko kwezeMfundo kwakungukwakha iNingizimu Afrika ebumbene nekhululekile, ekwazi ukuthatha indawo yayo eyifanele enguzibuse emindenini yezizwe. Lokhu kwaholela ekuthini uHulumeni ethule uhlelo lweMfundo. Ngaleyo ndlela-ke, uHulumeni wethula i-*Outcome - Based Education (OBE)* ngonyaka we-1997, ebuye yaziwe ngokuthi iKharikhulamu 2005, ngenhloso yokulungisa isimo sokungalingani okwadalwa wubandlululo, nokuzama ukudala amathuba emfundo elinganayo ezinganeni zonke zemiphakathi eyakhele izwe laseNingizimu Afrika. Uhlelo lweMfundo eSekwe emiPhumeleniyayigqugquzela indlela egxile kumfundi nasekwenzeni kwakhe emfundweni (DBE, 2011).

UPludderman noMlomo (2010), baqhubeka baveze nokuthi ukwethulwa kwe-*OBE* kwaphoqa ukuthi kube nezinguquko endleleni abafundisi ababefundisa ngayo. Abafundisi baphinde bethweswa ijoka lokuthi baqiniseke ukuthi iyangeniswa ezikoleni. Baqhubeka baveze nokuthi, nakuba yayenziwa imizamo yokulolonga abafundisi kule Kharikhulamu ye-*OBE*, kodwa lokhu kuqeqeshwa kwabafundisi kwakungagxilile ekuthini kuthuthukiswe isayensi yabo yolwazi (*epistemological*) lokufundisa, kanye nokuba babe abacwaningi nabafundisi abafunda impilo yabo yonke.

Ukwethulwa kweKharikhulamu 2005 kwahlangabezana nezingqinamba eziningi, ezinye zazo kwakuyingqalasizinda ezikoleni eyayisilele emuva ngokumangalisayo, izinsizakufunda nezinsizakufundisa ezazingenele, kanye nabafundisi abangaqeqeshekile ngokuphelele ukuthibakwazi ukufundisa ngempumelelo. NgokukaPludderman benoMlomo (2010), yizingqinamba ezinjengalezi eziholele ukuba imiphumela yohlelo oluhlola izinga lokuthuthuka kwabafundi ekufundeni nasolwazini emhlabeni wonke jikelele (*Progress in International Reading and Literacy Study; PIRLS, 2006*) ikhombise ukuthi izinga labafundi baseNingizimu Afrika kulo mkhakha lalisezingeni eliphansi ngokuxakile. Phela i-*PIRLS* uhlelo olwasungulwa ngenhloso yokuhlola ikhono lokufunda kubafundi beBanga lesi-4 kanye nelesi-5. Ucwangingo luveza ukuthi iNingizimu Afrika yaphuma ekugcineni

ekhonwenilokufunda, uma iqhathaniswa namanye amazwe (Howie nabanye, 2007; 2012). Ngakho-ke, ngenxa yalezi zinkinga, uProfesa Kader Asmal owayenguNgqongqoshe wezeMfundo ngaleso sikhathi, wanquma ukuba ibuyezwe le Kharikhulamu 2005. Ekugcineni, iKomiti elaliqokelwe ukwenza lo msebenzi lethula isichibiyelo esasizwakala kangcono seKharikhulamu 2005 esabizwa ngokuthi *i-Revised National Curriculum Statement (RNCS)*, kusukela eBangeni R-9. Lesi sichibiyelo saba nomthelela wokuba khona kwe-*General Education and Training (GET)*, kanye ne-*Further Education and Training*, eyabe isibizwa ngokuthi *iNational Curriculum Statement (NCS)* kusukela eBangeni le-10 -12. Noma sekuyisiTatimende sikaZwelonke soHlelo lweziFundo (NCS), abafundisi nabafundi baqhubeka bahlangabezana nezingqinamba egunjini lokufundela, lokho okwaze kwaholela esichibiyelweni seRNCS kanye neNCS ngonyaka wezi-2009, kwase kubakhona *iCurriculum and Assessment Policy Statement (CAPS)*. Lezi zibuyezwe zaholela ekuthini ngonyaka wezi- 2012, kwethulwe isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (CAPS) kusukela eBangeni R kuya kwelesi-9 kanye nesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola kusukela eBangeni le-10-12 (DBE, 2011). Ngaleyo ndlela, ngokoMnyango wezeMfundo, uCAPS awuyona iKharikhulamu entsha, kodwa yisichibiyelo sesiTatimende sikaZwelonke soHlelo lweziFundo (DBE, 2011).

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola sesigaba seMfundo nokuQeqesha okuQhubekayo sichaza ulimi ngokuthi “luyisikhali esibonakalayo noma esilalelwayo esiletha ukuxhumana kubantu” (DBE, 2011, p.9). Ngaleyo ndlela, luthathwa njengesikhali esibaluleke kakhulu ekudaleni ukuxhumana phakathi kwabantu. Ngaphandle kolimi, bekungeze neze kwaba khona ukwazi nokuzwana esintwini jikelele (Msomi noNkosi, 1992). Kuyacaca-ke ukuthi ulimi lunomsebenzi omkhulu kakhulu ekuxhumaniseni imiqondo yabantu abalukhulumayo. Idokumente kaCAPS iphinde iqhubeke ichaze inhloso yokufundisa abafundi ikhono lokubhala ukuthi kubanika ithuba lokwakha nokuxhumana, nokubeka imicabango ngendlela ebumbene (DBE, 2011, p.12). Ngakho-ke, kubalulekile ukuthi abafundi babe nolwazi olunzulu lwezakhiwo nezimiso zokusetshenziswa kolimi ukuze kusize bakwazi ukukhiqiza amatheksthi abumbene. Lolu cwaningo njengoba lubheka ukufundiswa kwekhono lokubhala nokwethula esifundweni sesiZulu uLimi LwaseKhaya esigabeni seMfundo nokuQeqesha okuQhubekayo, isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011), siveza ukubaluleka kohlobo lombhalo (*genre*), yingakho sikhuluma ngezinhlobo zamathekisthi (ama-eseyi nemibhalo edlulisa imiyalezo) ezifana nendaba elandisayo, echazayo, edaza inkani, eqhathanisayo, eningayo, njll. okufanele abafundi bafundiswe ukuzibhala eBangeni

le-10 kuya kwele-12. Kanjalo futhi nasemibhalweni edlulisa imiyalezo siveza uhlu lwezinhlobonhlobo zemibhalo efundiswayo, njengokubhalwa kwencwadi yobungane, eyomsebenzi, umlando kamufi, ikharikhulamu vithaye, isibuyekezo, njll.

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola lwesigaba seMfundo nokuQeqesha okuQhubekayo sesiZulu uLimi LwaseKhaya iBanga le-10-12 (DBE, 2011), siqhakambisa ukulandelwa kwenqubo yokubhala njengendlela enconywayo ukufundisa ikhono lokubhala nokwethula. Siqhubeka futhi sikugcizelele ukuthi izakhiwo zolimi kumele zifundiswe ukuze abafundi bakwazi ukwakha ngazo amathekisthi ngesimo abaphila kuso, futhi nokusetshenziswa kwezakhiwo zolimi kumele kugxile ekuhlaziyeni imisho ezihambela yodwa. Kodwa isiTatimende seNqubomgomo asivezi imiyalelo nemigomo yokuthi lokhu kungenziwa kanjani, bese kubangela abafundisi babe nokudideka, kubenze bangabi nawo amagama anembayo ukuchaza kahle izindlela abazisebenzisayo ukufundisa le ngxenye yolimi. Nakuba isiTatimende seNqubomgomo siqhakambisa ukulandelwa kwenqubo yokubhala ukufundisa ikhono lokubhala nokwethula, kodwa indlela ekubeke ngayo imane yathi “ukufundisa ulimi ngokulandela inqubo ethile”, ayichazi kahle ngokuzwakalayo ngendlela enembayo ukuthi INQUBO YOKUBHALA iwuhlobo oluthile LWENDLELA YOKUFUNDISA UKUBHALA KUBAFUNDI, nokuthi abafundisi bangayiqhamukela kanjani. Imane nje iveze izinyathelo abafundi okulindeleke bazilandele, lokhu bese kubangela abafundisi bahlale bengakhanyiselekile ngokuphelele ngeqhaza okumele balibambe nxa befundisa ukubhalwa kwamathekisthi amade okuziqambela nalawo adlulisa imiyalezo. Inhlololwazi nabafundisi abangababambiqhaza ikuvezile ngenkathi kuphendulwa uMBUZO 2 wocwaningo ngenhla.

Okunye futhi, isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola sesiZulu uLimi LwaseKhaya seBanga le-10-12 (DBE, 2011) nalapho sesinikeza khona izinhlelo zokufundisa ezakhelwe phezu kwezinhlelo zamasonto adidiyelwe ngamabili ezingalandelwa ngabafundisi, asicacisi ukuthi kungenziwa kanjani lokhu. Siqhubeke sincome indlela yokufundisa ngokuDIDIYELWA KWAMAKHONO OLIMI, kanye nokuDIDIYELA UKUSEBENZA KOLIMI KWEZINYE IZIFUNDO ZEKHARIKHULAMU. Lokhu kuchaza ukuthi umfundisi angafundisa abafundi ukubhalwa kwamathekisthi ohlobo lombhalo asuselwa ohlwini lwezifundo ezifundwayo. Isibonelo: Ukuguquka kwesimo sezulu (*Geography*), umbiko kaHulumeni wesabelo Zimali (*Economics*), njll. kodwa, sibuye sithi lezi zinhlelo ZIYIZIBONELO NJE, akuhlosiwe ukuvimba ezinye izinhlelo ezingase zisetshenziswe ngempumelelo.

Njengoba uHlelo lweziFundo zesiZulu uLimi LwaseKhaya lusebenzisa amahora ama-4.5 (amahora amane nesigamu) ngesonto, la makhono amathathu: ukulalela nokukhuluma, ukufunda nokubukela, ukubhala nokwethula kulindeleke ukuthi afundiswe ngokudidiyelwa kanye nezakhiwo nezimiso zokusetshenziswa kolimi kula masonto amabili (amahora ayi-9). Ngamanye amazwi abafundisi ngenkathi behlela umsebenzi wekhono lokulalela, ukufunda ukubhala, kumele baqiniseke ukuthi unezakhiwo kanye nezimiso zokusetshenziswa kolimi ngoba zibamba iqhaza elibalulekile ekuqondeni nasekukhiqizeni amatheksthi akhulunywayo nabhalwayo. Kumele futhi abafundisi babenesikhathi abasakhayo sokufundisa lo msebenzi okubonakalayo ukuthi abafundi ubathwalisa kanzima. Lokhu kwabiwa kwesikhathi kuyimbangela enkulu yengcindezi nokudideka okuvezwe ngababambiqhaza balolu cwaningo ababhekene nakho. Ababambiqhaza baveza ukuthi mningi umsebenzi okumele wenziwe esikhathini esincane kangaka kule ngxenye yolimi eyisisekelo sawo wonke la makhono angenhla.

Ngokwemininingo etholakele ngesikhathi nginenhlololwazi esakuhleleka engiyibambe nababambiqhaza bocwaningo, kanye nangesikhathi ngibethamele befundisa emagunjini okufundela, kugqame ukuthi abafundisi abaqondi kahle-hle ukuthi bangayisebenzisa kanjani imigomo ebekwe nguCAPS ngokufundiswa kwekhono lokubhala nokwethula emagunjini okufundela njengalokhu ibonakala inemijikelezo eminingana. Ziningi izingqinamba ababambiqhaza ababhekana nazo ezibenza badideke emizamweni yabo yokulandela le ndlela yenqubo yokubhala uma befundisa le ngxenye yolimi.

Ngesikhathi ngibuza uMbambiqhaza A, ukuthi uyisebenzisa kanjani imigomo ebekwe nguCAPS ngokufundiswa kwale ngxenye yolimi, uveze ukuthi yena unabafundi abaminyene emakilasini, lokho kwenza kungabi lula ukulandela le migomo ebekwe nguCAPS, njengalokhu kulindeleke ukuthi nxa abafundi bebhala umfundisi alandelanise izinyathelo zokubhala ezehlukene, okuchaza ukuthi miningi imizamo okufanele bayibhale ibukwe ngumfundisi ngaphambi kokuba bafinyelele emzamweni wokugcina. Akuyona-ke into umfundisi angayenza kalula leyo njengalokhu uMbambiqhaza echaza izimo abafundisa ngaphansi kwazo kule nkulumo engezansi:

“Ngokwemigomo kaCAPS, abafundi kumele balandele izinyathelo zokubhala uma ubafundisa ama-eseyi. Mina ngifundisa amakilasi agcwele. Kunamathaskhi amaningi okumele siwafundise abuye amakwe, sirekhode amamaki, bese eyomoderethwa kuma-Cluster. Ngigcina sengifundisa amathaskhi amiselwe ukuhlolwa kuphela. Ngingasithathaphi nje isikhathi sokumaka le mizamo engaka! Akulula neze ukulandela le migomo kaCAPS. Mina nje ngigcina emzamweni wokuqala.”

Ngokunjalo, noMbambiqhaza C uma ebuzwa lo mbuzo ongenhla, uveze okucishe kufane nokuvezwe uMbambiqhaza A, ngoba naye uveze ukuthi ufundisa amakilasi amakhulu kakhulu, kanti uyaye athi uma ebheka izinyathelo zikaCAPS zokubhala ama-eseyi, azibone zidla isikhathi kanti nomsebenzi okumele ufundiswe mningi ngokweqile, kanti miningi neminingwane okufanele igcwaliswe ngesifundo ngasinye, ngaleyo ndlela-ke, agcine esewanyazisa nje, angazilandeli njengoba kulindelekile.

“Amakilasi wonke engiwafundisayo angaphezu kwama-50, kanti ngiyaye ngithi uma ngibheka lezi zinyathelo zikaCAPS zokubhala ama-eseyi, ngizibone zidla isikhathi. Sinomsebenzi omningi ngokweqile okumele siwufundise, kanti futhi miningi neminingwane okufanele siyigcwalise ngesifundo ngasinye, ngakho-ke, ukulandela le migomo ebekwe uCAPS uma ngifundisa ama-eseyi, kungabangela ukuthi ngichithe isikhathi eside ngifundisa nje i-eseyi eyodwa, kuphele unyaka umsebenzi ungaphelile.”

Izimpendulo zabo bobabili ababambiqhaza A noC ziveza ukuthi emakilasini abo kunabafundi abaningi ngokweqile, kanti futhi kunomsebenzi omningi wamathaskhi abalindeleke ukuthi bawufundise, lokho kubenza bengakwazi ukulokhu belandela lezi zinyathelo zokubhala ezibekwe nguCAPS. UMbambiqhaza A uveza nokuthi emva kokufundiswa kwamathaskhi, balindeleke ukuthi bawamake, barekhode, babuye bayomoderetha kuma-Cluster. Laba bafundisi bakhala ngengcindezi yomsebenzi, bathi miningi iminingwane okufanele bayigcwalise ngesifundo ngasinye. UMbambiqhaza C, uze ubalula ukuthi ukulandela lezi zinyathelo zokubhala ezibekwe nguCAPS kungabangela ukuthi achithe isikhathi eside efundisa i-eseyi eyodwa, kuze kuphele unyaka umsebenzi ungaphelile.

Kanti uMbambiqhaza D yena uveze ukuthi ufundisa abafundi abangenalwazi oluyisisekelo ngolimi njengezingcezu zenkulumo kanye nokusebenza kwazo, kwazise phela amakilasi awafundisayo kukhona nabafundi abaqhamuka kwezinye izizwe abangenalo ulwazi oludingekayo, eBangeni le-11. Lokho bese kubangela ukuthi achithe isikhathi esiningi ezama ukubacathulisa, ngaleyo ndlela bese engakwazi ukulandela le migomo ebekwe uCAPS.

“Emakilasini engiwafundisayo kukhona abafundi isiZulu okungesilo uLimi lwabo Lwasekhaya. Abanye babo baqhamuka emaXhoseni, kanti abanye kade befunda ezikoleni zamaNdiya. Laba

bafundi abanalwazi oluyisisekelo ngolimi njengezingcezu zenkulumo kanye nokusebenza kwazo. Laba bafundi mina ngibathola eBangeni le-11 bengenalo ulwazi oludingekayo kuleli Banga, njengokubhala nokupelwa kwamagama, ukubhalwa kwemisho kulandelwa izimpawu zokuloba ezifanele njengokubhalwa kofeleba lapho bedingeka khona. Uyazi ngigcina sengichitha isikhathi esiningi ngilungisa la maphutha. Ngaleyo ndlela, isikhathi enginaso asenele ukuthi ngingakwazi ukulandela yonke le migomo ebekwe uCAPS uma ngifundisa ama-esityi.”

UMbambiqhaza D njengoMbambiqhaza A noC, bakhala ngokuthi ukulandela imigomo ebekwe nguCAPS uma befundisa izindaba zokuziqambela nemibhalo edlulisa imiyalezo kungabachithela isikhathi. Kodwa uMbambiqhaza D yena uveza ukuthi emakilasini awafundisayo kubuye kube nabafundi abaqhamuka kwezinye izizwe ezingenalwazi oluyisisekelo ngolimi, njengokupelwa kwamagama, ukubhalwa kwemisho, njll. Lokho-ke bese kumenza achithe isikhathi esiningi elungisa la maphutha. Lezi zizathu zimenza angakwazi ukulandela le migomo ebekwe nguCAPS uma efundisa le ngxenye yoLimi.

Kanjalo noMbambiqhaza E uveze ukuthi uchitha isikhathi esiningi ezama ukucija abafundi ukuthi bakwazi ukuphendula leli phepha lesi-3, ukuze abafundi bethi beqambe befinyelela eBangeni le-12 bese bengenankinga kuleli phepha, kwazise linamamaki amaningi, lokho bese kwenza angakwazi ukulandela zonke lezi zinyathelo zokubhala ezibekwe nguCAPS.

“Umsebenzi esilindeleke ukuwufundisa eBangeni le-11 muningi ngokuxakile. Iphepha lesi-3, okuyiphepha lokufundiswa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo liyiphepha elinamamaki amaningi kunawo wonke amaphepha. Ngenxa yalesi sizathu, ngichitha isikhathi esiningi ngicija abafundi ukuthi bakwazi ukuphendula izinhlobo zamathekisthi eziqukethwe yile ngxenye yephepha, ukuze bathi nxa sebefika eBangeni le-12 bangabi nankinga, baphase ngamalengiso. Ngaleyo ndlela, isikhathi sokulandela lezi zinyathelo zokubhala ezibekwe nguCAPS asikho. Phela lokho kungabangela ukuthi ngisalele emuva emsebenzini wami.”

UMbambiqhaza E njengoMbambiqhaza A, C noD, naye ukhala ngokuthi asikho isikhathi sokulandela imigomo ebekwe nguCAPS uma efundisa ikhono lokubhala nokwethula. UMbambiqhaza E, yena uveza ukuthi uchitha isikhathi esiningi ezama ukucija abafundi beBanga le-11 ukuthi bakwazi ukuphendula iphepha lesi-3 kwazise linamamaki amaningi,

ukuze bathi beqambe befika eBangeni le-12 bangabi nankinga. Lo Mbambiqhaza uveza ukuthi ukulandela lezi zinyathelo zokubhala ezibekwe nguCAPS kungabangela ukuthi asilele emuva emsebenzini wakhe. Kanti nangesikhathi ngibheka amabhuku ababambiqhaza lapho bebhala khona amalungiselelo esifundo, kanye namabhuku abafundi, angiyibonanga ingxenye lapho abafundi benikezwa khona amathuba okubhala imizamo ehlukeni babuye balungise. Kunalokho, kunemisebenzi yezinhlobo zamathekisthi ehlukeni abayibhalile njengokubhalwa kwamaminithi omhlangano, i-ajenda, inkulumo-mpendulwano kanye nezinhlobo zezincwadi ezehlukeni. Kanti uMbambiqhaza B ngesikhathi ebuzwa umbuzo ongenhla yena ubalule ukuthi unenkinga yokungaqondi ukuthi le ngxenye yezakhiwo zolimi angayixhumanisa kanjani nokufundiswa kohlobo oluthile lo mbhalo ngendlela eyimpumelelo ekilasini. Ube esechaza wathi:

“Uyazi mina nginenkinga yokungakwazi ukuthi ngingayixhumanisa kanjani le ngxenye yokufundiswa kwezakhiwo kanye nokufundiswa kohlobo oluthile lombhalo ngendlela eyimpumelelo ekilasini. Mina ngigcina ngokuchazela abafundi ngohlobo lo mbhalo osuke ufundiswa kuphela. Kuyenzeka nje uma ngifundisa ngiveze kafushane izingcezu zenkulumo, kodwa kulukhuni ukwenza isifundo esiphelele ngalokhu ngoba usuke ugxile ekufundisweni kwendaba. Lokho bese kuyababulala abafundi.”

UMbambiqhaza B yena uveza ukuthi akakhanyiselekile ukuthi angayixhumanisa kanjani ingxenye yokufundiswa kwezakhiwo kanye nokufundiswa kohlobo oluthile lombhalo ngendlela eyimpumelelo ekilasini.

Izimpendulo zababambiqhaza zingenze ngabe sengilangazelela ukwazi ukuthi ngabe bayakwenza yini ukudidiyelwa ukufundiswa kwezakhiwo zolimi kanye nokufundisa ikhono lokubhala nokwethula. Uma bekwenza, ngibe nesifiso sokuthola ukuthi lokhu bakwenza kanjani.

Ngibuza uMbambiqhaza A ukuthi ukwenza kanjani ukudidiyelwa kokufundiswa kwezakhiwo zolimi nokusetshenziswa kwazo uma efundisa izindaba zokuziqambela nemibhalo edlulisa imiyalezo, uveze ukuthi akakwenzi ngoba akazi ukuthi angakwenza kanjani lokhu. Uqhubeke waveza nokuthi ngisho beku-workshop, uMeluleki wesifundo akasivezi isikhathi semibuzo ukuze bezokwazi ukuveza izinkinga abahlangabezana nazo uma befundisa.

“Uma ngifundisa ama-eseyi angiwadidiyeli nokufundiswa kwengxenye ethile yolimi, kodwa

ngiwafundisa ahambe wodwa, kanjalo nezakhiwo zolimi zihambe zodwa ngoba angazi ukuthi lokhu ngingakwenza kanjani. Ngabe kungcono ukuthi sizithola sezididiyelwe ku-*Work Programme*. Ngisho kwenzekile siku-*workshop*, uMeluleki wesifundo akasivezi isikhathi semibuzo ukuze sikwazi ukubuzela lapho sinezinkinga.”

Impendulo yoMbambiqhaza A ikhombisa ukuthi akakhanyiselekile ngendlela okufanele alandele ngayo le migomo ebekwe nguCAPS. Okunye okugqamayo kule mpendulo yakhe ukuthi akakutholi ukwelekeleleka noma kunama-*workshop*.

Uma ngibuza uMbambiqhaza C yena uveze ukuthi ikhona imibhalo athi uma eyifundisa azame ukukwenza lokhu, kodwa akakwazi ukukwenza kuzo zonke izinhlobo zemibhalo. Ube eseveza isibonelo sokuthi uma esuke efundisa ingxoxo, uyihlela ibe izifundo ezintathu. Isifundo sokuqala, sisuke sikhuluma ngesingeniso sesihloko lapho kuchazwa khona izinhlobo zezingxoxo, njengengxoxo phakathi kwabantu ababili ngenjongo yokuthola ulwazi oluthile. Isifundo sesibili, unikeza abafundi izihlokwana abazokhuluma ngazo emaqenjini, bakhethe ababili abazokhuluma phambi kwekilasi, bese isifundo sesithathu enika abafundi ithuba lokubhala phansi ingxoxo ngezihlokwana zezingxoxo abazethule emaqenjini. Uphinde waveza ukuthi uyafisa sengathi lokhu angakwenzisa nakwezinye izinhlobo zemibhalo, ufisa sengathi angathola umuntu ongamsiza amcathulise, ngoba ngisho ngaphakathi esikoleni imbala akakutholi ukwesekelaka. Ubuye waveza nokuthi wake wasiveza lesi sikhalo ku-*HOD* yeziLimi esikoleni, kodwa akasizakalanga. Ngaleyo ndlela, umane azifundisele nje ama-esityi ngaphandle kokudidiyela izakhiwo zolimi nokusetshenziswa kwazo.

“Ngiyazama ukudidiyela izakhiwo zolimi nokusetshenziswa kwazo kwezinye izinhlobo zemibhalo, kodwa kwezinye ngiyehluleka. Njengoba ngike ngabalula ngenhla ukuthi uma ngisuke ngifundisa ingxoxo, ngiyaye ngiyenze izifundo ezintathu. Isifundo sokuqala, ngiyaye ngichaze ngezinhlobo zezingxoxo ezihlukehlukeni. Isifundo sesibili, abafundi ngibanika izihlokwana ezihlukeni zezingxoxo ukuze baxoxisane emaqenjini, bese iqembu likhetha abazokwethula phambi kwekilasi. Isifundo sesithathu, lo mbhalo abafundi abebewethulaphambi kwekilasi, babe sebenikwa ithuba lokuwubhala phansi. Ngiyafisa ukwenza lokhu noma ngisuke ngifundisa ezinye izinhlobo zemibhalo, kodwa angazi ukuthi ngingakwenza kanjani lokhu ngoba akukho ukwesekelaka ngaphakathi esikoleni. Ngaleyo ndlela, ngimane ngifundise ama-esityi ngaphandle kokudidiyela izakhiwo zolimi nokusetshenziswa kwazo. Lokho-ke kuyabalimaza abafundi njengoba izakhiwo zolimi zibalulekekangaka emisebenzini ebhalwayo.”

Kanjalo noMbambiqhaza C njengoMbambiqhaza A, ukhombisa ukuthi akakhanyiselekile ngendlela okufanele alandele ngayo le migomo ebekwe nguCAPS. Kanti futhi njengaye uMbambiqhaza A, naye akakutholi ukwesekeleka ngaphakathi esikoleni. Kepha nakuba kunjalo, lo Mbambiqhaza uyakuveza ukuthi uyazama ukudidiyela amakhono olimi uma esuke efundisa uhlobo oluthile lombhalo, nakuba engenasiqiniseko sokuthi ngabe lokhu ukwenza ngempumelelo yini, njengalokhu kungekho ukwesekeleka nokulandelela ngaphakathi esikoleni.

Kanti uMbambiqhaza D yena uveze ukuthi usaziqhubela ngendlela yakudala uma efundisa ama-eseyi. Uqhubeke waveza nokuthi akaze aye ku-workshop lapho okusuke kuchazwa khona kabanzi ngokulandelwa kwemigomo kaCAPS lapho kufundiswa. Uthi ngonyaka wezi- 2012 bakhona abafundisi abayiswa ku-workshop ababefundisa iBanga le-10. Uthi wayecabanga ukuthi nabo babesazoyiswa, kodwa lutho. UMbambiqhaza uthi ngisho noMphathi woMnyango weziLimi (HOD) uyazi ukuthi unenkinga yokungakwazi ukulandela kahle imigomo kaCAPS, kodwa alukho usizo aseke waluthola.

“Nkosazane mina ngisaziqhubela ngendlela yakudala uma ngifundisa ama-eseyi. Uyazi ukuthi selokhu kwaqala uCAPS mina angikaze nje ngiye ku-workshop lapho okusuke kuchazwa khona kabanzi ngokulandelwa kwemigomo ka-CAPS. Ikhona i-workshop eyake yenziwa ngonyaka wezi-2012, kodwa kwabizwa othisha beBanga le-10 kuphela. UMnyango wezeMfundo ulindele ukuthi silandele imigomo ka-CAPS ngaphandle kokuchazelwa kahle. Inkinga enkulu engibhekene nayo ukungatholi ukwesekelwa ngaphakathi esikoleni, ngoba i-HOD iyazi ukuthi ngingenkinga kodwa alukho usizo esengike ngaluthola, ngisho nakuMeluleki wesifundo imbala. Ake afike nje azobona ukuthi sifundisa kanjani ezikoleni.”

UMbambiqhaza D njengoMbambiqhaza A, B, noC, naye akakhanyiselekile ngendlela okufanele alandele ngayo le migomo ebekwe ngu-CAPS. Ulibeka ngembaba elokuthi ngenxa yokuba engakhanyiselekile ngale migomo ka-CAPS, yena usaziqhubela ngendlela yakudala uma efundisa izindaba zokuziqambela nemibhalo edlulisa imiyalezo. Lo Mbambiqhaza uyakuveza futhi ukuthi akaze nje aye ku-workshop lapho okuchazwa khona kabanzi ngokulandela le migomo ebekwe ngu-CAPS. Uqhubeke aveze futhi ukuthi nakuba i-HODyezilimi yazi ukuthi unale nkinga, kodwa akukho ukwelekelelwa aseke wakuthola ngaphakathi esikoleni, ngisho nanguMnyango wezeMfundo imbala.

Ngokunjalo noMbambiqhaza E uveze ukuthi akazididiyeli izakhiwo zolimi

nokusetshenziswa kwazo uma efundisa ukubhalwa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo ngoba akazi ukuthi angakwenza kanjani lokhu. Uze waveza nokuthi cishe bonke othisha abafundisa ulimi esikoleni sabo abazididiyeli izakhiwo zolimi nokusetshenziswa kwazo nxa befundisa izindaba zokuziqambela nemibhalo edlulisa imiyalezo. Uthi lokho ukusho ngoba ngenkathi kade benomhlangano bengothisha bolimi uke wacela ukuthi onolwazi ucela amcobebele ukuthi angazixhumanisa kanjani izakhiwo zolimi nokusetshenziswa kwazo uma kufundiswa ama-esityi. Uveza ukuthi bonke othisha abafundisa ulimi beneke izandla.

“Anginalo ulwazi lokuthi izakhiwo zolimi nokusetshenziswa kwazo ngingazididiyela kanjani uma ngifundisa ukubhalwa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo. Ngicabanga ukuthi inkinga yethu sonke esifundisa ulimi esikoleni ngoba ngike ngabuza kade sinomhlangano singothisha bolimi, kodwa bonke bakhombise ukuthi abakhanyiselekile. Okungixakayo ukuthi ngisho ne-*HOD* imbala ayazi.”

UMbambiqhaza E njengabo bonke abanye ababambiqhaza (A, B, C, D), akakhanyiselekile ngendlela okufanele alandele ngayo le migomo ebekwe nguCAPS. Uyakuveza futhi ukuthi le nkinga ibhekene nabo bonke othisha abafundisa uLimi esikoleni afundisa kuso. Uphinde akuveze futhi nokuthi nakuba i-*HOD* ikwazi lokhu, kodwa ayikho imizamo eyenzayo ukuhlomisa othisha ngolwazi olwenele ukuze bafundise ngempumelelo emagunjini okufundela. Lokhu okubalulwa ngababambiqhaza ngizibonele mathupha bekwenza ngesikhathi befundisa izindaba zokuziqambela emagunjini okufundela. Njengalokhu uMbambiqhaza A noC befundisa esikoleni engisebenza kuso, ngaleyo ndlela uThishanhloko ube esengipha ithuba elikhethekile lokungena ngibethamele befundisa emagunjini okufundela, ukuze ngiqhube kahle ucwaningo lwami njengalokhu ngingumfundisi wangaphakathi, nakuba kunobhubhane lwesifo soKhuvethe. Laba babambiqhaza abayilandelanga le mijikelezo ebekwe nguCAPS uma kufundiswa ikhono lokubhala nokwethula. Ngokwemigomo kaCAPS, ngaphambi kokuba abafundi babhale, kumele bazibandakanye ezigabeni eziningi zokulalela, ukukhuluma, ukufunda, nezinqubo zokubhala. Kumele bacabange ngezithameli kanye nenhloso ngesikhathi kuqhutshekwa nokufunda. Lokhu kusiza abafundi ukuthi bakwazi ukuxhumana babeke nemibono yabo ngokukhululeka. Ngesikhathi senqubo yokubhala, abafundi bafundiswa ukuhlanganisa imibono, ukucabanga ngenhloso nezithameli, ukubhala uhlaka, ukulungisa umsebenzi wabo, nokwethula osekubhaliwe, okubonakalisa ukucabanga kwabo (DBE, 2011). Kepha

laba babambiqhaza abazilandelanga zonke lezi zigaba zokufundisa. Bangena nje babhala isihloko ebhodini, basichaza, bakhumbuza abafundi ngezimpawu ezibalulekile uma bebhala indaba, babe sebeyalela abafundi ukuthi babhale uhlaka lwendaba. Emva kokuba abafundi sebebhale uhlaka, baqala babhala isingeniso. Ngisho nangesikhathi sengibheka amabhuku abo lapho benzela khona amalungiselelo esifundo, azitholakalanga lezi zinyathelo zokufundisa leli khono lokubhala nokwethula. Ngokunjalo noMbambiqhaza B, D, kanye noE, nakuba bona ngaphoqeleka ukuthi ngibethamele ngokusebenzisa ubuxhakaxhaka bobuchwepheshe beSikayiphi ngesikhathi befundisa ngenxa yobhubhane lwesifo soKhuvethe, lokho okwakwenza kubuye kungabi lula ukubona kahle yonke iminyakazo eyenzekayo, kodwa kwavela ngokucacile ukuthi nabo babengazilandeli zonke lezi zinyathelo ezibekwe nguCAPS zokufundisa ikhono lokubhala nokwethula.

Zonke lezi zingqinamba abafundisi ababhekene nazo ezingenhla, ziyinkomba yokuthi uMnyango wezeMfundo usahlalelwe umsebenzi omkhulu wokuvala wonke la magebe anqinda abafundisi amasu nezindlela zokufundisa ikhono lokubhala nokwethula ngendlela enempumelelo.

4.3 ISIPHETHO

Lesi sahluko sithula ukuhlaziywa kwemininingo etholakele ngesikhathi senhlololwazi esakuhleleka nabafundisi abangababambiqhaza abafundisa isiZulu uLimi LwaseKhaya, nangesikhathi befundisa emagunjini okufundela, kanye nalokho okutholakale kumadokumente abafundisi nabafundi. Lezi zindlela zokuqoqa imininingo ngizisebenzise ngesikhathi ngizama ukuphendula imibuzongqangi emine yocwaningo. Ngesikhathi sengihlaziya imininingo etholakele, ngisebenzise injulalwazi yoHlobo lomBhalo ukuze ngisekele lolu cwaningo. Isahluko esilandelayo sithula umongo wokutholakele kanye neziphakamiso.

ISAPHLUKO SESIHLANU

UMONGO WOKUTHOLAKELE OCWANINGWENI NEZIPHAKAMISO

5.1 Isingeniso

Esahlukweni esidlule ngithule ukuhlaziywa kwemininingo eyatholakala ngesikhathi kuqoqwa imininingo yocwaningo. Izindlela zokuqoqa imininingo engizisebenzisile kube yinhlolelwazi esakuhleleka, ukuthamela ababambiqhaza abahlanu befundisa emagunjini okufundela, ngabuye ngabuka namadokumente abafundisi kanye nabafundi beBanga le-11. Ngalolu cwaningo bengihlose ukuphenya ngokufundiswa kwezindaba ezingamathekisthi okuziqambela kanye nemibhalo edlulisa imiyalezo kubafundi beBanga le-11 besiZulu uLimi LwaseKhaya ezikoleni ezimbili zaseMgungundlovu. Injongo yalesi sahluko sokugcina ukusonga ngamafuphi imininingo etholakele nephendula imibuzongqangi emine, nengumgogodla yalolu cwaningo. Injulalwazi yoHlobo lomBhalo eyasungulwa uHalliday noHasan (1985), isetshenziswe njengesisekelo esiqinile sokuhlaziywa kwemininingo etholakele. Kusona lesi sahluko ngiphinde ngethula iziphakamiso eziqhamuke kumnyombo wolwazi olwethulwe esahlukweni sesine, ngethemba lokuthi zingaba usizo ekuthuthukisweni kokufundiswa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Isahluko ngisiphethe ngokuhlongoza ezinye izingcwaningo ezingenziwa ukukhulisa ucwaningo engilwenzile, futhi engicabanga ukuthi zingenza umehluko ekufundisweni kwamakhono wonke olimi lwesiZulu.

5.2 Umongo Wokutholakele Ocwaningweni

Ababambiqhaza kulolu cwaningo bayavumelana nokushiwo ngongoti bezemfundo ukuthi ikhono lokubhala lingumgogodla wokufunda umfundi alidinga impilo yakhe yonke ngakho-ke, kubalulekile ukuthi lifundiswe (Tribble, 1996; Hart, 2000; Mukulu, 2006). Nokho ziningana izinselelo ezigqamile ezivezwe yilolu cwaningo ngokufundiswa kwemibhalo emide yokuziqambela nemibhalo edlulisa imiyalezo, kubafundisi abafundisa iBanga le-11

ezikoleni ezingaphandle kancane kwedolobha laseMgungundlovu. Ezinye zalezi zingqinamba zidalwa ukuqeqesheka kwabafundisi abafundisa isiZulu uLimi LwaseKhaya okungekho ezingeni elifanele. Lokhu kwenza ulwazi lwabo ngezindlela zokufundisa amanye amakhono olimi afana nokufundiswa kokubhala kungabi ngokugculisayo. Njengalokhu kuvelile kule mininingo ebikwe esahlukweni esandulela lesi, abafundisi abebeyingxenywe yalolu phenyo babonakala bengakwazi ukukhuluma nje baqephuze ngamasu nezindlela abazisebenzisayo uma befundisa amathekisthi amade okuziqambela kanye nadlulisa imiyalezo. Ngibone noma sengizama ukuthi sixoxe ngabakukhumbulayo abakufundiswa ezikhungweni lapho babeqeqeshwe khona, ukuthi kunegebe eliphawulekayo olwazini lwabo. Lobu buthaka babafundisi buveza amagebe ngokuqeqesheka kwabo ukufundisa le ngxenye yolimi. UHart (2000), uthi ubuthaka kulezi zindlela zokufundisa bunomthelela ebuthakathakeni bekhono lokubhala nokwethula kubafundi (Hart, 2000). Ngalesi sizathu, bagcina sebesebenzisa nabo izindlela abafundiswa ngazo lapho bebhekene nenselelo yokufundisa ukubhala. Lokhu kujwayelekile uma ungumfundisi, kulula ukulandela nokwenza ngendlela nawe owabona isetshenziswa ngabangaphambi kwakho obukela kubona, ikakhulukazi uma ungacaciselekile ngezindlela ezintsha zokufundisa ezehlukile kulokhu okwaziyo.

Okunye futhi okubonakala kuyinselelo kubafundisi ukuthi, noma bezama ukulandela lokho okubekwe njengemigomo yokufundisa le ngxenye yolimi esiTatimendeni seNqubomgomo yoHlelo lweziFundo nokuHlola (CAPS) seBanga le-11 isiZulu uLimi LwaseKhaya, ziningana izingqinamba abahlangabezana nazo njengamagumbi okufundela aphuphuma abafundi abangaphezu kwesilinganiso esifanele sokusebenza egunjini ngalinye. Ngaphezu kwalokhu, kuningi okunye abafundisi okulindeleke ukuba bakwenze esifundweni ngasinye, okwenza bachithe isikhathi esiningi begcwalisa amafomu ahambisana nokuhlola okunhlobonhlobo okulindeleke bakwenze ithemu ngayinye. Lokhu kuthatha kakhulu esikhathini engabe bayasisebenzisa belungiselela kahle ukwethulwa kwezifundo zabo, nokweseka abafundi ababonakala benezingxaki ekufundeni nasekubhaleni ulimi. Kanjalo futhi nokungatholi kahle ukwesekwa nokuholeka ngendlela ngokufundiswa kwamakhono wonke olimi kulabo abathathwa njengabaholi babo ezikoleni; abafana nabaphathi bemiNyango yeziLimi ezikoleni kanye nabeLuleki besifundo sesiZulu uLimi LwaseKhaya. Abafundi abaningi bafika kulawa maBanga aphezulu benezinkinga zokubhala nokufunda ulimi, kodwa ngenxa yemithetho eminingi ehambisana nokuhlola, bayaphunyuka noma bebuthaka emaBangeni aphansi, okwenza umsebenzi wabafundisi kulawa maBanga okuphothula ube nzinyana.

Abafundisi babonakala bengakhanyiselekile kahle-hle ngemigomo yokusebenza kwesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola esiZulwini uLimi LwaseKhaya. Ababambiqhaza baveze ukuthi bayadinga ukukhanyiselwa kahle, futhi bangakuthokozela ukucathuliswa ngezinye zezindlela ezinconywayo kuleli bhukwana leNqubomgomo yokufundiswa kwesiZulu eBangeni le-11. Babike ukuthi izingxenyana ezithinta izinto ezifana nokufundisa ulimi ngokuludidiyela nezinye izifundo, kanye nezinye izingxenyane zolimi kunakho ukubadida. Lokhu kuchaza ngokusobala ukuthi kunegebe elikhulu kulokho okulindelekile kubafundisi ukuba bakwenze emagunjini okufundisa, kanye nalokho okwenzekayo ezimweni zangempela. Kodwa lokhu akuxoxwa ngakho ngoba umthamo wokusebenza kwabafundisi ikakhulukazi labo abafundisa ulimi, uthanda ukuba phezulu impela. Kubalulekile nokho ukuba womane amakhono olimi: ukukhuluma, ukulalela, ukufunda nokubhala kufundiswe ngokunikezelana ukuze nolwazi lomfundi lalawa makhono luthuthuke, njengalokhu eyisisekelo semfundo yonke yomfundi. Ukubhala khona kuyingxenyane yokufunda okufanele ifakwe kuzo zonke izifundo zekharikhulamu yomfundi (Graham noFitzgerald, 2016).

Abafundisi babhekene nezingqinamba eziningi ezibenza badideke, bangaqondi kahle ukuthi bangayilandela kanjani imigomo ebekwe nguCAPS ngokufundiswa kwekhono lokubhala nokwethula emagunjini okufundela. Abafundisi bakhala nangokuthi uMnyango wezeMfundo ulindele ukuthi balandele le migomo ebekwe nguCAPS, kodwa ayikho imizamo oyenzayo ukubelekelela ukuze bafundise ngempumelelo.

5.3 INGXOXO NGEMIPHUMELA YOCWANINGO

Kulolu cwaningo lwekhwalithethivu, bengizama ukuphendula imibuzongqangi emine engelekelele ukuba ngithole izimpendulo. Ngisebenzise le mibuzo njengomgogodla wocwaningo, ngase ngilandela izindlela zokuqoqa imininingo zekhwalithethivu; okuyinhlolelwazi esakuhleleka, ukuthamela abafundisi (ababambiqhaza) befundisa, kanye nokuhlola amadokhumente abafundi kanye nawabafundisi. Ngiphinde ngasebenzisa izindlela zocwaningo lwekhwalithethivu ukuhlaziya imininingo etholakele. Njengalokhu ngike ngabalula ngenhla, kulolu cwaningo kusetshenziswe injulalwazi yoHlobo lomBhalo njengohlaka oluyisisekelo esiqinile sokuhlaziywa kwemininingo etholakele. Abacwaningi abangogoti benjulalwazi yoHlobo lomBhalo, bavumelana ngokuthi izimpawu ezigqamile zoHlobo lomBhalo inhloso yombhalo, izakhiwo zolimi olusetshenzisiwe, kanye nonzikandaweni (*context*) ithekisthi elibhalwe ngaphansi kwawo (Martin, 1987; Kress, 2003; Biber, 2006; Martin noRose, 2008). Njengoba sengike ngachaza ngenhla, kuningi

okudalulwe wucwaningo ngolwazi lwabafundisi ngokufundiswa kwemibhalo emide yokuziqambela kanye nemibhalo edlulisa imiyalezo, njengakho nje ukuxinwa yingcindezi yomsebenzi. Baqhubeka babike ukuthi ngale kokufundisa abafundi emagunjini okufundisa, miningi eminye imininingwane okufanele bayigcwalise ngesifundo ngasinye, okwenza bagcine sebefundisa amathaskhi amiselwe ukuhlolwa kuphela, ngaleyo ndlela bagcine bengasagxili ekulandeleni konke okulindeleke kubona ngokukaCAPS lapho befundisa le ngxenye yolimi.

Ngilandele nansi imibuzo emine engezansi ukulawula ucwaningo lwami:

1. Yimaphi amasu nezindlela zokufundisa ezilandelwa ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11 ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?
2. Ngabe laba bafundisi bawasebenzisa kanjani lawa masu nezindlela zokufundisa?
3. Kungani laba bafundisi belandela lawa masu nezindlela zokufundisa?
4. Ingabe izindlela namasu okusetshenziswa ngabafundisi kuxhumana kanjani nomhlahlandlela wokufundisa le ngxenye obekwe yisiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (uCAPS) seBanga le-11 isiZulu uLimi LwaseKhaya?

Ukusongwa kwemiphumela yalolu cwano mayelana nombuzo wocwaningo ngamunye.

UMBUZO WOKU-1: Yimaphi amasu nezindlela zokufundisa ezilandelwa ngabafundisi besiZulu uLimi LwaseKhaya beBanga le-11 ukufundisa ukubhalwa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo?

Nakuba abafundisi benawo amasu abawasebenzisayo ukufundisa ikhono lokubhala nokwethula, kodwa akekho phakathi kwabo okwazile ukugagula axoxe kabanzi ngendlela esobala, ngalezi zindlela ezinqala ezinconywayo ukuba zilandelwe lapho kufundiswa ikhono lokubhala, ikakhulukazi ezisekelwe ezinjulalwazini ezikhuluma ngokufundisa ukubhala. Lokhu kugqamisa isithombe sokuthi laba bafundisi abakhanyiselekile kahle ngalawa masu nezindlela ezilandelwayo. Lolu cwano luveze amagebe ngokuqeqesheka kwabafundisi ukufundisa ikhono lokubhala nokwethula, nokudingeka ukuthi uMnyango wezeMfundo kanye nabo bonke ababambisene nawo, basebenze

kanzima ukuwavala. Kanjalo futhi imininingo igqamisa ngokusobala okwashiwo nguSamuel (1998), eminyakeni engaphezu kwamashumi amabili edlule ngobuphansi bezinga lolwazi lwabafundisi beziLimi zeNdabuko, ngenxa yobuthaka bezindlela ababeqeqeshwa ngazo ngesikhathi sobandlululo. Nakuba kukuningi osekushintshile, kodwa kubonakala usemningi umsebenzi okumele wenziwe yizikhungo zokuqeqesha abafundisi, ikakhulukazi emiNyangweni yeziLimi zeNdabuko. Imiphumela yalolu cwaningo iyefana netholwe uHart (2000), ocwaningweni lwakhe, oluveza ukuthi kunobuthaka ezindleleni ezilandelwa ngabafundisi nxa befundisa ikhono lokubhala nokwethula. Uqhubeka aveze ukuthi lobu buthaka kulezi zindlela zokufundisa bunomthelela ebuthakathakeni bekhono lokubhala nokwethula kubafundi.

UMBUZO WESI-2: Ngabe laba bafundisi bawasebenzisa kanjani lawa masu nezindlela zokufundisa?

Nakuba laba bafundisi bekubona kubalulekile ukuxoxisana nabafundi nokuqaphela ukuthi abafundi bacaciselekile ngesihloko, kodwa abangeni bagxile ngokubaluleka kokuchazwa kwenhloso yombhalo njengalokhu injulalwazi yoHlobo lomBhalo incoma ukuthi umfundisi kumele ayichaze kahle inhloso yokubhalwa koHlobo lomBhalo olufundiswayo, ukuze abafundi baqonde ukuthi yiziphi izakhiwo zoLimi ezingasetshenziswa nezihambisana nombhalo. Abacwaningi benjulalwazi yoHlobo lomBhalo bavumelana ngokuthi izimpawu ezigqamile zoHlobo lomBhalo: yinhloso yombhalo, yizakhiwo zoLimi olusetshenziswayo kanye nonzikandaweni itheksthi elibhalwe ngaphansi kwayo (Martin, 1987; Kress, 2003; Biber, 2006; Martin noRose, 2008). Abafundisi abaningi abayisebenzisi le migomo ukusiza abafundi babo ukuba bakwazi ukwakha, babhale kahle izindaba zabo zokuziqambela kanye namathekisthi adlulisa imiyalezo.

Enye inkinga yabafundisi ukuthi abakwazi ukuyichaza indlela yabo yokufundisa ngokuyigagula ngamagama akhona anembayo, ngoba abakaze bakufunde phansi noma bakufundiswe. Ngakho-ke, kumele kube nama-*workshop* kanye nokubanjwa kwemihlangano yabafundisi besifundo beBanga elikhethiwe kuma-*cluster*, lapho abafundisi bengacobelelana khona ngolwazi nabeLuleki besifundo (*Subject advisors*) sesiZulu uLimi LwaseKhaya, kuxoxiswane nangazo izingqinamba abahlangabezana nazo ukuze baqonde ukuthi yiziphi ezinye izindlela namasu abangawasebenzisa ukufundisa leli khono lokubhala nokwethula emagunjinini okufundela, ukuze kuthuthuke ikhono lokubhala kubafundi futhi kukhuphuke nezinga labo lokuzithemba.

UMBUZO WESI-3: Kungani laba bafundisi belandela lawa masu nezindlela

zokufundisa

Imininingo etholakele ngenkathi sinenhlolelwazi esakuhleleka nabafundisi abangababambiqhaza, iveza ukuthi awuhambi kahle umsebenzi wokulandelela okwenzekayo ukwelekelela abafundisi emsebenzini wabo. Kulaba babambiqhaza abahlanu, akekho noyedwa okhombise ukuba nesiqiniseko sokuthi uyazithemba, futhi useke wathola nokusekelwa ngamasu nezindlela azisebenzisayo ukufundisa izindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo. Abafundisi abangababambiqhaza kulolu cwaningo baveze ukuthi, nakuba bezibika izingqinamba ababhekana nazo nxa befundisa le ngxenye yoLimi kepha, abakutholi ukwelekelelwa ngaphakathi esikoleni, ngisho noma bekuma-*cluster* imbala. Lokhu kufakazela umbiko woMnyango wezeMfundo eyisiSekelo owawugxile kuKharikhulamu kanye nokulandelwa koMgomo nesiTatimende sokuHlola ezikoleni zamaBanga R kuya kwele-12 (DBE National Evaluation Report, 2017), oveza ukuthi enye ingqinamba enkulu uMnyango wezeMfundo obhekene nayo, ngulwazi lwabafundisi olubuthaka kakhulu ngokufundiswa kwezifundo zabo. Uyaqhubeka lo mbiko uveze ukuthi okwenza lokhu kube yinkinga enkulu ukuthi nalabo uMnyango wezeMfundo obabeke ezikhundleni ukuba bahole futhi bakhombe indlela eziYingini ngisho nasezikoleni imbala, okungabeLuleki bezifundo (*Subject advisors*), abaHloli bezikole (*School Inspectors*), oThishanhloko kanye neziNhloko zemiNyango yezifundo (*HODs*), iningi labo abanalo ulwazi olwenele olulingana nezikhundla abaphathiswe zona. Yingakho bengakwazi nokuxoxisana babonisane, ukuze banikeze ubuholi obufanele kubafundisi, lapho kunesidingo.

UMBUZO WESI-4: Ingabe izindlela namasu okusetshenziswa ngabafundisi kuxhumana kanjani nomhlahlandlela wokufundisa le ngxenye obekwe nguCAPS isiZulu uLimi LwaseKhaya?

Ababambiqhaza bonke (A, B, C, D noE) babhekene nengqinamba yokungakhanyiseleki ukuthi bayilandela kanjani imigomo ebekwe nguCAPS uma befundisa ikhono lokubhala nokwethula esifundweni sesiZulu uLimi LwaseKhaya. Imininingo yalolu cwaningo iveza ukuthi abafundisi banenkinga yokudidiyela uHlelo, nezakhiwo zolimi uma befundisa le ngxenye yoLimi. Lokhu kubaholela ukuthi bagcine sebefundisa uHlelo nezakhiwo zolimi zodwa, nezindaba zokuziqambela nemibhalo edlulisa imiyalezo yodwa, KUNGADIDIYELWA. IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011), sigcizelela ukuthi izakhiwo nezimiso zokusetshenziswa kolimi zibamba iqhaza elibalulekile ekuqondeni nasekukhiqizweni kwamatheksthi akhulunywayo nabhalwayo,

ngakho-ke, kudingeka zididiyelwe namakhono oLimi. Kubo bonke laba babambiqhaza, akekho noyedwa oveze ukuthi sewake wethamela i-workshop lapho kudingidwa khona ngqo ngokuthi ingalandelwa kanjani imigomo kaCAPS lapho kufundiswa izindaba zokuziqambela nemibhalo edlulisa imiyalezo esifundweni sesiZulu uLimi LwaseKhaya.

Kanjalo futhi, kule nhlololwazi esakuhleleka, abafundisi abangababambiqhaza baphinde baveza ukuthi kuyenzeka uma behambele imihlangano yokuhlelenjwa kwamamaki njengesekethe (*Circuit subject moderation*), bona njengabafundisi besifundo sesiZulu, baveze izingqinamba ababhekene nazo, njengabo ubuthaka babafundi emakhonweni olimi, kodwa ngisho namanje alukho usizo asebeke baluthola. Lokhu okuvezwa ngababambiqhaza kusahambisana nokutholwe ngumbiko woMnyango wezeMfundo eyisiSekelo owawugxile kuKharikhulamu kanye nokulandelwa koMgomo nesiTatimende sokuHlola ezikoleni zamaBanga R kuya kwele-12 (DBE National Evaluation Report, 2017). Umbiko uveza ukuthi lesi simo sibangelwa ukuthi izikhala zobuholi zivamise ukutholwa ngabantu abangafanele ngenxa yezenzo zenkohlakalo ezihlanganisa ukuqasha ngokobuhlobo, ukufumbathisa kanye nokudayiswa kwezikhala zomsebenzi (ikhasi, 13). Ngenxa yalezi zizathu, kungena abantu abangawazi kahle umsebenzi, futhi abangenantshisekelo ngokuthuthukiswa kwezinga lokufundisa.

Abafundisi bakhala ngokuthi abakutholi ukwelekeleleka eMnyangweni wezeMfundo, kanti nangaphakathi ezikoleni abakuzo nakhona abakutholi ukwesekelwe okufanele. Abafundisi abangababambiqhaza balolu cwaningo baveza nokuthi banengcindezi yemininingwane eminingi okufanele bayigcwalise ngesifundo ngasinye, namathaskhi amaningi okumele afundiswe, kanye nokubhekana namakilasi amakhulu, okwenza bagcine sebefundisa amathaski amiselwe ukuhlolwa kuphela, ngoba bengenaso isikhathi esenele sokugxila ekufundiseni.

5.4 IZIPHAKAMISO

Nxa ngithathela eminingweni etholakele kulolu cwaningo ngenkathi ngiqoqa imininingo ngezindlela ezifana nenhlololwazi esakuhleleka, ukuthamela abafundisi befundisa izindaba zokuziqambela nemibhalo edlulisa imiyalezo, kanye nengikubone kumaphothifoliyo abafundisi nezincwadi zokubhala zabafundi, kuyakhanya ukuthi kusekuningi okungenziwa ukuthuthukisa ukufundiswa kwekhono lokubhala nokwethula ngendlela ezoletha imiphumela emihle, nengenza abafundi badlondlobale kuleli khono lokubhala ngisho sebesezikhungweni zemfundo ephakeme imbala. Ngakho-ke, lolu cwaningo luveza lezi zincomo ezilandelayo.

5.4.1 UKUQINISEKISA UKUSEBENZA KWEZINHLAKA EZIBHEKELELA UKUTHUTHUKISWANOKUKHULISWA KWAMAZINGA OKUFUNDISA KUBAFUNDISI ABASENSIMINI (*Continuous Professional Development*).

Kuyancomeka okwenziwa nguMnyango wezeMfundo ukweseka nokuthuthukisa abafundisi abasensimini. Kodwa sengathi uMnyango ugxile kakhulu kubafundisi abaseBangeni leshumi nambili. Ngokucabanga kwami kunesidingo sokuba lezi zinhlelo ziqiniseke nakubafundisi abasemaBangeni aphakathi. Njengoba kuvelile kulolu cwaningo ukuthi izinga lokufundiswa kweziLimi zeNdabuko liphansi ngenxa yomlando wezemfundo ezweni laseNingizimu Afrika. Kungaba kuhle ukuqinisekisa ukuthi ukufundiswa kwalezi zilimi nakho kuyathuthukiswa ukuze abafundi babe nokuzithemba lapho bebhala ngolimi lwabo, kanti nocwaningo luveza ukuthi abafundi abanolwazi oluhle lolimi lwabo LwaseKhaya, kuba lula kubona ukuba lolo lwazi balwedlulisele olimini lwabo lwesibili okuwulimi lwesiNgesi kuleli zwe lakithi. Ukusebenzisana okuhle phakathi kwabafundisi abayiziNhloko zemiNyango yeziLimi ezikoleni, kanye nabeLuleki besifundo solimi lwesiZulu uLimi LwaseKhaya, kungaletha imiphumela emihle kubafundisi ezikoleni. Kodwa lokhu ngeke kwenzeka uma oThishanhlolo bezikole beshiywa ngaphandle, bengenziwa ingxenye ebalulekile yokuthuthukiswa kokufundisa.

5.4.2 UKUBHALWA NOKUSATSHALALISWA KWEZINSIZAKUFUNDA NOKUFUNDISA (*Learning and teaching support material*)

Lolu cwaningo luveze ubuthaka obukhulu babafundi lapho kufanele babhale. Lobu buthaka bakhula nabo kusukela emaBangeni aphantsi. Lokhu kuchaza ukuthi abafundi ababandakanywa emisebenzini (*tasks*) eyanele nesezingeni elifanele ukuze balolongeke ngokwenele ukubhala kuzo zonke izifundo abazenzayo ezikoleni. Kungaba yisu elihle ukuba kuqinisekise ukuthi ezikoleni kunezincwadi ezanele zolimi nokusetshenziswa kwalo, kanye nezokufunda. Nabafundisi bangelekelela ngokwakha imisebenzi yokuzakhela yokusebenza (*WORKSHEETS*) ukwelekelela abafundi ukuba bazilolonge ngokubhala. Kungaba kuhle kakhulu uma lokhu kungagcini nje ngabafundisi bolimi, kodwa abafundi banikezwe ithuba lokubhala kuzo zonke izifundo abazenzayo, futhi bathole imibiko evela kubafundisi babo bephawula ngalokho abakubhalile (*feedback*), ukuze bakwejwayele ukucabanga bajule belandela izindlela ezahlukene zokubhalwa kwemibhalo enhlobonhlobo, futhi bafunde emaphutheni abo.

5.4.3 UKUBALULEKA KOKUBHEKISISA UQEQESHO OLUNIKEZWA YIZIKHUNGO EZIBHEKELE UKUQEQESHA KWABAFUNDISI

Ukuphucula izinga lokufundisa kubafundisi kuncike kakhulu kulabo abangabaqeqeshi bezitshudeni ezisacijelwa ukuba ngabafundisi. Lokhu kuchaza ukuthi kunesidingo esiphuthumayo sokubhekisisa ukuthi ngabe izikhungo zokuqeqesha abafundisi zenza umsebenzi ofanele. Ngokwezimpendulo zababambiqhaza, kubukeka sengathi kuningi okudinga kwenziwe yilezi zikhungo ukuqinisekisa ukuthi zikhiqiza abafundisi abacijekile, nabahlonyisiwe ngolwazi oluzokwenza bakwazi ukubhekana nezidingo zabafundi emagunjini okufunda. Kanjalo nabaqeqeshi noma abafundisi babo makube ngabantu abanalo lolu lwazi, futhi abanentshisekelo yokulwedlulisela kubafundi babo. Lolu cwaningo lukuvezile ukuthi enye yezinselelo ulwazi olungadephile abafundisi abanalo ngokufundiswa kwemibhalo emide nedlulisa imiyalezo. Ngokwami, lesi simo siyaphuthuma impela kulezi zinsuku zokusabalala kolwazi ngohlobo olumangalisayo. Abafundi abangakwazi ukubhala futhi abangakwazi ukufunda bazohluleka ukumelana nomthamo wolwazi olusatshalaliswa ngedijithali, nokulandela okwenzekayo kulo mjikelezo wezinguquko obangwa wukuxhumana komhlaba wonke; igilobhalizesheni. Uma izwe laseNingizimu Afrika linesifiso sokungasaleli ngemuva, kumele liqinisekise ukuthi imfundo enikezwa abafundi bayo kuwo wonke amazanga kusukela kwayisiSekelo kuze kufike ezikhungweni zeMfundo ePhakeme, asezingeni elihambisanayo nokwenzeka kwamanye amazwe, ikakhulukazi amazwe akhona lapha e-Afrika. Abafundisi abaqeqesheke ngendlela bayifa lesizwe.

5.4.4 ISIDINGO SOKUBA UMNYANGO WEZEMFUNDO EYISISEKELO UKUQINISEKISE UKUTHI IMIGOMO YOKUFUNDISA EBKWE YASHICILELWA PHANSI ABAFUNDISI BAYAYIQONDA FUTHI IYALANDELWA.

Njengalokhu ngivezile kulolu cwaningo ukuthi ziningi izinguquko ezenzekile kwezemfundo kusukela leli zwe lazusa inkululeko ngowe-1994. Nakuba izinga lemfundo lingakalingani kuzozonke izikole zakuleli, kodwa uMnyango wezeMfundo eyisiSekelo uzamile ukunikeza umhlahlandlela, waphinde wabuyekeza imigomo yokufundisa nokufunda. Ngokombiko okhishwe yi*National Evaluation Report of Basic Education kaMay 2017*, idokumente yesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola eyakhishwa ngowe-2011; izezingeni eliphakeme ukudlula wonke amadokumente ake akhishwa yilo Mnyango ngaphambilini. Ngokwalo mbiko, ingqinamba enkulu isekulandeleni nasekuqinisekiseni ukuthi abafundisi bayayiqonda kahle ukuze ukusebenza kwale dokumente ezikoleni kwenzeke ngendlela efanele futhi kukhiqize imiphumela emihle.

Kudingekile ukuthi kubuyezwe IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (2011), ikakhulukazi uhlelo lokufundisa njengoba lingazibeki ngokusobala

izindlela zokufundisa uhlelo lolimi. Kudingeka kubuyezwe nenqubo yokubhala eqhakanjiswa iKharikhulamu nxa kufundiswa izindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo, njengoba ingakucacisi ukuthi isetshenziswa kanjani, bese lokho kubangela ukudideka kwabanye abafundisi. Ukusebenza kwale dokhumente kuncike ekusebenzisaneni kwezinhlaka zonke zezemfundo; abaholi ezifundazweni, abaholi ezikoleni kuhlenganisa nabafundisi.

5.5 INDLELA LOLU CWANINGO OLUNGAKHULISWA NGAYO

Lolu cwaningo belubheka ukufundiswa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo, okungukuthi belugxile ekhonweni lokubhala kuphela. Nakuba zikhona ezinye izingcwaningo esezenziwe ngezindlela zokufundisa ukufunda, kubalulekile ukuthi olunye ucwaningo lwenziwe ukuze kubhekwe izindlela zokufundisa ezilandelwa ngabafundisi nxa befundisa amanye amakhono oLimi afana nokufundiswa kokulalela nokukhuluma ngoba iqiniso ukuthi, noma ebonakala sengathi ikhono ngalinye lizimele, kodwa ayasebenzisana empumelelweni yomfundi. Lokhu kungelekelela ukukhanyisela ngezindlela uMnyango wezeMfundo eyisiSekelo ongaqhamuka nazo ukusekela abafundisi nabo bonke ababambiqhaza emfundweni yomntwana ngezidingo eziyingqalasizinda engabalekelela ekuthuthukisweni kwamasu okufundisa, kanye nokubheka ukulandelwa kweKharikhulamu. Okunye futhi okungenziwa ukukhulisa lolu cwaningo ukwenziwa kwezingcwaningo ezibheka ulwazi abafundisi abanalo ngokufundiswa kwezingxenye zolimi ezifana nohlelo kanye nezakhiwo zokusebenza kolimi esifundweni sesiZulu uLimi LwaseKhaya, ikakhulukazi emaBangeni amaphakathi. Isizathu sokuba ngiphakamise ukwenziwa kocwaningo lwalolu hlobo, wukubona ubuthaka obuvezwa ngabafundi emaBangeni aphezulu ngolwazi lohlelo lolimi kanye nokusebenza kwezakhiwo zalo. Abafundi abaningi bafika bengenalolwazi oluyisisekelo ngezixenye ezibalulekile zoHlelo njengezinhlobo zamabizo, ukusebenza kondaweni, izinciphiso nezinye izakhiwo ezinjalo. Okokugcina, njengoba lolu cwaningo belubheka ukufundiswa kwezindaba zokuziqambela kanye nemibhalo edlulisa imiyalezo eBangeni le-11 ezikoleni eziqokiwe esiyingini saseMgungundlovu, kungaba kuhle uma kungenziwa olunye ucwaningo olufana nalolu, kodwa selwenziwa nakwezinye iziyingi noma amasekethe. Kungaba wucwaningo olubuka nemiphumela yalokhu kubafundi lapho sebephothule iBanga le-12 (*longitudinal study*) nokuthi kunamiphi imiphumela kubafundi abenza unyaka wabo wokuqala ezikhungweni zeMfundo ePhakeme. Ngicabanga ukuthi ucwaningo lwalolo hlobo lungasiza ukuba kucace kahle amagebe, izimbangela kanye nokungenelela okungadinga ukwenziwa ukucija abafundi abalungele ukubhekana nezinsalelo zemfundo ephakeme.

5.6 ISIPHETHO

Lolu cwaningo beluphenya ngamasu nezindlela ezisetshenziswa ngabafundisi beBanga le-11 ukufundisa izindaba zokuziqambela kanye namathekisthi adlulisa ulwazi esiZulwini uLimi LwaseKhaya. Belugxile ezikoleni ezimbili ezisesiyingini saseMgungundlovu.

Imiphumela yocwaningo iveze izingqinamba eziningana ngokuqeqesheka kwabafundisi ukufundisa ingxenye yokubhala nokwethula. Kuyakhanya ukuthi abafundisi abaningi abaqeqeshekile ngokwenele ngamasu nezindlela abangazilandela ukufundisa le ngxenye yolimi. Kanti futhi abatholi kahle-hle ukwesekwa nokusizakala eMnyangweni wezeMfundo ukuze basizakale kule ngxaki. Ziningi ezinye izinselelo ababhekene nazo njengomthamo omkhulu wabafundi ababafundisayo, okwenza bangakwazi ukuchitha isikhathi esanele betotobisa abafundi abadinga isikhathi esengeziwe ngenxa yobuthaka ekubhaleni. Izimo ezithinta ingqalasizinda yokufunda nazo zinomthelela ekufundiseni le ngxenye yolimi ngempumelelo.

Kulesi sahluko sokugcina, ngibuye ngethula umongo wokutholakele kulolu cwaningo ukuze kuphenduleke imibuzongqangi yocwaningo. Ngibe sengenza neziphakamiso engicabanga ukuthi zingasiza ukwelekelela ukukhuphula izinga lokufundiswa kwesiZulu uLimi LwaseKhayaezikoleni. Ngiphethe ngokunikeza kafushane umbono wami ngezingcwaningo ezingenziwa ukukhanyisa kabanzi ngezinye izingqinamba ezikhona kwezokufundiswa koLimi lwesiZulu uLimi LwaseKhaya. Inhloso ngalokhu bekungukuveza ukuthi kusekuningi okudinga ukwenziwa ukuze izinga lokufundiswa kweziLimi zoMdabu ezifana nesiZulu zithuthuke zibesezingeni lezilimi ezifana nesiNgisi kanye nesiBhunu.

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ISELEKO A

ISHEDULI YOKUBUKELA ABAFUNDISI BEFUNDISA (*OBSERVATION SCHEDULE*)

Ibanga :.....

Usuku :.....

Isikhathi :.....

Izinsizakufundisa:.....

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Ukuhleleka kwekilasi

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Amasu asetshenziswa umfundisi ukungenisa isifundo:

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Amasu asetshenziswa umfundisi ngenkathi efundisa ukubhalwa kwendaba:

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Amanothi

Amasu asetshenziswe ngababambiqhaza lapho befundisa izindaba zokuziqambela nemibhalo edlulisa imiyalezo emagunjini okufundela. Kuphinde futhi kwabhekwa nemisebenzana enikwe abafundi, kanye nezinyathelo zokubhala ezilandeliwe ukufundisa ikhono lokubhala nokwethula.

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Imisebenzana enikezwe abafundi ngenkathi kulungiselwa ukubhala indaba:

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ISELEKO B:

UHLELO LWEMIBUZO LWENHLOLOLWAZI ESAKUHFLELEKA (*SEMI-STRUCTURED INTERVIEW QUESTIONS*)

1. Usunesikhathi esingakanani ufundisa isiZulu uLimi Lwasekhaya?
2. Ngabe ukufundisa isiZulu uLimi Lwasekhaya eBangeni le-11 khona ukuqale nini?
3. Ake ungixoxele ngokuqeqeshwa kwakho uqeqeshelwa ukufundisa isiZulu uLimi Lwasekhaya.
4. Ngabe uyakuthokozela ukufundisa izindaba kanye nemibhalo edlulisa imiyalezo? Ake uthi qaphu qaphu.
5. Ngokubona kwakho, ngabe abafundi bona bayakuthokozela ukufundiswa ukubhalwa kwezindaba? Kungani usho lokho?
6. Ngabe yimaphi amasu nezindlela zokufundisa ozisebenzisayo uma ufundisa ukubhalwa kwezindaba?
7. Ngabe uwasebenzisa kanjani lawa masu nezindlela zokufundisa ukufundisa ukubhalwa kwezindaba kanye nemibhalo edlulisa imiyalezo?
8. Kungani ulandela lawa masu nezindlela zokufundisa ukufundisa ukubhalwa kwezindaba kanye nemibhalo edlulisa imiyalezo?
9. Ngabe uyakulungiselela yini ukufundisa ukubhalwa kwezindaba kanye nemibhalo edlulisa imiyalezo futhi ukwenza kanjani?
10. Ake uxoxe ngalokho okwenzayo wena njengomfundisi:
 - Ngaphambi kokufundisa ukubhalwa kwezindaba.
 - Ngesikhathi sokufundiswa kokubhalwa kwezindaba.
 - Ngemva kokufundiswa kokubhalwa kwezindaba.
11. Ngokucabanga kwakho ngabe lokhu okwenzayo uma ufundisa kuhambisana kanjani nemigomo ebekwe yisiTatimende soHlelo lokuFundisa nokuHlola isiZulu uLimi LwaseKhaya iBanga le-11?
12. Ukuhlola kanjani ukuthuthuka kwekhono lokubhala kubafundi?
13. Ikhona yini indlela ozithuthukisa ngayo ukuze ukhule ekufundiseni ukubhalwa kwezindaba?

ISELEKO C:

SEMI-STRUCTURED INTERVIEW QUESTIONS

1. When did you start teaching isiZulu Home Language?
2. When did you start teaching isiZulu Home Language in Grade 11?
3. Briefly explain about your training as a teacher of isiZulu Home Language.
4. Are you enjoying teaching essays and transactional writing?
5. Do you think learners enjoy essays and transactional writing? Give a reason for your answer.
6. Which methods and strategies you use when teaching essays and transactional writing?
7. How do you use these methods and strategies when teaching essays and transactional writing?
8. Why do you use these methods and strategies when teaching essays and transactional writing?
9. Do you make preparations before you teach essays and transactional writing?
10. Briefly explain about your preparations as a teacher:
 - Before lesson presentation.
 - During the lesson.
 - After lesson presentation.
11. In your opinion, do you think the teaching techniques that you are using when teaching essays and transactional writing meet the standard of CAPS curriculum?
12. How do you assess essay writing?
13. Are there any professional development activities you are doing in order to improve when teaching essays and transactional writing?

ISELEKO D: OBSERVATION SCHEDULE

Grade :

Date :

Time :

Teaching materials :

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Class organisation:

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How was the lesson introduced?

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What techniques did the teacher use during the different developmental stages of the lesson ?

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Checking of documents:

Lesson Plans.

Learners' activities for essay writing.

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ISELEKO E: INCWADI YOKUCELA IMVUME YOMZALI

Box 100698

Scottsville3209

19 November 2019

Dear Parent

Thank you for allowing your child to participate in the lessons when I will be doing observation of teaching essay writing. I'm pursuing a Master's Degree in Education at the University of KwaZulu-Natal.

The title of my proposed research study is "Exploring the pedagogy of creative essays and transactional writing in selected Pietermaritzburg schools of isiZulu Home Language Grade 11 classes. The study is focused on the teaching of essay and transactional writing in isiZulu Home Language classrooms in Grade 11 at FET phase. Since there will be observation of lessons which will be observed through 'Skype setting' because of the outbreak of Covid-19, your child will be in the class where the teaching will be taking place. During the observation of lessons, both teachers and learners' actions will be observed. Interviews before and after lesson observations will be done with teachers, and no interview will happen with learners.

The study will not harm the image of the school. The names of the teachers and of the school as well as of your child will not be mentioned or linked to any of the data collected. The identity of the school and the respondents will be protected. Participation is voluntary; if at any time during the course of the research you wish your child to withdraw from the research, you will be free to do so, without any negative consequences.

If you have any queries about this study, you can contact me at 0837385585 (email: lindile.p.mabaso@gmail.com) or my Supervisor at 033 2603657 (email: Mhlongob2@ukzn.ac.za). You can also contact the Department of Humanities & Social Sciences Research Ethics Administration at 031 2604557(email: HSSREC@ukzn.ac.za).

Thank you for considering my request. I look forward to producing a rich and exciting study

based on the data I hope to collect from your child's school.

Yours sincerely

.....

P.L MABASO

.....

DATE

DECLARATION OF CONSENT

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

.....

Signature of parent

.....

Date

ISELEKO F: INCWADI YOMFUNDI

Box 100698

Scottsvill

3209

19 November 2019

Mfundi

Incwadi Yesicelo Sokuthi Umfundi Abambe Iqhaza Ocwaningweni

Igama lami uLindile Mabaso. Ngingumfundi weziqu zeMasters' in Education, eNyuvesi yaKwaZulu-Natal, ophikweni lwase-Edgewood. Ngenza ucwaningo oluhlose ukubheka amasu nezindlela zokufundisa ezisetshenziswa ngabafundisi besiZulu uLimi Lwasekhaya uma befundisa ukubhalwa kwezindaba zokuziqambela nemibhalo edlulisa imiyalezo eBangeni le-11.

Ngicela ufunde ngokuqondisisa lokhu okulandelayo:

- Ubuwena (igama, isibongo noma eminye nje imininingwane yakho) ngiyaqinisekisa ukuthi ngeke ngiyidalule. Kanjalo nolwazi mhlawumbe oluzotholakala emsebenzini wakho ngeke ludalulwe ukuthi lungolwakho.
- Ulwazi oluzoqoqwa luzosetshenziselwa lolu cwaningo kuphela.
- Ulwazi oluzoqoqwa luzogcinwa kahle bese lushabalaliswa emva kweminyaka emihlanu.
- Uma uthanda unghoxa noma nini kulolu cwaningo, akukho cala oyothweswa lona.
- Ukuzibandakanya kwakho kulolu cwaningo akunazo ezinye izinjongo ngaphandle kwalezo zocwaningo.
- Akukho mali oyonikezwa yona ngokuzibandakanya kulolu cwaningo.

Nansi imininingwane yami:

Email: lindile.p.mabaso@gmail.com

ISELEKO G: INCWADI YOKUCELA IMVUME KUTHISHANHLOKO

Gatekeeper (Principal)

I'm Lindile Mabaso, currently undertaking research for the purpose of completing Master Degree of Education Degree at the University of KwaZulu-Natal. I would like to ask permission to make your school one of the sites of my research study and wish to use two educators from your school. The title of my research is, "Exploring the pedagogy of creative essays and transactional writing in selected Pietermaritzburg schools of isiZulu Home Language Grade 11 classes. The schools were randomly selected based on the socio-economic settings on which the school is located.

I will conduct the research with minimum disruption to the teaching and learning programme of the school, making use of non-teaching time as much as possible for data collection purposes. The duration of interviews will be between 45-50 minutes for two days and I have obtained approval from the Department of Education to conduct the study. These interviews will be conducted by making use of video-calls because of the outbreak of Covid-19 pandemic disease, and the observation of lessons will be conducted through 'Skype settings.' To maintain confidentiality, pseudonyms for teacher's names and schools will be used.

My project is being supervised by Dr Bonakele Yvonne Mhlongo and can be contacted at 031 2603657 (email: Mhlongob2@ukzn.ac.za). You can also contact the Department of Humanities & Social Sciences Research Ethics Administration at 031 2604557 (email: HSSREC@ukzn.ac.za).

Please note:

The participants are not forced to participate in the study.

Participants who wish to withdraw from the study may do so at any time.

I.....(gatekeepers full name), hereby confirm that I understand the contents of this document and the nature of the research project and I consent to grant permission to Priscilla Lindile Mabaso to undertake her research at my school.

Signature

.....

Date

.....

**ISELEKO H: INCWADI YOKUCELA ABAFUNDISI UKUBA BABE
NGABABAMBIQHAZA BOCWANINGO KANYE NEFOMU YOKUZIBOPHEZELA
YOMFUNDISI NGAMUNYE**

Education Faculty College of Humanities

University of KwaZulu-Natal

Edgewood Campus

19 November 2019

Participant

INFORMED CONSENT LETTER

My name is Lindile Mabaso and I am a Masters candidate studying at the University of KwaZulu-Natal, Edgewood campus in South Africa. I am conducting a study and I am interested in having you as a participant in my study by having conversation with you. The topic is, "Exploring the pedagogy of creative essays and transactional writing in selected Pietermaritzburg schools of isiZulu Home Language Grade 11 classes."

Please note that:

- Your confidentiality is guaranteed as your input will not be attributed to you in person, but reported only as a population member opinion.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- The interview may last for about 45 minutes and will be done by making use of video-calls because of the outbreak of Covid-19 pandemic disease, and observation of lessons will be conducted through 'Skype settings.'
- You have a choice to participate, not participate or stop participating in the research.
- You will not be penalized for taking such action.

- Your participation is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be a participant, please indicate by ticking as applicable whether or not you are willing to allow the conversations to be recorded by the following equipment:

	Willing	Not willing
Skype setting		
Video equipment		

If you have any queries about this study, feel free to contact me at 0837385585 (email: Lindile.p.mabaso@gmail.com) or my Supervisor at 0312603657 (email: Mhlongob2@ukzn.ac.za). You can also contact department of Humanities and Social Sciences Research Ethics Administration at 0312604557 (email: HSSREC@ukzn.ac.za).

Yours sincerely

.....

.....

PL MABASO

DATE

Declaration of Consent

I..... (Please write your Name in full) hereby confirm that I understand the content of this document as well as the nature of the research project. I consent to participating in the research project. I understand that I am at liberty to withdraw from the project at any time, should I feel so.

.....
Teacher's signature

.....
Date

ISITIFIKETI SENKAMBISO ELUNGILEYO YEKOMITI LASENYUVESI YAKWAZULU-NATALI



30 October 2020

Mrs Priscilla Lindile Mabaso (218069718)
School Of Education
Edgewood Campus

Dear Mrs Mabaso,

Protocol reference number: HSSREC/00002017/2020

Project title: EXPLORING THE TEACHING OF ESSAY AND TRANSACTIONAL WRITING IN GRADE 11 ISIZULU HOME LANGUAGE

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 29 September 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL** on the following condition:

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid until 30 October 2021.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,



Professor Dipane Hlalele (Chair)

/dd

Humanities and Social Sciences Research Ethics Committee

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Telephone: +27 (0)31 260 8350/4557/3587 Email: hssrec@ukzn.ac.za Website: <http://research.ukzn.ac.za/Research-Ethics>

Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

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