



**IZINDLELA NAMASU OKUFUNDISA IZINGCEZU ZENKULUMO  
ESIFUNDWENI ISIZULU ULIMI LWASEKHAYA ESIGABENI SEMFUNDO  
NOKUQEQESHA OKUQHUBEKAYO EZIKOLENI ZASEMHLATHUZE**

**UMQINGO WOCWANINGO UBHALWE NGU:**

**NONTOBEKO BONGI GUMEDE**

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**2024**



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**UMQINGO WETHULWA UKUGCWALISA IZIMFANELO ZEZIKU  
EZIPHAKEME ZE-**

**DOCTOR OF PHILOSOPHY IN EDUCATION**

**SCHOOL OF EDUCATION, COLLEGE OF HUMANITIES**

**INYUVESI YAKWAZULU-NATALI**

**UMELULEKI: DR SZ NTSHANGASE**

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## UKUFUNGA

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Mina Nontobeko Bongi Gumede, ngiyafunga ukuthi ucwaningo okubikwa ngalo kulo mqingo lungumsebenzi wami engizenzele wona mina. Konke okucashunwe kwabanye ababhali nemibono okungeyona eyami ngikuvezile ngokucacileyo ngokulandela inqubo nemigomo efanele. Lo mqingo ulethwa njengomsebenzi odingeka ukufeza izimfanelo zeziqo ze *Doctor of Philosophy of Education*, e *College of Humanities, School of Education*, eNyuvesi yaKwaZulu-Natali, ekhempasini yase-Edgewood. Lo msebenzi wocwaningo awukaze ulethwe ngaphambilini ukuze uhlolwe kunoma iyiphi inyuvesi ngenjongo yokuthola iziqu.

**Nontobeko Bongi Gumede**

19 June 2024



**Ukusayina**

**Usuku**

NjengoMeluleki, ngiyaqinisekisa ukuthi lo wumsebenzi wakhe uNoNontobeko Bongi Gumede.

**Dr Sicelo Ziphonke Ntshangase**



19 June 2024

**Ukusayina**

**Usuku**

## **ISETHULO**

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Lo mqingo ngiwethula ngenhliziyo emhlophe nokukhulu ukuthobeka kubantwana bami uNduduzo noThobeka kanye nomzukulu uSisekelo nabanye abayofika. Lo msebenzi ngiwethula njengesibonelo ukuthi uma ngikwazile mina ukufika lapha kusho ukuthi nabo bangahamba elide ibanga uma nje bezimisela futhi bangenza okungcono nokukhulu kunalokhu. Ngibafisela impilo enothile, enokuthula nenqubekela phambili, bazi ukuthi imfundo inawo amandla okubanikeza uhlobo lwempilo abayifisayo.

## IZILOKOTHO EZINHLE

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Ngifisa ukuthatha leli thuba ngedlulise amazwi okubonga kubona bonke ababambe iqhaza ekutheni ukukhiqizwa kwalo mqingo kube yimpumelelo. Ngibonga angiphezi kulaba abalandelayo: uMeluleki wami uDokotela Sicelo Ziphozonke Ntshangase, ngokungeseka nokungikhuthaza kulolu hambo. Kuningi engikufundile kuwena Dokotela ngesikhathi ngiqhuba lo msebenzi. Ngibonile ukuthi kuningi ebengingakwazi engikufunde kuwena. Ulwazi onginike lona lungakhile, lwangikhulisa ngezindlela eziningi. Ungiqoqile nalapho sengiphuma endleleni, wangibekezelela wangibuyisa, wenza isiqiniseko sokuthi lo msebenzi ngiwenza ngokuzimisela nangendlela efanele. Ngiswela imilomo eyizinkulungwane Sobethu. Ngidlulisa ukubonga nakubahlanganyeli balolu cwaningo, bangiphathe kahle kakhulu.

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Ngiyambonga uSomandla ngokungihlenga angiphe amandla okuphetha lo msebenzi ngesikhathi. Ngibonga ukukhuthazwa nokwesekwa ngothando nangokunakekelwa.

## IQOQA

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Kulolu cwaningo bekucutshungulwa izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izingcezu zenkulumo esigabeni sokufunda nokuqeqesha, ngokugxila ebangeni leshumi neleshumi nanye. Laphinde lubheke ukuthi othisha bazisebenzisa kanjani lezi zindlela uma befundisa, nokuthi yiziphi izizathu zokuba basebenzise zona futhi nangendlela abazisebenzisa ngayo. Imininingo ikhiqizwe kubahlanganyeli abayithupha ezikoleni ezintathu zaseMhlathuze ezisesifundeni saseKing Cetshwayo. Kwaqokwa ngokwenhloso abahlanganyeli ababili isikole ngasinye ngoba bafundisa isiZulu uLimi Lwasekhaya emabangeni ayehlonziwe. Kuthathwe isikole esisodwa esisemakhaya, esisodwa esiselokishini kanye nesisodwa esisedolobheni ukuze kukhiqizwe imininingo eyingxubevange. Lolu cwaningo luyinhlanganisela yekhwalithithethivu lubuye futhi lube ngolwesimo kanti lusebenzise ipharadaymu yomhumusho. Lapha kusetshenziswe izindlela ezine ukukhiqiza imininingo; okuyizingxoxo ezisakuhleleka, ukwethamela izifunjwana, izingxoxo zamaqembu kanye nokuhlaziya amadokhumenti, okungamalungiselelo ezifunjwana. Imininingo ekhiqiziwe ihlaziye yaphinde yahlelwa ngokwezindikimba. Imiphumela yocwaningo ihlaziye kusetshenziswa injulalwazi kaVygotsky (1978) i*Social constructivism*. I*Social constructivism* iveza ukuthi ukufunda okuyimpumelelo yilapho umfundi eba yingxenywe yokwakhiwa kolwazi ngesikhathi sokufunda nokufundisa. Le njulalwazi igcizelela izigaba ezintathu zokukhula komfundi ngokolwazi: Yilapho umfundi engakazi lutho, yilapho enolwazi olungenele bese kuba yilapho engasancike kumuntu esekwazi ukuzimela ngolwazi analo. Injulalwazi ye*Social constructivism* igcizelela ukuxoxisana nokuthi abafundi bazuza ulwazi olusha ngokuthi baxoxisane. Imiphumela yocwaningo iveza ukuthi izindlela ezigqamile ezisetshenziswa ngothisha ukufundisa izingcezu zenkulumo, indlela yokubuza nokuphendula, indlela yokutshela, indlela yokuxoxa, indlela yokubumba umthetho wohlelo lolimi, indlela yokubuka ngokuqaphelisisa kanye nendlela yokuphindaphinda. Amasu agqamile asetshenziswa ngothisha uma befundisa izingcezu zenkulumo yisu lokuqhathanisa, lokuqoqela ndawonye kanye nelokusabalalisa ulwazi. Othisha babonakale bethembela kakhulu kulezi zindlela namasu okufundisa, ikakhulukazi asebenza kangcono yilawa enza abafundi babe yingxenywe nabo yokwakhiwa kolwazi. Imiphumela yocwaningo iveza nokubaluleka kokusetshenziswa ngempumelelo kolwazi lwangaphambili. Injulalwazi i*Social constructivism* iyakweseka kakhulu ukusetshenziswa kolwazi lwangaphambili esifunjwaneni sosuku. Imiphumela yocwaningo ikuvezile ukuthi othisha nakuba bezisebenzisa izindlela ezahlukene zokufundisa, kusekhona okushodayo futhi bayadinga ukulekelelwa wuMnyango weMfundo Eyisisekelo ngoba bayakudinga ukwesekwa ngokuqeshwa okuqhubekayo, ikakhulukazi ngoba isimo sezemfundo sibuye siguquke ngokuphuthuma, bayakudinga nokwesekwa ngezinsizakufundisa ezifanele. Othisha babuye babhekane nenkinga yokuthi abafundi banokusibukela phansi isiZulu ngenxa yomthelela wolimi lwesiNgisi esiqhakanjiswa kakhulu ezikoleni nasemakhaya, yingakho abafundi besishaya indiva lesi sifundo ngoba banokuzitshela ukuthi asisona isifundo esibalulekile, bese benganaki ngendlela abalindeleke ngayo. Lokhu kukodwa nje kudala izinkinga zokuthi abafundi bangakwazi ukuphumelela kahle esiZulwini uLimi Lwasekhaya.

**Amatemu anqala:** Imfundo enxantathu, isiZulu uLimi Lwasekhaya, i*Social constructivism*, izindlela namasu okufundisa, izingcezu zenkulumo

## ABSTRACT

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This research study reports on the methods and strategies that are employed by isiZulu Home Language teachers in selected schools to teach parts of speech in the Further Education and Training (FET) Phase, by focusing on Grades 10 and 11. The study explored how isiZulu teachers utilise these pedagogies and strategies and why they use them the way they do. Data were generated from six participants in three schools located in the circuit of Mhlathuze, in the King Cetshwayo District. Two participants per school were purposively selected because they teach isiZulu Home Language in the grades that were targeted. For generation of diversified data, the sampled schools comprised of a mixture of a rural, township and suburban situative contexts. This is a qualitative case study, which follows the interpretive paradigm. Data were generated using four data production methods, namely: semi-structured interviews, focus groups, class observations, and document analysis of lesson plans. Data were analysed using the thematic analysis approach and Vygotsky's (1978) theory of Social constructivism. The Social constructivist theory advocates for learners' active engagement in the process of learning or construction of the new knowledge. The Social constructivist theory highlights three vital stages of academic development of a learner, namely: tabula rasa stage; knowledge-gap stage; and fully-developed and self-reliance stage. The theory of Social constructivism puts more emphasis on learners' prior knowledge in constructing new knowledge, through collaborative learning experience. Findings of this study reveal that isiZulu teachers employ a variety of methods to teach parts of speech in Grades 10 and 11. The frequently used methods are learning-inquiry method, telling method; discussion method; grammatical analysis method; seeing method; and revision method. Strategies that are utilised frequently to teach parts of speech are comparative strategy; combining strategy; and dissemination strategy. Teachers who were participants of the study relied heavily on these methods and strategies, particularly those that are learner-centred. Another aspect of teaching and learning that was revealed by the findings of the study is the significance of learners' prior knowledge. The Social constructivist theory advocates for the use of learners' prior knowledge as a 'think tank' for each lesson. Findings revealed that although teachers employ multiple pedagogies and strategies to teach parts of speech, there seems to be a knowledge gap, and the Department of Basic Education needs to organise professional development programmes that will equip isiZulu Home Language teachers with necessary skills, especially in this ever changing academic context. Teachers require an on-going support with provision of appropriate and relevant study materials. Another contributory factor to the challenge of teaching parts of speech is the marginalisation of isiZulu and the hegemonic power of English in schools and communities, which creates a myth on the learners' mind that isiZulu is not a language of social and economic importance. As a result, learners fail to reach their maximum potential in isiZulu Home Language classroom.

**Key words:** IsiZulu Home Language, parts of speech, Social constructivism, teaching methods and strategies, tripolar education

## IZIFINYEZO

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CAPS	:	Curriculum and Assessment Policy Statement
DBE	:	Department of Basic Education
HoD	:	Head of Department
TAHFUZWE	:	IsiTatimende soHlelo lwezeMfundo lukaZwelonke
ATP	:	Annual Teaching Plan
POA	:	Programme of Assessment
USA	:	United States of America
FET	:	Further Education and Training Phase (comprising of Grade 10-12).
UKZN	:	University of KwaZulu-Natal
UNISA	:	University of South Africa
UNIZUL	:	University of Zululand
NCS	:	National Curriculum Statement
OBE	:	Outcome Based Education
USIBA	:	Inhlangano yababhali elekelela ngezinsizakufundisa namanothi esiZulu
JIT	:	Inhlangano ebizwa 'Just in Time' elekelela ngezinsizakufundisa zesiZulu
SIMI	:	Inhlangano yothisha elekelela abafundi ibacijele ukuhlolwa

## IGLOSARI YAMATEMU

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<b>Abafundi</b>	: Laba ngabafundi besiZulu uLimi Lwasekhaya abenza ibanga lesi-10 nele-11. Bafunda emakilasini abahlanganyeli bocwaningo.
<b>Abahlanganyeli</b>	: Othisha okukhiqizwe kubona imininingo.
<b>Izingoxo</b>	: Ithuluzi lokukhiqiza imininingo ngenkulumo phakathi kwababili nangaphezulu. Okungumcwaningi nabahlanganyeli bocwaningo.
<b>Inhlosongqangi</b>	: Inhloso yocwaningo.
<b>Isifunda</b>	: Ingxenywe isikole esakhele kuyona ngokomasipala okanye ngokoHulumeni. Lena indawo okuqhutshwe kuyona ucwaningo.
<b>Izifinyezo</b>	: Amagama afinyeziwe.
<b>Ukwethembeka</b>	
<b>kocwaningo</b>	: Ukuveza ukwethembeka kucwaningo olwenziwe.
<b>Izinsizakufundisa</b>	: Zonke izinto ezisetshenziswayo lapho kufundiswa, okungaba izincwadi, amashadi njalo njalo.
<b>Ukufinyeza</b>	: Ukuqoqa ulwazi ngamagama ambalwa.
<b>Ukufunda ulimi</b>	: Ukufunda ulimi ngendlela yasekilasini.
<b>Inkambiso elungileyo</b>	: Imigudu yonke elungile okumele ilandelwe uma kwenziwa ucwaningo.

## IZINCAZELO ZAMAKHONSEPTI ANQALA

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### **Ulimi Lwasekhaya**

Uma kukhulunywa ngoLimi Lwasekhaya kulo mqingo kushiwo impumelelo yokufundisa ngalelo zinga, akusho ulimi abafundi abaluncela ebeleni. Ngakho-ke, uma kukhulunywa ngolimi Lwasekhaya kushiwo izinga olufundiswa ngalo, hhayi ulimi uqobo (Department of Basic Education, 2011, p. 9).

### **Ulimi Lwebele**

Ulimi umfundi azalelwe kulona kanye nokuyilona olusetshenziswayo ekhaya ukuxhumana kanye nokudlulisa umyalezo. Lolu limi ilona olubukeka luhle ekufundiseni nasekufundeni ukuze lowo mfundi akwazi ukuthola ulwazi ngolimi aluqonda kangcono.

### **Ulwazimagama**

Lokhu ngenye yezindlela ezibalulekile ezisetshenziswayo ukuze umfundi akwazi ukufunda. Ukulazi igama ngalinye kuholela ekutheni umfundi akwazi ukufunda umusho, ukukwazi ukufunda umusho kuholela ekutheni umfundi akwazi ukufunda indaba yonke. Ngakho-ke ulwazimagama ludlala indima ebaluleke kakhulu ekuthuthukiseni ikhono lokufunda lomfundi. NgokoMnyango Wezemfundo (2007) uthi abafundi kumele bafundiswe ulwazimagama ngokuthi bajwayezwe ukufunda okanye balalele njalo imibhalo enohlonze.

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# ISAPHLUKO 1

## ISENDLALELO NESISUSA SOCWANINGO

### 1.1 Isingeniso

Kulesi sahluko kuchaziwe ukuthi lolu cwaningo lumayelana nani. Kuqalwe ngokuthi kubhalwe isendlalelo, isisusa socwaningo, izinhloso zocwaningo nemibuzongqangi kanye nesitatimende senkinga esenze kwaqalwa lo msebenzi, ukwethulwa kwenkinga, ukubuyekeza imibhalo kanye nenjulalwazi. Kubukwe nezindlela zokwenza ucwaningo, umklamo nobunjalo bocwaningo, indawo okuzokwenziwa kuyo ucwaningo. Ukwethembeka kocwaningo, inkambiso elungileyo nemingcele yocwaningo kubuye kwavezwa nokuma kwezahluke.

### 1.2 Isendlalelo

Lolu cwaningo belucubungula izindlela namasu okufundisa izingcezu zenkulumo kubafundi bebanga le-10 kuye kwele-11 abenza IsiZulu uLimi Lwasekhaya. Ngamanye amazwi belubhekiswe esigabeni semfundo nokuqeqesha okuqhubekayo. Lesi sigaba sakhiwe ngamabanga amathathu kodwa ucwaningo lubhekiswe kwamabili, ibanga leshumi nebanga leshumi nanye. Kulolu cwaningo kusetshenziswe igama lesigaba ngoba ucwaningo luwathinta omabili lawa mabanga njengoba le nkinga yokungaphumeleli kahle kwabafundi emibuzweni yezingcezu zenkulumo kuyinkinga eqhubekayo esigabeni sonke. Ibanga leshumi nambili nalo liyingxenye yesigaba semfundo nokuqeqesha okuqhubekayo kodwa uMnyango weMfundo Eyisisekelo awuthandi liphazamiseke, yingakho-ke likhishiwe kulolu cwaningo.

IsiTatimende SoHlelo LweziFundo LukaZwelonke (uTAHFUZWE) (Department of Basic Education, 2002) sisivezela ukuthi ulimi lwasekhaya yilona abafundi abalufunda kuqala. Lesi sitatimende sibuye sikubalule ukuthi izikole eziningi eNingizimu Afrika azilufundisi ulimi lwasekhaya lwabo bonke abafundi ababhalise kuleso sikole, kunalokho abafundi bafundiswa ulimi olulodwa ngezina lolimi lwasekhaya. Ngamanye amazwi uma kubalulwa ukuthi kuzofundwa ulimi lwasekhaya noma ulimi lokuqala lokwengeza kusuke kushiwo izinga okufundiswa ngalo, hhayi ulimi uqobo. UMnyango weMfundo Eyisisekelo uchaza izinga lolimi lwasekhaya ngokuthi luyizinga eliphezulu kunalawo amanye okuyizinga

lokuqala lokwengeza nezinga lesibili lokwengeza (Department of Basic Education, 2002). Kucace ngokusobala ukuthi njengoba amazanga okufundisa nokufundiswa kolimi engafani, noma esehlolwa ngeke afane. Indlela yokubuza ingafana ngokwesimo semfundo emiselwe kodwa ezingeni lokufunda elehlukile. UBailey benoMarsden (2017) baveza ukuthi ulimi lwasekhaya luyadinga ukusigcina isithunzi salo ukuze abalufundayo bangalweyi ngokuluthatha kalulana nje. UBailey benoMarsden (2017) bagcizelela ukuthi lokhu kunikeza ulimi lwasekhaya isithunzi futhi kuba nomuhle umthelela kubafundi ekufundweni kwezilimi.

### **1.3 Isisusa socwaningo**

Isisusa socwaningo yisizathu nonozala walo msebenzi. Yilapha kuvela khona isidingo esangenza ngakhetha ukwenza lolu cwaningo. Le ngxenye ingenye ebaluleke kakhulu ngoba iveza ukubaluleka nobumqoka balo msebenzi. Yingakho le ngxenye iye ibizwe ngesisusa socwaningo. Kule ngxenye ngichaza kabanzi ngesisusa socwaningo esenze kwanesifiso sokwenza lolu cwaningo. Lesi sifiso sehlukeno ngezingxenye ezine: Isisusa socwaningo esithinta mina uqobo, isisusa socwaningo esithinta umsebenzi wami, isisusa socwaningo esithinta umcabango wokucwaningwayo kanye nesisusa socwaningo esithinta iqhaza elizobanjwa yilolu cwaningo.

#### **1.3.1 Isisusa socwaningo esithinta mina uqobo**

Kule minyaka engamashumi amabili nesishiyagalombili ngisebenza, bengifundisa ulimi. Iminyaka engamashumi amabili bengifundisa isiZulu uLimi Lwasekhaya. Kule eyisishiyagalombili bengifundisa isiZulu uLimi Lokuqala Lokwengeza. Kula mava okufundisa ulimi kuwo omabili lawa mazinga ngithole ukuthi kunzima kubafundi ukukwazi ukhulukanisa izingcezu zenkulumo ngokuyikho. Ngaleyo ndlela bagcina behluleka ukuphumelela emibuzweni ethinta izingcezu zenkulumo. Ukungaphumeleli kahle kwabafundi kule mibuzo kuvuse ukukhathazeka kimina ngafisa ukuthola imbangela. Ukutholakala komnyombo wale nkinga ngibona kungaba yisixazululo sokuthi iphepha lokuqala abafundi baphumelele ngamalengiso kulo. Ukutholakala kukanozala wale nkinga kuzongisiza mina kanye nozakwethu ukushintsha indlela yokwethula isifundo. Kuzosisiza futhi uma sisetha amaphepha, ukuqaphela izinto ezithize ezilimaza abafundi uma kufika kule ngxenye yezingcezu zenkulumo.

### **1.3.2 *Isisusa socwaningo esithinta umsebenzi wami***

IsiZulu uLimi Lwasekhaya lunesisindo ekuphumeleleni komfundi nasekutholeni amaphuzu enza umfundi athathwe eNyuvesi. Kubalulekile ukuthi abafundi baphumelele kahle noma ngokwenelisayo kulesi sifundo, kepha inkinga emayelana nemibuzo ethinta izingcezu zenkulumo iyadinga ukuba nesisombululo ukuze abafundi basizakale.

Lezi zingxenye zokwakheka kwezingcezu zenkulumo kanye nokusetshenziswa kwezingcezu emishweni, ezenza abafundi bangaphumeleli kahle, zidinga ukuthi zinakwe, zazeke bese zithuyathukiswa. Njengothisha wolimi lolu cwaningo lwenze ngazibheka kabusha ukuthi ngiwuqhuba ngokuyikho yini umsebenzi wami. Luqinisekise nokwazi indlela ozakwethu esinabo kulesi fundo ukuthi bawenza kanjani umsebenzi wabo. Lokhu kuzokwelekelela nabanye abanenkinga ngezingcezu zenkulumo. Kwelekelela nasekunakeni izindlela zokuhlolola ukufundisa, amazinga okuhlolola ukufundisa ngenkathi isifunjwana siqhubeka nasekugcinweni kwaso. Kuthuthukisa ulwazi ngokuhlolola ukufundisa ukuze kuhambisane nezindlela namasu okufundisa.

Lokhu kuzokhonjiswa yindlela abafundi abenza ngayo, okuwushintsho lokuthuthuka ekuphumeleleni kule ngxenye yezingcezu zenkulumo. UBadyal noBala (2010) baveza ukuthi abafundi yibo abasesimweni sokuveza ukuthi indlela esetshenziswayo iyona enomthelela omuhle kubona nokuthi yibona abakwazi ukuba ngabahluleli abangcono ukuveza ukuhambisana endleleni yokufundisa kanye neyokuhlolola ukufundisa. Lokhu kuyahambisana nocwaningo lwami ngokuthi ukubonakala kwabafundi abenza ulimi lwasekhaya bephumelela kahle emibuzweni yezingcezu zenkulumo kobe kusho ukuthi indlela esetshenziswayo yokufundisa inomthelela omuhle kubona.

### **1.3.3 *Isisusa socwaningo esithinta umcabango wokucwaningwayo***

Indlela yokuhlolola ukufundisa ifanele ihambisane nendlela okufundiswe ngayo isifundo noma okwethulwe ngayo isifundo. UBok (2020) uyakugcizelela ukuthi ukufundisa nokuhlolola ukufundisa kuyahambisana ngoba ukuze ukwazi ukubona ukuthi umfundi uyakubamba okufundiswayo kumele umbuze imibuzo ayiphendule ngokuyikho bese uyabona-ke ukuthi uyakuzwa okuchazayo. UBok (2020) uyaqhuba aveze ukuthi imibuzo

ebuzwa ngesikhathi kusafundwa kuba kuhle igadwe ukuthi iyahambisana yini nezinjongo zesifunjwana ukuze abafundi baphumelele kahle.

Lolu cwaningo lususwe wumcabango wokuthi kungenzeka ukuthi ngesikhathi sokufundisa nokufunda indlela imibuzo ebuzwa ngayo ayihambelani nezinjongo zesifunjwana sosuku. UCotton (1988) uthi kubalulekile ukuhlola ngesikhathi sokufundisa ukuze abafundi bakunake lokho abakufundiswayo. Uyagcizelela ukuthi ukuhlolwa okuqhubekayo ekilasini kuyalekelela ukuhlanganisa ulwazi ngokusebenza komfundi nokumlandelela ukuthi uhambisana nawe yini ngesikhathi uchaza. UNappi (2017) uthi imibuzwana le evela ngesikhathi ufundisa iyakusiza ukubona uma okuchazayo kungezwakali. Uyaqhubeka uNappi (2017) athi kubalulekile ukufaka umbuzo phakathi nesifunjwana odinga impendulo ezoveza ukuthi uyakulandela umfundi lokho akufundiswayo. Umbuzo uyalekelela ukuba uthisha abone ukuthi bangakanani abafundi abaqondayo lokho akushoyo ukuze akuchazisise kahle hle. Ngokwakhe uNappi (2017), ukubuza kuyabafundisa abafundi ukucabanga ngendlela yokucabanga okuyikho okwenza aqonde ngokujulileyo akufundiswayo. Uze aqhubeke uNappi (2017) athi ukubuza imibuzo nakho kuyindlela elekelela ukuqonda okufundwayo.

Isisusa socwaningo esithinta umcabango wokucwaningwayo sisekutheni kazi imibuzo ebuzwa uma ukuhlolwa ulwazi abanalo abafundi ngezingcezu, kanye nemibuzo yokulandelela ukuqonda isifundo ayidali yini ukudideka ekuqondeni indlela okufanele baphendule ngayo bese bengaphumeleli kahle emibuzweni ethinta izingcezu zenkulumo.

#### **1.3.4 Isisusa socwaningo esithinta iqhaza elizobanjwa yilolu cwaningo**

Lukhona ucwaningo oluke lwenziwa lubhekiswe olimini lwasekhaya. UMbata (2021) ulwenzile ucwaningo olimini lwasekhaya kodwa ebegxile kakhulu ekutheni ulimi lubaluleke ngani kanye nomsebenzi walo, ikakhulu enganeni uma isakhula noma isafunda. USibisi (2014) kolwakhe ucwaningo ugxile ekusetshenzisweni kwezinkathi zesenzo kubukwa indlela yokulanda ngolimi lwebele oluyisiNgisi kuqhathaniswa abasebenzisa isiZulu uLimi Lokuqala Lokwengeza.

Yize luluningi ucwaningo oselwenziwe lubhekiswe olimini lwasekhaya belungakabi bikho olubhekiswe ukufundiswa kwezingcezu zenkulumo nokuthi ukuhlelela ukufundisa

kuhambisana kanjani nezindlela namasu okufundisa iingcezwini zenkulumo. UNojiyeza noMuthoka (2013) ulwenzile ucwaningo oluthinta ukuhlola kodwa bekungokuhlola ukufundiswa kokufunda okubhaliwe ebangeni lesi-8. Ngakho-ke, lolu cwaningo luvala isikhala esikhona ekucwaningweni ngokufundisa okweyamaniswa nokuhlolela ukufundisa.

Ukuhlola yisigaba esingesiye sezigaba ezibalulekile kakhulu eMnyangweni weMfundo Eyisisekelo. Kukhona ukuhlola okuwukuhlola ngesikhathi kusafundwa okuhambisana nokufundiswa kwesifunjwana, kube khona ukuhlola okubheka okufundisiwe ukuthi kungene kanjani kubafundi. Kulolu cwaningo kubhekwa lokhu kuhlola okwenzeka ngesikhathi kusafundwa, okuwukuhlolela ukufundisa.

Ukuhlola yisigaba esidlala enkulu indima ekuphumeleleni nasekuqhubekeleni phambili komfundi. Uma kunezinto ezingaba yimbangela yokungaphumeleli kwabafundi futhi kungenashintsho ekuphumeleleni kwabo, kufanele babeneqhaza ekufundeni nokufundisa bazihluphe ngokwenza ushintsho. Ukucwaninga kungenye yendlela yokwenza abaphathi bemfundo nemiphakathi ibe nolwazi ngezinto nezimo ezibalulekile eziphazamisa inqubekela phambili nentuthuko. UGilliland (2017) uyakugcizelela lokhu uma ethi ngaphandle kokucwaninga, intuthuko ezimweni ezingahambi kahle kuba nzima ukuyithola. Ucwaningo luyakwazi nokuveza izinto ezingahambi kahle ezintweni ezisuke zenziwa. UJuscus noJonikas (2006) baveza ukuthi ucwaningo luyasiza ukuthi kutholakale indlela yokuthuthukisa nokukhulisa imisebenzi ethile nendlela yokwenza izinto ngendlela engcono kunale ebikade isetshenziswa.

Lokhu kusibekela ngokusobala ukuthi lolu cwaningo lwezindlela namasu okufundisa nokuhlolela ukufundisa izingcezu zenkulumo kulesi sigaba esibaluliwe kuwulekelele kakhulu uMnyango weMfundo Eyisisekelo ukuthuthukisa izinga lokufundisa kanye nempumelelo yabafundi. Lolu cwaningo lubalekelelele othisha ukuthi ngenkathi befundisa bayibheke imibuzo abayibuzayo ukuthi iyahambisana yini nezinhloso zesifunjwana sosuku. Lolu cwaningo lulekelelele othisha ukubona amaphutha abo, nokuthi bakwazi ukuthi bangawakhuphula kuphi amasokisi emsebenzini wabo, ikakhulukazi ekuchazeni nasekucathuliseni abafundi ngezingcezu zenkulumo nokusebenza kwazo. Kubasizile nokukhuphula izinga lokubuza imibuzo ehambisana kahle nemigomo yokubuza edingwa uTAHFUZWE, nokufundisa ngendlela elulekwa uTAHFUZWE.

#### **1.4 Isitatimende senkinga**

Abafundi kule sigaba sokufunda nokuqeqeshwa okuqhubekayo (ibanga le-10 nele-11) banenkinga yokuhlulwa yimibuzo ethinta izingcezu zenkulumo. Lokhu kuletha inkinga yokuthi imiphumela engabe iba mihle kakhulu iphazamiseke, ithi ukwehla. Iningi labafundi abahlulekayo uma sekwenziwa ukuhlolwa kokufundiwe basuke behluleke emibuzweni eqondiswe ezingcezwini zenkulumo. Ukuxazulula le nkinga, ucwaningo lucubungule izindlela namasu okufundisa izingcezu zenkulumo kwayamaniswa nendlela yokuhlulela ukufundisa okwenziwa ekilasini ngenkathi kufundwa. Indlela yokuhlulela ukufundisa ibalulekile ngoba isiza othisha ukuba babheke ukuthi izindlela namasu okufundisa abawasebenzisayo ayahambelana yini nezinjongo zesifundo nokuthi abafundi bayakuqonda yini lokho okufundiswayo. Yikho-ke lokhu okwenze ukuba lolu cwaningo lubhekisise imbangela yokungaphumeleli kahle kwabafundi emibuzweni ethinta izingcezu zenkulumo.

#### **1.5 Izinhloso zocwaningo**

Kulolu cwaningo ngangihlose ukufeza lokhu okulandelayo:

1. Ukucubungula izindlela namasu okufundisa izingcezu zenkulumo kubafundi besigaba semfundo nokuqeqesha okuqhubekayo abenza isiZulu uLimi Lwasekhaya ezikoleni zaseMhlathuze.
2. Ukubhekisisa ukuthi othisha bazisebenzisa kanjani izindlela namasu uma befundisa isiZulu uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo.
3. Ukubhekisisa ukuthi kungani othisha besebenzisa lezi zindlela namasu ukufundisa izingcezu zenkulumo esiZulwini uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo.

#### **1.6 Imibuzongqangi yocwaningo**

Kunemibuzongqangi emithathu lolu cwaningo oluhlose ukuyiphendula. Yilena elandelayo:

1. Yiziphi izindlela namasu okufundisa izingcezu zenkulumo othisha abazisebenzisayo uma befundisa abafundi besigaba semfundo nokuqeqesha okuqhubekayo abenza isiZulu uLimi Lwasekhaya ezikoleni zaseMhlathuze?
2. Othisha bazisebenzisa kanjani izindlela namasu uma befundisa isiZulu uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?
3. Kungani othisha besebenzisa lezi zindlela namasu ukufundisa izingcezu zenkulumo esiZulwini uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?

## **1.7 Ukubuyekeza imibhalo**

Imibhalo engiyihlaziyile iveza ukuthi bakhona abacwaningi abadingida izindikimba ezahlukene mayelana nezingcezu zenkulumo kodwa abaziyamanisa nezindlela namasu okuzifundisa kanye nokuhlolela ukufundisa njengoba mina ngenzile kulolu cwaningo lwami. Lokhu kwenza ucwaningo lwami lwehluke kakhulu ocwaningweni oseluvele lukhona kanti ubukhona balo buvala isikhala esikhona mayelana nokufundiswa kwezingcezu zenkulumo. UMbata (2021); uNkosi (2018) noMpanza (2004) benze ucwaningo bagxila ohlelweni nolimi. Imibhalo eminingi ebuyekeziwe kulesi sigaba yethula ulwazi engiluthole emibhalweni ehlukehlukehene, ebhalwe ngabacwaningi bamazwe aphehlaya, base-Afrika nabalapha eNingizimu-Afrika.

### **1.7.1 Ukufundiswa kwezingcezu zenkulumo emazweni aphehlaya**

Izingcezu zenkulumo ziyingxenywe etholakala ohlelweni lolimi. Ucwaningo olwenziwe lungolwezingcezu uVanLier benoRijkhoff (2013) benza ucwaningo e-Oxford, e-United Kingdom (UK). Kulolu cwaningo lwalubhekiswe olimini lwesiNgisi. Baveza ukuthi kunamagama ngokomsuka wawo ongeke ukwazi ukuwasho ukuthi ayizenzo noma angamabizo, isichasiso noma izinsizasenzo. Baqhubeka bathi lolu hlobo lwamagama aguquququleka kalula athathe imisebenzi eyahlukene kwezinye izilimi. Lolu cwaningo lo Van Lier noRijkhoff (2013) lwalungabheki ukufundiswa kwezingcezu kodwa lwalubheka lapho amagama ayizingcezu eguqula izimo zawo, umsuka wawo ungashintshanga. Lokhu kuguquququka kwavezwa nguCulpeper (2009) owenza ucwaningo eLancaster, e-United Kingdom (UK), olwaluhlaziya ukuthi yiziphi izingcezu zenkulumo eziwukhiye wolimi, zibuye zibe ukhiye wokwakheka komqondo. UCulpeper (2009) emibhalweni yakhe wathi kunezingcezu ezibalulekile kakhulu uma sifuna ukuveza umqondo womusho, wesigaba

noma wombhalo wonke. Lolu cwaningo lukaCulpeper lwaluhlola ngqo izingcezu zenkulumo ubunjalo bazo, umsebenzi wazo ngokwakheka komqondo. Aluthintene nezindlela namasu okufundisa.

Uysal (2014) ubhale wabhekisa ekutheni yiziphi izingcezu zenkulumo eziwukhiye wolimi nolimi. UCulpeper (2009), uRijkhoff novan Lier (2013) bagcizelela nokuthi igama ukuze lilethe umqondo kumele ukwazi ukubona umsuka walo. Abakhulumi lutho ngezindlela namasu okufundisa izingcezu zenkulumo. Babuka nje ukudaleka nokwakheka kwegama nezakhi zalo. Okunye ababukeka benendaba nakho ukuguquguquka kwegama libe yizingcezu ezahlukene kodwa umsuka walo ungaguqukanga.

Lolu cwaningo lwami luyingqayizivele ngoba lona lucubungula ukuthi izingcezu zenkulumo zifundiswa kanjani nokuthi othisha bayisebenzisa kanjani indlela yokuhlola ukuzifundisa ngenkathi befundisa izingcezu zenkulumo ekilasini.

### **1.7.2 Ukufundiswa kwezingcezu zenkulumo emazweni ase-Afrika**

UFortune (1954) wenza ucwaningo eSouthern Rhodesia lapho ayebheka imithelela yezincwadi zikaDoke ehlela izingcezu zenkulumo njengoba isikhathi esiningi wayebhala uhlelo lwezilimi zabantu abansundu. UGuerois (2015) wenza ucwaningo eMozambique oluthinta izilimi zabantu abansundu. Lapha wenza izincazelo zohlelo lwezilimi ebheka kakhulu izinguquko emagameni kanye nezakhi kuhlangukiswa nokwakhiwa kwemisho. Lolu cwaningo aluthintene kangako nokufundiswa kwezingcezu kodwa ukuthinta kwalo izakhi kwenza ukwakheka kwezingcezu kuthinteke.

U-Atkins (1950) wabhala ijenali eyaziwa nge-Nyasaland Journal. Kuyona waveza ukuthi izingcezu zenkulumo zinezingxenye ezine yize zingekelwe lezo zingxenye zibe ucezu ngokuzimele. Akukho akushoyo ngokufundiswa kwalezo zingcezu zamaNyasa akhuluma ngazo. Ubheke kakhulu nje ukwakhiwa kwazo.

UPatridge (1962) wabhala ngokufundwa kwesiNgesi e-Afrika. Kule ncwadi yakhe wayenikeza umhlahlandlela ngezizingcezu zenkulumo zesiNgesi. Wayegcizelela ukuhlelwa kwezingcezu zenkulumo kuhambisana nolimi lwendabuko. U-Uysal (2014) wathi kubalulekile ukuthi uhlelo nolimi lufundiswe ngendlela ehambisanayo nenqubomgomo yokufundisa. Uyaqhubeka u-Uysal athi ukufundiswa kohlelo nolimi kusabukeka kuyinselelo enkulu kwabanye othisha. Ubuye akubalule futhi ukuthi indlela othisha abafundisa ngayo

uhlelo nolimi eNingizimu Afrika isesimweni esibi. Izingcezu zenkulumo zingena ngaphansi kohlelo nolimi. Uma bebaningi othisha abenenkinga yohlelo nolimi, kusho ukuthi nezingcezu zenkulumo zilapho nazo. U-Uysal (2014) uveza ukuthi othisha bolimi bayakholelwa ukuthi uhlelo nolimi lungumnyombo wokufundwa kolimi. Uma ebeka kanje u-Uysal kuyacaca ukuthi kubalulekile ukuthi uwazi kahle umgogodla wohlelo nolimi, okuyizingcezu zenkulumo. UConradie (2013) waveza ukuthi kubalulekile ukuthi abafundi bayazisise imithetho nezimiso zolimi. Ekufundeni nokufundiswa kolimi, le mithetho nezimiso zifaka kakhulu izingcezu zenkulumo, ukwakhiwa nokusetshenziswa kwazo.

### **1.7.3 Ukufundiswa kwezingcezu zenkulumo eNingizimu-Afrika**

Ucwaningo olwenziwe eNingizimu-Afrika luthinta ukufundiswa kwezinto ezehlukene, alukho oluthinta ngqo izindlela namasu okufundisa izingcezu zenkulumo. Lolu cwano lami luvale isikhala esikhona mayelana nokufundiswa kwezingcezu zenkulumo, ngokucabanga kwami okuyinkinga enkulu kubona bonke abafundi besiZulu Ulimi Lwasekhaya.

UNKosi (2018) wenze ucwaningo ngezinsalelo zabafundisa isiZulu eNyuvesi yakwaZulu-Natali. Kulolu cwano lukaNkosi (2018) iyavela inkinga yokungaqondiswa kwezingcezu zenkulumo futhi kuyabonakala ukuthi abafundi bayahluleka ukwehlukana izingcezu zenkulumo. Lolu cwano lukaNkosi (2018) aluthintene nezindlela namasu okufundisa izingcezu zenkulumo.

UMBata (2021) wenze ucwaningo ezikoleni zaseRichardsbay, olumayelana nokufundiswa kohlelo lolimi kubafundi besiZulu uLimi Lokuqala Lokwengeza. Yize izingcezu zenkulumo zingena ngaphansi kohlelo lolimi kodwa kolwakhe ucwaningo wayebheka yonke into ethinta ukufundiswa kohlelo lolimi. Olwami ucwaningo lubheka ngqo izingcezu zenkulumo zingahlangene nemithetho yohlelo lolimi.

UMpanza (2004) wenze ucwaningo eNyuvesi yaseZululand, kwaDlangezwa, olumayelana nezimpawu zobuthakathaka kubhalomagama esiZulu. Kulolu cwano lukaMpanza (2004) kubuye kwabhekwa kakhulu nokuhlelwa kwamabizo ngezigaba zawo. Kubukwe ngokujula ubuthakathaka bezindlela zikaDoke noCole abahlela ngazo amabizo. Ucwaningo lukaMpanza (2004) lugxile kakhulu ebuthakathakeni obhalweni magama namagama ahlelwa ahlukaniswe ngezingcezu zenkulumo okuwukuthi kuncikene. Lolu cwano

lukaMpanza (2004) aluthinti lutho ngezindlela namasu okuzifundisa izingcezu zenkulumo njengoba kwenza lolu olwami. Yingakho nje lolu olwami ngilubona luyingqayizivele.

### **1.8 Injulalwazi yocwaningo**

Kulolu cwaningo kusetshenziswe injulalwazi ebizwa nge *Social constructivism* kaVygotsky (1978). UVygotsky (1978) uthi le njulalwazi igcizelela ukuthi ukufunda okungcono kumfundi yilokhu kokuthi abe yingxenye yokwakha ulwazi olusha ngokusebenzisa ulwazi lwakhe oludala. Ngikhethe le njulalwazi ngoba ucwaningo engilwenzile ludinga kakhulu ukuthi umfundi akwazi ukuzakhela eyakhe indlela yokuqonda ulwazi abuye aluhlanganise nalolu oludala aluthole phambilini. UPrawat (1999) uthi indlela yokufunda yakudala ibigcizelela ukuthi ofundayo amukele lokho akunikezwayo bese kuthi ofundisayo kube nguyena ozikhandla kakhulu ngokuthi ulwazi alwedlulisayo lwamukeleke kumfundi. Injulalwazi kaVygotsky (1978) igcizelela ukuhlanganiswa kolwazi olunikezwayo nomhlaba ophila kuwo noma nokuphila kwakho kwemihla. Lokhu kuhlanganisa ulwazi nezimo ophila kuzo kungalekelela kule nkinga yokungaqondisiswa kahle kwezingcezu zenkulumo uma ulwazi abafundi abalunikezwayo bezoluhlanganisa nokukhuluma kwabo kwansuku zonke. Lokhu kungenziwa ngokuthi umfundi afundiswe ukuthi ulibona ngani igama ukuthi lilucezu luni bese ekwazi nokulibona lolo cezu ukuthi lwenza msebenzi muni emshweni uma seluhlanganiswe namanye amagama.

Lolu cwaningo lwalubheka imbangela yokungaphumeleli kahle kwabafundi emibuzweni ethinta izingcezu zenkulumo uma sekwenziwa ukuhlola kwalokho abakufundile. Nokho kulolu cwaningo asibheki ukuhlola okufundile ngoba lapho abafundi basuke bengasafundi sebhlohlwa abakufundile, yingakho nje sibheke izindlela namasu okufundisa bese sibheka ukuthi ukuhlelela ukufundisa othisha bakusebenzisa kanjani. Ukuze sithole isixazululo ekungaphumeleleni kahle kwabafundi kudingeka sithole kuqala umnyombo wenkinga. Kudingeka ulwazi uthisha aludlulisela kumfundi alwethule kuye bese emelekelela ukuba alusebenzise ekuphileni kwakhe kwemihla akwazi futhi ukuthi alusebenzise ngokuzimela eyedwa noma ebambisene nabanye abafundi (Kalina & Powell, 2009). Injulalwazi ye *Social constructivism* ibuye iveze ukuthi ofundisayo kumele akwazi ukuba yisibonelo ukuthi izinkinga zixazululwa kanjani bese ema eceleni abuke ukuthi bayakwazi yini abafundi ukwenza njengoba enzile uthisha, abaluleke lapho kunesidingo khona angaphinda futhi abakhombise ngokwenza ukuze abafundi baze bakwazi ukuzenzela nabo (Liu, 2010). Ukwenza okunje kukathisha kule nkinga yezingcezu zenkulumo ingaba yisixazululo uma

kusetshenziswa le njulalwazi. UKalina noPowell, (2009) baze baveze ukuthi kule njulalwazi uma uthisha ekhombisa ngokwenza ngesikhathi kufundwa lowo mfundi uba sethubeni elingcono lokuthi akwazi lolo lwazi ukulusebenzisa ngokuzimela.

Ukulandela le njulalwazi kubukeka kungaba yisixazululo ukuthi izindlela namasu okufundiswa kwezingcezu zenkulumo kuthinte kakhulu ukuthi abafundi balusebenzise ulwazi beluhlanganisa nolwazi lwabo oludala, babuye balusebenzise ekuphileni kwabo kwemihla. Ukubonakala kwabafundi benesasasa lokuba yingxenye yokufunda izingcezu zenkulumo kungaba yisisombululo kule nkinga yokungaphumeleli kwabo emibuzweni ngezingcezu zenkulumo. Indlela abafundi abazizwa ngayo uma kuza kule ngxenye yohlelo lolimi idinga ukuba abafundi kanye nothisha bashintshe indlela yokwenza. Ukuzibandakanya kwabafundi babe nomdlandla uma kufundwa ingadala ukuthuthuka empumelelweni yabo. Othisha nabo kubalekelele ukuba bashintshe izindlela zokudlulisela ulwazi kubafundi. Izindlela zakudala zokutshela zidinga zike zibekwe eceleni. Izindlela zokwenza bese abafundi nabo benikwa ithuba lokuthi benze lingenza ukuba bezwe kangcono lokho okufundwayo.

## **1.9 Izindlela zocwaningo**

Lapha ngichaze kafushane izindlela zocwaningo ezisetshenziwe kulo msebenzi. Ngicacise ngepharadaymu, umklamo nobunjalo bocwaningo, indawo yocwaningo, abahlanganyeli bocwaningo nendlela yokubaqoka, izindlela zokukhiqiza imininingo, kanye nendlela yokuhlaziya imininingo. Sibuke nomklamo walo, izindlela zokuqoqa ulwazi locwaningo, ukuhlanganiswa kwabahlanganyeli, kanye nokuhlaziywa kolwazi.

### **1.9.1 Ipharadaymu yomhumusho**

Lolu cwano lwenziwa ngaphansi kwepharadaymu yomhumusho. Ipharadaymu yomhumusho uma uyisebenzisa ungena ugxile embonweni owethulwa yilokhu okucwaningwayo njengento ephela. UGarfinkel (1967) yena uveza ukuthi ipharadaymu yomhumusho isebenzisa okushiwoyo ngezindlela ezinjengokubuza imibuzo, ukubukela abenzayo, kanti konke lokhu kuncike ebudlelaneni phakathi komcwaningi nomhlanganyeli wocwaningo. UCohen noMorrison (2000) bathi le pharadaymu yomhumusho ibheka futhi icubungula indlela abantu abafunda ngayo. Lokhu kucubungula indlela yokufunda nokufundisa yikho okwenze ngiyisebenzise kulolu cwano. Bayaqhubeka oCohen noMorrison (2000) bathi le pharadaymu izinze ekutheni umuntu uyenza kanjani into ethile

kanye nendlela ajula ngayo ngokomcabango. NgokukaNeuman (2014), ipharadaymu yomhumusho iyagxila embonweni walokhu okucwaningwayo. Lokhu kusivezela ukuthi kuzo zonke izinto ezithinta lokho okusuke kucwaningwa, akukho okukhiwa phezulu kungabukisiswa. Kucutshungulwa, kubukisiswe, kuhunyushwe konke nemithelela yakho ocwaningweni. UGregar (1994) uyakufakazela lokhu uma eveza ukuthi le pharadaymu iyabheka unonzalo wento kanye nomthelela wayo ezimweni ezikhona. UYanow noSchwartz-Shea (2011) bathi abacwaningi abasebenzisa ukuhumusha bakholelwa kakhulu kuyo yonke imibono namava alabo abathole kubo ulwazi.

### **1.9.2 Umklamo nobunjalo bocwaningo**

Lapha ngibheka umklamo nobunjalo bocwaningo ngokuthi ngibheke lezi zihlokwana ezingezansi.

#### **1.9.2.1 Ucwangingo oluyikhwalthethivu**

Lolu wucwaningo oluyikhwalthethivu. Abacwaningi abanengi bayakholelwa ukuthi kunobudlelwano obukhulu kakhulu ekusetshenzisweni kwepharadaymu yomhumusho kanye nocwaningo oluyikhwalthethivu. UGelfand noSilverman (2000); uThomas (2003); bavumelana ngazwi linye ukuthi ipharadaymu yomhumusho inakho ukuchema nokuthanda ukusebenzisana kakhulu nocwaningo oluyikhwalthethivu. UWillis (2007) uthi ucwangingo oluyikhwalthethivu luvame ukunikeza imibiko enothe kakhulu kangangoba abahumushi kwenza bayiqonde ngokugcwele ingqikithi yalokho abasuke bekucwaningile. Njengoba kulolu cwangingo kwakudingeka imbangela eyenza bahluleke abafundi ukuphendula kahle imibuzo ethinta izingcezu zenkulumo, ucwangingo oluyikhwalthethivu lwasiza kakhulu ukukhipha ingonyuluka, ihlale obala. Enaba uMcQueen (2002) uthi abacwaningi abangabahumushi bayayicingisisa indlela eyenza bafinyelele kahle ekujuleni kolwazi abasuke beludinga. Lolu wucwaningo oluyikhwalthethivu ngoba itholakale yonke ingonyuluka mayelana nokufundiswa kwezingcezu zenkulumo zesiZulu uLimi Lwasekhaya. Kunezimpawu ezibalulekile uma kwethulwa ucwangingo oluyikhwalthethivu. Olunye uphawu ukuthi abacwaningi bavumelekile ukuba imibuzo yabo ibe ngevuleleke kakhulu ukuze bahumushe futhi baqonde kangcono imininingo ekhiqiziwe.

#### **1.9.2.2 Ucwangingo lwesimo**

Kulolu cwangingo ngakhetha ukusebenzisa ucwangingo lwesimo ngoba luwuphenyo olunzulu olunobuqiniso obuphathekayo ngomuntu kanye neqoqo labantu (Yin, 2011). Lolu cwangingo

Iwasivala isikhala phakathi komcwaningi nalowo ophendula imibuzo ocwaningweni, lwaphinde lwadedela ukuba abaphendulayo benabe ngokwanele lapho kudingeka khona. ULather (1992); uRobottom noHart (1993); uCrabtree noMiller (1999) bona bakholelwa ukuthi ngokuxoxa nokuxoxisana ngemibuzo ephendulwa ngabahlanganyeli bocwaningo, abahlanganyeli bayakwazi ukuthi baveze indlela abazizwa ngayo ngokweqiniso mayelana nesihloko. Lokhu kusiza umcwaningi abe nokuziqonda kangcono izenzo zalabo ababuzwa imibuzo yocwaningo noma ayiqonde kangcono imbangela yenkinga ezama ukuxazululwa wucwaningo (Lather, 1992; Robottom & Hart, 1993; Crabtree & Miller, 1999). UYin (2011) uthi ucwaningo lwesimo lugxile ekuhloleni isenzo esenzeka esimweni sangempela sempilo. UYin (2003) uthi ucwaningo lwesimo luhlukaniseka ngezindlela ezintathu, uthi kukhona oluwuphenyo, kube khona oluchazayo, bese kuba khona olucacisayo.

Kulolu cwaningo bekuphenywa imbangela kwabuye kwacaciswa bha inkinga yokungafundiseki kahle kwezingcezu zenkulumo. UYin (2003) uthi ucwaningo lwesimo lungasetshenziswa kakhulu uma kuphendulwa imibuzo enjengokuthi, “kanjani” “ngobani.” UCreswell (2009) uthi ukukhethwa kocwaningo olusentshensiziwe kusekelwa ngokuthi umcwaningi, ocwaninga isigameko esisodwa, uyakwazi ukuphenyisisa, acwaningisise lokho afisa ukukucwaninga. Lolu cwaningo njengoba lubuka izindlela namasu okufundiswa kwezingcezu zenkulumo, isiZulu uLimi Lwasekhaya ezikoleni zaseMhlathuze, kusobala ukuthi sisodwa isigameko esidingidwa lapha. UStake (1995); uYin (2003) bathi ucwaningo oluyikhwalthethivu nolwesimo kuncikene futhi akuxabani uma ukusebenzisa kanye kanye ukukhiqiza imininingo noma usuyihlaziya.

### **1.10 Indawo yocwaningo**

Lolu cwaningo luqhutshwe ezikoleni zaseMhlathuze. UMhlathuze unezikole ezenza isiZulu uLimi Lwasekhaya ezahlukene ngokwezindawo. Kukhona ezisezindaweni ezingamakhaya, kukhona eziselokishini bese kuba khona ezisemadolobheni. Kwathathwe esisodwa eMpangeni, esisodwa eMevamhlophe nesisodwa Esikhaleni. Kulezi zikole zonke ezinye izifundo zifundwa ngesiNgisi, isiZulu kuphela esifundwa ngesiZulu.

### **1.11 Abahlanganyeli bocwaningo nendlela yokubaqoka**

Kule ngxenye kuchazwa ngabahlanganyeli balolu cwaningi, ukuthi bangobani, bangakanani, bakhethwe kanjani nokuthi yingani kukhethwe bona.

### **1.11.1 Abahlanganyeli**

Abahlanganyeli balolu cwaningo ngothisha abafundisa IsiZulu uLimi Lwasekhaya isigaba sokufunda nokuqeqesha okuqhubekayo (Ibanga le-10 nele-11). Abahlanganyeli besibili ngabafundi kodwa bona ababona abahlanganyeli abayingxenywe yokukhiqizwa kwemininingo kubo ngqo kodwa bebekhona ngesikhathi kuqoqwa imininingo ngokuthamela isifunjwana. Ngezansi-ke kuchazwe kuphela abahlanganyeli abangothisha, ukuthi bangaki nokuthi bakhethwe kanjani.

### **1.11.2 Ubungako besampula**

Kulolu cwaningo ngikhiqize imininingo kubahlanganyeli abayisithupha. Othisha abaqokelwa ukuba ngabahlanganyeli kulolu cwaningo babili isikole ngasinye. Zibe zintathu izikole zaseMhlathuze ezihanjelwe. Sebebonke abahlanganyeli bayisithupha. Kube esisodwa esisemakhaya, esisodwa elokishini kanye nesisodwa esisedolobheni. Inhloso yokuthola izikole ezehlukene ngokwezindawo bekwenzelwa ukuba kutholakale imbangela yokungaphaswa ngendlela egculisayo yemibuzo ethinta izingcezu zenkulumo.

### **1.11.3 Izizathu zokuqoka nokungaqoki abahlanganyeli**

Ngikhethe ukusebenzisa othisha besiZulu uLimi Lwasekhaya njengabahlanganyeli balolu cwaningo. Othisha yibona abafundisa isifundo kubafundi. Yibona futhi abahlolayo, nabasetha imisebenzi yokuhlola abafundi. Yibona futhi abahlolayo, nabasetha imisebenzi yokuhlola abafundi. Yibona abamakayo banikeze nemiphumela kubafundi nabazali. Lokhu kusivezela ngokusobala ukuthi othisha besifundo yibona abanolwazi olwanele ngesifundo. Uma singaqhathanisa uthisha nomfundi, okuwuyena onolwazi olugcwele ngesifundo kusuke kunguthisha. Yingakho othisha beqokwe njengabahlanganyeli abasemqoka kulolu cwaningo. Abafundi benziwe baba ngabahlanganyeli abathule, abangasho lutho. Babe khona ngesikhathi sokukhiqiza imininingo ezothamela isifunjwana. Ayikho imininingo ekhiqizwe kusetshenziswa abafundi. Kubalulekile ukusebenzisa othisha njengabahlanganyeli abayinhloko ngoba bayiqonda kangcono inqubomgomo yolimi kanye nenqubomgomo yokuhlola.

## **1.12 Izindlela zokukhiqiza imininingo**

Abacwaningi basebenzisa izindlela eziningi ukukhiqiza imininingo. Uma sikhetha izindlela zokukhiqiza imininingo sibuka ukuthi izohambisana yini nomklamo oqokiwe wocwaningo. Kuqasheliwe kakhulu lokhu, ukuthi izindlela zokukhiqiza imininingo ziyahambisana nocwaningo lwekwalithethivu kanye nocwaningo lwesimo njengoba kulandelwe zona lezi zindlela. Kusetshenziswe izindlela ezahlukene ukukhiqiza imininingo kulolu cwaningo ezifana nokuthamela, izingxoxo zamaqembu, izingxoxo ezisakuhleleka, nokuhlaziya imininingo. Zonke lezi zihlokwana zichaziwe kafushane ngezansi ukuthi zenzeke kanjani.

### **1.12.1 Izingxoxo ezisakuhleleka**

Le ndlela isetshenzisiwe kulolu cwaningo ukuze kukhiqizwe imininingo kothisha abafundisa isiZulu uLimi Lwasekhaya ebangeni le-10 kuye kwele-11. Ngenza ithuba ngaba nokuxoxisana nothisha abayisithupha abangabahlanganyeli balolu cwaningo. Savumelana nabahlanganyeli ukuba sihlangeane ngesikhathi okungesona somsebenzi. Izingxoxo ezisakuhleleka zangisiza ukuphendula imibuzongqangi emibili okungowokuqala kanye nowesibili. Imibuzo yonke idinga ulwazi lukathisha izindlela namasu okufundisa abazisebenzisayo, ukuthi bazisebenzisa kanjani, nesizathu sokuzisebenzisa nokuthi zixhumana kanjani nokufundisa kukaTAHFUZWE. Umuntu ngamunye ngaxoxisana ngokwenza ithuba elilodwa nje vo naye. Ukuxoxisana kwami nabahlanganyeli kwaqoshwa ngesiqophamazwi. Imibuzo ebuzwe kulokhu kuxoxisana ibiyimibuzo evulelekile. Uma kukhona okudinga ukucaciswa kahle, ngangibuza abahlanganyeli bocwaningo imibuzo yokulandelela.

### **1.12.2 Izingxoxo zamaqembu**

Le ndlela yokukhiqiza imininingo isetshenziselwe ukuba kuphenduleke imibuzo emibili yocwaningo, owokuqala nowesibili. Ukubuza othisha behlangene kwenza umehluko wokuthi imibono elethwa kuxoxwa iba nokubukeka ngeso elibanzi kube kuxoxiswana ngayo ngokungenambandela. Izingxoxo zamaqembu zaba kabili ngokwehlukana. Lezi zingxoxo zenzeka ubuso nobuso. Okwakushiwo ngothisha kwaqoshwa ngesiqophamazwi futhi okunye kwakubhalwa phansi. Othisha abasetshenziswe kulezi zingxoxo zamaqembu, kusengabantu abafanayo nalabo abasetshenziswe ezingxoxweni ezisakuhleleka. Lokhu kudalwe ukuthi kunemibono ehluke eyayivela ezingxoxweni ezisakuhleleka, ivezwa umhlanganyeli ngayedwa ngesikhathi sokuxoxisana. Lokhu kwakudingeka kuxoxiswane

ngayo le mibono ngokujulile ukuze kuzwakale izimvo ezahlukene. Ukuvela kwemibono eminingi kwaholela ekutheni wonke umuntu abuke isimo sokufundiswa kwezingcezu zenkulumo ngeso elihlukile. Ukuhlanganiswa kwabahlanganyeli kudingidwa inkinga yezingcezu zenkulumo, kwadala ukuthi uthisha azibheke yena uqobo. Lezi zingxoxo zaziphendula imibuzo evulelekile. Kwakunemibuzo yokulandelela uma kunesidingo ukuze ulwazi lutholakale kahle lonke kungabi nokuzosala.

### **1.12.3 Ukwethamela**

Le ndlela yokwethamela yasetshenzisiwa ngokuthi ngihambele izikole ngezikhathi ezithile. Isikole ngasinye ngasihambela amaviki amabili, ukuze ngibe nethuba elanele lokuwabona womabili lawa mabanga alesi sigaba semfundo nokuqeqesha. Ekuhlaleni kwami amaviki amabili ngakwazi ukuthamela ukwethulwa kwezifunjwana ezintathu ngokwehlukana umhlanganyeli ngamunye.

Ngakwazi ukuthola ithuba elanele lokubona izindlela namasu okufundisa kanye nezindlela zokuhlolola ukufundisa ezisetshenziswa ngothisha ngesikhathi sokufunda nokufundisa.

### **1.12.4 Ukuhlaziya amadokhumenti**

Kulolu cwaningo ngahlaziya amadokhumenti abizwa ngokuthi uhlelo lwesifunjwana.

Uhlelo lwesifunjwana luveza zonke izinyathelo zokuthi sizohamba kanjani isifunjwana. Isihloko sesifunjwana, izinhloso zesifunjwana kanye nezindlela zokufundisa nezokuhlola uthisha azisebenzisayo ngesikhathi efundisa kuyavela ohlelweni lwesifunjwana.

Uhlelo lwesifunjwana lulodwa nje luveza izinto eziningi yingakho ngahlaziya lona lodwa. Ngacela ukuba uthisha ngamunye angiphe izinhlelo zesifunjwana ezintathu. Ngacela eziqondene nezingcezu zenkulumo kuphela ngokwezinhlobo zazo ngokwehlukana kwazo. Njengoba othisha bebabili isikole ngasinye, kusho ukuthi ngacina ngiqoqe izinhlelo zesifunjwana eziyisithupha isikole ngasinye. Izinhlelo zesifunjwana kubahlanganyeli bebonke zaba yishumi nesishiyagalombili ngenxa yokuthi izikole zintathu sezizonke. Lo mdwebo olandelalayo ufingqa amathuluzi okukhiqiza imininingo asetshenziswe ocwaningweni lwami.



**Umfanekisomdwebo 1.1: Isifinyezo sezindlela zokukhiqiza imininingo**

### 1.13 Ukuvivinya amathuluzi

Ukuvivinya amathuluzi indlela esetshenziswayo yokukhiqiza imininingo ukuze kubonakale ukuthi ngabe amathuluzi azokwazi yini ukusebenza. UThabane et al. (2010) uthi ukuvivinywa kwamathuluzi ngaphambi kokulungiselela ukwenza ucwaningo olukhulu kubalulekile. Lokhu kusho ukuthi ngalolu cwaningo oluncane lokuvivinya amathuluzi, umcwaningi usuke usafuna ukubona ukuthi ngabe inkinga ikhona yini ngempela (Janesick, 1999,). Le ndlela isetshenzisiwe ukubheka ukuthi yimaphi amakhono adingakalayo ukwenza ucwaningo ngempumelelo.

Lokhu kuvivinya kwamathuluzi kwenziwe esikoleni engisebenza kusona ngezikhathi ezithize. Ngivivinye kozakwethu abafundisa IsiZulu uLimi Lokuqala Lokwengeza. Ngithathe abesigaba semfundo nokuqeqesha okuqhubekayo. Babili abahlanganyeli engibatholile abafundisa ibanga leshumi neleshumi nanye. Ngisebenzise ithuluzi lokwethamela kanye nelezingxoxo ezisakuhleleka.

Ukuvivinya amathuluzi kungisizile ukulungiselela ucwaningo lwangempela. Lokhu kwangilekelela kakhulu ukubona izinkinga engangingahle ngihlangabezane nazo, ubuhle nobubi bamathuluzi engangiwaqokile okusebenzisa izingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela nokuhlaziya amadokhumenti.

Ukuvivinya amathuluzi kungisizile kakhulu ekukhuphuleni amasu, amaqhinga okulalela kanye nawokukhuluma. Kungisizile futhi ukuthi ngenze ucwaningo lwami balujabulele labo abangabahlanganyeli. Kungisizile ukukhulisa ikhono lokubuza imibuzo ekhama izimpendulo eziphelele, nokwazi nje ukuthi umuntu azizwe engenamahloni nokwesaba ukuphendula yonke imibuzo ngendlela enelisayo. Kungisizile futhi ukuthi ngikwazi ukulandelanisa imibuzo, nokuba nolwazi lokuxhumana kahle nabahlanganyeli.

### **1.14 Ukuhlaziya imininingo**

Kulolu cwaningo ngisebenzise indlela yokuhlaziya imininingo ngokwezindikimba. UGuest nabanye (2012) bachaza le ndlela yokuhlaziya ngokuthi itholakala ilula futhi iyakwazi ukuhambisana nezimo zocwaningo, isize yaba yiyona ejwayelwe ukusetshenziswa uma kuhlaziywa imininingo yocwaningo lwekhwalithethivu. Indlela yokuhlaziya imininingo ngokwezindikimba icubungula izinto ezimeni eziyimvelo ukuze zigcine zakha imiqondo noma ilekelela ukuhumusha isihloko nenkinga okucwaningwa ngayo ukuze abantu bayiqonde kangcono (Denzin & Lincoln, 2011). UCreswell et al. (2017) bayenaba ngokuthi le ndlela igcizelela ukuzitholela ulwazi ukuhlola kanye nokuluqopha. Iyakwazi le ndlela ukuveza izinto ezifanayo kanye nalezo ezingafani noma ezinomehluko (Clarke & Braun, 2013).

Le ndlela yokuhlaziya yiyona esetshenziswe kulolu cwaningo lwekhwalithethivu kanti futhi isebenziseka kahle nepharadaymu yomhumusho. Esinye isizathu sokuqoka le ndlela yokuhlaziya imininingo ngokwezindikimba ukuthi izindlela zokukhiqiza imininingo ezisetshenziswa kulolu cwaningo, zihlaziyeka kangcono uma kusetshenziswa lokhu kuhlaziya ngoba imbanga yenkinga igcina ibekwe obala kanye nesisusa sayo.

### **1.15 Ukwethembeka kocwaningo**

Ukwethembeka kolwazi kulolu cwaningo kuqinisekise ngokuthi kulandelwe lokhu okune okubalulekile: ukukholakala kolwazi; ukwedluliseleka kolwazi; isiqinisekiso ngolwazi kanye nobuqiniso bolwazi. Lezi zinto zichaziwe kafushane ngezansi ukuthi zisebenze kanjani kulolu cwaningo.

Ukukholakala kolwazi ngikwenze ngokuthi ngisebenzise ingxubevane yezindlela zokukhiqiza imininingo okuyizingxoxo ezisakuhleleka, izingxoxo zamaqembu,

ukwethamela, nokuhlaziya amadokhumenti. Ngiqinisekisile ukuthi ilandelwa yonke imigudu yokukhiqiza imininingo kubahlanganyeli ukuze ucwaningo lube ngolukholekayo. Ngibuye ngenza ukuzibophezela nokuqinisekisa ukuthi imininingo ekhiqiziwe ihlaziywa yonke njengoba injalo futhi ngendlela ehlelekile.

Ukwedluliseleka kolwazi kusho ukuthi imininingo ekhiqiziwe ingakwazi ukuthi isetshenziswe ezindaweni ezehlukile kunalezi okusuke kwenziwe kuyona ucwaningo. Imiphumela yocwaningo ingasetshenziswa nakwabanye abantu, nakwamanye amaqoqa abantu (Houghton et al., 2013). Imininingo ekhiqiziwe ihlaziywe ngendlela yokuthi ibe wusizo kulabo abaludingayo lolu cwaningo, ikakhulukazi uMnyango weMfundo Eyisisekelo. Balutholile ngokuthi ludluliselwe kubona ngombikonyazi. Ngikunakile ukuthi ukuhlaziya kungayiguquli imininingo ekhiqiziwe ukuze nomunye umcwaningi uma eyisebenzisa athole imiphumela efanayo.

Ekuqinisekiseni kolwazi umcwaningi angakwazi ukuveza ngokuthi akwenze kube sobala ukuthi ufike kanjani ekuthatheni isinqumo sokuhumusha imininingo abuye enze izibonelo zakutholile uma esenza iziphetho zakhe ukukhiqiza imininingo (Tobin & Begley, 2004). Ngivezile ukuthi imininingo ehunyushiwe beyisuselwa kuphi, nokuthi beyikade ikhiqizeke kanjani. Izinhlaka ezithintekayo zazisiwe ngemiphumela etholwe ucwaningo, lokho bekuqinisekisa ukuthi akukho okungamampunge okubhalwe ocwaningweni, kuseyikho lokhu okwakushiwo ngabahlanganyeli. Akukho engikususele ekhanda ngokwami, ngikuqinisekisile ukuthi ngiyayibuyisela imiphumela yocwaningo kubahlanganyeli ngaphambi kokuphuthula umqingo wocwaningo. Lokhu kwenzeka ngokuthi ngibathumelele ngombaninyazi imiphumela yocwaningo emuva kokuhlaziywa kwemininingo.

Ubuqiniso bolwazi kuwukwethenjwa noma izinga lapho ucwaningo lungaphinda luphindwe ngabanye abacwaningi nokuthi lokho okukhiqiziwe kubuye kuhambisane nemiphumela yalolu cwaningo lwami. Ngiqinisekisile ukuthi awekho amampunge nolwazi olungesilo olufakwe lwaba yingxenye yokukhiqizwa kwemininingo. Ocwaningweni lwami ngenza ngokusemandleni ukuthi ngethule futhi ngihlaziye imininingo injengoba injalo ngisebenzise nemibhalo yongcweti abahlukene kanye nenjulalwazi yocwaningo. Lokho kuqinisekiswe ukuthi uma kungaba khona ophinda akhiqize imininingo esebenzisa amathuluzi afana nalawa engiwasebenzisile imiphumela isengafana nalena etholakale kulolu cwaningo lwami.

### **1.16 Inkambiso elungileyo yocwaningo**

Inkambiso elungileyo yocwaningo iyingxenye ebalulekile ocwaningweni, lapho abacwaningi benikezwa imvume yokuqhuba ucwaningo. Ngabhala izincwadi eziya ezinhlakeni ezahlukene ngokwamazinga oMnyango wezeMfundo. Lesi sihloko sithinta ngqo uMnyango weMfundo Eyisisekelo, ngakho-ke ngabhala incwadi yesicelo semvume engasibhekise kulo mnyango. Ngaphinde ngabhalela nabaphathi bezikole ngacela imvume yokukhiqiza imininingo kothisha bezikole zabo. Ngabhalela nothisha abafundisa isiZulu uLimi Lwasekhaya kulezo zikole ukucela babe ngabahlanganyeli balolu cwaningo. Enye incwadi ngayibhekisa kubazali, ngabacela ukuba bavumele izingane zabo zibe ngabahlanganyeli abancane, besibili, abangaphenduli mibuzo. Imininingo engayikhiqiza ngiyigcine isikhathi esingangeminyaka emihlanu. Emuva kwalokho sengiyoyicisha yonke. Kanti futhi uma isihlaziywa ngeke bagagulwe ngamagama abahlanganyeli bocwaningo nezikole zabo.

### **1.17 Imingcele yocwaningo**

Lolu cwaningo lusebenzise izikole ezintathu zaseMhlathuze. Kulolu cwaningo kusetshenziswe izikole ezenza isiZulu uLimi Lwasekhaya. Kuthathwe esisodwa elokishini, esisodwa edolobheni, nesisodwa esisemakhaya. Abahlanganyeli bocwaningo kube ngothisha abayisithupha, othisha ababili isikole ngasinye, abafundisa amabanga 10-11. Ngakho-ke imiphumela yalolu cwaningo ayifaki zonke izikole ezifundisa isiZulu uLimi Lwasekhaya kanti oyisebenzisayo le miphumela angiyisebenzisa ngoba ezithandela yena futhi uma ebona ukuthi iyahambisana nesimo sesikole sakhe, esingeyona ingxenye yalolu cwaningo.

### **1.18 Izingqinamba zocwaningo**

Izingqinamba engahlangana nazo ngezokuthi abanye abahlanganyeli babenqena ukuhlangana nami ngenxa yokuthi abantu abasakuthakaseli ukuphendula imibuzo bengezokuthola lutho oluzobalekelela ngokwesimo sempilo nemali. Iningi lothisha uma ucela ukwenza ucwaningo, ubuze kubona imibuzo kuye kube sengathi uzohlola ukuthi umuntu unolwazi kangakanani lwesifundo. Ikhona le nkinga yokungathandi ukuba yingxenye yabahlanganyeli bocwaningo. Kwesinye isikole kujika kube nenkombankombane, kube sengathi kufanele kube ngabathile kuphela okumele babe ngabahlanganyeli, abanye bangathandi ukuzibandakanya. Lokhu kwanqobeka ngokuthi abaphethe uMyango weZolimi kulezi zikole engangizikhethe balekelelane nami ngenkathi

ngichazela othisha ubumqoka balolu cwaningo, nokuthi bazohlomula kanjani kulona uma seluphuthuliwe.

Kwasiza-ke lokhu ngoba ekugcineni bonke othisha ababeqokelwe ukuba ngabahlangayeli bavuma ukuba yingxenye yalolu cwaningo futhi ukukhiqizwa kwemininingo kwahamba kahle kwaze kwaba semaphethelweni.

### **1.19 Ukubumbeka komqingo wocwaningo**

Lo mqingo wocwaningo uhlukaniswe ngokwezahluko eziyisithupha. Isahluko ngasinye sichaziwe ngezansi.

#### **Isahluko 1: Isendlalelo nesisusa socwaningo**

Isahluko sokuqala salolu cwaningo sethula isendlalelo nesisusa salolu cwaningo. Ezinye zezinto ezidingidwa kulesi sahluko isitatimende senkinga, izinhloso zocwaningo kanye nemibuzongqangi yocwaningo. Zikhona nezinye izihloko ezifana nenjulalwazi yocwaningo, ukuhlaziywa kwemibhalo, izindlela zocwaningo, ukwethembeka kocwaningo, imingcele yocwaningo kanye nezingqinamba zocwaningo.

#### **Isahluko 2: Ukubuyekeza imibhalo**

Lesi sahluko siveze imibhalo ebuyekeziwe ephathelene nocwaningo oseluke lwenziwa emazweni aphesheya kwezilwandle, kwamanye amazwe ase-Afrika kanye naseNingizimu-Afrika, olumayelana nezindlela namasu okufundisa izingcezu zenkulumo.

#### **Isahluko 3: Injulalwazi yocwaningo**

Kulesi sahluko kubhekwe injulalwazi yalolu cwaningo. Injulalwazi ingumgogodla wocwaningo, ichaza izinto ezicwaningwe wocwaningo nokuthi zicwaningwe kanjani. Kuvezwe ukuthi ihambisana kanjani nalolu cwaningo. Ucwano lwami lusebenzise Injulalwazi ye *Social constructivism* kaVygotsky (1978). Kubalulekile ukuthi isetshenziswe injulalwazi ukuze lunganhlahlathi ucwano kepha lugxile emzileni walokhu okucwaningwayo.

#### **Isahluko 4: Izindlela zocwaningo**

Lesi sahluko sithole kuso ipharadaymu yomhumusho, umklamo nobunjalo bocwaningo, indawo yocwaningo, abahlanganyeli bocwaningo nendlela yokubaqoka kanye nazo zonke izindlela zokukhiqiza imininingo kanye nesu lokuyihlaziya.

#### **Isahluko 5: Kwethulwa nokuhlaziywa kwemininingo**

Lapha ngethule futhi ngahlaziya imininingo ekhiqiziwe. Imininingo yethulwe yabuye yahlaziywa ngokwezindikimba.

#### **Isahluko 6: Ukufinqa imiphumela yocwaningo, iziphakamiso nesiphetho**

Kufinqwa imiphumela yocwaningo, kwethulwa iziphakamiso nesiphetho.

### **1.20 Isiphetho**

Esahlukweni sokuqala kwethulwe isitatimende senkinga ukuthi abafundi bayahluleka ukuqonda nokusebenzisa izingcezu zenkulumo ngendlela ezobenza bakwazi ukuthola imiphumela emihle kakhulu. Isisusa salolu cwaningo ukukhathazeka ngemiphumela engabe mihle kakhulu ukube abafundi abehlulwa imibuzo ethinta izingcezu zenkulumo. Kuvezwe nezinhlalo zocwaningo nemibuzongqangi ehambisana nalo.

Kuphinde kwethula isifingqo sokubuyekeza kwemibhalo eqondene nokufundiswa kwezingcezu zenkulumo, kubhekwe ngokwehlukana emazweni aphelelayo, ase-Afrika kanye naseNingizimu Afrika.

Injulalwazi esetshenziswe kulolu cwaningo yi *Social constructivism*. Ukulandela le njulalwazi kubukeka kungaba isixazululo ngoba yona igcizelela ukuthi ulwazi onalo oludala kubalulekile ukuthi ulusebenzise ekuphileni kwakho kwemihla ngemihla.

Kuphinde kwethulwa kafushane izindlela zocwaningo. Kuveziwe ukuthi lolu cwaningo lulandela ipharadaymu yomhumusho kanti futhi luwucwaningo lwekwalithethivu, lunjalo nje luwucwaningo lwesimo. Izindlela zokukhiqiza imininingo zichaziwe, okuyizingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela kanye nokuhlaziya amadokhumenti, ziyizindlela eziyingxubevange yokukhiqiza imininingo kubahlanganyeli nezenza lolu cwaningo lwethembeke.

Kubuye kwacaciswa ukuthi luthembeke kangakanani lolu cwaningo, ngokukholakala kolwazi, ukwedluliseka kolwazi, isiqinisekiso solwazi kanye nobuqiniso bolwazi.

Inkambiso elungileyo ichaziwe ukuthi ilandelwe kanjani kanye nezincwadi ezibhaliwe zokuthola izimvume zokwenza ucwaningo futhi nokuthi amagama abahlanganyeli nawezikole ngeke agagulwe uma sekuhlaziywa imininingo ekhiqiziwe.

Kuphawuliwe ukuthi imingcele yocwaningo ithinta kuphela izikole ezintathu zaseMhlathuze nothisha abayisithupha abangabahlanganyeli balolu cwaningo. Ngakho ke imiphumela yalolu cwaningo ayibheki zonke izikole ezifundisa isiZulu lapha eNingizimu Afrika. Nokho ofunda lolu cwaningo bese ebona ukuthi imiphumela iyamthinta naye, akanqatshelwe ukusebenzisa ulwazi alutholile.

Izingqinamba zocwaningo ziveziwe nokuthi iziphi izinyathelo ezathathwa nazo.

Umqingo wocwaningo ubunjwe yizahluko eziyisithupha. Kuveziwe ukuthi isahluko nesahluko simumetheni.

Isahluko esilandelayo sethula ukubuyekezwa kwemibhalo.

## ISAPHLUKO 2

### UKUBUYEKEZA IMIBHALO

#### 2.1 Isingeniso

Imibhalo engiyihlaziyile iveza ukuthi bakhona abacwaningi abadingida izindikimba ezahlukene mayelana nezingcezu zenkulumo kodwa abaziyamanisa nezindlela namasu okuzifundisa kanye nokuhlolela ukufundisa njengoba mina ngenzile kulolu cwaningo lwami. Lokhu kwenza ucwaningo lwami lwehluke kakhulu ocwaningweni oseluvele lukhona kanti ubukhona balo buvala isikhala esikhona mayelana nokufundiswa kwezingcezu zenkulumo. UMbata (2021), uNkosi (2018) kanye noMpanza (2004) benze ucwaningo bagxila ohlelweni nolimi. Imibhalo eminingi ebuyekeziwe kulesi sigaba yethula ulwazi engiluthole emibhalweni ehlukehlukehene, ebhalwe ngabacwaningi bamazwe aphesheya, base-Afrika nabalapha eNingizimu-Afrika.

#### 2.2 Ukufundiswa kwezingcezu zenkulumo emazweni aphesheya

Imibhalo engiyifundile ibheka ukusetshenziswa kwezingcezu zenkulumo emagunjini okufundela kanye nangaphandle kwamagumbi okufundela. Imibhalo engiyifundile ithinta impikiswano ngokufundiswa kwezingcezu zenkulumo, ukuthelelana kwezilimi nemithelela yakho, ulwazi oluyisisekelo lokufundisa izingcezu zenkulumo kanye namaphutha abakhona ekufundisweni kwezingcezu zenkulumo.

##### ***2.2.1 Impikiswano ngokubaluleka kokufundiswa kwezingcezu zenkulumo.***

UTovatt (1951) waseChicago wenza ucwaningo olimini lwesiNgisi mayelana nezingcezu zenkulumo zisetshenziswa enkulumweni yabantu yemihla ngemihla. UTovatt (1951) ocwaningweni lwakhe ubheka kabanzi ukuthi uma ubhala ngabe ucabanga umbhalo ngokuhlela amagama ngokwezingcezu zenkulumo yini, nokuthi yiziphi izingxenye abantu ababona ukuthi ziyadinga ukugcizelelwa olwazini lwezingcezu zenkulumo futhi yisiphi isigaba semfundo esidinga ukuthi amaphutha aphundlisiswe kuso. UTovatt (1951) uphetha ngokuthi kubonakala othisha besiNgisi begcizelela ukuxhumana kwabantu ngolimi lwesiNgisi kubalulekile kunolwazi lokuhlukanisa amagama ngezingcezu zenkulumo.

UGroff (1961) embhalweni awenze eSan Diego uyakufakazela lokhu ukuthi ulwazi lwezingcezu zenkulumo alulekeleli ngalutho ekukwazini ukubhala ngendlela eyiyo ulimi. Uveza ukuthi amasu okubhala abafundi bawafunda ngesikhathi bebhala baye ngokujwayela kunokuba besebenzise ulwazi lokuthi igama negama lilucezu luni lwenkulumo. UGroff (1961) ugcizelela nokuthi imiphumela yokuhlolwa kohlelo, ukubhalwa kwendaba nezincwadi kuveza ukuthi buncane ubudlelwane obukhona noma abukho nhlobo ngokuncikana kolwazi lokufundiswa kwezingcezu zenkulumo namasu okubhala.

UJauza (2020) ocwaningweni lwakhe uyaphikisana nalokhu okushiwo nguTovatt (1951) kanye noGroff (1961). UJauza (2020) uveza ukuthi kuyalekelela ekufundeni ulimi kangcono ukwazi igama ukuthi lisukakuphi futhi uma lisetshenziswa emshweni lisuke lisetshenziswe kanjani. UJauza (2020) uveza ukuthi iyodwa indlela yokuqonda ukusebenziseka kwamagama, kuwukuthi uqale ukwazi ukubona igama lelo ukuthi lilucezu luni lwenkulumo bese ukwazi ukulibona ukuthi lingasebenziseka kanjani emshweni. UJauza (2020) usicacisela ukuthi izingcezu zenkulumo ziyalekelela kakhulu olwazini lokubhala okunomqondo ngoba ziveza umsebenzi wegama negama olimini.

### ***2.2.2 Ukuthelelana kwezilimi ezahlukene nomthelela wakho***

UGianninoto (2014) usivezela ukuthi ukufundiswa kwezingcezu zenkulumo ohlelweni lolimi lwaseChina lwaba nezinguquko eziningi ezidalwa izilimi zaseNtshonalanga. Ukubhalwa kolimi lwaseChina lubhalwa amamishinali aseNtshonalanga kwadala izinguquko nenhlese yezilimi zokufika olimini lwaseChina. Ucwangingo lukaGianninoto (2014) luthinta ukubolekwa kwamagama, abe yimifakela kanye nalawo avumelana nesimo sokukhuluma. UGianninoto (2014) uqhubeka athi amagama amasha amaningi ayizingcezu zenkulumo ayisibonelo sokuthi ukubhalwa kwezilimi kunokuthuthuka kohlelo lolimi lwaseChina.

UToybazarova (2018) ubhale ngezisekelo zethiyori yokufundisa okuthuthukayo kolimi olubizwa ngeKazakh olusetshenziswa eRussia. Uveza ukuthi indlela okufundiswa ngayo izingcezu zenkulumo emabangeni aphantsi inokuthuthuka ngoba oSolwazi bezilimi sebeyakwazi ukuthi baziqambe izingcezu ngokuzisusela ezimweni ezibonakalayo nasezintweni eziphathekayo.

URamazan (2020) ocwaningweni lwakhe olubhekiswe olimini lwaseTurkey, ucacisa ukuthi ulimi lokwebolekwa luhloliswa ngokohlobo kanye nokubumbeka kwegama. Kulolu

cwaningo lukaRamazan (2020) uveza lapho enze khona isilinganiso socezu ngalunye nemuvamisa yokubeka ngokusebenziseka olimini lwaseTurkey. URamazan (2020) uqhubeka aveze izinguquko ezenziwe ngobuchwepheshe bekhompyutha, eyenza intuthuko ekuguquleni amagama ekubeni uhlobo oluthile locezu olunezakhi ezincike egameni bese lawa magama ashicilelwa esichazamazwini solimi lwaseTurkey.

### **2.2.3 Ulwazi oluyisisekelo lokufundisa ngezingcezu zenkulumo**

UJespersen (2004) wenza umsebenzi wocwaningo lapho abhala ngokufundiswa kwezingcezu zenkulumo olimini lokuqala lapho ayebheka khona ukufundiswa kwezingcezu okwakwenziwa ngokuhlanganisa okuboniwe kanye namagama alezo zinto ngokwezingcezu zenkulumo. UJespersen (2004) uthi sekwaba yisiko ukuthi ngaphambi kokufundisa uhlelo, ikakhulu uwehlukana amagama ngezigaba bese uwabiza ngezingcezu zenkulumo.

UBrown (1957) wabhala eseMelika waveza ukuthi ibizo elisetshenziswa ngabafundi abakhuluma isiNgisi kusuke kuyigama lanoma iyiphi into, kungabukwa ukuthi liluhlobo luni lwento. UBrown (1957) uqhubeka athi isenzeko noma umnyakazo wokwenzakalayo yonke ibizwa ngesenzo ngaphandle kokuhlukanisa ukuthi isenzo esinjani ngokohlobo kwaso. UBrown (1957) ugcizelela ngokuthi uma sezibukisiswa lezi zenzeko kanye namagama ezinto zisuke sezifakwa kahle ngokwezinhlobo zamabizo, kanye nezinhlobo zesenzo. UBrown (1957) uphetha ngokuthi kunomehluko ezinhlotsheni zezingcezu ezisuselwe ekucabangweni kohlobo lolo nalezo ezisuselwa ekwenzeni noma ezenzekweni.

UMuchtar (2017) ubhale ngezingcezu zenkulumo eziyisishiyagalolunye, ibizo, isabizwana, isiphawulo, isandiso, isenzo, insizasenzo, isingasenzo, isibabazo kanye nesihlanganiso. UMutchar (2017) uthi zibalulekile lezi zingcezu ukunikeza isisekelo solwazi lwesiNgisi, uma kufundiswa onjiniyela ukukhuluma ulimi lwesiNgisi olwamukelekile. UMuchtar (2017) uyagcizelela ukuthi lokhu kusetshenziswa kwalezi zingcezu kubenza abafundi bobunjiniyela babe nemisebenzi abayenza ekilasini eqondene nobunjalo nokusebenza kwezingcezu zenkulumo, leyo misebenzi ababenikezwa yona ihlukahlukene, kukhona abayethula eklasini, bechaza amathuluzi obuchwepheshe, benikeza imibiko ngezinqubo ezithile kwezempilo nokuphepha emsebenzini. UMuchtar (2017) esephetha uthi yonke le misebenzi igcizelela ukusetshenziswa kwalezi zingcezu zenkulumo eziyisishiyagalolunye futhi kuya ngomfundisi ukuthi unekhono kangakanani ukuhlanganisa amagama ngendlela eveza umqondo wokwenza izingcezu zenkulumo zibonakale zinesidingo kubafundi

bobunjiniyela, kanti lokhu kubuye kwenze ulimi lube nenasasasa kubo njengoba benza ezobuchwepheshe.

UHengeveld noRijkhoff (2004) benza ucwaningo eNyuvesi yaseCambridge, e-United Kingdom (e-UK), baveza ukuthi ukuhleleka kwamagama olimini kwenziwa izingcezu zenkulumo. UHengeveld noRijkhoff (2004) bagcizelela ukuthi ukuhleleka kwamagama okwenzeka emshweni kuhambisana nokudluliseka komyalezo.

#### **2.2.4 Amaphutha ekufundweni nasekusetshenzisweni kwezingcezu zenkulumo**

USermsook (2017) wenza ucwaningo olubheka amaphutha olimini adaleka uma kubhalwa ulimi lwesiNgisi. Lolu cwano lukaSermsook (2017) lubheka kakhulu ukwakheka kwemisho. USermsook (2017) uthi imisho yakhiwa ngamagama ayizingcezu zenkulumo kanti amaphutha abafundi abawenzayo uma bakha imisho enza kubonakale ukuthi abayiqondi kahle imisebenzi yezingcezu zenkulumo emshweni. USermsook (2017) uthi amaphutha adalwa ukungaqondi kwabafundi imisebenzi yocezu ngalunye emshweni aze aholele ekutheni izigaba ezikhandwe yimisho zingazwakali kahle ukuthi ziqonde ukuthini. USermsook (2017) uphetha ngokuthi ukuhlaziywa kwemisho ukuze kwenze umqondo kumele kugxile nasekusetshenzisweni kwezivumelwano zenhloko, izinkathi zesenzo, imishwana encikile nokunye okuningi.

UBennui (2016) naye ucwaninge ngamaphutha enziwa ngabafundi bolimi lwaseThailand. UBennui (2016) uveza ukuthi amaphutha amaningi adalwa ukungadluliseki kahle kwesiNgisi kubantu baseThailand. Indlela abasebenzisa ngayo izingcezu zenkulumo ezinezivumelwano zenhloko nezinkathi kanye nezandiso kwenza ulimi lugcine lungabi yisiNgisi esisezingeni eliphezulu. UJames (1998) waseNew York ukhala ngamaphutha enziwa ngabantu abalwethelekayo ulimi. UJames (1998) uthi indlela yezivumelwane zenhloko kanye nokusetshenziswa kweziqalo nezandulela ngendlela eyiyo kubuye kube namaphutha amaningi adalwa imithelela engemihle yokusebenzisa ulimi ngendlela efanele.

Konke lokhu okudingidwe ngenhla kuyasikhanyisela ukuthi ikhona inkinga ekufundisweni nasekusetshenzisweni kwezingcezu zenkulumo.

### **2.2.5 Ulimi lwesigodi nemithelela yalo kwezinye izilimi**

UWestermann noBryan (1970) bacwaninga ngokuqoqelwa ndawonye kwezilimi zaseNtshonalanga ye-Atlantic, okuyindawo efaka phakathi iNorth America kanye neSouth America kanye namanye amazwe amaningi. Izilimi uWestermann noBryan (1970) abaziqoqela ndawonye ngezamaMande, amaSonghai, amaKru, amaGur kanye namaKwa. UWestermann noBryan (1970) baveza ukuthi kulawa maqoqo ezilimi kunobudlelwano obukhulu ekwakhekeni kolimi, babuye baveze nokuthi ubudlelwano bamagama busho ubudlelwano bezingcezu zenkulumo.

UWesterman noBryan (1970) babe sebegxile kakhulu ekuchazeni ukuthi uma seziqoqiwe lezi zilimi limi zibuye zicanwe, lapho kucanwa ulimi ngalunye ngokwesisekelo, ngokweqoqo nangokolimi lwesigodi. UWesterman noBryan (1970) baveza kakhulu ukuthi izilimi zaseNtshonalanga ye-Atlantic zinobudlelwano uma kubhekwa imisindo eyakha amagama ayizingcezu zenkulumo futhi ngenxa yokutheleleka kwemisindo yamagama kuye kube nzima ukuhlukanisa ukuthi limi luni lolu oselukhulunywayo. UWesterman noBryan (1970) baveza ukuthi ulimi lwesigodi njengoba amaqoqo ezigodi emaningi lunemithelela eminingi olimini olukhulunywayo kwezinye izindawo nokugcina sekudala ingxubevange yezilimi.

Lokhu kusivezela ukuthi yize izingcezu zenkulumo zibonakala zingenawo umthelela ongako uma kubhalwa njengoba kuvelile ukuthi umbhalo awucatshangwa ngokuhlela amagama ngokwezingcezu zawo zenkulumo, kodwa kubalulekile ukuwazi amagama ukuthi alucezu luni lwenkulumo uma usudinga ukulwazi ngokugcwele. Kuyasicacela futhi ukuthi uma into uyibonile watshelwa ukuthi ibizwa ngani okuwucezu ngesingakho, kwenza ungasheshi ukukukhohlwa lokho.

### **2.3 Ukufundiswa kwezingcezu zenkulumo ezikoleni zase-Afrika**

I-Afrika yizwekazi elinabantu abaningi abansundu futhi abakhuluma izilimi eziningi zase-Afrika. Imibhalo engiyihlolile nocwaningo engilufundile kungenze ngafinyelela kulezi zihlokwana ezisonga ulwazi engiluhlaziyile: ukufundiswa kolimi kwezemfundo; ulimi lwesigodi nemiphumela yalo; izingcezu ezingamagama abhalwa ngokwehlukani; kanye nomsebenzi owenziwa izingcezu zenkulumo ukuqonda ulimi.

### **2.3.1 Ukufundiswa kolimi kwezemfundo**

UKutala noPedro (2021) benze ucwaningo olubheka indlela yokufundisa ulimi lwesiPortuguese olufundwa e-Angola. UKutala noPedro (2021) bathi othisha kumele bathuthukiswe emakhonweni okufundisa ulimi lwesiPortuguese kulona lonke izwe lase-Angola ukuze lolu limi luzosabalala kalulula ezweni lonkana.

UNthara (2008) ubhale ucwaningo ngolimi lwaseMalawi waqwashisa abantu ngokuthi inqubomgomo yezilimi eMalawi kusuka ngesikhathi iBritain ithatha umbuso kuze kufike manje, yanikeza kakhulu isiNgisi igunya namalungelo onke okusetshenziswa ukuba siqonele zonke izilimi kungabukwa ukuthi othisha abaningi nabafundi abakhulumi isiNgisi ngengolimi lwebele. UNthara (2008) uveza ukuthi inqubomgomo yezilimi yezemfundo eMalawi ibalula ukuthi isiNgisi senziwe njengesifundo kusukela ebangeni lokuqala, lokhu kwenza sibe nethonya lokugcina siqonela izilimi zabomdabu. UNthara (2008) uyaqhubeka athi isiNgisi saziwa njengolimi lokuxhumana kusukela ebangeni lesine kuze kufika kwelesishiyagalombili. IMalawi, ngokukaNthara (2008), isebenzisa ubulimimbili obususayo esikhundleni salobo obengezayo, okuletha umthelela omubi ekufundeni nasekufundiseni kolimi lwesibili ngoba akulula ukuba abafundi bafunde kalula ulimi olwengezayo uma amakhono abo olimi lwasekhaya entengantenga.

Lokhu kusivezela ngokusobala ukuthi izilimi zabensundu noma zase-Afrika zisanokubukeleka phansi futhi ziqonelwa isiNgisi njalo nje, kwezemfundo nasezinhlakeni ezahlukene zempilo.

### **2.3.2 Ulimi lwesigodi nemiphumela yalo**

UMarlo (2007) wenze ucwaningo ezweni laseKenya lapho ebefunda khona amaphethini ephimbo lokukhuluma iLumarachi kanye neLunyala okuyizilimi ezimbili zesigodi ezingachazwanga, lezi yizilimi zaBantu baseNtshonalanga neKenya kanye neMpumalanga yeUganda. UMarlo (2007) lapha uchaza futhi ahlaziye ukushintshashintsha kwephimbo emagameni amaningi olimini lwesigodi ngasinye kanti uthi enye imbangela yokuhluka kwephimbo idalwa iziqalo kanye neziqo nemisuka yegama ngokwehlukana kwezichazamazwi. UMarlo (2007) uveza ukuthi kuyabuletha ubunzima ukwehlukaniswa kwamagama uma esefakwa ekubeni yizingcezu zenkulumo ngokuqondile ngenxa yokuthi ukwehluka kwephimbo kuletha umqondo ongafani nowokuqala wegama.

UWardhaugh (2006) ubhale ngokumiswa kolimi wathi inqubo ulimi oluhlanganiswe ngayo ngendlela thize, ivame ukufaka izinto ezinjengopelomagama, izingcezu zenkulumo, ukwakheka nemvelaphi yamagama. UWardhaugh (2006) uqhubeka ayichaze inqubo yokumiswa kolimi athi ifaka ukukhetha amakhodi, ukucaciswa komsebenzi nokwamukelwa kwamagama. Le mibhalo iyasicacisela ukuthi ziningi izinguquko olimini ezidalwa ulimi lwesigodi kanye nenqubo yokumiswa kwezilimi eyamukelekile. Lezi zinguquko zokwandiswa kwamagama zisho ukuthi lawo magama kumele afakwe ngokwezingcezu zenkulumo ezifanele kubuye kucaciswe ukuthi akheke kanjani lawo magama.

### **2.3.3 Izingcezu ezingamagama abhalwa ngokwehlukani**

UMalema no-Ishmael (2022) benze ucwaningo ngezingcezu zenkulumo eBotswana, bathi imvamisa izilimi zemvelo zinezingcezu zenkulumo ezinjengalezi: amabizo, izabizwana nezenzo. UMalema no-Ishmael (2022) bathi lezi zingcezu zenkulumo zidlala indima enhle ukwenza imisebenzi ngokwehlukana emishweni, zibuye zisetshenziswe ngendlela engafani uma kwakhiwa imisho olimini. UMalema no-Ishmael (2022) baveza ukuthi izingcezu zenkulumo zinendlela ezibunjwe ngayo. Lokhu kubunjwa singakuchaza ngokuthi ukuqoqelwa ndawonye kuhlukaniswa ngokwezakhi nangokwemisebenzi yamagama emishweni. UMalema no-Ishmael (2022) bathi lokhu kwenziwa kwamaqoqo kuyehluka ulimi ngolimi futhi kuyehluka nangeminingwane yeqoqo lelo, kanti futhi le ndlela yokuqoqela ndawonye amagama yenziwa ngezindlela ezahlukahlukene. UMalema no-Ishmael (2022) baqhubeka baveze ukuthi le ndlela yokuhumusha ngemishini, eyokuhlola uhlelo lolimi kanye nezifinyezo zombhalo. UMalema no-Ishmael (2022) baphetha ngokuthi iSetswana sithathwa njengolimi olunezinsiza eziphansi njengoba embalwa amathuluzi okusicubungula ngokwamakhompyutha kanti kunamagama abhalwa abukeka eyilunga elilodwa kodwa ebe enikeza umqondo opholele. Lokhu kwehlukani kwamagama kusho ukuthi igama lelo lisuke lilucezu ngesingalo.

UDoke (1954) uveza ukuthi ulimi lweSesotho kwamanye amagama kuyenzeka egameni onkamisa balandelane kanti futhi igama lehlukaniwe ngamalunga kanye nezinhlamvu ezenza umqondo yize zizimele zodwa. UDoke (1954) uqhubeka athi lezi zinhlamvu zibukeka ziwungwaqa nonkamisa ozimele kodwa onika umqondo zinikezwa ukuthi ziyiziphi izingcezu zenkulumo ngokwezilimi zazo. UDoke (1954) uyakugcizelela ukuthi iningi lezilimi

zabansundu zinawo amagama abhalwa ahlukane kwamanye kodwa lokho kusuke kulawulwa ubhalomagama olufanele.

### **2.3.4 Umsebenzi owenziwa zingcezu zenkulumo ukuqonda ulimi**

UDemilie (2019) wenze ucwaningo ngezingcezu zenkulumo zolimi lwe-Awngi, olutholakala emazweni ase-Afrika okubalwa kuwona izwe lase-Ethiopia. UDemilie (2019) uthi izingcezu zenkulumo yizo eziqeda ukungacaci kahle kwenkulumo ebhaliwe noma ekhulunywayo olimini. NgokukaDemilie (2019), uma umuntu esuke eseqonda izingcezu zenkulumo zalolo limi kusho ukuthi ulimi lolo usuke esulwazi. UDemilie (2019) uthi izingcezu zenkulumo ezithile kulolu limi i-Awngi ziwuhlobo oluwusizo lokuhlaziya ulimi ngoba uma kuhlaziywa ulimi ngalunye kusetshenziswa kakhulu izingcezu zenkulumo zalolo limi. UDemilie (2019) uthi kubalulekile ukuthi uma kufundiswa ulimi lowo ofundisayo abe ngokhanyiselekile ngolimi lolo futhi aluthande ulimi alufundisayo. UDemilie (2019) uphetha ngokuthi kubalulekile nokuqinisekisa ukuthi abalufundayo bayalujabulela bagcine futhi belwazi balukhulume ngokushelelayo. Lokhu kusikhanyisela ukuthi indlela yokufundisa izingcezu ibalulekile ukuthi ibe ngezokwenza abafundi bazibambisise izingcezu zenkulumo ngoba ziyingxenye yolimi ebalulekile.

UDe Pauw et al. (2011) benze ucwaningo ngolimi lwesiSwahili, nalo olukhulunywa kakhulu emazweni ase-Afrika okubalwa kuwo nezwe laseTanzania. UDe Pauw (2011) uthi kunezingcezu ezine eziwumgogodla wolimi lwesiSwahili, lezo zingcezu usobizo, isichasiso, isilandiso kanye nesikhanyiso. UDe Pauw et al. (2011) baveza ukuthi ngaphansi kocozeu ngalunye zikhona izingcezwana ezinye ezingena ngaphansi kolukhulu kodwa lezi ezine yizo ezenza ukuthi uma uzibambe kahle uluqonde kangcono ulimi lwesiSwahili. UPauw, uSchryverz kanye noLooy (2012) bafakazela okushiwo ngoDe Pauw et al. (2011) ukuthi angeke uluqonde ulimi ungazibambanga lezingcezu ezine okuyibizo, isenzo, isichasiso nesandiso. Lokhu kuyasikhanyisela ukuthi zikhona lezi zingcezu zenkulumo eziwumgogodla olimini ngalunye kepha laba bacwaningi abasho lutho ngezindlela namasu okufundiswa kwalezi ngezezu.

UMsibi (2016) waseKingdom of Eswatini uthi othisha abaphuma emaNyuvesi nasemakolishi okufundela ubuthisha baphuma bengakulungiselele noma benolwazi oluncane lokufundisa ulimi emakilasini. UMsibi (2016) uqhubeka athi abaningi balaba bothisha libhekana nokufundisa okungaphelele, izindlela namasu okufundisa abakusebenzisi ngendlela efanele

lapho benza izifunjwana ekilasini. UMsibi (2016) uveza nokuthi kunezingxenywe olimini eziyinkinga kakhulu kothisha abasabancane abasafufusa njengezimo zokukhuluma nezingcezu zenkulumo. Lokhu kusivezela ngokusobala ukuthi udaba lwezingcezu zenkulumo lusayinkinga kubantu abaningi (kubafundi nakothisha) futhi emazweni amaningi ngokwehlukahlukana kwawo. Izilimi zase-Afrika zibonakala zihlaziya izingcezu zenkulumo ngendlela encikene. Ukuhlukaniswa kwezingcezu ngokukasobizo, isichasiso, isilandiso nesikhanyiso kunikeza isithombe sokuthi nazo izilimi zase-Afrika kulula ukuziqonda kalula uma nawe uhlala e-Afrika.

## **2.4 Ukufundiswa kwezingcezu zenkulumo ezikoleni zaseNingizimu-Afrika**

Imibhalo eminingi engiyifundile egxile lapha eNingizimu-Afrika ikhuluma ngokwakheka kwamagama nokwakheka kwezingcezu zenkulumo. Izindikimba engizithole ngenkathi ngihlaziya le mibhalo zigxile kulokho okulandelayo ezgizokubala. Kukhona imibhalo ebuka izinguquko ezenzeka ngesikhathi kwakhiwa igama. Kukhona imithelela eba khona edalwa ukuthekela kwamagama esuswa kwezinye izilimi; kukhona indida edalwa amagama ayizingcezu zenkulumo akhiwa esuselwa kwezinye izingcezu zenkulumo; bese kuba khona amagama afanayo ngezinhlamvu ngokwesakhiwo sawo kodwa ukwehlisa wenyuse iphimbo kuzo lezo nhlamvu ezifanayo kuletha umqondo ohlukile. Ayikho imibhalo engiyitholile ethinta izindlela namasu okufundisa izingcezu zenkulumo.

### **2.4.1 Imiphumela olimini edalwa ulimi lwesigodi**

UFortune (1954) wasivezela ekubhaleni kwakhe ukuthi incwadi kaSolwazi uDoke ebizwa nge*Textbook of Zulu Grammar* yaba nethonya yathandwa, abaningi bayisebenzisa ukufunda nokufundisa izilimi zabantu eNingizimu-Afrika nakwezinye izindawo. UFortune (1954) uthi uhlelo lukaDoke lwezingcezu zenkulumo lwaba nomthelela ekufundweni kwezinye izilimi ezifaka isiXhosa, iSesotho kanye nezinye eziningi lapha eNingizimu-Afrika kanye nakwamanye amazwe angomakhelwane, okubalwa kuwona neZimbabwe. UFortune (1954) uthi akugcinanga nje ngokuthi lezi zilimi zisebenzise uhlelo lukaDoke kodwa zagcina nazo sezinomthelela ekuhlaziyweni kolimini lwesiZulu okudala ukuba amanye amagama angafakeki kahle ukuthi azingcezu zini zenkulumo.

UNKosi noMsomi (1992) bayakufakazela ukuthi luningi ushintsho olwadalwa ukuxubana kwezizwe ngokwehlukana ngenxa yokunqotshwa kwezizwe ngamaZulu bese lezi zizwe zizithola zicindezelwa ulimi lwamaZulu, balukhuluma lungesilo olwebele kubona. UNKosi

noMsomi (1992) bagcizelela ukuthi isekhona imithonseyana yesiZulu sezigodi njengalezi, ulimi lwesigodi lokuTekela, olwesiLala (lwabantu basemaThulini nabakwaCele), ukuthefuya okuwulimi lwesigodi lwesizwe saMambo (abantu bakwaMkhize nabakwaQwabe) kanye nokuyeyeza kwesizwe sabantu bakwaMkhwanazi kwaDlangezwa.

UMngomezulu (2014) uyakufakazela ukuthi ulimi lwezigodi lunayo imithelela emagameni esiZulu, kugcina kuthathwe ngathi ayisiZulu sempela kanti sekutheleleke ngolimi lwesigodi. UMngomezulu (2014) uyaqhubeka aveze ukuthi isiZulu esikhulunywa eMpumalanga sinomthelela wesiSwati, nezinye izilimi ezitholakala kulezi zindawo njengesiNdebele, iSesotho, lokho okwenza ukuthi amanye amagama uma sekufanele afakwe ngokwezingcezu zenkulumo kube nobunzinyana ngoba umsuka wawo uyisiSwati, isiSesotho nesiNdebele.

UNKosi noMsomi (1992) bathi KwaZulu-Natali kuphinde kube khona imifakela yezilimi zabaMhlophe kanti eKapa noma isiXhosa kuyisona esikhulunywa kakhulu kuphinde kuba nemithonseyana yesiZulu, okwenza ukuba kube khona ukuthelelena kwalezi zilimi.

#### ***2.4.2 Imithetho yokwakheka kwegama nezinguquko ezenzekayo egameni***

UZulu nabanye (1988) bachaza ngokugcwele izinguquko ezenzeka uma kwakheka amagama esiZulu, bathi ukulandelana konkamisa akuvumelekile esiZulwini ngakho kunezinguquko ezithinta onkamisa okuxazululwa ngayo lesi simo. UZulu nabanye (1988) baqhubeka bachaze inguquko ngayinye, bachaza ngokulumbana konkamisa, ukugaxwa kukasingankamisa kanye nokungwaqazisa. UKhuboni (2018) uyabafakazela, uchaza ukuthi ukuze igama libe ucezu lwenkulumo, kunezakhi zalo ezilakhile, lezo zakhi yizo ezenza sikwazi ukubona ukuthi igama lelo lilucezu luni lwenkulumo. UKhuboni (2018) uqhubeka achaze ukwakheka kwezingcezu zenkulumo ngokuthi kunemithetho yezinguquko zemisindo okubalulekile ukuthi ilandelwe uma kwakhiwa amagama ayizingcezu zenkulumo esiZulwini. UKhuboni (2018) uchaza ukuthi esiZulwini akuvumelekile ukuthi onkamisa balandelane, uma bezithola bencikene onkamisa kukhona inguquko ebizwa ngokulumbana konkamisa noma kwenziwe le esiyibiza ngokugaxwa kukasingankamisa okumele isetshenziswe ukuxazulula ukulandelana konkamisa.

UNKosi noMsomi (1992) bathi ukuze zifundiseke kahle izingcezu zenkulumo, abafundisa ulimi kuyabasiza ukuthi bakuqonde ukuthi kunomkhakha wesakhiwo samagama, lona

umkhakha abacubunguli besayensi yolimi abesuke bebuka khona ukwakheka kwegama kusukela ezicucwini zezakhi kuze kushaye emagameni aphelele. UNkosi noMsomi (1992) bayakugcizelela lokhu kwakhiwa kwamagama bathi kuqondene ngqo nokuhlaziywa kucutshungulwe ukwakhiwa kwezakhi zamagama ezinjengeziqalo, izivumelwane nokunye. UKhuboni (2018) uyabafakazela athi ukwakhiwa kwamagama kuhambisana kakhulu nomkhakha wengcwengazinhlamvu eyaziwa ngokuthi yifonoloji. UZulu nabanye (1988) babalula nokuthi ingcwengazinhlamvu ikhona nakwezinye izilimi, ayenzeki esiZulwini kuphela, olimini ixazulula ukuxabana kwemisindo yenkulumo lapho imithetho yolimi iphazamiseka khona. UNkosi noMsomi (1992) bagcizelela ukuthi kubalulekile ukulandelwa kwengcwengazinhlamvu ngoba yenza amagama akheke kahle ngesiZulu esamukelekile kuwo wonke umuntu futhi zonke izilimi zinemithetho elandelwayo ekwakhekeni kwamagama.

UNkosi noMsomi (1992) bakhuluma ngezindlela ezintathu zokwakheka kwegama lisemshweni: igama elakhekayo linikezwa ukuthi lilucezu luni lwenkulumo, nokuthi njengoba selikhona nje lingena ngaphansi kwaluphi ucezu lwenkulumo, lezi ndlela ezintathu zokwakheka kwegama zibalulekile kumfundisi wezingcezu zenkulumo ukuthi azibambe. UNkosi noMsomi (1992) baveza ukuthi kukhona uhlelo lwemisindo olugaxwa phakathi kwezinye izinhlelo zemisindo, leyo misindo egaxwayo naleyo evumayo ukuba kugaxwe kuyona ingabizwa ngokuthi ingamagama. UNkosi noMsomi (1992) bayaqhubeka baveze indlela yesibili yokwakheka kwegama lisemshweni ukushintsha kwalo indawo emshweni, bathi uma enkulumeni uhlelo lwemisindo lushintsha indawo kungenzeki mehluko emqondweni womusho, leyo misindo eshintshayo ingabizwa ngokuthi igama. UNkosi noMsomi (1992) baphetha ngokuthi indlela yesithathu yilena yokumela emshweni, uma enkulumeni uhlelo lwemisindo lungase lumelwe olunye, kusho ukuthi lowo msindo omelwayo nalowo omelayo ngamagama, ayizingcezu zenkulumo lawo magama. UNkosi noMsomi (1992) babhale ngegama ngokwenzazelo yalo, bathi liwuhlelo lwemisindo eyenziwa ukuhlanganisa amalunga ahlukene nokuthi uma igama seliphelele lihlelwa ngokuthi lilucezu luni lwenkulumo.

UZungu noHadebe (2013) bathi okuqaphelekayo ngalezi nhlamvu ukuthi azisiniki incazelo uma zehlukene, zize zisinike uma sezihlanganisiwe, **isibonelo:** u-mu-ntu. UZungu noHadebe (2013) baveza ukuthi lezi nhlamvu ezibhalwe lapha azilethi ncazelo uma zehlukene kepha uma zihlanganiswa zenza umsindo onomqondo, yilapho khona kuba

yigama. UZungu noHadebe (2013) baphetha ngokuthi uma amalunga ehlanganiswa enza uhlelo lwemisindo olunika umqondo esiwubiza ngokuthi igama, lelo gama kumele noma ikanjani sikwazi ukulisho ukuthi lilucezu luni lwenkulumo.

UMadondo et al. (2006) bathi indlela yokuxazulula izimo ezingekho emthethweni wokwakheka kwamagama, nokudideka kwemisindo, ixazululwa ngokusebenzisa ingcwengazinhlamvu, isibonelo esisobala ukuthi ubuningi bezindaba ngesiXhosa iindaba, ubuningi bezindaba ngesiZulu izindaba. UBhengu (2019) ocwaningweni lwakhe uthi esiXhoseni lolu cezu oluyibizo kuvumelekile ukuthi lube nokulandelana konkamisa kepha esiZulwini akuvumelekile ukulandelana konkamisa ngisho ngabe kukusiphi isimo segama. UBhengu (2019) uqhubeka athi ukuvika lesi simo kungasetshenziswa izingcwengazinhlamvu ezintathu, kungaba ukulumbana konkamisa okuwukuhlangana konkamisa bemvelo ababili kuphume unkamisa wokuvela, kungaba futhi ukugaxwa kukangwaqa **s** noma **z**, kungagaxwa futhi usingankamisa **y** noma **w** ngokulandela umthetho wokugaxwa oyiwona. UBhengu (2019) uphetha ngokuthi zonke lezi zingcwengazinhlamvu zithinta ukwakheka kwegama, inguquko eyenzeka egameni isuke izolishintsha isimo salo kwenye inkathi liguquke lize lishintshe lisuke ekubeni wucezu oluthile liyothola isimo socezu olusha emuva kwenguquko yengcwengazinhlamvu leyo.

#### ***2.4.3 Imithelela yamagama asuselwe kwezinye izilimi***

U-Adendorf (2002) uthi ukuhlangana kwabantu bezilimi ezingefani ngokusebenza kumbe ngenhlalo kunemiphumela ethile ezilimini abazikhulumayo. U-Adendorf (2002) uveza ukuthi eNingizimu-Afrika lokhu kuxubana kwabantu kwaveza ulimi okuthiwa yisifanakalo kanye nemifakela. U-Adendorf (2002) ukhuluma ngale miphumela ezilimini ezitholakala eNingizimu-Afrika, abuye achaze nokuthi lokhu kwehlukahlukana ngokobuhlanga kuletha imithelela yokuthi kube namagama okungesiwona awesiZulu ngokokudabuka. U-Adendorf (2002) uphetha ngokuthi nawo lawa magama agcina afakwe abe yizingcezu zenkulumo ngoba akukho ukuwakhiphela ngaphandle, yiwona abafundi abakhombisa ukuwazi kangcono futhi bawakhumbula kalula kunalawa awesiZulu sangempela ngoba sebejwayele kakhulu isiNgisi.

UZungu noHadebe (2013) bathi imifakela ingakhiwa ngezindlela ezine, kungenzeka lokhu ngokuthi okhulumayo asebenzise izinhlamvu zegama eliguqulwayo libe nesiqaliso esifanele, aphimise izinhlamvu lezo ngendlela ezovumelana nemisindo yolimi lwakhe,

**isibonelo:** bucket > ibhakede. UZungu noHadebe (2013) uqhubeka athi imifakela iyakhiwa ngokuqalisa ngesiqalo esifanele, nokusebenzisa iziqu nezijobelelo ezivumayo, abuye aveze ukuthi amagama asetshenziswa esiZulwini ebe engewona awesiZulu ngokwemvelo kepha ethathelwe kwezinye izilimi akhiwa ngokuguqulwa kwemisindo ethile njengo “r” abe u “l”, **isibonelo:** driver > udilayiva.

UPewa (2001) uthi imifakela iyakhiwa ngokuqalisa ngesiqalo sebizo esifanele egameni lalolo limi kusetshenziswa izinhlamvu zesiZulu ezihambisana nemisindo yalolo limi okungaba isiNgisi noma isiBhunu, uma sekuqalisiwe ngesiqu sebizo esifanele kungasetshenziswa iziqu nezijobelelo ezivumayo futhi ezincikene nemisindo yolimi lolo osuselwa kulona, **isibonelo:** general > ujenene. UPewa (2001) uyaqhubeka athi imifakela engamabizo nayo ihlelwa ngokwezigaba zayo kusetshenziswa iziqalo ezifaneleyo kanjalo nazo zonke ezinye izingcezu zenkulumo ngokwehlukana. UPewa (2001) uyenaba ngokuthi kuyenzeka uma igama okususelwa kulo umfakela beliqamba ngongwaqa –s isiqalo kube u-isi- **isibonelo:** spyker > isipikili. UPewa (2001) ubuye waveza ukuthi emifakelelni isiZulu sinendlela yokwenza ilunga elinongwaqa bodwa esiNgisini kumbe esiBhunwini libe nongwaqa abanonkamisa njengalokhu kunjalo esiZulwini, **isibonelo:** brush > ibhulashi.

UZulu nabanye (1988) bathi ngenxa yokungabikho konkamisa maphahla abasebenza njengabezilimi zesiNgisi noma zesiBhunu esiZulwini, uma kwakhiwa imifakela kuba khona onkamisa abasetshenziswayo ukuguqula isimo sokuba yisiNgisi noma isiBhunu kuzwakale kuyisiZulu, **isibonelo:** driver > udilayiva; broek > ibhulukwe. UZulu nabanye (1988) uyaqhubeka athi uma sekufakiwe onkamisa ukuze kwahlukaniswe ongwaqa bomfakela kuyaye kuphongozwe iziqalo zamabizo ezifanele. UZulu nabanye (1988) baveza nokuthi kuya ngokuthi umfakela lowo uzosetshenziselwa luphi ucezu lwenkulumo; uma umfakela uyisenzo, igama lelo elakhiwayo liba nonkamisa wesenzo ogcinayo, **isibonelo:** bake > bhaka; uma uzoba undaweni kuzosetshenziswa izakhi ezifanele zikandaweni, **isibonelo:** venster > efasteleni.

#### ***2.4.4 Indida ebangwa amagama ayizingcezu ezakheke zisuselwa kwezinye izingcezu***

UMpanza (2004) ocwaningweni lwakhe oluthinta ubuthakathaka obhalweni magama esiZulu uveza izintwanyana eziningi edala indida uma kubukwa isakhiwo segama elakhiwe lisuselwa kolunye ucezu lwenkulumo. UMpanza (2004) uyakuveza ukuthi kuningi abafundi okusuke kufanele bakuqaphelise uma befundiswa izingcezu zenkulumo, lokhu kodwa

kuncika kakhulu ukuthi ofundisayo uyakwazi yini ukubaqaphelisa ngendlela eyiyo ukuze bangadideki ngezingcezu zenkulumo. UMpanza (2004) uyakugcizelela lokhu ukuthi abafundisa ulimi bayadinga kakhulu ukukuqaphelisa ukuthi bayakucacisa kubafundi ukuthi kukhona izingcezu ezakhiwa zisuselwa kwezinye izingcezu zenkulumo, lokhu kuthelana kwezingcezu zenkulumo ngeziqo nangomsuka wegama, kuyakudala kakhulu ukudideka kwamakhanda ikakhulu kubantu abangagodile olimini lwesiZulu.

UZulu et al. (1988) bathi ekuhlelweni kwamabizo kuyabonakala ukuthi akhona lawa akhiwa esuselwa kwezinye izingcezu njengakhiwa esuselwa ezenzweni. UZulu nabanye (1988) bayakuveza futhi nokuthi akhona amabizo okuthiwa awemvelo angatshengisi ukuthi akhiwe ethathelwa kuphi, amabizo emvelo awatshengisi ukuthi kukhona lapho athathelwe khona. Iziqo zalawa mabizo zingezemvelo, **isibonelo:** indoda, inyoni, utshani njll.

UMadondo et al. (2006) uyakufakazela naye ukuthi akhona amabizo akhiwa esuselwa kwamanye amabizo, lokhu kwenzeka ngokuthi amagama abantu aguqulwe abe yizibongo, **isibonelo:** indaba > uNdaba, kanti ibizo liyakhiwa futhi lisuselwa kwelinye ibizo elincishisiwe njengokuthi imiconjwana > uMconjwana. UMadondo et al. (2006) bayaveza ukwakheka kwamabizo esuselwa ezabizwaneni, isib zodwa > uZodwa. UMadondo et al. (2006) uyaqhubeka aveze amabizo asuselwe kongumnini isib, zethu > uZethu, abese ekhuluma ngamabizo asuselwe esenzweni nasezimpambosini zesenzo, isib thembani > uThembani, khanyisa > inkanyiso.

UZungu et al. (2013) baveza amabizo akhiwa ngamanye amabizo kodwa ngokusebenzisa izijobelelo ezithile, **isibonelo:** imbuzi > imbuzikazi, babuye baveze amabizo akhiwe ngezibabazo, **isibonelo:** maye > ubumayemaye. UZungu et al. (2013) uyaqhubeka athi akhona amanye amabizo aziwa ngokuthi angamabizongxube, akhiwa ngokuhlanganisa izingcezu ezimbili noma ngaphezulu zenkulumo bese kuvela lelibizo elisha. UZungu et al. (2013) uveza ukuthi uma sibuka la mabizo akhiwe esuselwa kwezinye izingcezu zenkulumo ayakuletha ukudideka kubafundi bengakanikezwa izibonelo ezenelisayo ukuthi yini ebhekwayo ngaphambi kokuba ukwazi ukusho ukuthi igama lilucezu luni lwenkulumo. UMadondo et al. (2006) uyabafakazela aze athi zikhona ezinye izingcezu ezakhiwa zisuselwa kwezinye izingcezu zenkulumo, njengesandiso sendawo siyakwazi ukususelwa emabizweni **isibonelo:** ikhaya > ekhaya, kukhona izingcezu zenkulumo ezingasuselwa kwezinye izingcezu njenge zabizwana zontathu izihlobo zalo, inani, isiphawulo, zisebenzisa

izakhi zakhona kanye neziqo eziqondile ezingajiki. Lokhu kusikhanyisela ukuthi ziningi izingqinamba ezibhekana nokufundiswa kwezingcezu zenkulumo.

#### **2.4.5 Ukuguquka kwephimbo izinhlamvu zingashintshanga**

UWhitehill noWong (2007) bachaza ukubaluleka kwephimbo uma kuphinyiswa amagama ngoba lisuke iphimbo lizoveza isigqi kuleyo nkulumo ekhulunywayo. UPhelan (2014) yena uchaza iphimbo njengegthuluzi elikwazi ukudlulisa umlayezo ngisho ubuso bungabonakalanga, aqhubeke athi impimiso yamagama ayenzelwa nje ukuthi kuzwakale umsindo kodwa yenzelwa nokuthi umlayezo udluliseke ngendlela eyiyo. UNkosi noMsomi (1992) bathi ulimi lwesiZulu njengazo zonke izilimi, ikakhulu zabansundu e-Afrika, iphimbo libaluleke kakhulu empimisweni, baveza ukuthi iziqalo zamabizo zinephimbo eliphezulu.

UZulu nabanye (1992) bathi iphimbo liletha umlayezo owehlukile, kukhona lapho othola khona ukuthi izinhlamvu zamagama zifana ncmishi, kodwa uma sekusetshenziswe iphimbo lathi ukuphakama noma lehle bese nomlayezo nawo uyashintsha. UZulu noMbhele (1992) baqhubeka bathi ukushintsha kwephimbo kusho ukushintsha komlayezo, uyakugcizelela ukuthi iphimbo linendima enkulu eliyidlalayo kokushiwoyo.

UMadondo et al. (2006) echaza ngophimbohluka wathi kuyenzeka ukubhalwa kwezinhlamvu zegama kufane ngokokubhala kodwa ngokwephimbo kushiwo izinto ezimbili noma ezintathu ezingafani, lokhu kuyenzeka emagameni angomabizwafane noma-ke uma igama linesakhi sokuphika u-**nga-**. UMpanza (2004) ocraningweni lwakhe lobhalomagama uthi ophimbohluka angamanye alawo magama enza kube nzima ukusho ukuthi alucezu luni ngoba iphimbo lisuke lizosho umsebenzi ohlukile wegama emshweni.

#### **2.4.6 Ukuchazwa kwezingcezu zenkulumo ngokwemisebenzi yazo emshweni**

Ezilimini zabansundu zaseNingizimu-Afrika izingcezu zenkulumo zichazeka kahle ngokwemisebenzi yazo emshweni. Indlela yokufunda nokufundisa esetshenziswa kule minyaka ebizwa nge*Curriculum and Assessment Policy Statement (CAPS)*, indlela yayo yokuhlola idinga kakhulu ukuthi uthisha wolimi akunake ukuthi imibuzo ayizukuhlola kuphela ngokwakheka kocezu kodwa iyahlola nangokusebenza kwalo ucezu emshweni. Nokho ukuze umfundi akwazi ukusebenzisa ucezu lwenkulumo emshweni kumele afundiswe ukuthi lolo cezu luyini. Ngezansi ngichaza kabanzi izingcezu zenkulumo.

#### **2.4.6.1 Izingcezu zenkulumo ezinguSobizo**

UZulu nabanye (1988) bathi zimbili izingcezu ezitholakala ngaphansi kukasobizo, yibizo kanye nesabizwana. UMadondo et al. (2006) uyakufakazela naye ukuthi zimbili izingcezu ezingaphansi kukasobizo bese enaba ngokuthi ibizo linezinhlobo zalo ezeqile kweziyisithupha. UMadondo et al. (2006) ubala izinhlobo zamabizo athi kukhona amabizoqho, amabizomvama, amabizoqoqa, amabizomuntu, amabizonto, amabizongxube, amabizombaxa kanye nemifakela. UMahlangu et al. (2013) uyabafakazela naye lokho bese echaza ukuthi onke lawa mabizo anendlela akheka ngayo futhi ahluke ngayo kwelinye nelinye. UMahlangu et al. (2013) uyaqhubeka ukusichazela ngesabizwana ukuthi naso sinezinhlobo ezine, esoqobo, esokubala, esokukhomba kanye nesabizwana sesichasiso. UZulu et al. (1988), uMadondo et al. (2006) kanye noMahlangu et al. (2013) bavumelana ngokuthi umsebenzi webizo nesabizwana uyefana, lezi zingcezu zenkulumo zisuke zizoba umenzi noma umenziwa emshweni. UMpanza (2004) uyakugcizelela naye ukuthi usobizo usebenza ukuba yinhloko noma umenzi abuye abe umenziwa.

#### **2.4.6.2 Izingcezu zenkulumo ezichazayo noma ezichasisayo**

UMbambo et al. (2013) uchaza isichasiso njengocezu oluchaza kabanzi ngomenzi noma ngenhloko kanye nomenziwa. UMbambo et al. (2013) uyenaba ngokuveza izingcezu ezine ezingena ngaphansi kwesichasiso. UMadondo et al. (2006) uyakuveza naye ukuthi isiphawulo, isibaluli, ongumnini kanye nenani ziyizingcezu ezitholakala ngaphansi kocezu olwaziwa ngesichasiso. UMadondo et al. (2006) uyaqhubeka agcizelele ukuthi zozine lezi zingcezu zenza umsebenzi owodwa wokuchaza usobizo okungaba ibizo noma isabizwana. UMpanza (2004) ocwaningweni lwakhe ukubeka kukhanye ukuthi uma kuza ezingcezwini zenkulumo indawo edala ukudideka okukhulu kusekwahlukaniseni isichasiso ngezinhlobo zazo. UNkosi (2018) ocwaningweni alwenza eNyuvesi yakwaZulu-Natali uyakuveza ukuthi iningi labafundi liba nokudideka ukwehlukana isiphawuli kanye nesibaluli. UNkosi (2018) uyasiveza kancane isizathu esenza bahluleke abafundi abaningi ukwehlukana isiphawulo nesibaluli ukuthi ukuncikana kakhulu kwezivumelano zazo. UMpanza (2004) noNkosi (2018) emisebenzini yabo bayavumelana ngokuthi iziqu zesiphawulo ezibalayo (-bili,-thathu njll) kanye nenani kuyakudala ukudideka kubafundi, bagcine behluleka ukwehlukana ukuthi yikuphi okuyinani nokuthi yikuphi okuyisiphawulo. UMpanza (2004); uMadondo et al. (2006); uNkosi (2018) noMbambo et al. (2013) bavumelana ngokuthi izingcezu ezingaphansi kwesichasiso zenza umsebenzi wokuchaza umenzi noma umenziwa.

### **2.4.6.3 Izingcezu zenkulumo ezilandisayo**

UZungu et al. (2012) uchaza isilandiso njengocezu olubalulekile ngoba sinikeza umyalezo wokwenzeka emshweni. UZungu et al. (2012) uqhubeka achaze isilandiso athi sinezingcezu ezimbili ngaphansi kwaso, okuyisenzo nesibanjalo. UMadondo et al. (2006) uyakufakazela naye ukuthi ngaphandle kwesenzo imisho isala ingenamqondo wokwenzakalayo. UMadondo et al. (2006) uveza ukuthi isenzo uma kubukwa ukwakheka kwaso singachazwa ngokuthi isenzo sihlukaniswa ngokwamalunga, njengokuthi kukhona izingcezu ezilunganye, ezilungambili, ezilungantathu njll. UZungu et al. (2012) bagcizelela ukuthi isenzo asinaso isiqalo kodwa sisebenza nesivumelwane sikamenzi/senhloko kanye nesivumelwano sikamenziwa. UNkosi (2018) ocwaningweni lwakhe uyakuveza lokhu ukuthi kunezingcezu zenkulumo ezineziqalo, kube khona ezinezivumelwano kanti zikhona lezi ezinezakhi zalolo cezu olumile olusebenza kuzo zonke ezingaphansi kwalo kodwa ngendlela engafani nchimishi. UMadondo et al. (2006); uZungu et al. (2012); noMahlangu et al. (2013) bavumelana ngazwi linye ukuthi isenzo nesibanjalo zenza umsebenzi wokulandisa ngokwenzeka emshweni futhi lezi zingcezu zenza imisho ibe nomqondo. UNkosi (2018) uze athi ngaphandle kwesilandiso imisho ingagcina amagama echazana nje kuphela.

### **2.4.6.4 Izingcezu zenkulumo ezikhanyisayo**

UMadondo et al. (2006) uthi zimbili izingcezu ezitholakala ngaphansi kwesikhanyiso, yisandiso kanye nesenzukuthi, uveza ukuthi kuthiwa yisikhanyiso ngoba yiwona msebenzi lezi ngingcezu ezimbili eziwenzayo emshweni. UMadondo et al. (2006) uveza ukuthi isandiso sinezinhlobo zaso ezintathu okuyisandiso sendawo, isandiso senkathi kanye nesandiso sesimo kanti izenzukuthi zihlukaniswa ngokwamalunga azo. UMahlangu et al. (2013) bayavumelana nalokhu ukuthi isandiso sisuke sizokhanyisa ukuthi into yenzeka kuphi, nini, kanjani bese isenzukuthi sikhanyise ukuthi into yenzeka kanjani. UNkosi (2018) ocwaningweni lwakhe uveza ukuthi abanye abafundi bahlanganisa izingcezu eziyisichasiso nalezi eziyikhanyiso okuwukuthi bayahluleka ukwenza umehluko.

Konke lokhu kusivezela ukuthi izilimi ezikhona eNingizimu-Afrika zinokuthelana kakhulu kwamagama akheka ngokususelwa kolunye ulimi, ngokuthi kufakwe izakhi zolunye ulimi ukuze igama lamukeleke ngokusemthethweni kulolo limi elisetshenziswa kulona. Kubonakala kunomthelela lokhu ukuthi uDoke abhale izincwadi zohlelo lwezilimi ezehlukene zaseNingizimu-Afrika. Ukubhala kwakhe izincwadi zohlelo lwezilimi kungenzeka ukuthi

kwenza amanye amagama ayengesiwawo awalolo limi ngokwempela agcina esemukeleka ngenxa yamandla ayesenawo ngokuqonda izilimi zabansundu baseNingizimu-Afrika.

## **2.5 Izindlela zokufundisa izingcezu zenkulumo**

Izindlela zokufundisa ziningi ngokwehlukana kwazo. Nokho lapha kubhekwa lezo zindlela zokufundisa engizibone zivela kakhulu emibhalweni engiyifundile, hhayi ngoba kuyizona ezikhethekile ekufundisweni kwezingcezu zenkulumo.

### **2.5.1 Indlela yokutshela noma yokuchaza kukathisha**

U-Amalia (2018) uchaza le ndlela njengejwayeleke kakhulu ukusetshenziswa kanti isebenziseka kalula kakhulu. U-Amalia (2018) uthi iyindlela lapho uthisha kunguyena umthombo wolwazi okuthi ngokusebenzisa le ndlela yokufundisa ulwazi lolo aludlulisele kubafundi. UHawes (2004) yena uthi ekusetshenzisweni kwale ndlela isikhathi esiningi kuye kube nenkolelo yokuthi abafundi abazi, nguthisha owaziyo, lokhu kunobubi nobuhle bakho. UHawes (2004) uchaza ububi bayo ngokuthi uma uthisha enolwazi oluncane ngesihloko esithile nabafundi bazoxega nabo kulowo mkhakha kanti uma enolwazi oluningi mayelana nesihloko futhi esithanda lesi sihloko, nabafundi bazosiphasa kahle ngokwedlulele. U-Alderman (1922) yena uthi le ndlela yokufundisa iba nemiphumela emihle uma izosetshenziswa ixutshwa nezinye izindlela, emabangeni athe thuthu indlela yokutshela nokukhuluma ivame ukuba ngengcono kakhulu ngoba abafundi uma kukhona abangakuzwisisi kahle bayabuza ngoba sebekhulile.

Le ndlela uma kufundwa izingcezu zenkulumo ibukeka ingenye yezindlela ezingaba nomphumela omuhle uma isetshenziswe ngendlela eyiyo futhi ixutshwa nezinye izindlela zokufundisa ezingxile olwazini lwabafundi abafika nalo ekilasini, bese beludlulisa ngokuxoxisana nabanye abafundi njengoba kusho injulalwazi ye *Social constructivism* (Vyagotsky, 1978).

### **2.5.2 Indlela yokubuza nokuphendula**

UGabbard (2013) uthi indlela yokubuza nokuphendula ithandwa kakhulu ngothisha abakholelwa ukuthi umfundi naye unakho akwaziyo angakwethula kuthisha kanye nabanye abafundi. U-Mandanyati (2020) uveza ukuthi kule ndlela yokubuza nokutshela ulwazi luphuma ndawo zombili. U-Mandanyati (2020) uqhubeka athi njengoba le ndlela inokubuza ingayifeza imigomo yokwethula ulwazi uma isetshenziswe ngandlela thizeni. Uhlobo

lokubuza okumele lusetshenziswe kule ndlela yilolu lwemibuzo evulelekile (Gabbard, 2013). UGabbard (2013) uthi imibuzo evulelekile iba wusizo ngoba yenza ukuba umfundi ayicabangisise impendulo, aphenyule sakuchaza ngoba impendulo ixhantele, idinga ukwendlalwa, ivezwe obala. UGabbard (2013) uyaqhubeka athi ukuxhantela kwempendulo kwenza ukuxoxisana kwande, kanti kulokhu kuxoxisana kudinga ukuba uthisha ahlokoloze ngeminye imibuzwana ezokwenza ukuba isifunjwana sosuku siqhubekele phambili.

UNkosi noMsomi (1992) bathi le ndlela yokubuza nokuphendula uma kufundwaa izingcezu zenkulumo ingenye yezindlela eyenza uthisha akwazi ukulandelela ukuthi abafundi bayakubamba yini okufundwayo, kanti le ndlela futhi yenza ukuba uthisha akwazi ukubona amanye amasu angamsiza noma amsebenzele uma abafundi bengakulandeli kahle okufundwayo. U-Alderman (1922) uthi indlela yokubuza okuphelele noma ukubuza imibuzo edinga impendulo ka-yebo noma cha, kuwukubuza okunomsebenzi wakho, lokhu kubuza okunjalo akumkhanyiseli kahle uthisha ukuthi umfundi uyafundiseka ngempela noma uqhuba usuku nje. Kubalulekile ukuthi uthisha uma ezokhetha indlela yokufundisa kube wukuthi ububukile ubuhle nobubi bendlela ayiqokele leso sifunjwana sosuku.

### **2.5.3 Indlela yokuxoxa**

UNkosi noMsomi (1992) bayichaza ngokuthi indlela yokuxoxa ithatha abafundi njengabaziyo. UWelty (1989) uthi abafundi balindeleke ukuba banike imibono yabo bese kukhulunyelwa phezu kwayo, kuvele impikiswano, kuze kuvunyelwane uma imiqondo noma imibono ingasashayisani ngoba iqiniso sekuboniswene ngalo. UGall noCall (1976) bona bathi le ndlela yinhle uma uthisha ezokwazi ukubahola kahle abafundi, abaholele emgudwini weqiniso lelo elifunwayo. USafari et al. (2006) bathi uma uthisha engezukuba nalo ikhono lokulawula isifunjwana noma ayekele imibono ivuleleke kakhulu, kugcina konakale, isifunjwana sonakale. UParker noHess (2001) bathi kubalulekile ukuthi ofundisayo uma kusetshenziswa le ndlela yokufundisa uba khona abalalele abafundi, abeluleke isifundo size siyophela. UParker noHess (2001) baqhubeka bathi uma uthisha ehluleka ukwenza njalo isifundo siyonakala, le ndlela ibe nemiphumela emibi kakhulu. UWelty (1989) uthi ukonakala okukhulu kwesifundo ilapho khona abafundi begcina bengazi ukuthi bebefundani, kuyenzeka njengoba kusuke kuxoxiswana uthole ukuthi kwenye inkathi abafundi bagcina bexabana ngenxa yokuphendulana kabi bese kudaleka ukungezwani. UNkosi noMsomi (1992) bona bagcizelela ukuthi uthisha usuke ehlulekile ukuyisebenzisa kahle le ndlela uma ingxoxo izogxila kubafundi abathize abanye babe yizethameli bangabi mdibi munye

kokuxoxwayo. USafari et al. (2006) ugcizelela ukuthi le ndlela idinga ukuqashelwa kakhulu ngosuke eyisebenzisa ukuthi ulwazi okuxoxiswana ngalo lube ngoluyilo, lube nobuqiniso, lungabi namaphutha angenza abafundi bafundiseke ngokungesilona iqiniso.

Kubukeka kubalulekile ukuthi uthisha akuqaphelise ukuthi le ndlela uyisebenzisa ngokuyikho futhi ulwazi lugxile ocwaningweni noma luthathelwe emithonjeni ethembekile ngoba uma kungenjalo le ndlela yokufundisa ingadala ukuthi kube namaphutha uma kungaqapheliswa kahle.

#### **2.5.4 Indlela yokuphindaphinda**

UBasuki (2018) uthi le ndlela ivuselela lokhu umfundi akwaziyo akwethulelwe phambilini ngenhloso yokuthi akwazise kahle hle, kuvuselelwa ngokuthi kulokhu kuphindwaphindwa kaningi engqondweni. UBasuki (2018) uqhubeka athi ngesikhathi kuphindaphindeka kuyangena kuyahlala enganakile ukuthi kungena ngempela. UBasuki (2018) uveza nokuthi le ndlela isetshenziswa kakhulu emazingeni aphansi lapho yonke into ishiwo sasilandelo ngokuthi iphindaphindwe kaningi. UNkosi noMsomi (1992) basebenzisa isibonelo lapho kungasetshenziswa khona le ndlela yokuphindaphinda uma kufundwa ngezigaba zamabizo. UBasuki (2018) uphetha athi le ndlela inezihibe eziningana okusuke kumele uthisha oyisebenzisayo aziqaphele lezo zihibe, uma isetshenziswa kakhulu le ndlela umfundi ujoyayela ukuhhuma, lokhu kuhhuma kudalwa ukuthi uyisho le nto kuye ingabi nakho ukuthi ayiqonde.

UStrain (1968) uthi abanye abafundi bacasha ngabanye bamane banyakazise izindebe zomlomo ngaphandle kokufunda lokho okubhaliwe. UStrain (1968) uqhubeka athi yize isetshenziswa le ndlela kodwa iyadinga kakhulu ukuba iqashelisiswe ukuthi iyayifeza yini inhloso yesifunjwana. UStrain (1968) ugcizelela ukuthi uma uthisha ebalalele abafundi besho leyo nto okumele bayiphindaphinde angaze ajabule abone sengathi bakubambile akushoyo kanti kubanjwe ngabambalwa, lokho kuye kuvele kahle uma umuntu esenikezwa ithuba lakhe yedwa lokuba asho eyedwa lokho obekufundwa.

URichard noRodges (2014) bayavumelana nalokho ukuthi ukwehluleka komfundi uma esezimele kusho ukuthi akabambanga lutho ngesikhathi kufundwa noma ubambe kancane.

Yize le ndlela inezinto ezingagculisi kahle ngayo kodwa kuyaqapheleka ukuthi inomsebenzi omkhulu ekuthuthukiseni izinga lokwazi. USofyan (2019) uveza ukuthi izinto eziningi esizaziyo sizenza ngokungacabangi, yingakho zivele zizibuyele bese kuba ngathi umlingo kanti cha, kusuke phela kuwumphumela wokusebenza kwale ndlela yokufunda ngokuphindaphinda. USofyan (2019) uqhubeka athi ingqondo ingakhathala noma idideke uma konke esikwenzayo kuzodinga ukucabanga okujulile, le ndlela yokuphindaphinda iphumuza ingqondo efanele icabange ijule, ngoba yona iqoqele ndawonye okudinga kusheshe kucatshangwe bese kubuya ngaphandle kokuchitha isikhathi.

### ***2.5.5 Indlela yokufundisa ngencwadi***

UNunan (1991) uchaza ukufundisa ngencwadi athi kuyindlela esemqoka kakhulu ngoba umfundi yilapho ethola khona ithuba lokufunda lokho okubhalwe phansi abone nokuhleleka kwamagama nokusebenza kwezingcezu zenkulumo emshweni. UNunan (1991) uyaqhubeka athi uma kufundiswa kusetshenziswa izincwadi kubalulekile ukuthi uthisha abahole abafundi ekufundeni kwabo ngoba le ndlela uthisha uyisebenzisa khona ekilasini.

U-Ahmed (2012) uyakufakazela lokhu ngokuthi uthisha akufanele abayekele abafundi bazifundele ngaphandle kokuba abalawule ukuthi bafunde ini, kanjani, akukuhle ukuthi kuvele kuthiwe funda ikhasi elithile ngaphandle kokuthi kubekhona akuchazayo uthisha.

UWilliams (1983) yena uthi ulwazi olusencwadini luyadinga ukuthi uthisha alusebenze ngokulubeka ngamazwi akhe, abachazele kahle abafundi ngoba uma abafundi bezonikwa incwadi bese uthisha engabachazeli lutho ngomlomo wakhe, kuyokwenza bagcine bengafundanga lutho.

### ***2.5.6 Ukubukela ngokuqaphelisisa nokuzitholela ulwazi***

Ukuthola ulwazi emuva kokubukela kwenza abafundi bakuqonde kalula lokho okufundwayo (Alzubi, 2015). U-Alzubi (2015) uqhubeka athi umsebenzi wamaqoqo onikezwa egunjini lokufundela wenza abafundi bazitholele bona ulwazi futhi lawo mava abawathola ngokuzifunela ulwazi besebenzisa ulimi, ayabambelela engqondweni yabo. Kwelinye icala imithetho yohlelo nolimi abatshelwa yona abafundi banikezwe nezibonelo kuyo kwenza bangakubambi ngokushesha ngoba banikiwe, abazifuneli (Alzubi, 2015).

Indlela yokuzifunela igqamisa ukuzitholela komfundi ulwazi, elulekwa ngofundisayo (Bastert et al., 1985). Indlela yokutshelwa igqamisa uthisha emi phambi komfundi emfunza ulwazi (Sik, 2015). Ngesikhathi sokufunda endleleni yokuzenzela nokuzifunela ulwazi umfundi uzizwa ebalulekile, akwenzeki angalangazeleli ukuqhubeka nokufunda ngoba usuke eyingxenye yokufundiseka nokungena kolwazi (Thomas, 1970). Kumele indlela yokufundisa ibe yile ezokwenza ulwazi lunamathela kalula engqondweni yomfundi (Sik, 2015).

Ukusebenziseka kahle nokuba nemithelela emihle kwalezi zindlela ezimbili eyokufunda emuva kokubukela kwenziwa kanye neyokufunda ngokwamukela okutsheliwe sekuke kwahlolwa ngokujulile kwatholakala kunemiphumela egculisayo ekufundisweni kwabafundi (Peck, 1990). Lokhu kusivezela ukuthi uthisha osebenzisa indlela lapho umfundi ezobukela ukuthi into yenziwa kanjani, abese ezizamela naye ukwenza emuva kokubukela, angaphumelela kangcono kunalo onikezwa ulwazi, alumukele lunjalo bese elindeleka ukuba alubuyise lunjalo.

### ***2.5.7 Indlela yokufundisa ngokuhumusha negxile ekuxhumaneni***

UGiao noHoa (2004) ocwaningweni lwabo baqhathanisa izindlela ezimbili zokufundisa: indlela yokufundisa ngokuhumusha uhlelo nolimi kanye nendlela yokufundisa egxile ekuxhumaneni. Izindlela zasendulo zikholelwa ekutheni umfundi utshelwa imithetho yokuhunyushwa kohlelo nolimi, alandele lona, le ndlela yaziwa ngokuthi indlela yokufundisa ngokuhumusha uhlelo nolimi (Giao & Hoa, 2004). Indlela yokufundisa ngokuhumusha uhlelo nolimi ivame ukufundisa ulimi lwasekhaya ngokufaka izilimi zokwethekelwa (Giao & Hoa, 2004). Imithetho ichazwa ngolimi lwasekhaya bese kulindeleka ukuthi abafundi bayibambe, bese beyilandela, beyibuyisa injalo (Hammer, 1991). Uthisha kule ndlela uyena owujikelele, ulwazi luvela kuye, afunze abafundi bese bona belubuyisa lunjalo futhi (Azar, 1989). Abafundi benza njengoba betsheliwe, bafunda lokho okwaziwa nguthisha kuphela, alukho ulwazi abazitholela lona bona, bathatha abakunikeziwe kuphela (Chang, 2011).

UGiao noHoa (2004) babuka indlela yokufundisa egxile ekuxhumaneni ngokuthi yona yenza abafundi babe nokuzimela nokwenza ngokwedlulele kulokhu okulindelekile. UChang (2011) yena bese ethi inikeza abafundi ithuba eliningi lokuthi baguqule imithetho abayinikeziwe bazenzele ezabo izibonelo ukubona ukuthi iyasebenza olimini, ngokuyiguquguququla olwazini ngokwehlukana. Kubalulekile ukunikeza abafundi imisebenzi ezoba nesisindo nezokwenza abafundi babe neqhaza elanele elizobenza bazifundele noma baxoxisane ngolwazi (Azar,

2007). Lokhu kusicacisela bha ukuthi kuyalekelela kakhulu ukuthi abafundi badlale ingxenye nabo ekufundeni nasekufundisweni kwabo, kuhle uma nabo benolwazi abazikhandela lona, bangabheki nje kuphela oluvela kuthisha.

### **2.5.8 Izindlela zokuhlola nezinjongo zakhona**

Ukuhlola okufundiwe ukuhlola kokuphela konyaka noma kwesigamu sonyaka lapho abafundi besuke bezothola imiphumela ebaqhubezela emabangeni alandelayo, noma ebadlulisela emazingeni emfundo aphakeme (ET, 2008). UBennet (2011) ufakezela okungenhla kweyakhe imibhalo ngokuthi ukuhlola okuba sekugcineni, kungaba sesivivinyweni noma ekuhlolweni kokuphela kwesigamu sonyaka. Ubuye uBennet (2011) aveze nokuthi le miphumela yalokhu kuhlolwa isuke ibhekwe uMnyango wezeMfundo kuZwelonke, yiyo eqhathaniswayo ngokwezifundazwe nangezifunda.

Ukuhlolola ukufunda khona kuwukuhlola okuqhubekayo okwenzeka ngesikhathi sokufunda nokufundisa (Nicol & Macfarlane-Dick, 2006). Yikhona lokhu kuhlola okuveza obala ukuthi abafundi bayakubamba yini okufundwayo, kusiza uthisha ukuba abone kahle okudingwa ngabafundi nokuthi akwazi uma kufanele ashintshe indlela yokufundisa nokuba enze amanye amasu nezinguquko ekufundiseni kwakhe nasekuthuthukiseni ukuhlola kwakhe kube okuzolekelela ekufundeni kukonke (ET, 2008). UTorrance (2007) uveza ukuthi lolu hlobo lokuhlola ukufunda lusuke luzophumelelisa izinjongo nokukhuphula izinga lemiphumela liye phezulu, kubuye kuthuthukise amakhono okufunda nokufundisa. Ocwaningweni luka-ET (2008) kuvela ukuthi kunomdonsiswano phakathi kokuhlola okuqhubekayo ekilasini ngesikhathi kufundwa nalokho okuba sekupheleni kwethemu noma konyaka kukaZwelonke noma kwesifunda. Uma echaza uMcManus (2008) uthi ukuhlolola ukufunda ukuhlola okuqhubekayo okusetshenziswa ngothisha nabafundi ngesikhathi sokufunda nokufundisa okwenza babone ngokushesha ukuthi indlela yokufunda nokufundisa abayisebenzisayo iyabasebenzela noma cha. UKanje (2020) ocwaningweni lwakhe lokuhlolola ukufunda uthole ukuthi kuyabasiza abafundi ukuthi babuyiselwe ukuthi bebehlolwani nokuthi kuhambe kanjani lokho kuhlolwa. Ukubuyiselwa imiphumela yokuhlolwa kwenza abafundi balangazelele ukwenza izinguquko ngokufunda kwabo (Kanje, 2020). UNakabugo noSierborger (2001) ababeyingxenye ocwaningweni lukaKanje baveza ukuthi bancane kakhulu othisha abaziyo ukuthi lolu hlobo lokuhlola lubalulekile ukuthi lusetshenziswe ngesikhathi kufundwa, nothisha abalwenzayo baziphonsela imibuzo evulekile nje engeke ilethe izimpendulo abangabona ngazo ukuthi

abafundi bayakubamba abakufundisayo. UKanje noSayed (2013) baveza ukuthi iningi lothisha aliyinaki kakhulu indlela yokuhlola ukufunda, basagada kakhulu le yokuhlola okufundiwe eba yisivivinyo nama ukuhlola ekupheleni konyaka.

Ukuhlola uma kufundwa kuyindlela eyenziwa ngabafundi bezihlola bona (Torrance, 2007). ULee noMak (2014) bathi lokhu kuzihlola kuye kwenzeka ekugcineni kwesifundo lapho umfundi efuna ukuzibona ukuthi uzwe ngempela. ULee noMark (2014) baqhuba bathi le ndlela yokuzihlola ivame ukwenzeka uma abafundi bazi ukuthi alikho ithuba lokuthi uthisha ababuyisele imiphumela yokuhlola kwakhe abafundi. U-Earl noKatz (2006) bagcizelela ukuthi le ndlela yokuhlola uma kufundwa iyabakhuthaza abafundi ukuzigada nokugqugquzeleka ukuthi bafundiseke ngempela ukuze uma sebezihlola bangakhali ngoba ukufunda kungokwabo, bayakwazi nokuzikhandla benze nezinguquko nasendleleni abacabanga ngayo ngokufunda. Konke lokhu kusivezela ukuthi zibalulekile zonke le zindlela zokuhlola ekufundeni.

Indlela engibona ukuthi ingcono kunezinye ukuhlola ukufunda. Isizathu ngqangi sokuyibona ingcono yilesi sokuthi iyakhuthaza ukuba abafundi babe yingxenye yokufunda nokufundiseka kwabo. Uma kunobuthaka nezinkinga ekufundeni kwabo uthisha usuke esengakwazi ukuthi enze ushintsho abe namanye amasu okuthi abafundi bakhe bezwe kangcono. Akufani nendlela yokuhlola okufundiwe eyenzeka ekugcineni kungasekho nokulungisa amaphutha okungabambi kahle kwabafundi. Ukuhlola ukufunda kuhle ngoba uthisha usheshe abone uma abafundi behluleka, kube nezaba angazenza ukuguqula isimo.

Izindlela zokufundisa zibukeka zonke zinokusebenziseka kahle ngempumelelo edingwa nuthisha nabafundi. Lokhu kuya ngokuthi abafundi nothisha baxhumana kangcono uma kusetshenziswa yiphi indlela ngoba nazo izimo zokufunda azifani. Okubalulekile kakhulu ukuthi emuva kokufundiswa ngaleyo ndlela imiphumela iba njani.

## **2.6 Amasu okufundisa izingcezu zenkulumo**

UNkosi noMsomi (1992) bathi isu lokufundisa lisho ukuhlelwa kwaloko okuzokwenziwa ukwelekelela ukuthi okufundiswayo kungene kalula emqondweni womfundi, baqhubeka baveze ukuthi ngamasu okufundisa kuqondwe ukuhlelwa kokuzokwenziwa, kwenziwe ngobuchwepheshe obuthize, obuthinta ukusetshenziswa kwengqondo ukuze ulwazi olwethulelwa abafundi luhleleke kahle bese lwamukelwa kalula izingqondo zabafundi. U-

Ahmad noDey (2007) bathi amasu yindlela yokuqhuba umsebenzi ngokuba namaqhinga amahle azokuphumelelisa ube ngovelele kunabo bonke noma uvele unobuchwepheshe bezinga eliphezulu kubo bonke. U-Ahmad noDey (2007) bathi lokhu kusikhanyisela ngokusobala ukuthi uthisha kumele abe namasu anobuchule uma ezokwethula isifunjwana sakhe kubafundi kanti isifunjwana sosuku kumele sihlale ngendlela ezokwenza sihlale sinamathele emiqondweni yabo, yilapho-ke uthisha kumele awakhethe kahle amasu azowasebenzisa uma esefundisa.

U-O'Neale (2016) yena ubeka ngokuthi ukuhleleka kwesifunjwana kusho ukwamukeleka emqondweni womfundi ngendlela ehlelekile, abuye aveze ukuthi kuba nzima kumfundi ongakabi nalo ulwazi olutheni ukuhleleka ulwazi emqondweni wakhe uma uthisha elwethule lwaxoveka lwangahleleka ngendlela eyamukelekayo. UYang (2008) yena athi kunamasu ahlukene asetshenziswa kakhulu uma kufundiswa uhlelo lolimi. Lapha ngezansi ngichaza amasu ambalwa agqame kakhulu ngenkathi ngihlaziya imibhalo, hhayi ngoba kuyiwona akhethlekile ekufundisweni kwezingcezu zenkulumo.

### **2.6.1 Isu lokuhlunga**

U-Ahmad noDey (2007) bachaza isu lokuhlunga liyisisekelo ekufundeni nokufundisa kwansukuzonke ohlelweni lolimi, lwaziwa ngokuthi linobungoti obunzulu bokwethula ulwazi kubafundi. UNkosi noMsomi (1992) bathi isu lokuhlunga liyiqhinga lokukhetha okuzofundiswa ngenhloso ethize ukuze okuzofundiswa kuhleleke kahle kuzwakale kubafundi. UNkosi noMsomi (1992) baqhubeka ngokuchaza bathi ukukhethwa kwezihloko nezihlokwana zilikhombisa ngokusobala leli su, uthisha angatshela abafundi athi uzofundisa iziqalo zamabizo, okusho ukuthi isihloko esikhulu lesi, uma eqhubeka nesifundo uzobe esebachazela ukuthi uzofundisa ngeziqalo zamabizo mayelana nokuhleleka kwazo. Ngokwesu lokuhlunga kungabekeka kanje: **Isihloko:** Iziqalo zamabizo. **Isihlokwana:** Ukuhleleka kweziqalo zamabizo.

UDhand (1990) uthi ukuhlunga akusikho okokukhetha izihloko kuphela kodwa nakwezinye izingxenye zesifundo kuyasetshenziswa. Akuyena uthisha ohlungayo kuphela kepha nabo abafundi ngesikhathi sokufunda nokufundiswa bayazihlungela. UDhand (1990) uyaqhubeka athi abafundi basuke behlunga uma sebezibekela ngawabo amazwi ngokokuqonda kwabo, bayahlunga futhi uma sebeshiya eceleni okungadingeki kuleso sihloko ngale kokutshelwa nguthisha.

### **2.6.2 Isu lokuqoqela ndawonye**

U- Orlich et al. (2012) uchaza isu lokuqoqela ndawonye ngokuthi lisho ukwehlukana imibono efanayo, imiqondo enokuxhumana, izinto nje ezithi azifane kungaba ngokwesimo noma ngokwakheka. U-Orlich et al. (2012) uyaqhubeka athi uma zibonakala ukuthi zinento efanayo ezigqame ngayo, zihlungwa zibuyiselwe ngangxanye noma ziqoqelwe ndawonye ngokufana kwazo. UChan et al. (2004) bathi leli su lokuqoqela ndawonye lilandelana kahle ngokuxhumana nesu lokuhlunga, uhlunga izinto ngokufana kwazo emuva kwalokho bese uziqoqela ngandawonye lezo ezifanayo. UNkosi noMsomi (1992) balichaza isu lokuqoqela ndawonye ngokuthi, uma uthisha esekuhlungile azofundisa ngakho, uye bese ebheka ngokuhlolisisa mayelana nezimpawu ezigqamile nezifihlekile. UNkosi noMsomi (1992) baqhubeka bathi uthisha uzobe esekwazi-ke ukuthi aqoqele ndawonye lokho okunezimpawu ezifanayo esebenzisa leli su, angakwenza ukuthi uma efundisa ngebizo, athathe lokho okufanayo ngebizo akufundise kodwa bese kuthi nenye ingxenye enokufanayo ayenzise ngesayo isikhathi, isibonelo nje kungaba ukuthi iziqalo zamabizo ziyaphongozwa kwezinye izakhi. UNkosi noMsomi (1992) baqhubeka bathi ezibonelweni zabo iziqalo futhi zinophawu lokuqalisa ngonkamisa zonke, zibonakala ngokuthi zibe nongwaqa owodwa ophahlwe ngonkamisa ababili noma-ke kwesinye isikhathi ukamisa wokugcina ungeqiwa.

UNkosi noMsomi (1992) sebephelela ngezibonelo kuleli su lokuqoqela ndawonye bathi zonke lezi mpawu zenza uthisha abe negunya lokuthi angakwenza ukuthi kubukwe wonke amagama angamabizo bese kuhlukaniswa ingxenye esekuqaleni ephongoziwe, uma seziqoqelwe ndawonye lezo zingxenye ezikhishwe ngasekuqaleni sekuyobe sekucaca ukuthi yizona ziqalo zamabizo lezo. UBowman noHodges (1999) bechaza isu lokuqoqela ndawonye baveza ukuthi lokho okusuke kusale sekukhishwe okunezimpawu ezifanayo nakho uma ukubukela eduze kusuke kunakho okufana ngakho. Uma sibuyela kulesi sibonelo sokuqoqelwa ndawonye iziqalo zamabizo, kukhanya bha ukuthi zonke lezi zingxenye ezisalile zona ziyiziqu zebizo, uma umuntu eqhubeka efuna ukukhanyisa ngomsuka nesijobelelo uyokwenza into efanayo.

### **2.6.3 Isu lokuqhathanisa**

UBrowne (2011) uthi uma kuqhathaniswa izinto kusuke kubukwa izimpawu ezifanayo bese kubuye kubhekwa nezimpawu ezenza izinto eziqhathaniswayo zibe nomehluko, kanti

libalulekile kakhulu leli lisu ngoba yilona eliveza obala ukuthi abafundi bakuqondisise kahle yini abebefundiswa khona, uma bengakuqondisanga kubonakala ngokuthi bangakwazi ukuqhathanisa benze umehluko ngesingabo ukuthi zihlukana kanjani lezi zingcezu zenkulumo. UNkosi noMsomi (1992) bathi ngesu lokuqhathanisa abafundi bakwazi ukubona izimpawu ezifanayo nezahlukile phakathi kwezingcezu zenkulumo

UWalcott (2007) uthi sekuhlungiwe, kwaqoqelwa ndawonye okufundiswayo kepha kusuke kunganele uma abafundi bengakakwazi ukuzibonela izinto eziwumehluko phakathi kokufundwayo ngokuziqhathanisela bona qobo lwabo. UBrowne (2011) yena uveza ukuthi uthisha ocophelelayo kufanele akwazi ukuthi emuva kokuqoqela ndawonye lokho okuqale kwahlungwa abese egunyaza abafundi ukuba babhekisise izimpawu zalokho okumele kuqhathaniswe ukuze kucace lokho okufanayo ukuthi kufana kanjani, kanjalo nokwehlukile kucace ukuthi kwehluka kuphi kanjani.

UNkosi noMsomi (1992) benza isibonelo sokuqhathanisa izingcezu zenkulumo ngokuthi kungaba ukuqhathanisa isiphawulo kanye nesibaluli ngenxa yokuthi lezi zingcezu zombili ziyisichasiso. UNkosi noMsomi (1992) esibonelweni sabo bathi indlela yokwakhiwa kwezivumelwano zazo iyefana, umehluko ezivumelwaneni zesiphawulo nezesibaluli ukuthi kwezesiphawulo ezinomankankane esibalulini uyasuswa umankankane kanye nalokho ahambisana nakho. UNkosi noMsomi (1992) baqhubeka bathi ukuze uthisha ofundisa isiZulu uLimi Lwasekhaya akwazi ukubona ukuthi abafundi bakhe bayasilandela isifundo kufanele bakwazi ukuzibona zonke lezi zinto uma kwakhiwa isiphawulo kanye nesibaluli, bakwazi ukukubona okufanayo, bakwazi futhi ukukubona okungafani, baziqonde nezinguquko ezenzeka ngesikhathi sokwakheka kwalezi zingcezu zenkulumo.

UWalcott (2007) uthi ukukwazi ukuqhathanisa izinto ngempumelelo nokubona umehluko kusho ukuthi umfundi ukuqonde kahle ebefundiswa khona ngaleso sikhathi, akulula ukuqhathanisa ubone umehluko ezintweni ongaziqondi ngokupheleleyo. USchneider noWagemann (2010) bayakugcizelela nabo ukuthi ukuphumelela ukuqhathanisa kuncike kakhulu ekuyiqondeni ngokuphelele into osuke uyifundisiwe, kusho futhi ukwazi ngokugcwele zonke izimpawu nokuthintene nalokho okufundile.

#### **2.6.4 Isu lokubumba umthetho**

UWagelaar (2008) uchaza athi uma kusetshenziswa isu lokubumba umthetho lisuke lincikene nawo wonke lawa amanye amasu angenhla, okuwukuthi isu lokuhlunga, isu lokuqoqela ndawonye kanye nesu lokuqhathanisa. UWagelaar (2008) uqhubeka achaze athi umthetho ubunjwa emuva kokuba kuhlungiwe, kwaqoqelwa ndawonye, kwaqhathaniswa okufanayo nokungafani emuva kwalokho sekubukwa yonke indlela yokwenzeka kwezinto bese iqoshwa phansi ngokulandelana kwayo. UWagelaar (2008) uqhubeka athi lokhu kuqopha phansi indlela yokwenzeka kwezinto yiyo le esiyibiza ngokuthi isu lokubumba umthetho.

UNkosi noMsomi (1992) bachaza isu lomthetho ngokuthi abafundi ngokubhekisisa izimpawu zalokho obekuhlaziywa, uthisha usengabakhuthaza ukuba bafune umthetho noma imithetho eyisizinda salokhu obekuhlaziywa. USingh et al. (2014) bathi ngale ndlela umthetho awumananga wagagulwa nje kungakahlaziywa kahle kwacaca lokho okufundiswayo. UNkosi noMsomi (1992) benza isibonelo sokwenza umthetho ngokwakhiwa kwesivumelwano sesichasiso, babala amaphuzu anjengokuthi izivumelwano zesichasiso zisuselwa eziqalweni zamabizo, bachaza nokusetshenziswa kwesakhi sesichasiso, bagcina baveze nezinguquko ezenzekayo ngokwehlukana kwazo kuzo zonke izivumelwano zesichasiso.

#### **2.6.5 Isu lokusabalalisa ulwazi**

UGuimaraes (1985) uchaza indlela yokusebenzisa ulwazi olutholakele athi lusuke lusetshenziswa ezindaweni eziningi ezahlukene. UNkosi noMsomi (1992) balichaza leli su ngokuthi ulwazi lomfundi aluthole ezifundweni ezingasekuqaleni okufanele aludlulisele nakwezinye izifundo ezilandelayo. UBrowman noHodges (1999) bathi ngaleli lisu umfundi ukuthola kulula ukuqonda akufundiswayo ngoba ulwazi lwakhe luyaqhubeka alumile ndawonye, ulusabalalisela nakwezinye izifundo lapha ludingeka khona. UBrowman noHodges (1999) bathi umfundi ocophelelayo uma esefundile ngeziqalo zamabizo ngeke kube yinkinga ukufunda ngokwakhiwa kwezivumelwano zesichasiso, nezesilandiso ngoba zisuselwa eziqalweni zamabizo. Lokhu kusivezela ukuthi ulwazi lweziqalo zamabizo umfundi uyalusabalalisa ngesikhathi esecubungula ngokwakhiwa kwezivumelwano kanti isu lokusabalalisa ulwazi lungenzeka ngezindlela eziningana ezehlukahlukene. UNkosi noMsomi (1992) benza isibonelo ngaleli lisu ngokuthi abafundi banganikezwa umsebenzi

wasekhaya lapho bezowenza sebengabodwana, bathi kulo msebenzi umfundi uzobe esethatha ulwazi alunikezwe ekilasini ukwenza umsebenzi wakhe wasekhaya kanti umfundi anganikezwa izingqinamba ukuba azixazulule aveze ukuqonda kwakhe ebekade ekufundisiwe.

Amasu okufundisa abukeka engasebenziseka kahle kumuntu owaqonda kahle ukuthi awazona izindlela zokufundisa kodwa ayithuluzi elisebenza kahle nezindlela zokufundisa. Ekuwaqondeni ukuthi asetshenziswa kanjani kuyalekelela ukwazi ukuthi asebenziseka kangcono uma ehamba nayiphi indlela.

## **2.7 Amagama aguququkayo nomthelela wawo kubafundi**

Izingcezu zenkulumo ziyingxenywe etholakala ohlelweni lolimi. Ucwangingo oluningi olwenziwe lungolohlelo lolimi. URijkhoff novan Lier (2013) benza ucwangingo e-Oxford, e-United Kingdom (UK). Kulolu cwangingo lwabo baveza ukuthi kunamagama ngokomsuka wawo ongeke ukwazi ukuwasho ukuthi ayizenzo noma angamabizo, isichasiso noma izinsizasenzo. Baqhubeka bathi lawa magama aguquququleka kalula athathe imisebenzi eyahlukene kwezinye izilimi. Lolu cwangingo lukaRijkhoff novan Lier (2013) belungabheki ukuhlolwa kwezingcezu kodwa belubheka lapho amagama ayizingcezu zenkulumo eguqula izimo zawo, umsuka wawo ungashintshanga.

Lokhu kuguququka kuvezwe nguCulpeper (2009), owenze ucwangingo eLancaster, e-UK, obeluhlaziya ukuthi yiziphi izingcezu zenkulumo eziwukhiye wolimi, zibuye zibe ukhiye wokwakheka komqondo. Uyakugcizelela uCulpeper (2009) athi kunezingcezu ezibalulekile kakhulu uma sifuna ukuveza umqondo womusho, wesigaba noma wombhalo wonke. Lolu cwangingo lukaCulpeper beluhlola ngqo izingcezu zenkulumo ubunjalo bazo, umsebenzi wazo ngokwakheka komqondo. Aluthintene nokuhlola kokufunda nokufundisa.

Ababhali abaningi babhala babhekise ekutheni yiziphi izingcezu zenkulumo eziwukhiye wolimi nolimi. Bagcizelela nokuthi igama ukuze lilethe umqondo kumele ukwazi ukubona umsuka walo. Abakhulumi lutho ngokuhlolwa kwezingcezu zenkulumo. Babuka nje ukudaleka nokwakheka kwegama nezakhi zalo. Okunye ababukeka benendaba nakho ukuguququka kwegama libe yizingcezu ezahlukene kodwa umsuka walo ungaguqukanga. Lolu cwangingo lwami luthinta kakhulu ukuthi izingcezu zenkulumo zifundiswa kanjani nokuthi ukuhlolwa ukufundisa kulekelela kanjani ekufundiseni.

## **2.8 Umthelela wendlela yokufundisa empumelelweni yabafundi besiZulu**

U-Uysal noBardacki (2014) uthi kubalulekile ukuthi uhlelo nolimi lufundiswe ngendlela ehambisanayo nenqubomgomo yokufundisa. Uyaqhubeka u-Uysal noBardacki (2014) athi ukufundiswa kohlelo nolimi kusabukeka kuyinselelo enkulu kwabanye othisha. Ubuye u-Uysal noBardacki (2014) akubalule futhi ukuthi indlela othisha abafundisa ngayo uhlelo nolimi eNingizimu Afrika isesimweni esibi.

Izingcezu zenkulumo zingena ngaphansi kohlelo nolimi. Uma bebaningi othisha abenenkinga yohlelo nolimi, kusho ukuthi nezingcezu zenkulumo zilapho nazo. U-Uysal noBardacki (2014) uveza ukuthi othisha bolimi bayakholelwa ekuthenini uhlelo nolimi lungumnyombo wokufundwa kolimi. Uma ebeka kanje u-Uysal noBardacki (2014), kuyacaca ukuthi kubalulekile ukuthi umfundi awazi kahle umgogodla wohlelo nolimi, okuyizingcezu zenkulumo. UConradie (2013) uveza ukuthi kubalulekile ukuthi abafundi bayazisise imithetho nezimiso zolimi. Ekufundeni nasekufundisweni kolimi, le mithetho nezimiso zifaka kakhulu izingcezu zenkulumo, ukwakhiwa nokusetshenziswa kwazo.

Kunocwaningo olwenziwe uMakalela noNkadimeng (2015) lapho bekhuluma khona ngobulimimbili obengezayo. Yize lolu cwaningo lwami lungahlangene kangako nokufundiswa kobulimimbili, kodwa ukufundiswa kolimi lwesiZulu kubonakala kuthikamezeka uma luqoneleka kakhulu, luqonelwa yisiNgisi. Lokhu kuyathunaza kakhulu, kwenza lungabi nesithunzi kangako kwezinye izizwe kanye nakubanikazi balo.

INqubomgomo yeZilimi yaseNingizimu-Afrika (Department of Education, 2002) igunyaza ukuthi bonke abafundi banikezwe ilungelo lokufundiswa ngolimi abazikhethete lona. UMakalela (2017) uveza ukuthi iNingizimu-Afrika yehluleka ukuyilandela imigomo yezilimi yezi-1997. Uthi uMakalela (2017), selokhu kwathi nhlo zonke izifundo eziningi zifundwa ngolimi lwesiNgisi. Lokhu kwenza nakho kukodwa nje kwenza izilimi zabansundu zibukeleke phansi. UHeugh (2002) ngomunye oveza ukukhathazeka kwakhe ngalokhu kusetshenziswa kwesiNgisi kunezinye izilimi ekufundeni nokufundiswa kwezinye izifundo. Kubafundi abamnyama kwenza ukuba luqoneleke ulimi lwasekhaya bese kuba ngathi lunokubukeleka phansi (Heugh, 2002). Lokhu kubukeleka phansi kwalo kwenza nabafundi baluhlanganise kakhulu nesiNgisi, bese behluleka ukuluhlahlela ngendlela eyiyo uma sekuza ezingcezwini zenkulumo. Lolu cwaningo-ke lwenzele ukuguqula indlela okufundiswa ngayo ulimi

IwesiZulu, ikakhulukazi izingcezu zenkulumo. Nginenkolelo yokuthi uma othisha besebenzisa izindlela namasu okufundisa okuyiwona, isithunzi solimi lwesiZulu sizobuya, nabafundi bakujabulele ukulufunda.

## **2.9 Isiphetho**

Abacwaningi abaningi bawenzile umsebenzi, ikakhulukazi othinta uhlelo nolimi. Izingcezu zenkulumo ziwumgogodla wolimi ngalunye. Ukufundiseka kahle kwazo kusho lukhulu kubafundi bolimi. Njengoba izingcezu zenkulumo zibukeka ziwumgogodla wolimi, kubalulekile ukuthi othisha abalufundisayo ulimi kube ngabantu abalwazi kahle, abangaluthandabuzi futhi abalwazisayo nabaluthandayo.

Ababhali abaningi bagxile kakhulu ekuvezeni uhlobo locezu, izakhi zalo ukuthi lwakheka kanjani kanye nokuthi lusebenze kanjani emshweni. Abanye ababhali, ikakhulukazi e-Afrika, bakhathazeke ngolimi lwesigodi nemithelela yalo ezingcezwini zenkulumo, kanti bakhona naphesheya kwezilwandle ababhalayo ngolimi lwezigodi. Bazwakala ababhali abaningi ibakhathaza indaba yesiNgisi yokuqonela izilimi zabantu base-Afrika. Abatholakali ababhali ababhala ngokufundiswa kwezingcezu zenkulumo nokuthi ukuhlololela ukufundisa kulekelela kanjani ekufundiseni lezi zingcezu zenkulumo.

Kuyaqapheleka ukuthi izindlela namasu okufundisa izingcezu zenkulumo kunokuthelelana. Indlela ngayinye isebenza ngokuncika emaswini athize okufundisa. Imibhalo engiyifundile ichaza ngokujulile ukuthi lezi zindlela zokufundisa zisebenza kanjani nokuthi othisha uma belungiselela izifunjwana zabo kumele bazi ukuthi bazosebenzisa ziphi izindlela namasu okufundisa nokuthi lezi zindlela namasu okufundisa azozifeza kanjani izinhloso zesifundo. Kungenjalo kuba nzima ukuthi abafundi bafunde ngokuyimpumelelo kulelo kilasi.

Inqubomgomo yokufundisa ingumhlahlandlela odinga ukuba othisha bawulandele ngendlela efanayo ukuze uphumeleliseke kahle injongo yokufunda nokufundisa. Njengoba isuke ihlalelwe phansi yahlolwa ukuthi izoziphumelelisa izinjongo zokufunda nokufundisa, abaphathi bomnyango kufanele bakuqikelele ukugada ukuthi ilandelwa ngendlela okuyiyona inqubomgomo yezemfundo. Izindlela zokufundisa namasu kufanele kusetshenziswe ngendlela eyiyo ukuze izinjongo zifezeke namaphutha alungiseke ngendlela eyiyo. Isahluko esilandelayo sethula injulalwazi yocwaningo.

## **ISAPHLUKO 3**

### **INJULALWAZI YOCWANINGO**

#### **3.1 Isingeniso**

Lesi sahluko sigxile ekuchazeni ngokugcwele injulalwazi yalolu cwaningo. Kubukwe ngeso elibanzi nelijulile ukuthi le njulalwazi ekhethiwe iyini, futhi ikhuluma ngani. Kube sekubhekwa ukubaluleka kwayo ekufundeni nokufundiswa kwezingcezu zenkulumo. Kungenwe kuyo kwagxilwa ekutheni ikhethwe kanjani kanye nokuhambisana kwayo nesihloko, kube sekuvezwa nezizathu zokukhethwa kwayo.

#### **3.2 Injulalwazi nokubaluleka kwayo**

U-Osanloo noGrant (2016) bathi injulalwazi isebenza njengesiqondisi sokwakha nokuxhasa isifundo sakho, inhlinzeka ngesakhiwo sokuchaza ukuthi uzovumela kanjani ucwaningo lwakho luhambe luze lufike ekugcineni. U-Osanloo noGrant (2016) bayaqhubeka bathi injulalwazi ihlanganisa amathiyori akhethiwe agcizelela ukucabanga kwakho maqondana nendlela oqonda futhi uhlele ngayo ucwaningo lwakho kanye nemibuzo nezincazelo eziphuma kuleyo thiyori ezihambisana nesihloko sakho. U-Osanloo noGrant (2016) bagcizelela ukuthi kufanele uqale ucabange izisekelo zemibuzo yakho ukuze abafundi bocwaningo lwakho baqonde ukuthi uyibeke kanjani inkinga wabese uyisebenzisa kanjani injulalwazi ukuchaza leyo nkinga. U-Osanloo noGrant (2016) baveza ukuthi injulalwazi nokubuyezwa kwemibhalo kuyaxhumana ngaphakathi ezinzulwini zocwaningo, bathi kujwayelekile ukuthi injulalwazi isetshenziswe njengesiqondiso sokuthuthukisa ngokunengqondo kanye nokuqonda izingxenye ezahlukeni kodwa ezixhumene. U-Osanloo noGrant (2016) bathi ngaleyo ndlela ucwaningo luzoqhubeka ngokuthula uma injulalwazi isetshenziswe ukuxhasa ulwazi ukuze kuhunyushwe okutholiwe kanye nokusekela izincomo.

UMerriam (2001) uchaza athi injulalwazi yaziwa ngokuthi iyithiyori esuke isike yesetshenziswa yahlolwa futhi yaqinisekiswa ngabanye abantu ukuthi yamukelekile ukusetshenziswa futhi ingathembakala futhi yaziwa kakhulu ngokuthi ingamehlo abanzi najulile abacwaningi ababuka ngayo izinto nendlela ezenzeka ngayo. UBurns noMeeker (1978) uthi ngokwesiko injulalwazi umcwaningi uyiqoka ngaphambi kokukhiqiza imininingo

kubahlanyela bocwaningo, uveza ukuthi ucwaningo lwekhwalithethivu luqala ngesakhiwo senjulalwazi ukuze ocwaningwayo aphoqeleke ukulandela umqondo wayo njengokuyibuka kwakhe ekuqaleni ukuthi yiyona ezohambisana nesihloko nemibuzo ukuqhuba ucwaningo ngendlela luze lufinyelele ekugcineni.

UCameron (2001) uchaza injulalwazi athi iyindlela eyasungulwa ngongoti bezokubhala abathi uma bebuka uhlobo lombhalo oludinga ukucutshungulwa babona ukuthi kumele kube nemigomo okumele ilandelwe, futhi iyasiza ukuchaza okuthile osuke ucwaninga ngakho. UCameron (2001) uyaqhubeka athi leyo migomo iyona eyenza ukuba lowo mbhalo ubonakale njengombhalo obhaleke kahle bese wamukeleka, uma umbhalo lowo ungahambisani nenjulalwazi eqokiwe kobe kusho ukuthi awubhalekanga ngendlela efanele.

UJonassen (1992) bathi ukukhethwa kwenjulalwazi kuyingxenye yocwaningo ebaluleke kakhulu futhi edinga ukwenziwa ngobukhulu ubuchule, kudinga ukuqonda okujulile uma kubhekiswa enhlosweni yocwaningo. UJonassen (1992) bathi injulalwazi kumele ikwazi ukuphumelelisa nokuphendula lezi zinhlaka ezine: 1. inkinga yocwaningo; 2. inhloso yacwaningo; 3. ubumqoka bocwaningo; 4. nemibuzo yocwaningo, kanti konke kumele kuhambisane, kuthungwe futhi kunamathelane nenjulalwazi ukuze isibeke sigqame isisekelo somsebenzi wakho, ngisho noma sekuhlaziywa imininingo konke kukhanye bha. UJonassen (1992) baveza nokuthi kubalulekile ukuthi zonke izinhlaka zocwaningo zixhumeke kahle nenjulalwazi, lezi yizinhlaka ezinjengemibuzo yocwaningo, ukubuyekezwa kwemibhalo kanye nezindlela zocwaningo, kuyadinga ukuthi umcwaningi aqaphele ukuthi kuhambisana kahle nenjulalwazi yocwaningo.

USimon noGoes (2011) bathi ukukhandwa kwemibuzo yocwaningo kunomthelela oqondile kwezinye izingxenye zocwaningo; okufaka phakathi nenjulalwazi kulezo zingxenye, ubudlelwano obukhona phakathi kwemibuzo ibekwa ngendlela ezofeza noma ezohambisana nenjulalwazi. USimon noGoes (2011) baveza nokuthi imibuzo yocwaningo kufanele ihlanganise izici ezibonakalayo njengoba imibuzo iyithuluzi elisobala elichaza neliphumelelisa injulalwazi.

UTorraco (2004) uthi enye yezinto eyenza injulalwazi ibe nesisindo kwezocwaningo nokucubungula yikhono lokusebenzisa ukwesekela nokwakha uhlelo lwezindlela zocwaningo, injulalwazi iba nomthelela ekuklameni umhlahlandlela wocwaningo. UTorraco

(2004) ubuye athi kubalulekile ukuthi umbhali noma umcwaningi akhethe injulalwazi ezohambisana nombhalo awucubungulayo ngoba kuyenzeka ukuthi umbhali akhethe injulalwazi engahambisani nalowo mbhalo. UTorraco 2004) uphetha ngokuveza ukuthi injulalwazi ayigcini nje ekwakhiweni kwezinkinga kodwa kufanele iqondisise isifundo sonke ucwaningo luze luphele.

UEnsor noHoadley (2004) bathi ziningi izinjulalwazi ezilolongwe ngochwepheshe okulindeleke ukuba ababhali kanye nabacwaningi bakhethe kuzo beqaphela ukuthi abayikhethayo ihambisana nombhalo abawenzayo, baveze nokuthi kubalulekile ukuthi uma kukhethwa injulalwazi ibe nemibono ehambisanayo nesihloko okucwaningwa ngaso.

Ngezansi ngichaza kabanzi ngenjulalwazi ye *Social constructivism*, okuyiyona elawula lolu cwaningo lwami.

### **3.3 Injulalwazi ye-Social constructivism**

Kulolu cwaningo ngikhethe ukuba ngisebenzise injulalwazi ye *Social constructivism* kaVygotsky (1978). Le ngxenye ngiyihlele ngokuthi ngibuke lezi zihlokwana engizibale lapha: incazelo nemvelephi ye *Social constructivism*; izingxenye ezibalulekile ze *Social constructivism*; i *Social constructivism* nokufundiswa kwezingcezu zenkulumo.

#### **3.3.1 Incazelo ye-Social constructivism**

I *Social constructivism* yasungulwa nguVygotsky (1978), ongowokudabuka eRussia. I *Social constructivism* yinjulalwazi yokuthuthukisa umqondo womfundi, igcizelela ukubaluleka kolwazi umfundi asuke enalo eluqongelele kusuka ebuncaneni kanye nasemabangeni akhe aphantsi kanti futhi igqugquzela kakhulu ukusebenzisana nokwelekelelana phakathi kwabafundi, bebe bebambisana nothisha ngendlela efanele ukuphumelelisa izinjongo zesifundo (Vygotsky, 1978). UVygotsky (1978) uthi umphakathi udlala indima enkulu ekukhuliseni ulwazi lomuntu ngoba umuntu ufunda kangcono ngokusebenzisana nabanye. UVygotsky (1978) uyaqhubeka athi ngalesi sikhathi sokuthola ulwazi ngokusebenzisana nabanye abafundi bandisa umoya wokuthekelelana nokwabelana ngolwazi abanalo nabalutholile, okuthi ngokuzithola umuntu esesendaweni entsha akwazi ukujwayela ukuba nobudlelwane obuhle nabanye ukuze amukeleke naye, lokho uzokuveza ngokuthi azimbandakanye ekwabelaneni ngolwazi analo nabanye. UVygotsky (1978) uyakuveza ukuthi isiko libamba iqhaza elikhulu ekuthuthukisweni kwengqondo, uyakholelwa kakhulu

ukuthi ingane uma izalwa iphuma inamakhono ayisisekelo okuthuthuka ngokomqondo. UVygotsky (1978) uyaqhubeka athi lawa makhono ayisisekelo athuthukiswa ngokusebenzisana nabanye futhi ekugcineni akhula abe yinqubo yengqondo ephucuzekile, ngesikhathi umntwana ekhula uxhumana nemvelo nabantu bese kuvuka ikhono eliyisisekelo azalwe nalo. UVygotsky (1978) uyaqhubeka aveze nokuthi uma ingane isesimweni sokufunda esigcizelela okuthile noma isikhulile leyo ndlela yokufunda ingane eyijwayela ebuncaneni bayo uyayisebenzisa ukukhuphula noma ukubuyisa ukucabanga nokukhumbula kwayo izinto ezithile.

ULynch et al. (2016) baphawula ukuthi le njulalwazi kaVygotsky yenza sibone ukuthi ulwazi oluthola ekukhuleni nakubantu okhula bekuzungezile luba yingxenye kakhulu ekufundeni nasekufundisekeni kwakho ukhula, lolo lwazi futhi luba yisisekelo salokho okusha osuke uzokufundiswa. ULynch et al. (2016) bayayigcizelela le nkulumo evezwa nguVygotsky (1978) ukuthi isimo okhule sikuzungezile sidlala indima enkulu uma sekufanele ukuthi uyikhumbule into ofundiswe yona.

UPIaget (2004) wabukisisa injulalwazi kaVygotsky (1978) wathola ukuthi ingasetshenziswa kwezemfundo wabe eseyibuka kabusha wayihlela kabusha ngokuyibhala abuye ayishicilele wase ekuyisebenzeni kwakhe eseyibiza ngokuthi injulalwazi kaVygotsky (1978). UPIaget (2004) uveza ukuthi abantu bakha ulwazi ngokuthi babe nokuxhumana ngalokho abadlule kukhona noma abahlangane nakho empilweni kanye nemibono eyehlukene abanayo ngesihloko leso ababhekene naso, uyakholelwa ukuthi ingxenye ephathelene noshintsho iyona enobuqiniso ekwakhweni kolwazi ngoba umuntu ngamunye uphakathi nendawo yokudala ulwazi nenqubo yokutholakala kwalo. UPass (2004) uyakholelwa kakhulu ekutheni ulwazi umfundi analo lubaluleke njengalolo lukathisha ofundisa lowo mfundi ngoba yilona oluyisisekelo olwenza akwazi ukuhlanganisa kahle akuthola kuthisha nalokhu abevele ekwazi.

UStetsenko no-Arievitch (1997) bachaza i *Social constructivism* ngokuthi yinjulalwazi echaza imicabango ngolimi ukwenza umuntu abe ngcono ngokuthi afundiswe khona kuguqulwe isimo sengqondo yakhe, kucace nokuphikisana anakho emqondweni wakhe ngoba kubonakala kuyena lowo ofundayo noma ofundiswayo ukuthi into leyo noma isimo senzeka kanjani noma senziwa kanjani.

UGray (2013) uthi kunengxenye okufanele ibukwe kule njulalwazi ye *Social constructivism* ngaphakathi kwezinhlelo nezikhungo zokuthuthukisa ukuqwashisa nokuvumelana ekuthuthukiseni amakhono okuqashwa kwabafundi. UGray (2013) uyaqhubeka athi i *Social constructivism* ikhanyisela othisha ukuthi basebenzisane kahle nabafundi ukuze balolonge ikhono labafundi lokuzimela nelokuzethemba. UThompson (2015) uthi le njulalwazi ye *Social constructivism* ihlanganisa ndawonye umcabango nokwenza bukhoma izinto ngempumelelo, lokho okukhandwe emqondweni kwenzeka kwenziwe bukhoma kube nomsindo, nomnyakazo noma kubonakale.

UPrawat (1999) uthi injulalwazi ye *Social constructivism* igxile ekuthuthukisweni kwencazelo nokubukwa kwayo ngenqubo eyinkimbinkimbi nezigaba ezintathu ezisebenzisanayo. UPrawat (1999) uyaqhubeka aveze athi lezi zigaba ezintathu zale njulalwazi zihlahlelwe kanje: 1. yisigaba esithi umcabango uqala njengomqondo; 2. aveze futhi isigaba asibiza ngokuthi yincazelo; 3. kanye nesigaba sokugcina esaziwa ngokuthi ukwenza incazelo. UPrawat (1999) ecacisa ngenjulalwazi i *Social constructivism* uveza ukuthi lonke ulwazi lutholakala ngolimi ngaleyo ndlela lususwa ekugcinweni emakhanda abantu luye emhlabeni, okuwukuthi luyadinga ulwazi ukwenziwa lube nomnyakazo anomkhiqizo.

U-Aljohani (2017) uthi i *Social constructivism* iyinqubo yokubamba iqhaza kanye nokuthola izindlela ezibalulekile ezidingekayo esimweni sokufundisa, okusho ukuba yingxenye ekwenzeni izindlela ngokuhlanganisa ukuxhumana. U-Aljohani (2017) uqhubeka athi ukutholakala kolwazi kudinga kube nabanye abanolwazi oluthe thuthu kunabanye, okusitshengisa ukuthi injulalwazi ye *Social constructivism* iphakamisa indlela yokufunda eyimpumelelo esetshenziswa ezindaweni eziningi ngokwenza ukufunda kube yimpumelelo okungenzeka kunoma yisiphi isimo senhlalo phakathi kukathisha nomfundi ngesikhathi sokufunda nokufundisa.

U-Agius (2013) uthi i *Social constructivism* iveza ukubaluleka kwemibono, ubuwena kanye nokusebenzisana ohlelweni lwamazwe ngamazwe, okuveza ukuthi umhlaba womuntu awunikezwa nje mahhala kodwa umhlaba womuntu ungowobuciko, wakhiwa ngezenzo ezisuselwa emicabangweni ejulile. UKim (2001) uthi i *Social constructivism* igcizelela ukubaluleka kwesiko nesimo ekuqondeni okwenzeka emphakathini nokwakha ulwazi olusekelwe kulokhu kuqonda, le mibono ihlotshaniwa eduze nezinkolelombono eziningi zesimanje, ikakhulukazi izinkolelombono zentuthuko.

U-Amineh (2015) uthi i*Social constructivism* iyinjulalwazi egcizelela ukuthi ukufunda kuyinqubo yokuxhumana nabantu, ayikho into oyifunda ngaphandle kokuba nobudlelwano nabanye futhi i*Social constructivism* iyazama ukuxazulula izinkinga ezindleleni zakudakula zokufunda nokufundisa. U-Amineh no-Asl (2015) bathi i*Social constructivism* iwukuhlanganisa amathiyori amaningi ahlukene ngendlela eyodwa, bathi kuwukufananiswa kwalokhu okubili: izimiso zokuziphatha kanye nezimo zengqondo. U-Amineh no-Asl (2015) baqhubeka bathi isimo se*Social constructivism* sigcizelela ukuthi ukufunda kuyinqubo yokwakha incazelo kanti futhi yindlela abantu abazizwa ngayo ngolwazi lwabo.

UMaluma noBanja (2019) yena uma ebuka i*Social constructivism* uthi ivuselela ugqozi lokuthola ulwazi kuthisha ngoba yenza uthisha azihluphe ngokuthi athole ulwazi oluphelele ngesihloko leso asuke ezosethula kubafundi ukuze noma beba nemibuzo abakhiphele yonke ingonyuluka, abashiye becacelwe yikho konke abadinga ukukwazi ngesihloko leso.

USeng (2013) uthi yena uma ebuka i*Social constructivism* uyibona inezingxenywe ezibalulekile ezimbili, eyokuqala eyokwehluka kwamisiko ngokwezikhungo ukuze kube lula ukukhula kwengqondo yomfundi nemisebenzi efanele yentuthuko namisiko ezikoleni ingaguqula izindlela umfundi ayihlela ngayo imicabango yakhe. USeng (2013) uyaqhubeka athi ingxenywe yesibili igcizelela ukubaluleka kokucubungula izimo zamasiko ekuhloleni ukukhula kwengqondo yabafundi.

UHirtle (1996) uthi i*Social constructivism* iyindlela yokwakha ulwazi ngawe, ngesikole, ulwazi lwansuku zonke kanye nomphakathi ngokuzindla ngencazelo. UHirtle (1996) uyaqhubeka athi enye yezinhloso eziyinhloko ye*Social constructivism* ukuhlinzeka ngolwazi lokufunda olubucayi nolwentando yeningi kubafundi kanye nokuthi ulwazi kusuke kuwulwazi ozitholele lona uthanda, ungaphoqiwe yingakho luhlala kuwe, lunamathele. UBrau (2020) i*Social constructivism* uthi iyinjulalwazi yokufunda egcizelela ukuthi ulwazi lutholakala kangcono ngenqubo yokucabangisisa, usebenzise ingqondo, ngakhoke lolu lwazi luyincazelo ekhona phakathi kwengqondo eqaphelayo. UBrau (2020) uyaqhubeka athi umfundi kufanele acabangisise ngolwazi alufundiswayo futhi lusekelwe kulokho okwenzeka esikhathini esedlule, imibono yakhe siqu, nezizinda zamasiko akhe. UBrau (2020) ukholelwa ukuthi i*Social constructivism* inezingxenywe ezimbili: ingxenywe ephathelene noshintsho kanye nengxenywe yezenhlalo. Ingxenywe yoshintsho ithi ukwakhiwa kolwazi kuncika kakhulu

encazelweni yomuntu ngamunye uma emukela ulwazi kanti ingxenye yezenhlalo yona incike noma iqinisekisa ukuthi ukukhula kolwazi lomuntu kuya ngabantu asondelene nabo (Brau, 2020).

Kulolu cwaningo kusetshenziswe injulalwazi ebizwa nge *Social constructivism* kaVygotsky (1978). UVygotsky (1978) uthi le njulalwazi igcizelela ukuthi ukufunda okungcono komfundi yilokhu kokuthi abe yingxenye yokwakha ulwazi olusha ngokusebenzisa ulwazi lwakhe oludala. Ngikhethe le njulalwazi ngoba ucwaningo engilwenzile ludinga kakhulu ukuthi umfundi akwazi ukuzakhela eyakhe indlela yokuqonda ulwazi abuye aluhlanganise nalolu oludala aluthole phambilini. UPrawat (1999) uthi indlela yokufunda yakudala ibigcizelela ukuthi ofundayo amukele lokho akunikezwayo bese kuthi ofundisayo kube nguyena ozikhandla kakhulu ngokuthi ulwazi alwedlulisayo lwamukeleke kumfundi.

Injulalwazi kaVygotsky (1978) igcizelela ukuhlanganiswa kolwazi olunikezwayo nomhlaba ophila kuwo noma nokuphila kwakho kwemihla. Lokhu kuhlanganisa ulwazi nezimo ophila kuzo kungalekelela kule nkinga yokungaqondisiswa kahle kwezingcezu zenkulumo uma ulwazi abafundi abalunikezwayo bezoluhlanganisa nokukhuluma kwabo kwansuku zonke. Lokhu kungenziwa ngokuthi umfundi afundiswe ukuthi ulibona ngani igama ukuthi lilucezu luni bese ekwazi nokulibona lolo cezu ukuthi lwenza msebenzi muni emshweni uma seluhlanganiswe namanye amagama.

Lolu cwaningo lubheka izindlela zokufundisa izingcezu zenkulumo ukuze kuxazululeke inkinga yokungaphumeleli kahle kwabafundi emibuzweni. Nokho kulolu cwaningo asibheki ukuhlola okufundile ngoba lapho abafundi basuke bengasafundi sebehlolwa abakufundile, yingakho nje sibheke izindlela namasu okufundisa bese sibheka ukuthi ukuhlelela ukufundisa othisha bakusebenzisa kanjani. Ukuze sithole isixazululo ekungaphumeleleni kahle kwabafundi kudingeka sithole kuqala umnyombo wenkinga. Kudingeka ulwazi uthisha aludlulisela kumfundi alwethule kuye bese emelekelela ukuba alusebenzise ekuphileni kwakhe kwemihla akwazi futhi ukuthi alusebenzise ngokuzimela eyedwa noma ebambisene nabanye abafundi (Kalina & Powell, 2009).

Injulalwazi ye *Social constructivism* ibuye iveze ukuthi ofundisayo kumele akwazi ukuba yisibonelo ukuthi izinkinga zixazululwa kanjani bese ema eceleni abuke ukuthi bayakwazi yini abafundi ukwenza njengoba enzile uthisha, aluleke lapho kunesidingo khona

angaphinda futhi abakhombise ngokwenza ukuze abafundi baze bakwazi ukuzenzela nabo (Liu & Chen 2010). Ukwenza okunje kukathisha kule nkinga yezingcezu zenkulumo ingaba yisixazululo uma kusetshenziswa le njulalwazi. UKalina noPowell (2009) baze baveze ukuthi kule njulalwazi uma uthisha ekhombisa ngokwenza ngesikhathi kufundwa lowo mfundi uba sethubeni elingcono lokuthi akwazi lolo lwazi ukulusebenzisa ngokuzimela.

Ukulandela le njulalwazi kubukeka kungaba yisixazululo ukuthi izindlela namasu okufundiswa kwezingcezu zenkulumo kuthinte kakhulu ukuthi abafundi balusebenzise ulwazi beluhlanganisa nolwazi lwabo oludala, babuye balusebenzise ekuphileni kwabo kwemihla. Ukubonakala kwabafundi benesasasa lokuba yingxenywe yokufunda izingcezu zenkulumo kungaba yisisombululo kule nkinga yokungaphumeleli kwabo emibuzweni ephathelene nezingcezu zenkulumo. Indlela abafundi abazizwa ngayo uma kuza kule ngxenywe yohlelo lolimi idinga ukuba abafundi kanye nothisha bashintshe indlela yokwenza. Ukuzibandakanya kwabafundi babe nomdlandla uma kufundwa ingadala ukuthuthuka empumelelweni yabo. Othisha nabo kubalekelele ukuba bashintshe izindlela zokudlulisela ulwazi kubafundi. Izindlela zakudala zokutshela zidinga zike zibekwe eceleni. Izindlela zokwenza bese abafundi nabo benikwa ithuba lokuthi benze kungenza ukuba bezwe kangcono lokho okufundwayo.

### **3.3.2 Izingxenywe ezibalulekile ze *Social constructivism***

Izingxenywe ezibalulekile ze *Social constructivism* ezichazwe lapha yilezi: ulwazi lwakhiwa ngabantu; iqiniso langempela lakhiwa ngokuhlanganyela nomphakathi; ukufunda kuyinqubo yokuxhumana nomphakathi.

#### **3.3.2.1 Ulwazi lwakhiwa ngabantu**

UKim (2001) ehlaziya injulalwazi kaVygotsky (1978) uveza ukuthi ulwazi luwumkhiqizo womuntu futhi lwakhiwa ngokwenhlalo namasiko ngokuthi umuntu ahlaziye ulwazi aluthola kwabanye abantu kanye nomhlaba aphila kuwona.

UVygotsky (1978) umsebenzi wakhe uqukethe indawo emaphakathi egxile ezicini zomphakathi zokuzuza ulwazi, igcizelela ukuthi kulokho kufunda kwenzeka kahle uma kuxoxiswa kwethekelelwana ngolwazi okungaba nabafundi bodwa noma othisha nabafundi. UVygotsky (1978) ubuye akhulume ngokuthi ngesikhathi sokusebenzisana nabanye abafundi, umfundi kunolwazi oluningi olwakhekayo lwakhiwa ngabafundi nothisha.

Lo mkhizozo wolwazi ubalulekile kakhulu ngokwale njulalwazi kaVygotsky (1978), ikakhulu ingxenywe ye*Zone of Proximal Development* (ZPD). Lapha umfundi usuke esesigabeni sokuthi unalo ulwazi, analo kodwa uyadinga ukulekelelwa akazwi ukuzimela ngolwazi olugcwele. I-ZPD yisigaba esiphakathi nendawo ngoba esokuqala isigaba lapho esuke umfundi engakaze ayibone nhlobo into afunda noma afundiswa ngayo. Isigaba sesibili i-ZPD lapho enalo ulwazi ngento kodwa engeke akwazi ukwethembeka kulo esadinga ukucathuliswa. Isigaba sesithathu yilapho asuke esenolwazi olwanele esenomfutho futhi esekwazi ukuthi azimele.

UMaclead (2019) uthi ukuthuthuka komfundi kuvela lapho esekwazi ukuzimela yedwa ngolwazi alutholile futhi esenamasu nezindlela zokwenza eyakhe imikhizozo yolwazi engancike kumuntu. U-Ornstein noHunkins (2005) bathi uVygotsky (1978) injulalwazi yakhe ugqizelela ukuthi ulwazi lomfundisi lwenza abafundi bathuthuke bafinyelele esigabeni sesithathu sokukwazi ukuzimela banganciki kofundisayo.

UVan Glaserfeld (1992) uthi ulwazi aludluliswa buthule ngale komnyakazo othile kepha kwakhiwa amathuba nezindlela zokudlulisa ulwazi lusuka kumuntu luye kwabanye. UVan Glaserfeld (1992) uqhubeka athi, ukuthola ulwazi kusekelwe izimo zokwehluleka kanye nokuphumelela kwezenzo zokuzama ukufinyelela olwazini oluyilona lona. UHall (2007) uyamfakazela uVan Glaserfeld (1992) abese egqizelela nokuthi abafundi kumele baqale bafunde futhi baqonde ngaphambi kokwabelana nabanye ngokwakha kwabo ulwazi ngesingabo. UVan Glaserfeld (1992) unombono owedlulele nge*Social constructivism*, izincazelo zakhe zingezikhethekileyo zibonisa ngokucacile imiqondo eyinhloko yale mibono yokwakhiwa kolwazi kanye nokudluliselwa kwalo ulwazi kubafundi, nokubaluleka kwalo kulowo olwakhile waluthola.

USomekh (2001) uthi indlela esetshenziswa umcwaningi ukuhlonza nokuchaza noma iyiphi ingxenywe yomsebenzi womuntu incike ezintweni zezepolitiki nezamasiko, ukucacisa ukuthi yini ebaluleke njengolwazi lwamaqembu anentshisekelo ahlukene okubandakanya osopolitiki nabakhi benqubomgomo maqondana nocwaningo lwezemfundo. USomekh (2001) uqhubeka athi bonke abathintekayo kwezemfundo babamba iqhaza elikhulu ekunqumeni izinqubo zezinhlelo zokusebenzelana kwabantu nganoma yisiphi isikhathi esithile kanye nokubumba impendulo engase ibe khona ekucwaningweni lapho kwaziswa

umphakathi, njengoba ucwaningo lunenjongo yokukhiqiza ulwazi lubandakanya ukwakhiwa, ukuhlonza kanye nencazelo lwesisusa solwazi.

UHargreaves (1996) uthi uma othisha bengashintsha indlela abafundisa ngayo nabethula ngayo ulwazi kubafundi kuyoba nentuthuko ebonakalayo nehlanjalo ekufundiseni nasekufundeni. UFredman et al. (2000) bathi ucwaningo lwezemfundo lunomkhiqizo wolwazi osezingeni eliphezulu futhi lusesidlangalaleni, akekho ongakwazi lokho. U-Ahmad (2017) uthi kunolwazi olukhiqizwa ngabafundi ngokuthi bachazelane bodwa lokhu abasuke bengakuqondi kahle, lokho kuchazelana kwabo ababuye bakuthathisele kuthisha wabo kwenza indawo yokufundela ibe ngethakaselekayo ukuba kuyona.

### **3.3.2.2 Iqiniso langempela lakhiwa ngokuhlanganyela nomphakathi**

UVygotsky (1978) uthi ukufunda nokufundiseka komfundi kuncike olwazini aluthola kubantu abamzungezile okungaba abadala kuyena kanti amakhono abantu bomphakathi adluliseka kalula esuka emphakathini umfundi akhulele kuwona. UVygotsky (1978) uze aveze nokuthi indlela yokuphila yomphakathi ngokwehluka ayicishi ngoba idluliseka esizukulwaneni nesizukulwane ngokuthi ingane ibukele ukwenza kwalapho abadala nabaphambilini. UKim (2001) uthi injulalwazi ye *Social constructivism* iyakholelwa ekuthenini iqiniso lakhiwa ngomsebenzi womuntu futhi amalunga omphakathi ahlangele asungula izakhiwo zomhlaba. UShor (2008) uthi enye yezinjongo ezibalulekile ze *Social constructivism* ukuhlinzeka ngolwazi lwentando yeningi nolwazi olubucayi kubafundi.

UBauersfeld (1995) yena uthi ngokwenqubo yale njulalwazi ye *Social constructivism*, akubona othisha kuphela abanikezwe umsebenzi wokufundisa kodwa bonke abantu: abeluleki, abelekeleli, abahloli kanye nothisha bahlangenyela nomphakathi ekufundisekeni komfundi. UGamoran noMarrett (2000) bayamvumela uBauersfeld (1995) ngokuthi umgomo uwukususa umthwalo emahlombe kathisha, kube sengathi nguye kuphela okwazi ukuletha ulwazi oluyiqiniso kanti nomfundi unalo ulwazi asuke enalo olwenza ukuthi uma lusetshenziswa kube lula ukwamukela ulwazi oluvela nothisha.

UBrownstein (2001) uvumelana nabo laba abathathu: uBauersfeld (1995); uGamoran noMarrett (1998), kepha yena ugcizelela ukuthi othisha kumele babe ngabagquguzeli abangabalekeleli ekufundeni kunokuthi babe ngabanikezi bolwazi nje kuphela. URhodes noBellamy (1999) bathi uthisha uyamtshelela umfundi kanti umgquguzeli ongumelekeleli

ucela kahle, uthisha uyafundisa ngokutshela okuqonde ngqo kanti kumgugquzeli ongumelekeleli uyameseka umfundi ngasekusithekeni emeluleka ngokumnikeza imihlahlandlela eyenza umfundi aqonde kangcono alindeleke ukuba akufake engqondweni yakhe, lokho akufundiswayo.

### **3.3.2.3 Ukufunda kuyinqubo yokuxhumana nomphakathi**

UKim (2001) uthi ukufunda ngokwenjulalwazi ye*Social constructivism* akuveli nje kuvumbuke kumfundi ngayedwa kepha kuyinqubo yokuxhumana nabantu bomphakathi, okuyibona abanomthelela olwazini umfundi agcina enalo. UMcMahon (1997) naye wayekuvezile lokhu ngaphambi kukaKim (2001) ukuthi ukufunda okunomqondo nenjongo kwenzeka lapho abantu behlanganyela emisebenzini nomphakathi.

UReed nabanye (2010) bathi ukufunda akusho ukuthi akwenzeki kumuntu ngayedwana kodwa lokho kufunda komuntu ngayedwana kusuke kuqale ezimfundisweni zomphakathi. UReed nabanye (2010) bayaqhubeka bathi ukuzaleka kwezinkundla zokuxhumana esikhathini samanje, esiphila kusona, kuyayifakazela le njulalwazi ye*Social constructivism* ngoba ulwazi oluningi olutholakala kulezi zinkundla zokuxhumana luveza wona amandla omphakathi ekudluliseni izimfundiso nesikompilo kubafundi. URitzer (2004) bathi izinkundla zokuxhumana zisetshenziswa njengendlela esheshayo yokusabalalisa imibono futhi njengendlela enhle yokufunda esebenzayo emiphakathini.

UPrell et al. (2004) bathi ukubambisana nokusebenzisana komphakathi ekuthatheni izinqumo ezithize nokusabalalisa amagugu athize esizwe kunomthelela omkhulu kwezemfundo. UPrell et al. (2004) bayaqhubeka bathi ukufunda ngokusebenzisana kulawulwa izimiso nemithetho emisiwe etholakala ngaphakathi kwengqikithi yezenhlalo lapho umuntu ngamunye namaqembu egxilile ekusebenzisaneni.

UWebler et al. (1995) bathi yize ungekho umgomo othi othisha abathathe lonke ulwazi abafundi abasuka nalo emiphakathini yabo, kodwa iqiniso wukuthi lolo lwazi yilo oluba yisisekelo sokungena kolwazi olusha ezingqondweni nasezinhliziyweni zabafundi. UWebler et al. (1995) bayaqhubeka kulolu daba lokufunda okuyinqubo esebenzayo neyomphakathi bathi kufanele kuqashwelwe ukuthi izindima zamandla nezinga lokuthonya imiphumela yokufunda zibaluleke kakhulu lapho kuhlolwa izinga lokufunda okuye kwenzeka ngalo ngenxa yokuxhumana nomphakathi.

U-Evely et al. (2008) bathi ukudala izimo lapho ukufunda komphakathi kungase kwenzeka kuhlenganisa ukuzibophezela ndawonye abantu abanemibono yomhlaba ehluke kakhulu kanye nezinhlalo zolwazi. Lokhu kusichazela ngokusobala ukuthi ukufunda akumele kube ngokwalowo ofundisayo kuphela kepha kumele kusukunyelwe yibona bonke abathintekayo ekufundeni nokufundiswa komfundi futhi bazibophezele ngokulinganayo. Lapha kubhekiswe eMnyangweni weZemfundo, othisha, abazali kanye nabafundi.

UGray (1997) uthi ukufundisa kulandelwa i*Social constructivism* kusekelwe ekufundeni okwenzeka ngokuzibandakanya kwabafundi ekwakheni ulwazi nencazelo yalo futhi kukhuthaza ukugqugquzeleka kwabafundi nokucabanga ngokujula. UBrown (1994) noRogoff (1998) bathi othisha abalandela i*Social constructivism* kanye nabanye abafundi abanomqondo othe thuthu kunabanye bayasekela, bafake isandla ukwelekelela ukufunda nokufundiseka ngokusebenzisa imiqondo ukufundisa kanye nokuqeqeshwa kwengqondo ngokubambisana. Lokhu kusivezela ngokusobala ukuthi isifunjwana emuva kokuba uthisha esibekile wasichaza kuyadingeka ukuba abambisane nozakwabo ukuthi sicaciseleke kubafundi futhi ukuthi nabafundi abasheshe babambe ekilasini bangasetshenziswa ukuchazela abanye abangakaboni kahle ukuthi isifunjwana sidinga ini.

ULester no-Onore (1990) bathi ukufundisa kulandela i*Social constructivism* kukhombisa ukuthi izinkolelo zikathisha mayelana nokufundisa zibalulekile futhi zinquma izinhlobo nezinga lezinguquko akwazi ukuzenza futhi othisha banendlela iso labo uma likhanda isimo sesifunjwana abasibuka ngaso baze bafike emiphumeleni yokugcina yaloko kufunda nokufundisana. ULester no-Onore (1990) baqhubeka bathi isakhiwo esikhulu esithinta ikhono likathisha lokufundisa ngendlela yokuthengiselana neya phambili, eyakhayo inkolelo yokuthi ulwazi lwakhiwa umuntu, okungaphezu kwalokho othisha bayadinga ukushintsha indlela yokucabanga baze bashintshe nalokho ebebekholelwa, bebambelele kukona nolwazi lwabo ukuze bezokwazi ukuguqula indlela yokwenza izinto nokufundisa kwabo. Lokhu kusivezela ukuthi ziningi izinto okumele zenziwe eklasini ukuze abafundi bakujabulele ukuzofunda, njengokuthi nje indlela yokuhlala uma ingashintshwa ungathola ukuthi isimo sokucabanga somfundi naso siyashintsha.

UZhu noBasdogan (2021) benza ucwaningo ngemithelela ebangelwa iminyakazo nendlela yokuxoxisana ngesikhathi sokufunda, bathi indlela evumela umfundi abe yingxeny

yesifunjwana yenza abafundi bakujabulele ukufunda. Indlela yokufundisa eyenza umfundi abe yingxenywe yesifunjwana ikhuthaza indawo yokufunda esebenzisanayo kanye nokufunda okugxile kumfundi, lapho indima kathisha ishintshwa kusukela ekuletheni ulwazi kubafundi kuya ekwenzeni imisebenzi yasekilasini. UBrooks (2011); uWalker (2011); noMcArthur (2015) bathi kumele ukhuleleka kwendawo egunjini lokufundela yenze abafundi basijabulele isifunjwana, kube nomthelela ekwenzeni isifunjwana sigeleze kahle phakathi kokufunda kwabafundi kanye nokufundisa kukathisha.

UBruning et al. (1999) baphawula ngenjulalwazi kaVygotsky (1978) bathi ulwazi luqala ukwakhiwa esimweni senhlalo bese lufakwa ngaphakathi emabhukwini, kuyima lusetshenziswa ngabantu kuye ngokwehlukana kwabo. Ngaphezu kwakho konke lokho, uVygotsky (1978) uyakholelwa ukuthi ukufunda kuwumnyakazo oqhubekayo osuka ezingeni lamanje lobuhlakani luya ezingeni eliphezulu elisondelene kakhulu namandla omfundi okuthatha ulwazi, konke lokhu kwenzeka laphaya ezingeni elaziwa ngokuthi yi *Zone of Proximal Development* (ZPD). UVygotsky (1978) uchaza i-ZPD ngokuthi ibanga eliphakathi kwezinga lokuthuthuka langempela kanye nezinga lokuthuthuka okusezingeni eliphelele lapho umfundi esezimele ngokugcwele ngaphandle kokuncika kuthisha noma omunye umfundi ongaba untanga onekhono elingcono. Ngamazwi azwakala kangcono singathi yisigaba lapho umfundi esenolwazi oluncane ngento ethile, esadinga ukwesekwa kakhulu ngofundisayo noma afunde kuyena, usuke engakakabi nakho ukuzethemba okuphelele kodwa futhi kungasho ukuthi akazi lutho. UVygotsky (1978) uyakugcizelela ukuthi umsebenzi wengqondo yomuntu yiyona nto ehlanganisa umphakathi, ngakho-ke ukuqonda ukucabanga komuntu nolwazi kuncike ekuqondeni isipiliyoni senhlalo namandla enqubo yokuqonda etholakala ekusebenzisaneni nomphakathi. UChaiklin noLave (1996) baphawula bathi ukufunda kuyisigaba esibalulekile somsebenzi owenziwa emhlabeni ngaso sonke isikhathi, ukutholwa kolwazi akuyona into elula.

UBlau noShamir (2017) uthi ukufunda kuyinto ngeemihla futhi kwenzeka ngokuthi kube khona abanolwazi oluthe thuthu kunabanye kanti ukufunda kwabanolwazi oluningi kunawe kuba ukufunda okungenakuhlukaniswa nokuba khona kwabanye, lapha kubhekiswe kubantu nezinto zobuciko. UBlau noShamir (2017) nakhona lapha ugxila kakhulu kwi *ZPD* kaVygotsky (1978) ukuthi iyisigaba esibalulekile sokuthi umfundi alekelelwe aze akwazi ukuzimela ngolwazi oluphelele.

U-Ernest (1999) uveza ukuthi ukuthelelana ngolwazi kuncike ekuthenini umuntu usebenzisana kanjani nabanye aphila nabo kanti ukuxhumana ngokuxoxa kanye nobudlelwano nokusebenzisana kwakha imiqondo eminingi egcina iwusizo emhlabeni kanye namaphethini ezenhlalo nemithetho yolimi. Lokhu kusivezela ukuthi ulwazi lwabantu uma bexoxisana ngalo, lushicilelwa, lugcina lusabalala lufinyelele nakwabanye abantu. URogoff (1990) uthi ukwakhiwa kwezincazelo ezithize kuhambisana nokuthi ulwazi lucwaningiwe, lushicilelwe futhi lucace bha kuwona wonke umuntu bese lutholakala kalula kulowo ozobe eludinga, kanti futhi imfundo kumele ivundulule amaqiniso namakhona athize.

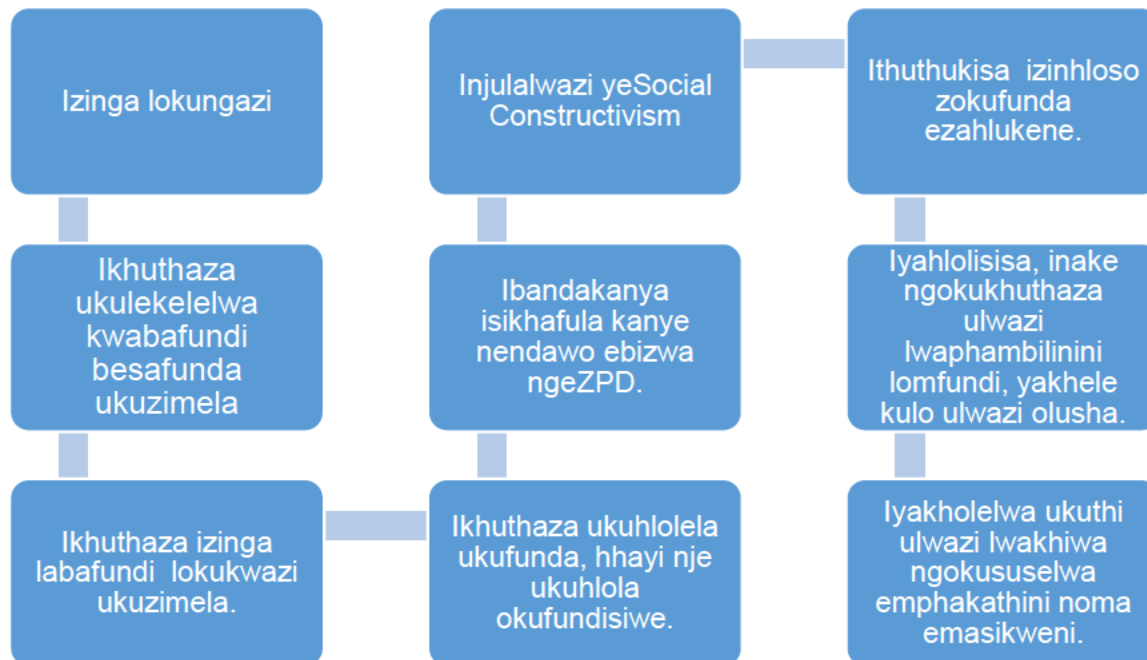
UHall (2007) uthi umsebenzi kathisha ukuhlaziya izinto ezimbili ukuze kube nomqondo uma kuhlanganiswa nemisebenzi yemiphakathi, leyo misebenzi ukuhlaziya nokuhlela izinhloso zokufunda ezisekelwe emakhonweni kanye nezinjongo zesifunjwana bese ekhipha kuba isinqumo ukuthi yiziphi izinhlobo zabafundi ngokwemvelo yokuhlakanipha kwabo ezingabandakanya ekusebenziseni lawo makhono ngokwezinga lokuhlakanipha kwabo. UHall (2007) uyaqhubeka athi lokhu kungasiza ekunqumeni ukuthi yimaphi amakhono umfundi angawadinga bese kuba yiziphi izinkinga okufanele zixazululwe ukuze lowo mphakathi ukwazi ukusebenzisa lawo makhono.

UJonassen (1992) uthi inhloso yokufunda ukutholakala kwamaqiniso, abafundi balindeleke ukuthi benze imisebenzi eyiqiniso ngesikhathi besebenza belekelelana nabanye emisebenzini abasuke beyinikeziwe bekhanda ulwazi, futhi ngalokho bathuthukisa izinhlobo zamakhono amaningi okuqonda adingekayo ukuze lowo mkhakha wolwazi abaluoqayo uthuthuke.

URogoff (1998) uchaza umongo wokufunda ngokuthi yindawo yomphakathi lapho lolo lwazi lusetshenziswa khona ekuphenduleni inkinga umphakathi ongase ubhekane nayo. UHirtle (1996) uthi ulimi luneqhaza elinalo endaweni lokuba umlamuleli phakathi komfundi nomhlaba, ukwehlisa nokwenyusa imicabango. UZhu noBasdogan (2021) bathi umfundi ofunda ngokuhlanyela ukwenza imisebenzi nabanye ufundiseka kangcono kanti futhi abafundi bacabanga ukuthi ukusebenza ngokubambisana nontanga kuba nokuphumelela omuhle kakhulu. UZhu noBasdogan (2021) bayakholelwa ekuthenini ukuze imfundo ibe nempumelelo nemiphumela emihle kumele abantu babambisane. Lokhu kuveza ngokusobala ukuthi othisha kungabalekelela ukusebenzisa ukufunda ngamaqoqo nokwenza imidlalo yokulungisa, ukuze abafundi bezokwazi ukusebenza ngokubambisana

(Zhu & Basdogan, 2021). U-Aljohan (2017) uthi i*Social constructivism* igqugquzela ukuba ukufunda kwakhe isimo esihle phakathi kukathisha nabafundi bakhe kanye nakubafundi bebodwa, kanti ukuzwana okunje kungagcina kutheleleke nasemalungeni omphakathi, kwakheke isizwe esihle.

Umfanekisodwebo olandelayo ufingqa izinto ezibalulekile ngenjulalwazi ye*Social constructivism*.



**Umfanekisomdwebo 3.1: Isifinyezo senjulalwazi kaVygotsky (1978) i*Social constructivism*,**

### **3.4 I*Social constructivism* nezingcezu zenkulumo**

I*Social constructivism* yinjulalwazi engasebenza kahle uma kufundiswa noma kufundwa izingcezu zenkulumo ngesizathu sokuthi uma kufundwa kunezigaba umfundi adlula kuzo kuze kube uyakwazi ukuzimela ngolwazi aselunikeziwe. UBrau (2020) uveza ukuthi uVygotsky (1978) enjulalwazini yakhe ye*Social constructivism* ukholelwa ekutheni abafundi bangafinyelela ezingeni elikhulu lokufunda ngosizo lomunye onolwazi oluthe xaxa. Lokhu kusikhombisa ukuthi ukufundwa kwezingcezu zenkulumo kuyadinga ukuthi kufundiswe ngumuntu onolwazi olugcwele mayelana nazo zonke izingcezu zenkulumo. Kungenzeka ukuba kube nokudideka ekuhlaziyweni ukuthi igama lilucezu luni lwenkulumo, ikakhulukazi ngoba kukhona izingcezu zenkulumo ezakhiwa zisuselwa kwezinye izingcezu. Ngenxa

yalokhu kubalulekile ukuba ofundisayo abe nolwazi oluthe xaxa ukuze ezokwazi abafundi bakhe ukubadonsela endaweni lapho okumele bafinyelele khona ngokwezinga.

UBrau (2020) uveza amazinga amathathu okufunda atholakala enjulalwazini kaVygotsky (1978), uthi uthisha anganikeza ukweseka okukhulu futhi athuthukise inqubo yokufunda esigabeni lapho umfundi engazi lutho khona, okuyisigaba sokuqala. UBrau (2020) uveza isigaba sesibili esiyindawo lapho umfundisi kufanele abe nozwelo kakhulu ekuqondisweni yindawo yokuthuthukiswa okuseduze, *iZPD*, ngoba lapha kukhona umfundi asuke esengakwenza kodwa edinga ukwelekelelwa ngofundisayo, onolwazi olungcono. Lokhu kusivezela ukuthi ekufundisweni kwezingcezu zenkulumo uthisha kumele akwazi ukubona ukuthi yikuphi abafundi asebekwazi ukukwenza bese ebalekelela kusukela lapho, njengokuthi nje uma bekwazi ukubona amagama angamabizo yena-ke usengabalekelela ukubanika indlela yokuwahlukanisa ngezinhlobo zawo ngokucacisa umehluko. UBrau (2020) uthi isigaba se*ZPD* siyisigaba esiwumugqa phakathi kwalokho umfundi akwaziyo kanye nalokho angeke akwazi ukuzenzela ngaphandle kokulekelelwa.

UVygotsky (1978) yena uyichaza kanje *iZPD*, uthi inqamula umugqa phakathi kwalokho umfundi asekwazi kakade kanye nomqondo omusha angake akwazi ukuwenza ngaphandle kosizo lokuthisha. Lokhu kusivezela ukuthi ulwazi lwezingcezu zenkulumo uma abafundi bengazibambi kahle kusho ukuthi nothisha unogcobo ekufundiseni kwakhe. UVygotsky (1978) uyakugqugquzela kakhulu ukuthi abafundi baqambe amaqoqo abalekelelana kuwo ukuchazelana ngolwazi, uyakholelwa kakhulu ukuthi amaqoqo asiza nalabo abangabambi kalula bachazeleke kangcono befundiswa yilabo abasuke sebebambe kahle ngekhono lelo elifundiswayo. Ngamanye amazwi uthisha angenza amaqoqo bese kuthi abafundi ababonakala bezibamba kahle izingcezu zenkulumo kube yibona abachazela labo abangakakhanyiseleki.

UBrau (2020) uchaza isigaba sesithathu sikaVygotsky (1978) njengesigaba lapho umfundi esuke esenolwazi olugcwele ngesifundo, engasadingi ukwesekwa nokulekelelwa umfundisi noma nguthisha wesifundo. Lokhu kusivezela ukuthi ulwazi asuke esenalo ngesifundo usuke esenesibindi esiphelele ngalo. Uma bekuyisifundo sezingcezu zenkulumo lokhu kusho ukuthi noma yiliphi igama ahlanguana nalo lisemshweni umfundi uyakwazi ukulisho ukuthi lilucezu luni lwenkulumo, akwazi ukuhlahlela izakhi zalo.

UVygotsky (1978) uveza ukuthi injulalwazi ye *Social constructivism* incike ekutheni umfundi uluhumusha kanjani ulwazi anikezwe lona, uze athi ukuhumusha kwakhe ngokusekelwa ulwazi lwaphambilini noma lwalokho okwenzeka esikhathini esidlule, imibono yomphakathi, namasiko kuletha isigqi ekuzuzeni ulwazi olusha. UBrau (2020) uveza nokuthi kukhona lapho umfundi kumele azibone khona ukuthi uyingxenye yokudaleka kolwazi kanye nenqubo yokuluthola. Uma kufundwa izingcezu zenkulumo, ukuze abafundi bazizwe kahle, kumele badedelwe bakhulume ngezakhi zamabizo, igama negama bakwazi ukulisho ukuthi lilucezu luni lwenkulumo ngaleyo ndlela bayobe sebebonisa ukukwazi ukuzimela ngolwazi abanalo.

UBrau (2020) noGredler (1997) baveza ukuthi uma ingqondo isebenza, umnikazi wayo usebenzisana nendawo emzungezile, ngakho-ke uma imvelo nobudlelwano bomphakathi phakathi kwamalunga eqembu kushintsha imisebenzi yomuntu ngamunye nayo iyashintsha. Lokhu kusivezela ukuthi ngesikhathi kufundwa uthisha osebenzisa injulalwazi ye *Social constructivism* kumele akuqaphele ukuthi izibonelo azisebenzisayo ngezingcezu zenkulumo ziyahambisana nendawo yabafundi, ukuze abafundi bakwazi ukushesha babe nokuqonda kalula futhi ngokusezingeni lolwazi olubazungezile. UKim (2001) uyakugcizelela lokhu ukuthi ukufunda okuhambisana ne *Social constructivism* kumele nakanjani kuhambisane nemvelo nezimo ezizungeze umfundi ukuze akuqonde kangcono akufundiswayo. Lapha singabuka ukuthi uma kufundwa ngezinhlobo zamabizo ezinto abafundi abazaziyo nabazibonayo, kungakuhle ofundisayo enze izibonelo ezijwayelekile kubona abafundi ukuze basheshe bakubone abakufundiswayo. UKim (2001) uveza ukusebenzisana kwe *Social constructivism* nezindlela namasu okufundisa agcizelela ukuthi kube nesidingo sokuthi ukufundiswa kwabafundi kubandakanywe nolwazi abaluthola emphakathini ukuze bezwe kangcono.

UShunk (2000) naye uthi i *Social constructivism* yindlela ebandakanya ukufundisa okulandelanayo ngokuphindelela, ukusebenzisana kontanga, ukuqeqeshwa kwengqondo, imibuzo esalulwembu kanye nemiyalelo eqinile ephathelene nokufunda nokufundisana nabanye. Lokhu kusivezela ukuthi ukufundwa kusetshenziswa le njulalwazi ye *Social constructivism* ekufundeni izingcezu zenkulumo, kungaba wusizo, kulethe nemiphumela emihle kakhulu ngoba izingcezu zenkulumo ziyakudinga lokhu kufundiswa okulandelanayo ngokuphumelela, ngeze wafundisa kanye bese uthi abafundi bakubambile lokho obewukufundisa. Uma kufundwa isichasiso njengoba sinezingcezwana ezine ngaphansi

kwaso kungamlekelela uthisha ukuba azifundise lezo zingcezwana ngokulandelana zize ziphele ngaphambi kokuba aqhubekele kolunye ucezu.

UShunk (2000) uthi ukusebenzisana kontanga futhi kungaba wusizo ekufundweni kwezingcezu zenkulumo kulabo abangakaziqondi kahle nalabo abangamuzwa kahle uthisha. Kunemibuzo eminingi eyimiyalelo eqinile abafundi abangayiqondi kalula ezingcezwini zenkulumo. Konke lokhu akubala lapha ngenhla uShunk (2000) kungena khaxa ekufundisweni kwezingcezu zenkulumo. Kungenzeka ngokuthi labo abahlulwa ucezu oluthile uthisha abaqoqele ndawonye bese ebenzela imibuzwana ezobenza bagcine bekhanyelwa ukuthi lubonakala ngani ucezu lolo.

### **3.5 Injulalwazi ye *Social constructivism* nokufunda ukwazi ulimi lwasekhaya**

Ukufunda ukwazi ulimi kuyinqubo lapho izingane zifunda ulimi lwazo lwasekhaya kusukela zisezincane, ngokuthi zizwe imisindo ekhulunywa ngabantu abazizungezile bese ulimi lungena luhlale emqondweni yazo, ngokuhamba kwesikhathi nazo bese ziqala ukuyilingisa leyo misindo yolimi ngokuyiphimisa (Ramirez et al., 2013).

UTomlison (2008) uthi ulimi lwasekhaya ulimi lokuqala umuntu alufunda kubazali nalabo abamkhulisayo kusukela ebuncaneni. UClark (2009) uthi ulimi luwumkhiqizo wokuxhumana kwabantu kanti ekufundweni kolimi abantwana bafunda ukuthi kuxhunyanwa kanjani, baqale nezinguquko ezenzeka emphakathini. UClark (2009) uthi abasebenzisi bolimi kumele balukhulume ngendlela eyiyona balusebenzise futhi ngendlela eyiyona ukuze abantwana balwamukele balusebenzise ngendlela ayiyonayona futhi enobuchule.

UJin et al. (2011) ekubhaleni kwakhe nge *Social constructivism* nokufunda ukwazi ulimi uthi, ukwazi ulimi kuncikile kakhulu ekukhuthaleni komfundi elangazelela ukulufunda ulimi ngokugogodile, egqugquzelekile, azilungiselele ngokwesimo sengqondo. UJin et al. (2011) uyaqhubeka athi ukufundwa kokwazi ulimi lwasekhaya uma sekuziwa emfundweni yasesikoleni, kuyancika kakhulu ekutheni uthisha ubaqondisa ngokuyikho yini abafundi ngokubafaka emgqeni wokulwazi kahle ulimi abalufundayo. Ukuze abafundi bakhulume ngokukhululeka uyadinga uthisha ukubakhuthaza ukuthi babuthele ulwazimagama nesilulumagama ukusiza ukuthi uma bekhuluma bangabambeki ngoba ulwazi lukhandiwe lwagcinwa kusetshenziswa i *Social constructivism* ukubalungiselela ulwazi olubhekile lokuthi balusebenzise (Jin et al. 2011). UJin et al. (2011) uyaqhubeka athi kubalulekile

ukubakhuthaza abafundi ngokuthi bawazi kahle amasiko abo nemikhuba eyenziwa yisizwe ngoba ulimi luhambisana kakhulu namasiko futhi maningi amagama akheke ngokuncika emasikweni aleso sizwe esikhuluma lolo limi. UJin et al. (2011) uthi kuba kuhle ukuthi abafundi bangalufundi ekilasini kuphela ulimi kodwa ibe khona nendlela ezobenza balufunde ngisho benganakile ukuthi bayalufunda, kungaba ngamakilasi angeziwe noma bafunde amabhuku azobenza babe nesilulumagama esengeziwe.

UGall noCall (1976) bathi ubuchwepheshe bokufunda ngezindlela ezintsha kwenza indlela ye *Social constructivism* ibe yithuluzi eliwusizo ekukhuthazeni abafundi babe ngabanamandla ekuzibandakanyeni kukho konke okwenziwayo kolimi okungaba ukubhala noma impikiswano ehlelekile noma ucwaningwana oluncane ngesihloko esihlaziwayo, sethulwe noma kuxoxiswane ngaso.

Kunezigaba eziyisithupha zokufunda ukwazi ulimi lwasekhaya engizethula ngezansi.

### **3.5.1 Isigaba sokwenza imisindo**

USalim noMehawesh (2014) bachaza lesi sigaba ngokuthi yilapho umntwana onezinyanga kusukela eyi-0 kuya kweyi-6 esuke esenza imisindo ukuzama indlela yokuheha ukuba anakwe kodwa futhi kungesikho ukukhala. Lokhu kuvame ukuthi umntwana akwenze ngoba esekwazi ukuhlukanisa iphimbo likanina (Salim & Mehawesh, 2014). Uma umntwana elizwa iphimbo likanina uyamemenza enze imisindo ukuze amhehe unina asondele (Salim & Mehawesh, 2014). Uhlobo lwemisindo ayenzayo kuba onkamisa abadonsiweyo, kwenye inkathi bafishaniswe bese bevalelwa ngo “m” (Salim & Mehawesh, 2014). Le misindo isuke iveza imizwa yokuthakasa, nokuzama ukuxoxa okuthile nalabo abamphathayo umntwana (Salim & Mehawesh, 2014).

### **3.5.2 Isigaba sokubhibhidla**

USalim noMehawesh (2014, p.19) bachaza lesi sigaba ngokuthi yilapha umntwana onezinyanga kusukela kweziyisithupha kuya kweziyisishiyagalombili enza imisindo ngezindebe nolimi akwenza ngaphambi kokuba akwazi ukuphimisela amagama anomqondo noma ngaphambi kokukwazi ukukhuluma. Le misindo isuke ingesiwo amagama kepha isuke iyimisindo ethanda kuzenza samisindo elingisela amagama athile umntwana asejwayele ukuyizwa uma exoxiswa (Salim & Mehawesh, 2014). Le misindo umntwana usuke eyisholo ngaphakathi kungenamazwi namsindo ayiphumiselayo (Salim & Mehawesh,

2014). UBrown (1992) uthi ngokubhibhidla, umntwana usuke engavezi imizwa yokukhala kodwa imizwa yokujabulela nje ukubona lokho akubonayo noma lowo ambonayo azama ukumdlalisa naye.

### **3.5.3 Isigaba segamalinye**

UJanda noHamel (1982) bachaza lesi sigaba njengesigaba lapha umntwana onezinyanga eziyisishiyagalolunye kuya kweziyishumi nesishiyagalombili esuke eveza umqondo ophelele ngegama elilodwa okungaba yibizo noma isenzo. USalim noMehawesh (2014) bachaza lesi sigaba ngokuthi yilapho igama elilodwa limelela umusho futhi leli gama lisebenze njengomsebenzi wokuxhumana. Okunye okwenziwa umntwana osekulesi sigaba ukuba nemibuzo eminingi ayibuzayo, eminye uthole ukuthi ayinasidingo kangako (Salim & Mehawesh, 2014).

### **3.5.4 Isigaba samagamambili**

UJanda noHamel (1982) bachaza bathi lesi yisigaba lapha umntwana onezinyanga eziyishumi nesishiyagalombili kuya kwezingamashumi amabili nane esuke ewakhipha amagama abe mabili anike umqondo ophelele owodwa kwenye inkathi uhambisana nesenzeko esithize. Isikhathi esiningi kusebenza ibizo nesenzo kulesi sigaba. USalem noMehawesh (2014, p. 20) bathi lesi sigaba isikhathi esifushane phakathi kokuphinyiswa kwegama elilodwa nokuphinyiswa kwamagama amabili lapho ingane ikhiqiza izintambo zamagama angawodwa ngokulandelana kanti futhi ulwazi lwamagama luyakhula kakhulu kulesi sigaba.

### **3.5.5 Isigaba sokuthumeka**

UJohnson et al. (1985) bachaza bathi yisigaba lapha umntwana onezinyanga ezingamashumi amabili nane kuya emashumini amathathu eseyeka lokhu kukhuluma igama elilodwa noma amabili kodwa useqala ukubhidilisha imisho enkulumweni yakhe yize kwenye inkathi izivumelwano zingezukuqonda kahle, usukwazi nokumthuma akwenzele into noma abe yithuluzi lokudlulisa umyalezo ngendlela yakhe yokubhidilisha ulimi. UJohnson et al. (1985) baqhubeka bathi emagameni umntwana awaphimisayo kunoshitsho ukuveza umsebenzi wohlelo noma inkathi, isimo, umuntu, inombolo, icala kanye nobulili. Lokhu kusitshela ukuthi usuke umntwana esezama ukuwahlela amagama ngokohlelo lolimi olwamukelekayo futhi uma ephimisa amagama useyakwazi ukunaka indaba yephimbo, ukushintshashintsha kwalo nesithombe esilethwa impimisomagama nezwi. USalim

noMehawesh (2014) bona bathi kulesi sigaba umntwana usuke esenesilulumagama eselulekile, lokho okumenza akwazi ukubhidilisha abenencazo ezwakalayo uma kukhona abethunywe khona.

### **3.5.6 Isigaba sokuxoxa ngokuphelele**

UGaztambide-Fernández et al. (2011) bachaza lesi sigaba sezinyanga ezingamashumi amathathu nangaphezulu ngokuthi umntwana usuke eseqala ukuxhumana ngemisho ebaluleke kakhulu eyenza umqondo wohlelo lolimi nokusebenza kwalo. Okuningi okuxoxwa ngabantwana kulesi sigaba yimibuzo engapheli, okuningi ekukhulumeni kwabo kusuke kunemibuzo enokuthi kunani uma kungenzekanga kanye naleyo edinga izizathu. U-Akmajian et al. (1995) uveza ukuthi kulabo bantwana abavulelekile kulesi sigaba basuke sebekwazi ukuyixoxa indaba ukusuka nokuhlala ukuthi yenzeke kanjani futhi lesi yisigaba abantu besikhathi sakudala ababesibiza ngesigaba samanga nokucebana ngoba umntwana into nje uma eyibonile uyisho njengoba injalo ejatshuliswa ukuthi useyakwazi ukulanda into ukusuka nokuhlala.

Uma sibuka zonke lezi zigaba sizihlanganisa nenjulalwazi i *Social constructivism* siyabona ukuthi isigaba sokuqala **sokwenza imisindo** nesesibili **sokubhibhidla** zingafakwa ngaphansi kwesigaba senjulalwazi kaVygotsky (1978) lapho umntwana esuke engakakwazi ukwenza lutho esancike kakhulu kwabamkhulisayo. Isigaba sesithathu **segamalinye** nesesine **segamambili** sokufunda ukwazi ulimi lwasekhaya singazifaka lezi zigaba esigabeni senjulalwazi kaVygotsky (1978) sesibili lapho umntwana esenalo ulwazi kodwa esadinga ukwesekwa nokulekelelwa. Isigaba sesihlanu **sokuthumeke** nesesithupha **sokuxoxa ngokuphelele** singazifaka esigabeni sesithathu enjulalwazini kaVygotsky (1978) lapho umuntu esuke esenolwazi olugcwele, esekwazi nokuzimela enganciki kumuntu.

UVygotsky (1978) uyakugqamisa ukuthi iqiniso ukuthi kunezinto ezifundwa esimweni sesikole kanti zikhona nalezi ozifunda ngendlela engahleliwe, njengokuthi olimini lwasekhaya akuvamile ukuthi ukusetshenziswa kolimi kumelwe yilokhu uthisha akufundisile kodwa okuningi kwakho kufundwa ngokuxoxa nokukhuluma ekhaya futhi kudinga lolo lwazi nawe ukwazi ukulusebenzisa uma kuxoxwa bese-ke lungena kuwe lugxile.

### 3.6 Injulalwazi ye *Social constructivism* nokufundiswa kolimi lwasekhaya

Injulalwazi ye *Social constructivism* uma kufundiswa ulimi ezikoleni ingasebenziseka kahle ikakhulu ngoba iyahambisana nezindlela zokufundisa eziningi. Le njulalwazi iyakhuthaza ukuba ofundisayo aqale ngokubheka ulwazi umfundi analo ngesihloko ngaphambi kokuba afundise okusha. Izindlela zokufundisa ezaziwa nge-*inductive* nede-*deductive* ziyizindlela ezingena khaxa kule njulalwazi. UShaffer (1989) ephawula ngazo ekubhaleni kwakhe uthi *deductive* umfundi uchazelwa ngethiyori ukuthi into yenzeka kanjani bese kuyima enzelwa izibonelo, kususelwa olwazini asuke enalo ukuze asheshe ayibone into afundiswa yona. UShaffer (1989) uyaqhubeka aveze ukuthi *i-inductive* uthisha usukela kokuqondile abese eya kokujwayelekile. Uma kufundiswa ulimi lwasekhaya kuyasiza ukuthi umfundi umqale ngento azoshesha ayibone ngokusukela kwakwaziyo bese umnikeza umthetho ukuthi yenzeka kanjani into bese ekwazi ukuzakhela eyakhe indlela nokuzikhiqizela olwakhe ulwazi ngokuzimela. UShaffer (1989) uphetha ngokuthi lokhu kunikeza umthetho kuqala kubafundi ugcine ngezibonelo kuletha inkinga kwenye inkathi kubafundi ngoba uma sebezama ngesingabo kutholakala ukuthi akwenzeki ngoba kwabona basuke bengawubambanga kahle umthetho. UVygotsky (1978) ugxilile ekutheni injulalwazi ye *Social constructivism* idinga umfundi naye azihluphe ngokuba yingxenye yokufundiseka, angaveli abe yisibukeli. Lokhu kufunda ulandela umthetho othile owunikeziwe kwenza umfundi abe yisibukeli kanti ufunda kangcono uma naye eba yingxenye yokukhandwa kolwazi (Vygotsky, 1978).

UJohn (2018) wenze ucwaningo mayelana ne *Social constructivism* nobudlelwano bayo ekufundisweni kolimi nokufunda ukwazi ulimi, ekuhlaziyeni kwakhe wathola ukuthi ukufunda nokufundiswa kolimi kanye nokufunda ukwazi ulimi kudinga kakhulu ukuxoxisana nokukhuluma phakathi kukathisha nomfundi. UJohn (2018) uveza ukuthi ekwaxhiweni kolwazi kudinga kakhulu uthisha abe namasu okwenza umfundi akwazi ukuzitholela nokufuna ulwazi kanti futhi ukufunda akusikho okomuntu ngamunye kodwa kudinga umuntu ngamunye abe nokuzikhandla ekutheni aluthole ulwazi olukhandwa uthisha nomfundi ngokufana. UPass (2004) uthi *iSocial constructivism* igqugquzela ukuthi akube nokuxhumana kubantu ukuze ukwazi ukufundiseka kube nokukhandeka kolwazi ngaleso sikhathi, ekufundisweni nasefundeni kolimi kokubili kanye nokukhuliswa kufanele kusekelwe ngokwakha indawo evumayo lapho ulwazi lolimi kwakhiwa khona.

UVygotsky (1978) uthi i*Social constructivism* inendima ebalulekile eyidlalayo ekucwaningweni kolwazi nasekukhandweni kolwazi olusha, lukhandwa ngabantu abaphilayo. UVygotsky (1978) uyaqhubeka athi imfundo ne*Social constructivism* kuthinta imigomo enqala emibili ngokuthi kubuke ukuthi abafundi bahumusha kanjani izehlakalo nemibono, nokuthi bazakha kanjani izakhiwo zencazelo kanye nezimo zokufunda.

U-O' Donnell (1997) uveza ukuthi i*Social constructivism* ihambisana nokuthi kufanele ngaso sonke isikhathi kwakhiwe ngenkuthalo nokucabangisisa ulwazi oludingekayo. Lokhu okungenhla kuveza ngokusobala ukuthi ukwakhiwa kolwazi kudinga kube nokuxhumana okunomnyakazo ezinhlakeni zonke. Ofundisa ulimi lwasekhaya uma engalukhulumi ulimi lwasekhaya olucwengekileyo kulabo abafundisayo nomkhiqizo wakhe awuzukuba ngowolimi lwasekhaya. UTomlison (2008) uthi lufundiseka kahle ulimi lwasekhaya uma lukhulunywa yizo zombili izinhloko kungabi bikho ozoba yisibukeli kulokhu uthisha enza yedwa okukhulunywayo kanti nomfundi uyadinga ukuba alukhulume ukuze imiphumela ibe mihle.

UKao (2010) ukhuluma ngokuhlola ukufundwa kolimi esimweni senhlalo yamasiko aveze nokuthi uVygotsky (1978) uyakubalula ukuthi ingqondo yomuntu ingumelamuli ekufundweni kolimi futhi ukuqonda komuntu ngokuyisisekelo kulele ekusebenzeni kwayo. UKao (2010) ubuye akhulume ngokuthi umfundi kumele enzelwe isimo esilula sokuqonda ngokuyimpumelelo ulimi alufundiswayo, ngendlela ezoba lula, engenabo ubunzima futhi ebe lo ofundisayo emlekelela ukuba umfundi akwazi ukuzenzela nokuzimela ngoba esenikiwe onke amakhono okwenza akufundisiwe.

UKao (2010) uthinta into yokukwazi ukuzimela komfundi ngesingaye, okuyilapho ofundisayo esewenzile umsebenzi ngendlela yokuthi abafundi usebandisele amandla okukwazi ukuzimela nokuzilawula ngolwazi, wabafundisa kahle ukuthi baluthola kanjani futhi banikezwa nendlela yokwenza ngokuzimela ngesingabo. UKao (2010) uqhubeka athi uthisha usuke eselindele nokuthi abafundi bayakwazi ukulawula indlela abaziphatha ngayo nokukhuluma ngezinhlelo nezinhloso zabo.

Ukufundiswa kolimi lwasekhaya kuhambisana kahle nenjulalwazi ye*Social constructivism* ngoba yonke imigomo nezimpawu zale njulalwazi zihambisana kahle nokufundiswa kolimi lwasekhaya.

### 3.7 Injulalwazi ye *Social constructivism* nokusebenza kweqoqo

Ukusebenza ngeqoqo kusho indlela yokufundisa esetshenziswa ekufundeni nasekufundiseni okubandakanya iqembu labafundi abasebenza ndawonye ukuxazulula inkinga, ukuqedela umsebenzi noma ukwakha umkhiqizo (Annett, 1997). U-Annett (1997) uyaqhubeka athi ukusebenzisana lokhu kuyinzululwazi yokusebenzelana kanye nendlela yokuphila yomuntu siqu lapho abantu bebophezelekile ngezenzo zabo, okuhlanganisa ukufunda nokuhlonipha amakhono neminikelo yolwazi yontanga yabo.

UBrown noLara (2011) bathi isenzo esisodwa singase sikhuthaze impumelelo yabanye, sivimbe impumelelo yabanye, noma singabi namphumela nhlobo empumelelweni noma ekuhlulekeni kwabanye. Lokhu kusitshela ukuthi kubalulekile ukusebenzisana ngoba kwenza kube nomkhiqizo oniyisa phambili, kuyasiza ukujwayela ukusebenza ngokubambisana nabanye abantu ngoba noma usumdala uyakwazi ukuphilisana nabanye abantu. ULaal noGhods (2012) bachaza indlela yokusebenza ngeqoqo ukuthi iyindlela yokuxhumana, kuhlangukane imibono eyahlukene ukuze kuphume into ephilayo futhi le ndlela idinga kakhulu ukulalelana nokuhlonipha imibono yabanye abantu.

UJohnson et al. (1985) bathi ngesikhathi abafundi bebambe iqhaza ngenkuthalo ekusebenzisaneni nabanye ngendlela eyalelwe, bayakwazi ukuziqonda ukuthi bahlukana kuphi bese befunda nendlela abangaxazulula ngayo ukwehlukana kwabo, njengendlela yokuthula yize imibono ihlukene ingafani. UResnick (1987) uphawula ukuthi ukufunda ngokusebenzisana kuholela ekuzilawuleni kwabafundi ngesikhathi kufundwa, bayaqhubeka baveze nokuthi abafundi baqeqeshwa ukuze balungele ukuqeda umsebenzi futhi basebenze ndawonye emaqenjini abo kanti kufanele basazi kahle isihloko abanikezwe ukuba basisebenze noma basidingide.

Injulalwazi ye *Social constructivism* uma kufundiswa izingcezu zenkulumo kubukeka ingasebenziseka kahle ngoba idinga ukuba umfundi abe neqhaza analo alibambayo ekwakhiweni kolwazi, ukuhlanganyela ngemibono yakhe nabanye abafundi kumenza abe nomnyakazo ekufundisekeni. Umfundi le ndlela ingamsebenzela esigabeni esingaphambi kweZPD kanye nakuso uqobo isigaba seZPD. Kulezi zigaba ezimbili umfundi usuke esaludinga ulwazi lwabanye abantu, okungaba uthisha noma abanye abafundi abanolwazi olungcono kunolwakhe.

Injulalwazi ye*Social constructivism* iyakwazi ukusebenza ngokulekelelana kulabo abanolwazi oluthe xaxa kunabanye basize labo abahlulekayo noma abanolwazi oluncane kunabanye, ingena kahle isebenziseke kahle ekufundisweni kwezingcezu zenkulumo. Lokhu kungabonakala kahle lapho abafundi behluleka ukufaka amagama ukuthi alucezu luni lwenkulumo. Uthisha angasebenzisa abafundi ababonayo ukuthi bayakwazi ukuzihlukanisa izingcezu ukuba bachazele abanye emaqoqwaneni awakhandile.

Leli phuzu elivezwa nguKao (2010) likhuluma ngokuthi i*Social constructivism* iyakunaka ukuthi umfundi abe sesimweni sokukwazi ukuzimela ngesingaye anganciki komunye umuntu. Uma zifundiseke kahle izingcezu zenkulumo sekungabonakala ngokuthi uma abafundi benikwe amagama ahlukene bakwazi ukuwahlunga ngokwezinhlobo zawo zezingcezu zenkulumo, ngaphandle kokuba balekelelwe ngamaqoqo noma yilabo abahola amaqoqo.

Ephuzwini elivezwa nguShunk (2000) lapho eveza khona ukuthi i*Social constructivism* iyakukhuthaza lokhu kufundisa okulandelanayo ngokuphindelela, lokhu kungasebenziseka kalula ezingcezwini zenkulumo ezingena ngaphansi kocezu olulodwa olukhulu njengesandiso nesenzukuthi njengoba ziyizingcezwana ezitholakala ngaphansi kwesikhanyiso, ukufundisa ngokulandelana izingcezu ezenza umsebenzi owodwa. Lokhu kuyasiza ukuze abafundi bakwazi ukubona izimpawu ezifanayo nokwazi ukwenza umehluko phakathi kwazo yize zenza umsebenzi ofanayo. Lokhu uthisha angakwenza ngokuthi emaqoqweni abafundi abanikeze ucezu olulodwa iqoqo ngalinye bese ebayalela ukuba babuke zonke izimpawu ezifanayo nomehluko okhona phakathi kwezingcezwana ezitholakala ngaphansi kocezu ngalunye.

### **3.8 Injulalwazi ye*Social constructivism* nokusebenza komfundi ngamunye**

UCohen (1991) uchaza ukusebenza komfundi ngamunye njengendlela yokufundisa lapho isivini sokufundisa sisekelwe emakhonweni namandla omfundi ngamunye, umfundi uzithola kahle kule ndlela ukuthi ukwazi kangakanani ukuzimela ngayedwa emsebenzini asuke ebhekene nawo.

U-Ertl noMandl (2006) baveza ukuthi ulwazi lwaphambilini lomuntu ngamunye lwaziwa njengemfuneko ebalulekile ekwakhiweni kolwazi lomuntu ngamunye kanye nomphumela

wokufunda. Lokhu kuveza obala ukuthi ulwazi lwaphambilini luba yisisekelo esihle ekwamukela ulwazi olusha futhi luba njengesibani esiletha ukukhanya endaweni emnyama (Ertl & Mandl, 2006). UWeinert noHelmekel (1998) bathi injulalwazi ye *Social constructivism* iyakugcizelela ukubaluleka kolwazi lwaphambilini lwabafundi lapho bethola izinsizakufunda ezintsha kanti nocwaningo lubonisa umthelela wolwazi lwaphambilini emiphumeleni yokufunda kwabafundi.

UBrau (2020) ekhuluma nge *Social constructivism* uveza ukuthi esigabeni se *ZPD* umfundi uyalekelelwa ngabanye ngoba ulwazi asuke enalo lungenele, emuva kwaleso sigaba usuke esekwazi ukuzenzela engasancike kumuntu. Lokhu angakukhombisa ngokuthi akwazi ukuveza isakhi nesakhi egameni abuye asihlaziye ukuthi sakheke kanjani nokuthi siluhlobo luni locezu lwenkulumo.

UVygotsky (1978) ekuchazeni kwakhe injulalwazi ye *Social constructivism* uveza ukuthi kunesigaba lapho ofundisayo kumele abadedele khona abafundi bakwazi ukuzimela. Lokhu kusitshela ukuthi ukukwazi komfundi ukuzimela kuyinkomba yokuthi ofundisayo nolekelelayo usuke esewenze kahle umsebenzi wakhe. Umfundi okwazi ukubona igama negama emshweni ukuthi lilucezu luni lwenkulumo ukhombisa ukuthi usuke esegogodile olwazini lwezingcezu zenkulumo. UHickman noTapsell (2015) baphawula bathi izimpawu zokufundiseka komfundi ukukwazi ukuzimela engacashi ngabanye. UBozkurt (2017) uveza ukuthi kunzima ukwenza umehluko ngokufunda ngawedwana nalapho ufunda nibaningi uma ungakaze ukuzame kokubili, kuqhathaniseke kahle uma uke wakuzama kokubili.

Injulalwazi ye *Social constructivism* ingasebenziseka kahle ekufundeni komfundi ngokuzimela uma kufundwa izingcezu zenkulumo. UVygotsky (1978) uveza ukuthi kunesigaba lapho umfundi efinyelela ekutheni akwazi ukuzenzela izinto ngesingaye engancike kumuntu, akwazi ukuzikhandela ulwazi nezakhe izindlela ekuxazululeni inkinga ngesingaye. Lesi isigaba esingemuva kwe *ZPD*. Umfundi ngamunye uyadinga ukuzibona ukuthi uyakwazi ukubona igama negama ukuthi lilucezu luni lwenkulumo. Umfundi ngamunye uyadinga nokubona ukuthi uyakwazi ukuchaza ngayedwana izakhi ukuthi ziluhlobo luni nokuthi zakheke kanjani. Lokhu kusebenza ngayedwana, engalekelelani muntu, umfundi uyakudinga futhi kuyamsiza ngoba kukhulisa nomuzwa wokuzethemba empilweni.

### 3.9 Isiphetho

Injulalwazi iyingxenye ebaluleke kakhulu ukuchaza lokho umcwaningi asuke ecwaninga ngakho. Kusemqoka kakhulu ukuthi iqashelwe injulalwazi ekhethiwe ukuthi isalandeleka ngesikhathi kuqhutshwa ucwaningo. Ukuqhutshwa kocwaningo ngesihloko kuba yimpumelelo ngokuthi injulalwazi ibe yingxenye yemihlahlandlela yocwaningo oluqhutshwayo.

Zonke izinhloko zocwaningo oluqhutshwayo ezinjengemibuzo yocwaningo, ukubuyekezwa kwemibhalo kanye nezindlela zocwaningo kubalulekile ukuthi zihambisane kahle nenjulalwazi esuke ikhethelwe ucwaningo. Injulalwazi isuke ikhethwe kweziningi ezikhona, yingakho kubalulekile kumcwaningi ukuba ayikhethe kahle ngokubheka ngokuqhanisa izintwanya eziningi ngokwehlukana kwazo.

Injulalwazi ye *Social constructivism* ihlaziyiwe kulesi sahloko ukuthi ihambisana kanjani nesihloko socwaningo lwami, njengoba sikhuluma ngokufundiswa kwezingcezu zenkulumo. Kuye kwabhekwa ukuthi iyahambisana yini nezindlela namasu okufundisa nokuthi ithintana ngempela yini nokufundiswa kolimi lwasekhaya.

Ngokugcwele kubukwe zonke izigaba zokufunda ukwazi ulimi lwasekhaya lomntwana kusukela ezelwe aze ayoba nezinyanga ezingamashumi amathathu nangaphezulu. Bekwenziwa lokhu kubhekiswe enjulalwazini ye *Social constructivism*.

Injulalwazi ye-Social constructivism ibhekiwe ukuthi imsize kanjani umfundi ukukwazi ukuzisebenzela ngokuzimela kanye nokukwazi ukusebenza neqoqo elakhiwe kubandakanywa nabanye abafundi.

Isahluko esilandelayo sethula izindlela zocwaningo ezisetshenziswe ukuqhuba lolu cwaningo lwami.

## **ISAPHLUKO 4**

### **IZINDLELA ZOCWANINGO**

#### **4.1 Isingeniso**

Izindlela zocwaningo ziyindlela yokufundisa umcwaningi ukuba akwazi ukufinyelela olwazini aludingayo, inhloso yazo ukwakha uhlelo lokusebenza ucwaningo (Punch, 2006). UKothari (2004) uthi izindlela zocwaningo ziyindlela esetshenziswa ukukhiqiza imininingo. UKothari (2004) uthi izindlela zocwaningo zinikeza ocwaningwayo ukuqeqesheka okuhle, lapho elindeleke ukuba ahlanganise noma aqoqele ndawonye imininingo namathuluzi okuyikhiqiza, abuye ayihlele leyo mininingo ayitholile futhi ayihlunge bese eyethula ngendlela efanele. UKothari (2004) uyaqhubeka athi izindlela zocwaningo ziyindlela ehlelekile yokuxazulula izinkinga zokuthi imininingo ikhiqizwa kanjani, kulandelwa miphil imibuzo kanye naziphi izinhloso ngaphansi kwamiphi imiklamo. UGoddard noMelville (1996) bachaza indlela yocwaningo ngokuthi ukuhleleka nokuveza ikhono lokufunda ukuthi ucwaningo lwenziwa kanjani, kusuke kufanele luqale kuphi, kulandele ini bese kugcinwa ngani. UKhohliso (2015) uthi izindlela zocwaningo zibuka ukuthi iyiphi imigudu okufanele umcwaningi ayilandele emsebenzini wakhe wokuqagula kanye nokuchaza isimo.

Ngezansi ngethula izindlela zocwaningo ezisetshenzisiwe kulolu cwaningo. Ngicacisa ngepharadaymu, umklamo nobunjalo bocwaningo, indawo yocwaningo, abahlanganyeli bocwaningo nendlela yokubaqoka, izindlela zokukhiqiza imininingo, kanye nendlela yokuhlaziya imininingo. Ngiphinde ngibheke ukwethembeka kocwaningo; inkambiso elungileyo yocwaningo; imingcele yocwaningo; nezingqinamba zocwaningo.

#### **4.2 Ipharadaymu yomhumusho**

Lolu cwaningo lulandela imigomo yepharadaymu yomhumusho. UThanh noThanh (2015) bathi pharadaymu yomhumusho ikwazi ukwamukela imibono eminingi nezinguquko zamaqiniso futhi abacwaningi abangabahumushi bakholelwa ekuyiqondiseni imininingo ekhiqiziwe ngoba yonke isuke ibalulekile ekuyichazeni nasekuhlaziyeni, ukuze kufinyelelwe emiphumeleni yocwaningo egculisayo.

NgokukaWillis (2007), abacwaningi abangabhumushi banohlobo oluthile nomongo othile abasuke bewufuna futhi bayakholelwa ukuthi iqiniso lakhiwa emphakathini, okuwukuthi uma ufuna ubuqiniso bento kufanele wenze icebo lokubuza abantu ngokwehlukana kwabo emphakathini. UWillis (2007) ubuye futhi akholelwe kakhulu ekuthenini ucwaningo olusebenzisa ipharadaymu yomhumusho luncike kakhulu emibonweni yabangingi evulelekile kunokushiwo ngoyedwa ngenhloso thizeni.

USmith (1993) ukholelwa ukuthi abacwaningi abangabhumushi abakunaki kangako ukuthi imininingo ekhiqiziwe isuke isuselwe kuphi noma isizinda sayo siyini ngoba ayikho impendulo eyiqiniso noma engamanga kubona, uthi bakholelwa entweni ngisho noma ngabe iwumbono. USmith (1993) uze agcizelele ukuthi akubuzwa imibuzo ngendlela ezokwenza umuntu aphenandle impendulo eyiyona yona ngegama elilodwa kodwa impendulo iyenaba ifake izincazelo ezenza yonke into icace bha ukuthi isukaphi iyakuphi futhi.

UWillis (2007) uthi ocwaningweni lwababhumushi imibono ehamba phambili ivezwa kakhulu amava nezimo labo ababuzwayo abasuke bedlule kuzona, okubenza bakholelwe ukuthi ikhona indlela yokuziguqula lezo zimo. NgokukaWillis (2007) umqondo wokubuka izinto eziningi uvela enkolelweni yokuthi iqiniso liyaguquguquka ngoba ukwehlukana kwabantu ngokwamasiko nangezigodi kwenza izinto bazibuke ngezindlela ezingafani, yingakho-ke ubuqiniso beqiniso buhlukana, bungafani. Kulolu cwaningo njengoba ngikhethe ukusebenzisa ipharadaymu yomhumusho ngaqaphelisisa ukuthi imininingo eyakhiqiziwa inobuqiniso futhi abahlanganyeli babekhuluma abakwaziyo nabanamava kukhona ngoba bedlule kulezo zinto. UYanow noSchwartz-Shea (2011) bathi abacwaningi abasebenzisa ipharadaymu yokuhumusha bakholelwa kakhulu kuyona yonke imibono namava alabo abakhiqiza kuyona imininingo.

Njengoba izikole zisezindaweni ezingafani ngokosikompilo, imininingo engayikhiqiza ihambisana nemithelela yendawo nokwenza kwezigodi, izinto abahlanganyeli bazibuka ngendlela engafani kodwa bebe bekhuluma ngenkinga eyodwa.

UKlein noMeyers (1998) bathi ukubuka izinto ngezindlela ezingafani, okuyikhona ababhumushi abakholelwa kukona, kuholela ekuqondeni kabanzi isimo, ukuze bekwazi ukuhumusha imbangela nokuthi isixazululo singaba yini kunokuba kulethwe impendulo

eyodwa engujuqu. Lokhu kuveza ukuthi imbangela yenkinga yalolu cwaningo ivela obala ngoba abahlanganyeli abalethanga impendulo eyodwa ewujuqu kodwa babenaba kuye ngamava abanawo ngenkinga ababebuzwa ngayo.

UMcQueen (2002) uthi abacwaningi abangabahumushi bafuna izindlela ezibenza baqonde ngokujulileyo ubudlelwano babantu nendawo abaphila kuyona kanye neqhaza labo abalibambayo ekwakheni kolwazi abayingxenye yalo nabo. Lolu cwaningo lwenziwa ngaphansi kwepharadaymu yomhumusho ngoba uma umcwaningi eyisebenzisa ungena agxile embonweni owethulwa yilokhu okucwaningwayo njengento ephelele.

UGarfinkel (1967) yena uveza ukuthi ipharadaymu yomhumusho isebenzisa okushiwoyo ngezindlela ezinjengokubuza imibuzo, ukubukela abenzayo, kanti konke lokhu kuncike ebudlelaneni phakathi komcwaningi nomhlanganyeli wocwaningo. Ngesikhathi sokukhiqizwa kwemininingo le ndlela kaGarfinkel (1996) iyona kanye eyasetshenziswa.

UCohen noMorrison (2000) bathi le pharadaymu yomhumusho ibheka futhi icubungula indlela abantu abafunda ngayo. Lokhu kucubungula indlela yokufunda nokufundisa yikho okwenze ngiyisebenzise kulolu cwaningo. UCohen noMorrison (2000) bathi le pharadaymu izinze ekutheni umuntu uyenza kanjani into ethile kanye nendlela ajula ngayo ngokomcabango. Lokhu kwenza yikho kanye okuwumongo walolu cwaningo njengoba kwakufuneka imbangela yokungaphumeleli kahle kwabafundi emibuzweni ethinta izingcezu zenkulumo nokuthi ingabe izindlela namasu okufundisa asetshenziswa ngothisha emakilasini kunawo yini umthelela kulokhu.

UGregar (1994) uthi ipharadaymu yomhumusho ibheka unonzalo wento kanye nomthelela wayo ezimeni ezikhona. NgokukaNeuman (2014) ipharadaymu yomhumusho igxila embonweni walokhu okucwaningwayo. Lokhu kusivezela ukuthi kuzo zonke izinto ezithinta lokho okusuke kucwaningwa, akukho okukhiwa phezulu kungabukisiswa, kucutshungulwe, kuhunyushwe konke nemithelela yakho ocwaningweni. Lolu cwaningo lwavumbulula ingonyuluka yonke kanozala wenkinga yokwehluleka kwabafundi behlulwa yizingcezu zenkulumo.

### **4.3 Umklamo nobunjalo bocwaningo**

Lapha ngibheka umklamo nobunjalo bocwaningo ngokuthi ngibheke lezi zihlokwana ezingezansi.

#### **4.3.1 Ucwanningo oluyikhwalithethivu**

Lolu cwanningo luyikhwalithethivu. Abacwaningi abanengi bayakholelwa ukuthi kunobudlelwano obukhulu kakhulu ekusetshenzisweni kwepharadaymu yomhumusho kanye nocwaningo oluyikhwalithethivu. UGelfand noSilverman (2000); uThomas (2003); noNidd Flodd (2011) bavumelana ngazwi linye ukuthi ipharadaymu yomhumusho inakho ukuchema nokuthanda ukusebenzisana kakhulu nocwaningo oluyikhwalithethivu. UWillis (2007) uthi ucwanningo oluyikhwalithethivu luvame ukunikeza imibiko enothe kakhulu kangangoba abahumushi kwenza bayiqonde ngokugcwele ingqikithi yalokho abasuke bekucwanningile.

Njengoba kulolu cwanningo kwakudingeka imbangela eyenza bahluleke abafundi ukuphendula kahle imibuzo ethinta izingcezu zenkulumo, ucwanningo oluyikhwalithethivu lwasiza kakhulu lwakhipha ingonyuluka, yahlala obala. UMcQueen (2002) uthi abacwaningi abangabahumushi bayayicingisisa indlela eyenza bafinyelele kahle ekujuleni kolwazi abasuke beludinga. Lolu wucwanningo oluyikhwalithethivu lwenza yatholakala yonke ingonyuluka mayelana nokufundiswa kwezingcezu zenkulumo esiZulwini uLimi Lwasekhaya.

UThanh noThanh (2015) bathi kunezimpawu ezibalulekile uma kwethulwa ucwanningo oluyikhwalithethivu, olunye uphawu ukuthi abacwaningi bavumelekile ukuba imibuzo yabo ibe ngevuleleke kakhulu ukuze bahumushe, baqonde ulwazi abalutholile. Lokhu kuyahambisana nocwaningo lwami ngoba kukhona lapho kusetshenziswe khona imibuzo evulelekile ukuze abahlanganyeli bachaze kahle yonke ingonyuluka ngabakubuziwe.

UJohnston noChristesen (2012) bathi kubalulekile ukuthi kuqashelwe konke ukugxeka nempikiswano eba khona kubabhali mayelana nezindlela zocwanningo ukuthi ziqhutshwe ngendlela yini ngoba konke kuncika ezindleleni zokukhiqiza imininingo, ukuhlaziya kanye nemiphumela. Kulolu cwanningo izindlela zokukhiqiza imininingo, ukuyihlaziya nokuyifingqa kanye nokwethula okutholakele kuhanjiswe ngendlela eyiyo futhi ehambisanayo

nocwaningo oluyikhwalthethivu njengoba lolu cwaningo ludingida inkinga yokungaphumeleli kwabafundi emibuzweni ethinta izingcezu zenkulumo nokuthi ingabe othisha basebenzisa izindlela namasu afanele yini uma befundisa izingcezu zenkulumo.

#### **4.3.2 Ucwangingo lwesimo**

Kulolu cwaningo ngakhetha ukusebenzisa ucwangingo lwesimo ngoba luwuphenyo olunzulu olunobuqiniso obuphathekayo ngomuntu kanye neqoqo labantu (Yin, 2011). Lolu cwaningo lwasivala isikhala phakathi komcwangingi nalowo ophendula imibuzo ocwangingweni, lwaphinde lwadedela ukuba abaphendulayo benabe ngokwanele lapho kudingeka khona. ULather (1992); uRobottom noHart (1993); uCrabtree noMiller (1999) bona bakholelwa ukuthi ngokuxoxa nokuxoxisana ngemibuzo ephendulwa ngabahlanganyeli bocwangingo, abahlanganyeli bayakwazi ukuthi baveze indlela abazizwa ngayo ngokweqiniso mayelana nesihloko. Lokhu kusiza umcwangingi abe nokuziqonda kangcono izenzo zalabo ababuzwa imibuzo yocwangingo noma ayiqonde kangcono imbangela yenkinga ezama ukuxazululwa wucwangingo (Lather, 1992; Robottom & Hart, 1993; Crabtree & Miller, 1999).

UYin (2011) uthi ucwangingo lwesimo lugxile ekuhloleni isenzo esenzeka esimweni sangempela sempilo. UYin (2003) uthi kukhona ucwangingo lwesimo oluwuphenyo, lapho kusuke kuphenywa izehlakalo ezihlukile ezisuke zizoveza umehluko ocwangingweni lokuqala ngemininingwane ethile esuke kade iwukucabangela, ingahloliwe.

UGriffiths noGiles (2017) bachaza ucwangingo lwesimo oluyisibonelo ngokuthi lusuke luchaza isimo esijwayelekile esisetshenzisiwe ukuze lusize abanye bakuqonde kangcono okwenzakalayo nembangela yokwenzeka kwakho.

UBan nabanye (2010) bachaza ucwangingo lwesimo oluyindaba eqoqiwe ngokuthi kuvame ukuba kube izifundo eziquqiwe zihlanganisa ulwazi olususelwe ezindaweni eziningana ezahlukene futhi lezo zifundo zisuke ziquqwe ngezikhathi ezingafani.

UPang et al. (2009) bethula ucwangingo lwesimo olwaziwa ngokuthi luyisifundo sezinto ezibucayi, abaluchaza ngokuthi luhlola indawo eyodwa noma ezimbalwa ukuze kufundwe izimo ezahlukile noma ezijwayelekile.

UYin (2011) uchaza ucwaningo lwesimo olubheka imibono yomuntu ngamunye ngokuthi luwucwaningo olujulile olumayelana nomuntu, iqembu labantu noma ingexe ethize, okuhloswe ngayo ukwenza okuvamile ngezingxenye eziningana.

UNelson (2003) uchaza ucwaningo lwesimo oluyinhlango ngokuthi luwumbiko wokusetshenziswa kwenhlango kokuthile, okufana nokwenza umkhiqizo noma umsebenzi thizeni kanti ucwaningo lusuke luzolekela ukuthi kusetshenzwa kanjani.

Kulolu cwano kusetshenziswe ucwaningo lwesimo olungolopheno ngoba bekuphenywa imbangela kwabuye kwacaciswa bha inkinga yokungafundiseki kahle kwezingcezu zenkulumo. UYin (2003) uthi ucwaningo lwesimo lungasetshenziswa kakhulu uma kuphendulwa imibuzo enjengokuthi, “kanjani” “ngobani.” UCreswell (2009) uthi ukukhethwa kocwaningo olusentshensisiwe kusekelwa ngokuthi umcwani, ocwano isigameko esisodwa, uyakwazi ukuphenyisisa, acwano isise lokho afisa ukukucwano. Lolu cwano njengoba lubuka izindlela namasu okufundiswa kwezingcezu zenkulumo, IsiZulu uLimi Lwasekhaya ezikoleni zaseMhlathuze, kusobala ukuthi sisodwa isigameko esidingidwa lapha. UStake (1995); uYin (2003) bathi ucwaningo lwekhwalthethivu nolwesimo kuncikene futhi akuxabani uma ukusebenzisa kanye kanye ukukhiqiza imininingo noma usuyihlaziya.

#### **4.4 Abahlanganyeli bocwano nokuqokwa kwabo**

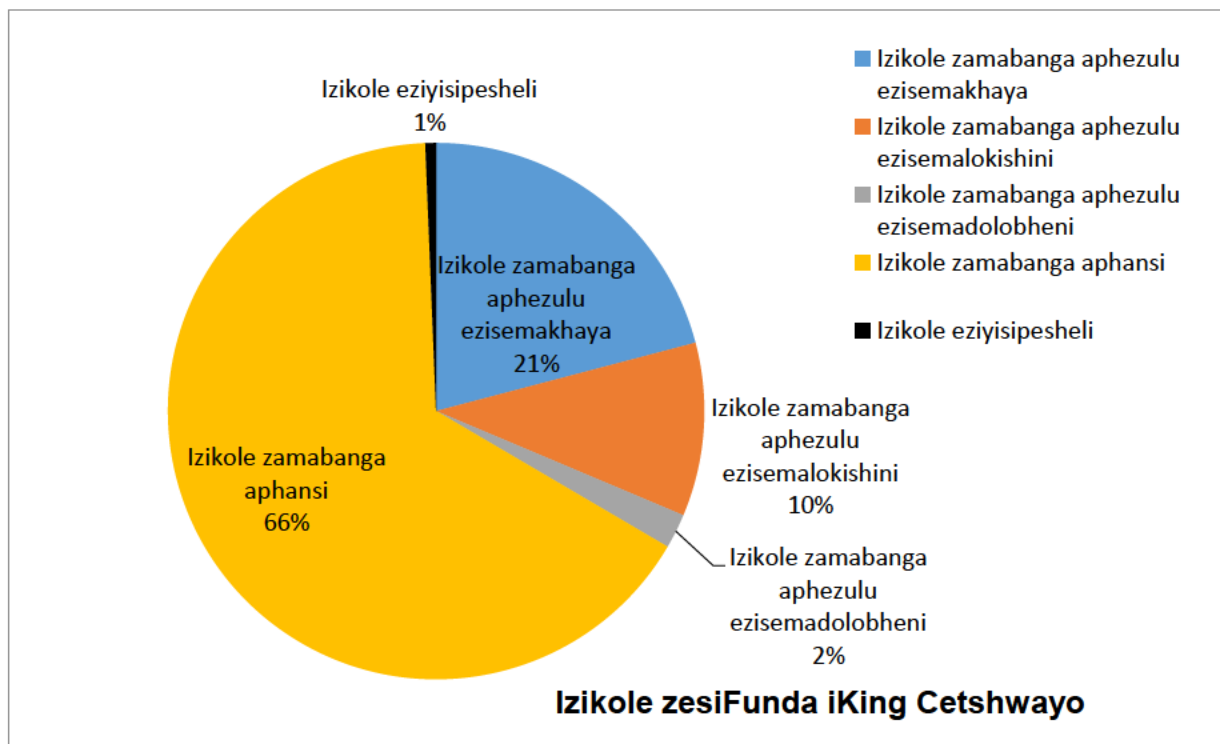
Ngaphimbi kokuba ngichaze abahlanganyeli nokuqokwa kwabo, ngiqala ngokuchaza indawo lapho ucwano luqhutshwe khona. Emuva kwalokho ngichaza ngabahlanganyeli balolu cwani, ukuthi bangobani, bangakanani, bakhethwe kanjani nokuthi yingani kukhethwe bona.

##### **4.4.1 Indawo yocwano**

Lolu cwano luqhutshwe ezikoleni zaseMhlathuze ngaphansi kwesiFunda saseKing Cetshwayo. UMhlathuze uyisiyingi esinezikole ezenza isiZulu uLimi Lwasekhaya ezahlukene ngokwezindawo. Kukhona ezisezindaweni ezingamakhaya, kukhona eziselokishini bese kuba khona ezisemadolobheni. Kulolu cwano kwathathwa esisodwa edolobheni eMpangeni, esisodwa emakhaya eMevamhlophe nesisodwa elokishini Esikhaleni. Kulezi zikole zonke ezinye izifundo zifundwa ngesiNgisi kanti isiZulu kuphela esifundwa ngesiZulu.

Ukwenezelela kulolu olungenhla kufakwe amagrafu amabili aveza imininingwane yezibalo zabantu ezikoleni zesiyingi uMhlathuze esingaphansi kwesiFunda saseKing Cetshwayo. IsiFunda iKing Cetshwayo inenani labantu abayi-1034,751 (Statistics South Africa, 2021). UMhlathuze njengoba ungaphansi kwesiFunda saseKing Cetshwayo unezikole eziningi kakhulu ezingamabanga aphantsi, ube nezikole zamabanga aphakeme ezisemakhaya, ube nezikole zamabanga aphakeme eziselokishini, ubuye ube nezikole zamabanga aphakeme ezisemadolobheni (Statistics South Africa, 2021) Kunezikole zabafundi abafunda ngokunakekelwa ngenxa yokukhubazeka kube nezikole ezizimele ezingekho ngaphansi kukahulumeni (Statistics South Africa, 2021)

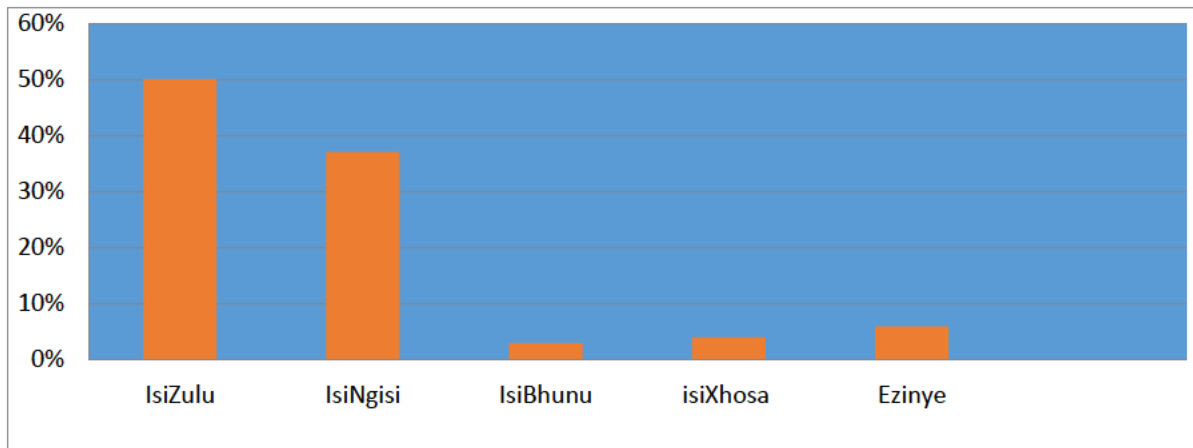
Umfanekisomdwebo yezikole ezitholakala esiFundeni iKing Cetshwayo.



**Umfanekisomdwebo 4.1: Izikole ezikhona eKing Cetshwayo**

Kulesi siFunda saseKing Cetshwayo kunezilimi ezehlukene ezikhulunywayo, okuyisiZulu, IsiNgisi, IsiBhunu, IsiXhosa nezinye izilimi (Statistics South Africa, 2021).

Umfanekisomdwebo okhombisa izilimi ezikhulunywayo esiFundeni saseKing Cetshwayo.



**Umfanekisomdwebo 4.2: Izilimi ezikhulunywa eKing Cetshwayo**

#### **4.4.1 Abahlanganyeli**

Abahlanganyeli baphumelelisa okuhlosiwe ngocwaningo, basuke benolwazi oluphelele ngengxenye nenhlolovo okuzosetshenzelwa phezu kwayo, yibona abanolwazi oluphelele ngembangela nezixazululo zenkinga edingidwayo kanti futhi bayingxenye yeqembu labantu okungase kuthathwe kulo isampula (McLeod, 2019). NgokukaPatton (2002), enye yenzuzo yokukhetha abahlanganyeli abafanelekile ukuthi banikeze ulwazi olucebile. UMcMillan noSchumacher (2006) bathi kuyindlela ejwayelekile ukusetshenziswa kwabahlanganyeli ukuthi babelane ngolwazi lwabo, ukukhanyisa isihloko socwaningo. UCreswell (2009) uqinisekisa ukuthi ukukhethwa kwabahlanganyeli ngokolwazi abanalo, amava abo kanye nezindawo abasebenza kuzona kufinyelelwa kukho ngokubheka izinto ezine ezibalulekile okuyilezi (a) indawo lapho ucwaningo luzokwenzeka khona; (b) amaqembu okuzoxoxwa nawo futhi abukwe; (c) izikhathi lapho ucwaningo luzokwenziwa khona; (d) inqubo elandelwayo phakathi nalezi zikhathi zokuqhutshwa kocwaningo

Abahlanganyeli bangakhethwa ngendlela engahlelekile noma bakhethwe ngendlela yenhloso. USingh (2003) uchaza indlela yokukhetha isampula engahlelekile ngokuthi kuthathwa iqoqo elincane labantu abakhethwe kwabaningi ngokungacwasi noma ngokungabi nandlela ethile elandelwayo. U-Etikan et al. (2016) bachaza ukuqoka abahlanganyeli ngenhloso ngokuthi kuwukukhetha ngamabomu ababambiqhaza ngenxa yezimfanelo umhlanganyeli anazo.

Lolu cwaningo lusebenzise ukuqoka abahlanganyeli ngokwenhloso ukuqhuba ukukhiqizwa kwemininingo esezingeni eliphezulu. UCreswell (2012) uthi ukusetshenziswa kokuqoka

abahlanganyeli ngokwenhloso kuvame ukuletha imiphumela enobuqiniso, abuye aphawule ukuthi bakhona abacwaningi abakhetha ngamabomu abantu kanye nendawo yocwaningo ukuze bafunde noma baqonde into esemqoka. Kulolu cwaningo kuyinhloso ukukhethwa kothisha abafundisa IsiZulu Ulimi Lwebele ngoba yibona abanolwazi olunzulu ngezindlela namasu okufundisa izingcezu zenkulumo. Yibona futhi abasetha bamake umsebenzi wabafundi okuwukuthi banolwazi oluphelele kunawo wonke omunye umuntu oseMnyangweni weZemfundo ngokuhlolwa kwezingcezu zenkulumo. Ulwazi othisha abanalo ngezizingcezu zenkulumo kumele baludlulisele kubafundi, ngakho-ke kubalulekile ukuthola ukuthi yiziphi izindlela namasu okufundisa abakusebenzisayo. Kwenziwe ngenhloso ukuthi kukhethwe izikole ezisezindaweni ezingefani, ezisedolobheni, eziselokishini kanye nezisemakhaya, kodwa zonke zibe zitholakala esiFundeni saseKing Cetshwayo. Imiphumela ekhishwe yilolu cwaningo ingenobuqiniso okungancikwa kuyona ukuthatha izinqumo uma kuyiwa phambili mayelana nezindlela namasu okufundisa izingcezu zenkulumo.

#### **4.4.2 Ubungako besampula**

Ngikhiqize imininingo kubahlanganyeli abayisithupha. Othisha abaqokelwa ukuba ngabahlanganyeli kulolu cwaningo babili isikole ngasinye. Zibe zintathu izikole zaseMhlathuze, esiFundeni saseKing Cetshwayo ezihanjelwe. Kube isikole esisodwa esisemakhaya, esisodwa esiselokishini kanye nesisodwa esisedolobheni. Inhloso yokuthola izikole ezahlukenene ngokwezindawo bekwenzelwa ukuba kutholakale imibone eyahlukenene mayelana nokungaphumeleli ngendlela egculisayo kwabafundi emibuzweni ethinta izingcezu zenkulumo.

UKalton (2002) uthi ukunquma ubungako besampula ukuze kukhiqizwe imininingo eyanele kungaba umsebenzi onzima ocwaningweni. UKalton (2002) uqhubeka aphawule ngokuthi kubalulekile ukusebenza ngesampula ukuze umcwaningi angabuzi wonke umuntu ngoba imininingo ayikhiqize esampuleni ukwazi ukuyihlunga kahle ngendlela eqoqekile kodwa abaheke amacala wonke futhi kube iminingo enohlonzwe. Isampula labahlanganyeli lithathwe ezikoleni ezisesiyingini saseMhlathuze, esiFundeni saseKing Cetshwayo. Abahlanganyeli balolu cwaningo sebebonke bayisithupha, baqhamuka ezikoleni ezintathu. Kuzona zontathu izikole ngiqondane nabawubulili obubodwa, okungabesifazane kuphela.

Ngokweminyaka yabo yobudala bayashiyana. Ngingathi nje bayizigaba ezintathu. Ababili baneminyaka ephakathi kwama-25 nama-40. Ababili bayisigaba esiphakathi nendawo, baneminyaka ephakathi kwama-45 kuya kuma-50. Abesigaba sokugcina babili nabo, baneminyaka ephakathi kwama-50 nama-55.

Iminyaka yabo befundisa isiZulu uLimi Lwasekhaya iphakathi kwemithathu kuya kwengamashumi amathathu. Kunesikole esinothisha bobabili abanamava angaphansi kweshumi. Okunokuphawuleka ngabo ukuthi neminyaka yabo yokukhula ayiminingi kangako. Uyedwa oneminyaka ethe xaxa kodwa amava akhe aphansi nawo. Abathathu babahlanganyeli banamava kulesi sifundo, angaphezu kwamashumi amabili kanye noyedwa onamava ayiminyaka engamashumi amathathu.

Kubona bonke abahlanganyeli akekho ongakuqeqeshelwe ukufundisa isiZulu. Kukhona abathathu abafunde baze bazuza iziqu ze-Honours. Ngikujabulelile kakhulu ukuthi abafundanga esikhungweni semfundo esisodwa, yize kubukeka iNyuvesi yaKwaZulu (UNIZULU), uNgoye, inabane abawumkhiqizo wayo. Isizathu salokhu kungaba ukuthi iyona eseduze nalezi zikole ezazikhethele ukuqhuba lolu cwaningo. Akhona namanye amaNyuvesi abanye abafunda kuwona, njenge-University of South Africa (UNISA) kanye ne-University of KwaZulu-Natal (UKZN).

Abahlanganyeli bami ngabapha amagama okuziqambela, okungesiwona awabo okuzalwa kanjalo nezikole zabo. UDeseris (2012) uchaza ukwetha amagama kubantu nezindawo okungesizona zangempela ngokuthi iyindlela yokwenza amagama ngokungesibo ubuqiniso ukuvikela abahlanganyeli bangempela. U-Aleksiejuk (2016) ufakaza ngokuthi indlela yokuqanjwa kwabahlanganyeli amagama okungewona awabo ivikela labo abasetshenziselwe umsebenzi othile.

Lokhu kuqanjwa kwabahlanganyeli nezikole zabo kwasetshenziswa kulolu cwaningo kwenzelwa ukuqinisekisa ukuphepha kwabo ngokubavikela bangadalulwa ukuze bengalandelwa ngolwazi abalukhiphile. Abahlanganyeli baqanjwe ngokuthi uthisha Biyela noCele, besikole A. Kube khona uthisha uDube noFuneka, besikole B. Kube khona uthisha uGina noHlela, besikole C.

### **Isikole A**

Uthisha uBiyela ungowesifazane oneminyaka engama-55. Wafunda e-UNIZULU, wathola iziqu zobuthishela, i-Bachelor of Paedogogics (B.Paed), wameja ngesiZulu. Usefundise ulimi lwesiZulu iminyaka engamashumi amathathu agcwele. Ufundisa ibanga leshumi nanye.

Uthisha uCele yena ungowesifazane oneminyaka engama-47. Wafunda e-UKZN, lapho ayenza khona iziqu ze-Bachelor of Arts (BA). Wabe esenza isitifiketi esaziwa nge-Post-Graduate Certificate in Education (PGCE). Wameja ngesiZulu. Usefundise ulimi lwesiZulu iminyaka eyisishiyagalolunye. Ufundisa ibanga leshumi. Isikole A sitholakala elokishini laseSikhawini, kuwo uMhlathuze.

### **Isikole B**

Uthisha uDube owesifazane oneminyaka engama-38. Wafunda e-UNISA. Naye wenza iziqu ze-B.Paed, wameja ngesiZulu. Usefundise ulimi lwesiZulu iminyaka eyisithupha, ufundisa ibanga leshumi nanye.

Uthisha uFuneka ungowesifazane oneminyaka engama-29, wafunda e-UNIZULU, waphothula i-B.Paed. Waziqhuba esifundweni sesiZulu waze wathola iHonours. Usefundise ulimi lwesiZulu iminyaka emithathu, ufundisa ibanga leshumi. Isikole B sitholakala endaweni engamakhaya noma eyizabelo, eyaziwa ngokuthi yiMevamhlophe.

### **Isikole C**

Uthisha uGina ungowesifazane oneminyaka engama-53, wafunda e-UNIZULU, waphothula iziqu ze-B.Paed. Waqhubeka wenza iHonours yakhe yesiZulu e-UNISA. Usesebenze iminyaka eyi-15. Ufundisa ibanga leshumi nanye.

Uthisha uHlela ungowesifazane oneminyaka engama-47. Wafunda e-UNIZULU, wathola iziqu zobuthishela i-B.Paed, wameja ngesiZulu. Waqhubeka khona e-UNIZULU wenza iziqu zakhe ze-Honours kuso lesi sifundo sesiZulu. Usefundise isiZulu iminyaka engamashumi amabili, ufundisa ibanga leshumi.

Lolu lwazi olunikezwe ngenhla lufingqiwe kuleli thebula elingezansi.

**Ithebula 4.1: Imininingwane efingqiwe ngabahlanganyeli balolu cwaningo**

Igama lokwethiwa	Isikole	Ubulili	Iziqu zabo	Iminyaka befundisa IsiZulu uLimi Lwasekhaya
uNkk. Biyela	A	Owesifazane	B.Paed (UNIZULU)	30 iminyaka
uNksz. Cele	A	Owesifazane	B.A (UNIZULU) PGCE (UNIZULU)	10 iminyaka
uNksz. Dube	B	Owesifazane	B.Paed (UNISA)	06 iminyaka
uNksz. Funeka	B	Owesifazane	B.Paed (UNIZULU) B.Ed Hons(UNIZULU)	03 iminyaka
uNkk. Gina	C	Owesifazane	B.Paed (UNIZULU) B.Ed Hons (UNIZULU)	15 iminyaka
uNkk. Hlela	C	Owesifazane	B.Paed (UNIZULU) B.Ed Hons (UKZN)	20 iminyaka

**4.4.3 Indlela yokukhethwa kwabahlanganyeli**

Esiyingini saseMhlathuze ngaphansi kwesiFunda saseKing Cetshwayo, kuthathwe othisha ababili isikole ngasinye, ofundisa ibanga leshumi nebanga leshumi nanye. Othisha laba abaqokwanga ngokuthi ngiyabazi, kodwa bakhethwe ngokwamabanga abawafundisayo. Izikole ziqokwe ngokuthi kube esisodwa esisemakhaya, esisodwa esiselokishini bese kuba esisodwa esisedolobheni. Lokhu kukhethwa kanje kwezikole kwenziwe ngenhloso yokuthola umnyombo wale nkinga kanye nokuqhathanisa izinga nokujiya kwenkinga.

Abahlanganyeli ngaxhumana nabo ngokuthi ngiye ezikoleni ngokwehlukana kwazo. Kwesinye isikole ngaxhunyaniswa nomphathi womnyango wezilimi, ngethulwa kuyena nguthishanhloko wesikole. Ngabe sengibizelwa othisha, owebanga leshumi kanye nowebanga leshumi nanye. Ngethulwa kubona ngabe sengicela izinombolo zabo kanye neminingwane engangizoyidinga. Ezikoleni ezimbili kwasetshenziswa indlela ehlukile

lapho uthishanhloko wavele wanginikeza izinombolo zalabo engangizobasebenzisa njengabahlanganyeli. Ngabe sengixhumana nabo ngacela ukubabona. Ngababonela khona ezikoleni zabo. Ekubaboneni kwami saxoxisana ngezinhlosongqangi zocwaningo ngase ngibacela ukuba babe ngabahlanganyeli. Bonke bavuma ukuba ngabahlanganyeli bocwaningo emuva kokuba sengibachazele ngamalungelo abo nokuthi bangahoxa kululu cwanningo uma bezizwa bengakhululekile.

#### ***4.4.4 Izizathu zokuqoka nokungaqoki abahlanganyeli***

URobinson (2014) uchaza ukuqoka nokungaqoki abahlanganyeli ngokuthi yindlela yokufaka inani labantu bocwaningo ngendlela engaguquki, ethembekile, efanayo nangendlela enenjongo. Imibandela yokukhishwa ihlanganisa izici ezenza abantu abakhethiwe bangafaneleki ukuba yingxenye yocwaningo.

Ngikhethe ukusebenzisa othisha besiZulu uLimi Lwasekhaya njengabahlanganyeli balolu cwanningo. Othisha yibona abafundisa izingcezu zenkulumo abafundi. Yibona futhi abahlolayo, nabasetha imisebenzi yokuhlola abafundi. Yibona abamakayo banikeze nemiphumela yabafundi. Kulula kubona ukubona izindawana lapho abafundi behluleka khona ukuwaqoqa onke amamaki. Imbangela yokwehluleka kwabafundi kwezinye izingxenye bangaba nawo umqondo wokuthi ubangelwa yini. Lokhu kusivezela ngokusobala ukuthi othisha besifundo yibona abanolwazi olwanele ngesifundo. Uma singaqhathanisa uthisha nomfundi, okuwuyena onolwazi olugcwele ngesifundo kusuke kunguthisha. Yingakho othisha beqokwe njengabahlanganyeli abasemqoka kulolu cwanningo.

Abafundi benziwe baba ngabahlanganyeli abathule, abangasho lutho. Babe khona ngesikhathi sokukhiqiza imininingo ngokwethamela isifunjwana. Ayikho imininingo ekhiqizwe kusetshenziswa abafundi. Kubalulekile ukusebenzisa othisha njengabahlanganyeli abayinhloko ngoba bayiqonda kangcono inqubomgomo yolimi kanye nenqubomgomo yokuhlola okubhekiswe ekufundiseni izincezu zenkulumo.

#### **4.4.5 Imininingo engakhiqizwanga kubahlanganyeli**

UClark (2013) uchaza imininingo engakhiqizwanga kubahlanganyeli njengemininingo ekhiqizwa ngothile ongesiye umcwaningi walowo msebenzi. UJonston (2017) uveza ukuthi imininingo engakhiqizwanga kubahlanganyeli yile ekhiqizwe ngomunye umuntu ngaphambi kokuthi umcwaningi oyisebenzisayo akhiqize eyakhe ngezingxoxo ezisakuhleleka, ukwethamela, nokunye. UJonston (2017) uthi lolu ulwazi ngolutholakala emithonjeni yolwazi esuke isivele isikhona, efana nama-athikili, imiqingo yocwaningo, izincwadi ezishicilelwe, amaphephabhuku, amaphephandaba kanye nokunye. Ngakho-ke kulula ukufinyelela kule mininingo ngoba umcwaningi akadingi mvume ukufinyelela kuyona, ngoba isuke isivele ivulelekile emphakathini.

Kulolu cwaningo yonke imininingo esetshenzisiwe engakhiqizwangwa yimina, engiyisebenzisele ukuthuthukisa umqakuliswano wocwaningo ngiyiqhakambise ngokulokothisa ngemithombo efanele, ngisebenzisa indlela yokulokothisa imithombo yolwazi eyaziwa nge-APA 7<sup>th</sup> referencing style.

Ngezansi ngichaza kabanzi ngezindlela zokukhiqiza imininingo ekhiqizwe kubahlanganyeli.

#### **4.5 Izindlela zokukhiqiza imininingo**

Abacwaningi basebenzisa izindlela eziningi ukukhiqiza imininingo. Uma sikhetha izindlela zokukhiqiza imininingo sibuka ukuthi izohambisana yini nomklamo oqokiwe wocwaningo. Kuqasheliwe kakhulu lokhu, ukuthi izindlela zokukhiqiza imininingo ziyahambisana nocwaningo lwekhwalthethivu kanye nocwaningo lwesimo njengoba kulandelwe zona lezi zindlela. Kusetshenziswe izindlela ezahlukene ukukhiqiza imininingo kulolu cwaningo ezifana nezingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela nokuhlaziya amadokhumenti. Zonke lezi zihlokwana zichaziwe kafushane ngezansi ukuthi zenzeke kanjani.

##### **4.5.1 Izingxoxo ezisakuhleleka**

UMyers noNewman (2007) bathi le ndlela yokuxoxisana okuhlelekile iwukhiye ocwaningweni oluyikhwalthethivu ngoba abacwaningi bayakwazi ukuthi baqongelele ulwazi olunobuqiniso obunzulu ngoba basuke bebuzwa ngezinto abasebenza ngazo mihla le. Le ndlela ilandeliwe, yasetshenziswa kulolu cwaningo ukuze kukhiqizwe imininingo enzulu

nethembakalayo. Le ndlela yokukhiqiza imininingo yenzeke ngokuthi ibe phakathi kwami, njengomcwangingi, kanye nabahlanganyeli bocwangingo. Kulolu cwangingo abahlanganyeli kube ngothisha bezikole zaseMhlathuze esiFundeni saseKing Cetshwayo. Abafundi besigaba semfundo nokuqeqesha babe yingxenye yocwangingo ngokuthi babe khona ekilasini ngenkathi uthisha ebafundisa, nami ngikhona ngizokwethamela isifunjwana. Ayikho imibuzo abafundi abebelindeleke ukuthi bayiphendule eqhamuka kimina. Le ndlela isetshenzisiwe kulolu cwangingo ukuze kutholakale ulwazi olunzulu noluthembakalayo.

Le ndlela isetshenzisiwe kulolu cwangingo ukuze kukhiqizwe imininingo kothisha abafundisa isiZulu uLimi Lwasekhaya ebangeni le-10 kuye kwele-11. Ngenza ithuba ngaba nokuxoxisana nothisha abayisithupha abangabahlanganyeli balolu cwangingo. Savumelana nabahlanganyeli ukuba sihlangane ngesikhathi okungesona somsebenzi. Izingxoxo ezisakuhleleka zangisiza ukuphendula imibuzongqangi emibili okungowokuqala kanye nowesibili. Le mibuzo idinga ulwazi lukathisha ngezindlela namasu okufundisa abazisebenzisayo, ukuthi yiziphi nokuthi bazisebenzisa kanjani, kanye nokuthi zixhumana kanjani nokufundisa ulimi ngokwezinhlelo zikaTAHFUZWE. Umuntu ngamunye ngaxoxisana ngokwenza ithuba elilodwa nje vo naye. Ukuxoxisana kwami nabahlanganyeli kwaqoshwa ngesiqophamazwi. Imibuzo ebuzwe kulokhu kuxoxisana ibiyimibuzo evulelekile. Uma kukhona okudinga ukucaciswa kahle, ngangibuza abahlanganyeli bocwangingo imibuzo yokulandelela.

#### **4.5.2 Izingxoxo zamaqembu**

Izingxoxo zamaqembu ziyithuluzi lokucwanginga elisebenzisa ukuxhumana komcwangingi nabahlanganyeli ngamaqoqo ngezihloko ezithile ngenhloso yokukhiqiza imininingo (Clark, 2011) Abacwangingi abanengi balinyusile izinga lokusebenzisa le ndlela yezingxoxo zokuhlanganyela emsebenzini yabo (Belanger, 2012; Nili et al., 2017). UMorgan noSpinash (1984); noBryman (2016) bachaza izingxoxo zokuhlanganyela njengeqoqo lapho abantu abanolwazi olunzulu ngesihloko leso bexoxisana, befaka imibono ngokwahlukana. Basuke bebuka nembangela edala izimo lezo kanye nezindlela ababona ukuth kungaxazululwa ngazo inkinga. UPatton (1990) yena uchaza izingxoxo zokuhlanganyela njengeqoqo elikhethlekile, elisetshenziswayo ukukhiqiza imininingo esuke idingeka.

Le ndlela yokukhiqiza imininingo isetshenziselwe ukuba kuphenduleke imibuzo emibili yocwangingo, owokuqala nowesibili. Ukubuza othisha behlangene kwenza umehluko

wokuthi imibono elethwa kuxoxwa iba nokubukeka ngeso elibanzi kube kuxoxiswana ngayo ngokungenambandela. Izingxoxo zamaqembu zibe kabili ngokwehlukana. Kulolu cwaningo bahlanganisiwe othisha kwase kuqoshwa izingxoxo, kubhalwe phansi okuxoxiswane ngakho. Othisha abasetshenziswe kulezi zingxoxo zamaqembu kusengabantu abafanayo nalabo abasetshenziswe ezingxoxweni ezisakuhleleka. Lokhu kudalwe ukuthi kunemibono ehluke eyayivela ezingxoxweni ezisakuhleleka, izezwa umhlanganyeli ngayedwa ngesikhathi sokuxoxisana. Ngakho-ke kwakudingeka kuxoxiswane ngayo le mibono ngokujulile ukuze kuzwakale izimvo ezahlukene. Ukuvela kwemibono eminingi kwaholela ekutheni wonke umuntu abuke isimo sokufundiswa kwezingcezu zenkulumo ngeso elihlukile. Ukuhlanganiswa kwabahlanganyeli kudingidwa inkinga yezingcezu zenkulumo, kwadala ukuthi uthisha azibheke yena uqobo. Lezi zingxoxo zaziphendula imibuzo evulelekile. Kwakunemibuzo yokulandelela uma kunesidingo ukuze ulwazi lutholakale kahle lonke kungabi nokuzosala.

#### **4.5.3 Ukwethamela**

U-Emmel (2013) uthi ukwethamela yinto eyenzeka ngokwemvelo, kuncikene kakhulu nocwaningo oluyikhwalthethivu. UMcLean noMyers (1997) bathi kunomehluko phakathi kokwethamela ngqo okumsulwa, kanye nokubuka izinto ube uyingxenye yokwenziwayo nawe. Kulolu cwaningo ngisebenzise indlela yokukhiqiza imininingo eyaziwa ngokuthi ukwethamela ngoba kwenza ubone onke amacala alokho okwenziwayo, ngisho noma kukuncane kangakanani. Into enhle ngayo ayikhohlisi (Seabi, 2012). Lokhu okubone kwenzeka, wakulalela kushiwo kuyinto eyiqiniso elingeke lishintshwe kalula kanti uma ubuza imibuzo, kungenzeka kube nokukhohlisa ezimpendulweni ozozinikezwa yilaba obabuzile.

Le ndlela yokwethamela isetshenzisiwe ngokuthi ngihambele izikole ngezikhathi ezithile. Isikole ngasinye ngisihambele iviki, ukuze ngibe nethuba elanele lokuwabona womabili lawa mabanga alesi sigaba semfundo nokuqeqesha. Ekuhlaleni kwami iviki ngakwazi ukwethamela izifunjwana ngokwehlukana umhlanganyeli ngamunye. Kunothisha abebengakhululekile ngokuphelele ukuthi ngethamele izifunjwana zabo, kangangokuthi baze baphimisela ukuthi bazizwa sengathi bayahlolwa. Yize kunjalo kodwa bagcina sebekhululekile uma sebona ukuthi ngangiwagcina amagama ami okuthi ngeke ngize ngibaphazamise. Ekugcineni bakhululeka, zonke izifunjwana ngazethamela ngaphandle kwenkinga.

#### 4.5.4 Ukuhlaziya amadokhumenti

Kulolu cwaningo ngahlaziya amadokhumenti abizwa ngokuthi uhlelo lwesifunjwana. Uhlelo lwesifunjwana luveza zonke izinyathelo ngokuthi sizohamba kanjani isifunjwana, isihloko sesifunjwana, izinhloso zesifunjwana kanye nezindlela zokufundisa nezokuhlola uthisha akusebenzisayo ngesikhathi efundisa kuyavela ohlelweni lwesifunjwana. Uhlelo lwesifunjwana lulodwa nje luveza izinto eziningi yingakho ngahlaziya lona lodwa. Ngacela ukuba uthisha ngamunye angiphe izinhlelo zesifunjwana ezintathu. Ngacela eziqondene nezingcezu zenkulumo kuphela ngokwezinhlobo zazo ngokwehlukana kwazo. Njengoba othisha bebabili isikole ngasinye, kusho ukuthi ngacina ngiqoqe izinhlelo zesifunjwana eziyisithupha isikole ngasinye. Izinhlelo zesifunjwana zabahlanganyeli bebonke zaba yishumi nesishiyagalombili ngenxa yokuthi izikole zintathu sezizonke.

Ithebula elilandelayo lifingqa wonke amathuluzi nezinqubo zokukhiqiza imininingo engakusebenzisa ngenkathi ngiqhuba lolu cwaningo lwami.

#### Ithebula 4.2 Isifinyezo sezindlela zokukhiqiza imininingo

Ithuluzi lokukhiqiza imininingo	Kuzokwenziwa Kangaki	Isikhathi sokukhiqiza imininingo	Kuzokwenziwa kanjani	Isikhathi sokwethula, nokuhlaziya imininingo	Isikhathi sokuqinisekiswa kwemiphu-mela
Izingxoxo ezisakuhleleka	Kube kanye uthisha ngamunye	Ncwaba - Mandulo 2022	Imibuzo evulelekile  Isiqophamazwi Sizobakhona	Ncwaba - Lwezi 2022	Imiphumela iyothunyelwa kubahlanganyeli emuva kokuphothulwa kocwaningo
Izingxoxo zamaqembu	Kube kabili behlanganisiwe	Mandulo 2022	Kuzophendulwa imibuzo evulelekile  Isiqophamazwi sizobakhona	Ncwaba - Lwezi 2022	Imiphumela iyothunyelwa kubahlanganyeli emuva kokuphothulwa kocwaningo
Ukwethamela Amakilasi	Ngithamele kanye uthisha ngamunye	Mandulo 2022	Ukuba khona ekilasini ngesikhathi	Ncwaba - Lwezi 2022	Imiphumela iyothunyelwa kubahlanganyeli emuva

			sokufunda nokufundisa  Isiqophamazwi sizobakhona		kokuphothulwa kocwaningo
<b>Ukuhlaziya amadokhume- nti</b>	Ngithathe amalungiselelo esifunjwana amathathu uthisha ngayedwa	Mfumfu - Lwezi 2022	Kuzohlaziywa amalungiselelo esifundo bese kubhalwa phansi amanothi kokutholakele	Ncwaba - Lwezi 2022	Imiphumela iyothunyelwa kubahlanganyeli emuva kokuphothulwa kocwaningo

#### 4.6 Ukuvivinya amathuluzi

Ukuvivinya amathuluzi indlela esetshenziswayo yokukhiqiza imininingo ukuze kubonakale ukuthi ngabe amathuluzi azokwazi yini ukusebenza. UThabane (2010) uthi ukuvivinywa kwamathuluzi ngaphambi kokulungiselela ukwenza ucwaningo olukhulu kubalulekile. Lokhu kusho ukuthi ngalolu cwano oluncane lokuvivinya amathuluzi, umcwaningi usuke usafuna ukubona ukuthi ngabe inkinga ikhona yini ngempela (Janesick, 1999). Le ndlela isetshenzisiwe ukubheka ukuthi yimaphi amakhono adingakalayo ukwenza ucwaningo ngempumelelo.

Lokhu kuvivinya kwamathuluzi kwenziwe esikoleni engisebenza kusona ngezikhathi ezithize. Ngivivinye kozakwethu abafundisa IsiZulu uLimi Lokuqala Lokwengeza. Ngithathe abesigaba semfundo nokuqeqesha okuqhubekayo. Babili abahlanganyeli engibatholile abafundisa ibanga leshumi neleshumi nanye. Ngisebenzise ithuluzi lokwethamela kanye nelezingxoxo ezisakuhleleka.

Ukuvivinya amathuluzi kungisizile ukulungiselela ucwaningo lwangempela. Lokhu kwangilekelela kakhulu ukubona izinkinga engangingahle ngihlangabezane nazo, ubuhle nobubi bamathuluzi engangiwaqokile okusebenzisa izingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela nokuhlaziya amadokhumenti.

Ukuvivinya amathuluzi kungisizile kakhulu ekukhuphuleni amasu, amaqhinga okulalela kanye nawokukhuluma. Kungisizile futhi ukuthi ngenze ucwaningo lwami balujabulele labo abangabahlanganyeli. Kungisizile ukukhulisa ikhono lokubuza imibuzo ekhama izimpendulo

eziphelele, nokwazi nje ukuthi umuntu azizwe engenamahloni nokwesaba ukuphendula yonke imibuzo ngendlela enelisayo. Kungisizile futhi ukuthi ngikwazi ukulandelanisa imibuzo, nokuba nolwazi lokuxhumana kahle nabahlanganyeli.

#### **4.7 Ukuhlaziya imininingo**

Kulolu cwaningo ngisebenzise indlela yokuhlaziya imininingo ngokwezindikimba. UBraun noClarke (2006) bathi ukuhlaziya ngezindikimba kuyindlela yokuhlonza nokuhlaziya amaphethini anikeza izincazelo ngemininingo nokuhlobana kwayo. Lokhu kusho ukuthi imininingo encikene uyakwazi ukuthi uyikhiqiza ndawonye ngokomyalezo wayo noma ngokwezindikimba. UDaly noTonry (1997) bona bathi kubalulekile ukuba umcwaningi aveze ukuthi yiziphi izindikimba ezibalulekile ekuchazeni isenzeko esicwaningwayo, noma izimpawu eziyiminingo efanayo ihlanganisa nezingxenye ezizithintayo. Lokhu kusichazela ukuthi imininingo enezici ezifanayo ikhiqizwa ndawonye ihlelelwe indikimba yayo kanjalo neminye neminye okungaba ithinta umgqondo ofanayo ifakwe ndawonye, enemifanekiso nayo ndawonye. UJoffe (2011) uthi izindikimba ziba ngamaphethini asobala nangafihleki. Lokhu kusivezela ukuthi kulokho okuhlungiwe okufanayo kwase kuba khona okusalayo kuyabe sekukhiqizwa okufana nakho bese kunikwa indikimba yakho, noma izihlokwana ngaphansi kwesihloko.

UGuest nabanye (2012) bachaza le ndlela yokuhlaziya ngezindikimba ngokuthi ikhiqizwa kalula futhi iyakwazi ukuhambisana nezimo zocwaningo, isize yaba yiyona ejwayele ukusetshenziswa uma kuhlaziywa imininingo yocwaningo lwekhwalthethivu. Indlela yokuhlaziya imininingo ngokwezindikimba icubungula izinto ezimeni eziyimvelo ukuze zigcine zakha imiqondo noma ilekelela ukuhumusha isihloko nenkinga okucwaningwa ngayo ukuze abantu bayiqonde kangcono (Denzin & Lincoln, 2011). UCreswell et al. (2017) bayenaba ngokuhlaziya ngezindikimba ngokuthi le ndlela igcizelela ukuzikhiqizela imininingo ukuhlola kanye nokuyiqopha. Iyakwazi le ndlela ukuveza izinto ezifanayo kanye nalezo ezingafani noma ezinomehluko (Clarke & Braun, 2013).

Ukuhlaziya imininingo kuncike ekutheni zisetshenziswe kanjani izindlela zocwaningo kanye nemibuzo yocwaningo (Dejonkheere & Vaughn, 2018). Ngamanye amazwi imininingo ingahlaziywa ngezindlela ezahlukene kuye ngohlobo lwayo nezindlela zocwaningo ezisetshenzisiwe ukukhiqiza imininingo njengokuthi nje imininingo echaziwe ikhiqizwa ngemibuzo evulekile futhi ihlaziywa ngendlela ehlukile kuleyo esetshenziswa emininigweni

enezinombolo. UFrisch (2015) uveza ukuthi ukuhlaziya imininingo ocwaningweni oluyikhwalthethivu kungenzeka bese kutholakala izimpendulo eziyisixazululo senkinga ecutshungulwayo. Ngakwenye ingxenye ukuhunyushwa kwemininingo kusuke kuqonde ukuhleleka nokuxhumana kwezindikimba ezivelayo kusahlaziywa nalezo ezincane kubkuvele nokuphambanayo ukuze kuhlungeke futhi kuchazeke ubunjalo bemininingo ekhandekile (Sunday, 2016)

UCohen nabanye (2018) bathi uma uhlaziya imininingo oyithole ngesikhathi uthamele, ubuza imibuzo kanye nokuhlaziya amadokhumenti ungasebenzisa ukufingqa imininingo obekushiwo ngomlomo umhlanganyeli ngamuhle noma ngeqoqo usebenzise izindikimba ngokwehlukana kuye ngokuthi leyo mininingo iqukethe yiphi indikimba. Imininingo eminingi yethulwe ngezindlela ezahlukene ingahlaziywa kusetshenziswa ukukhiqiza ndawonye okujwayelekile, kungasetshenzisiwe ukubuyekezwa kwezingqikithi bese ngasekugcineni imininingo ebhalwe ngokuhlela ngendlela eyiyo.

Kulolu cwanningo imininingo ichaziwe ukuthi ikhiqizeke ngemibuzo evulelekile etholakala kusiqophamazwi ehlungiwe, yahlelwa kahle ngokubhalwa phansi ngokuhlukaniswa ngokwezindikimba. Lokhu kwenzeka ngokuthi ibuye ibuyekezwe, ishintshwe yenziwe lula bese futhi iguqula okulotshiweyo kubonakale ngamaphethini, izingqikithi, ukuchema, okufanayo nokwehlukile phakathi kwabahlanganyeli mayelana nezindlela namasu okufundisa izingcezu zenkulumo.

UClarke nabanye (2015) baveza ukuthi ukuhlaziya imininingo kuqhutshwa emuva kokukhiqizwa kwayo ndawonye ngokujula nokuzibandakanya ndawonye nayo ngesibopho esithile ekusebenzeni ngalo, uyaziveza lezi ndlela ezingasetshenziswa ukuthi ihlaziyeke kangcono imininingo ekhiqiziwe. UClarke nabanye (2015) baqhubeka bathi kunesu lokuhlaziya elaziwa ngokuzijwayeza, uthi lenzeka kahle ngokuyifunda uyiphindaphinde imininingo, uphinde futhi uyifunde kaningi ningi, ubuye uyilalele lapho obuyiqopha khona, ufunde nalapho obhale khona amanothi ngesikhathi uhlaziya. UClarke nabanye (2015) babuye bathi kuyasiza ukuthi umcwaningi asuke ekubeni umhlaziyi kodwa agxile encazelweni esobala evezwa yile mininingo ekhiqiziwe. UClarke nabanye (2015) baqhubeka baveze ukuthi elinye isu lokuhlaziya elisetshenziswayo elokubhala amakhodi, elisetshenziswa ukuhlaziya ngokuthi kuhlukaniswe okufanayo kube nekhodi elilodwa, nokunye okufanayo kufakwe enye ikhodi. Ngesikhathi sokuhlaziywa le ndlela yamakhodi

kwimniningo efanayo isetshenzisiwe kanti ibifundiwe kaningi ningi lwaphinde yalalelwa futhi ngokuphindwa phindwa ukuze ijwayeleke.

UTerry nabanye (2017) bacacisa ukuthi ukuzijwayeza imininingo ukuqala usaqoqa imininingo ngaphambi kokuhlaziya. UTerry nabanye (2017) baveza elinye isu lokuhlaziywa elaziwa ngokukhiqiza ingqikithi kanye nokubuyekezwa kwezingqikithi, bachaza lawa masu ngokuthi uma selufundiwe ngokulujwayela, lwafakwa amakhodi seluzobe selunikezwa izingqikithi ngokwehlukana bese lubuye lubuyekezwa ngokwezingqikithi. UTerry nabanye (2017) bevumelana noClarke nabanye (2015) baveza isu lokuchaza, kuqanjwe nokubhala izingqikithi okuyilona eliyilisu lokugcina lokugoqwa kokuhlaziywa kwemininingo. Nazo lezindlela zokuhlaziya zisetshenzisiwe.

Le ndlela yokuhlaziya ngezindikimba yiyona esetshenziswe kulolu cwaningo lwekhwalithethivu kanti futhi isebenziseka kahle nepharadaymu yomhumusho. Esinye isizathu sokuqoka le ndlela yokuhlaziya imininingo ngokwezindikimba ukuthi izindlela zokukhiqiza imininingo ezisetshenziswa kulolu cwaningo, zihlaziyeka kangcono uma kusetshenziswa lokhu kuhlaziya kwezindikimba ngoba imbangela yenkinga igcina ibekwe obala kanye nesisusa sayo.

#### **4.8 Ukwethembeka kocwaningo**

Ukwethembeka kolwazi kulolu cwaningo kuqinisekise ngokuthi kulandelwe lokhu okune okubalulekile: ukukholakala kolwazi; ukwedluliseleka kolwazi; isiqinisekiso ngolwazi kanye nobuqiniso bocwaningo. Lezi zinto zichaziwe kabanzi ngezansi ukuthi zisebenze kanjani kulolu cwaningo.

##### **4.8.1 Ukukholakala kolwazi**

Ukukholakala kolwazi kuwubuqiniso bolwazi lonke lwabahlanganyeli ngendlela ababuka ngayo isihloko noma lokho ababuzwa ngakho kanye nendlela nobuqiniso okuhunyushwa ngayo imininingo ekhiqizwe kubahlanganyeli abahlukene (Polit & Beck, 2012). Ngaqinisekisa ukuthi ilandelwa yonke imigudu ngesikhathi kukhiqizwa imininingo ukuze lube ngolukholekayo. ULeung (2015) uthi ukukholakala kufana nokuthi into isemthethweni. UKorstjens noMoser (2018) bathi ukuze kubonakale ukuthi luyakholakala ucwaningo kufanele umcwaningi uma eseyihlaziyile imininingo aphinde ayibuyisele kubahlanganyeli ukubhekisisa ukuthi kusenjengoba aluqopha yini.

Ukukholakala kolwazi ngikwenze ngokuthi ngisebenzise ingxubevane yezindlela zokukhiqiza imininingo okuyizingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela, nokuhlaziya amadokhumenti. Ngiqinisekisile ukuthi ilandelwa yonke imigudu yokukhiqiza imininingo kubahlanganyeli ukuze ucwaningo lube ngolukholekayo. Ngibuye ngenza ukuzibophezela nokuqinisekisa ukuthi imininingo ekhiqiziwe ihlaziywa yonke njengoba injalo futhi ngendlela ehlelekile.

#### ***4.8.2 Ukwedluliseleka kolwazi***

Ukwedluliseleka kolwazi kusho ukuthi imininingo ekhiqiziwe itholakele ingakwazi ukuthi isetshenziswe ezindaweni ezehlukile kule okusuke kwenziwe kuyo ucwaningo. Lolo lwazi lungasetshenziswa nakwabanye abantu, nakwamanye amaqoqa abantu (Houghton et al., 2013). UTrochim noDonnelly (2007) udaba lokudluliseka balubuka ngokuthi luphathelene nezinga lapho okukhiqizwe ocwaningweni kungadluliswa khona noma kwabelwe kabusha kwezinye izindawo noma indawo ezungezile. UKumar (2014) uveza ukuthi ukuze ukwedluliseka kolwazi kwenzeke ngendlela eyiyona kufanele kube umthwalo walowo oqhuba ucwaningo ukuthi akhanyise kahle ukuthi luhambe kuphi nakuphi ucwaningo lwakhe, aze aveze nokuthi isampula yakhe ibimi kanjani, kuphi futhi nini. Imininingo ekhiqiziwe ihlaziwe ngendlela yokuthi ibe wusizo kulabo abayidingayo ikakhulu uMnyango wezeMfundo. Balutholile ngokuthi ludluliselwe kubo. Emqingweni usuphelele kuzovezwa ukuthi oludingayo angalusebenzisa ngokwesidingo sakhe. Ngikunakile ukuthi ukuhlaziya kungaluguquli ulwazi ukuze nomunye umcwaningi uma elusebenzisa athole imiphumela efanayo.

#### ***4.8.3 Ukuqinisekiswa kolwazi***

Ekuqinisekiseni kolwazi umcwaningi angakwazi ukuveza ngokuthi akwenze kube sobala ukuthi ufike kanjani ekuthatheni isinqumo sokuhumusha imininingo abuye enze izibonelo zakutholile uma esenza iziphetho zakhe ukukhiqiza imininingo (Tobin & Begley, 2004). Inkomba yokugcina yokwahlulela ukwethembeka nobuqiniso bethuluzi locwaningo ukuchaza ukuqinisekiswa njengezinga lapho imiphumela ingaqinisekiswa khona noma iqinisekiswa ngabanye (Trochim & Donnelly, 2007). UKumar (2014) uchaza ukuqinisekiswa njengezinga lapho imiphumela ingaqinisekiswa khona ngabanye abacwaningi.

Ukuze kuvele ukuqinisekiswa kwemiphumela ngilandele inqubo ngendlela efanayo ukuze imiphumela iqhathaniseke neyolunye ucwaningo olungaqhamuka. Lokhu kusho ukuthi okwenzekile ngokuxoxisana kwami kokuqala nomhlanganyeli wocwaningo wokuqala, kwenzekile noma sengixoxisana nomhlanganyeli wokugcina. Lokhu kusho ukuthi obuza imibuzo njengethuluzi locwaningo ngesingaye ulugcinile uhlobo olufanayo lokusebenzisana ngendlela efanayo nabo bonke yize izikhathi zokuxoxisana ngokuphendula imibuzo kade zingafani (Miles et al., 2014).

U-Abdalla nabanye (2018) bona bathi kubalulekile ukuthi umcwaningi aveze ukuthi yini ethathe indlela ethize yocwaningo nokuthi kungani egcine eqoke leyo agcine eyisebenzisa, ngoba lokho kuyakuqinisekisa ubuqiniso bemininingo eqoqiwe. Ngivezile ukuthi imininingo ehunyushiwe belususelwa kuphi, nokuthi belukade lukhiqizeke kanjani. Izinhlaka ezithintekayo zazisiwe ngemiphumela etholwe ucwaningo, lokho bekuqinisekisa ukuthi akukho okungamampunge okubhalwe ocwaningweni, kuseyikho lokhu okwakushiwo ngabahlanganyeli. Akukho engikususele ekhanda ngokwami, ngikuqinisekisile ukuthi ngiyayibuyisela imiphumela yocwaningo kubahlanganyeli bocwaningo ngaphambi kokuba ngikhiphe ngokugcwele umqingo wocwaningo. Lokhu kwenzekile ngokuthi ngibathumelele ngombaninyazi imiphumela yocwaningo emuva kokuhlaziywa kwemininingo.

#### ***4.8.4 Ubuqiniso bolwazi***

Ubuqiniso bolwazi kuwukwethenjwa noma izinga lapho ucwaningo lungaphinda luphindwe ngabanye abacwaningi nokuthi lokho okutholakale kubuye kuhambisane nemiphumela yalolu cwano lwami.

UKumar (2014) uthi ubuqiniso bolwazi buyafana nokukwazi ukuncika entweni ngayo yonke indlela, njengento engenakuguquka ngokushesha. Indawo okugxilwe kuyona kulesi sigaba ukwethembeka ekuhloleni ukuthi ingabe ithuluzi lokucwaninga lingakwazi yini ukukhiqiza imiphumela efanayo uma lisetshenziswa kabili noma ngaphezulu uma ucwaningo olufanayo lwenziwa ngomunye umuntu (Lincoln & Guba, 1985; Polit & Beck, 2012; Trochim, 2020).

Ngiquqinisekisile ukuthi awekho amampunge bemininingo olungesilo olufakwe lwaba yingxenye yokukhiqizwa kwemininingo. Ocwaningweni lwami ngenza ngokusemandleni ukuthi ngethula futhi ngihlaziya imininingo injengoba injalo ngisebenzise nemibhalo yongcweti abahlukene kanye nenjulalwazi yocwaningo. UThomas noMagilvy (2011) baveza

ukuthi ukuze ucwaningo luthembeke kubalulekile ukuthi umcwaningi achaze ngokugcwele futhi anabe ngezindaba zokuziphatha kwababambe iqhaza ocwaningweni kanye nokuma kwendawo okwenziwe kuyona ucwaningo ngokukhiqiza imininingo kuyo kanye nezindlela okuhlaziywe ngayo imininingo.

Ubuqiniso budinga umcwaningi onenhloso, ongagxumeli eziphethweni ngokuphuthuma engahlolisanga. Ngisebenzise ucwaningo lokuphenya ukuze kusungulwe ukuncika okudinga ukuthi umuntu obengesiyi ingxenye abukeze futhi ahlole inqubo yocwaningo kanye nokuhlaziywa kwemininingo ukuze aqinisekise ukuthi ikhiqizwe kuvunyelwane futhi ibhekisiswe ukuthi isewulwazi olukhiqizwe kubahlanganyeli.

Lokho kuqinisekise ukuthi uma kungaba khona ophinda akhiqize imininingo esebenzisa amathuluzi afana nalawa engiwasebenzisile imiphumela isengafana nalena etholakale kulolu cwaningo lwami.

Ithebula elilandelayo lifingqa izinyathelo ezalandelwa ukuze kuqinisekise ukwethembeka kocwaningo:

**Ithebula 4.3: Isifinyezo sezinyathelo ezithathiwe ukuqinisekisa ukwethembeka**

Imigudu ngokwethembeka	Izinyathelo ezithathiwe
Ukukholakala kwemininingo	<p>Ngisebenzise ingxubevane yezindlela zokukhiqiza imininingo okuyizingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela, nokuhlaziya amadokhumenti.</p> <p>Imigudu yokukhiqiza imininingo ilandeliwe yonke ngokuyihlonipha nangendlela yakhona.</p> <p>Ngibe nokuzibophezela nokuqinisekisa ukuthi imininingo ikhiqizwe ngezindlela ezehlukene, yahlaziywa iyatholakala emqulwini walolu cwaningo.</p>
Ukwedluliseka kwemininingo	<p>Incazelo yale ngqikithi yocwaningo nendlela yokusebenza iveziwe emqulwini wemininingo ekhiqizwe ukuze kuqinisekise ukudluliswa kwalolu cwaningo.</p>

	<p>Imininingo ikhizwe ngendlela yokuthi ibe wusizo kwabayidingayo, ikakhulu uMnyango weMfundo Eyisisekelo.</p> <p>Imiphumela yocwaningo ekhizwe idlulisiwe kubahlanganyeli bocwaningo ngonyazimbani ukuze kuqinisekise ukwethembeka kocwaningo.</p> <p>Uma seluphuthuliwe ucwaningo uMnyango weMfundo uyothunyelwa ikhophi eyimiphumela yalolu cwaningo.</p>
Ubuqiniso ngeminingo	<p>Izindlela zokukhizwa imininingo zavivinywa ngaphambi kokuqoqa imininingo yocwaningo futhi incazelo ephelile yayo yonke inqubo yokwenza ucwaningo iyavela emqulwimi wocwaningo ukuze kuthuthukise ukwethembeka kocwaningo.</p> <p>Kusetshenzise imibhalo yongcweti eyehlukene nenjulalwazi isetshenzisiwe ukuze kuqinisekise ukuthi uma kungasetshenziswa amathuluzi afana nalawa kusengatholakala imiphumela efanayo.</p>
Ukuqinisekiswa kweminingo	<p>Okwenzekile kumhlanganyeli wami wokuqala ngesikhathi sokubuzwa kwemibuzo kwenzekeli nakowokugcina.</p> <p>Izinhlaka ezithintekayo zocwaningo zazisiwe ngemiphumela yocwaningo.</p> <p>Akukho okususelwe ekhanda lami konke okuvele kulolu cwaningo konke kuvezwe imininingo yabahlanganyeli</p>

#### 4.9 Inkambiso elungileyo yocwaningo

Inkambiso elungileyo yocwaningo iyinxenye ebalulekile ocwaningweni, lapho abacwaningi benikezwa imvume yokuqhuba ucwaningo. UMorgan no-Allen (2005) bathi ngaphambi kokuqhuba ucwaningo kubalulekile ukuthi uthole incwadi ekugunyazayo ukuthi ungaqhubeka wenze ucwaningo. UNewsman noLipworth (2015) bathi ukuthola incwadi eyimvume yokuqhuba ucwaningo kunemidanti engapheli, kudla isikhathi kugcine kukufakela

nengcindezeli kepha yize kunjalo kubalulekile ukuthi uhambe ngalowo mgudu. Le nkambiso ilekelela abacwaningi ukuba bavikeleke ngesikhathi becwaninga nokuthi babe nelungelo lokuthola ulwazi abaludingayo (Newsman & Lipworth, 2015).

Ngokuka Bell noBryman (2007), kunemigomo evikela abacwaningi kanti kumele inakwe, igadwe futhi ilandelwe. UBell noBryman (2007) bayaqhubeka bathi le migomo eminye yayo kudinga abacwaningi bakuqikelele ukuthi ukucwaninga kuba nesithunzi.

Ngabhala izincwadi eziya ezinhlakeni ezahlukene ngokwamazinga oMnyango wezeMfundo. Lesi sihloko sithinta ngqo uMnyango weMfundo Eyisisekelo, ngakho-ke ngabhala incwadi yesicelo semvume engasibhekisa kulo mnyango. Ngaphinde ngabhalela nabaphathi bezikole ngacela imvume yokukhiqiza imininingo kothisha bezikole zabo. Ngabhalela nothisha abafundisa isiZulu uLimi Lwasekhaya kulezo zikole ukucela babe ngabahlanganyeli balolu cwaningo.

Enye incwadi ngayibhekisa kubazali, ngabacela ukuba bavumele izingane zabo zibe ngabahlanganyeli abancane, besibili, abangaphenduli mibuzo. Imininingo engayikhiqiza ngiyigcine isikhathi esingangeminyaka emihlanu. Emuva kwalokho sengiyoyicisha yonke. Kanti futhi uma isihlaziywa ngeke bagagulwe ngamagama abahlanganyeli bocwaningo nezikole zabo.

#### **4.10 Imingcele yocwaningo**

USimon (2011) uchaza imingcele yocwaningo njengezimiso ezingaphathelene nocwaningo kodwa ezithathwa njengemingcele ebekwe ngumcwaningi, ngokwesikhathi salo, ubungako babantu abazobuzwa imibuzo kanye nohlobo lwabantu olulindeleke ukuthi babe ngabahlanganyeli. USimon (2013) uthi ucwaningo luyadinga ukuba lube ngoluqoqekile ukuze imininingo ekhiqizwe kulo ibe ngethembakalayo. Kumele ucwaningo lwazeke ukuthi luqalaphi lugcinephi ukuze olwenzayo akwazi ukwenza indawo ekholakalayo.

Lolu cwaningo lusebenzise izikole ezintathu zaseMhlathuze. Kulolu cwaningo kusetshenziswe izikole ezenza isiZulu uLimi Lwasekhaya. Kuthathwe esisodwa elokishini, esisodwa edolobheni, nesisodwa esisemakhaya. Abahlanganyeli bocwaningo kube ngothisha abayisithupha, othisha ababili isikole ngasinye, abafundisa amabanga 10-11. Ngakho-ke imiphumela yalolu cwaningo ayifaki zonke izikole ezifundisa isiZulu uLimi

Lwasekhaya kanti oyisebenzisayo le miphumela angiyisebenzisa ngoba ezithandela yena futhi uma ebona ukuthi iyahambisana nesimo sesikole sakhe, esingeyona ingxenye yalolu cwaningo.

#### **4.11 Izingqinamba zocwaningo**

Izingqinamba engahlangana nazo ngezokuthi abanye abahlangayeli babenqena ukuhlangana nami ngenxa yokuthi abantu abasakuthakaseli ukuphendula imibuzo bengezukuthola lutho oluzobalekelela ngokwesimo sempilo nemali. Iningi lothisha uma ucela ukwenza ucwaningo, ubuze kubona imibuzo kuye kube sengathi uzohlola ukuthi umuntu unolwazi kangakanani lwesifundo. Ikhona le nkinga yokungathandi ukuba yingxenye yabahlanganyeli bocwaningo. Kwesinye isikole kujika kube nenkombankombane, kube sengathi kufanele kube ngabathile kuphela okumele babe ngabahlanganyeli, abanye bangathandi ukuzibandakanya. Lokhu kwanqobeka ngokuthi abaphethe uMnyango woLimi kulezi zikole engangizikhethile balekelelane nami ngenkathi ngichazela othisha ubumqoka balolu cwaningo, nokuthi bazohlomula kanjani kulona uma seluphothuliwe.

Kwasiza-ke lokhu ngoba ekugcineni bonke othisha ababeqokelwe ukuba ngabahlangayeli bavuma ukuba yingxenye yalolu cwaningo futhi ukukhiqizwa kwemininingo kwahamba kahle kwaze kwaba semaphethelweni.

#### **4.12 Isiphetho**

Izindlela zocwaningo ziyingxenye ebalulekile ekuqhutshweni kocwaningo ngoba yizona ezingumnyango wokufinyelela kuyo yonke imininingo esisuke siyidinga. Kunendlela emisiwe okumele isetshenziswe ngendlela eyiyona uma uzoqhuba ucwaningo, kanti namathuluzi asuke ekhethiwe kumele asetshenziswe ngendlela emisiwe ukukhiqiza imininingo.

Kulesi sahluko kuvelile ukuthi ipharadaymu yomhumusho yiyona eyasetshenziswa kulolu cwaningo futhi yaziwa kakhulu ngokuthi yamukela imibono eminingi nezinguquko ngokwehlukana. Kuvelile ukuthi ipharadaymu yomhumusho icubungula indlela abantu abafunda ngayo nendlela abenza ngayo izinto.

Kuphinde kwavela ukuthi ucwaningo oluyikhwalithethivu lusebenzelana kahle nepharadaymu yomhumusho kanye nocwaningo lwesimo, njengoba kokuthathu kungena kulolu cwaningo lwami.

Kuvele ngokucacile ukuthi lolu cwaningo lwaqhutshwa kuyiphi indawo nokuthi isampula elisetshenziwe likhethwe ezikoleni zaseMhlathuze ezintathu, esisodwa esisedolobheni, esinye esiselokishini kanye nesisodwa esisemakhaya, eKing Cetshwayo.

Kuvele obala abahlanganyeli bocwaningo ukuthi bakhethwe kanjani nokuthi bazobe bebanganani. Kubuye kwacaciswa nezizathu ukuthi baqokwe baba bangaki isikole sisinye, nokuthi uyedwa ibanga lilinye, kwavezwa nokuthi yiziphi izindlela zokubaqoka laba bahlanganyeli njengoba befundisa isiZulu uLimi Lwasekhaya isigaba semfundo nokuqeqesha okuqhubekayo, ibanga leshumi neleshumi nanye kuphela kulesi sigaba.

Izindlela zokukhiqiza imininingo zicacisiwe ukuthi zizoba zine. Kuzoba izingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukuhlaziya amadokhumenti kanye nokwethamela ekilasini.

Kubukwe ngokujulile ukwethembeka kocwaningo, lapho bekubukwa ingxenye ngayinye, ukwedluliseka kolwazi, ubuqiniso ngolwazi, ukuqinisekiswa kolwazi kanye nokukholakala kolwazi ngocwaningo obeluhutshwa.

Kuveziwe ukuthi kubhalelwe uMnyango weMfundo Eyisisekelo ukucela imvume yokwenza ucwaningo, kwabuye kwabhalelwa izikole nothisha ababezoba ngabahlanganyeli. Lokhu kwenziwe ngokulandela inkambiso elungileyo.

Imingcele yocwaningo kanye nezingqinamba zalo aziluvimbanga lolu cwaningo, ekugcineni lwagcina luqhutshwe ngemupumelelo.

Isahluko esilandelayo sethula siphinde sihlaziye yonke imininingo eyakhiqizwa ngenkathi kuqhutshwa lolu cwaningo.

## ISAPHLUKO 5

### UKWETHULWA NOKUHLAZIYWA KWEMINININGO

#### 5.1 Isingeniso

Isahluko esandulela lesi besibheka izindlela zocwaningo, okuwukuthi bekuvezwa ukuthi ucwaningo luqhutshwe kanjani. Ngibuke izindlela zocwaningo ezahlukenene, njengokuchazwa kwepharadaymu, izindlela yokukhiqizwa kwemininingo, abahlanganyeli, ubungako babahlanganyeli kanye nokuqokwa kwabo.

Kulesi sahluko ngethula ngiphinde ngihlaziye imininingo ekhiqizwe kubahlanganyeli. UChalemuong (2009) uthi amasu okukhiqiza imininingo asivumela ukuthi sikhiqize ngokuhlelekile imininingo mayelana nezinto esizifundayo kanye nesilungiselela ukuzisebenza, bese eveza nokuthi uma imininingo ikhiqizwe budlabha kwenza kube nobunzima obukhulu bokuphenduleka kwemibuzo yocwaningo ngendlela ukuze kufinyelelwe esiphethweni ngocwaningo.

Imininingo ikhiqizwe ngezindlela ezine. Indlela yokuqala yokukhiqiza imininingo kube izingxoxo ezisakuhleleka. UMyers noNewman (2007) bathi le ndlela yokuxoxisana okuhlelekile iwukhiye ocwaningweni oluyikhwalithethivu ngoba abacwaningi bayakwazi ukuthi baqongelele imininingo enobuqiniso obunzulu ngoba basuke bebuzwa ngezinto abasebenza ngazo mihla le. Ngenza ithuba ngabona umhlanganyeli ngamunye ngesikhathi esasivumelene ngaso. Ngesikhathi sokuxoxisana kwethu ngangibhala phansi futhi ngiqopha phansi ukuxoxisana kwethu.

Indlela yesibili yokukhiqiza imininingo kube izingxoxo zamaqembu. Izingxoxo zamaqembu ziyithuluzi lokucwaninga elisebenzisa ukuxhumana kubahlanganyeli ngamaqoqo ngezihloko ezithize ngenhloso yokukhiqiza imininingo (Clark, 2011). Ngesikhathi sezingxoxo zamaqembu yimina obehola izingxoxo ngemibuzo ethile obekudinga ukuthi abahlanganyeli bayiphendule ngokudedelana. Ngiziqophile izingxoxo zamaqembu ngesiqophamazwi ngenzela ukuthi ngibuyele ngiwazwisise kahle amaphuzu avezwa ngabahlanganyeli.

Indlela yesithathu yokukhiqiza imininingo kube ukwethamela. U-Emmel (2013) uthi ukwethamela yinto eyenzeka ngokwemvelo, okwenza umcwaningi abone onke amacala alokho okwenziwayo, ngisho noma kukuncane kangakanani. Ngivakashele izikole ngesikhathi sokufunda ukuze ngibe nethuba lokubona nokuba yingxenye yokufundwa nokufundiswa kwezifunjwana ngezingcezu zenkulumo.

Indlela yesine yokukhiqiza imininingo kube ukuhlaziya amadokhumenti. UGoldkuhl (2019) uthi ukuhlaziya imininingo engamadokhumenti yindlela esetshenziswa ucwaningo oluyikhwalthethivu, nesebenzisa ukuhlaziya okuhlelekile okunobufakazi nokweseka imininingo ekhiqiziwe kanye nezimpendulo ngemibuzo yocwaningo. UGoldkuhl (2019) uqhubeka athi amabhuku ayimithombo yolwazi ebalulekile ocwaningweni oluyikhwalthethivu. Amadokhumenti ahlaziywa kwaba ngamalungiselelo ezifunjwana.

Yonke imininingo ekhiqizwe ngalezi zindlela ezibalwe ngenhla ngiyihlaziye ngokusebenzisa injulalwazi i*Social constructivism* kaVygotsky (1978). Ngibuye ngasebenzisa indlela yokuhlaziya imininingo ngokwezindikimba.

Imibuzongqangi yocwaningo ebiyithuluzi elikhulu lokuhlaziya nokwethula imininingo, ibime kanje:

1. Yiziphi izindlela namasu okufundisa izingcezu zenkulumo othisha abazisebenzisayo uma befundisa abafundi besigaba semfundo nokuqeqesha okuqhubekayo abenza isiZulu uLimi Lwasekhaya ezikoleni zaseMhlathuze?
2. Othisha bazisebenzisa kanjani izindlela namasu uma befundisa isiZulu uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?
3. Kungani othisha besebenzisa lezi zindlela namasu ukufundisa izingcezu zenkulumo esiZulwini uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?

Ezingxenye ezilandelayo ngethula ngiphinde ngihlaziye imininingo ekhiqizwe ngezingxoxo ezisakuhleleka, izingxoxo zeqembu, ukwethamela kanye nokuhlaziya amadokhumenti, awuhlelo lwezifunjwana.

## **5. 2 Ukwethulwa nokuhlaziywa kwemininingo ekhiqizwe ngezixoxo ezisakuhleleka**

Umbuzongqangi wokuqala ophendulwa lapha, yilona othi, “Yiziphi izindlela namasu okufundisa izingcezu zenkulumo othisha abazisebenzisayo uma befundisa abafundi besigaba semfundo nokuqeqesha okuqhubekayo abenza isiZulu uLimi Lwasekhaya ezikoleni zaseMhlathuze?”

Ngike ngachaza phambilini ukuthi ukuhlaziya kwami kuncike ekuhlaziyeni ngezindikimba, lapha ngezansi-ke ngethula izindikimba ezihlaziya imininingo ekhiqiziwe kubahlanganyeli ephendula lo mbuzongqangi. Ngaphinde ngayihlaziya le mininingo ngisebenzisa injulalwazi ye *Social constructivism* kaVygostky (1978), ngaphinde ngasekela ngemibhalo eyahlukene ukuze ngiqinisekise ukwethembeka kwalolu cwaningo.

Lokhu ngakwenza ngokuthi ngehlukanise okufanayo bese ngihlunga nokungafani ngikubeke eceleni. Ngenzela ukuthi kungabi khona ukuphindaphinda okungenasidingo kanye nokuxovana kwemininingo.

### **5.2.1 Izindlela zokufundisa ezisetshenziswa ngothisha**

Umbuzo wokuqala ubuhlola izindlela zokufundisa ezisetshenziswa ngothisha ukufundisa izingcezu zenkulumo. Imininingo engiyikhiqize kubahlanganyeli ngokusebenzisa izingxoxo ezisakuhleleka ngiyihlele ngokwezindikimba ngase ngichaza indikimba ngayinye njengoba ngenzile kokulandelayo.

#### **5.2.1.1 Ukusetshenziswa kwindlela yokutshela noma yokuchaza kukathisha**

Indlela yokutshela noma yokuchaza isebenza ngokuthi uthisha achazele abafundi ulwazi lwesifundo, acacise konke mayelana nesihloko akhiphe ingonyuluka ayithululele kubafundi bakhe (Hawes, 2004). Indlela yokutshela idinga ukuba ofundisayo abe ngocaciseleke ngokwanele, angabi nongabazane ngesihloko (Hawes, 2004). Lokhu kusho ukuthi uthisha osebenzisa le ndlela yokufundisa kumele abe nazo lezi zimpawu zokuba nolwazi olwanele nokuzethemba ukuze abafundi bakhe baluthole lonke ulwazi kuyena, uma beba nokudideka akwazi ukucacisa konke kuhlale obala.

Engikuthole kothisha ngesikhathi sinezingxoxo ezisakuhleleka ukuthi, uNkk Biyela kanye noNkk. Hlela basebenzisa indlela yokutshela nokuchaza kukathisha.

Ebuzwa ngezindlela zokufundisa azisebenzisayo ukufundisa izingcezu zenkulumo, uNkk. Biyela wathi:

*Isihloko sezingcezu zenkulumo yisona sihloko esiphakamisa amaphaphu kuthisha kanye nabo abafundi. Uma ngifundisa izingcezu zenkulumo ngisebenzisa kakhulu indlela yokutshela nokuchaza kukathisha ngoba abafundi badinga ulwazi kimi njengomfundisi wabo. Yisona sihloko esinzima kakhulu kubona lesi sezingcezu zenkulumo. Kudingeka ucezu nocezu ngiluveze ngokubatshena ukuthi lubonakala ngaziphi izakhi ngize ngiyofika ekutheni lusebenza kanjani emshweni. Uma ngingakwenzanga lokho ukuthi ngiqale ngokubatshela ukuthi ucezu lwakheke kanjani kuba umqansa onzima kakhulu ukuthi bakunikeze izimpendulo eziyizona.*

UNkk. Biyela wakhombisa ukukholelwa kakhulu endleleni yokutshela futhi ezwakala ukuthi yiyona kakhulu abona iyisixazululo, eyenza abafundi baziqonde kangcono izingcezu zenkulumo. UNkk. Biyela waveza ukuthi isihloko sezingcezu zenkulumo asilula kubafundi. UNkk. Biyela uthi usebenzisa kakhulu indlela yokutshela ngoba abafundi badinga ukulalela yena njengomfundisi wesifundo. Kungathi ngendlela abeka ngayo, uma abafundi beza eklasini basuke bezolalela uthisha azokusho. Ungathi ngesingaye ayikho into abafundi abasuke beyizele kuthisha ngaphandle kokuzolalela. Kubalulekile kuye ukuthi abe nalo lonke ulwazi nesindo ngoba abafundi badinga ulwazi kuye njengomfundisi wabo. UNkk. Biyela ubuye aveze ukuthi kudingeka ucezu nocezu akuchaze ngokugcwele ukwakheka kwalo, izakhi zocezu ngalunye njengoba zinjalo. Uma kunesakhi esinobudlelwano nokwakheka kwezinye izingcezu uzobe esekuchaza konke lokho ukuze kungabi nokudideka kubafundi. Izakhi lezi uzichaza ngendlela yokuthi kuvele konke ukwakheka kocezu ngalunye. Ukholelwa ukuthi uma engakwenzanga lokho ukuthi aqale ngokubatshela ukuthi lwakheke kanjani abafundi angeke bakwazi ucezu ukulibona ukuthi lilucezu luni lwenkulumo. Uma behluleka kulokho kuzoba umqansa ukusho umsebenzi wegama emshweni. Kuzwakala sengathi ukuze bakwazi ukusho umsebenzi wegama emshweni. Kuzwakala sengathi ukuze bakwazi ukusho umsebenzi wegama emshweni kufanele balazi igama ngezakhi zalo nokuthi lakheke kanjani.

Ulwazi olunjengalolu lubalulekile ukusivezela amandla obukhona bomuntu osuke ezocacisela abafundi ngesifundo ukuthi sihamba kanjani. Kusifundisa kusikhumbuze

nokuthi ukuba umfundi kusho ukuthi ulwazi udinga ukuchazelwa lona ngokucacileyo. Kungenzeka kube nobuthakathaka kwabafundisayo bokuthi kulesi sigaba sebanga leshumi neshumi nanye, abafundi basuke sebethe xaxa ngokweminyaka namabanga ngakho bangakwazi ukuzimela abadingi muntu ozobachazela ikakhulu uma izincwadi zikhona. Emuva kwalezi ngxoxo ezisakuhleleka ngikubonile ukuthi abafundi ngempela bayadinga ukuchazelwa ulwazi nakuwo lawa mabanga abakuwo asethethuthu.

UNkk. Hlela yena wathi:

*Ngifundisa ngokusebenzisa kakhulu indlela yokutshela nokuchaza kukathisha. Ngikholelwa ukuthi iyona ndlela efundisa kangcono ngoba ngiyakwazi ukuthi ngikhiphe lonke ulwazi umfundi aludingayo, alalele bese engibuza lapho engaboni kahle khona. Ngisho zingakhona izincwadi ngeke zichaze ngendlela mina engisuke ngizomchazela ngayo umfundi.*

UNkk. Hlela yena uveza ukuthi ufundisa ngokusebenzisa kakhulu indlela yokutshela nokuchaza kukathisha, uyakholwa ukuthi iyona indlela efundisa kangcono ngoba yilapho akwazi khona ukuthi alukhiphe lonke ulwazi oludingwa umfundi, nalapho umfundi engaboni kahle khona uzokwazi ukuthi achazeleke kahle ngaso lesi sikhathi aze ezwe noma abone. UNkk. Hlela uze aveze nokuthi ngisho incwadi njengoba inemibhalo icacisa ngezibonelo kodwa ngeke ichaze kumfundi njengoba yena esuke ezomcacisela ngesikhathi sokufunda nokufundisa. Ukuchaza kwencwadi ngesingaye ngeke kube namandla ukwedlula ukuchaza kwakhe njengothisha wolimi kubafundi bakhe. Ulwazi olusencwadini luyabalungela laba bafundi abahlakaniphile kodwa kulabo abangekho ezingeni lokuhlakanipha kangako basuke bedinga ukuba kube khona ozokwenza lula ulwazi olusencwadini.

Ulwazi olunjengalolu lungifundise ukuthi isigaba sokuqeqesheka kothisha sibaluleke kakhulu kunazo zonke izigaba zemfundo. Uthisha ongaqeqeshekile angaba nomthelela ongemuhle ekufundisweni kwabafundi. Akulula ukuthi umuntu ongenalo ulwazi olwanele ngezingcezu angazifundisa esebenzisa indlela yokutshela nokuchaza njengoba uNkk Hlela esho. Kwenye inkathi ungathola ukuthi yize izincwadi zikhona zinolwazi kepha lungadluliseki kahle kubafundi ngoba uthisha engenaso isibindi sokuchazela abafundi. Kuthisha ozethembayo le ndlela

yokutshena nokuchaza izwakala ingenye yezindlela ezingasebenziseka kahle ekufundisweni kwezingcezu zenkulumo.

UHawes (2004) uchaza ububi bendlela yokutshela nokukhuluma ngokuthi uma uthisha enolwazi oluncane ngesihloko esithize nabafundi bazoxega nabo kulowo mkhakha kanti uma enolwazi oluningi mayelana nesihloko futhi esithanda lesi sihloko, nabafundi bazosiphasa kahle ngokwedlulele. Lokhu kusikhanyisela ukuthi abafundi bakaNkk. Biyela nabakaNkk. Hlela baba nolwazi oluyisilinganiso sothisha babo uma kuza ezingcezwini zenkulumo ngoba balalela abakutshelwa ngothisha kuphela, akukho lwazi abazakhela lona.

Ngokwenjulalwazi kaVygotsky (1978), uthisha kumele abalekelele ngokubasiza abafundi baze bakwazi ukuzimela bona. UNkk. Biyela noNkk. Hlela bahambisana ne *Social constructivism* lapha ngokuthi olwazini abaluyisilinganiso ngezingcezu zenkulumo bangakwazi ukucathulisa abafundi babo kusuka esigabeni solwazi oluncane oluyizichitshana kuye olwazini oludinga ukusekelwa uthisha lapho umfundi engakakwazi ukuzimela. Yilapho-ke umfundi esadinga ukuchazelwa kakhulu ngezingcezu zenkulumo aze ayofika lapho esenokuqonda kahle izingcezu zenkulumo.

UVygotsky (1978) uthi le njulalwazi igcizelela ukuthi ukufunda okungcono komfundi yilokhu kokuthi abe yingxenye yokwakha ulwazi olusha ngokusebenzisa ulwazi lwakhe oludala. Laba bahlanganyeli uNkk. Biyela noNkk. Hlela babukeka bengakugqizi qakala ukuthi bangakhela olwazini lwabafundi abanalo ukuze izingcezu zenkulumo bazizwe kangcono abafundi.

UNkk. Hlela naye njengoNkk. Biyela, uyakholelwa ukuthi indlela yokutshela iyona efundisa kangcono izingcezu zenkulumo ngoba uthisha ukwazi ukulukhiphela lonke ulwazi, umfundi alwamukele abuze nemibuzo lapho engezanga kahle khona. UNkk. Biyela ukholelwa ukuthi uma engabachazelanga yena abafundi izingcezu zenkulumo basuke bezobhekana nomqansa unyaka wonke, kanti uNkk. Hlela yena uze agcizelele ukuthi ngisho incwadi ngeke icacise yedlule yena ngokuchaza.

UNkk. Gina uyayisebenzisa naye kancane indlela yokutshela nokuchaza kukathisha uma esechaza lokhu asuke ebona ukuthi sekudinga kube uyena obatshelayo ngokugcwele, ngoba uma eba buza izimpendulo azimngculisi.

UNkk. Gina wabeka wathi:

*Angiyisebenzisi yodwa indlela yokubuza nokuphendula ngoba uma sengikutholile lokho abafundi abakwazi kahle hle nalokho abangakwazi nhlobo, kudingeka ngibachazele noma ngibe nelinye icebo lokuthi bakubambisise abangakwaziyo ngokusebenzisa indlela yokutshela ngoba iwusizo ukuchaza ngokucacisa kubafundi.*

Indlela yokubuza nokuphendula uNkk. Gina uyisebenzisela ukuthola kahle ukuthi yikuphi abafundi abakwaziyo nalokho futhi abangakwazi. Uma esetholile uyaye abese eshintshela endleleni yokutshela ngoba yiyona akholelwa ukuthi yenza babambisise kahle lokhu abasuke bengakwazi. Lokhu kusitshela ukuthi le ndlela yokubuza nokuphendula ngeke iwenze lomsebenzi wokuthi abafundi bacaciseleke kulokho abangakwazi kepha yindlela yokutshela eyenza ukuba umfundi achazeleke kahle futhi kulokhu asuke engakwazi.

URock benoWilson (2005) bathi kuyicebo elihle ukusebenzisa izindlela ezingaphezu kweyodwa uma ufundisa ngoba ziyasekelana, abafundi bagcine bebambisise kahle okufundwayo. Ukufundisa usebenzise izindlela ezimbili ngesikhathi ufundisa izingcezu zenkulumo kwenza kube lula ukuhambisana nabafundi ngoba ubuye ukwazi ukubahlola ngendlela eyiyo uma kusafundwa, kwenza ukwazi nokubona uma sebesala.

### **5.2.1.2 Ukusetshenziswa kwendlela yokubuza nokuphendula**

Indlela yokubuza nokuphendula yindlela lapho uthisha ebuza abafundi bakhe imibuzo edinga izimpendulo ezivela kubafundi ukuthola ulwazi mayelana nesihloko esisuke sifundwa (Raphael, 1982). Ulwazi olutholakala lapho kukuthisha ngekhono lakhe ukulusebenzisa ngokwesidingo sesifundo ngaleso sikhathi. Nabo abafundi bayayibuza imibuzo uma kukhona lapho bedinga ukucaciseleka khona noma kukhona abafisa kugcizeleleke (Gabbard, 2013). Ngalokhu kuyasikhanyela ukuthi indlela yokubuza nokuphendula isetshenziselwa izidingo ezingefani kuya ngothisha ukuthi uhlose ukuyisebenzisela ngaleso sikhathi. .

Iningi labahlanganyeli bayayisebenzisa indlela yokubuza nokuphendula kodwa abayisebenziseli ukufundisa kuphela. Iningi labahlanganyeli likuvezile ukuthi indlela

yokubuza nokuphendula bayisebenzisela ukuhlola ulwazi oluphambilini lomfundi kanye nokuhlola ulwazi emuva kokuba sekufundisiwe.

UNkk. Gina ngesikhathi ebuzwa ukuthi iyiphi indlela ayisebenzisayo uma efundisa izingcezu zenkulumo waphendula ngokuthi:

*Ngendlela abangawuphenduli ngayo lo mbuzo abafundi uma bebhala izivivinyo wenza nothisha angathandi ukuhlala kuwona kakhulu ukuphawula ukuthi uwufundisa kanjani. Ngisebenzisa kakhulu indlela yokubuza nokuphendula ngoba abafundi basuke bengaziqali izingcezu zenkulumo ebangeni leshumi noma leshumi nanye, ziyafundwa emabangeni engaphambi kwalawo abadlule kuwona. Olwazini abanalo oludlulile kusuke kufanele ngibone lapho besala khona noma behluleka khona, ngisebenze nabo sengisukela kulokho abakwaziyo. Isikhathi esiningi kuba phakathi kokuthi bayakwazi ukulibona ukuthi lilucezu luni noma abakwazi. Uma bengakwazi kunzima kabi-ke ukubona ukuthi lenze msebenzi muni. Indlela yokubuza nokuphendula ngiyisebenzisa ekuqaleni kwesifundo bese ngishintshela kwenye engisuke ngiyibona ingahambelana nocezu lolo engilwenzayo. Ekugcineni ngibuyela kuyona eyokubuza nokuphendula sengiyisebenzisela ukuhlola ukuthi abafundi babambe kangakanani lokho abakade befundiswa khona. Lesi yisihloko esingathokozelwa kangako ngabafundi.*

UNkk. Gina uyakholelwa ukuthi njengoba abafundi basuke bangaziqali izingcezu zenkulumo ebangeni leshumi, kubalulekile ukuthi abafundise ngendlela yokubuza nokuphendula. Ngenxa yokuthi izingcezu zenkulumo ziyafundwa nakulamabanga angaphambi kwalawa eleshumi neshumi nanye, uye abuke ukuthi kungcono asebenze ngolwazi abanalo ukuze kube lula kubo. Ubuye uNkk Gina aveze ukuthi kulolu lwazi abanalo ngezingcezu kubalulekile ukubona ukuthi bazi kangakanani. Uqhubeka acacise ukuthi kubalulekile ukubona ukuthi yikuphi abakwazi ukukwenza ngezingcezu abone nokuthi basala kuphi, behluleka kukuphi. Lokho uthi kuyamelekelela ukubona ukuthi uzosebenza nabo esusela, nokuthi asebenze asusela kwabaziyo. Waveza ukuthi isikhathi esiningi kuba phakathi kokuthi bayalibona igama ukuthi lilucezu luni lwenkulumo noma abakwazi ukulibona. Uyakubalula ukuthi kuba nzima kakhulu uma abafundi bengakakwazi ukubona ukuthi igama lilucezu luni lwenkulumo. Uthi uma esebonile ukuthi banolwazi olungakanani abafundi, lokho

asuke ekuthole ngenxa yokusebenzisa indlela yokubuza nokuphendula uye ashintshela kunoma iyiphi indlela ayibona izohambisana kahle nocezu lolo asuke elufundisa. Uyaye abuyele futhi endleleni yokubuza nophendula uma esehlola ukuthi ngabe kuzwakele yini abekufundisa. Ukuvezile nokuthi isihloko sezingcezu zenkulumo othisha abasithokozeli. Uyakholelwa kakhulu ukuthi le ndlela yenza uthisha nomfundi babe nokuxoxisana, ngaleyo ndlela uthisha nomfundi bakwazi ukwakha ulwazi olusha ndawonye (Vygotsky, 1978). UNkk. Gina uphinda aveze ukuthi indlela yokubuza nokuphendula uyisebenzisa ngasekuqaleni kwesifundo bese kuthi uma sekuphakathi nesifundo ashintshela kwenye indlela, okuyindlela yokutshela ngoba ucacisela ngayo abafundi konke abasuke bedinga ukukwazi.

UGabbard (2013) uthi indlela yokubuza nokuphendula ithandwa kakhulu ngothisha abakholelwa ukuthi umfundi naye unakho akwaziyo angakwethula kuthisha kanye nabanye abafundi. Lokhu kusibekela ngokusobala ukuthi indlela yokubuza nokuphendula iyindlela yokufundisa esebenziseka kalula kodwa edinga ukuba uthisha abe nekhono elithe thuthu ukulawula abafundi kulokhu okusuke kufundwa nokuthi isifunjwana sigcine sizifeza izinhloso zaso.

UNkk. Cele, onezimpendulo ezicishe zifane noNkk. Gina, yena waphendula wathi:

*Ngisebenzisa indlela yokubuza nokuphendula ngoba yenza ngicishe ngibone ukuthi siyahambisana nabafundi noma basele, ngikwazi nokubona ukuthi basele kuphi. Uma ngisebenzisa isu lokuqhathanisa, indlela yokubuza nokuphendula yenza kube lula kakhulu nakubo abafundi ukusheshe bazibone izingcezu zenkulumo eziqhathaniswayo.*

Usebenzisa indlela yokubuza nokuphendula ngoba yenza abone ukuthi uyambisana nabafundi bakhe noma abafundi basele ngemuva akwazi futhi ukubona ukuthi basale kuphi. Uyaqhubeka uNkk.Cele athi uma esebenzisa isu lokuqhathanisa abafundi kuba lula kubo ukubona izingcezu zenkulumo eziqhathaniswayo. Leli su lokuqhathanisa lisebenziseka kahle ngendlela yokubuza nokuphendula ngokuNkk Cele. Okunokuphawuleka ukuthi indlela yokubuza nokuphendula maningi amandla nomsebenzi ewenzayo iyodwa. Iyakwazi ukuhlola izinga abafundi abakulo, iyakwazi ukuhlola ulwazi ukuthi abafundi balubambile yini ulwazi ebebelunikezwa, iyasetshenziselwa ukuhlola ukuthi abafundi abasali yini endleleni isifunjwana singakapheli, iyakwazi ukwenza ukuxhumana okuyikho phakathi kukathisha nabafundi kanti futhi iyindlela yokufundisa. UNkk. Cele uyisebenzisela ukuhlola ulwazi

Iwabafundi lwaphambilini mayelana nezingcezu zenkulumo, nokuthola ukuthi abasali yini endleleni kulokhu abafundisa khona.

UNkosi noMsomi (1992) bathi le ndlela yokubuza nokuphendula uma sifunda izingcezu zenkulumo ingenye yezindlela eyenza uthisha akwazi ukulandelela ukuthi abafundi bayakubamba lokho abafundisa khona noma basele kude naye, kanti le ndlela futhi yenza ukuba uthisha akwazi ukubona ezinye izindlela ezingamsiza uma abafundi bengakulandeli kahle lokho akufundisayo. I *Social constructivism* iyakugcizelela ukuthi ulwazi umfundi analo lubaluleke njengalolo lukathisha ofundisa lowo mfundi ngoba yilona oluyisisekelo, olwenza umfundi akwazi ukuhlanganisa kahle akuthola kuthisha nalokhu abebele ekwazi (Vygotsky, 1978). Lokhu kwenza kukaNkk Gina noNkk Cele kusivezela ukuthi ukwenza kwabo kuhambisana kahle nenjulalwazi ye *Social constructivism*, uma bekwazi ukuthi bakhele phezu kolwazi lwabafundi (Vygotsky, 1978).

Kule ndlela yokubuza nokuphendula ngithole ukuthi kukancane ukuthi kungaba nothisha oqeda isifunjwana engayisebenzisanga ngesikhathi efundisa. Isetshenziselwa izinto ezingana iyodwa ngesikhathi sokufunda nokufundisa. Kungebe yiqiniso ukuthi kukhona uthisha ongathi akanakho angakusho ngayo indlela yokubuza nokuphendula. Indlela yokubuza nokuphendula iwumgogodla wokuxhumana phakathi kukathisha nabafundi bakhe. Ngikubonile ukuthi kubalulekile kuthisha ngamunye ukuthi uma ezosebenzisa indlela yokubuza nokuphendula azi ukuthi uzoyisebenzisela kuphi kulokhu okungaka ekwenzayo ngesikhathi sokufunda nokufundisa.

### **5.2.1.3 Ukusetshenziswa kwendlela yokuxoxa**

UWelty (1989) uthi kule ndlela yokuxoxa uthisha usuke ezofundisa ngokuthi axoxisane nabafundi ngesihloko sakhe. USafari et al. (2006) uthi yilapha khona uthisha emukela ulwazi oluqinisekile nolungaqinisekanga, imibono kanye namava ngesihlokwana esisuke senziwa. UNkosi noMsomi (1992) indlela yokuxoxa bayichaza ngokuthi ithatha abafundi njengabaziyo. Uthisha osebenzisa le ndlela yokufundisa ufanele ukuba akunake ukuthi njengoba ezoxoxisana nabafundi ngesihloko uyena kodwa olindeleke ukuba abenalo ulwazi oluyisisekelo ngezingcezu zenkulumo aludlulisela kubafundi, ngoba uma kuzocina kuyingxoxo evulelekile engenakulawuleka abafundi bogcina bengena eweni ngokungenasidingo, kugcine kuchitheka nesikhathi. Olwazini azolwemukela kubafundi

kudinga abenakho ukuqonda ukuthi kukhona nolungesikho lokhu okudingekayo okufanele afake izeluleko asheshe aluphundle afake okuyikhona khona.

UNkk. Funeka wathi:

*Ngisebenzisa kakhulu indlela yokuxoxa nabafundi bami uma senza izingcezu zenkulumo. Ngasekuqaleni ngibanikeza isihloko sesifunjwana, isethulo nezinjongo zesifunjwana. Imvamisa izingcezu ngiye ngizifundise ngokuthi ngibhale imisho ebhodini bese igama negama emshweni silibuke ukuthi lilucezu luni lwenkulumo, bese silibuka ukuthi lenze muphi umsebenzi emshweni. Ngesikhathi sokubuka ukuthi lilucezu luni sisuke sixoxisana.*

UNkk. Funeka yena usebenzisa indlela yokuxoxa abuye asebenzise indlela yokubuka ngokuqaphelisisa. Lokhu uNkk. Funeka ukwenza ngokuthi abhale umusho ebhodini bese kubukwa igama negama ukuthi lilucezu luni lwenkulumo nokuthi lisebenze kanjani emshweni. Ngokwenza kanjena abafundi basuke bebegeja emishweni engasekuqaleni kwaya ngokuya kwaba nobungcono. Indlela abahola ngayo uthisha esifundweni esiqhutshwa ngokuxoxisana, ingihlabe umxhwele. Uqale ngokuwubhala umusho wase ebafundela wona. UNkk. Funeka ube esebayelela ukuba basho igama negama ukuthi lilucezu luni lwenkulumo. Sebelibukile igama negama ukuthi lilucezu luni babe sebeyalelwa ukuba balisho ukuthi lenze msebenzi muni emshweni. Wabe uNkk. Funeka esebacela abafundi ukuba bakhe eyabo imisho, leyo misho iyona ebeseiyisetshenziselwa ukugcizelela okuningi abesekushilo okumayelana nokwehlukana amagama ngokwezingcezu zawo kanye nokubona imisebenzi yegama ngalinye emshweni. Ngenxa yesikhathi akayithathanga yonke imisho kodwa wakwazi ukuyithatha ngokugqagqanisa ukuhlala kwabafundi. UNkk. Funeka ukholelwa kakhulu nasendleleni yokubukela ngokuqaphelisisa nokuzitholela ulwazi. Lezi zindlela uzisebenzisa ngendlela elinganayo ngesikhathi sesifunjwana. Ukusebenzisa izindlela ezimbili ngesikhathi kufundwa kuyabalekelela kakhulu abafundi ukuthi baqondisise kahle abasuke befundiswa khona

Bayaweseka lo mqondo wezindlela ezimbili oRock noWilson (2005) ukuthi ukusebenzisa izindlela ezimbili ngesikhathi kusiza abafundi ukuthi babe nokuqonda kangcono nemiqondo yabo ibe nokwethuswa ushintsho olwenzekayo esikhaleni bengalindele, nokuthi uma

bengacacelwa ngeyodwa indlela yokufundisa, uma uthisha eseshintsha kuba ngconywa abafundi bangabe sebhaleleka unomphelo.

Ezingxoxweni ezisakuhleleka UNkk. Funeka waveza nokuthi uyakholelwa kakhulu ukuthi indlela yokuxoxisana iyamsiza ngoba yenza abafundi bavuleleke ngolwazi abanalo bese ethola indlela yokubalungisa nokunezelela ulwazi kulolu abanalo. U-Alzibi (2015) uthi umsebenzi wamaqoqo onikezwa egunjini lokufundela wenza abafundi bazitholele bona ulwazi kanti futhi lawo mava okuzitholela ngokuzifunela ayabambelela engqondweni yabo. Ngesikhathi sokufunda okungaya ngothisha ukuthi ubanika nini ithuba lokuba baxoxisane emaqoqweni abo ngalokho azobe ebuyalele ukuba bakubheke.

Bayayifakazela indlela yokuxoxisana oGall noCall (1976) bathi inhle uma uthisha ezokwazi ukubahola kahle abafundi, abaholele emgudwini weqiniso lelo elifunwayo. Kubukeka enentshisekelo yokukwenza lokhu uNkk. Funeka ngoba uyabalungisa abafundi bakhe ebe ebadonsela olwazini oluyilona lona. UNkk. Funeka wakuveza ukuthi uyaqikelela ukuthi ukuxoxisana kwakhe nabafundi bakhe akhulubuki kugcine kungasafezeki izinjongo zesifunjwana, unendlela yokubalawula isifunjwana size siyophetha kahle. Indlela yokubhalwa kwemisho ebhodini bese kuxoxiswana ngayo, idinga ofundayo nofundisayo abuke ngokukhulu ukuqaphelisisa ukuze akwazi ukubona ukuthi igama lilucezu luni, futhi lenze msebenzi muni emshweni. Kuyabonakala ukuthi esikhathini sesifunjwana uNkk. Funeka usebenzisa izindlela ezimbili, indlela yokuxoxisana nendlela yokubuka ngokuqaphelisisa.

Lapha ngithole kubalulekile kakhulu ukukwazi ukulawula izimpendulo zemibuzo eqhamuka kubafundi. Yize kusetshenziswa lezi ndlela ezimbili eyokuxoxa nendlela yokubuka ngokuqaphelisisa kepha uthisha kufanele abe ngokhaliphe ngokwanele ukubamba ikilasi lingamhlabuzi ngoba lingagcina lixoxa lonke ikilasi uma uwumuntu onganayo impatho eqotho. Othisha abaningi bayadinga ukuzazi bona lapho benamandla khona nalapho benobuthakathaka khona. Ngikubonile ukuthi kumuntu onobuthakathaka kwimpathoqotho nokwenza abafundi bathule ngesikhathi sokufunda nokufundisa lezi ndlela zombili ezisetshenziswa uNkk. Funeka azimlungeli nhlobo. Uma ngiqhathanisa zonke izifunjwana engazithamela kulolu cwaningo lwami, isifunjwana sikaNkk. Funeka singesinye esabe sivelele kimina. Izizathu zalokho ukuthi indlela yokubukela ngokuqaphelisisa othisha abaningi abavamile ukuyisebenzisa, nokuthi indlela yokuxoxisana abayisebenzisayo

isifunjwana sigcina singasaqondakali noma siphelile noma siyaqhubeka. Kuleli klasi likaNkk. Funeka kwakuthulekile wonke umuntu enza lokho ayalelwe ukuba akwenze.

Ngokwenjulalwazi kaVygotsky (1978), indlela ayisebenzisa ngayo indlela yokuxoxa uNkk. Funeka iyahambisana nenjulalwazi yalolu cwaningo ngoba abafundi bathekelelana babuye babelane ngolwazi abanalo. UVygotsky (1978) uthi ngalesi sikhathi sokuthola ulwazi ngokusebenzisana nabanye abafundi kwanda umoya wokuthekelelana nokwabelana ngolwazi abanalo nabalutholile abafundi.

#### **5.2.1.4 Ukusetshenziswa kwendlela yokuphindaphinda**

UBasuki (2018) uthi indlela yokuphindaphinda yilapho khona uthisha uma esechazile isifunjwana, ekuhloleni kwakhe kokubheka ukuthi bayabamba yini abafundi into efundiwe, aphindaphinde futhi ukubachazele kuze kube uyabona ukuthi seabambile. Kusibonisa ukuthi lendlela iza ngemuva kwaleyo ethile uthisha asuke kade eyisebenzisa efundisa ngayo. Indlela yokuphindaphinda isetshenziswa emuva kokuba sekubonakele ukuthi nenkinga ethile edinga ukuba ixazululwe ngendlela yokuphindaphinda.

UNkk. Biyela uyayisebenzisa indlela yokuphindaphinda uma ebona ukuthi abafundi bakhe abaqondi kahle akushoyo ngesikhathi sokufunda nokufundisa.

UNkk. Biyela wabeka wathi:

*Indlela yokutshela nokuchaza kukathisha isebenzisana kahle nendlela yokuphindaphinda ngoba uma abafundi bengakuzwa kahle uyaye bese ushintshela kulena yokuphindaphinda baze bakuzwe kahle. Lokhu kuphindaphinda ungakwenza ngokuthi uhlukalise okuyisigaba sokuqala, uma seabambisisile udlulele kokulandelayo kodwa uzame ukukhulanganisa ngombuzwana ozokwenza kube nokuxhumanisa kahle lezi zigatshana umfundi aze akubone kahle.*

UNkk. Biyela uyayisebenzisa indlela yokuphindaphinda kodwa ukwenza ngokuthi ayihlukanise nendlela yokutshena nokuchaza. Waveza ukuthi uma abafundi bebonakala sengathi abamuzwa kahle kulokhu asuke ekuchaza uye ashintshele endleleni yokuphindaphinda. Waqhubeka wachaza ukuthi ukuphindaphinda uhlukalanisa izigatshana, achaze ingxenye abone ukuthi bayayibamba beze echazisisa

ngokuphindaphinda enye ingxenyanana abuye adlulele phambili kuze kube bayamuzwisisa kahle abafundi. Wagcizelela ukuthi kubalulekile ukuthi kulezi zigatshana asuke ezihlukanisa uzixhumanisa ngombuzwana ukuze abafundi bakwazi ukuhlanganisa bangasali endleleni. Ngibuzisisa ngalo mbuzwana awufakayo ukuxhumanisa izigatshana, waveza ukuthi kwenye inkathi kusuke kuwumbuzo ongadingi ukuthi bawuphendule umbuzo esingathi umbuzo oholela kokulandelayo noma ke siwuchaze ngombuzombumbulu ongadinge mpendulo.

UNkk. Hlela naye wabala indlela yokuphindaphinda njengendlela avamayo ukuyisebenzisa uma ebona abafundi bakhe ukuthi banokuxakeka noma abaqondi kahle lokho akushoyo. Waveza nokuthi indlela yokuphindaphinda ubuye ayisebenzisele ukugcizelela.

UNkk. Hlela wabeka wathi:

*Ngisebenzisa izindlela ezintathu ngokwelekelelana kodwa hhayi ngendlela elinganayo. Kuba yindlela yokubuza nokuphendula, indlela yokutshela kanye nendlela yokuphindaphinda. Indlela yokubuza nokuphendula ngisuke ngiyisebenzisela ukuhlola ulwazi abafundi abanalo, indlela yokutshena ngisuke ngithulula ulwazi kanti eyokuphindaphinda ngisuke sengicizelela engikushilo, ikakhulukazi uma ngibona ukuthi kukhona abafundi abangakubambanga kahle.*

UNkk. Hlela uveza ukuthi akasebenzisi indlela eyodwa uma efundisa izingcezu zenkulumo. Izindlela ezintathu azisebenzisayo uyaveza ukuthi uzisebenzisela siphi isigaba. Usebenzisa indlela yokubuza nokuphendula esingenisweni ukuze akwazi ukuthola ulwazi abafundi abanalo ukuthi lungakanani. Usebenzisa indlela yokutshela uma esechaza ulwazi oluyingqikithi. Isizathu sakhe sokusebenzisa indlela yokutshela ukuthi usuke efanele abachazele yonke into ethinta ulwazi lolo abasuke belufunda ngalelo langa, kusukela ezakhini zocezu kuze ekwakhekeni kwalo nezinguquko ezenzeka khona kuze kuyofika ekusebenzeni kocezu lwenkulumo emshweni. Usebenzisa indlela yokuphindaphinda uNkk. Hlela uma esegcizelela uma ebona ukuthi abafundi abamzwisisisanga kahle kulokhu abekuchaza.

UBasuki (2018) uthi ngesikhathi kuphindaphindeka okushiwo nguthisha kuyangena emqondweni womfundi kuhlale. UBasuki (2018) uphetha athi indlela yokuphindaphinda

inezihibe eziningana okusuke kumele uthisha oyisebenzisayo aziqaphele lezo zihibe, uma isetshenziswa kakhulu le ndlela umfundi ujwayela ukuhhuma, lokhu kuhhuma kudalwa ukuthi uyisho le nto kuye ingabi nakho ukuthi ayiqonde. Lokhu kusikhanyisela ukuthi kuyasiza ukuyisebenzisa ngokuqonda ukuthi ingadala okuhle kanti futhi ingaba nayo imiphumela engemihle uma ingasetshenziswanga kahle.

Lokhu kusivezela ukuthi njengoba le ndlela yokuphindaphinda isikhathi esiningi isetshenziswa kakhulu emabangeni aphantsi, uma usuyisebenzisa emabangeni athe thuthu uthisha kufanele akuqaphele ukuthi uyalinaka izinga asebekulo abafundi abafundisayo. Konke ukuphindaphinda okwenziwayo kumele uthisha abe nokuqikelela ukuthi abafundi bayakuqonda abakwenzayo. Engikunakile ngendlela yokuphindaphinda isetshenziselwa ukucacisisa ulwazi, iphinde isetshenziselwe ukugcizelela ngokuluqonda ulwazi kanti emabangeni aphantsi isetshenziselwa ukugxilisa baze bagcine ngathi bayalusho sakuluhhuma abafundi ulwazi abalunikiwe. Akulula ukuyehlukanisa nendlela yokutshena nokuchaza indlela yokuphindaphinda. Indlela yokuphindaphinda ingumphumela wokutshena nokuchaza kukathisha. Kukhona lapho nomfundi kudingeka ulwazi alusho ngomlomo ngokuluphinda kaningi ukuze lungene ekhanda lakhe lugxile njengeziqalo zamabizo. Kubukeka sengathi ayikho indlela ewujikelele ekwazi ukusebenza yodwa isifunjwana size siyophela ingasekelwanga ngenye indlela yokufundisa.

#### ***5.2.1.5 Ukusetshenziswa kwendlela yokufundisa ngencwadi***

UMsomi noNkosi (1992) bathi ngale ndlela yokufundisa ngencwadi uthisha usuke efundisa ngokufunda encwadini. Lokhu akufunda encwadini uthisha yikho akudlulisela kubafundi, angachaza kancane ukubacacisela abafundi lapho bedinga khona ukuchazelwa kodwa akachezuki encwadini ngokwenzazelo nangezibonelo ezinikezwe incwadi (Ahmed, 2012). Laba babhali baqonde ukuthi konke uthisha akukhuluma kusuke kusencwadini. Akukho angavele akusho nje engakususeli encwadini.

UNkk. Dube yena indlela ayisebenzisa kakhulu uma efundisa izingcezu zenkulumo, indlela yencwadi. Waveza ukuthi ulwazi olutholakala ngokufundisa ngale ndlela lungolukholakalayo noluthembekayo ngoba lonke ulususela encwadini.

UNkk. Dube wathi:

*Ngiyithanda ngoba konke kuba phambi komfundi, ngisho izibonelo incwadi izinikeza ngokucacile. Le ndlela yencwadi ngiyithanda ngoba ingekholakalayo. Abafundi abahlakaniphile ababambezeleki ngokufunda, bayakwazi ukuziqhubekela benze okulandelayo ngesikhathi laba abanye besacathuliswa.*

UNkk. Dube lapha uveza ukuthi uthanda kakhulu ukusebenzisa indlela yokufundisa ngencwadi. Wabeka ukuthi uyithandiswa ukuthi konke akukhulumayo kusuke kuphambi kwabafundi, okuwukuthi ngesikhathi efundisa ephethe incwadi nabo abafundi basuke beziphethe ezabo izincwadi. Waqhubeka uNkk. Dube wathi indlela yokufundisa ngencwadi uyithandiswa ukuthi ulwazi lwayo kungolukholekayo. Lokhu kusivezela ukuthi ulwazi lwendlela yencwadi alusilo ulwazi nje lomuntu azisusele lona ekhanda kodwa nakwezinye izindawo luyasetshenziswa futhi luhlolilwe ukuthi luyilo. UNkk. Dube waveza ukuthi ulwazi lwencwadi lubuye lube nobuhle bokuthi abafundi abahlakaniphile ababambezeleki ngokufunda ngoba bencike kakhulu kokushiwo uthisha, nabo baba nendlela yabo yokuziqhubekela ngolwazi ngesikhathi laba abangaphiwe ezifundweni uthisha esabacathulisa.

UNkk. Hlela uyayisebenzisa naye indlela yencwadi kodwa ngenhloso ehlukile kulena kaNkk. Dube, inhloso yokunikeza umsebenzi obhalwayo kubafundi.

Ubuye uNkk. Hlela athi:

*Incwadi ngiyisebenzisela kakhulu izibonelo kanye nomsebenzi abafundi abahlolwa ngawo ukuthi bakubambile yini lokho abebekuchazelwa ngendlela yokutshela nokukhuluma. Ngiyayisebenzisa kakhulu indlela lokwakhiwa komthetho wokubhala njengoba isebenza ngendlela yencwadi. Ngiyakholelwa ukuthi izingcezu zenkulumo eziningi zakhiwa ngokulandela umthetho othile. Abafundi ngibaqala ngokubanikeza umthetho wokwakhiwa kwalolo cezu bese ngibakhombisa ukuthi kwenzeka kanjani kuyima ngibanikeza benze nabo. Ngisho ngikwenza konke lokhu ngisuke ngikubeke emqondweni ukuthi izingcezu zenkulumo kubafundi zilukhuni futhi ziyabadida.*

UNkk. Hlela uyayisebenzisa naye le ndlela kodwa yena uyisebenzisela inhloso eyehlukile ngoba usuke ezobakhombisa isibonelo ngokwakheka kwezingcezu zenkulumo. Ubuye indlela yencwadi ayisebenzisele ukunikeza abafundi umsebenzi ngemuva kokuba sekufundiwe. Umsebenzi lowo usuke usuhlolela ukufunda emuva kwesifunjwana sosuku. Yilapho esuke ezobona kahle ukuthi ngabe abafundi bafundisekile yini ngesikhathi ebachazela ngendlela yokutshena nokuchaza. UNkk. Hlela ubuye aveze ukuthi usebenzisa kakhulu nendlela yokubumba umthetho. Njengoba esebenzisa indlela yencwadi usuke ezobabukisa umthetho osetshenziswayo encwadini uma kwakhiwa ucezu nocezu lwenkulumo. Waveza ukuthi uyakholelwa izingcezu zenkulumo eziningi zakheke ngokulandela umthetho othile. Wachaza ukuthi abafundi uqala ngokubanikeza umthetho wokwakhiwa kocezu lwenkulumo olusuke lufundwa ngalolo suku, uye abese elandelisa ngokubakhombisa encwadi ukuthi kwenzeka kanjani esebenzisa nensizakufundisa eyibhodi. Emuva kwakho konke lokhu ubayalela ukuba nabo benze lokhu akade ekuchaza ngokuthi abayalele ukuba babhale amanothi ngezibonelo abanike zona ezithatha khona ezincwadini zabafundi.

Engikutholile ekusetshenzisweni kwendlela yokufundisa ngencwadi ukuthi ulwazi olusetshenziswayo lusuke luthembekile ngoba luqinisekise ngabanye ababhali. Ulwazi olususelwe encwadini ngeze lwafana nalolo uthisha angena ekilasini afundise engaphethe ncwadi esandleni ngoba aluqinisekise ndawo, olwakhe nje yedwa. Ubukhona bezincwadi ekilasini benza umsebenzi omkhulu ukuthi abafundi babe nendawo abasusela kuyo nababuka kuyo ngesikhathi sokufunda nokufundisa. Konke uthisha asuke ekuchaza abafundi bayakwazi ukukuqinisekisa ngokukubona encwadini. Ulwazi olulalelile nje wangelubona ndawo ngeke lufane nalolu olulalele wase ulubona lubhalwe phansi. Olulalele walubona ngeke lwafana nalolu oluzwe kwaba kuphela. Ngikubone kungaba wusizo ukuba othisha bakuqikelele ukuthi ezincwadini azisebenzisayo ukufundisa akunake ukuthi ikhona lena abantwana bakhe abangabafundi ababukela kuyona ulwazi naye ekhona, ukuze uma bedinga ukubuza bacaciseleke eduze.

UNunan (1991) uchaza ukufundisa ngencwadi athi kuyindlela esemqoka kakhulu ngoba umfundi yilapho ethola khona ithuba lokuzifundela ngesikhathi sakhe engajahwe muntu. UNunan (1991) uyaqhubeka athi nakho lokho okufundwayo kusetshenziswa izincwadi kubalulekile ukuthi uthisha aveze ukubahola ekufundeni kwabo abafundi. UNkosi noMsomi (1992) bathi le ndlela yokufundisa ngencwadi uthisha uyisebenzisa khona ekilasini kanye

nabo abafundi. Lokhu kufakazela khona okwenziwa UNkk. Dube benoNkk. Hlela ukuthi kumele abafundi babafundise babachazele khona ekilasini bangaveli nje babanike izincwadi balindele ukuthi bazozifundela ngesingabo.

UVygotsky (1978) uveza ukuthi injulalwazi ye *Social constructivism* incike ekutheni umfundi uluhumusha kanjani ulwazi anikezwe lona, ukuhumusha ngokusekela ulwazi lwaphambilini noma lwalokho okwenzeka esikhathini esidlule, imibono yomphakathi, namasiko kuletha isigqi ekuzuzeni ulwazi olusha.

Lokhu kusho ukuthi indlela yokufundisa ngenchwadi iwusizo kubafundi ngoba bayakwazi ukuthi basebenze ngokuzimela besebenzisa ulwazi abalunikeziwe, oluphambi kwabo (Williams, 1983). UNunan (1991) uthi uma kufundiswa izingcezu zenkulumo kusetshenziswa indlela yencwadi abafundi konke basuke bekubuka bekufunda encwadini, njengokuthi nje uma kufundwa isiphawulo konke ukwakheka kwesiphawulo kusuke kubhaliwe ngolimi oluchazayo encwadini. Abafundi bayakwazi ukuthi babone encwadini ukwakheka kwesivumelwano sesiphawulo ukuthi kuhlanguka isakhi sesichasiso nesiqalo sebizo kulumbane onkamisa kuvele unkamisa wokuvela bese ekugcineni kuphuma isivumelwano sesiphawulo. Abafundi bazobe sebebuka futhi iziqu zesiphawulo zibhaliwe njengoba ziyishumi nesishiyagalombili nje. Sekungaba kuthisha ngesikhathi ebacacisela ukubakhombisa umthetho wokwakheka kwesiphawulo nazo zonke izinguquko ezenzekayo ngesikhathi sokwakheka kwaso. Okunokuphawuleka lapha ukuthi konke okukhulunywa ngakho umfundi kusuke kuphambi kwakhe.

#### ***5.2.1.6 Ukusetshenziswa kokubukela ngokuqaphelisisa nokuzitholela ulwazi***

Indlela yokubukela ngokuqaphelisisa iyindlela lapho umfundi eyingxenywe yokuzakhela ulwazi, lokhu kwenzeka ngokuthi abafundi banikezwe umhlahlandlela ngesihloko bese benikwa umsebenzi abazozifunela bona ulwazi banikeze nombiko nakho konke okutholakele (Trivedi, 2020). Umfundi lapha uyingxenywe yokwakha ulwazi. Uyabukela, aqaphelisisa bese kuba khona akushoyo ngolwazi lolo olwakhiwayo. Uthisha yena unikeza umhlahlandlela ngesihloko bese elawula ukwenza kwabafundi.

UNkk. Funeka ubeka kanje:

*Ngiyayisebenzisa nendlela yokubukela ngokuqaphelisisa ngesikhathi sokufundisa. Nginikeza abafundi imisho enamagama acishe afane*

*ngokwezakhiwo zawo bese kudingeka baxoxisane ngawo nemisebenzi yawo emshweni. Ngiyakholelwa kakhulu kuyo ngoba yenza umfundi abe yingxenye yokwakheka kolwazi, angeke alukhohlwe kalula.*

UNkk. Funeka waveza ukuthi kwenye inkathi uyayisebenzisa indlela yokubukela ngokuqaphelisisa nokuzitholela ulwazi, lapha abafundi ubanikeza imisho enamagama acishe afane kodwa angenzi umsebenzi ofanayo emshweni, abese ebatshele ukuba baxoxisane ngawo emaqenjini abo abasuke bekuwona. Kulokhu kuxoxisana abafundi basuke befanele ukuba baqaphelisisa umehluko okhona esakhiweni samagama bese bekwazi ukubona umsebenzi wegama negama ngalinye. Imisho kathisha isuke inamagama ayizingcezu ezakhiwa zisuselwa kwezinye izingcezu ukuze abafundi babuke ngokuqaphelisisa. Uyaqhubeka uNkk. Funeka aveze ukuthi indlela yokubukela ngokuqaphelisisa yenza umfundi abe yingxenye yokwakheka kolwazi, ulwazi obe yingxenye yokulwakha akubi lula ukulukhohlwa, uyashesha nokukhumbula uma sekufanele alubuyise. Umfundi ofundiswe ngale ndlela uma engavilaphi noma uma ehlakaniphile angakwazi ukuthi azifundele yena umsebenzi omningi noma ahambe ngaphambi kukathisha ngaphandle kokufundiswa ngokuthi kube khona omchazelayo.

U-Alzibi (2015) uthi ukuthola ulwazi emuva kokubukela kwenza abafundi bakuqonde kalula lokho okufundwayo. U-Alzibi (2015) uveza nokuthi umsebenzi wamaqoqo onikezwa egunjini lokufundela wenza abafundi bazitholele bona ulwazi futhi lawo mava abawathola ngokuzifunela ulwazi besebenzisa ulimi, ayabambelela emqondweni yabo. Lokhu kusivezela ukuthi umfundi usuke eyingxenye yakho konke okwenzeka ngesikhathi sesifunjwana. Lokhu kusivezela ukuthi ulwazi abafundi abaluthole ngokubukela nokuqaphelisisa nabo abafundi beyingxenye yakho konke lokhu okubukwayo futhi kuqashelisiswa izinto ezithile luyafana nolwazi abazakhele lona, okuwukuthi luyahlala lugxile emqondweni womfundi lungasheshi luphele ngoba lungolwakhe uzitholele ngokubukela ngokuqaphelisisa. U-Ordu (2021) uthi okuzwile uyashesha ukukhohlwa kanti okubonile uyakukhumbula bese kuthi okwenzile yikhona okuqonda kangcono kunakho konke. Ngalokhu ngifunde ukuthi ukubukela ngokuqaphelisisa kwenza abafundi bakhuphule ikhono lokuqaphelisisa izimo nokwakheka kwamagama, kukhuphula nezinga lobudlelwane phakathi kwabo kanye nezindlela zokuxhumana, ikhono lokukhuluma nokubeka umbono ngendlela eyakhayo nenenqubekela phambili. Ngibuye ngafunda ukuthi ukufunda nokufundiseka akusikhona okomfundi kuphela kodwa nothisha kuningi akufundayo

kubafundi bakhe. UNkk. Funeka ngesikhathi sesifunjwana kusetshenziswa le ndlela yokufundisa kwaba namagama anesakhiwo esifanayo kodwa umqondo wawo emshweni ungafani, umfundi othile wambuza kanti kuzoba nephutha ngakuthisha, ngenhlanhla kodwa washesha ukulibona iphutha lakhe uthisha, waxolisa walungisa kwaqhutshekwa nomsebenzi. Ngiyacabanga ukuthi naye uthisha kwaba khona akufunda ngabafundi bakhe kusukela ngalelo langa. Ukufundisa nakho akusikhona okukathisha kuphela kepha kukhona abafundi abagcina befundisana khona bebodwa kwenye inkathi baluleke uthisha ngokuthile.

Le ndlela yokubukela ngokuqaphelisisa inomehluko uma uyiqhathanisa nendlela yokubukela. UCiesielska et al. (2018) bachaza indlela yokubukela ngokuthi uthisha usuke ezokwenza akwenzayo abafundi bona babukele ukuthi kwenziwa kanjani, bese ekugcineni abafundi kufanele basho ukuthi baboneni, bachaze ukusuka nokuhlala ukuthi lokho kwenzeke kanjani. UPeck (1969) uthi abafundi basuke bengesiyo ingxenye yokwenza okwenziwayo, bayingxenye ngokubukela nje. Le ndlela yokubukela ivame ukusebenza kakhulu kwezesayensi nobuchwepheshe. Okubalulekile lana ukuthi ngesikhathi kusetshenziswa indlela yokubukela ngokuqaphelisisa umfundi naye usuke kunezenzeko azenzayo, kunokuningi naye akushoyo kodwa endleleni yokubukela akenzi lutho ngesikhathi kusaqhutshwa isifundo usuke ethule ebukela uthisha enza, bese ekupheleni kokwenza kukathisha bese yilapho ebhala okuthile. Lapha sithola ukuthi kwenye inkathi kungenzeka othisha babe nokuyigwema indlela yokubukela ngokuqaphelisisa kanti iwusizo kulabo abayisebenzisa ngokufaneleyo. Kwenye inkathi kungaba khona ukuyididanisa nendlela yokubukela igcine inganikezi imiphumela efanele engabe iyayinikeza emuva kokuyisebenzisa.

Injulalwazi kaVygotsky (1978) iveza ukuthi abantu bakha ulwazi ngokuthi babe nokuxhumana ngalokho abadlule kukhona noma abahlangane nakho empilweni kanye nemibono eyahlukene abanayo ngesihloko lesi ababhekene naso. UVygotsky (1978) uyakholelwa ukuthi ingxenye ephathelene noshintsho iyona enobuqiniso ekwakhiweni kolwazi ngoba umuntu ngamunye uphakathi nendawo yokudala ulwazi nenqubo yokutholakala kwalo. Injulalwazi i*Social constructivism* kaVygotsky (1978) iyakweseka ukuzikhandela ulwazi kwabafundi ngokuxhumana ngalokho abasuke benikwe khona ukuthi bakudingide baphume nesisombululo esiwulwazi olusha.

## 5.2.2 Amasu okufundisa izingcezu zenkulumo

Amasu okufundisa asho ukuhlela kukathisha lokho azokwenza, akwenze ngobuchwepheshe obuthile obuthinta ukusetshenziswa kwengqondo ukuze ukwethula kwakhe ulwazi kubafundi kuhleleke kahle futhi lwamkeleke kalula emiqondweni yabafundi (Ahmad & Dey, 2003). Lapha kule ngxenye ngethula ngokugcwele amasu asetshenziswa ngabahlanganyeli balolu cwaningo ukufundisa izingcezu zenkulumo.

### 5.2.2.1 Ukusetshenziswa kwesu lokuhlunga

UNkosi noMsomi (1992) bachaza bathi ukuhlunga akusetshenziselwa ukuhlunga izihloko nezihlokwana kuphela, kodwa kusetshenziselwa nakho ukuhlunga okufanayo kubekwe eceleni nokungafani futhi nakho ngokunjalo. Ukuhlunga kuya ngalowo ohlungayo ukuthi yikuphi akukhipha kokunye noma akususa kokunye (Dhand, 1990). Lokhu kusitshela ukuthi ukukhipha okufanayo kanye nokungafani nakho kuseyiyo indlela yokufunda kusetshenziswa isu lokuhlunga. Ukukwazi ukubona ukuthi into iyefana noma ayifani kudinga ikhono nolwazi lwezakhi zezingcezu zenkulumo. Isu lokuhlunga lingelinye lamasu anyakazisa umqondo wabafundi ngokuphumelelisa injongo yokufundwa ngempumelelo izingcezu zenkulumo.

UNkk. Funeka wathi:

*Isu lokuhlunga lisebenziseka kahle kakhulu kimina nendlela yokuxoxa. Ngikwenza lokhu ngokuthi ezingxoxweni zethu zokufundisana ngibatshela abafundi ukuthi kesikhiphe ndawonye okufanayo nalokho okungafani. Lokho sikwenza ngokuthi sibuke imisho esuke ibekwe ebhodini, sisuke sizokwenza ngokuthi lawo magama enza umsebenzi owodwa ahlukwe abekwe wodwa. Ngiyathanda ukuthi ngesikhathi bezibhidilishela kuyindlela yabo abafunda ngayo. Kuyenzeka kwenye inkathi sihlunge sisebenzisa izakhi ezithile ezifanayo noma siveze umehluko bese siyazibuka ukuthi ziluhlobo luni lwezakhi.*

UNkk. Funeka uchaza athi ngenkathi amagama esemishweni abafundi nothisha bayahlunga amagama angamabizo afakwe ndawonye nemisebenzi yawo, lawo ayizenzo ngokunjalo nezikhanyiso. UNkk. Funeka uyakholelwa kakhulu futhi ukuthi ngesikhathi bezibhidilishela abafundi behlunga, bexoxisana ngalawa magama ulwazi luyangena lugxile kubona. UNkk. Funeka waveza nokuthi unendlela yokubalawula abafundi bangaklanti ngokungenasidingo.

Abafundi uNkk. Funeka ubalawula ngokubanikeza imisho efanayo baxoxisane ngayo belandele akushilo bese begcina sebebuka ukuthi iqoqo neqoqo lihlungeke ngendlela eyiyo yini.

UNkk.Biyela wathi:

*Ukuhlunga bekipha izimpawu ezifanayo nezingafani kubavula imiqondo kubenze bacabangisise kahle, abafundi bakwazi nabo ukwakha ulwazi ngesikhathi sokufunda.*

UNkk. Biyela naye uyavumelana noNkk. Funeka ukuthi ukuhlunga kubavula imiqondo abafundi bakwazi ukuzibonela nezinye izimpawu, nokuzenzela umehluko, uyavumelana nokuthi lelisu liyalekelela kakhulu ukwenza abafundi babe yingxenye yokufunda kwabafundi. UTrivedi (2020) uthi indlela yokuzifunela ulwazi igqamisa ukuzitholela komfundi ulwazi elulekwa ngofundisayo. Lokhu kusitshela ukuthi kubalulekile nokuthi kube khona indlela yokuthi umfundi azitholele ulwazi noma abe yingxenye yokwakha ulwazi. Yikho lokhu akwenzayo uNkk.Funeka ngalezi ndlela yokuxoxa neyokubukela ngokuqaphelisisa bazakhele ulwazi yena nabafundi bakhe.

UVygotsky (1978) ekuchazeni kwakhe injulalwazi ye *Social constructivism* uveza ukuthi kunesigaba lapho ofundisayo kumele abadedele khona abafundi bakwazi ukuzimela. Lokhu kusitshela ukuthi ukwazi komfundi ukuzimela kuyinkomba yokuthi ofundisayo nolekelelayo usuke esewenze kahle umsebenzi wakhe. Umfundi okwazi ukubona igama negama emshweni ukuthi lilucezu luni lwenkulumo ukhombisa ukuthi usuke esegogodile olwazini lwezingcezu zenkulumo. Ngaleyo ndlela uNkk. Funeka wenza okuhambisanayo nalokhu okugcizelelwa yinjulalwazi ye *Social constructivism*.

### **5.2.2.2 Ukusetshenziswa kwesu lokuqoqela ndawonye**

Isu lokuqoqela ndawonye ilapho khona uthisha ehlolisisa izimpawu ezigqamile, nezifihlekile, uzobe esekwazi ukuthi aqoqele ndawonye lokho okunezimpawu ezifanayo (Chan et al., 2004).

UVan Gemert (2010) uchaza isu lokuqoqela ndawonye ngokuthi lisho ukwehlukana imibono efanayo, imiqondo enokuxhumana, izinto nje ezithi azifane kungaba ngokwesimo noma ngokwakheka. UVan Gemert (2010) uyaqhubeka athi uma zibonakala ukuthi zinento

efanayo ezigqame ngayo, zihlungwe zibuyiselwe nganxanye noma ziqoqelwe ndawonye ngokufana kwazo. Laba babhali basivezela ukuthi uma kufundwa kusetshenziswa isu lokuqoqela ndawonye kuhlukaniswa imibono efanayo, izimpawu ezigqamile imiqondo enokuxhumana nanoma yini ethi ayicishe ifane bese kuqoqelwa ndawonye. Ngaleyo ndlela ukuchazwa kwezingcezu zenkulumo kusetshenziswa isu lokuqoqela ndawonye.

UNkk. Gina ngesikhathi ngixoxisana naye ezingxoxweni ezihlelekile waveza ukuthi abafundi bacishe babambe kangcono uma kunezinto eziyizimpawu ezifanayo ezibonakalayo abazilandelayo ngesikhathi sokufunda. Wakubalula ekuxoxisaneni kwethu ukuthi izingcezu zenkulumo zeqoqo elilodwa, ziba nezakhi ezifanayo ekwakhekeni kwazo, futhi zenza umsebenzi owodwa emshweni ngisho zingaze zibe ngaphezu kwezimbili.

UNkk. Gina wabeka wathi:

*Ukuqoqela izingcezu ngokomsebenzi wazo, kusuke kuzovela nokunye okufanayo ngokwezakhi ezakha lezi zingcezu. Isibonelo: Izabizwana zontathu zakhaka ngokusebenzisa isivumelwano senhloko + isakhi sesabizwana u- o + isiqu sesabizwana'. Yize isabizwana nebizo kwenza umsebenzi ofanayo emshweni kodwa ukwakheka kwalezi ngcezu ezimbili akufani. Kubafundi kwenza baqonde kangcono ukukhonjiswa lezi zinto ngoba ziyanezela ekuqondeni kwabo kangconywa. Abafundi uma beke baba yingxenywe yokwenza ekufundisweni kwabo kwenza bayibambisise leyonto, kwenza bakwazi ukubona nakweminye imisho abasuke sebehlangu nayo ezincwadini nasekukhulumeni kwabo nje kwemihla ngemihla.*

UNkk. Gina uyakujabulela ekufundiseni kwakhe ukusebenzisa isu lokuqoqela ndawonye ngoba ukholelwa ukuthi lenza izinto zakhe zibe lula nokuqonda kwabafundi izingcezu zenkulumo kungabi nazihibe. UNkk. Gina ukwenza lokhu ngokubuka lezo zingcezu ezinezimpawu ezifanayo bese ezenzisa ndawonye noma ngokulandelana ukuze abafundi bangabi nokudideka. UNkk. Gina uma esebenzisa lelisu lokuqoqela uyalisebenzisa ikhono lokuqoqela ndawonye nalawo magama enze umsebenzi owodwa besekubhekwa izinto ezifanayo kuwo. Simthola enza isibonelo ngezingcezwana ezingaphansi kukasobizo ezenza umsebenzi wokuba umenzi nokuba umenziwa.

UBrau (2020) ukholelwa ukuthi i*Social constructivism* inezingxenye ezimbili: ingxenye ephathelene noshintsho kanye nengxenye yezenhlalo. Ingxenye yoshintsho ithi ukwakhiwa kolwazi kuncika kakhulu encazelweni yomuntu ngamunye uma emukela ulwazi kanti ingxenye yezenhlalo yona incike noma iqinisekisa ukuthi ukukhula kolwazi lomuntu kuya ngabantu asondelene nabo (Brau, 2020).

Lokhu kusivezela ukuthi ukusetshenziswa kwamasu kuncikile endleleni abafundi abanikwa ngayo incazelo nendlela abayamukela ngayo. Ngaleyo ndlela okwenziwa uNkk. Gina ukuqoqela ndawonye izingcezu ezinezimpawu ezifanayo kuyahambisana nenjulalwazi ye-*Social constructivism* (Vygotsky, 1978) ngoba yiyona ndlela anikeza ngayo abafundi bakhe ulwazi akholelwa ukuthi luzokwenza bahlale bekhumbula baze bafike esigabeni sokukwazi ukuzimela ngolwazi lwabo.

### **5.2.2.3 Ukusetshenziswa kwesu lokuqhathanisa**

UWalcott (2007) uthi isu lokuqhathanisa ilapho khona uthisha esehlungile bese atshele abafundi ukuthi baqhathanise izimpawu zalokho okuqoqelwe ndawonye ukuze kucace ukuthi lokho okufanayo kufana kanjani nalokho okuhlukile kuhluka kanjani. Leli yisu elisebenziseka kalula uma kufundiswa izingcezu zenkulumo, bakhona abaveza ukuthi bayalisebenzisa lelisu kaningana ekufundiseni kwabo izingcezu zenkulumo (Walcott, 2007). Lokhu kusivezela ukuthi isu lokuqhathanisa lisebenza kahle emuva kwesu lokuhlunga. Kuqalwa ngokuba kuhlungwe okufanayo nokungafani bese kuyaqhathaniswa kukhishwa izimpawu ezenza kufane nokwenza kwehluke bese kuyaqhathaniswa.

UNkk. Hlela waveza ukuthi njengoba esebenzisa indlela yokutshela neyokuphindaphinda, uyalisebenzisa leli su kakhulu. Ukuphindaphinda kwakhe usuke esefanele ashintshe amasu okuchaza nokucacisisa kubafundi ngokuyiphinda into baze bayibone abafundi.

UNkk. Hlela wabeka wathi:

*Uma abafundi ubona ukuthi abakuzwa kusuke kudinga ushintshe indlela yokwenza, ushintsha izindlela zokufundisa uze uphinde ushintshe namasu okuchaza. Kunjengokushayela imoto lapho ushintsha khona amagiya emqanseni nalapho kubeke khona akufani. Amasu okufundisa anamandla kakhulu uma sekucaciswa izinto. Isu lokuqhathanisa elinye elinamandla, uma usuqoqele okufanayo wakubeka ndawonye nokungafani kanjalo*

*kubalulekile ukuthi uziqhathanise zonke izingcezu ukuze kugcine kukhanya bha.*

Lapha uNkk.Hlela uveza ukuthi ukuze bamuzwe kahle kuyadinga ashintshashintshe ukwenza. Wafanisa nokushintsha amagiya emoto uma isemqanseni noma isendaweni ebekileyo ukuthi akufani kanjalo nendlela yokufundisa kumele ushintshashintshe izindlela kanye namasu. Uveze ukuthi amasu okufundisa anamandla kakhulu uma sekucaciswa izinto noma sekucathuliswana. Uchaza ngokuthi isu lokuqhathanisa lingelinye lamasu anamandla. Waphawula ukuthi kuyalekelela ukuqhathanisa izingcezu zenkulumo zonke ukuze kugcine kukhanya bha.

Lokhu kusibekela ngokusobala ukuthi izindlela zokufundisa, zisebenza kahle ngokusetshenziswa namasu (Major et al. 1995). Bayakweseka abanye ababhali ukubaluleka kokusetshenziswa kwesu lokuqhathanisa. UBrowne (2011) uthi uma kuqhathaniswa izinto kusuke kuzobukwa izimpawu ezifanayo bese kubuye kubhekwa nezimpawu ezenza izinto eziqhathaniswayo zibe nomehluko, libalulekile kakhulu ngoba yilona eliveza obala ukuthi abafundi bakuqondisise kahle yini abebefundiswa khona, uma bengakuqondisanga kuzobonakala ngokuthi bangakwazi ukuqhathanisa benze umehluko ngesingabo ukuthi zihlukana kanjani lezi zingcezu zenkulumo nokuthi ukuphi umehluko phakathi kwazo izingcezu nomsebenzi eziwenzayo emshweni. Ngaleyo ndlela isu lokuqhathanisa othisha abaningi bayadinga ukwazi ngalo balisebenzise ukuze imiphumela yabo ithi ukuthuthuka. Ukukwazi nje ukuqhathanisa okufanayo nokungafani kuyindlela eyenza umfundi kube khona okungenayo ngezingcezu zenkulumo emqondweni wakhe.

Uma sibuka injulalwazi ye *Social constructivism* ikhuthaza ukuthi kudingeka ulwazi uthisha aludlulisela kumfundi alwethule kuye bese emelekelela ukuba alusebenzise ekuphileni kwakhe kwemihla akwazi futhi ukuthi alusebenzise ngokuzimela eyedwa noma ebambisene nabanye abafundi (Kalina & Powell, 2009). Lokhu kusivezela ukuthi nakho ukushintshanisa izindlela namasu kuveza imizamo namandla othisha ukudlulisela ulwazi kubafundi ngendlela bese egcina ekwazi ukulusebenzisa ukuphendula imibuzo ethinta izingcezu zenkulumo noma ngabe iqhamuka kanjani. Ngifunde ukuthi isu lokuqhathanisa lincike kwamabili, okuyisu lokuhlunga kanye nesu lokuqoqela ndawonye bese uyakwazi ke ukuqhathanisa. Lokhu kusitshela ukuthi ngaphambi kokuba kuqhathaniswe kufanele abafundi baqale bahlunge ngokuhlukanisa okufanayo nokungafaki. Emuva kokuhlukanisa

bazobe sebeqoqela ndawonye okufanayo ngoba kunezimpawu ezithile noma izakhi ndawonye. Ekugcineni okuqoqelwe ndawonye bese kuyaqhathaniswa. Sifunda ukuthi amasu okufundisa ancikene, ayafana nezindlela zokufundisa. Amasu okufundisa nawo futhi ancikile ezindleleni zokufunda.

#### **5.2.2.4 Ukusetshenziswa kwesu lokubumba umthetho**

UNkosi noMsomi (1992) uthi isu lokubumba umthetho yilapho khona emuva kokufundwa okuthile bese sikwazi ukubheka ukuthi kwenzeka kanjani kwasuka kwaya ngaphi kuze sifike ekuphetheni. UWagelaar (2008) uthi lokhu kuqopha phansi indlela yokwenzeka kwezinto yiyo le esiyibiza ngokuthi isu lokubumba umthetho. Lokhu kusitshela ukuthi konke okwenziwayo ngesikhathi sokwakheka kwezingcezu zenkulumo okuwukuhlanganisa izakhi ezithile ngezinye izakhi nezinguquko ezenzeka ngesikhathi sokwakheka kwezingcezu zisuke sezizoqoshwa ngokubhalwa phansi.

UNkk. Funeka uveza nokuthi eziningi zezingcezu zenkulumo zakhiwa ngokulandela umthetho othile.

*Abafundi ngibaqala ngokubanikeza umthetho wokwakhiwa kwalolo cezu bese ngibakhombisa ukuthi kwenzeka kanjani kuyima ngibanikeza benze nabo. Njengokuthi nje uma kwakhiwa isabizwana soqobo sithatha isivumelwano senhloko sisihlanganise nesakhi sesabizwana bese sigcina ngesiqu sesabizwana soqobo uNa. Uma isivumelwano senhloko singungwaqa nonkamisa, siyameqa unkamisa wesivumelwano bese sifaka isakhi sesabizwana silandelise ngesiqu sesabizwana uNa. Uma isivumelwano senhloko singunkamisa kuphela, uyaguquka unkamisa wesivumelwane abe usingankamisa bese siqhubeka sifake isakhi sesabizwana silandelise ngesiqu uNa. Abafundi ngibayalela ukuba babhale phansi umthetho wokwakheka kocezu lelo esisuke silwenza. Kuyenzeka kwenye inkathi ngiqale ngokuluchaza ucezu ukuthi lwakheka kanjani bese ngibayalela ukuthi bawubhale phansi umthetho wokwakheka kocezu lolo olwenziwayo. Ngisho ngikwenza konke lokhu ngisuke ngikubeke emqondweni ukuthi isifundo sezingcezu kubafundi sibukhuni kanti futhi zibuye zibadide.*

UNkk. Funeka usivezela ukuthi uma efundisa ucezu lwenkulumo uqala ngokuveza umthetho wokwakheka kwalo lolo cezu lwenkulumo. Uyakwenza lokhu ukuba babone ngezibonelo asuke ezobanikeza zona. Emuva kokuba esebenzele izibonelo uyabayalela ukuba nabo benze kulawo magama asuke ebanikeze wona bese bewubhala phansi umthetho olandeliwe. Ukubhala phansi umthetho olandeliwe ekwakhiweni kwegama ngalinye kwenza umfundi akwazi ukubona lapho enza khona amaphutha, akwazi futhi ukubona uma engasawulandelanga umthetho ngendlela efanele. Lapha uNkk. Funeka uveza ukuthi zonke izingcezu zenkulumo zinomthetho ezakhelwa phezu kwawo, nakho lokhu ukuthi abafundi bawulandele umthetho wokwakheka kocezu lwenkulumo ngamunye kungenza ukufunda nokufundiswa kwezizingcezu kungabi umthwalo.

UNkk. Dube wathi:

*Ngiyakuqikelela ukuthi abafundi ngibanikeze umthetho wokwakheka kocezu ngalunye lwenkulumo ngoba kubalulekile ukuwubamba umthetho*

UNkk. Dube naye uyamfakazela uNkk. Funeka ngokuthi zonke izingcezu zenkulumo zinomthetho wokwakheka kwazo nokuthi uma ubambe umthetho wokwakheka kocezu lwenkulumo mancane amathuba ukuthi ungathi awulwazi lolo cezu lwenkulumo. Eqinisweni ulwazi kangcono ucezu uma uwazi umthetho wokwakheka kwalo.

Injulalwazi ye *Social constructivism* kaVygotsky (1978) ibuye iveze ukuthi ofundisayo kumele akwazi ukuba yisibonelo ukuthi izinkinga zixazululwa kanjani bese ema eceleni abuke ukuthi bayakwazi yini abafundi ukwenza njengoba enzile uthisha, aluleke lapho kunesidingo khona angaphinda futhi abakhombise ngokwenza ukuze abafundi baze bakwazi ukuzenzela nabo (Liu, 2010). Lokhu kufakazela ukuthi ukufundisa abafundi ukuzakhela umthetho wokwakheka kocezu lwenkulumo ngalunye, kusiza yena umfundi ukukwazi ukuzenzela ngokufinqiwe ukwakheka kwalolo cezu lwenkulumo. Uma abafundi bekwazi ukubona umthetho wokwakheka kocezu ngalunye lokho kusho ukuthi umsebenzi usulula kuthisha ngoba kusho ukukwazi komfundi ukulubambisisa ucezu lwenkulumo. Ngifunde ukuthi ukube bonke othisha bayawunaka umthetho wokwakheka kocezu ngalunye ngabe ayikho kakhulu inkinga njengoba ikhona.

### **5.2.2.5 Ukusetshenziswa kwesu lokusabalalisa ulwazi**

Isu lokusabalalisa ulwazi lisebenza ngokuthi abafundi olwazini abasuke sebenalo balusabalalise nakwezinye izifundo ezilandelayo nezedlulile (Guimaraes, 1985). Lokhu kusho ukuthi akufunde kwesinye isifundo uyakwazi lolo lwazi ukulusebenzisa kwesinye isifundo akuxhumanise. Ngamanye amazwi ulwazi aluthole esifundweni esithile uyakwazi ukuthi alusebenzise kwesinye isifundo.

UNkk. Dube ekusebenziseni kwakhe indlela yencwadi, uyalisebenzisa isu lokusabalalisa ulwazi ngokuthi bayakwazi ukuthi babuke nasemuva lapho abasuke sebedlule kuyo.

UNkk. Dube wabeka wathi:

*Indlela yencwadi iyavunana kakhulu nesu lokusabalalisa ulwazi ngoba isuke iphethe lonke ulwazi oluxhumanayo lwezingcezu zenkulumo. Kuyasiza futhi ukusebenza ngencwadi ngoba kulabo bafundi abahlakaniphile bayakwazi ukuzifundela nabo ngesingabo bafike nalapho uthisha esuke engakafiki khona kubo ekilasini.*

Lokhu kusicacisela ukuthi isu lokusabalalisa ulwazi lisebenza kahle uma lisetshenziswa nendlela yencwadi ngoba lokho abafundi abakuthola encwadini kusuke kufanele baxoxisane nothisha wabo ebehola bakubhekisane ukuthi kusho ukuthini. Uyaqhubeka uNkk.Dube ngokuthi kuyalekelela kakhulu ukusebenzisa indlela yencwadi nesu lokusabalalisa ulwazi ngoba abafundi bayakwazi ukzitholela ulwazi ngaphandle kokufundiswa uthisha, lokho okusho ukwanda kolwazi ngokushesha.Uze athi bayakwazi nabo ukuzifundela ngesingabo bafike nalapho uhlasha esuke engakafiki khona.

UNkk. Hlela efakazelana noNkk.Dube waleseka kakhulu isu lokusabalalisa wase eveza nokusabalaliswa kolwazi olungaqinisekisiwe ukuthi luyiqiniso. Waphawula ukuthi kuyenzeka nalokhu okungesilo iqiniso kusabalale ngokushesha kanti kuwukufakana ehlathini, kanti ulwazi olusabalaliswayo kuba kuhle uma luqinisekisiwe ukuthi luyiqiniso.

UNkk. Hlela wabeka wathi:

*Isu lokusabalalisa ulwazi liyisu elelekelela labo bafundi ababukhali ezifundweni zabo ngokuthi lonke ulwazi oluphelele lwesifundo lusuke*

*luphambi kwakhe umfundi. Yize konke kusuke kuphambi kwakhe umfundi kodwa ukuhunyushwa ngokuyikho kwalolo lwazi kubalulekile akuqikelele uthisha ngoba kungagcina kusabalaliswa ulwazi okungesilona bese kungezeleleka inkinga yokungaphaswa kahle kwalo mbuzo wezingcezu zenkulumo.*

Lokhu kuphawula okunjena kukaNkk. Hlela kusivula amehlo ukuthi kumele othisha bakuqaphele lokhu kusabalaliswa kolwazi lusatshalaliswa abafundi bechazelana bodwa ukuthi ngabe lusuke lunabo yini ubuqiniso lolo lwazi ukuze kugwemeke ukudaleka kwezinye izinkinga ezingenasidingo.

UBrowman noHodges (1999) bathi ngaleli lisu lokusabalaliswa kolwazi umfundi ukuthola kulula ukuqonda akufundiswayo ngoba ulwazi lwakhe luyaqhubeka alumile ndawonye, ulusabalalisela nakwezinye izifundo la kudingeka khona, kungeziwa lokho ngokuthi kusetshenziswe izibonelo ezithathwe nakwezinye izifundo. Lokhu kusivezela ukuthi isu lokusabalalisa ulwazi lubalulekile kakhulu ekuphumeleliseni izinjongo zesifunjwana. Sifundiswa ukuthi ulwazi aluthole ngezikhwepha zakhe umfundi, nalolo aluthole ngokuluhlanganisa elisusela kwezinye izifundo lugcineka impela emiqondweni yabafundi, bakwazi ukulusebenzisa kalula.

UBrau (2020) uthi *iSocial constructivism* iyinjulalwazi yokufunda egcizelela ukuthi ulwazi lutholakala kangcono ngenqubo yokucabangisisa, usebenzise ingqondo, ngakho ke lolu lwazi luyincazelo ekhona phakathi kwengqondo eqaphelayo. UBrau (2020) uyaqhubeka athi umfundi kufanele acabangisise ngolwazi alufundiswayo futhi lusekelwe kulokho okwenzeka esikhathini esedlule, imibono yakhe siqu, nezizinda zamasiko akhe. Lokhu kusikhanyisela ukuthi kubalulekile ukulucabangisisa ulwazi olutholayo ngaphambi kokuba nawe ulidlulisele kwabanye njengoba injulalwazi ikuqikelela lokho. Ngifunde ukuthi isu lokusabalalisa ulwazi ludinga ukuqashelwa ukuthi ngabe ulwazi oludlulisekela kubafundi lungoluyilo yini noma lubuye ludluliseke ngokungesikho bese kuba nendideko. Ukudideka ukungadalwa abafundi abadlulisa ulwazi olungenalo iqiniso lungadala ukuba umbuzo wezingcezu zenkulumo ungaphaswa kahle.

### **5.3 Ukusetshenziswa kwezindlela zokuhlola ngenhloso yokufundisa**

Ukuze ukwazi ukubona ukuthi abafundi bafundisekile nokuthi izinhloso zesifundo zifezekile kubalulekile ukuthi ube nendlela yokubahlola abafundi ongakwenza ngesikhathi usafundisa, ubuye ukwenze futhi ekugcineni kwesifundo kanye nasekupheleni kwethemu nasekupheleni konyaka (Nakubugo & Sierborger, 2001). Lokhu kubandakanya nendlela yokuhlola ngesikhathi kusafundwa ekilasini ukuthi indlela okubuzwa ngayo imibuzo ngesikhathi sokufunda iyafana yini nokubuzwa ngayo ngesikhathi sokuhlola ngesivivinyo noma ukuhlola ekupheleni kwethemu noma kokuphela konyaka.

Lezi ndikimba ziphendula umbuzo wokuqala othi:

**Yiziphi izindlela namasu okufundisa izingcezu zenkulumo othisha abazisebenzisayo uma befundisa abafundi besigaba semfundo nokuqeqesha okuqhubekayo abenza isiZulu uLimi Lwasekhaya ezikoleni zaseMhlathuze? Zibuye ziphendule nowesibili othi: Othisha bazisebenzisa kanjani izindlela namasu uma befundisa isiZulu uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?**

#### **5.3.1 Ukuhlola okufundiwe nezingcezu zenkulumo**

Ukuhlola okufundiwe ukuhlola kokuphela konyaka lapha abafundi besuke belindele ukuthi bathole imiphumela ebaqhubezela emabangeni alandelayo, noma ebadlulisela emazingeni emfundo aphakeme (ET, 2008). UBennet (2011) ufakazela okungenhla kweyakhe imibhalo ngokuthi ukuhlola okuba sekugcineni, kungaba sesivivinyweni noma ekuhlolweni kokuphela kwesigamu sonyaka. Ubuye uBennet (2011) aveze nokuthi le miphumela yalokhu kuhlolwa isuke ibhekwe uMnyango wezeMfundo kuZwelonke, yiyo eqhathaniswayo ngokwezifundazwe nangezifunda.

U-Airasian (1997) uthi lokhu kuhlola kuba sekupheleni kwethemu, isigamu sonyaka kanye nokuphela kwayo ithemu. Kuvamise ukuba ngokuhlelekile lapho kubhala abafundi beqashelisiwe. Izizathu noma izinhloso zalokhu kuhlola azifani nhlobo nezokuhlola ukufunda ngoba kuyenzeka imiphumela yokubhaliwe ingabuyeli kubafundi. Ukuhlola okufundiwe kwenza wonke umuntu abe nokuzimisela ukufundisisa umsebenzi wakhe ngoba imiphumela yalokhu kuhlola isuke icacisa ukuthi umfundi uyahlala kulelo banga noma uqhubekela ebangeni eliphambili. UTorrance (2007) uthi ukuhlola okufundiwe akunalo kangako usizo kumfundi uma ukuqhathanisa nokuhlola ukufunda. Uma kuhlolwa

okufundiwe awamaningi amathuba kumfundi ukulungisa amaphutha njengoba ebengenza okuhlololela ukufunda.

Lokhu kuhlola njengoba kungokokuphela kwekota lonyaka, kubuye kube ngokwesigamu sonyaka kanye nokuphela konyaka kubalulekile ngoba kungukuhlola okunqumayo ukuthi umfundi uyadlulela yini ebangeni elilandelayo noma uphinda ibanga abevele ekulo. Uma kwenziwa ukuhlola okunjena yilapho kuqapheleka khona ukuthi abafundi abanengi bayahluleka ukuyithola yonke imiklomelo ngombuzo othinta izingcezu zenkulumo.

Ephawula ngakho uNkk. Biyela wathi:

*Indaba yombuzo wesihlanu ephepheni lokuqala lolimi lwasekhaya ikhathaza wonke umuntu ofundisa ulimi lwasekhaya ngoba ngisho uwakhiphe kanjani amangwevu okuzichaza kubafundi izingcezu zenkulumo kodwa yilapho bafike badideke khona.*

UNkk.Biyela uveza ukuthi umbuzo othinta izingcezu zenkulumo uma kuhlolwa izivivinyo noma ukuhlolwa kwethemu nokokuphela konyaka kukhathaza abantu abanengi. Lokhu kwenzeka ngisho ngabe uwakhiphe kangakanani amangwevu kodwa kuba nhlanga zimuka nomoya nje badideka kunjalo. Kubonakala kunesidingo sokuthi kube nokuthile okwenziwayo.

Uyamfakazela noNkk. Dube ngokuthi:

*Umbuzo wezingcezu zenkulumo iwona owenza kakhulu ukuba kube nzima ukuphasa ngamalengiso iphepha lokuqala lolimi lwasekhaya.*

UNkk.Dube uthi umbuzo othinta izingcezu zenkulumo wenza ukuba bangaphasi kahle iphepha lokuqala lolimi lwasekhaya. Izingcezu zenkulumo ziwumbuzo onikeza abafundi nothisha inkinga ngendlela abeka ngayo uNkk.Dube. Lokhu kusivezela ukuthi othisha iyabakhathaza indaba yabafundi yokungazibambisisi ngendlela izingcezu zenkulumo. Babuye baphawula ngendlela yokubuza uma sebehlola okufundiwe kubafundi.

UNkk. Hlela waphawula wathi:

*KuTAHFUZWE okuwuhlelo lokufunda nokufundisa olulandelwayo lukazwelonke lucacisile ngendlela okufanele izingcezu zenkulumo zihlolwe*

*ngayo. Siyayilandela kanti nabaphathi bomnyango bayakuqikelela ukuthi wonke uthisha uyayilandela lenqubomgomo. Indlela yokubuza iyalandelwa kepha abafundi izingcezu zenkulumo ziyabehlula yize kunjalo.*

Lapha uNkk. Hlela uveza ukuthi uhlelo lokufundisa lukazwelonke olulandelwayo lukazwelonke luyaveza ngokusobala ukuthi kumele zihlolwe kanjani izingcezu zenkulumo. Uqhubeka aveze ukuthi abaphathi bomnyango bayakuqikelela ukuthi othisha bayilandela ngendlela inqubomgomo yokufundisa. Uze uNkk. Hlela aveze ukuthi othisha bayayilandela indlela emiswe uhlelo lukazwelonke lokufundisa yokubuza kepha ziyabehlula abafundi noma kunjalo.

Emfakazela uNkk. Cele wathi:

*Thina njengothisha bolimi ayikho into engasenza sibe yimbangela yokuhluleka kwabafundi ngoba sikwenza konke ngendlela, abahloli bayasilandelela ukuthi siyigcina yonke imiyalo uma sihlola abafundi. Balandelela nokuthi umqingo wohlelo lokufundisa ngabe uyalandelwa yini kanye nendlela yokuhlola iyiyo yini?*

Uyamfakazela uNkk. Cele ngokuthi othisha bolimi bakwenzile konke okudingeka kubo, bakwenzile ngendlela ngoba nabahloli bayakuqikelela ukuthi imigomo yokufundisa neyokuhlola iyalandelwa. Abahloli kungumsebenzi wabo ukuqikelela ukuthi kufundwa ngendlela futhi kuhlolwa ngendlela eyiyo. Lokhu kusho ukuthi ngokwenza kothisha bolimi nabaluleki babo bakwenza konke okulindeleke ngakubo. Amaphepha asethelwa lokhu kuhlola kubalulekile ukuthi adlula ezandleni zabaphathi nezinhloko zeminyango ukubhekisisa kahle ukuthi asezingeni labafundi, kubuye kuhlolwe nokuthi aliphakanyiswanga kakhulu izinga laba ngaphezu kwebanga lelo abalifundayo (Earl noKatz, 2006). Noma usumakiwe futhi umsebenzi wabo uyadinga ukumodareyithwa ukuze kubonakale ukuthi akukho lapho bebulaleke khona noma benzelelwe khona.

Lapha ngifunde ukuthi kuyalekelela ukuba uMnyango WezeMfundo ubenabahloli ababaqashelwe ukuba bahlole ukuthi othisha bayayilandela inqubomgomo yoMnyango WezeMfundo. Lokhu kulekelela ukulinganisa nokufananisa indlela yokufunda nokufundisa kanye nendlela yokuhlola. Nakho ukubona ukuthi yikuphi kahle lapho abafundi abahluleka khona kungumsebenzi wabo abahloli bezifundo ngokwehlukana.

### 5.3.2 Ukuhlolola ukufunda nezingcezu zenkulumo

Ukuhlolola ukufunda khona kuwukuhlola okuqhubekayo okwenzeka ngesikhathi sokufunda nokufundisa (Nicol & Macfarlane-Dick, 2006). Yikhona lokhu kuhlola okuveza obala ukuthi abafundi bayakubamba yini okufundwayo, kusiza uthisha ukuba abone kahle okudingwa ngabafundi nokuthi akwazi uma kufanele ashintshe indlela yokufundisa nokuba enze amanye amasu nezinguquko ekufundiseni kwakhe nasekuthuthukiseni ukuhlola kwakhe kube okuzolekelela ekufundeni kukonke (ET, 2008). Lokhu kuhlola kwenzeka ngesikhathi kusafundwa ngoba kungokokufunda kanti injongo yakho enkulu ukubona ukuthi bayakubamba yini abafundi lokho okufanele bakubambe. Lolu hlobo lulawula ukuthi kuyaphindwa kuyagcizelelwa isifunjwana kabusha noma kuqhutshekelwa phambili.

UNkk. Funeka waveza ukuthi:

*Ukuhlolola ukufunda kubalulekile ekufundisweni komfundi ngoba kwenza ofundisayo abone ukuthi abafundi bayafundiseka noma abafundiseki, ikakhulu uma kufundwa izingcezu zenkulumo ngoba ziyabahlula abafundi.*

UNkk. Funeka usitshela ukuthi kubalulekile ukuhlolola ukufunda ekufundisweni komfundi ngoba uthisha uyakwazi ukubona ukuthi bayafundiseka yini abafundi noma abafundiseki ikakhulu uma kufundwa izingcezu zenkulumo.

Emfakazela uNkk. Gina yena wathi:

*Uma uvele ufundise nje uze uyogcina ekugcineni ngaphandle kokubuzabuza imibuzo phakathi nokufundisa kwakho njengothisha uyogcina ungabonanga lapho abafundi besale khona.*

Lapha sivezelwa ukuthi kubalulekile ukuthi uma ufundisa ubuye abuza buze imibuzo phakathi nokufundisa ukuze ukwazi ukubona uma kwenzeka bedideka noma besala endleleni. Lokhu kusivezela ukuthi kubalulekile ukuphosa imibuzo phakathi nesifunjwana ungaze ulinde siphele. Lokhu kukulekelela ukubona ukuthi basale kuphi abafundi bakho bese ukwazi ukuvala isikhala kungakonakali.

UTorrance (2007) uthi ukuhlolola ukufunda umgomo wakho omkhulu ukukhuthaza ukufunda, kanti futhi kuyindlela ebalulekile yokuqalisa ukuthuthuka ekufundeni, kubaluleke

ngokuthi kwenzeka ikakhulu ngesikhathi sokufunda. Ingxenye yakho enkulu kungesikhathi sokufunda nokufundisa. Imibuzo ebuzwa ngasekuqaleni kwesifundo esuke ihlola ulwazi lomfundi lwaphambilini, nayo iyangena ngaphansi kokuhlololela ukufunda, ngoba kusuke kubhekwa ulwazi okufanele ukufunda kosuku kwakhele phezu kwakho (ET, 2008).

ULeo noKatz, (2006) bathi ngesikhathi isifundo siqhubeka uthisha echaza lokhu asuke ekufundisa kubalulekile ukuthi phakathi nesifundo kube nemibuzwana ehlola ukuthi ngabe basayilandela yini lento efundwayo. Uthisha onekhono elihle lokufundisa uyakwenza lokhu ukuqikelela ukuthi abafundi basahambisana naye angaze aqhubeke kakhulu kanti sebesele kude engabonanga ukuthi basale kuphi. Ukuhlololela ukufunda kuyalekelela kakhulu kule ngxenye yokuqinisekisa ukuthi abafundi basasilandela isifundo (Leo noKatz, 2014). UCole (1999) uthi ukuhlololela ukufunda kuyasetshenziswa ngokuthi kunikezwe umsebenzi ekugcineni kwesifunjwana ukuze kuqinisekise ukuthi abafundi bafundiseke ngokwempela ngesikhathi sesifunjwana. Sithola othisha abaningi bekusebenzisa ngale ndlela ukuhlololela ukufunda, bayafundisa baqede nya kuyima behlola ukuthi abafundi balubambisisile yini ulwazi abebenikezwa lona. Uma kutholakala ukuthi abaningi abezwanga kahle yilapho ke azobe eseshintsha khona indlela yokufundisa..

UNkk. Dube wabeka wathi:

*Ukuze uthisha abone kahle ukuthi abafundi bamzwile kubalulekile ukuthi abuze imibuzo embalwa ukuze aqinisekise ukuthi bebemlalele. Ngiyaye ngiqale ngokubabuza imibuzo uma sengisonga isifundo ngizwe lapho ukuthi bangiqondisise kangakanani kwebengibafundisa khona. Emuva kwalokho nginikeza umsebenzi obhalwayo engisuke ngiwuhlelile. Isikhathi esiningi isihlokwana nesihlokwana sifanele kube khona umsebenzi wokuhlololela ukufunda oqondiswe kuso.*

UNkk Dube ngale ndlela wayeveza ukuthi ukuze abone kahle ukuthi abafundi bamzwile kukho konke lokhu abebachazela khona uyaye abanikeze umsebenzi emuva kwesifunjwana sosuku, okuyiwona ahlola ngawo ukuthi abafundi bakubambisisile yini lokho akade ebafundisa khona. Lokhu kuhlola ulwazi ukuthi lungenile yini yikho okwaziwa ngokuthi ukuhlololela ukufunda, kwelekelela ofundisayo ukubona ukuthi aqhubekele yini phambili noma asiphinde isifunjwana baze basiqonde abafundi.

UTaras (2005) uthi umsebenzi abanikezwe wona usuke wenzelwe ukulandela obekufundwa ngaleso sikhathi. Uma sekumakwa imisebenzi yokuhlola ukufunda imakwa nje eklasini bese uthisha eqinisekisa ukuthi izimpendulo zimakeke kahle ngokuyikho. UTaras (2005) uthi ukuhlola ukufunda okuwumsebenzi obhalwayo kuba usizo kakhulu kumfundi ngoba uba nethuba lokuzikala uma esebuyiselwe umsebenzi abe hlolwa kuwo, akwazi nokulungisa kahle amaphutha. Ngalokho sikuqonda manje ukuthi ukuhlola ukufunda kubaluleke ngendlela elinganayo nokuhlola okufundiwe ngoba indlela obuza ngayo imibuzo ngesikhathi kusafundwa isifunjwana yenza injwayezi yokuphendula komfundi ngendlela eyiyo uma sekuhlolwa okufundiwe ekupheleni kwethemu noma ekupheleni konyaka. Uma ungabajwayezi ukubabuzisa ngendlela eyiyo ngesikhathi kusafundwa kungenzeka bahluleke uma sebebhalwa izivivinyo sebehlolwa abakufundileyo.

### **5.3.3 Ukubaluleka kokuhlola ekufundeni**

Ukuhlola kuyingxenye yokufunda kwabafundi, kubalulekile ukuthi kwenziwe ngesikhathi sokufunda nasekupheleni kwesigamu nasekupheleni konyaka ngoba kudlala indima ekufundeni nasekufundisweni kwabafundi (Torrance, 2007). Abahlanganyeli bocwaningo babeka ngale ndlela ngokuhlola:

UNkk. Biyela wathi:

*Ukuhlola abafundi yikhona okufeza ngqo injongo yokufunda nokufundisa, kunganzima ukuhlukanisa ukuhlola nokufundisa ngoba ukufundisa bese ungahloli kufana nokuthi ubudlala. Kubalulekile ukuthi phakathi nesifundo kengilandelanise imibuzo ukuze abahlole ukuthi bayamlandela. Kwenye inkathi ngifundisa ngakho ukubuzisa nokuphendulanjengendlela yokufundisa ngibuye ngiyisebenzisele ukuhlola abakwaziyo.*

UNkk. Biyela waveza ukuthi ukuhlola kuyingxenye yokufundisa, awukwazi ukukwehlukana ukuhlola nokufundisa. Indlela yokubona ukuthi bayakuzwa noma bayakulandela abafundi okufundisayo kusuke kufanele kube khona umbuzo owubuzayo. Wabe esiveza ukuthi abafundi indlela abahlola ngayo ngenkathi efundisa izingcezu zenkulumo uyaye alandelanise imibuzo eqondene nalolo cezu asuke ezolufundisa. Waqhubeka wathi kwesinye isikhathi ufundisa ngokubuzisa umbuzo bawuphendule bese esusela lapho ke

abheke phambili acacise okanye abayalele ukuba baxoxisane ngalokho asuke ebanika khona kodwa okuyingxenye yokuqhubezela isifundo phambili.

UNkk. Cele wathi:

*Uthisha ofundisa ezikoleni zaseNingizimu Afrika uneStatimende Sokufundisa noMhlahlandlela wokufundisa wohlelo lokufundisa luka-CAPS okumele awulandele. Ngibuye ngisebenzise IsiZulu Soqobo ukunikeza abafundi imisebenzi eqonde nocezu olusuke lufundwa. Ngiyawasebenzisa namaphepha amadala njengesisekelo sokusetha kwami amaphepha ayizivivinyo kanye nokuhlolwa kwamathemu nokokuphela konyaka. Kwenye inkathi ngisebenzise wona amaphepha amadala ukuhlola okungamiselwe.*

UNkk. Cele waveza ukuthi uTAHFUZWE ucacisile ngezindlela zokuhlola kulolu hlelo lokufundisa luka-CAPS olusetshenziswa eNingizimu Afrika, uthisha ofundisa ulimi unomhlahlandlela okumele awulandele uma ehlola abafundi. Waveza ukuthi usebenzisa izincwadi ezibhalwe ngokuhlelela indlela ka-CAPS, ezibizwa ngokuthi IsiZulu Soqobo sebanga leshumi ukunikeza imisebenzi eqondene nocezu lolo asuke elufundisa ngaleso sikhathi. Usuke ezobanikeza umsebenzi wasekilasini noma ke wasekhaya. Uma esesetha izivivinyo nokuhlolwa kwaphakathi nonyaka kanye nokokuphela konyaka, uye asebenzise amaphepha amadala njengesisekelo abukela kuso ukuthi uhlobo olunjani lwemibuzo okufanele ayibuze, nokuthi kumele abuze kanjani. Wabeka nokuthi amaphepha amadala ayabalekelela uma befuna ukwenza izivivinyo zekilasi ezingamiselwe ukuhlola.

UNkk. Dube wathi:

*Ukuhlola kwami kuqala ekubuzeni ngomlomo nabo baphendule ngawo. Kwenye inkathi ngibhala imibuzo ebhodini kube umsebenzi abawubhala emabhukwini abo. Izimpendulo zixoxwa ekilasini kuvulelekile sibe simaka. Amaphepha okuhlola amadala eminyaka eyadlula endlela yokubuza kaTAHFUZWE.*

UNkk. Dube ephawula ngendlela yokuhlola wathi ubahlola ngokubabuza ngomlomo nabo abafundi bephendule ngawo. Wathi ubuye abhale imibuzo ebhodini baqale baphendule ngokubhala ezincwadini zabo ababhala kuzo imisebenzi yabo. Emuva kwalokho

bayaxoxisana ngezimpendulo uthisha nabafundi. Kuyavama ukuba nokuphikisana isikhathi esiningi ngesikhathi sokutholakala kwezimpendulo eziphuma kubo abafundi. Waphinda wabalula obekuvezwe uNkk. Cele ukuthi namaphepha amadala uyawasebenzisa ukuqinisekisa bonke abafundi indlela yokubuza egcizelelwa nguTAHFUZWE.

UNkk. Funeka yena wabeka wathi:

*Ngesikhathi sokufunda nokufundisa ngisebenzisa ukubahlola ngendlela yokubuza nokuphendula ngomlomo ngoba inhloso kusuke kuwukuthola abakwaziyo nabangakwazi. Ngiphinde ngibabuze imibuzo ngomlomo phakathi nesifunjwana. Okokugcina ngibahlola ngokubabhalisa umsebenzi emabhukwini abo. Ekupheleni kwethemu ngibahlola ngokubabhalisa isivivinyo ngilandela indlela yokubuza kaTAHFUZWE.*

UNkk. Funeka ephawula ngendlela yokuhlola izingcezu zenkulumo ngesikhathi kusafundwa nangesikhathi sokuhlola ubeke wathi ubahlola ngendlela yokubuza nokuphendula ngomlomo ngesikhathi sesifunjwana. Waveza nokuthi uyabahlola futhi ngokuthi babhale umsebenzi emabhukwini abo, abuye abahlole ngesivivinyo elandela indlela yokubuza elindeleke kuTAHFUZWE.

UNkk. Gina yena wabeka wathi:

*Ngibabuze imibuzo ngomlomo nabo baphendule ngendlela efanayo. Ngiyabhalisa imisebenzi ekilasini kanti ngiyakholelwa ekubanikeni izivivinyo eziningana ezithinta ukwakheka kwezingcezu, imiqondo elethwa amagama kanye nomsebenzi wegama emshweni. Kuyenzeka le ndlela yokubuza ngiyisebenzise nasezakhini zegama.*

UNkk. Gina ephendula umbuzo wokuthi ubahlola kanjani abafundi bakhe ngesikhathi efundisa uthe ubabuze imibuzo ngomlomo baphendule nje eklilasini kulalele wonke umuntu, abuye futhi ababhalise umsebenzi ekilasini kanti uveze ukuthi ukukhonzile kakhulu ukubabhalisa isivivinyo esithinta izingcezu zenkulumo singahlanganise lutho nezinye izingxenye zesifundo. Waveza ukuthi usuke ezobabuze ukuthi ucezu luluhlobo luni, abuye abuze ukuthi igama lenze msebenzi muni emshweni. Uyawubuze futhi umbuzo othinta ukwakheka kwezakhi ngazinye ngokomqondo eziwulethayo kanye nomsebenzi wazo.

UNkk. Hlela wathi:

*Ngiyabahlola ngokubabuza imibuzo phakathi nesifundo ukuze ngibone ukuthi bayangilandela kwengibafundisa khona, leyo mibuzo iphendulwa ngomlomo ngesikhathi sokufunda nokufundisa. Ngiyayishintsha indlela yokufundisa uma ngibona ukuthi abayizwa le engisuke ngiyisebenzisa, uma sebeqonda ngibanika umsebenzi ngoba ingxenye yokuhlola ingebalulekile ekufundeni.*

UNkk. Hlela uphendule ngendlela efana nabo laba abanye abahlanganyeli ngokuthi ubuza imibuzo phakathi nokufundisa kwakhe nasekugcineni, leyo mibuzo iphendulwa ngomlomo khona ekilasini. Uma kubonakala ukuthi kunokunganeliseki kubafundi akwazi uthisha ukuba nenye indlela yokubenabela baze bakuqonde kahle okubehlulayo. Ngemuva kwaleyo mibuzo sebekhombisile ukuthi sebeqonda, bese ebanikeza umsebenzi.

Engikuthole kule ngxenye ukuthi othisha bayakuqonda kahle ukuthi ukuhlola kubalulekile futhi kuwumgogodla ekufundeni nasekufundiseni. Kucacile ukuthi akukho ukufunda ngaphandle kokuhlola. Kungagcina kungenasithunzi ukufunda uma kuzofundwa bese kungahlolwa. Ayikho indlela yokubona ukuthi ufundisile uma ungezukulola ngendlela ezikwenza abafundi ekugcineni baphumelele ngendlela eyiyo. Ukuhlola yikhona okuletha uvalo kuthisha kanye nabafundi, uvalo lokuthi kazi ulwazi lungene ngendlela okufanele lubuye ngayo yini. Kunokwenzeka ulwazi lube khona kumfundi kodwa lungabi njengoba kumele lubuyiswe, lokho kusho ukuthi umfundi usuke engafundisekanga ngendlela yokuphumelelisa izinjongo ngendlela eyiyo. Izindlela zokuhlola ezisetshenziswa ngothisha ziyizo ezimiselwe ukufunda nokufundisa futhi bayazilandela ngendlela okumele zisetshenziswe ngazo ekufundeni nasekuqhubezeleni phambili ukufunda. Othisha bayayiqonda indlela yokubuza kukaTAHFUZZE njengoba ihlelelwe uhlelo lokufunda nokufundisa u-CAPS.

#### **5.4 Ukwethula nokuhlaziya imininingo ekhiqizwe ngezingxoxo zamaqembu**

Izingxoxo zamaqembu zenziwa ngokuhlenganisa abahlanganyeli ndawonye ngesikhathi ababecelwe ngaso ukuze kube nokuxoxisana mayelana nesihloko socwaningo. Bakwazi ukuphumelela bonke baba yingxenye yezingxoxo noma yokuxoxisana. Kuleli thuluzi lokuqoqa imininingo kwakuphendulwa cishe yonke noma yomithathu imibuzo yocwaningo.

Njengoba laba bahlanganyeli bengabolimi lwasekhaya futhi belandela inqubomgomo eyodwa izimpendulo zabo ngathola ukuthi zincikene kakhulu. Lokhu kuphendulwa kwemibuzo ngikwenze ngokulandela lezi zindikimba ezilandelayo. Lapha ngiphendule umbuzo wesibili othi: **Othisha bazisebenzisa kanjani izindlela namasu uma befundisa isiZulu uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?**

#### **5.4.1 Indikimba yezinsizakufundisa ngesikhathi sesifundo**

Emibuzweni ebekuqhutshwa ngayo izingxoxo zeqembu bekukhona imibuzo ebeyithinta izinsizakufundisa ngesikhathi sokufunda nokufundisa. Indikimba yokusetshenziswa kwezinsizakufundisa ngesikhathi sesifundo ivele kuxoxiswa ngombuzo othi “othisha bazisebenzisa kanjani izindlela namasu okufundisa izingcezu zenkulumo”. Emibuzweni obuthi, “Zisetshenziswa kanjani izinsizakufundisa, ngesikhathi sokufundwa kwezingcezu zenkulumo, nalezo ezitholakala ngaphandle kwesikole, abahlanganyeli baphendule ngale ndlela:

UNkk. Biyela wabeka kanje:

*Azizingi izinsizakufundisa engisebenza ngazo, ngisebenza kakhulu ngezincwadi ezinjenge IsiZulu Sethu, IsiZulu Study Guide, Amanothi kaSimi, Amanothi oSiba kanye namaphepha eminyaka eyedlule. Ngiyawasebenzisa amanye amaphepha aphuma kwezinye izifundazwe ngenzela ukuthi balekeleleke.*

UNkk. Biyela waphawula ukuthi zikhona izincwadi azisebenzisa njengezinsiza kufundisa wase ezibala ukuthi IsiZulu Sethu, IsiZulu Study Guide, Amanothi kaSimi, Amanothi oSiba kanye namaphepha eminyaka eyedlule. Waqhubeka wabala ukuthi izinsizakufundisa yena nabafundi bakhe bazisebenzisa ngokuthi umfundi nomfundi abe neyakhe incwadi IsiZulu Sethu. IStudy Guide sifundwa kahle uthisha ngaphambi kokuyofundisa abafundi. Amanothi wona alekelela kangcono ukuthi abafundi baqonde ukuthi ziyini izingcezu futhi yimuphi umsebenzi eziwenzayo emshweni. Bayawasebenzisa amanye amaphepha aphuma kwezinye izifundazwe alekelela abafundi. Waveza ukuthi zikhona izinselelo abafundi abahlangabezana nazo lapho besebenzisa lezi zinsizakufundisa ngoba bayehluleka ukuphendula imibuzo efuna umsebenzi ngenxa yokuthi behlulwa ukuthola kuqala igama ukuthi lilucezu luni lwenkulumo kuqala.

UNkk.Cele yena wathi:

*Izinsizakufundisa engizisebenzisayo amashadi kanye nezithombe, zikhona nezincwadi ezahlukene zolimi lwesiZulu eziqeqesha abafundi nothisha. Ezinye izinsizakufundisa kuba amaphephandaba esiZulu engiwathola emtapweni wolwazi.*

UNkk. Cele ezingxoxweni zamaqembu waphawula ngobukhona bezinsizakufundisa wathi basebenzisa amashadi nezithombe kanti nezincwadi ezahlukene zolimi lwesiZulu eziqeqesha abafundi nothisha. Wabe eseveza ukuthi basebenzisa kakhulu izincwadi ezahlukene zolimi lwesiZulu, bazisebenzisa ngokuthi banikezwe umsebenzi otholakala kuzo omayelana nezingcezu zenkulumo. Babuye bazisebenzisele ukubhala amanothi njengokuthi lapho kuhlelwe khona izivumelwano zikamenzi nezikamenziwa, abafundi ngesikhathi bekopisha lezi zivumelwano emabhukwini abo, ngenye yezindlela zokuthi kungene ekhanda lomfundi. Ezinye izinsizakufundisa ezitholakala ngaphandle amaphephandaba esiZulu atholakala emtapweni wolwazi. Abafundi bayanikezwa amaphephandaba bese beyalelwa ukuba batomule amagama awuhlobo oluthile locezu lwenkulumo. Lokhu ukubuka kanje embhalweni oyiphephandaba kwenza ukuthi abafundi bakwazi ukuhlunga ngabodwana kunoma yimuphi umbhalo abasuke bewuphethe bewufunda. Ukuhlunga okunje kuyabakhulisa olwazini lwezingcezu zenkulumo.

UNkk. Dube yena waphawula kanje:

*Ekilasini ngisebenzisa ushoki nebhodi. Angiyiphathi incwadi uma ngiya ekilasini ngoba isifundo sami ngisazi ukusuka nokuhlala. Mina ngiyincwadi ngesingami ikakhulu uma kuthinta izingcezu zenkulumo. Ngisebenzisa amabhuku abafundi ukuthi ngibanikeze umsebenzi ekilasini. Ezincwadini zabafundi ilapho ngikwazi ukubanikeza khona umsebenzi ususelwa ezincwadini. Ngiyawasebenzisa amaphepha amadala kamatikuletsheni eminyaka eyedlulile ngoba ngisuke ngenzela ukuthi bayijwayele indlela okubuzwa ngayo ekuhloleni uma kubuzwa izingcezu zenkulumo.*

UNkk. Dube waphawula ngokuthi zikhona izinsizakufundisa azisebenzisayo ekilasini okuwushoki nebhodi. UNkk. Dube wabe eseveza ukuthi incwadi akayiphathi uma eya ekilasini ngoba isifundo sakhe usazi ukusuka nokuhlala, yena useyincwadi luqobo lwakhe.

Wanezela ngokuthi izingcezu zenkulumo zona uzazi ukusuka nokuhlala kwazo akadingi ukulokhu ebuka encwadini. Wabala nensizakufundisa engamabhuku abafundi lapho bebhala khona lokhu uthisha asuke ebafundisa khona. Lezi zinsizakufundisa uNkk. Dube nabafundi bakhe ukuze bathuthukise ulwazi lezi zinsizakufundisa bazisebenzisa ngokufundisa bebhale amanothi ukuze bakwazi ukubona lapho belahleka khona. Wabuye wabala amaphepha amadala eminyaka eyedlulile kamatikuletsheni lapho wathi uwasebenzisela ukuthi bajwayele indlela yokubuza izingcezu zenkulumo. Wabuye wabala ukuthi uye asike amaphepha anemibhalo ngokwehlukana bese esetshenziswa ekilasini ngokuthi bayalelwe ukukhipha amagama bawasho ukuthi alucezu luni lwenkulumo. Okanye abayalele ukuthi abakhiphe amagama aluhlobo oluthile lwezingcezu zenkulumo. UNkk. Dube wabuye waphawula ezingxoxweni ukuthi bayawusebenzisa uGoogle oyi-intanethi. Abafundi bakhe banenkinga yokuthi eminye imindeneni ayibavumeli abafundi babe nomakhalekhukhwini kanti abanye bavela emakhaya ahlwempu.

UNkk. Funeka wabeka kanje:

*Sinazo izinsizakufundisa okuwushoki, ibhodi okusetshenziselwa ukufundisa nokubhala amanothi ngesikhathi usachaza isifunjwana. Kubuye kube khona izincwadi okungekathisha neyomfundi. Amaphepha eminyaka eyedlule nawo ngiyawasebenzisa ukuze babone indlela yokubuzwa kwemibuzo. Ngibuye ngibathumele emtapweni wolwazi okuyiyona nsizakufundisa etholakala ngaphandle ukuze bakwazi ukuthola khona i-intanethi.*

UNkk. Funeka uvumile ukuthi zikhona izinsizakufundisa. Waveza kakhulu ukuthi kuba yizincwadi, ekathisha kanye nezabafundi, ushoki kanye nebhodi ukuze babhale amanothi kanye nezibonelo, wabuye wabala amaphepha amadala eminyaka eyedlule awezivivinyo. Wenaba ngokuthi amaphepha amadala bathola ithuba lokubona indlela okubuzwa ngayo, ngiyalekelela ke ukuze baphendule ngendlela efanele bangankanti sibuye sisebenze nangeqoqo ekusithekeni imibuzo bese elinye iqembu liphendule imibuzo yelinye. Ngibalekelele bangankanti kepha baphendule okufundiwe.

Mayelana nokusetshenziswa kwezinsizakufundisa ezitholakala ngaphandle kwesikole uNkk. Funeka waveza ukuthi yena nabafundi bakhe basebenzisa izinsizakufundisa abazithekela ezikoleni ezingomakhelwane okuba amaphamfulethi athuthukisa ulwazi. Babuye basebenzise nomtapowolwazi womphakathi lapho bekwazi khona ukuthi bathole i-

intanethi kanye nogoogole. Wabuye waveza ukuthi uma belitholile ithuba lokungena kwi intanethi bayalisebenzisa nje ngaphandle kokungabi nazinkinga. Zikhona ke kodwa izinkinga ababhekana nazo uma befisa ukungena ku-intanethi ezokuthi eminye imindeni ayithandi basebenzise omakhalekhukhwini baze bangathengelwa nhlobo idatha noma baphathe obhopopo bomakhalekhukhwini.

UNkk.Gina waphawula kanje:

*Zikhona izincwadi esizinikezwa ngabashicileli ezinjeng- ace-it, Achieve kanye namaphepha eminye iminyaka eyedlule. Kulezi ezitholakala ngaphandle kuye kube izichazamazwi nezinqolobane ezitholakala emtapweni wolwazi kamasipala.*

UNkk. Gina ephawula ngobukhona bezinsizakufundisa esikoleni sakhe waveza ukuthi zikhona izincwadi nezinye izincwadi abazinikwa abashicileli bezincwadi ngokwehlukana kwabo. Lezo zincwadi ezinjengo Ace-it, Achieve kanye namaphepha eminyaka eyedlula. Wachaza ukuthi lezi zinsizakufundisa bazisebenzisa ngokuzifunda, babukeze, baxoxisane, baguqule ngokunikeza izimpendulo kususelwa endleleni yokuphendula.

Ephawula ngezinye izinsizakufundisa ezitholakala ngaphandle kwesikole waveza ukuthi baye basebenzise izichazamazwi nezinqolobane ukuthola kahle ukuthi igama liqonde ukuthini ngaphambi kokucaciseleka kahle ukuthi igama lilucezu luni lwenkulumo noma igama lingena ngaphansi kwaluphi ucezu olukhulu njengosobizo, isichasiso, isilandiso, isikhanyiso noma isihlanganiso.

UNkk. Gina waveza nokuthi zikhona izinselelo abafundi abahlangabezana nazo njengokuthi u-CAPS uma sekuza ekwabiweni kwesikhathi awunyakaziseki kalula, umsebenzi kulolu hlelo lwemfundo muningi ngaphezu kwesikhathi ohlelelwe ukuthi wenziwe ngaso. Ngaleyo ndlela asikho isikhathi sokucoyisa umsebenzi, akukho ukukhanda ithuba lokutotobisa abafundi abanobunzima ekufundeni kwabo.

UNkk.Hlela wabeka kanje:

*Zikhona izincwadi njengezichazamazwi, izincwadi- bakhaphi kanti ngibuye ngizidwebele namashadi. Ngibuye ngisebenzise amanye amadokhumenti akwa-JIT, eyo-SIBA kanye neyakwa-SIMI. Angikuthandi kahle ukubanikeza*

*umfundi abe neyakhe ngamunye ngoba uma bezisebenzisela wona ngamunye babuye babe nokudideka.*

UNkk. Hlela naye wabala izincwadi ukuthi zikhona njengezinsizakufundisa, wabe esebala nezakhe njengothisha ukuthi unazo izichazimazwi, incwadi-mkhaphi kanti akhona namashadi azidwebela wona. Wabe esechaza ukuthi lezi nsizakufundisa bazisebenzisela ukuthi zenza indlela elula yokufundisa kucace bha njengokuthi nje ngesikhathi echaza bayakwazi ukuthi akuchazayo bakubuke ezincwadini zabo. Izincwadi futhi zinemisebenzi yokwenziwa ekilasini nasekhaya ukuhlola ukuthi bayalandela kahle okufundiwe. UNkk. Hlela ubale izinsizakufundisa ezifanayo nezisetshenziswa uBiyela, ubale idokhumenti yakwa-JIT, idokhumenti yo-SIBA kanye nedocument yakwa-SIMI. Uveze ukuthi uma kunamanothi abona ukuthi azobasiza abafundi uyabanikeza wona ewasusela kula madokhumenti. Ubuye uNkk. Hlela waveza ukuthi uyakugwema ukunikeza abafundi lawa madokhumenti ngendlela yokuthi umuntu abe neyakhe ngayodwa ngoba kulaba abangahlakaniphile kahle bagcina abafundi badideka.

U-Asokhia (2017) uthi ukungenzi kahle kwabafundi uma kade befundiswa ulimi isikhathi esiningi kuyimiphumela yokufundiswa kakhulu ngenchwadi, izinsizakufundisa zivala igebe phakathi kwabafundi nomhlaba wempela nokwenzeka kuwo. Lokhu kusitshela ukuthi izinsizakufundisa zibalulekile uma kufundwa ukwelekelo ukuqonda kangcono isifunjwana. Lapha ngifunde ukuthi bonke othisha banezinsizakufundisa ezifanayo, yize kukhona amadokhumenti abanye abanganawo kodwa laba abanawo babala into eyodwa efanayo. Kubukeka sengathi uMnyango wezeMfundo Eyisisekelo uyahluleka ukwenza ubulungiswa uma sekuza ezinsizakufundiseni. Iziqophamazwi amavidiyo anezifundo ebengabalekelela kakhulu othisha ukuthi abafundi bagcine bezwe ngamanye amaphimbo ebefundisa izingcezu zenkulumo. Uqeqesho olwanele mayelana nohlelo lokufunda nokufundisa okusuke kushintshelwe kulo othisha bayaludinga kakhulu. Lokhu kusho ukuthi njengoba bengaqeqeshwa muntu nje, bagcina sebefundisa ngendlela abafundiswa ngayo noma ngendlela abaqeqeshwa ngayo nabo. Uthola ukuthi kuba kuningi ke nokuphambana. Ukube izinsiza kufundisa bezingandiswa lapho bezobukela khona uma bengaqeqeshwanga bekungenza umsebenzi ube lula kakhulu. Uma uMnyango wezeMfundo Eyisisekelo unokubeseka okunzulu ungabenzela amavidiyo okubaqeqesha ngokubenzela izifunjwana zezingcezu zenkulumo abazozidlalela abafundi.

UMnyango wezeMfundo Eyisisisekelo ungabe wenze into enhle uma ungakunaka ukuba usabalalise amashadi ezingcezu zenkulumo ezikoleni. Lawa mashadi acacise kahle, azicane zonke izingcezu zenkulumo ngokubeka ucezu olukhulu kanye nezingcezwana ezitholakala ngaphansi kwalolo cezu olukhulu. Kuvele u**Sobizo** ngaphansi kwakhe kuvele ibizo nesabizwana, kubuye kuvele izinhlobo zamabizo kanye nezinhlubo zesabizwana khona lapho ngezansi eshadini. Kubuye kube khona ishadi le**Sichasiso** eliveza ngaphansi inani, ongumnini, isiphawulo nesibaluli. Sekuzothi ngaphansi kocezwana kuvezwe iziqu zocezwana ngalunye. Kubuye kube khona ishadi le**Silandiso** eliveza ngezansi isenzo kanye nesibanjalo. Ngezansi kwalezi zingcezwana bese kuvezwa izakhi zesibanjalo kanye nohlu lwezivumelwano zikamenzi nezikamenziwa. Kubuye kube khona ishadi le**Sikhanyiso** eliveza izenzukuthi bese liveza izinhlobo zesandiso nezibonelo zaso nezakhi zaso. Elokugcina ishadi ezingcezwini zenkulumo kuba ngele**Sihlanganiso** eliba nazo zonke izihlanganiso zihlelwe ngokwemisebenzi yazo ngokwehlukana. Elokugcina ishadi kube ngele**Sibabazo** eliveza izibabazo zihlelwe ngokuthi ukubabaza okunamuphi umthelela, njengokuthi sikhomba ukwethuka noma sikhomba ukubabaza njalonjalo. Ubukhona balawa mashadi bungenza umehluko omukhulu kakhulu kubafundi kanti nabo othisha ukufundisa kwabo kungaba nomehluko.

#### 5.4.2 Indikimba yokuthuthukiswa kokufundiswa kwezingcezu zenkulumo

Lena yindikimba eyavela ezingxoxweni zamaqembu kwaxoxiswana ngokujulile mayelana nokuthuthukiswa kokufundiswa kwezingcezu zenkulumo njengoba abafundi behluleka kangaka ukuphasa kahle lo mbuzo. Lezi zingxoxo zenzeka kuphendulwa mbuzo wesibili wocwaningo. Ngaphansi kwawo kwakuphendulwa umbuzwana othi, “Zithuthukiswa kanjani izindlela namasu okufundisa izingcezu zenkulumo?”

UNkk Biyela waveza lokhu:

*Uma befundiswa ukunaka indlela abafundiswa ngayo izilimi bazi ukuthi iyefana okwenziwa esiNgisini nasesiZulwini kuzokwenziwa. Lokho kuzolekelela ukuba banake, nokubanikeza isikhathi sokubuyekeza okufundiwe kungalekelela ukuthuthukisa uthando nolwazi lwesifundo.*

UNkk. Biyela ebeka uvo lwakhe ngokumele kwenziwe ukuthuthukisa ukufundiswa kwezingcezu zenkulumo ngolimi lwesiZulu uLimi Lwasekhaya waveza ukuthi abafundi bayadinga ukwazi ukuthi uthisha woLimi Lwasekhaya okuyisiZulu kanye nothisha wesiNgisi

bafundisa okufanayo uma kuziwa kuzingcezu zenkulumo, lokho kungalekelela ukuthi balubuke baluthathe njengesifundo esidinga nesifanele ukunakwa uma kufundwa. Wabeka nokuthi ukubanikeza ithuba ngesikhathi sokubuyekeza kolimi olusuke kade lufundwa ke beme phambili nabo sakufundisa kungabe kukhomba intuthuko ngoba nawe njengothisha uyakwazi ukubona amaphutha uwalungise ngaleso sikhathi. Ukwenza kwabo beme phambili kuyabakhuthaza nabanye sebebona omunye wabo eqabalaka ethulula ulwazi, yintuthuko leyo futhi yenza bakhuthazele kakhulu ukuzikhandla ngezizingcezu zenkulumo.

UNkk.Cele yena wabeka:

*Ukuze siyinqobe lenkinga yezingcezu zenkulumo siyadinga ukuhlangana singothisha, sivakashelane silekelelane ngokufundisa ngokushintshana. Singahlanganela ngisho ehholo sibafundise kanyekanye ngokushintshana. Omunye umfundi uzwa kangcono uma elalele iphimbo lomuntu angamazi.*

UNkk. Cele wabeka ngokuthi kungasenza isimo sibe ngcono uma izikole zibe nobuhlobo khona othisha bezovakashelana ekulekelelaneni ekufundiseni izingane nanokunikana izindlela namasu ahlukahlukene. Wathi lokhu kungenziwa nangokuthi lezo zikole ezisondelene zihlangane ehholo elithile bese othisha befundisana ngokushintshana ngoba abanye abafundi balizwa kangcono iphimbo abangalijwayele, waze walingisa ngosiba okuyinhlangothi yothisha ababenomqondo wokusiza ikakhulu izikole ezingaphasi kahle benzela ukuzikhuphula ngokuthi kufundwe ndawonye. Yize ethi le ndlela yayinabo ububi bayo kodwa kuningi okuhle nakho okukhulu okwakusiza labo abahlulekayo.

UNkk.Dube yena wathi:

*Kungathuthukiswa ngokuthi abafundi bayazi imvelaphi yolimi lwabo. Nokuthi bazi ukuthi kubalulekile ukugadla ngaso isiZulu ukuze bathole amaphuzu amaningi okungena eNyuvesi..*

UNkk. Dube wathi ukufundiswa kwezingcezu zenkulumo kungathuthukiswa ngokuthi abafundi bazi ngokubaluleka kwemvelaphi yolimi lwabo, njengomfundisi walo uyabatshela nokuthi kuzobasiza ukuthi isiZulu bangasiphasa basithole ngezininga eliphezulu kunawo wonke kumatikuletsheni uma bezimisela kulokho kuyobabeka emathubeni amahle ukuzithuthukisa empilweni.

UNkk.Funeka wathi:

*Othisha badinga uqeqesho lweviki lapho kwenziwa khona izingcezu zenkulumo kuphela bese bebhala izivivinyo , bathole izitifiketi, lokhu kuzobenza bakukhuthalele ukufunda.*

UNkk. Funeka ukholelwa ukuthi indlela engalekelela ukuthuthukiswa ukufundiswa kwezingcezu zenkulumo kungenziwa amaklasi eviki lonke golokoqo bese kube nokuvivinywa okuzodlulwa kukho bese labo abebe yingxenye yoqeqesho bathole izitifiketi ukuze othisha bezokukhuthalele ukuthuthukiswa. Osesitholile leso sitifiketi kube khona imadlana ayitholayo, wabe eseveza nokuthi imali ayiluthezi olunenkume ngaleyo ndlela akekho ongeke akujabulele ukuzithuthukisa lokho kungenza kube nobungcono obukhulu ukunciphisa le nkinga.

UNkk.Gina wabeka ngamafuphi wathi:

*Othisha bayadinga ukuthi uma kushitshwa isimo sohlelo lokufunda baqeqeshelwe lolohlelo oluzongena ngoba eziningi zezinkinga zibangwa ukuthi abazi kumele benze kanjani.*

UNkk. Gina wathi okumele kwenziwe ukuthuthukisa ukufundiswa kwezingcezu zenkulumo ngolimi lwesiZulu ukuthi baqeqeshwe othisha ukufundisa izingcezu zenkulumo, nokubakhandela umsebenzi omningi oqondene nezingcezu zenkulumo.

UNkk. Hlela wabeka wathi:

*Izingcezu zenkulumo uma zifundwa kumele zilamaniswe nezibonelo ezibonakalayo.Kuzanywe ngayo yonke indlela ukuthi kukholakale izibonelo ukuze zingene zihlale kumfundi. Njengesibonelo sesiphawulo esenza umsebenzi wokuchaza ngoba singaphansi kwesichasiso esingukuchaza.*

UNkk. Hlela yena wabeka ngokuthi kumele izingcezu zenkulumo zifundiswe zeyamaniswe nezibonelo ezibonakalayo neziphathekayo, izibonelo ezenziwayo zifaniswe nokwenzeka ngempela. Wabe esenza isibonelo esiphathekayo ngokuthi isiphawulo sizalwa isichasiso lokhu kusho ukuthi isiphawulo emishweni senza umsebenzi kayise wokuchaza. NgokukaNkk. Hlela ukufunda nokufundisa kanje kusho enkulu intuthuko.

U-Ordu (2021) yena uthi kuwumsebenzi wothisha ukuba babe ngabaqeqesheke ngokwanele bazihluphe ngolwazi oluzobalekelela uma sebefundisa ukuze abafunde babe nokuqonda kangcono ulwazi abasuke benikwa lona. Lokhu kusithshela ukuthi othisha abadingi kangako ukuqeqeshwa uMnyango wabo kodwa nabo kumele bazikhathaze ngokuthi bazithuthukisa kanjani. Kule ngxenye yocwaningo ngithole ukuthi kuningi okungenza ukuba othisha bathuthukise ngakho indlela yokufundisa izingcezu zenkulumo. Uma bebengaba nethuba lokulekelelana imiphumela ibingaba noshintsho. Ukuhlangana kwabo izikhashana eziningana ngokuhlelelwa uMnyango kungawenza umehluko. Ukufundisa ngokwelekelana ngokwezikole ezisondelene kungawenza umehluko omkhulu ekuphasweni kombuzo wezingcezu zenkulumo. Akulula ukuba bakwenze konke lokhu ngoba uMnyango awubahleleli lokhu kubonana ngalolu hlobo futhi basuke benebhaxa lokuba baqede i-ATP ngesikhathi kanti uhlelo luka-CAPS ludinga iskhathi esiningi, ngeke bakwazi ukuvele bazenzele nje ngesingabo bengagunyazwanga uMnyango abawusebenzelayo nanokuthi uma kushintshwa uhlelo lwemfundo kuwumsebenzi wawo uMnyango WezeMfundo ukuthi baqeqeshe othisha ngohlelo lolo abalufakayo ukuze imiphumela kamatikuletsheni engezu kwehliswa isizathu esisobala sokuthi kufundisa abantu abangalugogodele lolo hlelo .

#### **Ithebula 5.4: Ngokufinqiwe izindlela namasu ngokwezingxoxo zamaqembu**

<b>Izindlela ezisetshenziswe kakhulu kunezinye</b>	<b>Ubuhle bazo</b>	<b>Ububi bazo</b>
1. Yokubuza nokuphendula	Isheshe ibonise uma abafundi bengakuzwa okufundwayo. Isheshe icacise futhi uma abafundi bengenalo ulwazi olwanele ngesihloko	Kuyenzeka uma isetshenziswa yodwa abafundi bagcine bengacacelwana kahle kuba khona lapho besala khona. Idinga ukusetshenziswa umuntu onekhono nozaziyo izinkinga zokudideka ezenzekayo uma uyisebenzisa yodwa.
2. Yokutshela	Iyasheshisa ngoba uthisha usuke ezofundisa ngendlela yakhe asho lokho abona ukuthi kubalulekile.	Kuyenzeka abafundi bagcine belahleka uthisha engabonanga.
3. Yokuxoxa	Wonke umuntu uba yingxenye yokwakhiwa	Iyakhohlisa, uma kuxoxwa ungabona ngathi wonke umuntu

	kolwazi owaiyo nongazi, osiqondayo isihloko nongazi lutho ngaso.	uyayiqonda lento efundwayo kanti usilele emuva. Iyasimosha isikhathi. Sekuxoxiwe kodwa uyadingeka umuntu ozogoqa bese ehlahla indlela eya phambili.
4.Eyokubumba umthetho	Konke okwenzayo usuke wazi ukuthi njengoba uqala lana kuzolandela ini, ngasiphi isizathu bese kuphetha kanjani	Uma ungawubambisisanga umthetho wokwakheka kwocezu lwenkulumo lolo olwenzayo, kusuke kuzoba nzima ukuqhubeka nenqubo yonke yokwakheka kwegama
<b>Amasu asetshenziswe kakhulu kunezinye</b>	<b>Ubuhle bazo</b>	<b>Ububi bazo</b>
1.Elokuphindaphinda	Leli su liyagcizelela	Liyasidla isikhathi ngoba kubuye kumiwe ndawonye isikhathi eside.
2.Elokuqhathanisa	Ukwazi ukubona okufanayo nokuhlukile kulokho osuke ukufunda	Akwenzeki ukuthi uqhathanise uma ungakuqondi okufundisiwe. Kuqhathaniseka kahle ngoba usuke unolwazi lwakho olucacile.

### 5.5 Ukwethula nokuhlaziya imininingo ekhiqizwe ngokwethamela

Ukuthamela kwenziwe ngokuthi umcwaningi ebevakashela abahlanganyeli bocwaningo ezikoleni abasebenza kuzo lapho bethula khona izifunjwana zabo emagumbini okufundela. Ukuthamela kwenziwe ngenhloso yokuphendula umbuzo wokuqala othi, **“Yiziphi izindlela namasu okufundisa izingcezu zenkulumo uma kufundiswa isiZulu ulimi lwasekhaya”** kanye nowesibili othi; **“Othisha bazisebenzisa kanjani izindlela namasu okufundisa uma befundisa isiZulu uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo”**.

### 5.5.1 Okufinqiwe ngezindlela namasu okufundisa

Ngaphansi kombuzongqangi wokuqala wocwaningo kuphendulwe umbuzwana obuthi, “Yiziphi izindlela namasu asetshenziswa kakhulu kunamanye, nikeza ubuhle nobubi bazo. Ngibone kuzokubalula uma ngibeka imininingo ngethebula.

**Ithebula 5.5: Ngokufinqiwe izindlela namasu ngokokuthamela**

Izindlela ezisetshenziswe kakhulu kunezinye	Ubuhle bazo	Ububi bazo
1. Yokubuza nokuphendula	Uyakwazi ukubona uma bengakuzwa noma bengazi lutho.	Iyakhohlisa uma ungezukuphambisa ngendlela eyiyo.
2. Yokutshela	Uthisha ukhipha konke ngendlela yakhe asuke efuna ngayo	Balalela baze bangezwa lutho ngoba kungekho abakushoyo nabo.
3. Yokuxoxa	Abafundi bayingxenye yokwakhiwa kolwazi ngoba nabo benza okuthile ekufundeni kwabo	Ungakhohliseka kwenye inkathi uthi bayabamba kanti bayalingisa bona ababambi.
4. Yokuphindaphinda	Yenza kucoyiseke nabebengezwanga baze bezwe	Isla isikhathi kulabo abasheshe babambe
Amasu asetshenziswe kakhulu kunezinye	Ubuhle bazo	Ububi bazo
1. Elokuqhathanisa	Uyakwazi ukubona okufanayo ukuqhathanise nokunye	Kulabo abadonsa kanzima akubi lula ukuqhathanisa kubona.
1. Elokuhlunga	Uyakwazi ukubona okufanayo ukuqoqele ndawonye.	Kulabo abadonsa kanzima akubi lula ukuhlunga kubona.

Ukuphendula umbuzongqangi wesibili ngethuluzi lokuthamela ngikhiqize le mininingo elandelayo ngezihlokwana.

### 5.5.2 Ukusetshenziswa kwezindlela namasu okufundisa ngesikhathi sesifundo

Lapha kuzophendulwa umbuzwana othi, “Zisetshenziswe kanjani izindlela namasu okufundisa ngesikhathi kufundwa izingcezu zenkulumo?”

Indlela othisha abasebenzisa ngayo izindlela namasu okufundisa inomthelela ekubanjweni kwezingcezu zenkulumo zibanjwa ngabafundi. Indlela abethula ngayo izifundo zabo inomthelela omkhulu ukuthi abafundi bakwazi ukuphendula ngendlela imibuzo yezingcezu ekuhlolweni kwabo. UVygotsky (1978) uveza ukuthi injulalwazi ye *Social constructivism* incike ekutheni umfundi uluhumusha kanjani ulwazi anikezwe lona. Lokhu kusitshela ukuthi kubalulekile ukuthi ulwazi lwethulwe ngendlela ezosebenzela abafundi nezoba wusizo kubafundi.

UNkk. uBiyela ngesikhathi sokuthamela wayesebenzisa indlela yokutshela. Abafundi babethule belalele uthisha efundisa isandiso. Ngasekugcineni banikezwa umsebenzi wokuhlola ukuthi bakubambile yini abebefundiswa khona. Bakhona abafundi ababebukeka behambisana nothisha ngesikhathi sokufunda, babeze babuze imibuzo lokho okwakumelekelela uthisha ukubona lapho besala khona. UNkk Biyela wayeyisebenzisa futhi indlela yokuphindaphinda ekufundiseni kwakhe.

UNkk. Hlela usebenzisa kakhulu indlela yokutshela nokukhuluma uma efundisa izingcezu zenkulumo. Uyabanikeza ithuba lokubuza lapho bengaqondi khona abafundi bese ebachazela ngendlela eyiyona. Ngesikhathi efundisa uthisha usuke elindele ukuthi abafundi bammise uma kukhona abangakuqondi futhi ubakhululile wabachazela lokho ngasekuqaleni kwesifunjwana. UNkk. Hlela usebenzisa kakhulu futhi isu lokuphindaphinda. Lapho abafundi bekhombisa ukungazwisisi kahle uNkk.Hlela uyichaza ngokuyiphindaphinda into baze bayizwisise abafundi. Uthisha ube esegxila ngokuphindaphinda ukulandisa kwesilandiso emshweni. Elinye isu alisebenzisayo ekufundiseni kwakhe izingcezu zenkulumo yisu lokuqhathanisa. Kukhona lapho kade eqhathanisa khona umenzi nomenziwa ekuhlanganisa nezivumelwano zakhona. Ngangikulindele ukuthi acacise ukuguquka kwesilandiso sihambisana nempambosi evezwa isenzo. Kwakuzojabulisa nokuzwa enza umehluko phakathi kwesenzo nesibanjalo, njengoba zombili lezi zingcezu zitholakala ngaphansi kwesilandiso. Ngiyakholelwa ekutheni kwenza nabafundi kucace ukuthi yingani lezi zingcezwana zitholakala ngaphansi kwesilandiso.

Kuyaphawuleka ukuthi uNkk. Hlela ngesikhathi enezingxoxo ezisakuhleleka nomcwaningi waveza ukuthi incwadi ngeke ichaze njengaye ngoba labo abangaphiwe kangako ngokokuhlakanipha encwadini ngeke bakwazi ukuqonda okuchazwayo njengakuye uma efundisa. Lokho kubonakele ukuthi kuliqiniso ngoba ngisho esebathumela encwadini ukuthi babuke izibonelo ubebachazela nazo lezo zibonelo ezisencwadini ukuze balandele ngendlela eyiyo. Lokhu kusivezela ukuthi incwadi isebenziseka kahle ngokuthi uthisha achazele abafundi abenzela kube lula.

UNkk. Gina indlela ayisebenzisa ngesikhathi efundisa kwaba indlela yokubuza nokuphendula. Uyisebenzisile ngasekuqaleni kwesifundo sakhe. Uma esefundisa enikeza imininingwane nemithetho yokwakheka kongumnini ebesesebenzisa kakhulu indlela yokutshela nokukhuluma. Ubuye asebenzise isu lokuqhathanisa, ubekwenza lokhu ngokuqhathanisa indawo la kusetshenziswa isakhi sesichasiso uma kwakhiwa lezi ezinye izingcezu. Kwakuzojabulisa kakhulu ukuthi yize ebefundisa ongumnini kulesi sifunjwana kodwa uma esesonga isifunjwana abuyele emuva noma aye phambili adonse olunye ucezu olungena ngaphansi kwesichasiso aveze okufanayo nongumnini kulona. Lokho bekuzolekelela ukuthi abafundi baqonde kangcono isizathu sokuziqoqelwa ndawonye nalezi ezinye izingcezu ngaphansi kwesichasiso.

UNkk. Funeka indlela yokufundisa ayisebenzisile indlela yokuxoxa. Kule ndlela uthisha ubeke imisho ebhodini base bexoxisana ngayo bayihlaziye. Ukuxoxisana lokhu kwenzeke ngokuthi babuke umusho bese besho igama negama elisemshweni ukuthi lilu cezu luni lwenkulumo. Emuva kwalokho balibuke ukuthi igama negama lenze msebenzi muni kulo musho abaxoxisana ngawo. Le ndlela yenza abafundi babe yingxenywe yakho konke ukufunda nokufundiseka kwabo. Lapha ulwazi balwakha ndawonye ngokufanayo. Ngabona sengathi kwakuzoba wusizo kakhulu kubafundi ukuthi lawo magama enze umsebenzi ofanayo ahlanganiswe kwikholomu yawo wodwa kanye nawomsebenzi othile ngokunjalo. Lokhu kwakuzokwenza abafundi kube lula ukubona izinto ezifanayo ngokokuhlukaniswa ngokwezingcezu zenkulumo.

Lokhu kwenza kokwakha ulwazi ndawonye kungenye yemigomongqangi yenjuralwazi ye *Social constructivism*. Into engayinaka neyangihlaba umxhwele kulesi sifunjwana ukuthi umfundi uphuma ekwazi ukubhidilisha ukucana amagama ngokwezingcezu zenkulumo.

UNkk. Dube indlela yokufundisa ayisebenzisa kakhulu eyokutshela nokukhuluma eyixuba neyokubuzwa nokuphendula. Yize ezisebenzisa zombili lezi ndlela kodwa uzisebenzisela izizathu ezingefani. Eyokubuzwa nokuphendula usuke ehlola ngayo ulwazi lwaphambilini analo umntwana kanti eyokutshela nokukhuluma yona yiyona achaza ngayo ukugcwalisa ulwazi ababonakala benobunzima kulo. Ikakhulu uNkk. Dube ngamfika esenzisa ukubuyekeza izingcezu zenkulumo.

UNkk. Cele wasebenzisa indlela yokubuzwa nokuphendula eyixuba nendlela yokuxoxa. Indlela yokubuzwa nokuphendula naye uNkk. Cele njengabanye uyisebenzisela ukuhlola ukuthi banolwazi kangakanani ngalokhu azokufundisa. Ubuye futhi ayisebenzisele ukuhlola ukuthi bayamlandela yini ngokukubamba lokho akufundisayo. Ekugcineni usuke eseyisebenzisela ukubona ukuthi ngabe isifundo sonke sibe yimpumelelo yini.

Othisha ngikunakile ukuthi bayagcizelela kubafundi ukuthi kubalulekile ukuthi babuye bazifundele nabo ezincwadini abazinikezwe yisikole ngoba ukufunda nje kukodwa kukhanyisa okuthile emqondweni womuntu. Kulaba othisha asebenkantshubomvu bayabanxena abafundi ukuthi uma bebuka amagama noma kumaphephandaba bezifundela bazame ukuwabuka amagama ukuthi alucezu luni lwenkulumo.

Ngifunde ukuthi othisha bafundisa ngendlela efanayo. Izindlela abazisebenzisayo uthola ukuthi zinciphene noma zizodwa ngesizathu sokuthi noma umuntu angaba nehlukile kweyomunye indlela yokufundisa kodwa ukthola ukuthi ayisebenzisa nayo iyafana neyomunye. Lokhu kusitshela ukuthi indlela okwethulwa ngayo izifunjwana zezingcezu zenkulumo eMhlathuze iyefana. Amatemu asetshenziswayo futhi ngesikhathi sokufunda nokufundisa ayefana njengaleli lokubiza ucezu olukhulu olunezingcezwana ngaphansi kwalo ngokuthi yikhaya. Lokhu kuqonda kahle indlela yokubizwa kwamatemu ngendlela kusibonisa ukuthi indlela yokufunda iyefana. Njengoba kubukeka ngathi indlela yabo yokufundisa iyefana, uma ukhona umehluko muncane kakhulu okuningi okufanayo, kubukeka sengathi kunzima ukwenza ushintsho ngokushesha ngenxa yokuthi uma lungenzeka lungadinga imvubelo eqhabuka ngaphandle. Ngokwamathuluzi akhona eMhlathuze akubukeki inkinga ingaguquka noma ishintshe kulokhu eyikho.

### 5.5.3 Ukuhlanganiswa kolwazi lwaphambilini ekungenisweni kwesifunjwana

Kule ndikimba bekuphendulwa umbuzwana othi, "Ulwazi lwaphambilini luhlanganiswe kanjani nolwazi oluzofundwa ngalolo suku"?

Uthisha ofundiseke kahle ngomsebenzi wakhe ngasekuqaleni kwesifundo wethula izinhloso zesifunjwana ukuze abafundi bakhe bakhanyiseleke ukuthi kulindelekeni ngalokho abazokufundiswa (Uysal, 2014) Uma kusuka lapho unikeza isihloko bese ebuza umbuzo wokuthola ulwazi lwaphambilini lwabafundi abanalo. Ulwazi lwaphambilini lomfundi lubalulekile kakhulu njengesisekelo lapho kuzokwakhela khona ulwazi olusha.

UVygotsky (1978) wenjulalwazi i*Social constructivism* yena uchaza iZPD, uthi inqamula umugqa phakathi kwalokho umfundi asekwazi kakade kanye nomqondo omusha angeke akwazi ukuwenza ngaphandle kosizo lokuthisha. Lokhu kusivezela ukuthi ulwazi lwezingezu zenkulumo lomfundi lwaphambilini lubalulekile njengesisekelo solwazi olusha.

UNkk. Biyela akacacisanga kahle uma ehlanganisa isifundo sosuku nolwazi lwabafundi lwaphambilini abanalo ngesandiso. Wavele wanikeza isihloko lapho abefundisa khona isandiso. Wabe esesichaza ngokugcwele isandiso enikeza nezinhlabo zaso nokuthi zehlukana kanjani.

UNkk. Hlela wenze abafundi bathatheka ngesikhathi ebakhumbuza ukuthi bagcine bekipha umenzi nomenziwa emshweni, ngakho namuhla bazobuka ngokugcwele isilandiso. UNkk. Hlela uhlanganise kahle kakhulu ulwazi olugcinile nolwazi olusha ngokuhlehla kancane abakhumbuze umsebenzi kasobizo bese ebavezela ukuthi isenzo nesibanjalo benza umsebenzi wokulandisa. Ngalokho ke abafundi babukeke bethathekile ngokulangazela isifunjwana sosuku. Kuleli gumbi abafundi babukeka bezimisele kakhulu ngesifundo sabo, kubonakala indlela abathule ngayo nabalalele ngayo.

UNkk. Gina esifundweni sakhe ukwazile ukuhlanganisa ulwazi oludala kanye nolwazi olusha ngokubuza imibuzo ethinta inani, isibaluli kanye nesiphawulo. Lokhu kube yisu elihle lokuhlola abakwaziyo abafundi ngesichasiso ngoba yena ebegxile kakhulu kongumnini. Ngayithanda nendlela aqhathanisa ngayo ukwakheka kwesivumelwano sesibaluli kanye nesesiphawulo. Yize ekwenze edlula futhi ehlola ulwazi abanalo ngalezi ngezu kodwa

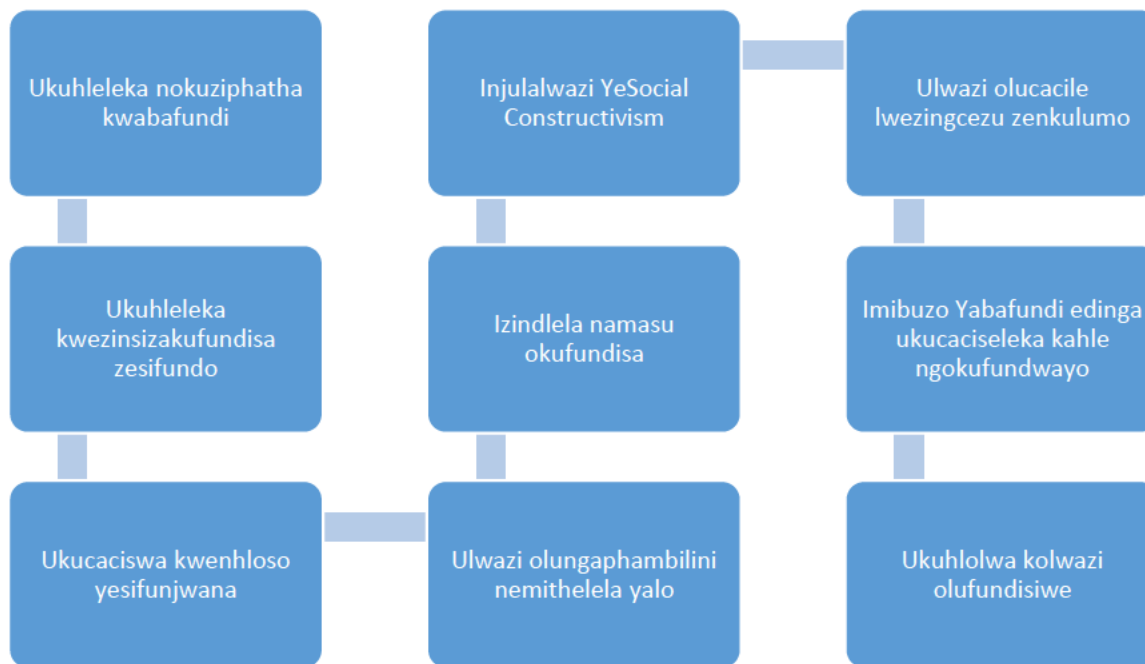
indlela asebenzise ngayo isu lokuqhathanisa laphaya lenze abafundi balangazelela ukubona ukuthi isivumelwano songumnini sehluke ngani kulezi ezinye.

UNkk. Cele ukwazile ukuxhumanisa ulwazi oludala nolusha ngesikhathi ebuza imibuzo ngasekuqaleni kwesifundo. Imibuzo yakhe ibifuna kakhulu ukuthi abafundi bakhombise ukukwazi ukuveza umenzi nomenziwa womusho. Lokhu ebekwenzela ukuthi ahlanganise umsebenzi wesichasiso kanye nalowo kasobizo. Ukuhlanganisa ulwazi oludala nolusha kwenze abafundi babonisa ukulangazelela okukhulu ukulandela lesifunjwana sikaNkk. Cele.

UNkk. Funeka uhlanganise kahle ulwazi oludala kanye nolusha kanti nendlela ayisebenzisile ngesikhathi efundisa yokuxoxisana yenza abafundi ukwazi ukubabona ukuthi lungakanani ulwazi abanalo mayelana nesihloko esasenziwa ngaleli langa.

UNkk. Dube uyakwazi kahle ukuhlanganisa ulwazi oludlulile nalolo olusuke luzobukwa esifundweni esilandelayo. Njengoba wayegxile kakhulu ekubukeni umsebenzi wezingcezu zenkulumo, wakwazi ukuthi ucezu nocezu alubuyise lapha bese liyabukwa ukuthi lenza msebenzi muni emshweni. Ukuhlanganisa kwakhe ezibuka zonke izingcezu nemisebenzi yayo kwaveza ikhono ekuhlanganiseni ulwazi lwabafundi oludala nolusha kubo.

Ngikunakile ngithamele izifunjwana ukuthi imibuzo ebuzwa ngabafundi kuthisha ngesifundo yenza nalaba abanye banakisise ukuchaza kukathisha ngoba ulwazi olutholakala ngokuchazelwa ngombuzo luyanakeka kunalolu lapho uthisha esuke ezihlelele ukubatshela abafundi.



**Umfanekisodwebo: 5.5 Imigudu elandeliwe ngesikhathi sokuthamela**

**5.6 Ukwethulwa nokuhlaziywa kwemininingo ekhiqizwe ngokuhlaziywa kwamadokhumenti**

Amadokhumenti azohlaziywa kulesi sigaba amalungiselelo ezifunjwana. Amadokhumenti ahlaziywe lapha amalungiselelo ezifunjwana bekuthathwa amabili umhlanganyeli ngamunye. Leli thuluzi beliphendula imibuzongqangi emibili okungowokuqala othi: **Yiziphi izindlela namasu okufundisa izingcezu zenkulumo othisha abazisebenzisayo uma befundisa abafundi besigaba semfundo nokuqeqesha okuqhubekayo abenza isiZulu uLimi Lwasekhaya ezikoleni zaseMhlathuze?** kanye nowesibili othi: **Othisha bazisebenzisa kanjani izindlela namasu uma befundisa isiZulu uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?**

**5.6.1 Ukuhlaziywa kwamalungiselelo ezifunjwana**

Amalungiselelo ezifunjwana zabahlanganyeli bocwaningo acelwa, kwenziwa amakhophi ukuze ezohlaziyeka kahle eduze. Kwakucelwe awezingcezu zenkulumo kuphela kubahlanganyeli. Umhlanganyeli ngamunye waletha amalungiselelo amabili umuntu ngamunye. Inhloso yokuhlaziywa kwezifunjwana kuwukuphendula imibuzo yocwaningo yomithathu. Le ngxenye iqala ngokunikeza okufinqiwe okuvezwe amalungiselelo esifunjwana. Kuzobe sekuba khona ngezansi ezinye izihlokwana ezimbili ezithintene namalungiselelo esifunjwana. Ukuhlaziywa kwamalungiselelo ngikwenze ukuqinisekisa

ukuthi umhlanganyeli ayekwenza ekilasini yikho yini lokho ayekuhlelile wakubhala ukuthi uzokwenza.

#### **5.6.1.1 Ukuhlaziywa kwezifunjwana ngamafuphi**

Lapha bekuphendulwa umbuzwana othi” Zihlelwe kanjani izifunjwana”.

UNkk. Biyela wayefundisa isikhanyiso lapho ebebheka khona isandiso. Wakwazi ukusichaza isandiso ngokwezinhlobo zaso. Abekubhale kumalungiselelo esifunjwana ukuthi uzokwenza impela ukwenze njengoba kunjalo. Into abukeke enobuthakana kuyo ilena yokugcina abafundi bezikhulumela nje yena esafundisa. Ukwazile ukubalandelela ngemibuzo ukuze aqinisekise ukuthi bayamlandela kulokho abafundisa khona uthisha wabo. Okuvelayo futhi kula malungiselelo indlela yokuhlola, lapha uvezile ukuthi azonikeza umsebenzi wekilasi omayelana nokuthi isandiso esidwetshelwe siluhlobo luni, babuye baveze ukuthi likhanyisa ini ngokomsebenzi walo. Umsebenzi ububhalwe ebhodini kuyimisho enamagama ayishumi adwetshelwe.

UNkk. Cele kuyavela ema lungiselelweni akhe esifundo ukuthi abafundi wayebafundisa isichasiso, esebenzisa indlela yokutshela nokukhuluma. Lokhu uNkk. Cele ayekushilo ngesikhathi sezingxoxo ezisakuhleleka kuyavela lapha kumalungiselelo ezifunjwana zakhe. Wayekuvezile ukuthi isikhathi esiningi uma efundisa izingcezu zenkulumo ujwayela ukusebenzisa indlela yokutshela nokukhuluma. Kumalungiselelo ezifunjwana engizithole kuyena ngikubonile ukuthi yiyona ndlela kakhulu ayisebenzisayo uma efundisa izingcezu zenkulumo. Indlela yokubuza nokuphendula uyisebenzisela ukuhlola ulwazi lwaphambilini lwabafundi. Uma ubuka obekuzokwenziwa ngabafundi ngesikhathi okufunda nobekuzokwenziwa uthisha kuyahambisana nalokhu engakubona kwenzeka ngosuku lokuthamela.

UNkk. Dube amalungiselelo akhe esifunjwana aveza ukubuyekezwa kwezingcezu zenkulumo ahlaziyiwe kwatholakala ukuthi kubalwe izinsizakufundisa ezingamashadi olimi ayezosetshenziswa. Ngesikhathi sokuthamela lesi sifundo awabonakalanga egumbini lokufundela. Enye yezinsizakufundisa evezwa amalungiselelo esifundo izincwadi zabafundi lapho ngathola ukuthi uthisha ngesikhathi efundisa akukho zincwadi abafundi ababezinikeziwe kodwa zifakiwe izinsizakufundisa eziyizincwadi kumalungiselelo esifundo. Kuyavela emalungiselelweni esifundo ukuthi kuzobe kubuyekezwa izingcezu zenkulumo,

akucaci kahle ngokwamalungiselelo ukuthi kuzobe kwenziwa ingxenye yokwakhiwa kwezingcezu noma kuzobe kubhekwa indlela ezisetshenziswe ngayo izingcezu zenkulumo emshweni.

UNkk. Funeka indlela ayivezile ukuthi uzoyisebenzisa uma efundisa lesi sifunjwana ngokwamalungiselelo esifundo yindlela yokuxoxisana. Ngokwamalungiselelo uthisha wayezokwakha imisho emibili ayibeke ebhodini bese kuxoxiswana ngayo ngokuthi amagama akhe leya misho alucezu luni lwenkulumo. Isigaba sesibili kwakuzoba wukubheka ukuthi igama ngalinye lenze msebenzi muni, bese kuba ukuhlola okufundiwe ngokuthi kunikezwe umsebenzi wekilasi. Izinsizakufundisa ezivelayo kumalungiselelo esifunjwana incwadi yomfundi nencwadi kathisha.

UNkk. Gina emalungiselelweni akhe esifundo ivelile indlela yokufundisa ezosetshenziswa kulesi sifunjwana, kuvelile ukuthi kuzobhekwa ulwazi lwaphambilini lwabafundi ngokuthi babuzwe imibuzo embalwa mayela nolwazi lwezingcezu eziyisichasiso.

UNkk. Hlela emalungiselelweni akhe esifundo siyavela isihloko okuyisilandiso nakho konke okuzokwenziwa ngesilandiso. Indlela namasu azowasebenzisa acacisiwe kahle ukuthi indlela yokutshela nokukhuluma izosebenza kuphi, eyokubuza nokuphendula yona izongena kuphi. Kuvezwe onke amanyathelo azothathwa isifunjwana njengokuhlela kukathisha.

#### **5.6.1.2 Ukuthola ukuxhumana phakathi kokuhlela nokwenza**

Lapha bekuphendulwa umbuzwana othi, “Okuhleliwe kuxhumana kanjani nokwenzekile eklasini”.

Ekilasini likaNkk. Biyela izindlela namasu asetshenzisiwe ngesikhathi sokuthamela abe ubufakazi balokhu ayekushilo ngesikhathi sokuxoxisana okusakuhleleka kanye nakumalungiselelo esifundo. Yinye nje into engabonakalanga yenzeka ngesikhathi sesifundo evelile kodwa kumalungiselelo, ukuxoxisana ngababili benze izibonelo zabo abazakhele zona ezithinta zontathu lezi nhlobo zezandiso.

Esifundweni sikaNkk. Cele izindlela namasu awabalulile kumalungiselelo esifundo uwasebenzisile esefundisa. Okungaveli kumalungiselelo esifundo ukuthi kukhona

abazozixoxela nje ngesikhathi sokubhala umsebenzi, awuveli umsebenzi ungowokuxoxisana ngeqembu.

UNkk. Dube akubalulile emalungiselweni esifundo ngokwezindlela namasu okufundisa kwenzekile, obekungacacanga ngokwamalungiselelo ukuthi iyiphi ingxenye ayezigxila kuyo phakathi kokwakhiwa kocezu nendlela yokusebenza sekuthanyelwe wagxila ekwakhiweni kocezu lwenkulumo.

Ekuthanyelweni kwesifundo sikaNkk. Funeka konke akubalulile kumalungiselelo akhe esifundo kuhambe njengoba kunjalo. Umehluko nje ukuthi umsebenzi obuhlelekwe ukuba ngowekilasi wabe usuba ngumsebenzi wasekhaya.

UNkk. Gina izindlela namasu kuyahambisana nokuthi yikuphi okuzokwenziwa uthisha nokuzokwenziwa abafundi kuyahambisana futhi kwenzekke konke njengoba amalungiselelo esifundo evezile.

UNkk. Hlela konke okuvele kumalungiselelo ukuthi uzokwenza kwenziwe futhi kwenziwe ngendlela abeyivezile. Izinhloso zesifunjwana bezisobala. Okuzokwenziwa uthisha nokuzokwenziwa ngabafundi kucacile. Imisebenzi ezokwenziwa emuva kwesifundo.

### **5.6.1.3 Ukusebenzisa izinsiza ngendlela enobuqiniso**

Lapha bekuphendulwa umbuzwana othi, “Ngabe izinsizakufundisa zisetshenziswe ngendlela enobuqiniso” U-Ordu (2021) ukhuluma ngezinsizakufundisa ukuthi zilekelela abafundi ukuba babe nesithombe esigcwele ngabafundiswa khona. Lokhu kusivezela ukuthi ukufundisa okuyimpumelelo nokunamathela kahle kupheleliswa izinsizakufundisa. U-Asokhia (2017) ukhala ngokuthi othisha bayaziswela izinsizakufundisa ezihambisana nayo yonke into efundiswayo, nalezo ezikhona kuyenzeka zingangeni ncamashi kube ukufanekisa nje. Ngalokhu sivezelwa ukuthi uMnyango WezeMfundo uyahluleka ukuseka othisha ngokuthi kube nezinsizakufundisa ezanele ezinikezwa izikole ezihambisana nezifundo kanye nazo zonke izifunjwana. Izinsizakufundisa ezibonakale bonke abahlanganyeli bezisebenzisa ngobuqiniso yizincwadi zesifundo. Abahlanganyeli babonakele bezisebenzisela ukuthi abafundi kube nolwazi abaluthola kuzo. Baphinde futhi abahlanganyeli babonakala bebanikeza umsebenzi obhalwayo bewususela kuzo izincwadi.

UNkk. Biyela ubonakale esebenzisa izincwadi zabafundi ngesikhathi esafundisa. Ebechaza bese ebavulisa ekhasini elithile ezincwadini bese ebuyela ekuchazeni kwakhe ebhodini, nomsebenzi obubhalwa uthathwe khona ezincwadini. Kubukeka ukufundisa kwakhe uNkk. Biyela ezisebenzise ngobuqiniso izinsizakufundisa ngoba konke abekwenza izincwadi beziyinxenye kokufundisa kwakhe isifundo sonke.

UNkk. Cele ubalule ukuthi uzosebenzisa ibhodi lapho ezobe ebhala khona amanothi ngesikhathi efundisa bese abafundi bakwazi ukukopisha amanothi emabhukwini abo. Ukwenzile lokho njengoba ebevezile kumalungiselelo akhe esifundo. Abubanga bikho ubuqiniso uma esinikeza umsebenzi ngoba ebeveze ukuthi umsebenzi uzoba sezincwadini kodwa ube esebanika umsebenzi ubungasekho ezincwadini kade esewubhale ebhodini.

UNkk. Dube kumalungiselelo akhe esifundo uveze ukuthi unezinsizakufundisa ezingamashadi, amashadi abekhona enezingcezu ngokwehlukahlukana kwazo. Isifunjwana sikaDube besingukubukezwa kwezingcezu zenkulumo, lawa mashadi ebehambisana nesifunjwana sonke kepha awasetshenziswanga ngendlela enobuqiniso ngoba akakaze agxile kuwo. Libe linye nje ishadi abonakale elisebenzisa nakhona hhayi kangako.

UNkk. Funeka zonke izinsizakufundisa azibalile emalungiselelweni esifundo wabanakala ezisebenzisa. Yize kodwa ebezisebenzisa kancane asheshe adlule kuzo. Izincwadi kwakungathi kunomsebenzi ozobe ubukwa kuzo kodwa kubonakale ebabukisa kancane nje izivumelwano zikamenzi nawo okungahlalwanga kangaka kuwo. Bekudlulwa nje ngoba ethinteka esifundweni

UNkk. Gina kuvelile emalungiselelweni akhe esifunjwana ukuthi enye yezinsizakufundisa ezosetshenziswa amashadi anezingcezu zenkulumo eziyisichasiso kanye nezincwadi zabafundi nekathisha. Ishadi elingavelanga nhlobo elinongumnini kodwa lezi ezintathu izingcezu eziyichasiso abekhona amashadi akhona, kanti emalungiselelweni bekuvela ngathi akhona womane. Amashadi awaveli kahle ewasebenzisa ngokugcwele njengethuluzi eliyinxenye yokufundisa. Uyawakhombakhomba nje ngokungawanakisisi kahle ngathi uchitha icala.

UNkk. Hlela ufike ezihlelile izinsizakufundisa ngoba kunamaphepha afike ewaphethe akade enamanothi abafundi abagcine bewanamathisela emabhukwini abo. Yona lensizakufundisa

uyivezile emalungiselelweni akhe esifunjwana wabuye futhi wabonakala eyisebenzisa ekilasini.

Ngikunakile ngafunda ukuthi izikole ezisemakhaya uma ziqhathaniswa nezisedolobheni azinazo kahle izinsizakufundisa. Ngisho izincwadi uthola ukuthi ezikhona kumele kubukiswane. Kusuke sekuyinto emangazayo nje ukuthi uthole amashadi ahambisana nesifundo. Imithombo yolwazi enjengoMtapo wolwazi yinto nje engekho esikoleni esisemakhaya kanye nalesi esiselokishini.

**Ithebula 5.6: Okulandelekile ngesifunjwana nemiphumela yaso.**

Umhlanganyeli	Isihloko sesifunjwana ebesenziwa	Isifunjwana siziphumelelise kanjani izinjongo zesifundo
Nkk. Biyela	Isandiso	Izinjongo zazicacile nabafundi batshelwa zona ngaphambi kokuba bafundiswe. Isandiso sichazwe sahlukaniwa ngokwezinhlobo zaso. Kuze kwachazwa nomsebenzi waso isandiso emshweni.
Nkk. Cele	Isichasiso	Abafundi emuva kokuba uthisha ehlube udlubu ekhasini ngesichasiso babonakale bengabantu abanezimpendulo ezenelisayo nezikhomba ukuthi basiqonda kangcono isichasiso. Ngisho sesiqhathaniswa ngezivumelwano kanye neziqu babaonakala benza kahle ezimpendilweni zabo.
Nkk. Dube	Ukubuyekezwa kwezingcezu	Lesi sifunjwana sibe yimpumelelo ngokuthi umhlanganyeli wocwaningo ubefuna ukuthi abafundi balolongeke olwazini lokubona ukuthi igama lilucezu luni

		<p>Iwenkulumo, baphinde futhi bakwazi ukubona ukuthi lenze msebenzi muni. Kubukeka ephumelele umhlanganyeli wocwaningo ukufeza le njongo yize kungesibo bonke abafundi esingathi sekubakhanyela bha konke okwalo msebenzi. Indlela abaqede isifundo sebeyiyo uma kuqhathaniswa nangasekuqaleni kwesifundo kwenza ngibe nakho ukuthi injongo yesifundo ifezekile.</p>
Nkk. Gina	Ongumnini	<p>Imvamisa ongumnini abafundi bayashesha ukuwubamba uma siqhathisa nalezi ezinye izingcezwana eziyisichasiso, kubonakale sengathi abaningi bayakwazi ukusibona uma siqhathanisa nalezi ezinye njengoba uthisha eke waziphonsa ngasekuqaleni kwesifundo ehlola ukuthi basazikhumbula yini. Injongo yesifunjwana ngaleyo ndlela iyafezeka</p>
Nkk. Funeka	Ukuhlaziya amagama emshweni	<p>Yize emishweni emibili yokuqala ebibekwe nguthisha ebhodini kuke kwasinda ukuphuma kwezimpundo eziyizo ngesikhathi sokuhlaziya amagama emshweni, kodwa kuthe ngokuqhubeka kwesifunjwana kwabonakala abafundi beba nogqozi lokuba</p>

		yingxenywe yokuphendula nokubuza imibuzo okwenze isifunjwana saba ngesithokozelwa yiwo wonke umuntu.
Nkk. Hlela	Isilandiso	Lesi sifunjwana injongo yakhona ifezeke ngokuba nemiqansana egcine inqobekile. Isilandiso esiyisibanjalo sithande ukuba nezingqinambana ikakhulu lesi sibanjalo esakhiwa ngokwehlisa iphimbo kunkamisa wokuqala webizo. Kube kuningi ukudidizela nokudideka okukhona ngesakhiwo sesibanjalo. Uthisha uwezile umsebenzi wakhe wokucacisela abafundi ngalolu hlobo lwesilandiso.

### 5.7 Izindikimbana ezivela kaningi emiphumeleni yocwaningo

Ziningi izindikimba ezivelile emiphumeleni yalolu cwano. Lezi zindikimba ezivele kaningana zethuliwe kulo mfanekisomdwebo olandelayo. Ngezansi komfanekisomdwebo kuphawuliwe kafushane ngendikimba ngayinye.

Izindikimba ezivezwe umfanekisomdwebo ongezansi zichazwa kafuphi ngezansi. Kuzochazwa kafushane ngendikimba kuvezwe neqhaza layo ekufundeni nasekufundisweni kwezingcezu zenkulumo.



**Umfanekisodwebo 5.7 Izindikimba ezivela kaningi emiphumeleni yocwaningo**

**5.7.1 Ulwazi lwabafundi olungaphambili**

Injulalwazi kaVygotsky (1978) ye *Social constructivism* ivumelana noma iyahambisana nokubaluleka kolwazi oludlulile noma ulwazi lwaphambilini lomfundi lolimi lwasekhaya. Kulolu cwaningo kuyabonakala ukuthi uthisha kubalulekile aqale aluhlale ulwazi lwabafundi abanalo mayelana nesifunjwana sosuku, noma athole ulwazi oluncikene nalolu olusha azolwethula kubafundi lokho kusiza abafundi ukuba basheshe bayiqonde into efundwayo.

UWetzels (2011) wathi iningi labafundi lifunda kahle ngokususela entweni, ethize ulwazi lwaphambilini lwenza kube nengxenye yokwamukeleka kolwazi oluzofakwa noma oluzofundwa. Uyaqhubeka athi ulwazi lwaphambilini luba nomthelela omkhulu ekutheni umfundi aluqonde kangcono kunalolu olusha. UMeyer (2004) uyakufakazela ukuthi ulwazi lwaphambilini lwakha isisekelo ekwamukelekeni kolwazi olusha oluzothelwa kubafundi. Abahlanganyeli abaningi bakhulumile ngolwazi lwaphambilini ukuthi kubalulekile kuthisha ukuba aqale abahlale abafundi ukuthi banolwazi olungakanani oluthintana nesifunjwana sosuku. Konke lokhu kweziwe ngendlela yokufundisa eyaziwa ngendlela yokubuza nokuphendula. Othisha abaningi bayakholewa ukuthi umfundi uzwa kangcono uma lukhona ulwazi lwalokho okufundwayo analo ngesifunjwana.

UMalconi (2016) uveza ukuthi izingqondo zabafundi azisona izileti ezingakaze zibhalwe utho. Lokhu kusikhanyisela ukuthi noma ngabe ulwaziluncane kangakanani luyawenza umthelela omuhle ekwamukelekeni kolwazi olusha lwangaleso sikhathi. UWetzels (2011) uthi ulwazi lwaphambilini luhlinzeka abafundi ngesimo esifanele lapho ulwazi olusha lungahlanganiswa khona. Uyaqhubeka athi labo abanamazinga aphansi olwazi ngesihloko luyabasiza ulwazi lwabo olulinganiselwe lukhule. Ngalokhu sifunda ukuthi ukwakhela olwazini olukhona lomfundi kuba yisisekelo esiphilayo solwazi olusha. Abahlanganyeli abaningi bakwesekile ngokwenza kwabo ukuthi ukwakhela phezu kolwazi oludala kuba nemithelela emihle.

UGeofrey (2021) ugcizelela ukuthi uma abafundi benolwazi olwanele lwaphambilini eklasini, bahlanganyela ngenkuthalo esifundweni bese kubalwa kothisha ukubona abangakwaziyo nabengakwazi kanti uma bezoba yizibukeli ngesikhathi kufundwa kuba umqansa kuthisha ukubona abakwaziyo nabangakwazi. Ekufundiseni kukaNkk. Funeka kubonakale abafundi benomdlandla ngesikhathi sokufunda ngenxa yokuthi ulwazi abebelwakha ngendlela yokufunda ngokuqaphelisisa bebelususela olwazini oludala ulwazi. Ufakazelwa nguRigger nabanye (2007) ngokuthi ukuba yingxenye yokufunda komfundi kwenza umsebenzi kathisha ubelula. Kubukeka kungaba nzima kakhulu kothisha ukufaka ulwazi olusha lwezingcezu zenkulumo uma bengahlolanga kubafundi ukuthi bazi kangakanani ngazo.

UBrill (1995) uthi ukusebenzisa ulwazi lwaphambilini njengesisekelo solwazi kwenza kungabilula ukudedeleka kolwazi olusha lwezingcezu zenkulumo olusuke lwethulwa ngaleso sikhathi. Lokhu kusikhanyisela ukubaluleka kokufundisa kunesisekelo ohlanganisa ngaso esiwulwazi okudlulwe kulo.

Abahlanganyeli abaningi balolu cwaningo balisebenzisile ikhono lokuhlola ulwazi lwaphambilini abafundi abanalo ngesifunjwana esizofundwa ngalelo langa, bonke abebeluhlule kahle ulwazi lwaphambilini, izifunjwana zabo zazihamba kahle kakhulu. Bakhona ke abangakucacisanga ukuhlola ulwazi lwaphambilini.

### **5.7.2 Amandla okufunda**

Injulalwazi kaVygotsky (1978) i*Social constructivism* iqinisekisa ukuthi abafundi kubalulekile ukuba bazakhele ulwazi ngokuthi bazibandakanye ngokuba yingxenye kukho konke ukuxhumana okuzobakhulisa ngokomqondo ngesikhathi bexhumana nabantu abanolwazi

ngaphezu kwabo ukuze bazithuthukise olimini namakhono okuqonda. Yikho ke lapho abafundi befunda izindaba nolwazi lokwakheka kolimi futhi baxoxe ngalokho abakufundile kontanga yabo noma amalungu omndeni ulwazi lwabo luzokhula kakhulu okuyikhona okuvumelana nenjulalwazi ye *Social constructivism*.

UKrashen (2004) ukhuluma ngamandla okufunda izincwadi athi kuthuthukisa ulwazimagama oluqinile. Uma abafundi bezibandakanya ekufundeni ulwazi lwabo luyathuthuka lokho kuyalekelela ukuba bakwazi ukuzimela ngokolwazi nokwazi ukwehlukanisa amagama ngokwezingcezu zawo. Uyaqhubeka uKrashen (2004) athi amandla okufunda aqinisa ukuqonda kwalowo ofundayo. Ngalokhu sifunda ukuthi umfundi okukhuthalele ukuhlala encwadini azifundele yena, afunde ukuzitholela ulwazi angeke umqhathanise ngokwenza nangemklomelo ayitholayo ezifundweni zonke. Ukuphumelela kwakhe kuba ngokolwazi aluthole ngesikhathi efundiswa kubuye kube ngokolwazi lwamandla ake nokwenza kwakhe.

UKim (1997) uthi ukufunda kwakha ukuxhumana phakathi kwamagama akhulunywayo nalawo abhaliwe. Lokhu kusivezela ukuthi kubalulekile amagama ungacini ngokuwakhuluma kodwa noma ebhalwe phansi ukwazi ukuwaphimisa. Uyaqhubeka uKim (1997) ngokuthi ukufunda kukhuphula izinga lofundayo kupelomagama, nasekubhaleni kanye nasolwazini lohlelo. Lokhu kusho ukuthi enye indlela yokukhula ngokohlelo kuwukuthi uzinike isikhathi ngokufunda izincwadi ezehlukene.

Kubalulekile ukukhulisa ulwazi onalo ngokuthi uzinike isikhathi esengeziwe sokufunda, ujoyelane nencwadi. Ulwazi oluthola encwadini emiselwe unyaka lusuke lunganele uma kuzokuba yiyo yodwa. Indlela yokwandisa ulwazi enomthelela omuhle ekufundeni izingcezu zenkulumo yile yokufunda ngokwengeziwe izincwadi ezizokhulisa ulwazimagama, upelomagama, ubudlelwano phakathi kwamagama akhulunywayo nabhalwayo, ukuqinisa ukuqonda kwakho amagama ukuze uzokwazi nokuwahlaziya kangcono ngokwemisebenzi yawo emishweni.

### **5.7.3 Amandla okuxoxisana nokwabelana ngolwazi**

Ukufunda okuphelele yilokhu kokuba kube nokuxoxisana nokwabelana ngolwazi phakathi kuthisha nabafundi. Kunamandla akhona ekuxoxisaneni nasekwabelaneni ngolwazi. Lokhu kuletha isibopho phakathi komfundi nofundisayo.

Injulalwazi kaVygotsky (1978) iyahambisana ngokuxoxisana nokwabelana ngolwazi, ngoba ngesikhathi kuxoxwa kusuke kukhuluma lowo onolwazi oluningi kunabanye ebabela ngolwazi analo. Le njululwazi kaVygotsky (1978) i*Social constructivism* iyavumelana nokuthi onolwazi oluningi kumela ahlephulele abangenalo nabo baze babe sesigabeni sesithathu sokukwazi ukuzimela ngesingabo ngokolwazi banganciki kumuntu. Indima yokufunda nokufundiseka incikile kakhulu ekwabeleni ngolwazi, kuze kufike ekutheni ofundiswayo abe nokuqonda nokuzimela ngesingaye.

ULiao (2008) uthi ulwazi luyadinga ukuthi kwabelwane ngalo ukuze wonke oludingayo akhule, axazulule nezinkinga angangena kuzo enziwa ukungazi. Ulwazi luvula amehlo, ingqondo lokho okwenza abantu bakhule, babone izinto ngendlela eyehlukile. Ngale kokufunda izincwadi nokuxoxisana kwenza omkhulu umehluko. Izingcezu zenkulumo ziyadinga ukuthi uma zifundiswa kuxoxiswane ngazo ukuze bagcine abafundi beziqonda kangcono. Kuyadinga kakhulu ukuthi othisha banikeze ithuba kubafundi baxoxisane ngezingcezu zenkulumo ukuze zingene zigxile kubo ngoba lokhu abasuke bekhulumisene ngakho kungena kugxile emiqondweni yabo.

#### **5.7.4 Ukufunda okusekelwe imibuzo**

UPedaste et al. (2015) ukufunda okusekelwe imibuzo uthi abafundi bathola ulwazi ngokucwaninga, ukubukela noma ukuthamela, ukumangala nokulangazelela ukwazi, ukubuza imibuzo, ukukhuthazela nokuzibandakanya ekuthuleni ulwazi. Ukufunda okusekelwe imibuzo ivumela abafundi ukusebenza ngesingabo bengajahi lutho, ngabodwana ngokuzimela, nokufunda ngamaqoqa, bagcine bazithole ngesingabo abakwaziyo ukuzenzela esimweni esihle sokufunda lapho wonke umuntu ejabulela ukufunda nokufundisa. Lokhu kusivezela ukuthi umfundi ngesikhathi enza umsebenzi okungaba yi-asaynment noma iproject yocwaningo noma ke okunye, ukuphendula kwakhe imibuzo ngesikhathi enza leyo asaynment kuyingxenywe yokufunda. Kuyisu necebo elihle lokumfundisa ukuzimela nokusebenza ngesingaye engancike kumuntu.

Injulalwazi kaVygotsky (1978) ye*Social constructivism* iyahambisana nendlela yokufunda okusekelwe ngemibuzo ngoba ilapho ulwazi umuntu ezakhela futhi abe yingxenywe yokukhandwa kwalo. Le njulalwazi ayihambisani nokukhangezwa esandleni ulwazi kepha

ikhuthaza ulwazi ozitholela lona ngokucwaninga, wakhe ulwazi ubuze umbuzo, ubhale imibiko njalonzalo.

Izingcezu zenkulumo zidinga umfundi ozikhandlayo ngolwazimagama, nokuthi igama liluhlobo luni locezu lwenkulumo nokuthi igama lelo lenze msebenzi muni emshweni lakheke kanjani nobudlelwano balo namanye amagama. Othisha abanikeza abafundi imisebenzi ezokwenza abafundi bakhande ulwazi ngenxa yokudinga babe nemibuzo abayiphendulayo ezobenza bakhande ulwazi ngayo kwenza ukufunda kube nenqubekela phambili ngasecaleni labafundi. Akuvamile nokho ukuba abafundi banikezwe ama-asayniment aqondene nezingcezu zenkulumo, uma othisha bengakunaka kubukeka kungabasebenzela

### **5.7.5 Ukwentuleka kwezinsiza kufundisa nemithombo yolwazi**

Izinsizakufundisa zilekelela ukucacisa ngesihloko esisuke sifundwa. Zenza kube lula ukukhanyisa emiqondweni yabafundi ngalokho okufundwayo. Izinsizakufundisa zifaka ibhodi, izincwadi, amashadi namaphosta kanye ne-intanethi.

UMaffea (2020) uveza ukuthi kunobunzima ezikolweni ukuthi zibe nezinsizakufundisa, nemithombo yolwazi. Lokhu kudalwa ukuthi izimali zokuthenga azikho. Uyaqhubeka uMaffea (2020) athi emhlabeni ezindaweni ngokwehlukana, amahhovisi ezifunda iningi lawo likhala ngezimali ezingekho, ngaleyo ndlela uthola ukuthi zidonsa kanzima izikole ukuthola imithombo nezinsizakufundisa ikakhulu izindawo ezinobubha ezisemakhaya nalezo ezisemalokishini. Lokhu kufakazela okuke kwavezwa u-Asokhia(2017) ukuthi bayahluleka othisha ukutholela abafundi izinsizakufundisa ezikoleni eziningi, ikakhulu ezikoleni ezisemakhaya.

Injulalwazi kaVygotsky (1978) ye *Social constructivism* ikhuthaza lokhu ukuthi abafundi bafunda kangcono nakalula lapho besebenzisana nabantu abanolwazi olunzulu ngamaqembu amancane. Ubukhona bezinsizakufundisa nemithombo yolwazi eyanele buyalekelela ukuthi umsebenzi wothisha ubelula.

Ubukhona bezincwadi ezanele bungenza abafundi babuye babenethuba emakhaya lokuzibhekela ulwazi ngezingezu zenkulumo. Izincwadi zokufunda ezanele zenza kube lula nokuthi uma kufundwa umuntu akwazi ukuzibukela kweyakhe incwadi. Ubukhona bamashadi achaza izingcezu zenkulumo bebungenza lula umsebenzi kathisha.

## **5.8 Izingxoxo ngemiphumela esemqoka yocwaningo.**

Ukuxoxisana okusemqoka ngemiphumela yocwaningoivezwe umbuzo wesithathu othi: **“Kungani othisha besebenzisa lezi zindlela namasu okufundisa izingcezu zenkulumo esizulwini ulimi lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo”?**

Okutholakele kuxoxwe kusetshenziswa injulalwazi kaVygotsky (1978) ye*Social constructivism* kanye nababhali abangongcweti abahlukene ngaphansi kwayo lenjulalwazi ye*Social constructivism*.

NgokukaVygotsky (1978) abafundi bayakwazi ukufunda ulimi kuxoxwa nje emiphakathini bafunde kubantu abahlala nabo. Bayakwazi futhi ukufunda kothisha babo besebenzisa izindlela ehlukene, bayalufunda futhi kubantu abahlala nabo.

### **5.8.1 Indikimba yokubaluleka kokufundiswa kwezingcezu zenkulumo**

Lena indikimba evele kuphendulwa umbuzo wocwaningo othi, “Kungani othisha besebenzisa izindlela namasu okufundisa izingcezu zenkulumo esizulwini ulimi lwasekhaya? Bekuphendulwa umbuzwana othi, ‘Kubaluleke ngani ukufundiswa kwezingcezu zenkulumo’? Kube sekuvela lokhu ukuthi kubalulekile ukufundiswa kwazo ngendlela ezobenza baphumelele kahle ngokugculisayo.

Ukufundiswa kwezingcezu zenkulumo kubalulekile ngendlela yokuthi uma uthisha efundise kahle kusuke kufanele akhiphe amangwevu ngendlela yokuthi abafundi bakhe kubelula ukukhipha izimpendulo eziyiqiniso. UKundu (2017) uthi ukungafundiseki okuyikho kolimi akusikho ukulahlekelwa ukuhlakanipha kwabafundi kepha kuwukwehluleka ukwakha isithombe emqondweni ozolokhu ubuyela kuso uma udinga ukuzikhumbuza okuthile. Lokhu kusikhombisa ukuthi siyadinga ukwenza okusemandleni ethu onke ukuba ukufundisa kube ngokuzoba wusizo kubafundo ekwakheni umfanekisomqondo ngesifunjwana lesa.

UNkk. Biyela waveza ukuthi kubalulekile ukufundiswa kwezingcezu ngendlela yokuthi bazazi baziqonde ngoba igama negama emshweni linomsebenzi eliwenzayo. Kumele umfundi afundiswe izingcezu kuqala ngendlela emenza aqonde kahle ukuze akwazi ukubona ukuthi igama lelo lenze msebenzi muni. Imibuzo yezingcezu zenkulumo inokwehlukana, kukhona lapho kudingeka isakhi nje kuphela umbuzo bese uthi isakhi lesa

sinikeza muphi umqondo. Kunzima nawo lowo ukuwuphendula uma ungakwazi ukubona ukuthi isakhi lesi siluhlobo luni lwesakhi, yingakho kubalulekile ukuthi izingcezu zenkulumo zifundiswe ngendlela enomqondo kubafundi babone isidingo sokufunda ngokuqaphela. Uqhubekile waveza ukuthi kumhlaba umxhwele ukuthi ngesikhathi sokufundisa bakhona abafundi abamuzwa kahle indlela asethula ngayo lesi sifunjwana sezingcezu zenkulumo. Ephawula ngoqeqesho njengabanye ulutusile kakhulu uqeqesho lwesifunda sabo olusuke luhlelwe uMnyango Wezemfundo futhi uvezile ukuthi luyamenelisa.

UNkk.Cele wabeka ukuthi izingcezu zenkulumo ziwumgogodla wolimi lwesiZulu ngaphandle kwazo angeke sibe nalo ulimi lwesiZulu oluqondile noluzwakala ngaleyo ndlela kubalulekile ukuthi zifundiswe ngendlela eyiyo ukuze abafundi bazibambe ngendlela ezobenza baphendulele ukuwaqoqa onke amamaki. Kumhlaba umxhwele ukuthi ukufundisa izingcezu zenkulumo kuyamkhulisa yena uqobo ngokolwazi nokuqonda ulimi lwesiZulu nokwazi ukuthi amagama esiwasebenzisayo uma sikhuluma akhandeka kanjani futhi lolu cezu abantu abalusebenzisa kakhulu uma bekhuluma. UNkk. Cele ephawula waveza ukuthi uyaluthola uqeqesho eMnyangweni wezeMfundo olubenza bazifundise kangcono izingcezu zenkulumo njengoba nabanye bevezile, naye ubala uqeqesho oluhlelwa uMnyango Wezemfundo oluba sekuqaleni konyaka.

UNkk. Dube uthi zibalulekile izingcezu zenkulumo ukuthi zifundiswe ngoba ziyingcezwana ezakha amagama aqukethe inkulumo yansuku zonke. Ziyamsiza umfundi ukuba abe nolwazi lwemvelaphi yamagama awasebenzisayo nokukwazi ukuwacozulula. Kwenza ubelula umsebenzi womfundi uma esefika kumatikuletsheni usuke esebukeza nje, kwenza umfundi abe nolwazi ngokujula kwemvelaphi yolimi lwakhe.

UNkk. Dube uveze ukuthi kumhlaba umxhwele ukufundisa izingcezu zenkulumo ngoba ukhipha bonke ubuchule abachazele abafundi bakhe, wathi kuze kumenze azigqaje ngemvelaphi yolimi lwakhe ukuthi IsiZulu asinalo uhlamvu nomsindo ondiza emoyeni nje kodwa konke kunemvelaphi, waze wenza isibonelo ngokwakheka kwesabizwana soqobo lapho ayechaza khona zonke izakhi ukuthi zivele kanjani.

UNkk. Dube ubuye waveza nokuthi uyaluthola uqeqesho ngosizo lomeluleki wesizulu ulimi lwebele wesifunda saseKing Cetshwayo. Ukubalulile nokuthi isifunda saseKing Cetshwayo siyaluhlela lolu qeqesho kanye ngonyaka ikakhulu ngasekuqaleni konyaka. Wathi inhloso

ngqangi yalolu qeqesho kuwukuzozuza, kulolongwe othisha ngolwazi lwesifundo ikakhulu lezi ngxenye ezingaphaswa kahle njengayo ingxenye yezingcezu zenkulumo. Waveza uNkk. Dube ukuthi njalo nje uma kade bebiziwe othisha kuba ngathi uzelwe kabusha ngokolwazi asuke elutholile. Wenezelile ngokuthi ulwazi olunye olulekelelayo yilolu olutholakala eqoqweni lothisha besiyingi.

UNkk. Funeka wathi kubalulekile futhi kufanele abantwana bakhule belwazi ulimi lwabo lwebele. Akusizi ukukhuluma amagama abangazi nokuthi akheke kanjani. Igama lakhiwa izingcezwana ngakho kufanelekile bafundiswe besekuwo lawa mabanga aphantsi. Ziwusizo kakhulu izingcezu zenkulumo ekuqondeni into oqonde ukuyisho ngqo, yingakho zibalulekile ukuthi ukwazi ukubona igama ukuthi lilucezu luni ukuze kuzobalula nokubona ukuthi lenze msebenzi muni.

UNkk. Funeka kumhlaba umxhwele ukufundisa izingcezu zenkulumo ngoba kwenza azigqaje ngobuzwe bakhe ngoba imvelaphi yamagama olimi lwesizulu uyiqonda kangcono nendlela asebenza ngayo nasetshenziswa ngayo. Uphawulile ngoqeqesho lokuthuthukiswa kolwazi lwezingcezu lapho aveze khona ulithola minyaka yonke ngokubizwa uMnyango wezeMfundo lapho abaqeqeshi bolimi nabaholi bamaqoqo besuke becija wonke umuntu ofundisa ulimi lwasekhaya ngolwazi olunzulu kuyo yonke imikhakha yolimi ebalulekile.

UNkk. Gina wathi kubalulekile ukufundiswa kwezingcezu ngoba ziwumgogodla walo lonke ulimi, nanokuqonda igama negama ukuthi lakheke kanjani kanye nokuthi lisondelene namaphi amanye amagama kanye nokubhekeleka kwesakhiwo sawo amagama nemisebenzi yawo emshweni. Ubudlelwano phakathi kwezingcezu zenkulumo ungeke nje uvele uwazi ngaphandle kokuthi uzibuke zona izingcezu eduzane ngokuthi uzifundiswe uzifunde. UNkk. Gina ukubona kubaluleke kakhulu ukufundiswa kwezingcezu ngendlela eyiyonayona ngoba uthi angeke ukuqonde ukwakheka kwegama ungawuqondanga umthetho wokwakheka kwamagama kanye nokuhleshulwa kwawo. Uma sibuka konke lokhu kutholakala ngesikhathi sokufundwa kwezingcezu zenkulumo.

UNkk. Gina naye njengabanye kumhlaba umxhwele ukufundisa izingcezu zenkulumo, ngoba njengomzulu othanda ulimi lwakhe uthola ithuba elibalulekile lokuhlaziyela abafundi izakhi zamagama kanye nokwenaba ngokwakheka kwamagama, nemitheshwana yokwakheka kwamagama nezinguquko ezenzekayo ngesikhathi akhiwa. UNkk. Gina yena

ube nombono ohlukile kunabanye mayelana noqeqesho olukhethekile ngezindlela zokufundiswa kwezingcezu zenkulumo. UGina uthi akakubuki ngeso lokuthi umeluleki usuke ezobaqeqeshela ukufundisa izingcezu zenkulumo, ngoba kakhulu abaluleki abathinti lutho olumayelana nezindlela zokufundisa kodwa baze bakhulume ngezindlela zokuhlola nendlela umfundi alindeleke ukuba aphenndule ngayo.

UNkk. Hlela naye wathatha waphawula njengabanye ozakwabo ngokuthi abafundi basuke bezothola ulwazi lwesiZulu ngokuhlelekile. Izingcezu zenkulumo ziwukuhleleka kwamagama emshweni. Igama negama lilucezu lwenkulumo futhi linomsebenzi eliwenzayo emshweni, emuva kokufundiswa abafundi basuke bezokwazi nokuzakhela eyabo imisho ngendlela ehlelekile kuthuthuke ulimi lwesiZulu. Uqhubekile uNkk. Hlela ngokuthi kuyamjabulisa ukubona abafundi sebezinqonda kahle izingcezu, yize kusuke kungesibona bonke kodwa leyo ngcosana ekhombisa ukuqonda iyamjabulisa ngoba yiyona ngxenye kulesi sifundo efana nezibalo, abafundi bagcina beshikashikeka nje ngaphambi kokuthola impendulo eyiyona. Naye uqeqesho uyaluthola eMnyangweni Wezemfundo njengabo bonke ozakwabo.

Lapha ngifunde ukuthi ulwazi othisha abaluthekela komunye nomunye uma behlangene eqoqweni lubalulekile futhi luyabalekelela othisha ukuxazululula izinkinga ababhekene nazo ekufundisweni kwezingcezu zenkulumo. Ukufundiswa kolimi kufanele kube nesithombe umfundi azakhela sona esingaba samdwebo emqondweni wakhe uma sekuza ezingcezwini zenkulumo, azohlala njalo asibuyise emqondweni ukuze nesifundo sibuye (Asokhia, 2017). Lokhu kusivezela ukuthi othisha basenayo inselelo enkulu yokuthi njalo uma befundisa izingcezu zenkulumo basakhe isithombe esihle emiqondweni yabafundi ngezingcezu zenkulumo esizohlala sihlale sibuye uma kufanele baphendule imibuzo.

### **5.8.2 Okwehlukile ekufundisweni kwezingcezu zenkulumo**

Umbuzwana obuphendulwa yilendikimba yona othi, 'Ngabe kukhona yini okwehlukile okungafani nokwabanye ekufundisweni kwezingcezu zenkulumo.

Kunabahlanganyeli ababili abasebenzisa izindlela zokufundisa ezingafani nezabanye uma befundisa izingcezu zenkulumo. Kubo bonke laba bahlanganyeli balolu cwaningo babili kuphela abenza okwehlukile gelekeqe kwabanye. Laba abanye izindlela abazisebenzisayo zijwayelekile kakhulu ukusetshenziswa kanti futhi kunobudlelwano indlela abazisebenzisa

ngayo, incikene nezinkolelo zokuzisebenzisa lezi ndlela iyafana. Laba beza nokuhlukile, akufani nhlobo nokwabanye futhi akufani nakubo bobabili.

UNkk. Dube wesikole B usebenzisa indlela yokufundisa ngencwadi ngoba ukholelwa ukuthi iyona eyenza izinto zibe lula kuzo zombili izinhlaka, kuthisha kanye nabo abafundi. Lapha uthisha unikeza abafundi izincwadi zolimi abese ebayalela ikhasi okuzofundwa kulo. Konke akukhulumayo uthisha yilokhu abafundi abasuke bekubuka encwadini. Uma abafundi bengakaqondi kahle uthisha uchaza ngokukuphinda phinda lokhu okuphambi kwabo. Lokhu kusivezela ukuthi usebenzisa izindlela ezimbili ngendlela ecishe ilingane, okuyindlela yokubuka encwadini kanye nendlela ephindaphindayo.

UNkk. Dube wachaza ukuthi le ndlela yencwadi uyithanda ngoba ingekholakalayo, ayikhohlisi, lokho uthisha akukhulumayo ilokho umfundi akubonayo. Konke kuba sobala ngoba nezibonelo, nomsebenzi wosuku kusuke kuphambi kwakhe umfundi. Uyaqhubeka aveze ukuthi le ndlela yenza ukuthi laba bantwana abakwaziyo ukufunda ngokunganciki kuthisha bagcina bekwazi ukuhamba phambi kukathisha ngokokufunda ngoba izincwadi zinalo lonke ulwazi nokuchaza. UNunan (1991) ufakazela lokhu kwenza ngokuthi athi ukufunda ngencwadi kuyindlela esemqoka kakhulu ngoba umfundi uthola ithuba lokuzifundela ngesikhathi sakhe engajahwe muntu.

Omunye ohlukile wazimela nje ngemibono yakhe uNkk. Funeka naye ungowesikole B. UNkk. Funeka yena usebenzisa indlela yokuxoxa. Lokhu ukwenza ngokuthi abhale umusho ebhodini bese kubukwa igama negama ukuthi lilucezu luni lwenkulumo nokuthi lisebenze kanjani emshweni. UNkk. Funeka ukholelwa kakhulu nasendleleni yokubukela ngokuqaphelisisa nokuzitholela ulwazi. Lezi zindlela uzisebenzisa ngendlela elinganayo ngesikhathi sesifunjwana. UNkk. Funeka uyakholelwa ukuthi yizona lezi zindlela okudinga zilandelwe ngoba zenza abafundi babe yingxenye yokwakhiwa kolwazi njengoba injulalwazi ye *Social constructivism* yeluleka. U-Alzibi (2015) uthi umsebenzi wamaqoqo onikezwa egumbini lokufundela wenza abafundi bazitholele bona ulwazi kanti futhi lawo mava okuzitholela ngokuzifunela ayabambelela engqondweni yabo.

NgokukaNkk. Funeka uthi isu elisebenziseka kahle nale ndlela yokuxoxa yisu lokuhlunga. Uchaza athi ngenkathi amagama esemishweni uyazihlungela wena angamabizo uwafake ndawonye usho nemisebenzi yawo, lawo ayizenzo ngokunjalo nezikhanyiso, yilapho osuke

uhlunga khona. Uyakholelwa kakhulu futhi ukuthi ngesikhathi abafundi bezibhidilishela behlunga, bexoxisana futhi ngala magama kuyangena kugxile kubo lokhu abakwenzile ngoba basuke beyingxenye yokwakhiwa kolwazi. Waveza nokuthi unendlela yokubalawula abafundi bangaklanti ngokungenasidingo. Ubolawula ngokubanikeza imisho efanayo baxoxisane ngayo belandela akushilo bese begcina sebebuka ukuthi iqoqo neqoqo lihlunge ngendlela eyiyo yini. UTrivedi (2020) indlela yokuzifunela ulwazi igqamisa ukuzitholela komfundi ulwazi elulekwa ngofundisayo. Yikho lokhu akwenzayo uFuneka ngalezi ndlela yokuxoxa neyokubukela ngokuqaphelisisa uzakhele ulwazi.

UNkk. Dube benoNkk. Funeka basesikoleni esisodwa kodwa futhi basebenzisa izindlela ezingafani zokufundisa. Okunye okuphawulekayo ngabo bobabili banamava amancane kakhulu ekufundiseni kwabo ngoba iminyaka yabo ingaphansi kweyishumi befundisa.

Ngokwenjulalwazi ye *Social constructivism* iyakugcizelela ukuthi ulwazi lwakhiwa ngabantu kanti futhi bakwenza lokhu ngokusebenzisana ukuphumelelisa izinjongo zesifundo. Le ndlela yokufundisa esetshenziswa uNkk. Funeka ingena kahle kule njulalwazi ngoba ngokuxoxisana bakha ulwazi. Ngokuhlunga amagama bakha ulwazi ngokubambisana ukuze bafeze injongo yokuziqonda kangcono izingcezu zenkulumo bakha ulwazi futhi.

### **5.8.3 Imbangela yokungabanjwa ngokwanele kwezingcezu**

Umbuzwana obuphendulwa lapha kule ndikimba yilona othi “Kungani abafundi bengazibambi ngokwanele izingcezu zenkulumo?”

Abahlanganyeli bocwaningo basebenzisa izindlela abazisebenzisayo ngoba bayakholelwa ukuthi ziyisixazululo sokwehluleka kwabafundi ukuthatha ulwazi lwezingcezu zenkulumo. Bonke abahlanganyeli bayaveza ukuthi isihloko sezingcezu zenkulumo siphakamisa amaphaphu kothisha kanye nabafundi. Lokhu kusesaba lesi sihloko kungadala ukuthi kube nezinkinga ezinemithelela efana nokuthi bangaziqondi izingcezu zenkulumo ngendlela eyiyo ekubeni vele ziyabadida.

Abahlanganyeli bayakuphawula ukuthi kunezingcezu zenkulumo ezakhiwa zisuselwa kwezinye izingcezu okuyizona ababona ngathi zibadida zibaqede abafundi ukuzibamba kahle bakwazi ukuzihlukanisa. Ngokusho kwabo bathi kwabanye othisha baze babe

nongabazane ukuthi ngabe lokhu abakufundisayo kuseyikho ngampela. Lolu ngabazane nalo lungakudala ukuthi bangabambi kahle abafundi kwesinye isikhathi uma kufundwa izingcezu zenkulumo.

Omunye wabahlanganyeli uNkk. Dube uveze ukuthi ngesikhathi bona besafunda esikoleni nangesikhathi beqeqeshwa babefundiswa ngokwakheka kocezu, bahlolwe futhi ngakho ukwakheka kwezingcezu zenkulumo kodwa manje kule ndlela yokufunda yamanje kumele kakhulu sibheke ukuthi ucezu lusebenze kanjani emshweni. Uma ubuka le ndlela yokubuza yenza kube nzima kakhulu kumfundi ukwazi ukubuka kuphela ukuthi ucezu lusebenze kanjani, ube uhluleka ukulibona ukuthi lilucezu luni uvele ugejiswe ukuthi awukwazi ukulibona ukuthi lilucezu luni. Lena ibukeka iyimbangela ngqangi yenkinga yokuphaswa kombuza wezingcezu zenkulumo.

UNkk. Gina naye evumelana nombono kaNkk. Dube wokuthi abafundi abahlulwa ukuthi ucezu lwezemsebenzi muni kodwa bahlulwa ukulibona ukuthi lilucezu luni, wenaba ngokuthi ukwazi umsebenzi wegama emshweni kuncike kakhulu ekutheni lilucezu luni nezakhi zalo. Isakhi nje esisodwa segama siletha umqondo oncikene nokuthi igama lenze msebenzi muni. Ukwencikana kwalezi zinto kunayo imbangela ekutheni oyibambe kahle eyokuqala ingxenye kokwakheka kocezu lwenkulumo, noma ikanjani eyesibili ingxenye ewukuthi lenze msebenzi muni ngeke isakwehlula. Lokhu kusivezela ukuthi enye iyencika kwenye.

Ngokwenjulalwazi ye *Social constructivism* kubalulekile ukuba abafundi babe yingxenye yokwakhiwa kolwazi, ngokubukela ngokuqaphelisisa bese bezitholela bona ulwazi. Ukulalela nje uthisha echaza kungabi bikho lapho umfundi eba nengxenye eyenziwa nguyena kungenza ukuba izingcezu zenkulumo zihlale ziyinkinga ukuthi bakwazi abafundi ukuziphendula ngendlela eyiyo. Le njulalwazi uma ingalandelwa eziningi izinkinga ezikhona ezingcezwini zekhulumo zingaxazululeka. I *Social constructivism* igcizelela ukuthi ukufunda kuyinqubo yokuxhumana nomphakathi. Lokhu kusivezela ukuthi uma singajwayela ukuthi sisebenzise izibonelo eziyingxenye yempilo yethu, lokho kungenza lula ukufunda kwabafundi bethu.

#### **5.8.4 Ukufundisa nokufunda kuwumsebenzi womphakathi**

Umbuzwana obuphendulwa lapha yilona othi “Yisiphi isizathu sokubambelela kulezi zindlela namasu abawasebenzisayo abahlanganyeli?”

Esinye isizathu esikhulu sokuthi othisha basebenzise izindlela namasu abawasebenzisayo ukuthi abafundi bafundiseke kahle izingcezu zenkulumo ngoba ziyingxenye yolimi olusetshenziswa imiphakathi. Abafundi ulimi baluncela emakhaya kubazali kanye nasemiphakathi abakhule kuyo. Ulwazimagama oluningi abanalo olusuka emindenini yabo kanye nomakhelwane babo. Uma sibuka amagama esinawo esizulwini nesesiwakhuluma kube ngathi ayevele engawesiZulu kuyamangaza. Kukhona amagama ayimifakela yesiNgesi nayimifakela yesiBhunu okudinga ukuthi abafundi bacaciseleke ngawo, lokho kuyabalekelela nasekufakeni amagama ngokwezingcezu zawo zenkulumo.

UVygotsky (1978) uthi lesi simo sokuncela ulwazi emphakathini yabo nakothisha yiso asibiza ngokuthi yiSocial constructivism, abese echaza ukuthi kuyindlela lapho ulwazi lokufunda ulimi luzenzakalela ngesikhathi abafundi bezixoxela nalabo abanolwazi olungcono kunabo, okungaba othisha noma nje abanye abafundi.

UNkk. Funeka ngesikhathi ebuzwa ezingxoxweni ezisakuhleleka waveza ukuthi ngesikhathi bexoxisana ngemisho noma ke ngamagama ulwazi luyazingenela kancane kancane ekhanda lomfundi, ngaphandle kokuthi banake. UGall noGillett (1980) bathi othisha abaningi abayithandi le ndlela ngoba bekholelwa ukuthi inokuchitha isikhathi kanti bayakhohlwa ukuthi uyakwazi ukuthola ngayo ubuciko besihloko esisuke sixoxwa. Lokhu kusibekela obala ukuthi esinye sezizathu zokuthi kusetshenziswe lezindlela zokufunda njengokuxoxisana yilokhu ukuthi indlela yokuthola ulwazi luhlale lunamathele emqondweni wakho ukuthi uxoxe nothisha ngalo, uxoxe nabanye nje abantu abanolwazi olungcono kunolwakho. Ngaleyo ndlela izingcezu zenkulumo zizongena ekhanda kancane kancane. Ngithole ukuthi ulwazi oluthola ngesikhathi kuxoxiswana luningi ukwedlula oluthola ngokutshelwa umuntu osuke efuna ukufaka lona (Busetto et al., 2020)

### **5.8.5 Indikimba yenkinga ngolwazi lwezingcezu zenkulumo**

Lena yindikimba evelile ngesikhathi sezingxoxo zamaqembu ngesikhathi sibuka ukuthi kungani othisha basebenzisa lezi zindlela namasu uma befundisa izingcezu zenkulumo. Ezingxoxweni kwavela ukuthi abanye othisha bayaba nolwazi olwanele ngezingcezu kodwa babe nenkinga yokudlulisa ulwazi kubafundi. Eminye yemibuzwana eyinhlokhono lokuphendula imibuzo yocwaningo, bekukhona imibuzo ebidinga ulwazi mayelana nembangela yenkinga ngolwazi abanalo othisha lwezingcezu zenkulumo njengoba umbuzo

wezingcezu zenkulumo abafundi behluleka ukuwuphendula. Baphawula ke abahlanganyeli ezingxoxweni zamaqembu.

UNkk. Biyela wabeka wathi:

*Abafundi banobuthakathaka bokuthi bangasheshi banake uma sekufundwa ngaleyo ndlela kugcine kunesikhala kunezinto asalayo kuzo kusafundwa. Uthola ukuthi ngesikhathi uthisha echaza izakhi zocezu basuke benganakile bese kuba nesikhala umfundi esenaka okunye sekumedlulile .*

UNkk. Biyela wabeka ukuthi inkinga idalwa ngabafundi ukuthi bangalalelisi ngesikhathi isifundo sisaqalwa phansi, uthole ukuthi lapho benaka khona sekunesikhala abasalile kuso. Ucezu nocezu lunezakhi zalo oluhluka ngazo kolunye ucezu, uma lezo zakhi ungazibambisisanga kahle kusaqhutshwa isifundo uvele usale. Waqhubeka waveza ukuthi ngesikhathi umfundi elahleka kusenziwa izakhi zocezu lolo olufundwayo uba nenkinga uma sekufanele ucezu alwehlukalise kwezinye, uze ayofika ekunikezeni umsebenzi walo. Wabuye wakhala ngenkinga abake bayiveza abanye yokuthi uLimi Lwasekhaya lunokubukeleka phansi, lokho kunomthelela wokuthi ngisho selufundiswa abafundi bavele bangalunaki nje kube ngathi kuyadlalwa. NgokukaNkk. Biyela ubona kakhulu inkinga yolwazi lwezingcezu imbangela yayo kungakubafundi kunokuba ibe kothisha. Indlela yokuyixazulula inkinga uNkk. Biyela wathi iwukufunisela nje bayaye bebukeke bezokunaka uma uzobatshela ukuthi uma befuna ukuziqonda kahle izingcezu zenkulumo ngesiNgisi kuyalekelela ukuqale baziqonde ngesiZulu, kusukela lapho kuba khona ubungconywana ngoba isiNgisi basithathela phezulu.

UNkk. Cele yena wabeka ukuthi:

*Uma bechazeleke kahle abafundi bayazibamba izingcezu. Amaphutha angaba ngakithi ngesikhathi sihlela ukuthi iyiphi indlela ezosetshenziswa ihambisane nezimo zonke zabafundi ngokwamazinga abo okuqonda ulwazi.*

UNkk. Cele wathi othisha bayakwazi ukusebenzisa izindlela namasu lapho befundisa izingcezu zenkulumo ngoba izingane zonke ngokuhlukana kwazo nangokwamazinga nangokucabanga kwazo bayakwazi ukuzigcina zizibambile zonke zizwile zaziqonda izingcezu zenkulumo. Yena ukhonze kakhulu indlela yokubuza nokuphendula ngoba

isebenziseka kahle uyishintshanisa neyokutshela nokukhuluma. Ube eseqhubeka ethi inkinga ingaba kuyena uthisha ngenkathi ezilungiselela asebenzise indlela eyodwa yokufundisa ekubeni enezingane ezingefani kubantwana abafundisayo, kungenzeka kwesinye isikhathi la bevela khona abakaze bafundiswe ngendlela bese kubona kube yinto entsha izingcezu zenkulumo kanti sekukuningi okufanele ngabe sebeyakwazi.

UNkk. Cele waqhubeka wathi:

*Uma abafundi benalo ulwazi oluncane ngesihloko esisuke sifundwa kuye kungabi umqansa kangako ukuba balubambe ulwazi, kodwa ukunganaki kwabo umsebenzi webanga elidlulile kwenza kube nomqansa uma usubachazela ebangeni abasuke bekulo.*

UNkk. Cele ephawula ezingxoxweni zeqembu ngezinkinga ahlangebuzana nazo ekufundiseni izingcezu zenkulumo waveza ukuthi azibi bikho izinkinga ezingako uma benalo ulwazana lwangemuva kodwa uma bebonakala kukusha konke uba nenkinga yokuthi kufanele yonke abafundise yona ngesikhathi esisodwa. Waqhubeka waveza ukuthi imbangela yenkinga ukunganaki kwabafundi ukubaluleka kokwazi umsebenzi webanga asebedlule kulo, njengoba sazi ukuthi ebangeni lesishiyagalombili nesishiyagalolunye kugcizelelwa usobizo nemisebenzi yakhe. Uma kunokwenzeka befike ebangeni leshumi bengakakwazi ukwenza umehluko ngamabizo nezinhlobo zawo, bengakakwazi ukuhlukanisa izabizwana nezinhlobo zazo nokubona izakhi zakhona, lokho kuthisha webanga leshumi kusho ukuthi kumele ahlehle ayobeka isisekelo futhi sikasobizo kanti ngabe eseqhubekela esichasisweni. Ephawula ngokuthi uzixazulula kanjani lezi zinkinga waveza ukuthi ziyoxazululwa ngabaphathi bomnyango baqinisekise ukuthi umsebenzi okufanele wenziwe ibanga nebanga uyenziwa futhi ngendlela efanele. Uma abaphathi bemnyango bengakugadi ukuthi umsebenzi webanga wenziwa ngendlela eyiyo, inkinga yabafundi abafika ebangeni elilandelayo bengalwazi ulwazi lwebanga elidlulile ngeke ize iphele.

UNkk.Dube wabeka wathi:

*Kuyenzeka uthisha uthole ukuthi akazazi kahle izingcezu zenkulumo noma kwayena usazididanisa kwenye inkathi uzifunda ezibuka encwadini.*

UNkk. Dube ezingxoxweni zamaqembu ngesikhathi sokuphendulwa kwemibuzo ephawula ngombuzo othinta ulwazi olwanele lwezingcezu zenkulumo kothisha, wabeka wathi othisha besiZulu bayakwazi ukusebenzisa amasu nezindlela zokufundisa ngendlela efanele, njengoba yena ekhonze eyokutshela nokhuluma. Waqhubeka uNkk. Dube wathi kuya nangohlobo lwabafundi ngoba nawo amaklasi awafani, ngakho ke indlela nesu owalisebenzisa kwelinye ikilasi liyehluka kwelinye. Ngesikhathi enaba ngezinto acabangela ukuthi ziyimbangela zenkinga yolwazi lwezingcezu uthe kulaba othisha abangakhoni kuyenzeka uthisha naye angazazi izingcezu ngekhanda, afundisise ebuka encwadini. Walula wathi nezingane noma abafundi babanokuphelelwa amandla bebona indlela azethula ngayo uthisha izingcezu zenkulumo, indlela enongabazane nokudideka kuye uqobo.

UNkk.Dube waqhubeka wathi:

*Abanye abafundi inkinga yabo isuka ekhaya lapho isiZulu sibukelwa phansi bese ma sifundwa anganaki nokunaka.*

UNkk. Dube ephawula ngezinkinga othisha abahlangabezana nazo ekufundiseni izingcezu uthe abanye abafundi banemindeneni esibukela phansi. Baze bababuze abafundi ukuthi uyobe uqashwa kuphi ngesiZulu, iningi labo ababakhuthazi nokuthi basikhulume emekhaya isiZulu bafisa ngathi izingane zabo ngabe zisebenzisa isilungu kuphela. Imbangela yakho konke lokhu ngokukaNkk.Dube yindlela abakhuliswe ngayo emakhaya yenza bangabi nandaba nesiZulu njengolimi oludinga ukunakwa njengesilungu, bavele bafune ukuba ngonqa phambili kwezinye izifundo ngaphandle kokuthi banake ulwabo lwebele. UNkk. Dube ube eseveza nokuthi uyabakhuthaza nangamazwi okuthi bafanele baziqhenye ngolimi lwabo ngoba luveza ubuzwe babo. Yilona oluqukethe amasiko esizwe sethu. Uma uqeda ulimi noma yiluphi usuke ubulala leso sizwe uqobo lwaso.

UNkk. Funeka wabeka kanje:

*Othisha abavama ukwehluleka ukuchaza izingcezu yilaba abangasigogodelanga isiZulu eNyuvesi, abavele bathathwe nje kuthiwe abasifundise ngoba kunezimo ezikoleni zabo.*

UNkk. Funeka ephawula ngembangela yenkinga ngolwazi olungenele kothisha ngezindlela namasu okufundisa izingcezu zenkulumo uthe abaningi othisha bakugogodele ukufundisa

izingcezu zenkulumo njengoba yena ekhonze indlela yokuxoxa. Ukholelwa ukuthi ulwazi olufundiswa koNgqondonkulu noma emaNyuvesi luwulwazi olwenele uthisha angalusebenzisa impilo yakhe yonke. Ube esethi ke uyacabangela ukuthi labo abahlulekayo ukufundisa izingcezu zenkulumo kungaba yilaba abangamejanga ngesiZulu abaqhamuke nje sebesifundisa ngoba kunezimo ezaziwa yibo kanye nabaqashi babo. Ukugcizelelile ukuthi bakhona abathathwa ngoba bekwazi ukusikhuluma kodwa bengagogodanga ukusifundisa.

UNkk. Funeka ephawula ngezinkinga othisha abahlangabezana nazo eyokuthi abafundi abasheshi ukuzazi nokuzwa uma befundiswa izingcezu zenkulumo. Wathi kulula uma usachaza noma wenza nezibonelo ozigadayo ukuthi zihambisana nalokhu okuchazile. Ubona inkinga sebephendula ngabodwana, sekukuningi ukudideka ikakhulu lapho kudinga uqaphele izakhi eziyizivumelwano iziqu zifana. Wenabe ngokuthi izingcezu ezibadida kakhulu yilapho khona ucezu lwakhiwe lususelwa kwezinye izingcezu njengebizo elakhiwa lisuselwa esenzweni. Lana kusho ukuthi isiqu sizoba ngesesenzo kodwa kuphongozwe isiqalo sebizo esiqwini sesenzo.

Waqhubeka uNkk. Funeka wathi:

*Abafundi badideka kakhulu uma ucezu lwakhiwe lususelwa kolunye ucezu lwenkulumo. Ukuxutshwa kwezilimi uma kukhulunywa kunomthelela wokuthi bagcine bengakwazi ukhulukanisa amagama ayisichasiso nalawo ayisikhanyiso kanti umabonakude isiZulu sakhona sinawo umthelela emagameni.*

UNkk. Funeka ephawula ngesisusa sale nkinga yokudideka nokuhluleka uma sekufanele bazenzele ngabodwana uthe yonke le nkinga ibangelwa ukuthi abasasikhulumi isiZulu esicwengekile lokho kudala ukuthi bangakwazi nokwenza umehluko egameni eliyisenzo nalelo eliyisikhanyiso njalonjalo. Ukuluxuba ulimi lwesiNgisi nolwesiZulu kuyimbangela kule nkinga. Uphinde waveza ukuthi umabonakude nawo unawo umthelela omubi ekutheni abafundi bagcine bedideka ekusetshenzisweni kwamagama athile, bese behluleka ukuphendula uma sekufanele.

UNkk. Funeka uphinde waveza nokuth eminye imindeni ayisikhulumi nje nhlobo isiZulu. Lokho kungasikhulumi kwabo nhlobo kwenza ukuthi lube luncane kakhulu ulwazi lwabo

Iwabagama. Ngesikhathi sixoxisana ngesixazululo sale nkinga uNkk. Funeka yena waveza ukuthiuyabatshele ukuthi isiZulu esikhulunywa emakhaya akusona ngqo lesi esisifundayo bese eyabakhuthaza ukuba bawanake bawafunde amanothi asuke ebanike wona, nezibonelo ezisuke zenziwe ndawonye eklasini, abuye agcizelele ukuthi bayinake indlela okubuzwa ngayo nokuthi kusuke kulindeleke ukuba umfundi aphenandle kanjani.

UNkk. Gina wabeka wathi:

*Abafundi abaziniki isikhathi sokufaka emakhanda abo izingcezu zenkulumo.*

UNkk. Gina ephawula ngezinkinga ahlangebezana nazo ekufundiseni izingcezu zenkulumo njengoba yena ekhonze kakhulu eyokubuza nokuphendula, wathi abafundi bakuthola kunzima ukubamba ukuthi ngaphansi kocezu olukhulu kunaziphi izingcezwana nokuthi yimuphi umsebenzi walolo cezu olukhulu. Uma echaza imbangela kule nkinga wathi abaziniki isikhathi sokuzifunda bazifake ekhanda. Bathatha ngokuthi isiZulu yisifundo esilula bagcine banake ezinye izifundo ezinjengezibalo njll. Lokhu bakwenziswa ukuthi bazizwa besikhuluma kukhona nemibuzo abakwaziyo ukuyiphendula kanti okolimi kudinga ulwazi ozihluphile ngalo wazikhanda ukukufaka ekhanda. Echaza ngokuthi uzixazulula kanjani izinkinga wathi kumele othisha bafundise ngokusizana ngoba amakhono ethu awafani uma sichaza into.

UNkk.Hlela wabeka wathi:

*Esigabeni sokufunda nokuqeqesha sibhekana nenkinga yokuthi abafundi badluliselwa kulesi sigaba bengakulungele ngokwanele ukuba kuleli banga.*

UNkk. Hlela ephawula ngezinkinga abhekana nazo ekufundiseni izingcezu zenkulumo wathi emuva kokuba abantwana sebefundile ngocezu baluqonda kahle, emuva kwalokho uthola ukuthi muningi umsebenzi ongachazeka ngalolo lucezwana bese bedideka ke abafundi, isibonelo salokho isenzo kuningi okumayelana nakho. Uthi imbangela kule nkinga ukuthi abafundi badluliswa benolwazi olungenele kusukela emabangeni aphantsi okungelesishiyagalombili nelesishiyagalolunye. Bathi sebedlulisiwe kanjalo kungabe kusaba namuntu ozihluphayo ukuchaza ukuthi kwasala kuphi ngaphambi kokudluliswa kwabo bedluliselwa kulesi sigaba sokuqeqeshwa nemfundo. Ngesikhathi umsebenzi usuchazwa usumningi ususelwa kowonyaka ophelile, kwenza ukuthi kube umthamo

ongagwinyeki kalula kubo. UNkk. Hlela wathi isixazululo kuyena ukubahlukanisa ngokokuqonda kwabo, abangezwa kahle ubanika ithuba elengeziwe abahlalise ngamaqoqo kube nokuchazelana kubo bebodwa. Uyakholelwa kakhulu uHlela ukuthi kubalulekile ukuthi abafundi uqale ubazi ubaqonde ukuthi bahamba kanjani ekubambeni izifundo zabo, ukuze uzokwazi ukusebenzisa indlela namasu okufundisa ehambisanayo nekhono lokubamba kokufunda.

Lapha ngifunde ukuthi othisha ulwazi olwanele banalo, izinkinga ezikhona zidaleka ngasengxenyeni yabafundi. Izinkinga lezi ezingukunganaki kwabafundi ngesikhathi kusaqalwa isifunjwana. Ukudluliselwa kwabafundi ebangeni elilandelayo bengenalokahle ulwazi olwanele ngesifundo kanti bayahluleka abafundi ukuzinikeza isikhathi sokufunda bazifake emqondweni izingcezu zenkulumo. Kuyinkinga enkulu ukuxutshwa kwezilimi ngesikhathi kukhulunywa kanti nomabonwakude unemithelela yakhe uma kuza ngasolwazini lwamagama. Imbangela enye yile yokungathandwa kwesiZulu ngabantu abangabanikazi baso ikakhulu abazali babafundi bakholelwa kakhulu ekutheni umtwana wakhe kumele akhiphe isiNgisi ngamakhala njengabelungu. Konke lokhu kuyalulimaza kakhulu ulimi lwesiZulu.

### **5.9 Izikhala ezivela ezimpendulweni zabahlanganyeli**

Ngikunakile ukuthi imibuzo eminingi ebuzwa ngasesingenisweni ukuthola ulwazi lwabafundi oluphambili, eminye yayo ibingangeni khaxa ukuhlola ulwazi lwabafundi. Ezinye izimpendulo beziveza ulwazi oluphelele ngesihloko esibekiwe. Ezinye izimpendulo beziveza ukungazi nhlobo.

Indlela abaphendula ngayo abafundi ekilasini icishe ifane. Indlela othisha abaphendula ngayo emibuzweni yocwaningo nginakile ukuthi izimpendulo zabo bezinokutha ngokwamava kathisha ngamunye ikakhulu olwazini lwakhe lwezingcezu zenkulumo. Indlela othisha abaphendula ngayo uma bethola imibuzo kubafundi iyakhombisa ukuthi kukhona lapha bebonakala ngathi bayayibalekela eminye imibuzo ikakhulu kulawo magamaekwakhekeni kwayo kube nenguquko ethile eguqule igama, **isibonelo** ukunkankaza uma kwakhiwa amabizo esigaba **9** ikakhulu uma inguquko inomankankane **m**. Imibuzo eminingi ibivela uma igama linenguquko. Umehluko engiwubonile ukuthi othisha abamnkantsha ubomvu, indlela abamukela ngayo imibuzo evela kubafundi ayifani nalaba abaseneminyakana besafundisa.

Okunye engikunakile iyefana indlela abethula ngayo isifunjwana **isibonelo**: uma beqala isifunjwana izingcezu zenkulumo bazifaka ngamakhaya futhi bonke ucezu olukhulu balubiza ngekhaya, angazi noma kwenza ukuthi basesiyingini nesifunda esisodwa yini. Kungimangazile ukuthi iningi labafundi bayashesha ukukhathala uma kufundwa izingcezu zenkulumo bagcina benganaki futhi nothisha babo. Othisha bebebonakala kuyibona kakhulu abasho okuningi kunabafundi kuncane kakhulu okuqhamuka kubona, okuningi kuvela kothisha. Ngikunakile kakhulu ukuthi indlela okubuzwa ngayo imibuzo ngesikhathi kusafundwa ekilasini inakho ukungafani ncmishi nalena okubuzwa ngayo uma sekubhalwa ukuhlola kokuphela kwesigamu sonyaka noma ukuphela konyaka.

Yize kunguyena onguthisha kulesi sifunjwana kodwa ngokwenjulalwazi kaVygotsky (1978) ulwazi kumele lwakhiwe umphakathi okuwukuthi aluqhamuki nje kumuntu oyedwa kodwa lwakhiwa yiwo wonke umuntu othintekayo kuleso sifunjwana. Lokhu ukuthi ulwazi luqhamuke nganhlanye ngiyakholelwa ukuthi yikho okwenza abafundi baphelelwe umdlandla wokufunda.

Abacwaningi abanengi bacwaninge ngohlelo kanti olwami ucwaningo belubheka ngqo izingcezu zenkulumo zizodwa ngoba yilapho inkinga ikhona khona. Okunye engikunakile ukuthi othisha amasu amaningi okufundisa abanawo noma abawanaki. Basebenzisa lawa ajwayelekile nawo hhayi ngoba esetshenziswa kakhulu kusuke kuwukwenza nje kanye noma kabili bese kuyekwa kuqhutshekwe nokutshela abafundi.

## **5.10 Izingxoxo ngemiphumela yocwaningo**

Kulesi sigatshana kwethulwe imiphumela ehlaziywe isuselwa kubahlanganyeli emuva kokusetshenziswa kwamathuluzi ahlukene, asetshenziswe ngezikhathi ezingefani. Le miphumela izobukwa ngokuqhathanisa imiphumela ephambanayo kanye nemiphumela engalindelekile. Kuzobuye kweyamaniswe ukuyamanisa imiphumela yocwaningo nemibuzongqangi yocwaningo. Kuzobuye kubukwe ukwamukeleka kwemiphumela emphakathini wesayensi yocwaningo.

### **5.10.1 Ukwethula imiphumela ephambanayo kanye nemiphumela engalindelekile**

Beningakulindele ukuthi indlela othisha abethula ngayo izingcezu zenkulumo kubafundi iyefana. Iningi lothisha uma bethula isifunjwana sezingcezu zenkulumo basebenzisa itemu lokubiza umsenzi wocezu ngekhaya, bese izingcezu ezingaphansi komsebenzi bazibize

ngabantwana bakulelo khaya. Nengingambonanga ngamuzwa engenisa ngale ndlela kodwa phakathi nesifunjwana ngiphinde ngimuzwe eseyithinta le nkulumo yekhaya nabafundi. Uma ngihlaziya umthelela walesi senzo ngibuke ngasola ukuthi kungaba wukuthi ngithathe izikole eziseqoqweni elilodwa uMhlathuze. Laba bahlanganyeli bangaphansi komeluleki oyedwa wesifundo. Kungenzeka ukuthi oqeqeshweni alwenza minyaka yonke yiwona ndlela elula ayibona izokwenza kube lula kubafundi ukubona umsebenzi wocezu lwenkulumo.

Imiphumela ephambanayo engiyiqaphelile yilena yokuthi uthisha onamava amaningi awulindele ukuthi kunemibuzo yabafundi abasayibalekela ukuyiphendula. Indlela abayibalekela ngayo kodwa ungagcina ungabonanga ukuthi uwubalekelile umbuzo uma uyimfundamakhwela. Imibuzo eminingi enjalo enokubalekelwa ngothisha yimibuzo ethinta izingcezu zenkulumo ezisuselwe kwezinye izingcezu zenkulumo kanye namagama ekwakhekeni kwawo kube nezinguquko zemisindo kusuka komunye umsindo kuya komunye.

Okunye engikuqaphelile kumayelana namasu okufundisa. Othisha abaningi abakwazi kahle ukwenza umehluko phakathi kwezindlela zokufundisa kanye namasu okufundisa. Uma ubuza kuthisha ukuthi yimaphi amasu ovama ukuwasebenzisa uma ufundisa izingcezu zenkulumo, impendulo uthole esasho enye indlela yokufundisa. Ngicabanga ukuthi kunawo umthelela ukuthi ekugogodweni kwabahlanganyeli abaningi, uqeqesho lwabo lwalwenziwa ngesiNgisi nezincwadi zezindlela zokufundisa eziningi zibhalwe ngesiNgisi.

### **5.10.2 Ukuyamanisa imiphumela yocwaningo nemibuzongqangi yocwaningo**

Imiphumela yocwaningo evezwe umbuzongqangi wokuqala othi *“Yiziphi izindlela namasu okufundisa izingcezu zenkulumo othisha abazisebenzisayo uma befundisa abafundi besigaba semfundo nokuqeqesha okuqhubekayo abenza isiZulu uLimi Lwasekhaya ezikoleni zaseMhlathuze?”* Uma ngeyamanisa imiphumela yocwaningo nombuzongqangi wocwaningo wokuqala ngithole ukuthi abahlanganyeli abaningi basebenzisa ziphi izindlela uma befundisa izingcezu zenkulumo. Okugqamile ngalezi zindlela abazisebenzisayo ukuthi iningi labo lisebenzisa izindlela ezicishe zifane. Iningi lazo lezi ndlela yilezi ezakudala njengendlela yokukhuluma nokutshela, indlela yokubuza nokuphendula, indlela yokuphindaphinda. Ngikubuke nganaka ukuthi sengathi umuntu usebenzisa le ndlela eyayisetshenziswa kakhulu ngesikhathi esafunda. Lokhu ngikushiso ukubuka ukuthi abantu

abasebenzisa izindlela ezifanayo bangakanani ngokobudala babo. Abahlanganyeli abancane ngokobudala basebenzisa lezi zindlela abangazisebenzisi laba abadala kubo njengendlela yokubuka ngokuqaphelisisa, nendlela yokuxoxa.

Imiphumela yocwaningo evezwe umbuzongqangi wesibili othi “*Othisha bazisebenzisa kanjani izindlela namasu uma befundisa isiZulu uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?*” Uma ngeyamanisa imiphumela yocwaningo nombuzongqangi wesibili ngithole ukuthi izindlela namasu okufundisa asetshenziselwa izinhloso eziningi ezahlukene njengokuthi nje indlela yokubuza nokuphendula isetshenziselwa ukuthola ulwazi abafundi abanalo ngesifunjwana esizokwethulwa, ukuze uthisha asusele kwabakwaziyo agcine ngabangakwazi bese isetshenziselwa ukuhlola ukuthi basibambisisile yini isifunjwana ngasekugcineni. Indlela yokuphindaphinda yona isetshenziselwa ukwelekelela labo abasuke bengabambanga kahle bese futhi isetshenziselwa ukugcizelela izinto ezithile abafundi abadinga ukuzinaka kuleso sifunjwana. Indlela yokutshela nokukhuluma yona isetshenziselwa ukuchaza nokucacisa konke ngesifunjwana kubuye kwethulwe ulwazi kubafundi ukuchaza lokho okusuke kusencwadini mayelana nesifunjwana sosuku.

Indlela yencwadi yona isetshenziselwa ukwethula ulwazi olunobufakazi noma olufakazelwe imibhalo, lolo lwazi lwazeka njengolwazi olunobuqiniso obungaphikiseki ngoba lulethwa kubafundi lubukwa encwadini. Indlela yokuxoxa nendlela yokubukela ngokuqaphelisisa zisetshenziselwa kakhulu ukuthi abafundi babe yingxenye yokwakhiwa kolwazi ukuze luhlale lugxile kubo. Imiphumela ivezile ukuthi ulwazi oludala luhlanganiswa kanjani nolusha lwangaleso sifunjwana sosuku, izifunjwana ezihleliwe zihleleke ngendlela nokuthi okuhlelwe phansi kuyahambisana yini nokwenzeka ekilasini. Imiphumela ibuye iveze indlela okusetshenziswa ngayo izinsizakufundisa ngendlela kanye nemithelela yazo izinsizakufundisa.

Imiphumela yocwaningo evezwe umbuzongqangi wesithathu othi “*Kungani othisha besebenzisa lezi zindlela namasu ukufundisa izingcezu zenkulumo esiZulwini uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?*” Uma ngeyamanisa imiphumela yocwaningo nombuzongqangi wesithathu ngithole izinjongo nezizathu ezehlukene ezivele emuva kokuhlaziya imininingo eyayiqoqiwe. Imiphumela yocwaningo iveze ukuthi kubaluleke ngani ukuthi izingcezu zenkulumo zifundiswe ngendlela elekelela

abafundi baziqonde kangcono. Yabuye imiphumela yaveza nezizathu ezenza othisha babambebele ezindleleni zokufundisa abazisebenzisayo.

### **5.10.3 Ukwamukeleka kwemiphumela emphakathini wesayensi yocwaningo**

Lolu cwaningo lwenze umnikelo ozosiza abaholi nabahleli bezifundo nokufundisa bezoMnyango Wezemfundo ukubona ukuthi lingakhushulwa kanjani izinga ekufundisweni kwezingcezu zenkulumo. Lwenze umnikelo nakothisha abafundisa uLimi lwesiZulu kuwo wonke amazanga aso isiZulu njengesifundo. Lungumnikelo nakubahloli abathuthukisa othisha eMnyangweni WezeMfundo.

Lucacisile ukuthi izindlela namasu asetshenziswayo ayabelekelela yini abafundi ukuziqonda izingcezu zenkulumo ngendlela eyiyo, nokuthi yikuphi lapho kungenzeki khona. Luveza nezimo eziyimbangela yenkinga, nezincomo okungasonjululwa ngayo inkinga ekhona mayelana nezingcezu zenkulumo.

Luhlukile lolu cwaningo kwezinye esezike zaba khona ngokuthi ezikhona bezithinta ukufundiswa kohlelo lulonke kanti lapha sibuka izingcezu zenkulumo zizodwa (Mbata, 2021). Olunye oluthinta izingcezu zenkulumo alubhekanga ezindleleni zokufundisa izingcezu zenkulumo kodwa lubheke izinselelo zabafundisi besiZulu eNyuvesi yakwaZulu Natali, yilapha kuvela khona ukuthi bangakanani abafundi abasahlulwa ukwehlukana izingcezu zenkulumo eNyuvesi yakwaZulu Natali (Nkosi, 2018).

Okwenza lolu cwaningo lwemukeleke ukuthi luyilandele yonke imigomo yocwaningo, lwabuye lwenziwa ngemvume kahulumeni waseNingizimu Afrika. Akukho lapho luhlambalaza noma libukela phansi abantu abathintekayo ekuqhutshweni kwalo. Imiphumela yalo inobuqiniso ngoba isuselwe kwiminingo eyaqoqwa yilolu cwaningo ngamathuluzi ahlukene alo lolu cwaningo.

## **5.11 Isiphetho**

Lesi sahluko sihlele, sahlaziya, sahumusha futhi sethula iminingwane esekelwe ezindleleni namasu okufundisa izingcezu zenkulumo isiZulu iLimi lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo ezikoleni zaseMhlathuze. Imininingo ebihlaziywa ibiqoqwe ngamathuluzi ahlukene. Ngisebenzise ithuluzi lezingxoxo ezisakuhleleka, ukuthamela,

izingxoxo zamaqembu kanye nokuhlaziywa kwamadokhumenti. Imininingo ibikhiqizwe ngendlela yokuthi iphendule imibuzo emithathu yalolu cwaningo.

Konke lokhu okutholakale kukhiqizwa imininingo ngikwethulile kulesi sahluko, futhi kuveza obala ukuthi ziningi izindlela namasu asetshenziswa uma kufundiswa izingcezu zenkulumo isiZulu uLimi lwasekhaya kulesi sigaba semfundo nokuqeqesha okuqhubekayo. Iningi lalezi zindlela namasu ngokwemininingo ekhiqizwe yilolu cwaningo kuyavela ukuthi bayazisebenzisa laba bahlanganyeli balolu cwaningo. Lezi zindlela zifaka indlela yokubuza nokuphendula, indlela yokuxoxa, indlela yokutshela nokukhuluma, indlela yokufundisa ngencwadi, indlela yokuphindaphinda, indlela yokubukela ngokuqaphelisisa, isu lokuhumusha umthetho, elokuhlunga, kanye nelokuqhathanisa.

Olwazini olutholakale kulolu cwaningo lucacisile ukuthi othisha bolimi lwasekhaya bayazisebenzisa lezindlela kwesinye isikhathi uma behlola abafundi. Ulwazi abanalo ngokuhlola okufundiwe noma uma behlolela ukufunda ekufundeni nasekufundisweni kwezingcezu zenkulumo balusebenzisa ngendlela eyiyona. Ngaphezu kwakho konke lokhu kubuye kwavela izinhlobo ngezinhlobo zezinsizakufundisa nemithombo yolwazi ngokwehlukana kwazo. Konke okusetshenziswayo uma kufundiswa izingcezu zenkulumo nokulekelelayo ngikuvezile okungasho neze ukuthi zenele nokuthi zingasetshenziswa zizodwa. Lezi zinsizakufundisa zibonakale zisetshenziswa yiningi labo labahlanganyeli bocwaningo ngezindlela ezingefani nangezinhloso ezingefani. Lezi zinsiza zifaka phakathi amashadi, ibhodi, izincwadi ngokwehlukana okuwukuthi eyomfundi kanye nekathisha, izichazamazwi njll. Izincwadi namashadi zibonakale kuyizona zinsizakufundisa ezisetshenziswe cishe yibo bonke abahlanganyeli balolu cwaningo futhi bekholelwa ukuthi zisebenziseka kangcono.

Ngaphezu kwakho konke lokhu osekubaliwe kubonakele ukuthi ziningi izingqinamba okubhekenwe nazo uma kufundiswa izingcezu zenkulumo. Izingqinamba ngezingcezu zenkulumo zibangwa ukuthi abanye babafundi bayadidanisa umbuzo othi cezu luni lwenkulumo bavele bakunikeze impendulo yomsebenzi wegama emshweni. Kwenye inkathi kuyenzeka kubuzwe umsebenzi wocezu emshweni bakunikeze ukuthi lilucezu luni lwenkulumo. Enye ingqinamba enkulu kakhulu yiyo le yokuthi abafundi bangakwazi ukubona igama negama emshweni ukuthi lilucezu luni lwenkulumo. Kubuye kube inkinga yokudidanisa izakhi kanti lokho kunomphumela wokuxova izingcezu zenkulumo. Enye

ingqinamba yokungasetshenziswa kahle kwezinsiza kufundisa nemithombo efanele yolwazi.

Kunezindikimba eziveze ukuthi kungathuthukiswa kanjani ukufundiswa kwezingcezu zenkulumo kanti izindikimba ezivela kaningana ekukhiqizweni kwale mininingo zibukiwe nemithelelana yazo. Zonke lezi zindikimba bezihlaziywa zibhekiswe kwinjulalwazi ye *Social constructivism* kaVygotsky (1978). Imininingo ekhiqizwe lapha kuvelile ukuthi enye inkinga ukungabhekwa kahle ukuthi abafundi badlulela ebangeni elingaphezulu nje bawukhave wonke umsebenzi wamabanga asebedlule kuwo, ngoba lokhu kudala isikhala esikhulu olwazini lomfundi okusuke sekufanele ngabe unalo ebangeni leshumi kanye neleshumi nanye. Zikhona nezindikimba ebeziveza imbangela yokungabanjwa ngokwanele kwezingcezu zenkulumo.

Isahluko esilandelayo sifingqa imiphumela yocwaningo bese sethula iziphakamiso nesiphetho.

## ISAPHLUKO 6

### UKUFINGQA IMIPHUMELA, IZIPHAKAMISO NESIPHETHO

#### 6.1 Isingeniso

Esahlukweni esedlule bekwethulwa futhi kuhlaziywa ngokugcwele imininingo eyakhiqizwa kubahlanganyeli kusetshenziswa izindlela ezahlukene zokukhiqiza imininingo: okuyizingxoxo ezisakuhleleka, ukwethamela, izingxoxo zamaqembu kanye nokuhlaziya amadokhumenti.

Lesi sahluko esikusona manje sifingqa ngamafuphi imiphumela, sethula iziphakamiso kanye nesiphetho socwaningo. Imibuzongqangi yocwaningo ebiyithuluzi elikhulu lokulawula ucwaningo selulonke ibime kanje:

1. Yiziphi izindlela namasu okufundisa izingcezu zenkulumo othisha abazisebenzisayo uma befundisa abafundi besigaba semfundo nokuqeqesha okuqhubekayo abenza isiZulu uLimi Lwasekhaya ezikoleni zaseMhlathuze?
2. Othisha bazisebenzisa kanjani izindlela namasu uma befundisa isiZulu uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?
3. Kungani othisha besebenzisa lezi zindlela namasu ukufundisa izingcezu zenkulumo esiZulwini uLimi Lwasekhaya esigabeni semfundo nokuqeqesha okuqhubekayo?

#### 6.2 Ukufingqa imiphumela yocwaningo

Ngokufingqiwe imiphumela yalolu cwano ivoza ukuthi ukusetshenziswa kwezindlela namasu ahlukene ukufundisa izingcezu zenkulumo esiZulwini uLimi Lwasekhaya kubalulekile ukuze kuthuthukiswe izinga labafundi lokuphumelela emibuzweni ethinta izingcezu zenkulumo.

Uma kuqhathaniswa imibhalo eyahlukene ebhalwe ngababhali baphesheya, e-Afrika naseNingizimu-Afrika, kubonakela ukuthi ikhona impikiswano ngokubaluleka kokufundiswa kwezingcezu zenkulumo. Kubuye kwavela ukuthi kunokuthelana kwezilimi ezahlukene

futhi lokho kuba nemithelela emihle noma engemihle olwazini lwabafundi lokuqonda kangcono izingcezu zenkulumo. Imiphumela yocwaningo ibuye iveze ukuthi abanye babacwaningi bakhuluma ngokuthi kunolwazi oluyisisekelo lokufundisa izingcezu zenkulumo. Kweminye imibhalo ehlukeneyo yabacwaningi kuvele ukuthi akhona amaphutha ekufundweni nasekusetshezenisweni kwezingcezu zenkulumo. Eminye imibhalo iveza ukuthi ulimi lwesigodi lunemithelela yalo kwezinye izilimi, okudala izinkinga uma sekufundwa noma kusetshezeniswa izingcezu zenkulumo.

Kuvelile imithetho yokwakheka kwegama nezinguquko ezenzekayo egameni. Imiphumela yocwaningo iveza ukuthi ukudideka okukhona kubafundi ngezingcezu zenkulumo kubuye kwenziwe ukuthi ngesikhathi kwakhiwa amagama kukhona izinguquko ezenzekayo egameni ezigcina zenza abafundi bangakwazi ukubona igama ukuthi selilucezu emuva kwezinguquko elidlule kuzona. Izinguquko ngokwehlukana kwazo zenza igama lishintshe ukuphimiseka kwalo, liphinde lishintshe nemisindo yokwakheka kwegama kanti indawo yokuphimiseka kwemisindo egameni iyashintsha nayo. Ekugcineni kwakho konke igama uma like ladlula enguqukweni noma iyiphi kuyavama ukuthi lishintshe lingabe lisaba yilolu cezu ebeliyilo ngaphambi kwenguquko. Imiphumela yocwaningo isivezela ukuthi abafundi okunye ukwehluleka ukuhlukanisa izingcezu ngendlela eyiyo kudalwa yilo mthelela wezinguquko. Igama elidlule enguqukweni ethile liyashintsha kanjalo nohlobo locezu lwenkulumo.

Kwabuye kwavela imithelela edalwa ngamagama asuselwa kwezinye izilimi. Imiphumela yocwaningo iveze ukuthi kunamagama akheke esuselwa kwezinye izilimi, okungukuthi igama elingekho olimini lwesiZulu liphiwe igama elincike kwelibizwa ngalo kolunye ulimi njengesingisi noma isiBhunu. Singabuka amagama ahambisana nohlobo lwezakhiwo ezaqhamuka nabelungu besuka phesheya kwezilwandle isib.: venster > ifasitela > ibizomfakela. Ukwebolekana nokuthelelana kwezilimi akwenzeki kuthekelwa kuphela ezilimini zabamhlophe kodwa nezabansundu izilimi zizodwa ziyathelelana njengesixhosa nesiSwati. Lawo magama asuselwe kwezinye izilimi kuyenzeka abafundi bahluleke ukuwagagula ukuthi alucezu luni lwenkulumo ngenxa yokulandelana kwemisindo okungajwayekile olimini lwesiZulu.

Imiphumela yocwaningo iveze indida edalwa amagama ayizingcezu ezakheke zisuselwa kwezinye izingcezu zenkulumo. Bukhona ubunzima obukhulu abafundi abahlangabezana

nabo kulesi sigaba samagama akhiwe esuselwa kwezinye izingcezu zenkulumo. Umonakalo omkhulu yilona wokuthi izakhi zezingcezu zenkulumo okuyisiqalo, isivumelwano, isijobelelo kanye neziqu kudinga umfundi akwazi ngokungakuthandabuzi ukuthi lezi ziqu zingezaluphi ucezu, izivumelwano ezikanje ezaluphi ucezu. Kudinga akwazi ngisho ukwenza umehluko phakathi kwezingcezu, ikakhulukazi uma kungezomsebenzi owodwa. Abafundi iyabehlula kakhulu le ngxenye yocezu olwakhiwa lususelwa kolunye okudinga othisha uma befundisa banake ukuthi bakhetha indlela nesu elizokwenza icace kubafundi. Ukuhlunga nokuqhathanisa kubukeka kuyikhona okungalekelela ukwenza umehluko ocezweni okususelwa kulona kanye nalolo olwakhiwayo. Ulwazi lwezakhi yilona olwenza ofundayo akwazi ukwehlukana ngendlela eyiyo.

Kwabuye kwavela nomthelela wokuguquka kwephimbo izinhlamvu zingashintshanga bese incazelo yegama isho izinto ezingaphezu kokukodwa. Ngesikhathi kushintsha incazelo yegama kuyenzeka nocezu lushintshe. Isikhathi esiningi alushintshi ucezu, uma kuyibizo kuyaqhubeka kube yilona kodwa kube uhlobo olwehlukile kolunye isib.: ithala lemikhonto, ithala lokubeka phezulu endlini. Omabili lawa magama ayibizo kodwa elinye liyibizoqoqa leli elinye liyibizomvama. Kuyenzeka kwamanye amagama anezinhlamvu ezifana ncimishi incazelo ingafani uthole ukuthi ngokocezu luyefana kodwa elinye likhomba ukuvuma elinye liyaphika. Kubuyela kulesi simo sokuziqonda kahle izakhi zamagama. Imiphumela yocwaningo iyaveza ukuthi lesi simo sokuguquka kwephimbo izinhlamvu zingashintshanga kunikeza inkinga kothisha ukuthi bayichaza kanjani ngendlela yokuthi abafundi bayiqonde.

Kuveziwe kulolu cwaningo ukuchazwa kwezingcezu zenkulumo ngokwemisebenzi yazo emshweni. Izingcezu zenkulumo izincwadi eziningi zizihlela ngokwemisebenzi yazo. Uma singenza isibonelo ngezingcezu ezenza umsebenzi wokukhanyisa yisandiso nesenzukuthi, zihlelwe zabizwa ngezingcezu eziyisikhanyiso ngoba emshweni zenza umsebenzi wokukhanyisa ukuthi into yenzeka kuphi, kanjani, nini kanjani. Zonke izingcezu zenkulumo ziqoqwe ngemisebenzi yazo emishweni. Othisha banendlela eyodwa bonke yokuchaza le misebenzi bayibiza ngamakhaya, kuyamangaza indlela abachaza ngayo kanje ukuthi yenziwa yini ifane kuzona zonke izikole.

Imiphumela yocwaningo iyakhombisa ukuthi izindlela zokufundisa namasu okufundisa kuveza igebe elikhulu ngokweminyaka yabahlanganyeli. Abahlanganyeli abadala ngokweminyaka nangamava basebenzisa izindlela ezifanayo ngendlela ethile yokuba

nolwazi olunamava amaningi obungoti. Phezu kwakho konke lokho akusho kodwa ukuthi abafundi babo baluqonda kangcono ulwazi lwezingcezu zenkulumo ngoba befundiswe abanamava. Nabanamava basenayo le nkinga yokuthi abafundi babo abakaziqondi kahle izingcezu zenkulumo.

Izindlela zokuhlola nezinjongo zazo kanye nezindlela abahlanganyeli abazisenzisa ngayo kukhona lapho iveza khona ubuthakathaka nemithelela yendlela yokufundisa eyayisetshenziswa ngesikhathi kusafunda abahlanganyeli. Kwenzekile ukuthi ngesikhathi sesifunjwana uthisha indlela abuzi ngayo imibuzo ekilasini aphunyuke angabuzi ngendlela ka-CAPS, azithole esebuzi ngendlela ye-NCS, ngenxa yokuthi ubeseyijwayele kakhulu. Lokhu kwenza kuwumuphela wocwaningo obukeka ungaba namandla okuthi othisha bangayiqoqi yonke imiklomelo efanele abafundi.

Imiphumela yocwaningo iveza ukuthi i*Social constructivism* kaVygotsky (1978) igcizelela ukuthi ulwazi lwakhiwa ngabantu futhi lungumkhiqizo womuntu ngokuthi aluhlaziye njengoba esuke eluthatha kwabanye abantu aphila nabo. Le njulalwazi kaVygotsky (1978) igcizelela ukuthi iqiniso langempela lakhiwa ngokuhlanganyela nomphakathi. Lokhu kwenzeka ngokuthi umfundi athole ulwazi kwabanye abantu aluhlaziye. Kubuye kwavela izingxenye ezibalulekile ze*Social constructivism*, nokufunda ukwazi ulimi Lwasekhaya nezigaba zonke zokufunda lokhu. Abanye babahlanganyeli ekufundiseni kwabo babonakale bebanikeza abafundi ithuba lokuthi nabo babe yingxenye yokwakha ulwazi ngesikhathi kufundwa.

Injulalwazi kaVygotsky (1978) inesigaba lapho abafundi besuke bengakabi nalo ulwazi olwanele ngesifunjwana. besadinga ukucathuliswa. Abahlanganyeli abaningi babonakele bekuqonda ukuthi abafundi abakuleso sigaba bayadinga ukufundiswa ngendlela yokuthi bagcine besuka kuleso sigaba bakhanyiseleke ngolwazi lwezingcezu zenkulumo kuze kube bayakwazi ukuzimela ngesingabo ngokolwazi. UWalter benoRangaswamy (2014) baveza ukuthi ukufunda okuyimpumelelo yilokho okuwunxantathu lapho kudinga abafundi, uthisha kanye nomphakathi basebenzisane ekutholeni indlela eyiyona yokufundisa nokulekelela umfundi. Lokhu kusikhanyisela ukuthi ukuze akwazi umfundi uzimela ngokolwazi kudingeka indlela yokufunda ehambisana naye ngesikhathi uthisha efundisa, abese umfundi ekwazi-ke ukuba nolwazi olwanele azimele, naye aludlulisele kwabanye uma kunesidingo. Yikho lokhu kuzimela ngesingabo okubukeka kuyinkinga kubafundi ngendlela yokuthi kuze

kwadala isizathu salolu cwaningo ngoba kubonakala inkinga iyinkulu ekutheni abafundi bathole yonke imiklomelo ethinta izingcezu zenkulumo uma sekuhlolwa noma kubhalwa izivivinyo.

Lolu cwaningo lusebenze ngepharadaymu yomhumusho ngoba yona ikwazi ukwamukela imibono eminingi nezinguquko zamaqiniso. Abacwaningi abangabahumushi njengami bavama ukusebenzisa le pharadaymu ngoba ichaza ihlaziye kangcono, kufinyeleleke kahle emiphumeleni yocwaningo. Lolu cwaningo luyikhwalthethivu, okusho ukuthi imibiko nolwazi olutholakele lunotholile nembangela yenkinga icacisiwe. Bekusetshenziswa imibuzo evulelekile, abahlanganyeli bebhuluma konke abakucabangayo nabakwenzayo uma kufundwa izingcezu zenkulumo. Lolu cwaningo luthi luyikhwalthethivu lubuye lube ngolwesimo ngoba luphenya imbangela, kubuye kucaciswe inkinga yokungafundiseki kahle kwezingcezu zenkulumo.

Kulolu cwaningo kukhiqizwe imininingo ngokusebenzisa izindlela ezahlukenene. Kube nezingxoxo ezisakuhleleka lapho ngangenza ithuba nomhlanganyeli ngamunye, ngibuze imibuzo eyayizokwenza ekugcineni kuphenduleke imibuzongqangi yocwaningo. Ukwethamela kusetshenzisiwe ukukhiqiza imininingo kulolu cwaningo ngoba konke kwenzeka ngikubukela. Izingxoxo zamaqembu zenza umehluko wokuthi okuxoxwayo kugcina kuvuleleka kakhulu ngenxa yokuthi wonke umuntu usho umbono wakhe ngokukhululeka. Kwabuye kwahlaziywa namadokhumenti okuyizihlelo zezifunjwana.

Imiphumela yocwaningo ikucacisile ukuthi othisha banalo uvalo uma kufanele bafundise ingxenye yezingcezu zenkulumo kanti nabafundi ngokunjalo akusiso isihloko abasijabulelayo kangako. Uvalo lothisha nokwenza kwabafundi kufakazela inkinga ekhona ngezingcezu zenkulumo ekufundweni kwesiZulu uLimi Lwasekhaya. Kuhlalukile ukuthi izindlela othisha abazisebenzisayo uma befundisa azifani kodwa ziyelekana, okuwukuthi indlela abazixuba ngayo azifani ncimishi kodwa kuba khona abasebenzisa indlela efanayo eyodwa kodwa uthisha ngamunye alekelela ngayo yehluka kweyomunye.

Ukukholakala kolwazi ngikwenze ngokuthi ngisebenzise ingxubevane yezindlela zokukhiqiza imininingo okuyizingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela, nokuhlaziya amadokhumenti. Kuqinisekisiwe ukuthi ulwazi olulethwe kulolu cwaningo lungolukholakalayo ngokuthi lonke lwazi lwabahlanganyeli ngendlela ababuka

ngayo isihloko nenkinga ecwaningwayo lulethiwe lwethulwa kulolu cwaningo. Imininingo ekhiziqiziwe kulolu cwaningo ingasetshenziswa ezindaweni ezehlukene ngoba ulwazi luqinisekisiwe ukuthi ludluliseka njengoba lukhiziqiziwe kubahlanganyeli. Lolu cwaningo lunobuqiniso obungangabazeki, lungaphinde lwenziwe kutholakale imiphumela ecishe ihlobane nengiyitholile.

Imiphumela yocwaningo iveze ukuthi ziningi izindlela zokufundisa ezisetshenziswa ngothisha uma befundisa izingcezu zenkulumo. Akukho ukuthi ungabalula ezithile izindlela ume kuzona ukuthi yizona okufanele kufundiswe ngazo izingcezu zenkulumo. Yize izindlela zokufundisa ezisetshenziswa ngabahlanganyeli zingefani ncimishi kodwa ngikunakile ukuthi bonke izingcezu zenkulumo bazihlukanisa ngokomsebenzi wazo emshweni bese nendlela yokubiza ifane kubona bonke. Umsebenzi bawubiza ngekhyaya, njengokuthi nje isichasiso yikhaya bese kuthi izingcezu ezine ngaphansi kwesichasiso ngabantwana. Lokhu kusivezela ukuthi: (a) ikhaya >umsebenzi (b) abantwana > ucezwana olutholakala ngaphansi kwalelo khaya. Baqhubeka bachaze ngendlela efanayo bonke uma sebeveza umsebenzi walezo izingcezu zenkulumo okuwukuthi ekhaya lesichasiso umsebenzi ukuchaza noma ukuchasisa. Ekhaya lesikhanyiso umsebenzi wukuthi kukhanyiswa indawo, kukhanyiswe isimo kubuye kukhanyiswe inkathi.

Kuvelile futhi ukuthi yize indlela ka-CAPS ibuza ngendlela yokuthi igama lenze msebenzi muni kunzima kubafundi ukuwuphendula lowo mbuzo ngoba impendulo incike kakhulu ekutheni uyalibona yini ukuthi lilucezu luni lwenkulumo. Uma umbuzo udinga umsebenzi umfundi engakakwazi ukulibona igama ukuthi liluhlobo luni locezu lwenkulumo kusuke kuzomnikeza inkinga enkulu umfundi ukuthi angakwazi ukukhipha impendulo eyiyona. Ukukwazi ukubona igama ukuthi lilucezu luni kudinga ukuzazi nokuziqonda izakhi zocezu ngalunye, okuwukuthi isivumelwano sakheke kanjani, nazo zonke iziqu zalolo lucezu. Uma sekuza ezingcezwini zenkulumo ezakhiwe zisuselwa kwezinye izingcezu zenkulumo kusuke sebezodideka kakhulu abafundi ngoba izivumelwano noma isiqalo kusuke kungesocezu lolo oluyilo kodwa isiqu singesolunye ucezu. Kubonakele ukuthi abafundi bayadideka uma kufanele bahlukanise izingcezu zenkulumo ezivela ekhaya elilodwa noma ezenza umsebenzi ofanayo emshweni.

Kubonakele ukuthi izindlela ezisetshenziswa ngothisha zincikene noma ziyefana, ikakhulu uma becishe balingane ngeminyaka. Lokhu kuveza kakhulu umthelela wokuthi ngesikhathi

beqeqeshwa uhlelo lokufundisa lwalukhuthaza ziphi izindlela noma-ke yiziphi ezazivelele. Laba abaneminyaka engaphezu kwamashumi amabili amava besebenza bathanda kakhulu lezi zindlela ezazikhuthazwa i-Nated 550, ezingathi zingezendabuko emkhakheni wokufundisa. Kuningi okunye okunakekile ukuthi othisha besigaba esiphakathi nendawo bayakunaka ukuthi ekufundiseni kwabo abafundi bayingxenye yokwakhiwa kolwazi. Ngaphezu kwalokho othisha bahlanganisa ulwazi lwaphambilini, ukuze akhele phezu kwalo. Banaka nokuthi basusele olwazini oludala olwaziwayo, kuye kuze kuyofika kulokho abangakwazi.

Kulolu cwaningo kutholakele ukuthi othisha uma befundisa izindlela zokufundisa bazisebenzisela izinhloso ezingefani, yingakho bezishintshanisa noma kathathu esifunjanweni sisodwa. Indlela iyodwa ingasetshenziselwa inhloso ehlukelele enhlosweni yenye yezindlela esetshenziswe esifunjanweni esisodwa. Ukuhlola ulwazi lwaphambilini isikhathi esiningi othisha basebenzisa indlela yokubuza nokuphendula. Kubonakele nokuthi ukwethula isifunjanwa kuya ngokuthi uthisha uhlele ukuba sihambe kanjani. Uma sekuphethwa nakhona kungasetshenziswa indlela eyehlukelele ezohambisana nokugcizelela nokusonga, noma kusetshenziswe yona eyokubuza nokuphendula sekuhlolwa ukuthi abafundi ngabe bazwisise kahle obekufundwa bese kugcizelelwa kusongwe isifunjanwa.

Kunezindlela zokufundisa ezenza abafundi babe yizibukeli, lokho okubenza bagcine bengezanga kahle futhi bengazifezanga izinhloso nezinjongo zesifunjanwa. Kukhona lezi ndlela ezenza uthisha azizwe kahle ukuthi unolwazi lwesifundo kodwa ezingabasizi kangako abafundi. Zikhona futhi izindlela zokufundisa ezenza abafundi babe yingxenye yokufunda ngokuthi bakhe ulwazi kanye nothisha, okubenza bezwe kahle okufundwayo.

### **6.3 Ukubaluleka kwalolu cwaningo**

Kulesi sigaba sibheka imithelela yezinhloso zalolu cwaningo ezahlukene, zibukwa ngokuhlanganiswa nokuhambisana kwazo nalolu cwaningo. Kubhekwa ngokujulile imithelela yenjulalwazi yocwaningo, nemithelela yezindlela zocwaningo, imithelela ngobungcweti bocwaningo kanye nomnikelo walolu cwaningo emkhakheni wolwazi.

### **6.3.1 Imithelela yenjulalwazi yocwaningo**

Injulalwazi iyisiqondisi socwaningo, inhlinzeka ngesakhiwo sokuchaza ukuthi uzovumela kanjani ucwaningo lwakho luhambe luze lufike ekugcineni, ihlanganisa amathiyori akhethiwe agcizelela ukucabanga kwakho maqondana nendlela oqonda futhi uhlele ngayo ucwaningo lwakho kanye nemibuzo nezincazelo eziphuma kuleyo thiyori ezihambisana nesihloko sakho (Osanloo & Grant, 2016). Lapha kuyasicacela ukuthi ucwaningo lonke lunokulawulwa futhi luqondiswa injulalwazi yocwaningo, ngisho ukucabanga komcwaningi kufanele kuhambisane nenjulalwazi aqoke ukuyisebenzisa.

UCameroon (2001) uthi injulalwazi iyindlela eyasungulwa ngongoti bezokubhala abathi uma bebuka uhlobo lombhalo oludinga ukucutshungulwa babona ukuthi kumele kube nemigomo okumele ilandelwe, futhi iyasiza ukuchaza okuthile umcwaningi asuke ewananga ngakho. Lokhu kusivezela ukuthi imigomo iyona eyenza ukuba lowo mbhalo ubonakale njengombhalo obhaleke kahle bese wamukeleka, uma umbhalo lowo ungahambisani nenjulalwazi eqokiwe kusuke kuchaza ukuthi awubhalekanga ngendlela efanele.

I*Social constructivism* kaVygotsky (1978) ithi uma kufundiswa noma kufundwa kunezigaba umfundi adlula kuzona kuze kube uyakwazi ukuzimela ngolwazi aselunikeziwe bese kubonakala ukuthi ukufundisa kube yimpumelelo. Lokhu kusicacisela ukuthi ofundisayo kumele abe nokuziqonda izigaba zokufunda komfundi amfundisayo ukuze ezogcina eziphumelelisile zonke izinjongo zokufundisa. Ukunaka isigaba solwazi akulona umfundi kuyasiza ekutheni ofundisayo akwazi ukuyibona eyakhe indima aseydilalile. Uma ungakunakanga ukuthi umfundi umsuse kusiphi isigaba kwenza ungawuboni umehluko owenzile, usungathuka ekupheleni konyaka abafundi sebehluleka ukuphendula imibuzo yezingcezu zenkulumo.

Injulalwazi kaVygotsky (1978) i*Social constructivism* ibe nawo umthelela kulolu cwaningo ngokuthi ekufundiseni kwabahlanganyeli mina njengomcwaningi ngizinakile izigaba zabafundi ngokolwazi. Ngesikhathi uthisha ebuza umbuzo wokubheka ukuthi abafundi bazi kangakanani ngasekuqaleni kwesifunjwana, kusuke kungavela ukuthi abafundi banolwazi oluncane olukhombisa ukuthi abakafinyeleli ekuzimeleni ngesingabo ngolwazi abanalo ngalolo cezu lwenkulumo. Kusuke kunokwenzeka futhi ukuthi basesigabeni sokungazi nhlobo ngesihloko lesi. Ngiluqhube ucwaningo lwami ngizigadile lesi sisekelo senjulalwazi kaVygotsky (1978) ye*Social constructivism*.

Ngesikhathi sokuhlaziya njengoba bengihlaziya ngezindikimba injulalwazi ngiyisebenzise yaba yilona hlaka oluwumhlahlandlela wayo yonke imininingo ekhiqizwe kulolu cwaningo. Okunye okuvezwa yi *Social constructivism* nezindlela namasu okufundisa agcizelela ukuthi kube nesidingo sokuthi ukufundiswa kwabafundi kubandakanywe nolwazi abaluthola emphakathini ukuze bezwe kangcono. Izibonelo ebezisetshenziswa emagunjini okufundela bezithinta kakhulu izinto abazaziyo abafundi futhi abazibonayo nabaphila ngazo. Lokhu bekwenzeka ngokuthi othisha bayakholelwa ukuthi umfundi ubamba kangcono uma isifunjwana siba ngesikholekayo kuyena.

Njengoba othisha ngokwenjulalwazi i *Social constructivism* belindeleke ukuba baluleke abafundi ngendlela yokuhumusha ulwazi abanikezwe lona, bebukeka bengakunakile ukuthi ngabe bonke abafundi babo ulwazi abalunikeziwe baluhumusha ngendlela nokuthi bayakwazi yini ukuzihlanganisela bona nendlela okubuzwa ngayo uma sekuhlolwa, kodwa othisha bayaziklayela nje bafundise ngendlela esiza bona ngaphandle kokucabangela umfundi ukumnika indlela yokuhumusha ulwazi.

Ngokwenjulalwazi i *Social constructivism*, umfundi kumele azibone ukuthi uyingxenye yokudaleka kolwazi kanye nenqubo yokutholakala kwalo. Kwabonakala ukuthi abaningi babahlanganyeli ababanikezi ithuba abafundi lokuzakhela ulwazi. Ababalingi othisha abasebenzisa indlela yokubukela ngokuqaphelisisa kanye nendlela yokuxoxisana. Yizona zombili izindlela zokufundisa ezenza bakwazi ukuzakhela ulwazi oluhambisana nesifunjwana esisuke siqhutshwa ngaleso sikhathi. Iningi lezindlela ezijwayelekile zikhuthaza ukuba bamvalele umfundi athule alalele bese uthisha kube nguyena othululela kubona abafundi ulwazi. Uma siqhathanisa ukuthi yoluphi oluzohlala emqondweni isikhathi eside, ukuzakhela ulwazi nokugwinyiswa ulwazi oseluhlelwe ngomunye umuntu ngendlela yakhe, olugcineka isikhathi eside yilolu asuke ebe yingxenye yokulwakha. Ngesikhathi sokukhiqiza imininingo kanye nokuyihlaziya, injulalwazi ye *Social constructivism* yiyona ebiwuhlaka lokuhlaziya.

NgokukaVygotsky (1978), kunezinto ezifundwa esimweni sesikole kanti zikhona nalezi ezifundwa ngendlela engahleliwe. Njengoba uhlaka lokuhlaziya imininingo kuyinjulalwazi ye *Social constructivism*, ngizinakile izimo lapho uthisha nabafundi besebenzisa ulwazi

abaluthole ngenxa yemiphakathi abaphuma kuyona bese lolo lwazi lusetshenziswa ekufundeni kosuku.

### **6.3.2 Imithelela yezindlela zocwaningo**

Abacwaningi abangabahumushi banohlobo oluthile nomongo othile abasuke bewufuna futhi bayakholelwa ukuthi iqiniso lakhiwa emphakathini, okuwukuthi uma ufuna ubuqiniso bento kufanele wenze icebo lokubuza abantu ngokwehlukana kwabo emphakathini (Willis, 2007). Njengomcwaningi obesebenzisa ipharadaymu yomhumusho indlela engihumushe ngayo imininingo nendlela ebengibuza ngayo imibuzo ngesikhathi sokuqoqwa kweminingo nokuyihlaziya ingenze ngawuthola umongo wenkinga yokungabanjwa kahle kwezingcezu zenkulumo ngabafundi uma kufundwa noma kubhalwa ukuhlola nezivivinyo. Ngingasho ngokunganazi ukuthi indlela othisha abasebenzisa ngayo izindlela namasu okufundisa ayinabo ubuqiniso. Lokhu kusho ukuthi izindlela ezisetshenziswa ngayo izindlela namasu okufundisa kusebenziseka ngokunganaki ukuthi uma kungasetshenziswa ngobuqiniso imiphumela yabafundi ngeke ibe ngcono. Kwenye inkathi othisha bathi besebenzisa izindlela namasu okufundisa bebe bengawaqondi noma bengawazi ukuthi bayawasebenzisa, okuba umthelela ongemuhle ekufundisweni kwezingcezu zenkulumo.

UWillis (2007, p. 101) ukholelwa kakhulu ekutheni ucwaningo olusebenzisa ipharadaymu yomhumusho luncike kakhulu emibonweni yabangingi evulelekile kunokushiwo ngoyedwa ngenhloso thizeni. Njengoba bengisebenzisa ipharadaymu yomhumusho ngikubonile ukuthi imibono evumelanayo yabahlanganyeli ibuye ifakazelwe ebengikubona ngikufica uma sengisemagunjini okufundela ngokuthamela izifunjwana kuveza ubuqiniso obungaphikiswa ngezimo zokufundwa kwezingcezu zenkulumo. Ngesikhathi sezingxoxo ezisakuhleleka okwakushiwo ngabahlanganyeli ngokwehlukana, kubuye kufakazeleke ngokuthamela kuveza ukuthi indlela okufundiswa ngayo izingcezu zenkulumo iyefana futhi incikene. Yize zingeke zifane ncimishi kodwa indlela ezithakwa ngayo uthola ukuthi indlela icishe isetshenziswe abahlanganyeli abangaphezu kwababili kodwa ezimeni ezingafani.

UKlein noMeyers (1998) bathi ukubuka izinto ngezindlela ezingafani, okuyikhona abahumushi abakholelwa kukona, kuholela ekuqondeni kabanzi isimo, ukuze bakwazi ukuhumusha imbangela nokuthi isixazululo singaba yini kunokuba kulethwe impendulo eyodwa engujuqu. Ngikubonile lokhu ngesikhathi sengihlaziya imininingo ngisebenzisa isiqophamazwi ukuthi abahlanganyeli abasebenzisi nhlobo impendulo eyigama elilodwa

kodwa bayenaba nezimpendulo uneliseke incazelo onikezwe yona. Lokhu kubuye kufakazele ukuthi ucwaningo olusebenzisa ipharadaymu yomhumusho lungoluthembele ezimpendulweni ozithola kubahlanganyeli. Ukusetshenziswa kwendlela yeparadaymu yomhumusho kugcizelela ukuthi akubuzwa imibuzo ngendlela ezokwenza umuntu aphenandle impendulo eyiyona yona ngegama elilodwa kodwa impendulo iyenaba ifake izincazelo ezenza yonke into icace bha ukuthi isukaphi iyakuphi futhi.

Ngaleyo ndlela akukho ukuthi ungathi wehlulekile ukuthola lokho okudingayo ngendlela enobuqiniso. Indlela imibuzo ebuzwa ngayo isuke impendulo ingezukuba yigama elilodwa kodwa izovuleleka umhlanganyeli asho konke adinga ukukusho. Ngaleyo ndlela ngingaqinisekisa ukuthi imininingo engangiyidinga mayelana nembangela yokwehluleka kwabafundi emibuzweni yezingcezu zenkulumo ngayithola, okunye kwakho okwacaca ukuthi othisha bayasesaba lesi sihloko sezingcezu zenkulumo ngoba kukhona nabo lapho besadideka khona, ikakhulukazi emagameni ayizingcezu ezakhiwe zisuselwa kwezinye izingcezu zenkulumo.

Uhlobo locwaningo engilwenzile luyikhwalithethivu. UWillis (2007) uthi ucwaningo oluyikhwalithethivu luvame ukunikeza imibiko enotho kakhulu kangangoba abahumushi kwenza bayiqonde ngokugcwele ingqikithi yalokho abasuke bekucwaningile. Ngikubonile ukuthi kunobudlelwano obukhulu kakhulu ekusetshenzisweni kweparadaymu yomhumusho kanye nocwaningo oluyikhwalithethivu. Ngesikhathi sokukhiqiza imininingo imibiko eyenabile yabahlanganyeli beyenza ukuhlaziya kwami imininingo kunganinikezi inkinga yokuhlunga imininingo edingwa yilolu cwaningo, lokhu kubangelwe ukunotha kwemininingo yabahlanganyeli.

### ***6.3.3 Imithelela yenqubomgomo ocwaningweni***

Inqubomgomo kwezemfundo inendawo yayo eyidlalayo engaqhathaniseki nalutho ekuqhutshweni kwemfundo yezwe ngalinye. UDumciuviene (2014) ephepheni lakhe lezemfundo nomnotho uthi ukuncintisana komhlaba wonke kuncike ekubeni nezwe elizoqamba izinto ezintsha nolwazi oluthuthukisa izwe kuyona yonke imikhakha. Lapha sivezelwa ukuthi indlela yokuphathwa nokwandiswa komnotho nazo zonke izinqalasisizinda zezwe ngalinye inomthelela ekuklanyweni kwenqubomgomo yezemfundo zalelo lizwe. Ngamafuphi inqubomgomo yezemfundo iyithuluzi lokuphumelelisa izinjongo zezwe nokukhiqiza izakhamuzi ezizofeza izinjongo zezwe, ezizophila ngokwemigomo yezwe lazo.

UCohendet noMeyer-Kramer (2001) bathi inqubomgomo iyadinga ukushintshwa, ikakhulukazi uma kunolwazi olusha oluveza isizathu zokuthuthuka okungcono kwezolwazi, ayidingi inqubomgomo ukuba ize ibe ngeyendabuko ngoba iswele ukuvuselelwa. UCohendet noMeyer-Kramer (2001) basicacisela ukuthi inqubomgomo akufanele ihlale ize ibe ngeyendabuko ngoba iswele ukuvuselelwa. Sibuye sicacelwe lana ukuthi ukuthuthuka okungcono kudinga izwe lihlale lihlale liyishintshe inqubomgomo yezemfundo, lokhu kusho ukuthi nothisha nabo badinga ukuba bahleze bethuthukiswa ngokwamakhono.

UHopkins noStern (1996) bathi othisha bayinhliziyo yokuthuthuka kwezemfundo, noma iyiphi inzuzo etholwa ngabafundi ngenxa yenqubomgomo yemfundo idinga uthisha onomnyakazo nozokhipha imiphumela eyiyona. Lokhu kusivezela ukuthi akukho ukuphumelelisa inqubomgomo yezemfundo ngaphandle kokuba iphumeleliswe ngothisha. Izwe elishintsha inqubomgomo yezemfundo kubalulekile ukukwenza lokho lizilungiselele ukuthi othisha banawo umnyakazo onemikhiqizo enempumelelo noma sebeqeqeshkile ngokwaleyo nqubomgomo.

Ngibonile kulolu cwaningo ukuthi ukushintshashintsha kwohlelo lokufunda nokufundisa kwenza ukuthi inqubomgomo ishintshe nalo uhlelo lwezemfundo lushintshe. INingizimu-Afrika ibe nokushintshashintsha uhlelo lokufunda esikhathini esifushane kwaze kwaba kathathu. Lokhu kube nemiphumela enemithelelana eminingana evezwe ngabahlanganyeli lapho bebhala ngokuthi indlela bona abafunda nabagogoda ngayo besaqeqeshwa yavalwa ukushintsha kohlelo lwemfundo kwaguquka zonke izimo nendlela yokuhlolwa kwabafundi yashintsha kakhulu. UQwabe (2019) ocwaningweni lwakhe wakhuluma ngezinguquko zenqubomgomo ezenziwa ngokuphuthuma okunemithelela engemihle, uveza nokuthi kukhona uhlelo lokufundisa abathe besalubamba othisha lwase luyakhishwa futhi ngokuphuthuma lungakazinzi nokuzinza kahle. Ngokuqonda kwethu ngokwenzazelo kaDumciuviene (2014), inqubomgomo ilindeleke ukuba ibe nemiphumela ebonakalayo emphakathini futhi ikhuphule isimo somnotho. Uma inqubomgomo izoshesha ishintshwe njengoba uQwabe (2019) evezwa ocwaningweni lwakhe, uthola ukuthi ishintshwa kungakabonakali namiphumela ebonakalayo.

Njengoba lolu cwaningo luthinta izindlela namasu okufundisa izingcezu zenkulumo ibanga leshumi neleshumi nanye, ngibukile ngokuyihlaziya inqubomgomo yokufundiswa kolimi

Iwasekhaya kanye nohlelo lokufundisa lukaZwelonke lonyaka (i-ATP). Into ebengiyibuka kakhulu ukuthi ngabe abahleli bezemfundo isihloko ngesihloko bayasihlinzeka yini ngezindlela zokusifundisa noma bayafaka nje bese beyayekelela nje ukuthi othisha bayozibonela uma esefundisa. Abahleli bezemfundo akukho lapho befaka khona ukuthi izingcezu zenkulumo kumele zifundiswe ngaziphi izindlela zokufundisa noma kusetshenziswe maphi amasu okufundisa. Okutholakale esiTatimendeni soHlelo lweziFundo lukaZwelonke (UTAHFUZWE) yilokhu okulandelayo: “Izindlela zokufundisa ulimi kulo mqulu; inqubo esekwe etheksthini, inqubo yokufunda ulimi ngokulusebenzisa, ukudidiyela kanye nokuhlola inqubo” (Department of Basic Education, 2002).

Uma sibuka lezi zindlela ezitholakala kulo mqulu kuyacaca ukuthi izindlela zokufundisa ezijwayelekile othisha abaqeqeshwa ngazo uma besesenyuvesi akusizona lezi ezivezwa uMnyango wezeMfundo Eyisisekelo. Azibizwanga ngezindlela uma sezichazwa kodwa zibizwe ngenqubo. Lokhu kusivezela ukuthi othisha bangeyinake inqubo njengendlela okumele isetshenziswe ukufundisa ulimi. Kulo mqulu wezemfundo akukho lapho kubhalwe khona izindlela zokufundisa izingcezu zenkulumo. Okuvezwayo lapha ukuthi ngesikhathi kuchazwa ukuthi inqubo kumele iqhutshwe kanjani kuvezwa kanje: “Inqubo esekwe etheksthini inenhloso yokwenza ukuba abafundi bakwazi ukuzenzela, bazethembe nokuba abafundi abahlolisayo, abalobi, ababukeli nabaqambi bamatheksthi” (Department of Basic Education, 2002).

Ngalokhu kusebenzisa amatheksthi, abafundi bafunda ngokuhlolisisa kanti futhi amatheksthi awumthombo wolwazi. “Inqubo yokufundisa ulimi ngokulusebenzisa ichaza ukuthi uma kufundwa ulimi umfundi kumele alusebenzise kakhulu ulimi abuye athole amathuba amaningi okuzilolonga” (Department of Basic Education (2002)). Lokhu kusivezela ukuthi abafundi bafunda ukufunda ngokuthi banikwe ithuba lokufunda okubhaliwe, bafunde nokubhala uma bethola ithuba elanele lokubhala. Ukuzilolonga kuyamsiza umfundi ukukwazi amatheksi ukuwasebenzisela noma yikuphi lapho kudingakala kuyena; okuthintana nolimi, okuwukuthi nazo izingcezu zenkulumo ziyangena lapho.

Uma sibuka lokhu kwenza koMnyango wezeMfundo Eyisisekelo, kuyaca ukuthi kulindeleke ukuba lo Mnyango ululeke ngezindlela namasu okufundisa bese uveza inqubo yokufundisa, ukuvala isikhala esikhulu ekudlulisekeleni kolwazi kubantu abalindeleke ukwenza umsebenzi onempumelelo, okungothisha. Ukushintshwa kwamatemu kungenzeka

uMnyango weMfundo Eyisisekelo ukuthathe kancane kodwa kungawudala umonakalo kwabangingi abasebenzisa lo mqulu. Uma ufundiswa incazelo yenqubo ngayinye evela kulokhu okucashuniwe ngenhla, yilapho uthisha ekwazi ukuzikhethela ukuthi iyiphi indlela azoyisebenzisa ngenqubo ngayinye ecaciswe uTAHFUZWE.

Uma ukubuka nakho lokhu kuziqagulela akuqinisekisiwe ukuthi indlela yokufundisa azozikhethela yona uthisha izoba nomkhiqizo owujikelele kuleso sihlokwana sosuku. Siyabonakala kakhulu futhi isikhala lapha ekufundiseni ulimi kumatheksthi, okuyimibhalo. Lokhu kuveza ukuthi akukho lapho khona uthisha ezochazela abafundi ukwakheka kwezingcezu zenkulumo zizimele. UWestermann noWard (2015) bathi ukuchaza ucezu selusembhalweni kunobuthakathaka bokuthi kuya ngokuthi ukwehlisa nokwenyusa komfundi iphimbo ngesikhathi efunda kuqinisekise kangakanani ukuthi kuyikhona. Ukulalela inkulumo efundwayo kunabo ubuthakathaka, ungeze wakuqinisekisa ukuthi kunabo ubuqiniso ngokwenzazelo. Lokhu kusivezela ukuthi uma njalo igama uhlangana nalo kumatheksthi ahlukene ingakhona inkinga kungaqondani nowalibona liyikho kuqala bese imiphumela ingabi mihle njengoba bekungalindeleka.

### **6.3.4 Imithelela yocwaningo kwabathintekayo**

USavage (2014) ukhuluma ngokubaluleka kokugunyazwa kwesicelo esisuke sineminigwane ephelile yokuthi ucwaningo lumayelana nani, nokuthi luzoqhutshwa ngandlelani. Lolu cwano luyilandele yonke imigomo yokuqhutshwa kocwaningo ngobungcweti nangokwazo zonke izimo okufanele zilandelwe uma kuqhutshwa ucwaningo. Imigudu yonke yokufakwa kwezicelo zokwenza ucwaningo ilandeliwe ngendlela yokufundiseka. Isicelo safakwa eMnyangweni Wemfundo KwaZulu-Natali. Incwadi yesicelo yaphendulwa, incwadi yemvume yadluliselwa ezikoleni kanye nezincwadi zokucela ukuvunyelwa ukuqhuba khona ucwaningo. Abaphathi bezikole baziphendula izincwadi banikeza umcwaningi imvume yokuqhuba ucwaningo ngendlela eyiyona.

UCleaton-Jones (2012) uthi kubalulekile ukufaka isicelo senkambiso elungileyo yocwaningo ukuze uthi uqhubeka nocwaningo lwakho ube ugunyaziwe. Lokhu kwenzelwa ukuba umcwaningi avikeleke kanye nabahlanganyeli okusuke kuzokhiqizwa kubona imininingo ngoba bayadinga ukuba babe ngabavikelekile ngokwemithetho ebekwe yizwe. Umgudu wokufaka isicelo senkambiso elungileyo yocwaningo safakwa sabuye sagunyazwa ngokufanelekile. Indlela elandeliwe yokukhiqiza imininingo iyihloniphile inkambiso

elungileyo yocwaningo, ucwaningo luphuthuleke inkambiso elungileyo yocwaningo ingakaphelelwa isikhathi.

UBoud (2001) uthi ukwanda kocwaningo kanye nezifundo ekuthuthukisweni kwezemfundo eminyakeni yakamuva nje, kusewumkhakha ongaphansi kombono wokuzama ukukhuphula indlela yokwenza kwezokuqeqesheka ngobungcweti uma kuqhutshwa ucwaningo. Lokhu kusivezela ukuthi yize luluningi ucwaningo olwenziwayo kodwa kuyaqikelelwa ukuba ucwaningo luqhutshwe ngobungcweti nangokulandela imigudu yokufundiseka nokuqeqesheka. Imigudu yonke ebidinga ukulandelwa ifezekisiwe. Uma siza endleleni lolu cwaningo oluqhutshwe ngayo, bonke abahlanganyeli okukhiqizwe kubona imininingo baveze izimpawu zokufundiseka nobungcweti ngokomsebenzi wabo. UFuller et al. (2017) bayakugcizelela ukubaluleka kobungcweti nokufundiseka kwabahlanganyeli bocwaningo ngoba kwenza ukuba imininingo oyikhiqizile ibe ngeqinisekisiwe nongathembela kuyona ngoba ikholekile.

Abahlanganyeli balolu cwaningo bonke benza umsebenzi wokufundisa ngoba bewufundele futhi bazuza iziqu ezifanele. Amagalelo abahlanganyeli okufunda nokufundisa aveziwe kuwona lo mqingo wocwaningo, eSahlukweni se-4. Lokhu kusicacisela ukuthi abahlanganyeli balolu cwaningo bangongcweti emsebenzini wabo. Bakubonisile lokhu ngendlela abaziphathe ngayo. Ngisho ngesikhathi sokukhiqiza imininingo bakhombise ukuphendula imibuzo ngendlela enezinga eliphezulu ngendlela esyisimanga. Kanti namadokhumenti aveza amalungiselelo ezifunjwana ayakhombisa ukuthi bayakwazi abakwenzayo.

### ***6.3.5 Umnikelo walolu cwaningo emkhakheni wolwazi***

UBasu (2020) uthi ucwaningo luwuphenyo lwesayensi noluhlelekile olwenza kutholakale amaqiniso amasha kunoma yiliphi igatsha lolwazi. UBasu (2020) ubuye athi ngakwelinye icala imfundo ithathwa njengenhlanganisela yazo zonke izinqumo umuntu athuthukisa ngazo amakhono, izimo zengqondo nezinye izinhlobo zokuphatha. Sikhonjiswa lapha ukuthi ukwenza ucwaningo kubalulekile ngoba kufanele kutholakale amaqiniso amasha ngezinto ezinye ezisuke zicashile zingabonakali.

Inhlosongqangi yalolu cwaningo bekuwukuthola imbangela yokungaphumeleli kwabafundi embuzweni othinta izingcezu zenkulumo. Umnikelo negalelo lwalolu cwaningo likhulu,

ikakhulukazi kothisha besifundo isiZulu uLimi Lwasekhaya kanye nabo bonke abafundisi bolimi bazosizakala, uMnyango weMfundo Eyisisekelo uzohlomula kakhulu kulo msebenzi. Lolu cwaningo luzodlala indima enkulu ekuthenini othisha babuyekeze isizathu sokungaphaswa kahle kwemibuzo ethinta izingcezu zenkulumo, babuyekeze nezindlela namasu abawasebenzisayo uma befundisa izingcezu zenkulumo. Bonke abazolubhekisisa lolu cwaningo abafundisa izingcezu zenkulumo olimini lwesiZulu kunoma yiliphi izinga lokufundisa bazosizakala, njengoba isiZulu sinamazinga amathathu, isiZulu uLimi Lwasekhaya, IsiZulu uLimi Lokuqala Lokwengeza kanye nesiZulu uLimi Lwesibili Lokwengeza. UHengeveld et al. (2004) bathi ngokombono abanawo ongabukeka sengathi uwukuqagela, alukho ulimi olukhona olwaziwayo olungenazo izingcezu zenkulumo zalo. Ngamanye amazwi wonke umuntu ongumfundisi wolimi uzosizakala kulolu cwaningo. Ulimi luwulimi ngezingcezu zenkulumo. Ngakho-ke, iningi labafundisi bolimi noma yiluphi bazosizakala kulolu cwaningo.

Lolu cwaningo luzokwenza umnikelo omkhulu kothisha ukuthi ngenkathi befundisa bayibheke imibuzo abayibuzayo ukuthi iyahambisana yini nezinhloso zesifunjwana sosuku ngoba lokho kusho ukuhamba kahle kwesifunjwana. Luzolekelela othisha ukubona amaphutha abo, nokuthi bakwazi ukuthi bangawakhuphula kuphi amasokisi emsebenzini wabo, ikakhulukazi ekuchazeni nasekucathuliseni abafundi ngezingcezu zenkulumo nokusebenza kwazo. Kuzobasiza nokukhuphula izinga lokubuza imibuzo ehambisana kahle nemigomo yokubuza edingwa uTAHFUZWE, nokufundisa ngendlela elulekwa uTAHFUZWE.

U-Ayua (2017) uthi ngaphandle kukathisha onezindlela, amasu namava okufundisa, ngisho ngabe ufundisiwe ngezindlela zokuqhuba umsebenzi kodwa uma lingekho ikhono lokwenza umsebenzi kunganzima ukuphumelela kwabafundi. Lapha sivezelwa ukubaluleka kukathisha phambi kwabafundi, sivezelwa nokubaluleka kwamava, ikhono likathisha kanye nolwazi ngesifundo. Lolu cwaningo lugqugquzela ukubaluleka kokuthi uthisha azibone ukuthi ubaluleke kangakanani, ngisho ingakhona incwadi nolwazi oluphelele lwezingcezu zenkulumo kodwa ubalulekile uthisha njengomuntu ozocacisa ulwazi kubafundi, yize incwadi ichaza futhi inezibonelo kodwa ofundisayo ubaluleke ukwedlula incwadi. Nokho ukubaluleka kukathisha akudluli ukubaluleka komfundi kanye nomphakathi, yingakho lolu cwaningo lugcizelela ukusebenzisana, noma ukubaluleka kwemfundo ewunxantathu.

Ukufunda okuyimpumelelo kuncike kakhulu olwazini kanye nasekutholakaleni kwalo nokuthi lwakhiwa kanjani lolo lwazi. Lolu cwaningo luzokhumbuza futhi luvuselele ulwazi kothisha lwezindlela namasu okufundisa, luzokwenza othisha babuye bazibhekisise ukuthi yikuphi lapho bengenzanga kahle khona. Luzokwenza futhi benze amacebo okuthi bakhuphule indlela abenza ngayo umsebenzi wabo. Kulolu cwaningo kuvelile ukuthi kukhona othisha abangazazi izindlela namasu okufundisa nobumqoka bawo, abanye bayakuphambanisa okungamasu bakubize ngezindlela, ngaleyo ndlela lolu cwaningo luchaze kahle indlela nendlela esetshenziswa ngayo uma kufundiswa izingcezu zenkulumo. Omunye umnikelo owenziwe yilolu cwaningo owokuthi ubanikeza othisha ulwazi lwezindlela zakabusha ezisetshenziswa kakhulu emhlabeni wonke jikelele. Luningi olunye ulwazi oluvezwe yilolu cwaningo njengezindlela zokuhlola nendlela okumele zisetshenziswe ngayo.

## **6.4 Iziphakamiso**

Kule ngxenye kwethulwa iziphakamiso ezahlukene ezethulwe ngezihlokwana ezivezwe ngezansi. Lezi ziphakamiso zizaleke ngesikhathi kwenziwa lolu cwaningo.

### **6.4.1 Ukushintshashintsha kohlelo lwemfundo**

Uhlelo lwemfundo selushintshashintshe kwaze kwaba kathathu noma ngaphezulu esikhathini esingekho ngaphezu kweminyaka eyishumi nambili. Lokhu kushintshashintsha kunemithelela engefani kothisha kanye nabafundi, ekufundeni nasekufundiseni isiZulu uLimi Lwasekhaya. Ngenxa yalokhu uthola ukuthi kubuye kube nokudideka ukuthi othisha bafundise ngendlela eyiyona nehambisana nohlelo lwemfundo luka-CAPS. Uma sibuka uhlelo lokufunda luka-CAPS ludinga isikhathi esiningi ngokweqile uma kufundiswa. Uma singaphawula ngesibonelo esisobala esibheke ekufundisweni kwezingcezu zenkulumo, indlela yokubuza kuka-CAPS ibuza igama lenze msebenzi muni emshweni. Kunzima ukuphendula umbuzo womsebenzi ungazazi izakhi zalolo cezu lwenkulumo, ungakakwazi ukubona ukuthi lilucezu luni lwenkulumo. Ukuze ukwazi ukusho umsebenzi walo kuyakusiza ukuthi ukwazi ukulibona ukuthi lilucezu luni lwenkulumo kuqala. Izinhlelo zokufundisa ezingaphambi kuka-CAPS okuyi-NCS ne-OBE ezingcezwini zenkulumo bezibuza ngokwakheka kocezu lwenkulumo. Bekubalulekile kakhulu ukwazi izakhi zegama nokuthi lesa sakhi sinikeza mqondo muni. Akujikelezi nokufundisa kwakhona ngoba kubuzwa khona ukwakheka kocezu nolwazi ngezakhi zalolo lucezu.

Isiphakamiso wukuthi uMnyango weZemfundo Eyisisekelo kumele uxhumane nothisha kuqala, uzwe uvo lwabo ngaphambi kokushintsha uhlelo lwemfundo. Kumele othisha nabo babe nezwi futhi nezimvo zabo zihlonishwe. Akumele othisha bazibone bevaleleke ngaphandle.

#### **6.4.2 Ukungenelela koMnyango weZemfundo Eyisisekelo**

Izikole zibhekene nenkinga uma sekuzo ekufundisweni kolimi lwasekhaya. IsiZulu singesinye seziifundo esinothisha abangenele eMnyangweni weZemfundo Eyisisekelo. Kanti futhi kuthatheka kalula ukuthi umuntu uma engumZulu kuthiwe akafundise sona isiZulu, kube sengathi noma ngubani angasifundisa. Ngenxa yalokho uMnyango weZemfundo Eyisisekelo kuyawuphoqa ukuthi njalo uma kuqala unyaka wamukele othisha kulowo nyaka ngokuthi kwenziwe uqeqesho oluyiviki lapho kuzofundwa khona ngokuphelele ukuthi kulindelekeni kothisha. Kulolu qeqesho othisha abanamava athe thuthu esifundweni yibo okumele basetshenziswe kahle ukudlulisela ulwazi kulaba abasebancane ngokwamava. Nabo laba abasaphuma emaNyuvesi bayadinga ukudlulisa ulwazi ukuze luzosiza ulwazi lwabo.

Ezinye zezinto okumele zingasali kulolu qeqesho ulwazi lwezindlela namasu okufundisa. Isizathu salokhu ukuthi othisha abaningi basebenzisa izindlela zakudala kuphela ekufundiseni kwabo. Kubaluleke kakhulu ukuba othisha balesi sigaba semfundo nokuqeqesha okuqhubekayo baluthole uqeqesho ekuqaleni konyaka ngobuningi babo. Ulwazi lwezingcezu zenkulumo nokusebenza kwazo kubalulekile ukuba kukhunjuzwane ngakho njalo nje. UMnyango uyadinga nokuba nendlela yokugada ukuthi othisha balufundisa ngendlela olubuzwa ngayo yini ulwazi lwesifundo kubafundi. Sengathi zingaba khona nezindlela zokukhuthaza ukuqinisekiswa kokulungiselelwa kwesifunjwana ngothisha, kungalandelwa amalungiselelo enziwe uMnyango ngesandla sabeluleki besifundo.

Sengathi uMnyango ungasengeza noma usenezele isikhathi sokufundwa kohlelo ngenxa yokuthi ukufundwa kwalo kwabelwe isikhathi esincane kakhulu esingavunwa yindlela yokubuza kuka-CAPS. Ubuncane besikhathi bunawo umthelela ekungabambisekeni kahle kwesifunjwana ngabafundi ngoba abanye othisha indaba yokufundisa izakhi zezingcezu zenkulumo bagcina bangayingeni kanti umonakalo omkhulu ulapho.

Umthelela wokungaphumeleli ngamalengiso kwabafundi kulesi sifundo sesiZulu uLimi Lwasekhaya kwenza imiphumela yabafundi ingabi sezingeni eligculisayo. Lokhu kuyawushaya umnotho wezwe ngoba kugcina njalo kukhona abafundi ababuyayo bezochibiyela ukuze bathole imiphumela emihle. Lokhu kuchibiyela kudla umnotho wezwe, okuwukuthi ngesikhathi sekufanele abafundi baphinde babhale uMnyango kumele usethe amanye amaphepha, kumele kuhlelwe izinhlelo zokuhlola nazo izindleko, sekumele abhalwe abuye amakwe, kuphinde kukhishwe imiphumela. Kuseyizindleko konke lokho. Izindleko zoMnyango weMfundo Eyisisekelo zisho ukulimala komnotho wezwe ngoba yimali yezwe okuthathwa kuyona ukuze kuphumeleliswe izidingo zoMnyango weMfundo Eyisisekelo.

#### **6.4.3 Ukufundiswa kwezilimi esikhathini sokuxhumana kwamazwe ngamazwe**

Ukufundiswa kwezilimi esikhathini sohwebelwano kwamazwe omhlaba kubalulekile kakhulu ngoba ukuxhumana kwezizwe kufaka ulimi. UKramschi (2014) uthi ukuhwebelana kwamazwe ngamazwe kushintsha izimo lapho izilimi zakwamanye amazwe zifundwa, zifundiswa futhi zisetshenziswa nangezinye izizwe. UKramschi (2014) uyaqhubeka athi sekwakhiwe amakhodi, izinkambiso zemihlangano abafundisi bezilimi okungesizo ezabo abathembele kuwona ukusiza abafundi ukuba babe ngabasebenzisi bolimi abaphumelelayo. Lokhu kusitshela ukuthi ukufundiswa nokufundwa ngendlela eyiyona kwezinsika zolimi okunjengezingcezu zenkulumo kubalulekile ngoba ulimi lusuke luzodluliseka ngendlela kulabo abafisa ukulufunda. Ukwehluleka kwabanikazi bolimi ukulubamba ngendlela ulimi lwabo kungadala ukuba ludluliseke kwabezizwe ngendlela okungeyona.

Uma sibuka okushiwo nguKramschi (2014), kubalulekile ukuba kwakhiwe amakhodi ezilimi ngendlela efanele ukuze ulimi ludluliseke lungenalo amaphutha, kungadaleki ubunzima uma sekufanele luthuthukiselwa ukuze lufundwe ngezinye izizwe. Ukuhlala nolimi olungafundiseki kwezinye izizwe, olungakhulumeki kungadala ububha kubanikazi balolo limi, ngokuthi indlela yokuxhumana-kuhwebelwano kwamazwe omhlaba akwenzeki kahle (UKramschi, 2014). Uma indlela yokuhwebelana inezihibe zolimi olungaqondakali kubeka uhwebelwano encupheni (UKramschi, 2014).

## **6.5 Iziphakamiso ngocwangingo lwangomuso**

Ngezansi ngethula iziphakamiso ezingaba wusizo kwabanye abacwangingi abalandelayo.

### **6.5.1 Ulwazi olutholakele olungaluthinti ucwangingo lwami**

Ngesikhathi sokukhiqizwa kwemininingo kukhona abahlanganyeli abakhala ngokuthi abafundi abazibambisisi izingcezu emabangeni aphantsi kulesi sigaba sokuqeqesha nokufundisa. Uthisha uma ekhuluma isiZulu uyanikezwa kuthiwe akasifundise kwayena engakufundelanga ukufundisa lesi sifundo. Ngenxa yokungabi nalwazi olwanele, uthisha onikwe isifundo abafundi ugcina ebafundise ngendlela ezobenza emabangeni abadlulele kuwona kube ngathi abakaze bafundiswe nhlobo. Ngiphakamisa ukuthi kwenziwe ucwangingo oluzothinta ukufundiswa kwesifundo ongasiqeqeshelwanga nemithelela yakho.

Kuvelile futhi nokuthi iningi labazali sebethanda izingane zabo zazi isiNgisi. Lokho kwenza ukuthi emabangeni aphantsi bafakwe ezikoleni zabelungu, lapho befundiswa khona isiNgisi uLimi Lwasekhaya. Kuwona lawa mabanga bafundiswa isiBhunu uLimi Lokuqala Lokwengeza. Ngenxa yokuthi lezi zikole zesiNgisi zimba eqolo, imali ikhula ngebanga lengane, bayaye abazali bese bezikhipha emabangeni athe thuthu. Uthola ukuthi umonakalo usuke usumkhulu vele ukuthi usezobamba izingcezu zenkulumo engenaso kahle isisekelo solimi lulonke. Lolwazi angixilanga kulona ngoba aluluthinti ucwangingo lwami kangako, ngiphakamisa ukuthi kuke kwenziwe ucwangingo oluzoveza ukuthi izikhala ezinjengalesi ekufundweni kolimi singavaleka kanjani.

### **6.5.2 Ukuqonelwa yisiNgisi nokuxutshwa kwezilimi**

Kuvelile ukuthi lezi zikole ezisemadolobheni, emalokishini nasezindaweni eziseduze namadolobha zinenkinga yokuthi imiphakathi yazo iyakholelwa ekukhulumeni isiNgisi. Abahlanganyeli ayibaphathi kahle le nto yokuthi isiZulu sibukeka sesilulazwa ukuxutshwa kwaso nesiNgisi noma nesiBhunu ngoba kuyawenza umthelela ongemuhle olimini lwasekhaya. Iyabakhalisa abahlanganyeli le nto yokuthi inkulumo ayipheleli isiNgisi singafakiwe. Abahlanganyeli bathi izingcezu zenkulumo zidinga igama negama ulazi ukwakheka kwalo, ukuze ulibone ukuthi lilucezu luni lwenkulumo nokuthi lenze msebenzi muni emshweni. Othisha bolimi lwasekhaya kubalulekile ukuba bakhuthaze abafundi ukukhuluma isiZulu esicwengekile, esingaxutshiwe nezinye izilimi. Ngiphakamisa ukuthi kwenziwe ucwangingo oluzoveza obala izinkinga nemithelela edalwa ukufunda ulimi

Iwasekhaya olungesilo ulimi oluncele ebeleni ngokwempela, isibonelo ukufundwa kwezingane zabansundu isiNgesi uLimi Lwasekhaya esikhundleni sokubafunda IsiZulu uLimi Lwasekhaya.

Impilo yasemadolobheni ize nokuhlala ngokobuhlanga nobuzwe ndawonye. Ukuhlala okunjena nakho kuza neziningi izinselelo zakho uma sekuza ekufundisweni nokulufunda ulimi. Maningi amagama anokuthelekelana ngokuxubana ngobuzwe. Iningi lamagama anokuthelekelana okunjena imvamisa kuba nzima ukuhlehla nawo uwabuke umsuka wawo ukuze ukwazi ukuwasho ukuthi alucezu luni lwenkulumo. Sengathi kungake kwenziwe kahle ucwaningo ngamagama asukela kwezinye izilimi agcina esebonakala ngathi angawokudabuka olimini lweZulu.

### **6.5.3 Ezobuchwepheshe ekufundisweni kwezingcezu zenkulumo**

Njengoba izinkundla zokuxhumana sezilikhuphule kangaka izinga ekuxhumaniseni imiphakathi, kungasiza ukubuka ukuthi zinaliphi iqhaza ekufundiseni ulimi nezingcezu zenkulumo. Ngiphakamisa ukuthi uma ekhona ongaba nomdlandla wokuqhuba ucwaningo lwakhe kuke kuhlolisiswe ukuthi yimiphi imithelela ekhona ekufundisweni kwezingcezu zenkulumo engaba khona uma kusetshenziswa ubuchwepheshe.

UMnyango Wemfundo Eyisisekelo uyazama ukuguqula izimo zokufunda nokufundisa ukuba zenziwe ngobuchwepheshe. Izikole ezizimele iningi lazo emuva kokhuvethe sezifundisa zisebenzisa izindlela ezahlukene zobuchwepheshe (Ntshangase, 2023). Uguquko olube khona ngesikhathi sokhuvethe lwenze izikole zakhuphula amasokisi endleleni ezifundisa ngayo (Ntshangase, 2023). Ukusebenzisa ezobuchwepheshe ekufundiseni izingcezu zenkulumo kungaba usizo olukhulu, kugqugquzele nabafundi ukuba basijabulele isifunjwana sezingcezu zenkulumo.

## **6.6 Ukubuyekeza indlela engiyihambile kulolu cwaningo lwami**

Le ndlela engiyihambile kulolu cwaningo lwami ayibanga lula neze, ibe nezikhisi ebengikhalakathela kuzona ngize ngicabange ukuthi kuphelile ngalo msebenzi. Bengize ngibone sengathi angizukuluqeda lolu cwaningo. Izinkinga bezingaveli engxenyeni eyodwa kodwa bezivela ngezindlela eziningi ezahlukene. Kuyangithokozisa ukuthi ekugcineni zinqotshiwe zonke lezi nkinga ebezikhona. Umndeni, ozakwethu nomeluleki wami

bakwazile ukungeseka ngokugcwele ukuba ngifeze inhloso ebenginayo ngaleli phupho lami lokuphuthula lolu cwaningo.

Lolu cwaningo lungikhulisile kakhulu njengothisha ofundisa isiZulu. Ukwenza lolu cwaningo oluthinta inkinga yawo wonke uthisha wolimi lwesiZulu, okuyingcezu zenkulumo, kungivule amehlo ngesifundo engisifundisayo. Ngesikhathi sokukhiqiza imininingo kubahlanganyeli kuningi engikufundile, kuningi futhi okungivuselelile ngomsebenzi wami wansukuzonke. Imvuselelo enkulu ibe ngesikhathi sokwethamela. Ngibuke ngafunda futhi ngakhumbula amaphutha engiwenzayo nami kwawami amakilasi. Ukwenza kwabafundi ngesikhathi sokufunda nokufundisa kwenze ngawubona kabusha umthwalo kathisha ngamunye usuku nosuku.

Ngesikhathi sezingxoxo ezisakuhleleka ngifunde okuningi. Okunye kwakho ukuthi othisha abaningi abakwazi ukwenza umehluko phakathi kwezindlela namasu okufundisa. Ulwazi engiluthole ngenza lolu cwaningo lungeze ngaba nguthisha ongcono kunaphambilini ngingakaluqali. Uma ngibuka amava ami kulo msebenzi wobuthishela ngimangele ukuthi kuningi kakhulu ebesengingasakwazi, okuningi angikaze ngikwazi kodwa-ke futhi kukhona ebesengikukhohliwe.

Ngizithole ngithuthukisa ikhono lokubhala, okuyinto engelula, kwenye inkathi uyithatha kalula uthi uyayazi into ikakhulukazi izinto ezithinta ucwaningo njengezinhlobo zocwaningo kanye namapharadaymu, izindlela zokuhlaziya, ucwaningo nokunye okuthinta ucwaningo. Ngithuthukile kakhulu ekwazini amagama athintene nocwaningo kanye nolwazimagama oluthinta isiZulu uqobo.

Ngikuthole kuwumqansa ukuhumusha isiNgisi siya esiZulwini. Ulimi lwethu lusabhekene nenkinga yokuthi kunamagama angakabi semthethweni ukuba abe yisihumusho esifanele nesamukelekile sesiNgisi. Uthola ukuthi inkulumo ebingabekeka ngegama elilodwa noma amabili ngesiNgisi kodwa ibekeke ngebinzana lamagama noma ngomusho uma sekuyisiZulu. Ukuhumusha isiNgisi kuya esiZulwini ngibone kudla isikhathi esikhulu kanti futhi kwenza namaphutha abe maningi adinga ukulungiswa. Kwesinye isikhathi uthole ukuthi akuwona umqondo oqonde ngqo wokushiwo ngesiNgisi, uthole ukuthi lowo mbhalo awusafani ncimishi uma usuhunyushiwe.

Ngifunde okuningi mayelana nokucaphuna nokuhumusha imibhalo ngesikhathi sokuthungatha ulwazi. Kukhona imigudu emisha engiyifundile yokuthungatha ulwazi. Indlela yokucaphuna ulwazi olutholakale emigudwini ngokwehlukana, nendlela yokufakazisa ngalolo lwazi ngiyithokozelile kakhulu, kungikhulisile. Ngiyayincoma kakhulu indlela okuvezwa ngayo ukusetshenziswa komqondo wombhali osuke esehlahle indlela ngokusho okuthile ngesihloko esithile. Kukhomba ubuhlakani nokukhulu ukwethembeka nokungadli amandla abanye ababhali. Sengathi abacwaningi abalandelayo bangakunaka ukwenza ucwaningo ngaphambi kokukhetha isihloko ngokubukisisa ukuthi abanye ababhali sebewusebenze kangakanani lowo mkhakha wolwazi ukuze kungagcini kwenziwa umnikelo ofanayo kwezokucwaninga.

Ngikunakile kakhulu ukuthi inkinga yezingcezu zenkulumo idalwa izimo nohlelo lokufunda lwangaleso sikhathi ngenxa yohlelo lwesikhathi esabelwe uhlelo ekubeni nalo uhlelo lunezinto eziningi ngaphansi kwalo.

## **6.7 Isiphetho**

Lolu cwano luveze ukubaluleka kokuqikelela ukusebenzisa ngokuyikho izindlela kanye namasu ahlukene, ukuze abafundi bagcine beqonda kangcono izingcezu zenkulumo ngendlela eyiyona. Kubonakele futhi ukuthi ukusebenzisa izindlela ezingaphezu kweyodwa esifunjaneni esisodwa kwenza ulwazi luqondakale kangcono kunokuba kusetshenziswe indlela eyodwa.

Injulalwazi kaVygotsky (1978) i*Social constructivism* igcizelela ukubaluleka kokusebenzisana phakathi kukathisha nabafundi kanye nomphakathi, nokuthi ukwakhiwa kolwazi ndawonye kwenza ulwazi lubambeke kalula futhi luhlale kulowo obefundiswa. Imiphumela yocwaningo iveza ukuthi ukufundiseka kahle ngempumelelo kwesifundo kubiza ukuxhumana okuhle nobudlelwano phakathi kofundisayo nofundayo kanye nomphakathi. Ulwazi olukhandwa ngesikhathi sokufunda uma seluhlalile emqondweni yabafundiswayo seluyolekelela wonke oluyodlulisekela kuyena, okuwukuthi umphakathi nawo ugcina uyingxenywe kulo nxantathu wokufunda okuyimpumelelo. NgokukaWalter noRangaswamy (2014), unxantathu wokufunda udinga uthisha, umfundi kanye nomphakathi ukuba bathole indlela enhle yokusebenzisana ekwakhiweni kolwazi olusha.

Njengoba isihloko simayelana nezindlela namasu okufundisa izingcezu zenkulumo, lokhu kusivezela ukuthi akukho ukufundiseka okuyiqiniso uma uthisha engekho, umfundi engekho sesimweni sokufunda, umphakathi ungekho, nendlela yokufundisa ingahambisani nabafundi ngoba nabo akukho lwazi abazoludlulisela emphakathini. Ngokwenjulalwazi kaVygotsky (1978), umphakathi okudluliselwa kuwona ulwazi ubalulekile ngoba ulwazi oluyilo kumele lwande kuwona wonke umuntu ukuze luzophinda ludluliselwe kubafundi abalandelayo, bafike ezikhungweni zemfundo bevele benolwazi abasuka nalo emiphakathini yabo. Ngokwemfundo ewunxantathu, indlela yokufundisa ekhethwe nguthisha kuba kahle uma ingagcini kuthisha kuphela kodwa nomfundi kube ukuthi iyahambisana naye (Walter & Rangaswamy, 2014).

Injulalwazi ye *Social constructivism* kaVygotsky (1978) iveze izigaba ezintathu zomfundi ekufundeni. Ngasekuqaleni yisigaba sokungazi, yisigaba sokuba nolwazi oluncane lapho usancike komunye esokugcina yilapho umfundi esekwazi ukuzimela ngokugcwele. Lezi zigaba zale njulalwazi zibalulekile ekufundiseni izingcezu zenkulumo. Othisha kumele baqaphele ukuzibona lezi gaba ngokuhlukana basebenzise izindlela namasu angafani, umfundi aze akwazi ukuzimela ngesingaye ngokolwazi.

Ziningana izinto ezithikameza ukuba abafundi balubambe kahle ulwazi lwezingcezu zenkulumo. Okunye kwakho kuba ukuncikana kwamagama ngokwezakhi zawo. Ukwakhiwa kocezu lususelwa kolunye ucezu kubadida kubaqede abafundi. Uma izingcezu zenkulumo zenza umsebenzi owodwa ziba nobudlelwano ngokwezakhi bese abafundi bezididanisa ngokwezingcezu. Uhlelo lokufunda othisha abaqeqeshwa noma abafunda ngalo luyabuya endleleni abafundisa ngayo, bazwakala kakhulu lapha endleleni yokuhlola kwabo ukuthi yena lo thisha wafunda ngaluphi uhlelo lokufunda.

Imiphulela yalolu cwaningo iveza ukuthi kungabasiza othisha ukuzisebenzisa zonke izindlela zokufundisa kanye namasu okufundisa ukuze abafundi basizakale. Kubalulekile ukuqaphela ukuthi iyiphi indlela othi uma uyisebenzisa njengothisha ikusebenzele kangcono, ubabone abafundi bakho ukuthi bayakuzwa futhi uyaneliseka. Ngikuqaphelile ukuthi kunezindlela ezisebenziseka kahle uma usangenisa isifunjwana. Kanti kukhona ezisebenziseka kahle ukwethula ulwazi kubafundi, okuwukuthi zisebenziseka kahle phakathi nesifunjwana. Kukhona ezisebenziseka kahle ngasekugcineni kwesifunjwana, lapho kusuke sekugcizelelwa futhi kuhlolwa ulwazi ukuthi lungene ngendlela kubafundi.

Lolu cwaningo luveze ukuthi ukufundisa umfundi ukukwazi ukuzakhela ulwazi ngokuthi abe yingxenye yesifunjwana, kwenza ukuthi akwazi ukuzenzela yena umsebenzi ngaphandle kokusizwa ngoba esekwazi ukuzimela. Ngibonile ukuthi uma kubanjiswana ekufundisweni komfundi uba khona umehluko njengoba injulalwazi ye *Social constructivism* esetshenziswe kulolu cwaningo ikhuthaza ukuthi ulwazi umfundi angaluthola kwabanye abafundi ekilasini, angaluthola futhi nakunoma ubani emphakathini kanye nakuthisha. Lokhu kukhombisa ukuthi umuntu ufunda komunye umuntu. Kuyasiza ukuthi abasondelene nomfundi abazi kangcono, balekelele umfundi lapho edinga khona usizo, okumenza naye abe nolwazi olungcono.

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# IZELEKO

## ISELEKO A: INCWADI EYA KUBAHLANGANYELI



UNIVERSITY OF  
**KWAZULU-NATAL**™  
INYUVESI  
**YAKWAZULU-NATALI**

University of KwaZulu -Natal  
School of Education, College of Humanities,  
University of KwaZulu-Natal,  
Edgewood Campus  
13 May 2021

Dear Participant

### INFORMED CONSENT LETTER

My name is Gumede Nontobeko Bongzi I am a Doctor of Philosophy candidate studying at the University of KwaZulu-Natal, Edgewood campus, South Africa. I am interested in Izindlela Namasu Okufundisa Izingcezu Zenkulumo Esifundweni IsiZulu Ulimi Lwasekhaya Esigabeni Semfundo Nokuqeqesha Okuqhubekayo Ezikoleni ZaseMhlathuze. To gather the information, I am interested in asking you some questions.

Please note that:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person, but reported only as a population member opinion.
- The interview may last for about 45 minutes to 1 hour.
- 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.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

<b>Equipment</b>	<b>Willing</b>	<b>Not willing</b>
Audio equipment		
Photographic equipment		
Video equipment		

I can be contacted at:  
Email: nontobeko592@gmail.com

My supervisor is Dr Scelo Ziphozonke Ntshangase who is located at the School of Education, Edgewood campus, University of KwaZulu-Natal (UKZN).  
Contact details: Room F512, Main Tutorial Building, Edgewood Campus, UKZN.  
email:ntshangases2@ukzn.ac.za



You may also contact the Research Office through:

Email: [Snymanm@ukzn.ac.za](mailto:Snymanm@ukzn.ac.za)

Thank you for your contribution to this research.

**DECLARATION**

I..... (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

**SIGNATURE OF PARTICIPANT**

**DATE**

.....

.....

**SIGNATURE OF PARENT (If participant is a minor)**

**DATE**

.....

.....

## ISELEKO: B INCWADI EYA KUTHISHANHLOKO



University of KwaZulu -Natal  
School of Education, College of Humanities,  
University of KwaZulu-Natal,  
Edgewood Campus  
13 May 2021

The Principal

Dear Sir/Madam

### **APPLICATION TO CONDUCT RESEARCH IN YOUR SCHOOL**

I hereby request permission to undertake research in your school.

I am a Doctoral student with the University of KwaZulu Natal researching the topic:

“Izindlela Namasu Okufundisa Izingcezu Zenkulumo Esifundweni IsiZulu ULim  
Lwasekhaya Esigabeni Semfundo Nokuqeqesha Okuqhubekayo.”

I wish to seek permission to interview IsiZulu Home Language educators from your school. The participants will provide the information voluntarily in this study. These educators will be people who have been teaching IsiZulu Home Language or currently involved in teaching IsiZulu FET band.

Thanking you in anticipation for considering this request.

Yours Sincerely

Nontobeko Bongsi Gumede



Doctor of philosophy Student

Department of Language and Media studies

University of KwaZulu-Natal

## ISELEKO C1: INCWADI YESICELO EYA KUBAZALI( ISINGISI).



UNIVERSITY OF  
KWAZULU-NATAL  
INYUVESI  
YAKWAZULU-NATALI


University of KwaZulu -Natal  
School of Education, College of Humanities,  
University of KwaZulu-Natal,  
Edgewood Campus  
13 MAY 2021

Dear Parents

I am conducting a research on Teaching methods and strategies in FET Learners Doing IsiZulu Home Language at UMhlatuze Schools. This research is reporting on the Methods and Strategies of Parts of Speech in isiZulu Home language in FET learners. This research intends to help the department in seeing the cause of failure in this aspect of language.

The learners will be part of this research as one of the primary participants since they are the victims of this problem. I request parents to allow me to interview them in a professional manner. Their educators will also be involved during these sessions. The participation of your child will not be compulsory. They may be excused during the classroom observation. Several steps will be taken to protect the learners anonymity and identity. Please fill in the reply slip provided on the next page to indicate whether you allow or disallow your child to be present in the classroom during the observation. The return slip must be returned to the school via the child.

Thanking you in anticipation for considering this request.

  
Yours Sincerely

Nontobeko Bongji Gumede

Doctor of Philosophy Student

Department of Language and Media studies

University of KwaZulu-Natal

**REPLY SLIP**

I/We \_\_\_\_\_  
parent(s) of \_\_\_\_\_ a Grade \_\_\_\_\_ student at  
\_\_\_\_\_ hereby allow\_\_\_\_ or  
disallow\_\_\_\_ (*tick what is applicable*) my child's presence during the classroom  
observations.

Signature\_\_\_\_\_

Date\_\_\_\_\_

Signature\_\_\_\_\_

Date\_\_\_\_\_

## ISELEKO C2 : INCWADI EYA KUBAZALI (ISIZULU)



University of KwaZulu -Natal  
School of Education, College of Humanities,  
University of KwaZulu-Natal,  
Edgewood Campus  
13 May 2021

Bazali

Ngenza ucwaningo olubuka “Izindlela Zokufundisa Izingcezu Zenkulumo Esifundweni IsiZulu Ulimi Lwasekhaya Esigabeni Semfundo Nokuqeqesha Okuqhubekayo Ezikoleni ZaseMhlathuze”. Lolu cwano luzocubungula ukuhlolwa kwezingcezu zenkulumo njengoba kubukeka ngathi yiwona ohlula abafundi abaningi. Lolu cwano luzosiza ukwehlisa izinga lokufeyilwa kwephepha lokuqala ma kuhlolwa.

Abafundi ngizoxhumana nabo ekhona uthisha wabo walesi sifundo. Indlela yokuxhumana nabo izobe ingekho ngqo ngangokuthi ngizobe ngibabuza imibuzo ngamunye kodwa ngizoba khona uthisha ethula isifundo. Ngizobe sengixhumana nabo ngokuthi bangiphendulele imibuzo ezobe isephepheni. Kuzoqinisekiswa ukuthi abafundi bavikelekile futhi abadalulwa. Abafundi abaphoqiwe ukuba khona ekilasini uma umcwano eseqoqa ulwazi ngokubukela. Abafundi abakhethe ukungabi yingxenywe yekilasi okuzobe kuqoqwa kulo ulwazi ngeke bakhishwe inyumbazane noma bathole isijeziso ngalokho.

Ngenxa yeminyaka yabo, ngiyacela ukuba abazali bagcwalise isiliphu sokuphendula ekhasini elilandelayo ukukhombisa ukuthi bayavuma noma abavumi ukuthi abantwana babo babe khona ekilasini uma sekuqoqwa ulwazi ngokubukela. Kuyacelwa ukuba abafundi basibuyisele esikoleni isiliphu uma sesisayiniwe.

  
Ngiyabonga

Yimina Ozithobayo

uNontobeko Bongi Gumede

Umfundi weziqu zobudokotela

UMnyango Wokufundiswa KoLimu

Inyuvesi yaKwaZulu-Natali

## IMPENDULO

Mina//Thina \_\_\_\_\_ umzali/abaza  
li ka/baka \_\_\_\_\_ ofunda ibanga \_\_\_\_\_ esikoleni  
\_\_\_\_\_ siyavuma \_\_\_\_\_ asivumi \_\_\_\_\_

(***Thikha ovumelana nakho***) ukuba ingane yethu ibe khona ekilasini ngenkathi  
umcwangingi ezoqoqa ulwazi ngokubuka.

Sayina \_\_\_\_\_

usuku \_\_\_\_\_

Sayina \_\_\_\_\_

usuku \_\_\_\_\_

## ISELEKO D: INCWADI YESICELO EYA KUBAFUNDI (ISINGISI)



University of KwaZulu -Natal  
School of Education, College of Humanities,  
University of KwaZulu-Natal,  
Edgewood Campus  
13 May 2021

Dear FET learners

My name is Nontobeko Bongji Gumede. I am currently doing a Doctor of Philosophy degree in languages and media studies at the University of KwaZulu-Natal (UKZN), Edgewood. I am conducting research on Methods and Strategies of teaching Parts of speech in the FET bend on IsiZulu Home Language at Umhlathuze Schools. This research will help to reduce the level of high failure rate of paper one in Mhlathuze.

As a learner, in this research, you are a secondary participant, which means that I will not engage with you physically but I will visit your teacher in your presence as he/she will be teaching you about the topic. I will then ask you to answer the questionnaire given to you and return it.

However, since you are a minor, I request parents to allow me to observe your teacher's lessons which also involve your presence in the class. Your parents were asked to fill in the reply slip which was provided to them to indicate whether they allow or disallow us to involve you in this study. The reply slip must be returned to school via you.

Thanking you in anticipation for considering this request.



Yours Sincerely

Gumede NB (Mrs)

Doctor of Philosophy Student  
Department of Languages and Media studies

# ISELEKO E : INCWADI EGUNYAZA UKWENZA UCWANINGO (DBE)



**KWAZULU-NATAL PROVINCE**

EDUCATION  
REPUBLIC OF SOUTH AFRICA

## OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9137, PIETERMARITZBURG, 3200

Anton Lembede Building, 247 Burger Street, Pietermaritzburg, 3201

Tel: 033 392 1051

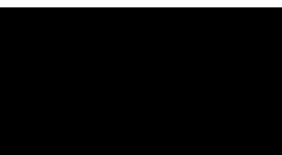
Email: [buyi.ntuli@kzndoe.gov.za](mailto:buyi.ntuli@kzndoe.gov.za)

Dear Mrs Gumede

### PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled “**IZINDLELA NAMASU OKUFUNDISA IZINGCEZU ZENKULUMOESIFUNDWENI ISIZULU ULIMI LWASEKHAYA ESIGABENI SEMFUNDO NOKUQEQESHA OKUQHUBEKAYO EZIKOLENI ZASEMHLATHUZE**”, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from **14<sup>th</sup> January 2022 to 31<sup>st</sup> December 2024**.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.



**Dr M.J.B. Mthembu**

**Acting Head of Department:**

**Education Date: 14<sup>th</sup> January 2022**

**GROWING KWAZULU-NATAL TOGETHER**

## **ISELEKO F: ITHULUZI LOKWETHAMELA ISIFUNJWANA**

Teaching methods and assessment strategies used by the educator in line with the assessment needed by CAPS for the parts of speech?

Name of the teacher: \_\_\_\_\_ Lesson no: \_\_\_\_\_

Name of the observer: \_\_\_\_\_

Subject: \_\_\_\_\_ Length of the lesson: \_\_\_\_\_

Topic: \_\_\_\_\_

Period/Time: \_\_\_\_\_ Date:     /     /     

Legends     3: strong                             2: apparent                             1: not displayed

### Classroom Observation instrument addressing research question 1, 2 and 3

<b>1. The teacher plans effectively and sets clear objectives of the lesson that are understood by the learners.</b>	3	2	1		1
a. Objectives are communicated clearly at the introduction of the lesson.					
b. The materials that will attract learners concentration are available.					
c. There is a structure of the lesson.					
d. The lesson is reviewed at the end.					
<b>2. The teacher shows knowledge and understanding.</b>					
a. The teacher reflects good knowledge of the subject content covered in the lesson.					
b. The instructional materials are appropriate for the lesson to functionality of parts of speech.					
c. Knowledge is made relevant and interesting for the learners to improve their knowledge.					
<b>3. Teaching methods used enable all learners to learn effectively.</b>					
a. The lesson is linked to the previous teaching or learning.					
b. The class organization accommodates all the learners during the lesson.					
c. A variety of activities and questioning techniques are used to improve the learners' knowledge.					
d. Instructions and explanations are clear and specific.					
e. The teacher involves all learners, listens to them and responds appropriately in an attempt to improve what they know.					
f. The teacher use the resources during the lesson to facilitate the teaching and learning.					
<b>4. Learners are well managed and high standards of behavior are insisted upon.</b>					
a. Learners are praised regularly for their effort and achievement in an attempt to encourage them.					
b. Prompt action is taken to address poor behavior.					
c. The learners answer questions based on the lesson as the teacher ask them now and again.					

<b>5. Learners' work is assessed thoroughly.</b>					
a. Learners' understanding is assessed throughout the lesson by the use of teacher's questions.					
b. Mistakes and misconceptions are recognised and used constructively to facilitate learning so as to improve their knowledge					
c. Learners' written work is assessed regularly and accurately.					
<b>6. Homework is used effectively to reinforce and extend learning.</b>					
a. Homework is appropriate to help in grasping the parts of speech.					
b. Homework is followed up if it is set previously.					
<b>7. Medium of instructions</b>					
a. The teacher uses the language of teaching and learning throughout the lesson so as to improve their knowledge.					
b. The instructional materials used capture the interest of the learners and encourage them.					
c. Is language and tone used properly while teaching without causing confusion in differentiation of parts of speech.					

## ISELEKO G1: IMIBUZO YEZINGXOXO EZISAKUHLELEKA (ISINGISI)

### Biographical questions (background)

1.	How long have you been teaching?
2.	How long have you been teaching IsiZulu Home Language?
3.	In what grade have you been teaching?
4.	What are your major teaching subjects?
5.	Which resources are available in your school that you use to teach IsiZulu HL
6.	Explain how using these resources benefit your learners.
7.	Which other resources are available out of school do your learners use to access IsiZulu HL information?
8.	What are your learners' understanding of the language of the materials /textbooks they are using in IsiZulu HL lessons?
9.	Explain if there are any possible barriers or challenges that learners encounter when they use these resources.

### Interview questions: For the first research question

1.	What are the methods used in teaching the parts of speech.
2.	What are the reasons of using those methods?
3.	Is there any obstacle you know which makes learners not to understand parts of speech?
4.	What are the strategies used in teaching parts of speech?
5.	What are the reasons of using those strategies?
6.	What are the methods of assessment used when teaching and assessing parts of speech?

### For the second research question

1.	How are the methods and strategies of teaching used in the teaching of parts of speech?
2.	How is the previous knowledge linked with the new knowledge?
3.	How are the lessons for parts of speech planned?
4.	Is there any link between the planned activities in the lesson plan and practical activities?
5.	Are the teaching aids used in a productive way?

### For the third research question

1.	Why learners do not understand parts of speech as expected?
2.	Why is it important to teach parts of speech?
3.	Why educators are still holding on to the methods and strategies they are using to teach parts of speech?
4.	Why the knowledge of parts of speech is not correctly transferred to the learners?
5.	Is there any difference in the teaching of parts of speech amongst your learners?

## ISELEKO G2: IMIBUZO YEZINGXOXO EZISAKUHLELEKA (ISIZULU)

### Imibuzo ebhekiswe kubahlanganyeli ukuphendula umbuzongqangi wokuqala

1.	Yiziphi izindlela ojwayele ukuzisebenzisa uma ufundisa izingcezu zenkulumo,yibuphi ubuhle nobubi bazo?
2.	Yiziphi izizathu ezigqamile ezenza ukhethe lezi ndlela?
3.	Ngabe ikhona yini ingqinamba ebonakalayo abanayo abafundi ngezingcezu zenkulumo?
4.	Yimaphi amasu ovame ukuwasebenzisa kakhulu uma ufundisa izingcezu zenkulumo yibuphi ubuhle nobubi bawo?
5.	Yiziphi izizathu ezenza ukhethe lawo masu?
6.	Yiziphi izindlela zokuhlola izingcezu zenkulumo ozisebenzisayo?

### Imibuzo ebhekiswe kubahlanganyeli ukuphendula umbuzongqangi wesibili

1.	Nizisebenzisa kanjani izindlela namasu okufundisa uma nifundisa izingcezu zenkulumo?
2.	Zisetshenziswa kanjani izinsizakufundisa ngesikhathi sokufunda izingcezu zenkulumo?
3.	Luhlanganiswe kanjani ulwazi oluphambilini nolwazi olusha?
4.	Zihlelwa kanjani izifunjwana ezihlelelwe ukufundisa izingcezu zenkulumo?
5.	Kungathuthukiswa kanjani ukufundiswa kwezingcezu zenkulumo

## Imibuzo ebhekiswe kubahlanganyeli ukuphendula umbuzongqangi wesithathu

1.	Ngabe ukhona yini okwehlukile okungafani nokwabanye ekufundisweni kwezinga.?
2.	Kungani abafundi bengazibambi ngokwanele izingcezu zenkulumo?
3.	Yisiphi isizathu sokubambelela kulezi ngezindlela namasu okufundisa izindlela?
4.	Kubaluleke ngani ukufundiswa kwezingcezu zenkulumo?
5.	Kungani ulwazi lungadluliseki kubafundi ngendlela?

## ISELEKO H: IZIKHATHI ZOKUKHIQIZA IMININGO

		Participant School A	Participant School B	Participant School C
<b>Classroom observations</b>	<b>Date</b>	18/04/22	20/04/22	22/04/22
	<b>Duration</b>	Within a day	Within a day	Within a day
<b>Focus groups consultations</b>	<b>Date</b>	02/05/22	04/05/22	06/05/22
	<b>No of times</b>	2 times	2 times	2 times
	<b>Duration</b>	60 minutes per lesson	60 minutes per lesson	60 minutes per lesson
<b>Interviews</b>	<b>Date</b>	09/05/22	11/05/22	13/05/22
	<b>No of times</b>	1 time	1 time	1 time
	<b>Duration</b>	1 hour	1 hour	1 hour
<b>Document Analysis</b>		6-8/06/22	9-10/06/22	12/06/22

## ISELEKO I: INDLELA YOKULOKOTHISA YE-APA 7<sup>th</sup> REFERENCING STYLE

Kulo msebenzi kusetshenziswe indlela yokulokothisa ye-APA 7<sup>th</sup> referencing style. Vula ilinki engezansi uma ufisa ukufunda kabanzi:

[https://libguides.ukzn.ac.za/ld.php?content\\_id=55781705](https://libguides.ukzn.ac.za/ld.php?content_id=55781705)

# ISELEKO J: ISITIFIKETHI SENKAMBISO ELUNGILEYO YOCWANINGO



05 April 2022

**Nontobeko Bongi Gumede (200292287)**  
School of Education  
Edgewood Campus

Dear NB Gumede,

**Protocol reference number:** HSSREC/00003918/2022

**Project title:** Izindlela Namasu Okufundisa Izingcezu Zenkulumo Esifundweni Isizulu Ulimi Lwasekhaya Esigabeni Semfundo Nokuqeqesha Okuqhubekayo Ezikoleni ZaseMhlathuze

**Degree:** PhD

## Approval Notification – Expedited Application

This letter serves to notify you that your application received on 04 March 2022 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**.

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 05 April 2023.

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)**

/ms

### Humanities and Social Sciences Research Ethics Committee

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Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Washville

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