



**UCWANINGO NGOKUFUNDISWA KWEKHONO LOKUBHALA ESIZULWINI
ULIMI LWESIBILI EMABANGENI ASUKELA KWELESI-4 KUYA KWELESI-6
ESIYINGINI-UGU**

LWENZIWE NGU:

NELISIWE MQADI

**UMBIKO WOCWANINGO WETHULELWA UKUFEZEKISA IZIMFANELO
*ZEZIQU ZE-MASTER OF EDUCATION***

UMKHAKHA WOLIMI NEMIDIYA

INYUVESI YAKWAZULU-NATAL

IKHEMPASI YASE-*EDGEWOOD*

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UMELULEKI : DR REJOICE GUGU LINDIWE CELE

ISIFUNGO

MINA, NELISIWE MQADI NGIYAFUNGA NGIYAGOMELA UKUTHI:

1. Ucwangingo olubikwa kulo mqingo lukhiqizwe yimina uqobo ngamazwi ami, ngaphandle kwalapho kubalulwe khona abanikazi bolwazi abahlukile ocwangingweni.
2. Lolu cwangingo alukaze luhanjiswe kwamanye amanyuvesi phambilini alukaze futhi luhlolwe ngaphansi kwezinye iziqu ezehlukile kulezi ze-*Master of Education*.
3. Ucwangingo alwethuli imininingo ekhiqizwe omunye umuntu engabandakanya izithombe, imidwebo, amagrafu kanye nolunye ulwazi lwakhe, ngaphandle kodwa kwalapho kulokothiswe khona kwacaciswa umuntu ekusetshenziswe imininingo yakhe.
4. Ucwangingo alwethuli umbhalo womunye umuntu, ngale kwalapho kulokothiswe khona kwacaciswa ababhali bolwazi lwamaphuzu asetshenzisiwe. Lapho kuvezwe khona amagama abanye ababhali:
 - a. Yilapho kwethulwe khona ulwazi noma amazwi kwabanye ababhali okucashunwe kunjengoba kunjalo emibhalweni yocwangingo lwabo, kubhalwe kwafakwa ngaphakathi kophawu lwabacaphuni kulolu cwangingo.
 - b. Yilapho kwethulwe khona amaphuzu abanye ababhali asetshenzisiwe kulolu cwangingo esehumushiwe.

Ukusayina komfundi _____.

Usuku 15 KuLwezi 2024 _____.

ISITATIMENDE SIKAMELULEKI

Mina, **Dokotela Rejoice Gugu Lindiwe Cele**

NjengoMeluleki wombhali walo mqingo ngiyavuma ukuba uhanjiswe ukuyohlolwa ngenhloso yokwethula iziqu ze-*Master's*.

Ukusayina: _____.

Usuku: _____.

UMNIKELO WALO MSEBENZI

Ngethula lo mqingo wami kulaba abalandelayo:

UNelisiwe Mqadi ongumbali walo mqingo osebenze ngokuzimisela ezifundweni zakhe ezedlule waze wafika kuleli zinga. Uphinde wasebenza ngokuzinikela nasekubhaleni lo mqingo ukuze ube ucwaningo oluphelele.

UBathini Octavia Mqadi owaphosa igalelo ngokungeseka nhlangothi zonke ekuqaleni nasekuqhubekeni kwami nezifundo zobuthishela kusukela ngonyaka wezi-2017.

UNtombiyoxolo Mqadi owayenami engeseka kusukela ngonyaka wezi-2017 engigqugquzela ezifundweni zami. Waphinde wangikhuthaza ngokuthi ngingagcini ngokuthola iziqu zobuthishela kwa-*under graduate* kuphela kodwa angithathe nezifundo zakwa-*post graduate* njengoba kwenzekile ukuba ngifunde ngize ngifike kuleli zinga lemfundo.

Abazali bami uMnumzane **Mjabulelwa Innocent Mqadi** kanye noNkosikazi **Busangani Christina Mqadi** abangithwale emfundweni yami yonke ngamazwi engqugquzelo kanjalo nezilokotho ezinhle. Odadewethu bonke sebephelele **uBathini Octavia Mqadi, uNtombiyoxolo Mqadi, uNomkhosi Mqadi kanye noSithembile Mqadi**, ngithi izandla zedlula ikhanda ngibonga angiqedi ngokungeseka kwenu.

AMAZWI OKUBONGA

Ngizoqala ngokudlulisa ukubonga okukhulu kuNkulunkulu uJehova ophezulu kwakho konke kanye nakuJesu Kristu indodana yakhe eyiNkosi yami kanjalo nakumalusi wami umoya ongcwele ngokungicina kanye nokungipha amandla okuba ngenze lo msebenzi. Impumelelo yami ekwenzeni lo msebenzi ibe ngenye yezindlela ezinqala uNkulunkulu azisebenzile ukungikhulisa ekumkholweni ngeqiniso nasekuqondeni ububanzi bothando nomusa wakhe ngami. Lithi izwi lakhe elimileyo njalo neliphilayo encwadini ka-*EXODUS 33:14 The Lord replied, "my presence will go with you, and I will give you victory."* Ngempela ngimubonile uNkulunkulu ehamba nami futhi engipha amandla okunqoba ezimweni engibhekane nazo ngesikhathi ngihlanganisa lo mqingo wocwaningo.

Ngedlulisa ukubonga nakumeluleki wami u**Dokotela Rejoice Gugu Lindiwe Cele** ngokungicebisa ukuba ngiqhubeke nokufunda ngingagcini ngokuthola iziqu ze-*Honours* kodwa ngithathe negxathu lokufundela ukuthola iziqu ze-*Master of Education* emkhakheni wolimi lwesiZulu. Ngiyabonga nangesikhathi sakhe asisebenzisile engeluleka ngesikhathi ngibhala lo mqingo.

ISIFINGQO

Ukufundiswa kwesiZulu uLimi lwesiBili eNingizimu Afrika kuhlobene nokusetshenziswa kwendlela yokuxuba izilimi phakathi kolimi lwesiZulu nolimi lwesiNgisi ezikoleni ezazilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela phambilini. Inkolelo yothisha ukuthi ulimi lwesiNgisi olusezingeni likazwelonke lwenza abafundi baluqonde kangcono ulwazi abafundiswa lona esiZulwini uLimi lwesiBili. Ucwangingo lubheka ukufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Ucwangingo luhlose ukuthola ulwazi nokuqonda othisha abanakho, luphinde luphenye ngenqubo othisha abayilandelayo ekilasini kanye nezizathu abasekela ngazo inqubo abayilandelayo ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Ucwangingo ngilwenze esikoleni esisodwa esasilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela phambilini esitholakala esifundazweni saKwaZulu-Natal esiYingini-uGu edolobheni laseSayidi. I-Ekukhanyeni *Primary School* okuyisikole ekucwaningelwe kusona yakhelwe imiphakathi yabantu bobuhlanga obungafani abakhuluma izilimi ezingafani, sinothisha kanjalo nabafundi bobuhlanga obungafani abakhuluma izilimi ezingafani. Imininingo engiyikhiqizile e-Ekukhanyeni *PS* ihlaziye ngesibuko senjulalwazi kaKrashen (1981), i-*Second Language Acquisition Theory* eyethula iziHlawumbiselo ezinhlanu mayelana nokuthola uLimi lwesiBili.

Lolu wucwangingo lwegaga ngoba lubheka inqubo eyodwa ebumbene. Ocwaningweni kulandelwe indlelakubuka yomhumusho ngenhloso yokuthola ulwazi olungamaqiniso ngisebenza ngothisha bekunzikandaweni wasesikoleni. Ocwaningweni kulandelwe nendlelande yocwangingo lobunjalo botho ngenhloso yokubheka ukuxhumana kwezimo ezenzekayo ngokwemvelo ekilasini uma kufundiswa ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni 4-6. Kukhiqizwe imininingo yocwangingo ngezindlela ezihlobene nendlelande yocwangingo lobunjalo botho ezibandakanya inhlololwazi esakuhleleka eyenziwe kothisha abane abafundisa isiZulu uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 e-Ekukhanyeni *PS*. Kusetshenziswe nendlela yemibuzo evulekile enhlololwazini esakuhleleka eyenziwa kothisha. Imininingo yocwangingo ikhiqizwe nangokubukela izifundo zothisha kanye nangokuhlaziya imiqulumbhalo. Kuphinde kwabuyekezwa nolwazi olwethulwa yimibhalo yocwangingo eshicilelwe mayelana nokufundiswa kwekhono lokubhala oLimini lwesiBili. Izingqinamba ezitholakele ocwaningweni zibandakanya ukungasetshenziswa kwamasu nezindlela ezibhekelela wonke umfundi ekilasini ukuba athole

ikhono lokubhala ngokuphumelela. Lokho kungenxa yokufundiswa koLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 okwenziwa othisha abangakuqeqeshelwanga ukufundisa uLimi lwesiBili futhi nabangakuqeqeshelwanga ukufundisa amabanga (4-6). Enye imbangela ubuningi bolwazi lokuqukethwe okuhlelwe isikhathi esincane ukuba kufundiswe ekilasini esifundweni sesiZulu uLimi lwesiBili emabangeni (4-6). Okungaba yisisombululo ukuthi othisha baqinisekise ukuhlela nokusebenzisa uhlelo lwesifundo oluqondene ngqo nesifundo sosuku esiZulwini uLimi lwesiBili ukuze bethule isifundo ngendlela ehlosiwe futhi ehlolisisiwe. Inhloso yocwaningo ukuba ulwazi lweziphakamiso lube usizo nakwabanye othisha kwabanye onzikandaweni.

IZINCAZELO ZAMATEMU ANQALA

Ukufunda- Ukufunda yisenzo sokuxhumana nolwazi (Graham et al., 2018). Ucwangingo lubheka ukufunda okwenzeka uma kuxhunyanwa nolwazi lombhalo obonwayo kubese kwakhiwa umqondo nenkulumo ezwakalayo (Graham et al., 2018 & Sangcharoon, 2010). NgokukaSangcharoon (2010), kunezindlela ezimbili zokufunda umbhalo ezibandakanya ukufundela ngaphakathi buthule kanye nokufunda ngephimbo kuzwakale ngaphandle.

Ukufundiswa- NgokukaJaarsma (2015) kanye noLeinhardt (2019), ukufundiswa yisenzo sokwedluliselwa ulwazi. Umuntu owedluliselwa ulwazi ubizwa ngokuthi umfundi kubese kuthi lowo owedlulisa ulwazi abizwe ngokuthi uthisha (Jaarsma, 2015 & Leinhardt, 2019). Ukufundiswa kungenzeka noma yikuphi futhi noma yikanjani (Jaarsma, 2015 & Leinhardt, 2019). Ucwangingo lubheka ukufundiswa okwenzeka ekilasini elinithisha oyedwa ongumuntu omdala ofundisa abafundi abangabantu abancane kunaye.

Ukubhala- Ukubhala yisenzo sokuhlela nokulandelanisa amagama aqobelwa kokuthile kokubhala (Graham et al., 2018 & Sangcharoon, 2010). UGraham et al., (2018) kanye noSangcharoon (2010), baqhuba bathi umuntu angathola ikhono lokubhala ngokwemvelo noma ngokulifundiswa ezindaweni ezinjengasesikoleni. Ikhono lokubhala lihlobene kakhulu nezinhlobo zemibhalo yobuciko ngoba libonakaliswa kakhulu kuzona (Graham et al., 2018 & Sangcharoon, 2010). Ucwangingo lubheka ikhono lokubhala kubafundi ekilasini kuzona zonke izingxenye.

Ulimi – Ulimi yibizo elisetshenziselwa ukuchaza okuthathu okubandakanya ulimi oluyisitho somzimba esitholakala emlonyeni esiyisinambithi kanye nolimi oluyindlela yokwedlulisa umyalezo kusetshenziswa ulimi buthule kanye kanye nolimi olungamagama abhalwayo, nafundwayo kanjalo nakhulunywayo (Bonvillain, 2019; Kramsch, 2014 & Yule, 2022). Ucwangingo lubheka ulimi olungamagama asetshenziselwa ukudlulisa umyalezo.

ULimi lokuQala- NgokukaClark benoCasillas (2015) kanye noLand (2015), uLimi lokuQala wulimi olusabalele olusetshenziswa njengolimi lokuxhumana ekhaya, emphakathini noma kunzikandaweni wasesikoleni. ULimi lokuQala aluncelwa ebeleni kodwa lutholakala ngokuxhumana nabantu abalukhulumayo, kunzikandaweni wasesikoleni uLimi lokuQala lufundiswa ngokwenhloso yokuba kuxhunyanwe ngalo ngendlela eqondakala kangcono(Clark & Casillas, 2015 & Land, 2015).

ULimi lweBele – ULimi lweBele wulimi oluncelwa ebeleni, lufundwa kubazali nakubantu basemphakathini ngokuzenzakalela (Ngarsou, 2022 & Schwartz, 2020). ULimi lweBele luyaba yisifundo esifundwayo kunzikandaweni wasesikoleni lapho kuqhakambiswa khona ukulandelwa kwemithetho yokusetshenziswa kwalo kuphinde kuqhakambiswe nokwaziswa kokeceba kwalo (Ngarsou, 2022 & Schwartz, 2020).

ULimi lwaseKhaya – ULimi lwaseKhaya wulimi lomuntu olukhulunywa ekhaya lakhe, kuyenzeka lusabalale emiphakathini lube ulimi olwaziwayo nokuxhunyanwa ngalo ezinkundleni ekuhlanganyela kuzona abantu (Eisenclas & Schalley, 2020 & Liddicoat & Curnow, 2014). U-Eisenclas benoSchalley, (2020) kanye noLiddicoat benoCurnow (2014), baqhuba bathi uLimi lwaseKhaya luyasetshenziswa luphinde lufundiswe kunzikandaweni wasesikoleni lapho luqhakambiswa khona ngokwenziwa isifundo solimi esizimele.

ULimi lwesiBili - ULimi lwesiBili wulimi olwakhela oLimini lomuntu lweBele (Cook, 2016 & Ngarsou, 2022). ULimi lwesiBili lutholakala ngokuxhumana nabantu abalukhulumayo emphakathini noma kunzikandaweni wasesikoleni (Cook, 2016 & Ngarsou, 2022). Ucwaningo lubheka uLimi lwesiBili olufundiswa esikoleni esinabafundi abaxubile ngokobuhlanga.

Ulimi lwesiZulu – Ulimi lwesiZulu uhlobo lolimi oluvezwa amagama awumbhalo noma ayinkulumo eyedlulisa umyalezo (Keet & Khumalo, 2014 & Land, 2015). Ibizo elithi ‘lwesiZulu’ ligqamisa ubunini, lisuselwa egameni elithi ‘Zulu’ okuyigama elimele uhlobo lwesizwe sabantu bakule lizwekazi lase-Afrika abangamaZulu (Keet & Khumalo, 2014 & Land, 2015). UKeet benoKhumalo (2014) kanye noLand (2015), baqhuba bathi ulimi lwesiZulu e-Afrika lwande kakhulu ezweni laseNingizimu Afrika lapho kuzinze futhi kusabalele khona abantu bomdabu kuleli zwe.

UHLU LWEZIFINYEZO

B.Ed:	Bachelor of Education
CAPS:	Curriculum and Assessment Policy Statement
DBE:	Department of Basic Education
DoE:	Department of Education
FAL:	First Additional Language
HL:	Home Language
HOD:	Head Of Department
KZN:	KwaZulu-Natal
Nkk:	Nkosikazi
Nksz:	Nkosazane
PCK:	Pedagogical Content Knowledge
PLEASE:	Pick, List, Evaluate, Activate, Supply & End
PS:	Primary School
RSA:	Republic of South Africa
TaNquHFuHlo:	IsiTatimende seNqubomgomo yoHlelo lokuFunda nokuHlola
UKZN:	University of KwaZulu-Natal
UNISA:	University of South Africa
ZPD:	Zone of Proximal Development

OKUQUKETHWE

Isihloko

Ikhasi

Isifungo.....	ii
Isitatimende Sikameluleki	iii
Umnikelo Walo Msebenzi.....	iv
Amazwi Okubonga.....	v
Isifingqo.....	vi
Izincazelo Zamatemu Anqala	viii
Uhlu Lwezifinyezo	x
Okuqukethwe.....	xi
ISIAHLUKO SOKUQALA.....	1
ISINGENISO NESENDLALELO KOCWANINGO	1
1.1 Isingeniso.....	1
1.2 Isisusa Socwaningo	1
1.3 Isendlalelo Socwaningo.....	3
1.4 Isiqondaniso Nenhloso Kocwaningo	4
1.5 Inhlosongqangi Yocwaningo.....	5
1.6 Izinghlosongqo Zocwaningo	6
1.7 Umbuzongqangi Wocwaningo	6
1.8 Imibuzongqo Yocwaningo	6
1.9 Ubumqoka Bocwaningo	6
1.10 Isitatimende Sezinkinga.....	7
1.11 Ukuhleleka Kwezahluco	9
1.12 Isiphetho	10
ISIAHLUKO SESIBILI.....	11
UKUBUYEKEZWA KWEMIBHALO.....	11
2.1 Isingeniso.....	11
2.2 Ukuguquka Kwenqubomgomo Yokufundiswa Kwezilimi Ezikoleni Ezazilandela Inqubo Yokufundiswa Kwezilimi ZamaKoloni Kuphela Ngaphambi Kombuso Wentando Yabantu	11
2.3 Ukufundisa IsiZulu ULimi LwesiBili Ezikoleni Ezazilandela Inqubo Yokufundiswa Kwezilimi ZamaKoloni Kuphela Phambilini ENingizimu Afrika.....	14

2.4 Inqubo Yokufundisa Ekilasini.....	15
2.4.1 Indlela Eqhakambisa Umfundi.....	16
2.5 Uqeqesho Lothisha Ekufundiseni ULimi LwesiBili Ezikoleni Ezinothisha Kanjalo Nabafundi Abaxubile Ngokobuhlanga Abakhuluma Izilimi Ezingafani	17
2.6 Ukufundiswa Kwekhono Lokubhala OLimini LwesiBili Ezikoleni Ezinothisha Kanjalo Nabafundi Abaxubile Ngokobuhlanga Abakhuluma Izilimi Ezingafani....	18
2.7 Ukufundisa Ikhono Lokubhala Olimini Kulandelwa Indlela Yesibizelo Nendlela Yokubhala Indaba Ezikoleni	20
2.7.1 Ukufundisa Ikhono Lokubhala Olimini Kulandelwa Indlela Yesibizelo.....	22
2.7.2 Ukufundisa Ikhono Lokubhala Olimini Kulandelwa Indlela Yokubhala Indaba.....	24
2.8 Umthelela Wemvelaphi Yabafundi Ngokwamakhaya Nemiphakathi Ekuthuthukiseni Ikhono Labo Lokubhala	26
2.9 Isiphetho	28
ISAHLUKO SESITHATHU.....	29
UHLAKA LWENJULALWAZI YOCWANINGO.....	29
3.1 Isingeniso.....	29
3.2 Uhlaka Lwenjulalwazi.....	29
3.2.1 Ukuchazwa Kwenjulalwazi.....	29
3.2.2 Injulalwazi Yokuthola ULimi LwesiBili	29
3.2.2.1 IsiHlawumbiselo SokuThola NokuFunda ULimi LwesiBili.....	31
3.2.2.2 IsiHlawumbiselo IsiQapheli	31
3.2.2.3 IsiHlawumbiselo SoHlelo LweMvelo	33
3.2.2.4 IsiHlawumbiselo SoMthamo WoLimi Nengxenyana Yokukodwa EyeNgeziwe.....	33
3.2.2.5 IsiHlawumbiselo SoHluzo Lwemizwa	34
3.2.3 Ukuhlobana Kwenjulalwazi Yokuthola ULimi LwesiBili Nalolu Cwaningo	35
3.2.4 Ukugxekwa Kwenjulalwazi Yokuthola ULimi LwesiBili.....	40
3.3 Isiphetho	42

ISAHLUKO SESINE.....	43
IZINDLELA ZOCWANINGO.....	43
4.1 Isingeniso.....	43
4.2 Indlelakubuka Eqondene Nocwaningo.....	43
4.3 Umklamo Wocwaningo.....	44
4.3.1 Ucwanningo Lobunjalo Botho.....	44
4.3.2 Isu Lokucwaninga.....	45
4.4 Indawo Yocwaningo.....	46
4.5 Ukuqoka Ababambiqhaza Bocwaningo.....	47
4.6 Izindlela Zokukhiqiza Imininingo.....	49
4.6.1 Imibuzo Evulekile Yenhlololwazi.....	50
4.6.2 Inhlololwazi Esakuhleleka.....	50
4.6.3 Ukubukela Izifundo Zothisha.....	52
4.6.4 Ukuhlaziya Imiqulumbhalo.....	54
4.7 Izindlela Zokuhlaziya Imininingo.....	55
4.8 Izimo Zenqubonhle Yocwaningo.....	57
4.9 Izimo Zokwethembeka Zocwaningo.....	59
4.9.1 Ukwenqikeka Kwemininingo.....	59
4.9.2 Ukukholakala Kwemininingo.....	60
4.9.3 Ukwedluliseka Kokutholakele.....	60
4.10 Izingqinamba.....	61
4.11 Isiphetho.....	62
ISAHLUKO SESIHLANU.....	63
UKWETHULWA NOKUHLAZIYWA KWEMINININGO.....	63
5.1 Isingeniso.....	63
5.2 Ulwazi Nokuqonda Othisha Abanakho Ngokufundisa Ikhono Lokubhala EsiZulwini ULimi LwesiBili.....	64
5.2.1 Uqeqesho Lothisha Ekufundiseni ULimi LwesiBili Ezikoleni Ezinothisha Kanjalo Nabafundi Abaxubile Ngokobuhlanga Abakhuluma Izilimi Ezingafani	64
5.2.1.1 Insweleko Kothisha Yolwazi Lokufundisa ULimi LwesiBili Emabangeni Asukela Kwelesi-4 Kuya Kwelesi-6.....	64

5.2.2 Ukusetshenziswa Kolwazi Lolimi LwaseKhaya Ekufundisweni KoLimi LwesiBili Ekilasini.....	70
5.3 Inqubo Elandelwa Othisha Ekufundiseni Ikhono Lokubhala EsiZulwini Ulimi LwesiBili Ekilasini.....	72
5.3.1 Ukufundisa Ikhono Lokubhala Olimini Kusetshenziswa Indlela Yesibizelo Nendlela Yokubhala Indaba Ekilasini.....	72
5.3.1.1 Ukufundisa Ikhono Lokubhala Olimini Kulandelwa Indlela Yesibizelo	72
5.3.1.2 Ukufundisa Ikhono Lokubhala Olimini Kulandelwa Indlela Yokubhala Indaba.....	76
5.3.2 Ukufundiswa KwesiZulu Ulimi LwesiBili Emakilasini Anabafundi Abaxubile Ngokobuhlanga Abakhuluma Izilimi Ezingafani.....	83
5.3.3 Umthelela Wemvelaphi Yabafundi Ngokwamakhaya Nemiphakathi Ekuthuthukiseni Ikhono Labo Lokubhala.....	86
5.3.4 Ukusebenzelana Kwesitayela Somfundi Sokufunda Nesitayela Sikathisha Sokufundisa Ulimi	89
5.4 Izizathu Othisha Abasekela Ngazo Inqubo Abayilandelayo Uma Befundisa Ekilasini.....	90
5.4.1 Ukusetshenziswa Kwezincwadi ZesiZulu Ulimi Lwesibili Ezimiselwe Emabangeni Asukela Kwelesi-4 Kuya Kwelesi-6.....	91
5.4.2 Ukufundisa Amakhono OLimi LwesiBili Ekilasini Kulandelwa Umhlahlandlela WesiTatimende SeNqubomgomo YoHlelo LokuFunda NokuHlola.....	93
5.5 Isiphetho	97
ISAHLUKO SESITHUPHA.....	98
OKUTHOLAKELE NEZINCOMO KOCWANINGO.....	98
6.1 Isingeniso.....	98
6.2 Imibuzo Yocwaningo Ephenduliwe.....	98
6.2.1 Okutholakele	98
6.3 Izincomo	100
6.4 Iziphakamiso.....	101

6.5 Isiphetho	102
UHLU LWEMITHOMBO YOLWAZI ESETSHENZISIWE	103
IZELEKO.....	119
ISELEKO 1 - Incwadi Egunyaza Ukwenza Ucwangingo (DoE).....	119
ISELEKO 2 - Incwadi Yenkambiso Elungileyo (UKZN).....	121
ISELEKO 3 - Incwadi Yesicelo Eya KuThishanhloko Ebhalwe Ngolimi LwesiNgisi	122
ISELEKO 4 - Incwadi Yesicelo Eya Kubabambiqhaza Ebhalwe Ngolimi LwesiNgisi	124
ISELEKO 5 - Incwadi Yesicelo Eya Kubabambiqhaza Ebhalwe Ngolimi LwesiZulu	126
ISELEKO 6 - Incwadi Yesicelo Eya Kubazali Babafundi Ebhalwe Ngolimi LwesiNgisi	128
ISELEKO 7 - Uhlelo Lwemibuzo Evulekile Yenhlololwazi Esakuhleleka.....	130
ISELEKO 8 - Ithuluzi Lokubukela Izifundo Zothisha	132
ISELEKO 9 - Incwadi Ka <i>Turn-it-in</i>	134

ISAPHLUKO SOKUQALA

ISINGENISO NESENDLALELO KOCWANINGO

1.1 ISINGENISO

Lesi sahluko siyisingeniso socwaningo olubheka ukufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuyakwelesi-6 esiYingini-uGu. Lolu cwaningo lunezahluko eziyisikhombisa ezethula izingxenye ezahlukehlukehene zocwaningo. Lesi sahluko sokuqala sethula isisusa nesendlalelo kocwaningo kanjalo nesiqondaniso nenhloso kocwaningo. Isahluko sethula nenhlosongqangi yocwaningo elandelwa yizinhlosongqo zocwaningo, nombuzongqangi wocwaningo olandelwa yimibuzongqo yocwaningo. Lesi sahluko sethula nobumqoka bocwaningo, nesitatimende sezinkinga kanye nokuhleleka kwezahluko kube sekugcina isiphetho esiyiqoqa lesahluko.

1.2 ISISUSA SOCWANINGO

Ngalesi sikhathi ngiqeqeshela ukuthola iziqu zobuthishela ngangivamise ukuvakashela isikole esasilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela phambilini ezibandakanya isiNgisi uLimi lokuQala kanye nesiBhunu uLimi lwesiBili. Manje alusafundwa kodwa ulimi lwesiBhunu kulesi sikole, ngakho inqubomgomo yolimi iphoqa ukuba kufundiswe isiZulu uLimi lwesiBili esikhathini samanje senkululeko. Lesi sikole engangivamise ukusivakashela ngesamabanga asukela ebangeni lokwamukela-R kuya ebangeni lesi-7, sasinothisha abaxubile ngokobuhlanga ababandakanya abangamaZulu kanye nabangamaNdiya kanjalo nabafundi abangamaZulu, abangamaXhosa, abangamaNdiya, nabangamaKhaladi kanye noyedwa owayengumShayina. Kulesi sikole ngangifundisa isiZulu uLimi lwesiBili ngigxile emabangeni asukela kwelesi-4 kuya kwelesi-6. Ngalesi sikhathi ngenza ukubukelwa kwezifunjwana ngaqaphela ukuthi uthisha engangisebenzisana naye wayesebenzisa indlela yokuxuba izilimi phakathi kolimi lwesiZulu kanye nolimi lwesiNgisi olwalwengamele yonke imfundo yesikole. Ulimi lwesiNgisi wayelusebenzisa ngoba ekholwa ukuthi lwalwenza abafundi baluthole kangcono ulwazi esiZulwini uLimi lwesiBili, kwazise phela kwakunedlanzana labafundi kulawaya makilasi ababexhumana baphinde bakhulume ulimi lwesiNgisi kuphela ngoba kuwuLimi lwabo lwaseKhaya. Le nqubo yaba nokungimangaza yize noma sengake ngayibona phambilini njengoba kwakulandelwa yona nangalesi sikhathi ngifundiswa isiZulu uLimi lwesiBili ezikoleni zemfundo yamabanga (R-12). Yize noma iphikiswa imigomo kanye nezinhloso zokufundiswa kwesiZulu uLimi lwesiBili ezethulwa isiTitimende seNqubomgomo yoHlelo lokuFunda nokuHlola. Lesi sitatimende sona siwumhlahlandlela obekwe

ngokusemthethweni wuMnyango wezeMfundo eNingizimu Afrika ukuba ulandelwe ekufundiseni ekilasini nogqugquzela ukufundiswa kolimi lizimela lingalekelelwa ngolunye (Ndebele & Zulu, 2017 & Ndimande-Hlongwa et al., 2010). Lesi sitatimende siwumhlahlandlela owasetshenziswa nasenyuvesi ekufundiseni kwami ulwazi namasu okufundisa isiZulu uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Ngakho inqubo yakulesi sikole engasivakashela yangicacisela ngokungabikhona kokuxhumana phakathi kolwazi namasu okufundisa isiZulu uLimi lwesiBili engangiawathole enyuvesi kanye nalawo ayasetshenziswa kusona, yize noma ukufunda konke esiZulwini uLimi lwesiBili emabangeni 4-6 kuleli zwe laseNingizimu Afrika kuhlelwa ngaphansi komqulumbhalo owodwa ofanayo. Izivivinyo ezazimiselwe futhi zenziwa njalonjalo ekilasini esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 zaletsa imiphumela eyakhombisa ukungatholwa kahle nangokucacile kwekhono lokubhala esiZulwini uLimi lwesiBili. Lokhu ke kuyisizathu sami sokucwaninga ngenqubo yokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili njengoba ukusetshenziswa kwendlela yokuxuba izilimi kwaba yisenzo esiqhubekayo esangenza ngazibuza ngenqubo yabanye othisha kwezinye izikole. Ngathola ukulangazelela ukwazi ukuthi ngabe bona balifundisa kanjani ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi 4 kuya kwelesi-6.

Ukulangazelela kwami kanye nokukhula kwale nkinga kwangigqugquzela kwangifaka ugqozi lokuthi ngifunde nemibhalo yocwaningo eseyikhona ngenhloso yokuthola ukuthi ngabe iphawula ithini yona ngokufundiswa kwekhono lokubhala oLimini lwesiBili. Ngathungatha imibhalo yocwaningo ebheka ukufundisa okwenzeka ezikoleni ezinothisha kanjalo nabafundi abaxubile ngokobuhlanga abakhuluma izilimi ezingafani. Ngafunda imibhalo yocwaningo yakuleli zwe laseNingizimu Afrika nezasezwenikazi lonke lase-Afrika kanye neyasemazweni apheresha kwezilwandle. Imibhalo yocwaningo engayifunda ibandakanya ucwaningo lukaBall (2006); Bamgbose (2011); Diemer et al., (2015); Kubota (2003); Lightbown (2000); Mashiya (2011); McLoughlin (2013); Mkhonta-Khoza et al., (2022); Naidoo benoReddy (2012); Newton et al., (2018); Nxumalo (2018); Ouane benoGlanz (2011); Persky et al., (2003); Poe (2015); Pretorius, (2018); Reeves et al., (2008); Shawe (2015); Songxaba et al., (2017); Taylor benoTaylor (2013); Turner (2010) kanye noluka Wildsmith-Cromarty benoBalfour (2019). Ulwazi engaluthola emibhalweni yocwaningo lwangivezela amagebe abandakanya inkinga yokufundiswa koLimi lwesiBili kulandelwa indlela yokuxuba izilimi ezikoleni ezinothisha kanjalo nabafundi abaxubile ngokobuhlanga abakhuluma izilimi ezingafani (Ball, 2006; Lightbown, 2000; Newton et al., 2018; Songxaba et al., 2017 & Wildsmith-Cromarty &

Balfour, 2019). Enye inkinga eyokufundiswa koLimi lwesiBili lwabomdabu e-Afrika okwenziwa nawothisha abangakuqeqeshelwanga ukufundisa uLimi lwesiBili kodwa abaqeqeswe ukufundisa uLimi lwaseKhaya (Reeves et al., 2008; Turner, 2010 & Wildsmith-Cromarty & Balfour, 2019). Kukhona nenkinga yokungabikhona kwezifundo eziqeqeshela ukufundisa uLimi lwesiBili enyuvesi yothisha eyayivelele phambilini yakuleli zwe i-*University of South Africa (UNISA)*, ngakho iningi lothisha baseNingizimu Afrika abafundisa isiZulu uLimi lwesiBili asebenesikhathi eside baqala ukufundisa abazethembi ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili (Pretorius, 2018; Reeves et al., 2008; Turner, 2010 & Wildsmith-Cromarty & Balfour, 2019).

1.3 ISENDLALELO SOCWANINGO

Lolu cwaningo lugxile emkhakheni wokufundiswa kwekhono lokubhala oLimini lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Le nqubo ibhekwe esikoleni esasilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela phambilini. Ocwaningweni kugxilwe olimini lwesiZulu olufundiswa ngokulandela isiNgisi uLimi lokuQala olusetheziwa njengolimi lokuxhumana olusemthethweni. Umkhakha wokufundiswa kwekhono lokubhala oLimini lwesiBili sewake wabhekwa abacwaningi ababandakanya uLightbown (2000), owabheka ukufundiswa kwezilimi zokwengeza emabangeni asukela kweloku-1 kuya kwelesi-7 ezikoleni ezinithisha kanjalo nabafundi abaxubile ngokobuhlanga abakhuluma izilimi ezingafani ezweni laseMelika, nelaseBhrithani kanye nelaseKhanada. ULightbown (2000), waveza ulwazi olusekelwa abacwaningi abanjengoBamgbose (2011); McLoughlin (2013) kanye noPretorius (2018), abavumelana ngokuthi kuyabahlula othisha ukusebenzisa izindlela zokufundisa uLimi lwesiBili kulesi sikhathi esilokhu siguquguquka. U-Ouane benoGlanz (2011), bona benza ucwaningo ngokutholwa kwekhono lokubhala oLimini lwesiBili isiChichewa ezikoleni ezinithisha kanjalo nabafundi abaxubile ngokobuhlanga abakhuluma izilimi ezingafani ezweni laseMalawi. U-Ouane benoGlanz (2011), ocwaningweni lwabo bethula ulwazi olukhombisa amazinga aphantsi okuthola kwabafundi ikhono lokubhala oLimini lwesiBili isiChichewa. U-Ouane benoGlanz (2011), basekela bathi lokho kungenxa yokufundiswa kwesiChichewa uLimi lwesiBili othisha abanye babo abangakuqeqeshelwanga ukufundisa isiChichewa uLimi lwesiBili. UMkhonta-Khoza; noNxumalo benoMohammed (2022), babheka ukufundwa kanye nokufundiswa kwesiSwati uLimi lwesiBili. OMkhonta-Khoza et al. (2022), bethula isisombululo esihlobene nenqubo yokufundiswa kwesiSwati uLimi lwesiBili bathi othisha ubagququzelwa ukuba basebenzise amathuluzi okufundisa nawokuhlola avumela abafundi ukuba basebenzise njalo ulwazi namakhono esiSwati uLimi

lwesiBili. ODiemer et al., (2015) kanye noTaylor benoTaylor (2013), benza ucwaningo olubheka ukufundiswa kwezilimi zabomdabu kuleli zwe laseNingizimu Afrika kanye nemiphumela etholwa abafundi kuzona ebangeni lesi-4. ODiemer et al. (2015), kanye noTaylor benoTaylor (2013), ocwaningweni lwabo bethula ulwazi olucacisa ngegebe lensweleko yemibhalo yocwaningo eyethula amasu okufundisa izilimi zabomdabu ezwenikazi lase-Afrika kanye nawokuthuthukisa ukufundiswa kwamakhono azo.

OReeves et al., (2008); Turner (2010) kanye noWildsmith-Cromarty benoBalfour (2019), bona ocwaningweni abalwenza bathola ukuthi eNingizimu Afrika bancane othisha abaqeqeshelwe ukufundisa uLimi lwesiBili kothisha asebenesikhathi eside baqala ukufundisa ezikoleni. Ukungaqeqeshwa kothisha kuholela ezinkingeni ezinjengokungaziwa komehluko phakathi kwamasu nezindlela zokufundisa ezifanelekile ekufundiseni uLimi lwaseKhaya kanye nalezo ezifaneleke ekufundiseni uLimi lwesiBili (Reeves et al., 2008; Turner, 2010 & Wildsmith-Cromarty & Balfour, 2019). UBenjamin benoWagner (2021), benza ucwaningo oluhlobene nomkhakha wokufundiswa kwekhono lokubhala oLimini lwesiBili ngokubheka inqubo yokuthuthukisa ikhono labafundi lokubhala ekilasini ukuze babe ababhali abaqeqeshelwe. UBenjamin benoWagner (2021), bethula ukuthi ukuzinikela kukathisha ekuhlolisiseni umsebenzi wabafundi wombhalo aphinde aveze nokuphawula kwakhe okugququzela isenzo sokucabanga ngokucubungula kubafundi kanye nokuqonda isitayela sombhalo abawubhalayo kubenza babe ngababhali abaseqophelweni eliphezulu. Yize noma seyikhona kodwa le mibhalo yocwaningo ebheka umkhakha wokufundiswa kwekhono lokubhala oLimini lwesiBili ucwaningo olugxile kuwona. Kusekhona kodwa igebe elivelayo mayelana nenqubo yokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 ezikoleni ezazilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela phambilini. Igebe elivelayo ukungabikhona kolwazi lwenqubo yasemakilasini yothisha eveza ukusebenzelana kahle kwamasu nezindlela zokufundisa ezingasetshenziswa ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Ngalokho-ke lolu cwano luhlongoza ukuvala lelo gebe.

1.4 ISIQONDANISO NENHLOSO KOCWANINGO

Kulolu cwano kubhekwa ukufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili ezikoleni ezazilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela phambilini zamabanga asukela ebangeni lokwamukela-R kuya ebangeni lesi-7. Ngakho ucwaningo lungena ngaphansi komkhakha wokufundiswa kwekhono lokubhala oLimini lwesiBili. Le nqubo ibhekwe kwagxilwa emabangeni akusukela kwelesi-4 kuya kwelesi-6 ngenxa yokuthi

emabangeni angaphansi kusukela ebangeni lokwamukela-R kuya ebangeni lesi-4 ulimi lusuke lungakafundiswa ngokuzimela okuqondile ezikoleni njengoba abafundi besuke besajwayeziswa ukuba semakilasini kanye nokusebenza ngolwazi lwezimiso zokusetshenziswa kolimi. Kanti emabangeni asukela kwelesi-4 kuya kwelesi-6 khona okungamabanga esengake ngawafundisa nami phambilini ulimi lusuke seluqala ukujiya selifundiswa ngokuzimela lihlukanisiwe kwezinye izifundo (Waring & Evans, 2014; Benson, 2012 & Skinner 1974). Inqubo yokufundiswa kwekhono lokubhala ngiyibheke ekufundisweni koLimi lwesiBili isiZulu esiwulimi lwabomdabu eNingizimu Afrika oluyisimeleli sobuzwe babantu abangamaZulu. Inhloso ngalokho ukuthuthukisa nokusabalalisa ulimi lwesiZulu ukuze lwaziwe ngokusezingeni likazwelonke njengoba lingelinye lezilimi ezazicindezelwe amaKoloni kuleli zwe eminyakeni ephambilini. Emva konyaka we-1994 ulimi lwesiZulu lwathola ukufundiswa liwuLimi lwesiBili engxenyeni yezikole zakuleli zwe ezisemadolobheni. Ukufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili kuyinqubo eyenzeka uma kunokuxhumana phakathi kukathisha kanye nomfundi ngakho ocwaningweni kusetshenzwe ngababambiqhaza abangothisha. Othisha kuphela ababe ababambiqhaza ocwaningweni ngoba yibona ababhekene ngqo nenqubo yokufundisa ebandakanya ukuhlela, ukuhlola kanye nokuhlaziya isifundo. Yonke le misebenzi yenziwa uthisha owenza noshintsho lapho kubonakala kunesidingo khona ngenhloso yokwandisa amathuba okuthola kahle kwabafundi ulwazi kanye namakhono oLimi lwesiBili esifundweni (Benson, 2012; Skinner 1974 & Waring & Evans, 2014). Ucwaningo lwenzelwe esikoleni esisodwa esitholakala esiYingini-uGu esinothisha kanjalo nabafundi abaxubile ngokobuhlanga abakhuluma izilimi ezingafani abasebenza ngemfundo eyenganyelwe yonke ulimi lwesiNgesi njengoba lesi kuyisimo futhi nendawo yesisusa socwaningo lwami. Kunzikandaweni wocwaningo kusetshenzwe ngothisha abane okuyinani eliphelele lothisha abafundisa isiZulu uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esikoleni ekucwaningelwe kusona. Ucwaningo lulandela indlelakubuka yomhumusho egqugquzela ukucwaningelwa kwesimo kunzikandaweni esikutholakala kuwona ukuze kutholakale ulwazi olungamaqiniso nolunokuthembeka.

1.5 INHLOSONGQANGI YOCWANINGO

- Ukucwaninga ngokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu.

1.6 IZINHLOSONGQO ZOCWANINGO

- Ukuphenya ngolwazi nokuqonda othisha abanakho ngokufundisa ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu.
- Ukuphenya ngenqubo elandelwa othisha ekilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu.
- Ukuphenya ngezizathu othisha abasekela ngazo inqubo abayilandelayo ekilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu.

1.7 UMBUZONGQANGI WOCWANINGO

- Lifundiswa kanjani ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu?

1.8 IMIBUZONGQO YOCWANINGO

- Yiluphi ulwazi nokuqonda othisha abanakho ngokufundisa ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu?
- Balandela yiphi inqubo othisha ekilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu?
- Yiziphi izizathu othisha abasekela ngazo inqubo abayilandelayo ekilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu?

1.9 UBUMQOKA BOCWANINGO

Kulolu cwaningo kwethulwe ulwazi olubeka izilimi zabomdabu eNingizimu Afrika eqhulwini ukuze zithole ukufundiswa zithuthukiswe zizimele. Ngiveze ulwazi lwenhloso yokuthuthukisa ukufundiswa kwekhono lokubhala oLimini lwesiBili ukuze kuvaleke igebe lokungabikhona kolwazi lwenqubo yasemakilasini yokufundiswa kwekhono lokubhala oLimini lwesiBili. Ucwangingo lwethula ulwazi oluveza ukuxhumana kwamasu nezindlela zokufundisa ezingasetshenziswa ekilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 ezikoleni ezazilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela phambilini. Ulwazi olwethulwayo lungagqugquzela ukubandakanywa kolimi lwesiZulu ekharikhulamini yakuleli zwe esetshenziswa ezikoleni

ezisemakhaya kanye nezisemadolobheni. Ulwazi lungalekelela nasekufundiseni ulimi lwesiZulu kulandelwa indlela nemithetho okugcina ulimi lwesiZulu luzimele njengoba lingulimi oluyisimeleli sobuzwe babantu abangabomdabu kuleli zwe. Inhlaziyo yemininingo ocwaningweni iqondaniswe nenjulalwazi kaKrashen (1981), yokuthola uLimi lwesiBili, lokho kwenziwe ngenhloso yokuthi ulwazi olutholakele ocwaningweni lube yizinsizakufundisa ezingasetshenziswa ekufundiseni nanoma yiluphi uLimi lwesiBili kuleli zwe laseNingizimu Afrika nasezwenikazi lonke lase-Afrika kanjalo nasemazweni aphesheya kwezilwandle njengoba injulalwazi yaKrashen (1981), ibheka ukufundiswa kanye nokutholwa koLimi lwesiBili okuyinqubo eyenzeka ngokufanayo..

1.10 ISITATIMENDE SEZINKINGA

OReeves et al., (2008); Turner (2010) kanye noWildsmith-Cromarty benoBalfour (2019), ocwaningweni lwabo bethula ukuthi ezikoleni ekunothisha kanjalo nabafundi abaxubile ngokobuhlanga abakhuluma izilimi ezingafani e-Afrika uLimi lwesiBili lufundiswa othisha abaqeqeshelwe ukufundisa uLimi lwaseKhaya kuphela. Lokho kungenxa yokugqoza kwezifundo zokuqeqeshela ukufundisa uLimi lwesiBili ezikhungweni zemfundo ephakeme (Reeves et al., 2008; Turner, 2010 & Wildsmith-Cromarty & Balfour, 2019). OReeves et al., (2008); noTurner (2010) kanye noWildsmith-Cromarty benoBalfour (2019), baqhuba bathi le simo senza othisha bagcine sebefundisa uLimi lwesiBili bengenalo ulwazi olwanele ngenqubo efanelekile ekufundiseni uLimi lwesiBili. UBamgbose (2011); Naidoo benoReddy (2012); Nxumalo (2018) kanye noShawe (2015), bona baphawula bathi ukungabinalo ulwazi olwanele lokufundisa uLimi lwesiBili kukathisha kuletha izingqinamba esifundweni ngoba ukuthola kwabafundi ikhono lokubhala ngokuphumelela ekilasini kuncike emaswini uthisha awasebenzisayo. Ngalokho uma ungacacisiwe umongo nomthelela kanjalo nesizathu kokusetshenziswa kwesu nesu uthisha aliqokayo esifundweni sakhe kuba nzima kubafundi ukuthola ulimi olufundwayo kanjalo namakhono alo (Bamgbose, 2011; Naidoo & Reddy, 2012; Nxumalo, 2018 & Shawe, 2015). ULightbown (2000); Songxaba et al., (2017) kanye noWildsmith-Cromarty benoBalfour (2019), bona bethula ukuthi ezikoleni ezinothisha kanjalo nabafundi abaxubile ngokobuhlanga abakhuluma izilimi ezingafani othisha basebenzisa indlela yokukhuluma ngokuxuba izilimi, le ndlela bayisebenzisa ngokuyethemba ekufundiseni uLimi lwesiBili. Kanti le ndlela iyaphikisana neMithethosisekelo yezeMfundo eqhakambisa ukufundiswa kolimi lizimele lingalekelelwa ngolunye (Lightbown, 2000; Songxaba et al., 2017 & Wildsmith-Cromarty & Balfour, 2019).

UBall (2006); Lightbown (2000); McLoughlin (2013); Newton et al., (2018) kanye noWildsmith-Cromarty benoBalfour (2019), baqhuba bathi ukufundiswa koLimi lwesiBili ngokulandela indlela yokuxuba izilimi kuyinkomba yokuqhakambiswa koLimi lokuQala kuphela kanye neyokungahlelisisi kahle isifundo soLimi lwesiBili kanjalo nokungasebenzisi amasu nezindlela zokufundisa ezifanelekile esifundweni. Ukusetshenziswa kwendlela yokuxuba izilimi kuveza isimomqondo sikathisha sokweya uLimi lwesiBili alufundisayo okuyisimomqondo esingadlulela nakubafundi bagcine sebengasithakaseli isifundo soLimi lwesiBili. (Ball, 2006; Lightbown, 2000; McLoughlin, 2013; Newton et al., 2018, & Wildsmith-Cromarty & Balfour, 2019). UBall (2006); Lightbown (2000); McLoughlin (2013); Newton et al., (2018) kanye noWildsmith-Cromarty benoBalfour (2019), baqhuba bathi esikoleni kungagcine sekuncipha nogqozu lokuthuthukisa ukufundiswa koLimi lwesiBili. UBenjamin benoWagner (2021), bona bethula ukuthi esifundweni sekhono lokubhala oLimini lwesiBili ekusetshenziswa kusona izindlela yohlobosibhalo othisha banaka kuphela ulwazi olwethulwa abafundi emibhalweni yabo. Imibhalo ayifundiswa ngokujulile nangobubanzi bayo emakilasini uma kulandelwa indlela ebandakanya ukuba abafundi babhale imizamo yombhalo engaphezulu kowodwa ngaphambili kokwethula umbhalo wokugcina osuke usungenamaphutha (Benjamin & Wagner, 2021). UBenjamin benoWagner (2021), baqhuba bathi lokho kwenza abafundi bangaqeqesheki kahle ekhonweni lokubhala njengoba bengalutholi lonke ulwazi lwemibhalo oluyingqikithi eyenza umbhalo ngamunye uhluke kweminye. UPretorius (2018); Reeves et al., (2008); Turner (2010) kanye noWildsmith-Cromarty benoBalfour (2019) bona baphawula ukuthi ukufundisa kahle ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 kusadinga ukubuyekekwa njengoba kusavela ukuthi othisha abaningi bolimi kuleli zwe laseNingizimu Afrika banolwazi oluncane lokufundisa ulimi. Kanti lo msebenzi uba bucayi kakhulu emabangeni asukela ebangeni lesi-4 kuze kufike emabangeni aphezulu (10-12) (Pretorius, 2018; Reeves et al., 2008; Turner, 2010 & Wildsmith-Cromarty & Balfour, 2019). Lokho kungenxa yokuthi ulimi lusuke selushoqile selufundiswa ngokuqaphelwa luzimele kugxilwe olwazini lwalo olubanzi noluqondene ngqo nalo ngenxa yezinga lemfundo abafundi abasuke sebekuyo (Pretorius, 2018; Reeves et al., 2008; Turner, 2010 & Wildsmith-Cromarty & Balfour, 2019).

Amatemu alikhuni: indlelakubuka (*paradigm*), indlelande (*approach*), injulalwazi (*theory*), isiHlawumbiselo (*hyphothesis*), isihumushombhalo (*transcript*), isilulumagama (*vocabulary*), uhlelolimi (*grammar*), umklamo (*layout principle*), umqondomsuka (*concept*),

umqondonkolelo (*ideology*), unzikandaweni (*location / environment*), uSonjulalwazi (*Theorist*).

1.11 UKUHLELEKA KWEZAHLUKO

Isahluko sokuqala siyisingeniso socwaningo esethula intshisekelo yokwenza ucwaningo mayelana nokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Isahluko sethula isisusa nesendlalelo kocwaningo kanjalo nesiqondaniso nenhloso kocwaningo. Isahluko sethula nenhlosongqangi yocwaningo elandelwa yizinhlosongqo zocwaningo, nombuzongqangi wocwaningo olandelwa yimibuzongqo yocwaningo nobumqoka bocwaningo, nesitatimende sezinkinga kanye nokuhleleka kwezahluco kube sekugcina isiphetho esiyiqoqa lesahlakulo elethula ngokufingqiwe okwethulwa yisahluko.

Isahluko sesibili sethula ukubuyekezwa kwemibhalo yocwaningo eshicilelwe ehlobene nendikimba yokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Imibhalo yocwaningo engiyibuyekezile yethula ulwazi ngokufundiswa kwekhono lokubhala oLimi lwesiBili ezikoleni ezinithisha kanjalo nabafundi abaxubile ngokobuhlanga abakhuluma izilimi ezingafani. Kubuyekezwe imibhalo yocwaningo yakuleli zwe laseNingizimu Afrika neyasezwenikazi lase-Afrika kanjalo neyasemazweni aphesheya kwezilwandle. Ukubuyekezwa kwemibhalo kulawuleke ngezindikimba ezisuselwe olwazini lwemininingo ekhiqiziwe ocwaningweni kunzikandaweni wasesikoleni.

Isahluko sesithathu sethula uhlaka lwenjulalwazi okusetshenzisiwe ukuhlaziya imininingo ekhiqiziwe ocwaningweni. Isahluko sethula ulwazi oluchaza injulalwazi yokuhlaziya sibe sesinaba ngenjulalwazi yokuthola uLimi lwesiBili kaKrashen (1981), yeziHlawumbiselo ezinhlanu esetshenzisiwe ukuhlaziya imininingo yocwaningo. IziHlawumbiselo zibandakanya isiHlawumbiselo sokuThola nokuFunda uLimi lwesiBili, isiHlawumbiselo isiQapheli, isiHlawumbiselo soHlelo lweMvelo, isiHlawumbiselo soMthamo woLimi neNgxenyana yokukodwa eyeNgeziwe kanye nesiHlawumbiselo soHluzo lwemizwa.

Isahluko sesine sethula izindlela zocwaningo ezicacisa ngobunjalo benqubo elandeliwe ekukhiqizeni imininingo yocwaningo. Isahluko sethula indlelakubuka yomhumusho nendlelande yocwaningo lobunjalo botho kanye nesu lokucwaninga igaqa. Lesi sahluko sethula nendlela yenhloso elandeliwe ukuqokeni ababambiqhaza ocwaningweni kanye nezindlela zokukhiqiza imininingo ezisetshenzisiwe ocwaningweni ezihlobene nocwaningo lobunjalo botho. Izindlela zibandakanya imibuzo evulekile yenhlololwazi, inhlololwazi esakuhleleka,

ukubukela izifundo zothisha kanye nokuhlaziya imiqulumbhalo. Isahluko sethula nendawo yocwaningo, nezindlela zokuhlaziya imininingo yocwaningo, izimo zenqubonhle yocwaningo, nezimo zokuthembeka kocwaningo ezibandakanya ukwethembeka nokuqina kwemininingo, ukukholakala kanye nokudluliseka kwemininingo kanjalo nezingqinamba zocwaningo.

Isahluko sesihlanu sethula imininingo yocwaningo mayelana nolwazi kanjalo nokuqonda othisha abanakho ngokufundisa ikhono lokubhala esiZulwini uLimi lwesiBili. Isahluko sethula nemininingo mayelana nenqubo elandelwa othisha emakilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili. Lesi sahluko sethula nemininingo mayelana nezizathu othisha abasekela ngazo inqubo abayilandelayo uma befunda ekilasini. Imininingo eyethulwa kulesi sahluko yakhiqizwa ngenhlololwazi esakuhleleka, imibuzo evulekile yenhlololwazi, ukubukela izifundo zothisha kanye nangokuhlaziya imiqulumbhalo. Ngalesi sikhathi kukhiqizwa imininingo kwasetshenziswa ithuluzi lesiqophamazwi kanye nendlela yokuqobela imininingo ebhukwini layo yodwa. Lesi sahluko sethula nokuhunyushwa kanye nokuhlaziywa kwemininingo ngemiqulumbhalo, nangenjulalwazi kaKrashen (1981), yokuthola uLimi lwesiBili kanye nangemibhalo yocwaningo ehluahlukene ebheka inqubo yokufundiswa koLimi lwesiBili ekilasini. Kulesi sahluko kwethulwe nezindikimba ezisuselwe eminininingweni yocwaningo ekhiqiziwe.

Isahluko sesithupha yisahluko sokugcina esiyisiphetho esiqoqa lonke ucwaningo. Lesi sahluko sethula imibuzo yocwaningo ephenduliwe, neqoqa lokutholakele ocwaningweni, nezincomo ngocwaningo lonke kanye neziphakamiso zocwaningo olusengenziwa.

1.12 ISIPHETHO

Lesi sahluko sethule isisusa socwaningo kwalandela isendlalelo socwaningo nesiqondaniso nenhloso kocwaningo. Ngokulandelana kwezihloko isahluko sethule nenhlosongqangi yocwaningo, izinhlosongqo zocwaningo, umbuzongqangi wocwaningo, umibuzongqo yocwaningo nobumqoka bocwaningo, isitatimende sezinkinga kanye nokuhleleka kwezahluko okulandelwe yisiphetho sesahluko Isahluko sesibili esilandelayo sethula ulwazi lokubuyezwa kwemibhalo yocwaningo eshicilelwe ebheka imikhakha ehambelana nokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 ISINGENISO

Isahluko sokuqala esedlule sethule isingeniso nesendlalelo kocwaningo. Lesi sahluko sesibili sethula ukubuyekezwa kwemibhalo yocwaningo eyethula ulwazi oluhlobene nokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Ukubuyekezwa kwemibhalo yocwaningo kuhlobene nolwazi oluvezwe yimininingo yocwaningo ekhiqizwe kunzikandaweni wasesikoleni eyethulwa esahlukweni sesihlanu ocwaningweni. Isahluko sethula ukubuyekezwa kwemibhalo yocwaningo yalapha eNingizimu Afrika neyakwamanye amazwe asezwenikazi lase-Afrika kanjalo neyasemazweni aphesheya kwezilwandle ngokufundiswa koLimi lwesiBili.

2.2 UKUGUQUKA KWENQUBOMGOMO YOKUFUNDISWA KWEZILIMI EZIKOLENI EZAZILANDELA INQUBO YOKUFUNDISWA KWEZILIMI ZAMAKOLONI KUPHELA NGAPHAMBI KOMBUSO WENTANDO YABANTU

Izwe laseNgingizimu Afrika linezifundazwe eziyi-9 ezinabantu bomdabu kuleli abakhuluma izilimi ezisemthethweni kuleli zwe eziyi-11 (Makalela, 2022 & Nudelman, 2015). Leli zwe lingelinye lamazwe ahlaselwa amaKoloni phambilini asabalalisa inqubo yokucindezelwa kezilimi zabomdabu bakuleli zwe ezikoleni aqhakambisa ezawo ezibandakanya ulimi lwesiBhunu nolwesiNgesi (Makalela, 2022 & Nudelman, 2015). Izilimi zabomdabu bakuleli zwe ezacindezelwa amaKoloni ngaphambili zibandakanya isiNdebele, isiPedi, iseSotho, isiSwati, isiTshonga, iseTshwana, isiVenda, isiXhosa kanye nesiZulu. UMakalela (2022) kanye noNudelman (2015), baphawula ukuthi emva kwesikhathi sobandlululo kuleli zwe kwenziwa izinguquko emkhakheni wezemfundo ezibandakanya ukusungulwa nokwethulwa kwekharikhulamu entsha esabalalisa iphinde ithuthukise ukufundiswa kwezilimi zabomdabu kuleli zwe. Izinguquko zibandakanya ukusebenza ngezinqubomgomo zolimi kwezemfundo ezibandakanya i-*Language in Education Policy* (Department of Education, 1997); *Higher Education Act* (Republic of South Afrika, 1997); *Language Policy for Higher Education* (DoE, 2002); *South African Language Bill* (RSA, 2011) kanye ne-*Use of Official Languages Act No. 12* (RSA, 2012). Ngalezi zinqubomgomo zolimi kwakuhloswe ukuqinisekisa ukuthi ukusungulwa kanjalo nokusetshenziswa kwekharikhulamu entsha kubhekelela ukufundwa okuzimele kolimi kanye nokuthuthukiswa kwemfundo yakuleli zwe phezulu kwesisekelo esiqhakambisa nokuthuthukisa kobuzwe bakuleli zwe (Makalela, 2022 & Nudelman, 2015).

UMakalela (2022) kanye noNudelman (2015), baqhuba abathi lezi zinguquko zasabalalisa imfundo ehlobene nobuliminingi lapho kwalandelwa khona inqubo yokufundwa kwezilimi ezingaphezulu kolimi olulodwa ezikoleni zakuleli zwe. Abacwaningi abanjengoChilds (2016), baphawula ukuthi inguquko enqubenimgomo yokufundiswa kwezilimi ezikoleni zakuleli zwe kwaholela ekutheni izakhamizi ezingabomdabu baseNingizimu Afrika zigculiseke ngemfundo yakuleli zwe. Ezikoleni ezazilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela sekufundiswa nezilimi zabomdabu kuleli zwe ziwulimi lokwengezwa zisuselwe ezilimini zabomdabu kuleli zwe ezifundiswa ziwuLimi lwaseKhaya ezikoleni (Childs, 2016). UChilds (2016), uqhuba athi izinjulabuchopho ezahlolisisa umthelela wezinguquko ezenziwa enqubenimgomo yokufundiswa kwezilimi kuleli zwe zethula ukuthi ukufundiswa kwamakhono oLimi lwesiBili kufanele kuncikiswe oLimini lokuQala oselunesikhathi eside lwaqala ukufundiswa. ULimi lokuQala oselunesikhathi eside lwaqala ukufundiswa luyakuqinisekisa ukutholwa kolwazi namakhono olimi okusezingeni eliphezulu kubafundi (Childs, 2016 & García & Leiva, 2014). Ulwazi lwemibhalo yocwaningo yababhali abangoChilds (2016) kanye noGarcía benoLeiva (2014), ingivezela ukuthi emakilasini kugqugquzelwa ukuba ukufundiswa koLimi lwesiBili kuncikiswe ekufundisweni koLimi lokuQala, lokho ngikubona kuyinqubo ephuca uLimi lwesiBili amandla nethuba lokufundiswa luzimele kugcine sekusetshenziswa nezindlela ezibandakanya indlela yokuxuba izilimi. UGarcía benoLeiva (2014); Makalela (2022) kanye noNudelman (2015), bona baphawula ukuthi ukwengezwa kwezifundo zolimi ezasungulwa zasuselwa kwezinye izilimi kwakuzothuthukisa ikhono lokubhala nekhono lokufunda kubafundi besebenza ngezilimi ezingaphezulu kolimi olulodwa, ngakho ukufunda nokubhala okwenziwa oLimini lokuQala kanjalo nasoLimini lwesiBili kukhululisa ulwazi namakhono olimi kuzona zombili izilimi. UDonley (2022) kanye noFu, Hadjioannou noZhou (2019), baphawula ukuthi abafundi emakilasini bangafunda umbhalo ngolimi lwesiNgisi babe sebebhala isifingqo behumusha umbhalo ngoLimi lwabomdabu kuleli zwe okungolwabo lwaseKhaya. Inhloso kuba ukuthi abafundi bathuthukise ikhono labo lokufunda nokubhala besebenzisa ulwazi lwabo lwaphambilini, lesi simo sibenza bangabi ngaphansi kwengcindezi yokusebenza ngolimi lwesiNgisi noma bengakakwazi (Donley, 2022 & Fu et al., 2019).

NgokukaDonley (2022) kanye noFu et al. (2019), othisha kanjalo nabafundi basebenzisa ulwazi lwabo lwangaphambili esifundweni sesiZulu uLimi lwesiBili olwasungulwa lususelwa esifundweni sesiZulu uLimi lwaseKhaya, le nqubo yenzeka ezikoleni zakuleli zwe laseNingizimu Afrika ezazilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela

phambilini. Ulwazi lothisha abalususela esiZulwini uLimi lwaseKhaya lulekelela nasekusunguleni izinsizakufundisa ezintsha nezifanelekile oLimini lwesiBili (Donley, 2022 & Fu et al., 2019). ONgcobo et al. (2016), bacwaninga ngokutshenziswa kwenqubo yokusebenzisana kwezilimi njengendlela yokuqeda ukungalingani kwamandla ezilimi kuleli zwe, kulokho bahlola ukusebenzisana phakathi kolimi lwesiNgisi kanye nolimi lwesiZulu esikhungweni semfundo ephakeme. Ocwaningweni lukaNgcobo et al. (2016), bethula ukuthi abafundi abakhuluma isiZulu uLimi lwaseKhaya ababengababambiqhaza babesebenzisa ulimi lwesiNgisi kanye nolwesiZulu ngokuzishintshanisa lezi zilimi emisebenzini yokufunda imibhalo. Abafundi babehlose ukwakha umqondo emagameni anzima abahlangabezana olimini ngalunye, kulokho babesebenzisa ulwazi lolimi oluchaza kangcono igama ngalinye ebabelithola linzima kubona emibhalweni abayifundayo (Ngcobo et al., 2016). Imiphumela yocwaningo yaveza ukuthi abanye abafundi babewuqonda kangcono umbhalo obhalwe ngolimi lwesiNgisi ngoba uLimi lwesiZulu lunamagama amaningi alikhuni, kanti abanye abafundi bakhombisa ukuwuqonda kangcono umbhalo obhalwe ngolimi lwesiZulu ngoba kuwulimi lwabo lwaseKhaya (Ngcobo et al., 2016). UNsele (2018), uvumelana noNgcobo et al. (2016), ocwaningweni alwenza mayelana nokusetshenziswa kolimi esifundweni se-*Social Sciences* ebangeni lesi-9 esiYingini saseZululand. UNsele (2018), waveza ukuthi abafundi bahlukana phakathi mayelana nolimi abaluqonda kangcono uma befunda noma bebhala esifundweni se-*Social Sciences* phakathi kolimi lwesiNgisi kanye nolimi lwesiZulu. UWunseh (2023), wabuyekeza ukucela kwenguquko yokusetshenziswa kwezilimi eNingizimu Afrika njengendlela entsha yokuqonda ulimibili nobuliminingi emakilasini. UWunseh (2023), uphawula ukuthi othisha emakilasini kufanele basekele ukufundiswa kolimi olususelwa kolunye ngenqubo evulela abafundi inkundla yokusebenzisa lonke ulwazi namakhono ezilimi abanakho. OFu et al. (2019), bavumelana noWunseh (2023), ngokuthi ukufundiswa kolimi olususelwa kolunye ekilasini kufanele kuqhutshwe yinjongo yokuqhakambisa zonke izilimi ngokulinganayo. Ukuqhakambiswa kobuliminingi kodwa yisimo esingawasusi amandla okwengamela yonke imfundo kwezilimi zamaKoloni njengoba izikole ezazilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela phambilini zilandela inqubo yokufundiswa kwesiNgisi uLimi lokuQala kanye nokusetshenziswa kwalo liwulimi lokuxhumana olusemthethweni. Inqubomgomo yaseNingizimu Afrika yokusetshenziswa kwezilimi ezikoleni kusafanele ibuyekezwe ngoba igqugquzela ukubandakanywa kwezilimi zabomdabu kuleli zwe ekharikhulamini eqhakambisa ulimi olulodwa okuyisiNgisi ulimi lwamaKoloni.

2.3 UKUFUNDISA ISIZULU ULIMI LWESIBILI EZIKOLENI EZAZILANDELA INQUBO YOKUFUNDISWA KWEZILIMI ZAMAKOLONI KUPHELA PHAMBILINI ENINGIZIMU AFRIKA

Ukufundiswa kwesiZulu uLimi lwesiBili kuvamise kakhulu esifundazweni saKwaZulu-Natali kwazise yilapho kudabuka khona futhi kuzinze khona abantu abangamaZulu (Reeves et al., 2008; Turner, 2010 & Wildsmith-Cromarty & Balfour, 2019). Uzikhali (2016), wenza ucwaningo mayelana nokufundiswa kwesiZulu uLimi lwesiBili kubafundi abakhuluma isiZulu uLimi lwaseKhaya esikoleni samabanga aphakeme (8-12) esasilandela inqubo yokuqhakambiswa kwezilimi zamaKoloni kuphela phambilini. Kukhona nocwaningo olwenziwa uNtshangase (2014), ngomthelela wokucindezelwa kwezilimi zakuleli zwe empumelelweni yabafundi besiZulu ezifundweni KwaZulu-Natali. Ucwaningo lukaZikhali (2016), kanye nolukaNtshangase (2014), lwethula inkinga ehlobene noqeqesho lothisha abafundisa isiZulu uLimi lwesiBili ezikoleni zakuleli zwe laseNingizimu Afrika. UNtshangase (2014), Reeves et al., (2008); Turner (2010); Wildsmith-Cromarty benoBalfour (2019), kanye noZikhali (2016), baveza ukuthi inselelo enkulu ekufundisweni kwesiZulu siwuLimi lwesiBili wukwesweleka kothisha abaqeqeshiwe kulo mkhakha wokufundiswa kolimi. OReeves et al., (2008); Turner (2010) kanye noWildsmith-Cromarty benoBalfour (2019) baqhuba bathi insweleko yoqeqesho lokufundisa isiZulu uLimi lwesiBili kothisha ibangelwa inqubo yaphambilini kuleli yokungafundiswa kwezifundo zamasu nezindlela kokufundisa uLimi lwesiBili enyuvesi yokuqeqeshela ubuthisha eyayivelele kuleli zwe *i-University of South Africa (UNISA)*. Ubuncane bothisha abaqeqeshelwe ukufundisa uLimi lwesiBili kuleli zwe laseNingizimu Afrika kuholela ekutheni isiZulu uLimi lwesiBili sifundiswe nawothisha abaqeqeshelwe ukufundisa isiZulu uLimi lwaseKhaya (Ntshangase, 2014 & Zikhali, 2016). Othisha abangakuqeqeshelwanga ukufundisa isiZulu uLimi lwesiBili bazithola besenkingeni yokungakwazi ukwehlukana amasu kanye nezindlela zokufundisa ezisebenza kahle esifundweni soLimi lwesiBili kulezo ezisebenza kahle esifundweni soLimi lwaseKhaya emakilasini (Reeves et al., 2008; Turner, 2010 & Wildsmith-Cromarty & Balfour, 2019).

Insweleko yolwazi lwezakhi eziyisisekelo sesifundo soLimi lwesiBili iholela ekwethulweni kwesifundo soLimi lwesiBili esingahlelisisiwe, nesisekelwe yisimomqondo sikathisha esibuswa inkolelo yokuthi abafundi bakuqonda kalula abakufundiswa esifundweni soLimi lwesiBili uma kunguLimi lwabo lwaseKhaya (Ntshangase, 2014; Wright, 2010 & Zikhali, 2016). Othisha besiZulu uLimi lwesiBili benza namaphutha okulandela izindlela zokufundisa ezazisetshenziswa kubona besengabafundi besiZulu uLimi lwaseKhaya uma befundisa isiZulu

uLimi lwesiBili, lezo zindlela azibabhekeleli abafundi besiZulu uLimi lwesiBili emakilasini (Ntshangase, 2014; Nxumalo, 2018 & Shawe, 2015). Insweleko yolwazi lokufundisa uLimi lwesiBili kanjalo nolwazi lwamazanga abafundi okufunda kwenza uthisha ahlele isifundo esingasekelekile ngamasu nangezindlela zokufundisa ezibhekelela ukutholwa kahle kolwazi oluyingqikithi yokuqukethwe esifundweni. Insweleko yoqeqesho lokufundisa isiZulu uLimi lwesiBili ekilasini iholela othisha ekusebenzisenzi izindlela zokufundisa ezinqamulelayo abakholwa ukuthi zenza abafundi basiqonde kangcono futhi ngokushesha isiZulu uLimi lwesiBili ekilasini ezibandakanya indlela yokuxuba izilimi (Ndimande-Hlongwa & Ndebele, 2014; Ntshangase, 2014 & Nxumalo, 2018). UNaidoo benoReddy (2012) kanye noWildsmith-Cromarty benoBalfour (2019), baqhuba bathi indlela yokuxuba izilimi isiza ekutheni kube nokuxhumana okuhle phakathi kukathisha kanye nabafundi ekilasini anabafundi abaxubile ngokobuhlanga iphinde isize abafundi ekuthuthukiseni ulwazimagama lwabo ezilimini esetshenziswa kuzona. Yize noma inomthelela omuhle le ndlela esifundweni solimi kodwa iphambene nemigomo nemibandela esekele ukufundisa ulimi lizimele ekilasini ekufanele ilandelwe emakilasini. NgokukaWildsmith-Cromarty benoBalfour (2019), iziqu zikathisha zokufundisa kufanele zihlolisiswe uma eqashwa, ukuze kuqinisekise ukuba ekilasini uzokwethula isifundo esizokwenza abafundi bafinyelele kahle olwazini lwenhloso yesifundo (Naidoo & Reddy, 2012; Nxumalo, 2018 & Shawe, 2015).

2.4 INQUBO YOKUFUNDISA EKILASINI

UBenson (2012) kanye noWaring beno-Evans (2014), bachaza inqubo yokufundisa ekilasini ngokuthi wumsebenzi obandakanya ukubhekwa kwamalungiselelo kathisha esifundo, namasu kanjalo nezindlela zokufundisa akusebenzisayo ekilasini. Esifundweni kuhlolwa nemisebenzi eyenziwa abafundi kanjalo nokufaneleka kwamasu kanye nezindlela okusuke kuqokiwe okufanele kuhambisana kahle nesitayela sabafundi sokufunda (Benson, 2012 & Waring & Evans, 2014). Isitayela sabafundi sokufunda siqapheleka kahle emabangeni asukela kwelesi-4 kuya kwelesi-6 lapho kuqala khona ukufundiswa kwezifundo zizimele ngenxa yolwazi oluningi ezilwethulayo, lokhu ngakuthola ngalesi sikathi ngenza lolu cwaningo. Ukuba bucayi kwenqubo yokufundisa amabanga asukela kwelesi-4 kuya kwelesi-6 kuhlobene kakhulu nezifundo zolimi ngoba zibandakanya ukufundiswa kolwazi lwesifundo lokuqukethwe kanye nolwazi lwendlela yokuziphatha kwabantu (Bagder & White, 2000; Benson, 2012 & Hasan & Akhand, 2010 & Parveen et al., 2018). Izifundo zoLimi lwesiBili esengake ngazibukela phambilini zifundiswa kanye nemibhalo yocwaningo engiyifundile kungivezele ukuthi othisha

balandela indlela yokukhuluma ngokuxuba izilimi uma befundisa uLimi lwesiBili emakilasini anabafundi abaxubile ngokobuhlanga futhi abakhuluma izilimi ezingafani.

NgokukaBenson (2012) kanye noWaring beno-Evans (2014), ukufundisa uLimi lwesiBili olwehlukile oLimini lokuQala olufundwa abafundi kuyabadida othisha emakilasini bagcine sebeqhakambisa uLimi lokuQala lokuxhumana olusemthethweni esikoleni nalapho kungafanele khona ezifundweni zoLimi lwesiBili. NgokukaBadger benoWhite (2000); Darsih (2018) kanye noWeston benoBrown (2013), inqubo yokufundisa uLimi lwesiBili ekilasini ingabandakanya ukusetshenziswa kwendlela eqhakambisa umfundi lapho abafundi bengazibumbela bona ulwazi loLimi lwesiBili olungamaqiniso ngale kokulindela ukwamukela ulwazi loLimi lwesiBili kuthisha kuphela ekilasini. Izifundo zoLimi lwesiBili ezilandela indlela eqhakambisa umfundi zivulela inkundla kubafundi bakule lizwe ukuba babelane nabafundi bonke ekilasini ngolwazi oluveza ukuceba kwezilimi zabomdabu zakule lizwe nokusebenza kwazo zizimele.

2.4.1 INDLELA EQHAKAMBISA UMFUNDI

Indlela eqhakambisa umfundi yisimeleli seqoqo lezindlela zokufundisa ezibhekelela ukungalingani kwamazinga abafundi okuqonda ulwazi esifundweni (Badger & White, 2000; Darsih, 2018 & Weston & Brown, 2013). Isifundo esilandela indlela eqhakambisa umfundi sibandakanya ukusebenzisana phakathi kukuthisha kanye nabafundi ekuthatheni izinqumo ezihlobene ne nqubo yokufunda ekilasini (Badger & White, 2000; Darsih, 2018 & Weston & Brown, 2013). Esifundweni abafundi balindeleka ukuba bazakhele ulwazi olusha belususela kukadekubona wabo kanye nasezifundweni zaphambilini ababa yingxenye yazo (Badger & White, 2000; Darsih, 2018 & Weston & Brown, 2013). Indlela eqhakambisa umfundi isekela inkolelo yokuthi lukhona ulwazi abafundi abafika nalo ekilasini uma kufundwa (Badger & White, 2000 & Hasan & Akhand, 2010). Le ndlela ivumelana nenjulalwazi kaVygotsky (1978), i-*Socio-cultural theory* echaza kabanzi ngokuthi umuntu uluthola kanjani aphinde alusebenzise kanjani uLimi lwesiBili (Badger & White, 2000). Injulalwazi kaVygotsky (1978), ithuthukisa ingqikithi yayo ngomqondomsuka i-*Zone of Proximal Development (ZPD)* engumehluko phakathi kolwazi loLimi lwesiBili umuntu azifundela lona eyedwa kanye nolwazi loLimi lwesiBili umuntu alufunda ngokuhlanganyela nabanye abantu (Badger & White, 2000).

NgokukaVygotsky (1978), umuntu uthola ulwazi loLimi lwesiBili ngokuxhumana nabantu athole ukufunda kabanzi ngamasiko, izinkolelo kanye nendlelakubuka yabo kunzikandaweni abahlala kuwona nekusabalele kuwona uLimi lwesiBili. NgokukaBenson (2012); Darsih

(2018) kanye noWeston benoBrown (2013), ukuthola uLimi lwesiBili kunzikandaweni wasekilasini kona kuhlobene nokubakhona kukathisha oweluleka abafundi emisebenzini abayenzayo ekilasini ngenhloso yokubanikeza ithuba lokusebenzisa imiqondo yabo bathole ukucabanga ngokucubungula esifundweni. Ulwazi engiluthole emibhalweni yocwaningo yakuleli zwe laseNingizimu Afrika esezikhona lungivezele ukuthi ukufundiswa koLimi lwesiBili lwabomdabu kuleli zwe kulandela indlela eqhakambisa uthisha owethula ulwazi loLimi lwesiBili lwabomdabu kuleli zwe olwenzelelwa ngolimi lwesiNgisi. Othisha bazithola belekelela uLimi lwesiBili lwabomdabu kuleli zwe ngolimi lwesiNgisi emakilasini ngoba esikhathini saphambilini zazingafundwa izilimi zabomdabu kuleli zwe ezikoleni zasemadolobheni lapho sezifundwa khona manje ziwuLimi lwesiBili ngaphansi kwenqubo esaqhakambisa uLimi lwesiNgisi (Naidoo & Reddy, 2012; Ntshangase, 2014; Nxumalo, 2018; Shawe, 2015 & Zikhali 2016). Inqubo yothisha emakilasini yokufundiswa koLimi lwesiBili lwabomdabu kuleli zwe yenza abafundi bangafinyeleli olwazini nasemakhonweni ezilimi zabomdabu kuleli zwe okuzimele nokuthuthukisa ulimi lwabomdabu kuleli zwe lunjengoba lunjalo (Naidoo & Reddy, 2012; Ntshangase, 2014; Nxumalo, 2018; Shawe, 2015 & Zikhali 2016).

2.5 UQEQESHO LOTHISHA EKUFUNDISENI ULIMI LWESIBILI EZIKOLENI EZINOTHISHA KANJALO NABAFUNDI ABAXUBILE NGOKOBUHLANGA ABAKHULUMA IZILIMI EZINGAFANI

UGudmundsdottir benoShulman (1987), baqhamuka nencazelo yoqeqesho lothisha lokufundisa ekilasini baluhlobanisa ne-*Pedagogical Content Knowledge* (PCK). UGudmundsdottir benoShulman (1987), bachaza bathi ukuqeqesheka kukathisha mayelana nokufundisa kubandakanya ulwazi lwenqubo yokufundisa (*Pedagogical Knowledge*) kanye nolwazi lokuqukethwe esifundweni (*Content Knowledge*). Inqubo yokufundisa elandelwa uthisha ekilasini wulwazi lwenqubo yokufundisa efundwa esikhungweni semfundo ephakeme kanye nakukadekubona (Gudmundsdottir & Shulman, 1987). Ulwazi lokuqukethwe esifundweni lona yizihlokwana ezihambisana nezincazelo ezingamaqiniso acacisa ngengqikithi yesifundo eyenza isifundo ngasinye sehluke kwezinye (Gudmundsdottir & Shulman, 1987). Imibhalo yocwaningo eseyenziwa iveza ukuthi ulwazi loqeqesho lukathisha lulekelela uthisha esifundweni soLimi lwesiBili ekwethuleni ulwazi lolimi ngendlela ehambisana nezinga labafundi lokufunda nokuqondisisa ulimi. U-Ouane benoGlanz (2011), bethula ulwazi ocwaningweni lwabo mayelana nokufundiswa kwesiChichewa uLimi lwesiBili ezikoleni zaseMalawi. U-Ouane benoGlanz (2011), baphawula ukuthi izinga lokutholwa

kwamakhono esiChichewa uLimi lwesiBili liphansi ezikoleni ezinothisha kanjalo nabafundi abaxubile ngokobuhlanga abakhuluma izilimi ezingafani eMalawi ngenxa yeningi lothisha abafundisa isiChichewa uLimi lwesiBili bengakuqeqeshelwanga ukusifundisa. Ngokuka-Akbarzadeh benoFatemipour (2014); Awla (2014) kanye noToyama benoYamazaki (2020), kusemqoka ukuba uthisha woLimi lwesiBili abe nolwazi lwamazinga kanjalo nolwezitayela kwabafundi kokufunda.

Uthisha kufanele aqonde ukuthi abafundi basetshenzelwa yizitayela zokufunda ezingafani ekilasini, kukhona abafundi abafunda ngokubona kusetshenziswa izithombe, imibonisobhanyabhanya kanye nemidwebo (Akbarzadeh & Fatemipour, 2014; Awla, 2014 & Toyama & Yamazaki, 2020). Kukhona nabafundi abafunda ngokukhuluma, kukhona abafunda ngokubhala phansi, abanye bafunda ngokulalela, abanye bafunda ngokuthinta, emisebenzini yasekilasini abanye basebenza kahle ngamaqoqwana kanti abanye basebenza kangcono ngabodwana (Akbarzadeh & Fatemipour, 2014; Awla, 2014 & Toyama & Yamazaki, 2020). UNtshangase (2014); Wright (2010) kanye noZikhali (2016), baphawula ukuthi uma uthisha engenalo ulwazi olwanele lokufundisa uLimi lwesiBili kanjalo nolwazi lwezitayela zabafundi zokufunda ekilasini, ulahlekelwa ukuzethemba ekufundiseni uLimi lwesiBili agcine eselandela izindlela zokufundisa ezinjengendlela yokukhuluma ngokuxuba izilimi (Ntshangase, 2014; Wright, 2010 & Zikhali, 2016). Imibhalo yocwaningo engiyifundile kanjalo nezifundo zothisha esengake ngazibukela kungivezela ukuthi isifundo esingacaciselwa izinjongo zaso sakha ukungazethembi nakubafundi uma benza imisebenzi yezivivinyo zamakhono olimi ekilasini ezibandakanya ukubhala indaba, ukwethula inkulumo kanye nokufunda phambili kwekilasi njengoba besuke bengacijiwe ngamakhono nolwazi okuhlosiwe esifundweni.

2.6 UKUFUNDISWA KWEKHONO LOKUBHALA OLIMINI LWESIBILI EZIKOLENI EZINOTHISHA KANJALO NABAFUNDI ABAXUBILE NGOKOBUHLANGA ABAKHULUMA IZILIMI EZINGAFANI

Ukufundiswa kwekhono lokubhala oLimi lwesiBili umsebenzi obucayi njengoba uLimi lwesiBili lwakhela oLimini lomfundi lwaseKhaya, ngakho umfundi kufanele abe nolwazi olwanele loLimi lwakhe lwaseKhaya ukuze akwazi ukuthola kahle ulwazi loLimi lwesiBili ekilasini (Barkaoui, 2007 & McLaughlin, 2013). Ukufundiswa koLimi lwesiBili kwenziwa kakhulu ezikoleni ezinothisha kanjalo nabafundi abaxubile ngokobuhlanga abakhuluma izilimi ezingafani okunguhlobo lwezikole olwande emazweni aseNtshonalanga ikakhulukazi ezweni laseMelika elakhelwe yimiphakathi yabantu abaxubile ngokobuhlanga (Barkaoui, 2007 & McLaughlin, 2013). Ulwazi lwenhlobo yokufundiswa koLimi lwesiBili ezikoleni zaseMelika

Iwethula imiphumela ekhombisa ukungatholwa kwekhono lokubhala oLimini lwesiBili ezikoleni ngenxa yokungasebenzelani kwamagugu nezinqubo okuyisisekelo sokuthuthukiswa kwezilimi zabafundi ezikoleni (Ball, 2006; McLaughlin, 2013; Newton et al., 2018 & Poe, 2015). UBall (2006); McLaughlin (2013); Newton et al., (2018); kanye noPoe (2015), baphawula ukuthi okungaba yisisombululo ezinkingeni ezihlobene nokufundiswa koLimi lwesiBili ezikoleni zaseMelika ukuthi kusetshenziswane nothisha ekubunjweni nasekubuyekezweni kwekharikhulamu yokufundisa uLimi lwesiBili ngoba yibona abawenzayo futhi abawazi kahle umsebenzi wokufundisa emakilasini. Ukubekwa phambili kothisha ezinhlelweni zemigomo, nolwazi kanye nemibandela okulawula umsebenzi wokufundiswa kwekhono lokubhala oLimini lwesiBili emakilasini kuqinisekisa izinguquko zokuthuthuka kwekhono lokubhala kubafundi (McLaughlin, 2013 & Newton et al., 2018). Imibhalo yocwaningo elandela indlela yenqubo yethula ukuthi ukufunda ikhono lokubhala oLimini lwesiBili kusho ukuthola nokusebenzisa amasu okubhala asezingeni eliphezulu ngale kokuthola ulimi qobo olufundwayo.

UKitsantas (2002), unezelela athi ukufunda ikhono lokubhala olimini kubandakanya ukuqondisiswa nokusetshenziswa kwamasu okuhlela umbhalo abandakanya ukwethula izinyathelo ezizolandelwa embhalweni, nokubhala amalungiselelo ombhalo kanye nokubuyekeza umbhalo uma sewubhalwe waphelela. Inqubo yokubhala ibandakanya namasu okuhlolisisa nokuhlelisa umbhalo abandakanya ukuqaphela isakhiwo sombhalo nokusebenzisa amagama anothile ethula ulwazi lolimi olujulile (Kitsantas, 2002). NgokukaBarkaoui (2007), othisha bangalandela izinyathelo ezintathu ekuthuthukiseni ikhono labafundi lokubhala esifundweni soLimi lwesiBili baphinde bagqugquzele ngazo ukuzihlola kubafundi ukuze bagweme ukwenza amaphutha emibhalweni abayibhalayo. Esinyathelweni sokuqala uthisha uqamba umbhalo ayalele abafundi ukuba balandele isitayela sakhe sokubhala emibhalweni yabo abazoyibhala, umbhalo kodwa uwethula ngokuwuxoxa kubafundi acacise nangemithetho esekele ukwehluka kwawo kweminye imibhalo (Barkaoui, 2007). UBarkaoui (2007), uqhuba athi esinyathelweni sesibili uthisha uyalele abafundi ukuba babhale umbhalo wabo basebenze ngababili noma ngaphezulu baqoke isu lokubhala abazolisebenzisa. Uthisha uqapha inqubo yokusebenza kwabafundi emaqoqweni abo aphinde ahlole nokufaneleka kwamasu abawaqokayo (Barkaoui, 2007). Esinyathelweni sesithathu uthisha uchazela abafundi ngezitayela zabo zokubhala abacacisele nangokusetsheniswa kwamasu okubhala ukuthi isu nesu elilandelwayo embhalweni lisetshenziswa 'kuphi?', 'nini?', 'kanjani?' futhi 'ngoba yini?' (Barkaoui, 2007). UBarkaoui (2007) kanye noKitsantas (2002), bavumelana

ngokuthi isifundo sekhono lokubhala esihlelwe saphinde sethulwa kahle sicija umfundi ngolwazi namakhono okusebenza ngolwazi lombhalo olunkimbinkimbi olumenza acabange ngokucubungula aphinde azuze izisombululo mayelana nezinkinga ahlangebuzana nazo empilweni yakhe yangempela. IsiTitimende seNqubomgomo yoHlelo lokuFunda nokuHlola esisekele imfundo yakuleli zwe laseNingizimu Afrika siqhakambisa ukufundiswa kwemisindo yezinhlamvu zamagama ukuze abafundi bakwazi ukuzisebenzisa bakhe amagama anomqondo, nemisho ephelele kanjalo namapharagrafu afundekayo (Luizinho, 2020 & Mather & Land, 2014).

Ulwazi lwekhono lokubhala oLimini lwesiBili okungelabomdabu kuleli zwe laseNingizimu Afrika kodwa libonaka lilincane kubafundi basezikoleni zamabanga asukela kwelokwamukela-R kuya kwelesi-7 (Wildsmith-Cromarty & Balfour, 2019). UTaNquHFuHlo usebenza ngaphansi komgomo wokuthi ikhono lokubhala kufanele liqale ukufundiswa ngokwenhloso ebangeni lesi-2 esifundweni siLimi lwesiBili, abafundi bengaqala ngokwenza imisebenzi elula ebandakanya ukuqedela imisho ngamagama (Department of Basic Education, 2011, Luizinho, 2020 & Mather & Land, 2014). NgokukaDBE (2011), ebangeni lesi-3 abafundi banganikezwa imisebenzi yokuzihlanganisela ulwazi lwamagama bakhiqize imibhalo efundekayo, kufanele bafunde baphinde baqonde amagama ayi-1 500 kuya kwayizi-2 500 oLimini lwesiBili (DBE, 2011). ULuizinho (2020) kanye noMather benoLand (2014), baphawula ukuthi umsebenzi wokufundiswa kwamagama emakilasini unenselelo yokuthi othisha abacaciselekile ngamasu kanjalo nezindlela eziqondene nawo, kodwa kuphela kugqugquzelwa ukuba basebenzise umbhalo oyindaba efundwa abafundi ekilasini bathole kuyona ulwazimagama. Indaba efundwa abafundi ekilasini isetshenziselwa ukutomula amagama esibizelo esibhalwa kanye njalo evikini lapho abafundi bethola khona ukubuyekeza nokusebenzisa ulwazi lwemisindo namagama abasuke bexhumane nakho endabeni.

2.7 UKUFUNDISA IKHONO LOKUBHALA OLIMINI KULANDELWA INDLELA YESIBIZELO NENDLELA YOKUBHALA INDABA EZIKOLENI

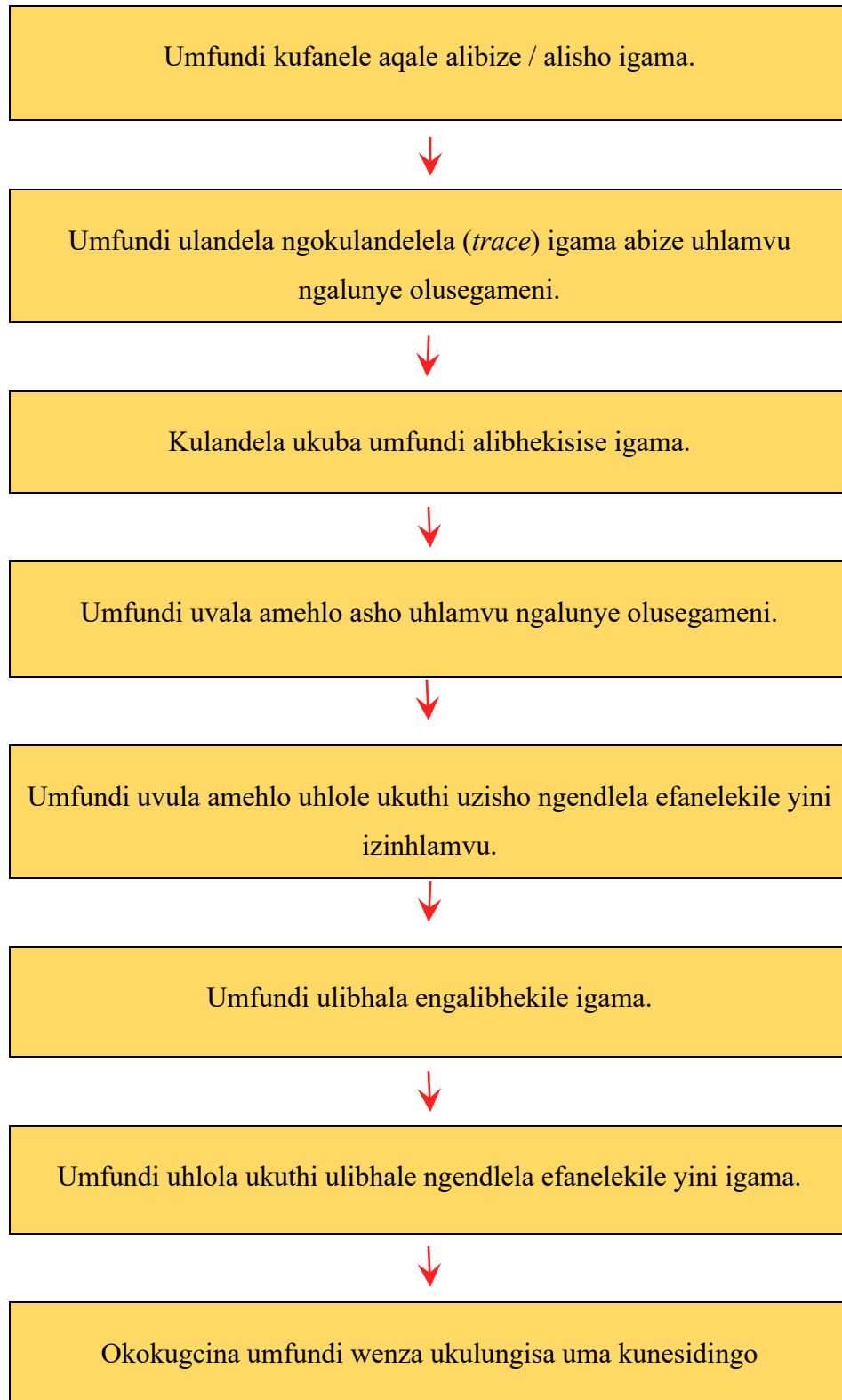
Ukufundisa ikhono lokubhala olimini kuwumsebenzi obucayi ohlosa ukuthuthukisa ukusebenzisaba phakathi kwezakhi ezahlukahlukene ezibandakanya ulwazi, namakhono kanye namagugu kolimi kubafundi (Aminatun et al., 2019 & Dragomir & Niculescu, 2020). O-Aminatun et al., (2019) kanye noDragomir benoNiculescu (2020), baqhuba bathi inqubo yokubhala ibandakanya isenzo sokuhlola imibhalo, nokuhlela imibono, ukuqonda ulwazi kanjalo nokuqaphela imithetho yokusetshenziswa kolimi okubandakanya ukusebenzisa ngendlela efanele izimpawu zokuloba, nesilulumagama kanye nohlelolimi. Ngamanye amazwi

ukufundiswa kwekhono lokubhala kungaphezulu kokugcizelelwa kwesenzo sokuhlenganisa izinhlamvu zonkamisa nongwaqa ukuze kuphume igama eliphelele nelifundekayo, kodwa ukufundiswa kwekhono lokubhala ekilasini kuhlobene nokuqondiswa kolimi ngokuphelele kanjalo nokuqondwa kwendlela efanelekile yokusetshenziswa kwalo. Ulwazi lwemibhalo yocwaningo engayibuyekeza kanye neminingo yocwaningo engayikhiqiza kwangivezela ukuthi othisha basebenzisa baphinde baqhakambise indlela yesibizelo kanye nendlela yokubhala indaba esifundweni soLimi lwesiBili esigxila ekufundisweni kwekhono lokubhala. Ngokwenkolelo yothisha indlela yesibizelo kanye nendlela yokubhala indaba kulithuthukisa kalula ikhono lokubhala kubafundi njengoba zivumela ukuba basebenze ngolwazi abalususela kukadekubona wabo kanye nabaxhumana nalo nsuku zonke ezimpilweni zabo. Indlela yesibizelo kanye nendlela yokubhala indaba zilikhombisa kalula izinga labafundi lekhono lokubhala ngoba zibandakanya imisebenzi eyenziwa njalonzalo ngazo ekilasini. U-Akincilar (2010), uqhuba athi elinye lamasu angasetshenziswa othisha ekufundiseni ikhono lokubhala olimini yisu lika-*PLEASE*. Esifundweni sekhono lokubhala isu lika-*PLEASE* liba yinkombandlela esiza abafundi ekubhaleni imisho enomqondo kanye namapharagrafu ahlelekile, othisha basebenza njengabeluleki abasiza abafundi ekutheni balandele yonke imithetho ehlobene nesu lika-*PLEASE* (Akincilar, 2010 & Graham et al., 2007). OGraham et al. (2007), baqhuba bathi isu lika-*PLEASE* ligqugquzela abafundi uma bebhala olimini ukuba balandele imithetho yezinyathelo ezibandakanya isinyathelo sokuqala sokukhetha isihloko abafundi abangabhala ngaso (*Pick*), kanjalo nokukhetha izethameli abahlose ukuqondisa kuzona umbhalo wabo. Abafundi bakhetha nesitayela sokubhala abathanda ukusilandela uma sebekhiqiza imibhalo yabo (Graham et al., 2007). Isinyathelo esilandelayo kuba ukwenza uhlu lolwazi oluhambelana nesihloko esikhethiwe olusetshenziswayo ekwakheni umbhalo opholelele nohlelekile (*List*) (Graham et al., 2007). OGraham et al. (2007), baqhuba bathi isinyathelo esilandelayo kuba ukuhlolisisa ukuthi uhlu lolwazi oluhambelana nesihloko luphelele kahle yini (*Evaluate*). Isinyathelo esilandelayo kuba ukubhala ipharagrafu eqalwa ngomushosihlokwana omfishane ocacisa ukuthi ipharagrafu izobe idingidani (*Activate*), kulandela ukuhlinzeka imisho esekela ulwazi olwethulwa umushosihlokwana (*Supply*) (Graham et al., 2007). Okokugcina kuba ukuvala umsebenzi ngomusho osongayo emva kokuhlolisisa umbhalo kwahlungwa amaphutha okubhala embhalweni wonke (*End*) (Graham et al., 2007).

2.7.1 UKUFUNDISA IKHONO LOKUBHALA OLIMINI KULANDELWA INDLELA YESIBIZELO

NgokukaHarris et al. (2017), ukubhalisa abafundi isibizelo ekilasini kusekeleke ngesenzo sokuba othisha bahlele amagama amasha kubafundi angabaphosela inselelo uma sebewabhala ukuze kukhule ulwazi lwabo lwemisindo namagama. OHarris et al. (2017), baqhuba bathi uthisha bangahlela ukuba izivivinyo zabo zesibizelo zenzeke kanye njalo evikini, kubhalwe amagama asukela kwayi-10 kuya kwangama-20 aqukethe uhlobo oluthile lomisindo ekuhloswe ukuba abafundi bawufunde. Kufanele kwethulwe nencazelo yegama ngalinye emagameni ababizelwa wona abafundi ukuze bakwazi ukubona nokuqonda umehluko phakathi kwamagama (Harris et al., 2017). UGraham benoSantangelo (2014) bavumelana noHarris et al. (2017), bathi indlela yesibizelo ibhekelela wonke umfundi ekilasini emazingeni ekhono lokubhala abafundi, uthisha uhlela uhlu lwamagama esibizelo ngokususa kanye nangokunezelela amagama azothuthukisa ulwazi lwabafundi bonke lwemisindo. UGraham benoSantangelo (2014) kanye noHarris et al. (2017), baphawula nokuthi uthisha angathuthukisa ikhono lokubhala kubafundi esebenzisa indlela yesibizelo ngokuthi abuyisele kubafundi imisebenzi yesibizelo emakiwe ehambisana nokuphawula kwakhe okuncoma abafundi abenze kahle kanjalo nokukhuthaza labo abangenzaka kahle. Ukuphawula kukathisha okwenza abafundi babe nentshisekelo yokusebsnza ngokuzimisela emsebenzini wabo wesibizelo kubalulekile ngoba isibizelo sithuthukisa ulwazi lwamagama olusetshenziswa abafundi kuyona yonke imibhalo abayenzayo ekilasini ebandakanya isenzo sokwakha umusho, nokwakha ipharagrafu kanye nokubumba umbhalo ephelele (Graham & Santangelo, 2014 & Harris et al., 2017). NgokukaGraham benoSantangelo (2014), isu elihle lokufunda amagama esibizelo ngenhloso yokuba abafundi bawabambe ngokushesha amagama futhi bangabe besawakhohlwa kuhlobene nezinyathelo zenqubo yokulandelela igama kanye nokulibona ngamehlo engqondo.

ISIBONAKALISO 1: Umhlahlandlela Wokulandelela Nokubona Amagama Esibizelo Ngamehlo Enggondo (Graham & Santangelo, 2014)



Le ndlela yokufunda amagama esibizelo eyethulwa nguGraham benoSantangelo (2014), ngiyibona yenza abafundi bakuthokozele ukuthola ikhono lokubhala ngenxa yenqubo esamdalo elandelwayo, nolwazi lwamagama lucosheka kalula kubafundi ngoba ngokujwayelekile abafundi baqala ngokukhumbula izenzeko ezithatha indawo uma befunda ngaphambili kokuba bakhumbule ulwazi abalufundiswayo. UGautam (2019), yena uphawula ukuthi ukuthuthukisa ikhono lokubhala kubafundi kungaphezulu kokubafundisa kabanzi ngolwazi olubandakanya upelomagama kanjalo nemisindo yamagama. NgokukaGautam (2019), le ndlela yaGraham benoSantangelo (2014), idla isikhathi ekilasini, lesi sikhathi kufanele sichithwe ezifundweni ezethula ulwazi lwemibhalo olujulile noluningi olubandakanya ukufundiswa kwesakhiwo sombhalo kanjalo nokucaciswa kwezinhlobo zemibhalo ezikhona nokuthi zihlukene kanjani.

2.7.2 UKUFUNDISA IKHONO LOKUBHALA OLIMINI KULANDELWA INDLELA YOKUBHALA INDABA

Indlela yokubhala indaba ihlinzeka abafundi ngolwazi lwemithetho yokusetshenziswa kolimi kanye nolwazi lokubunjwa kwendaba olubandakanya ukubhala uhlaka lwendaba, nokubhala isihloko esihle, nesingeniso, nomzimba kanye nesiphetho sendaba (Alotaibi, 2020; Ferrari, 2015; Gautam, 2019 & Rahmawati & Latifah, 2019). U-Alotaibi (2020); Ferrari (2015); Gautam (2019) kanye noRahmawati benoLatifah (2019), baqhuba bathi abafundi uma bebhala indaba bathola ukuxoxa ngezimpilo zabo, ngakho umsebenzi wokubhala indaba uyabathokozisa ubenza basebenze ngokuzimisela ngakho bathola ikhono lokubhala elincomekayo masishane. URahmawati benoLatifah (2019), bethula incazelo yombhalo oyindaba bathi indaba ingumbhalo owethula incazelo yezenzeko noma yezimo ezithile ezithatha indawo ngokulandelana. URahmawati benoLatifah (2019), baqhuba bathi ukubumba indaba kuhlobene nemithetho ebandakanya ukusebenzisa izimpawu zokuloba kanye nezimo zokukhuluma ngendlela efanele kanjalo nokuqaphela umusho ngamunye endabeni ukuba ungeqi imigqa emithathu. Endabeni kufanele ipharagrafu ngayinye yethula umqondo owodwa ophelele futhi wonke amapharagrafu anikezelane ngomqondo (Rahmawati & Latifah, 2019). NgokukaGautam (2019) kanye no-Ismayanti benoKholiq (2020), ukubhala indaba kusekeleke ngezinhloso zemibhalo ezahlukehlukene ezibandakanya umbhalo ochazayo, ngaphansi kwalo mbhalo umfundi ubhala indaba eyethula incazelo ngesimo noma ngomuntu okanye ngendawo ethile asebenzise inkathi yamanje (Gautam, 2019 & Ismayanti & Kholiq, 2020). Kukhona nombhalo olandisayo, lapha umfundi ubhala indaba elandisa ngesigameko esithile esake samehlakalela noma kube asisulela ekhanda asebenzise inkathi edlule (Ferrari, 2015 &

Gautam, 2019). Kukhona nombhalo oveza amaqiniso, lapha umfundi ubhala indaba eyethula ulwazi olungamaqiniso ngesihloko esithile aqala ngokusicwaninga kabanzi ukuze athole ulwazi olwanele ngaso (Gautam, 2019). Kukhona nombhalo odaza inkani, lapha umfundi ubhala indaba ngesihloko esithile athathe uhlangothi oluveza ukuthi uyavumelana noma uyaphikisana yini nokushiwo yisihloko (Ferrari, 2015 & Gautam, 2019). Kukhona nombhalo oqhathanisayo, lapha umfundi ubhala indaba eveza ubuhle nobubi ngokuthile ashiye isinqumo kumfundi wombhalo mayelana nokuthi yiluphi uhlangothi olulungile kanjalo nolungalungile (Gautam, 2019 & Opaliuk, 2020). Kukhona nombhalo oningayo noma ocabangisisayo, lapha umfundi ubhala indaba ngesigameko esenzekile asebenzise isu lokujejeza emuva aveze nemibono yakhe ecacisa okuhle ngaso kanye nokungamaphutha ekufanele aqikelelwe ngokuzayo (Gautam, 2019).

NgokukaDBE (2011); Graham no-Alves (2021); Ismayanti benoKholiq (2020) kanye noRahmawati benoLatifah (2019), umsebenzi wokubhala indaba esifundweni solimi uhlobene nokulandelwa kwezinyathelo ezintathu eziyizimiso zokukhiqizwa kombhalo ophelele nofundekayo ekilasini. Isinyathelo sokuqala yisinyathelo sangaphambili kokubhala, esesibili esangesikhathi sokubhala, esesithathu esangemuva kokubhala (DBE, 2011; Graham & Alves, 2021; Ismayanti & Kholiq, 2020 & Rahmawati & Latifah, 2019). Esinyathelweni sokuqala abafundi bafundiswa ukucacanga nokubhala bekhululekile lapho bethola khona ukubhala phansi wonke amaphuzu abafikelayo ahambelana nesihloko sendaba yabo, umfundi ube esenza ucwaningo ngamaphuzu akhe awethula embhalweni wohlaka osabulwembu (DBE, 2011; Graham & Alves, 2021; Ismayanti & Kholiq, 2020 & Rahmawati & Latifah, 2019). Esinyathelweni sesibili sangesikhathi sokubhala umfundi ubhala isihloko sombhalo wakhe nesingeniso esethula amaphuzu azowadingida. Umfundi udlulela emzimbeni wombhalo anabe ngephuzu ngalinye kube umzamo wakhe wokuqala wokubhala indaba ephelele (Graham & Alves, 2021; Ismayanti & Kholiq, 2020 & Chamot, 2001). Uthisha usiza umfundi ekubhaleni indaba yakhe emizanyweni engaphezulu komzamo owodwa ngenhloso yokuba umfundi akwazi ukukhiqiza indaba ephelele, efundekayo nengenawo amaphutha okubhala (DBE, 2011; Graham & Alves, 2021; Ismayanti & Kholiq, 2020 & Rahmawati & Latifah, 2019). Esinyathelweni sesithathu sangemuva kokubhala umfundi unikeza uthisha noma ozakwabo indaba yakhe asuke esegculisekile ngayo ukuze bayifunde (DBE, 2011; Graham & Alves, 2021; Ismayanti & Kholiq, 2020 & Rahmawati & Latifah, 2019). UChamot (2001), owacwaninga ngokuthuthukiswa kwamakhono olimi kubafundi bolimi lwesiNgisi esikoleni samabanga aphezulu wethula ulwazi oluhlobene nolwazi lwezinyathelo zokubhala indaba

olwethulwa u-DBE (2011); Graham no-Alves (2021); Ismayanti benoKholiq (2020) kanye noRahmawati benoLatifah (2019). UChamot (2001), ocwaningweni lwakhe wathola ukuthi esifundweni sekhono lokubhala abafundi benza umsebenzi wokubhala indaba baqala ngokwenza umbhalo osabulwembu, kodwa abazange besazilandela zonke izinyathe ezihlobene nokukhiqiza umbhalo wendaba engenamaphutha. UChamot (2001), uqhuba athi embhalweni wabafundi wohlaka lwendaba kwabalukhuni ukuba baqhamuke namaphuzu omhlahlandlela anomqondo ngenxa yokuthi babengenalo kahle ulwazi lolimi lwesiNgisi. Ulwazi olwethulwa uChamot (2001), luchaza ukuthi ukufundisa ikhono lokubhala ngokusebenzisa indlela yokubhala indaba ekilasini kufanele kusebenzisane nezindlela zokuthuthukisa ulwazi lolimi kubafundi. Indlela yokubhala indaba ibandakanya izinyathelo eziyinqubo othisha abayibona ingedinga isikhathi esingaphezulu kwesisuke sabelwe esifundo sekhono lokubhala ekilasini, ngakho kungabasiza othisha ukuba basebenzise uhlelo lwesifundo ekilasini uma befundisa ikhono lokubhala belandela indlela yokubhala indaba esifundweni esihlose nokuthuthukisa ulwazi lwabafundi lolimi. NgokukaFerrari (2015) kanye noGautam, (2019), esifundweni solimi uthisha angafundisa ukubhala indaba ngendlela eyonga isikhathi kanjalo nehehayo kubafundi ngokuthi asebenzise izithombe kanye nemidlalo yeshashalazi ekilasini, ngalokho abafundi bathola ukuxhumana nezindlela ezahlukehukene zokusetshenziswa kolimi ngaphambili kokuba baqambe izindaba zabo.

2.8 UMTHELELA WEMVELAPHI YABAFUNDI NGOKWAMAKHAYA NEMIPHAKATHI EKUTHUTHUKISENI IKHONO LABO LOKUBHALA

Injulalwazi kaVygotsky (1978), yezeNhlalo namaSiko yethula ukuthi ulwazi namakhono olimi kutholakala ngokuxhumana nabantu kunzikandaweni wasekhaya kanye nasemphakathini. Le nqubo yenzeka kahle uma umuntu exhumana nabantu abanolwazi namakhono olimi asezingeni eliphezulu kwelakhe, njengesimo lapho ingane ixhumana khona nabantu abadala ecosha kubona ulwazi ngesikhathi ikhula (Vygotsky, 1978). Izenzeko zemihla ekhaya lomfundi eziyingxenywe yempilo yakhe zingamathuba athuthukisa imfundo yakhe, zivala igebe phakathi kwamakhono olimi awafunda esikoleni kanye nalawo awafunda ekhaya (Behrman, 2002 & Cakiroglu & Kuruyer, 2012). NgokukaCakiroglu benoKuruyer (2012); De Smedt benoVan Keer (2014) kanye noZurcher (2016), intuthuko ekhonweni lokubhala kumfundi yenzeka uma kunokusebenzisana phakathi kwezikole nabazali babafundi abadlala indima enkulu ekukhuleni kwawo wonke amakhono olimi kumfundi. UCakiroglu benoKuruyer (2012); De Smedt benoVan Keer (2014) kanye noZurcher (2016), baqhuba bathi uthisha angasebenzisana nomzali ekuthuthukiseni ikhono lomfundi lokubhala ngokuthi ethulele umzali amasu

angawasebenzisa ekhaya ekusizeni umfundi emisebenzini ethuthukisa ikhono lakhe lokubhala. UDe Smedt noVan Keer (2014), baqhuba bathi iziphakamiso zamasu zingabandakanya ukuthi umzali anikeze umfundi ithuba lokwenza yonke imisebenzi yokubhala evelayo ekhaya njengoba isikhathi esiningi abafundi besichitha emakhaya (De Smedt & Van Keer, 2014 & Zurcher, 2016). Imisebenzi yokubhala enganikezwa umfundi ingabandakanya ukubhala imibikombani, uhlu lwezimpahla ezidinga ukuthengwa ekhaya, amakhadi osuku lokuzalwa, yizincwadi zesimemo, amaresiphi okudla, nezingxoxo ngemidlalo yakumabonakude (De Smedt & Van Keer, 2014 & Zurcher, 2016). Imisebenzi yokubhala eyenziwa umfundi ekhaya ithuthukisa ikhono lakhe lokubhala okungayilandeli imithetho yokusetshenziswa kolimi ethuthukisa ulwazi lomfundi lwezinhlobo zemibhalo. Lokho kusho ukuthi othisha ezikoleni kusuke kusafanele bangenelele ngokusiza umfundi aqondisise aphinde asebenzise kahle ulwazi lokubhala afika nalo ekilasini.

Ukuthuthuka kwekhono lokubhala nelokufunda kuncike kumuntu siqu nasekhaya lakhe kanjalo nasemphakathini aphila kuwona, umphakathi uba nomthelela endleleni ekugxiliswa ngayo amakhono olimi kumuntu kanye nasendleleni awasebenzisa ngayo umuntu (Behrman, 2002; Cakiroglu & Kuruyer, 2012 & Gündüz & Ünal, 2016). UBarton benoHamilton (2012) kanye noGündüz beno-Ünal (2016), baqhuba bathi amakhono olimi asetshenziswa, athuthukiswe aphinde asatshalaliswe ngezindlela ezahlukahlukene emiphakathini ngenxa yokulandelwa kwamasiko nezinkolelo okungafani. Emiphakathini amakhono olimi asebenza njengezindlela zokuqonda kangcono ulimi lomdabu olusabalele nomphakathi oluveza izindinganiso, izimomqondo, imizwa kanye nobudlelwano phakathi kwabantu (Barton & Hamilton, 2012 & Gündüz & Ünal, 2016). UCairney, noRuge benoTraining (1998), benza ucwaningo mayelana nokusesthenziswa kwamakhono olimi emiphakathini kanye nasesikoleni behlose ukuphenya ngokwesekwa kwabafundi ekutholeni amakhono olimi. OCairney et al. (1998), bathola ukuthi ukusebenzisana phakathi kwamakhono olimi kanjalo nezinjongo zawo eziqhakambiswa esikoleni kanye neziqhakambiswa emiphakathini kwenza abafundi abaxhumana nawo nsuku zonke bawathole ngokuphumelela. Lokho kuchaza ukuthi amakhono olimi awasebenzi ezimele ngawodwana futhi awathuthukiswa endaweni eyodwa kuphela kodwa akhuliswa yisimo sokuqaphela ulimi uma kuxhunyanwa nabantu ezindaweni ezahlukahlukene. Umbhalo obunjwe ngokulandela isitayela sokubhala somphakathi kodwa awukwazi ukusetshenziswa njengesibonelo esiyisisekelo sendlela eqondile yokubhala ngoba lowo mbhalo usuke wethulwa ngokombono weqembu elilodwa labantu (Barton & Hamilton, 2005 & Gündüz & Ünal, 2016). UBarton benoHamilton (2012) kanye noGündüz beno-Ünal

(2016), baqhuba bathi umbhalo obumbeke kahle ukwazi ukufeza izinhloso ezingafani futhi konzikandaweni abahlukahlukene. Lokho kuchaza ukuthi imibhalo ethuthukiswa emiphakathini kufanele igweme ukumumatha ulwazi oluqhakambisa ulimi lwesigodi, kodwa isabalalise ulwazi olujulile olugqamisa kahle ubunjalo bolimi.

2.9 ISIPHETHO

Lesi sahluko sethule ukubuyezwa kwemibhalo yocwaningo eyethula ulwazi oluhlobene nokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Ukubuyezwa kwemibhalo yocwaningo kuhlobene nengxenywe yolwazi oluvezwe imininingo yocwaningo ekhiqizwe konzikandaweni wasesikoleni eyethulwa esahlukweni sesi-5 kulolu cwaningo. Isahluko sethule ukubuyezwa kwemibhalo yocwaningo yalapha eNingizimu Afrika neyasemazweni asezwenikazi lase-Afrika kanjalo neyasemazweni aphesheya kwezilwandle. Isahluko esilandelayo sesithathu sethula uhlaka lwenjulalwazi kaKrashen (1981), yokuthola uLimi lwesiBili ekuhlaziywe ngayo imininingo yocwaningo.

ISAPHLUKO SESITHATHU

UHLAKA LWENJULALWAZI YOCWANINGO

3.1 ISINGENISO

Isahluko sesibili esedlule sethule ukubuyekezwa kwemibhalo yocwaningo ebheka umkhakha wokufundiswa koLimi lwesiBili. Lesi sahluko sethula ulwazi lwencazelo yenjulalwazi kanye nenjulalwazi yokuhlaziya. Isahluko senaba ngenjulalwazi yokuthola uLimi lwesiBili kaKrashen (1981). Kule njulalwazi uKrashen (1981), wethula iziHlawumbiselo ezinhlanu achaza ngazo inqubo yokuthola neyokuFunda uLimi lwesiBili ezibandakanya isiHlawumbiselo sokuThola nokuFunda uLimi lwesiBili, isiHlawumbiselo isiQapheli, isiHlawumbiselo soHlelo lweMvelo, iHlawumbiselo soMthamo woLimi neNgxenyana yokukodwa eyeNgeziwe kanye nesiHlawumbiselo soHluzo lwemizwa. Isahluko sethula nokugxekwa kwenjulalwazi yokuthola uLimi lwesiBili kaKrashen (1981).

3.2 UHLAKA LWENJULALWAZI

3.2.1 UKUCHAZWA KWENJULALWAZI

Injulalwazi wuhlelo lwemiqondokolelo ecutshunguliwe eyisibuko sokuhlaziya ulwazi nezinqubo zempilo nokusebenza komhlaba wonke (Charmaz, 2011; Kivunja, 2018 & Lederman & Lederman, 2015). Bayaqhubeka oCharmaz (2011); Kivunja (2018) kanye noLederman benoLederman (2015), baveze ukuthi injulalwazi isetshenziswa kakhulu emkhakheni wezocwaningo lapho ibheka khona imininingo yocwaningo ngokujulile yethule izincazelo ngesimo esicwaningwayo. USwanson benoChermack (2013) kanye noVarpio et al. (2020), bachaza injulalwazi esetshenziswayo ocwaningweni bathi iyimibono eyethula imiqondokolelo yababhali asebenolwazi oluningi emkhakheni elusuke lugxile kuwona ucwaningo. Injulalwazi esetshenziselwa ukuhlaziya imininingo yocwaningo iwumgogodla ocacisa ngezingxanye ezibalulekile ekufanele umcwaningi aziqaphele uma esekhiqiza noma eseqoqa imininingo yocwaningo (Kivunja, 2018; Swanson & Chermack, 2013 & Varpio et al., 2020). Ocwaningweni umcwaningi kufanele aqinisekise ukuthi kunokuhlobana phakathi kwenjulalwazi esetshenziswayo kanye nemininingo yocwaningo (Kivunja, 2018; Swanson & Chermack, 2013 & Varpio et al., 2020).

3.2.2 INJULALWAZI YOKUTHOLA ULIMI LWESIBILI

Lolu cwano lubheka umkhakha wokufundiswa koLimi lwesiBili ngakho ngilubone luhambisana kahle nenjulalwazi kaStephen Krashen oyisazi nombhali waseMelika ovelele

kwezemfundo ngenxa yemisebenzi yakhe yezinjulalwazi ezibheka umkhakha wolimi. Injulalwazi kaKrashen (1981), engihlaziye ngayo imininingo yocwaningo yinjulalwazi yokuthola uLimi lwesiBili eyaziwa ngokuthi yi-*Second Language Aquisition Theory* iphinde ibizwe nangokuthi yi-*Monitor Theory*. Injulalwazi kaKrashen (1981), yokuthola uLimi lwesiBili yethula iziHlawumbiselo ezinhlanu ezidingida ngokutholwa kanye nokufundwa koLimi lwesiBili okuyinqubo esabelele eyenza le njulalwazi ibe banzi (Febriani et al., 2021; Ortega, 2011 & Spada & Lightbown 2019). Injulalwazi yokuthola uLimi lwesiBili yethula umqondonkolelo kaKrashen (1981), ohlawumbisela ukuthi ukuthola uLimi lwesiBili kuyazenzakalela, kwenzeka ngenqubo yokuxhumana njalonzalo ngoLimi lwesiBili. Ukufunda uLimi lwesiBili kona kwenzeka ezimweni nasezindaweni ezigqoguzela ukulandelwa kwemithetho yokusetshenziswa koLimi lwesiBili (Krashen, 1981). IziHlawumbiselo ezinhlanu azethulayo uKrashen (1981), zibandakanya isiHlawumbiselo sokuThola nokuFunda uLimi lwesiBili, isiHlawumbiselo isiQapheli, isiHlawumbiselo soHlelo lweMvelo, iHlawumbiselo soMthamo woLimi neNgxenyana yokukodwa eyeNgeziwe kanye nesiHlawumbiselo soHluzo lwemizwa.

Ubufakazi obeseka injulalwazi yokuthola uLimi lwesiBili bubandakanya ulwazi lwemfundo yasezikoleni oluyimininingo elandelekayo ngamaphuzu ethulwa iziHlawumbiselo. Le njulalwazi isekeleke nangokwezingcwaning kanjalo nemibono yababhali abanjengoFebriani, Wargadinata beno-Arifin (2021); Ortega (2011) kanye noSpada benoLightbown (2019), abavumelana ngokuthi inqubo yokuthola uLimi lwesiBili inegalelo elikhulu ekutheni umuntu aqonde lonke uLimi lwesiBili ngokushesha. OFebriani et al. (2021), kanye noRaju benoJoshith (2018), baphawula ukuthi injulalwazi kaKrashen (1981), isekelekile nangokwesayensi yize noma ingavunywanga emkhakheni wezesayensi kodwa bayayisebenzisa nososayensi uma becwaninga okuthile okuhambelana nesinye seziHlawumbiselo azethulayo uKrashen (1981). OFebriani et al., (2021) & Raju & Joshith (2018), baqhuba bathi ngokwesayensi injulalwazi kaKrashen (1981), ihlose ukuphenya ngobufakazi obesekela iziHlawumbiselo njengoba zisebenza ukuhlola nokuhlaziya ulwazi ezisuke seziluhlawumbisele imiphumela. Injulalwazi kaKrashen (1981), ihlose ukuhlola ubudlelwano phakathi komsebenzi wokufundisa uLimi lwesiBili kanye nalokho okwaziwa njengenqubo yokuthola uLimi lwesiBili (Febriani et al., 2021; Ortega, 2011 & Spada & Lightbown, 2019). NgokukaKrashen (1981), abafundi esikoleni baluthola kangcono uLimi lwesiBili uma belufunda begxile ekuqondeni umyalezo owedluliswayo ngalo kunokuthi bakhathazeke ngokulukhuluma nokulubhala ngendlela efanelekile. Uthisha kufanele afundise umthamo wolwazi woLimi lwesiBili ongaphezudlwana

kancane kwezinga labafundi lemfundo ukuze abafundi bezothola ulwazi olusha oluzokhombisa inqubekela phambili enqubeni yokufunda uLimi lwesiBili (Krashen, 1981; Ortega, 2011 & Spada & Lightbown, 2019). Ukufundiswa kolwazi olwengeziwe kuba yinselelo egqugquzela abafundi ukuba bafunde ngokuzimisela ukuze baluthole lonke ulwazi lwesifundo babe ongoti bokubhala, ukukhuluma kanye nokufunda uLimi lwesiBili.

3.2.2.1 ISIHLAWUMBISELO SOKUTHOLA NOKUFUNDA ULIMI LWESIBILI

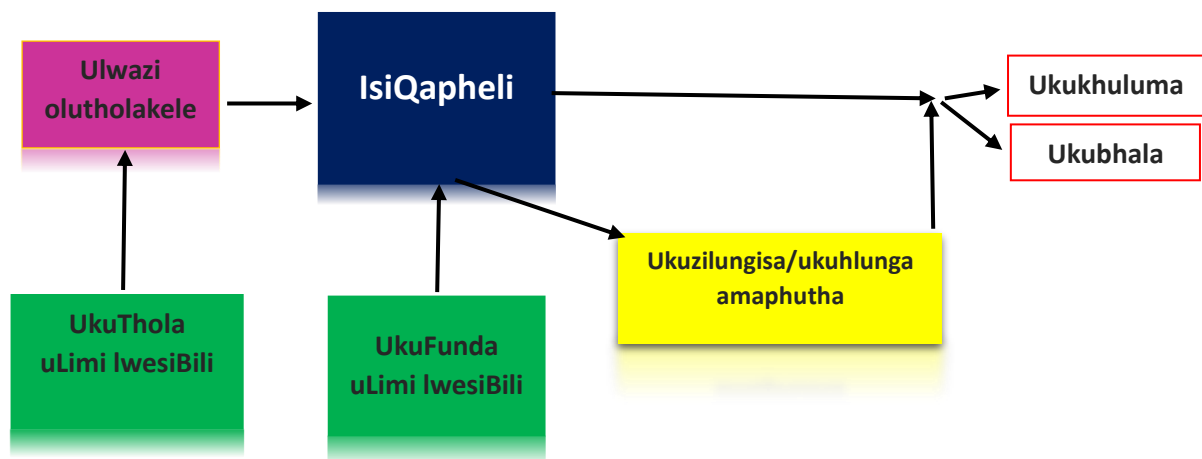
IsiHlawumbiselo sokuThola nokuFunda uLimi LwesiBili yisiHlawumbiselo sokuqala asethulayo uKrashen (1981), esichaza ngomehluko phakathi kokuthola nokufunda uLimi lwesiBili. ULimi lwesiBili lwethulwa ngezindlela ezingafani ezihlosa ukuba kutholwe okanye kufundwe ulwazi namakhono oLimi lwesiBili. (Krashen, 1981). UkuThola uLimi lwesiBili kusho ukucosha ulwazi loLimi lwesiBili okuzenzakalelayo esimweni sokuxhumana nabantu abalukhuluma ngokuluqephuza uLimi lwesiBili endaweni olusabalele kuyona (Krashen, 1981; Reinders et al., 2022 & Spada & Lightbown, 2019). UkuThola uLimi lwesiBili yinqubo engalawulwa ezenzakalelayo lapho kungagqugquzelwa khona ukulandelwa kwemithetho yokusetshenziswa koLimi lwesiBili ephoqa ukuba kuhlungwe amaphutha emyalezweni owethulwayo (Krashen, 1981; Reinders et al., 2022 & Spada & Lightbown, 2019). UkuFunda uLimi lwesiBili kusho ukucosha ulwazi loLimi lwesiBili ngokuqikelela imithetho yokusetshenziswa kwalo (Krashen, 1981; Reinders et al., 2022 & Spada & Lightbown, 2019). NgokukaBrown (2014); Krashen (1981) kanye noReinders et al. (2022), inqubo yokufunda ulimi yenzeka kakhulu ezindaweni ezinjengasekilasini lapho umfundi exhumana khona nolimi ekuhloswa ukuba akwazi ukulukhuluma, ukulufunda kanye nokulubhala ngendlela efanelekile. Uthisha welulekwa ngokuthi ethule isifundo soLimi lwesiBili ekilasini esenza abafundi bakuthakasele ukusebenzisa uLimi lwesiBili njengoba besuke belufunda ngaphansi kwempoqo yokuluqonda ngokusezingeni abasuke bengakafiki ngokuphele kulona (Brown, 2014; Krashen, 1981 & Reinders et al., 2022).

3.2.2.2 ISIHLAWUMBISELO ISIQAPHELI

NgokukaKrashen (1981), isiHlawumbiselo isiQapheli sicacisa ngomehluko phakathi kokuThola nokuFunda uLimi lwesiBili. Ngaphansi kwesiHlawumbiselo isiQaphelo ukuThola uLimi lwesiBili yinqubo yesiqalo sokusebenzisa amagama oLimi lwesiBili ngendlela esuke isenamaphutha kuze kufike lapho esesetshenziswa khona ngokusezingeni elincomekayo (Krashen, 1981; Morrison & Low, 2014 & Yas, 2022). NgokukaKrashen (1981); Morrison benoLow (2014) kanye noYas (2022), ukuFunda uLimi lwesiBili kuncike ekusebenzeni

kwesiQapheli noma isihlelimagama esisengqondweni yomuntu esimsiza ekucosheni amagama oLimi lwesiBili ukuze awasebenzise kahle. UKrashen (1981), uqhuba athi ukusebenza kwesiQapheli kuhlobene nolwazi kanjalo nemizwa yomuntu ngoLimi lwesiBili okulawula izinga lakhe lokuzilungisa nokuhlunga amaphutha emyalezweni awedlulisayo nawemukelayo. IsiHlawubiselo isiQapheli sethula nokuthi ukuqapha imithetho yokusetshenziswa koLimi lwesiBili kuba negalelo elincane ekutholeni komuntu uLimi lwesiBili (Krashen, 1981).

ISIBONAKALISO 2: Umfanekiso wesiHlawumbiselo isiQapheli (Krashen, 1981)



NgokukaKrashen (1981), abantu basebenzisa isiQapheli ngokusemazingeni angafani ezingqondweni zabo. Kukhona abantu abasisebenzisa ngokweqile isiQapheli, labo bantu baqhakambisa ukuthola ulwazi loLimi lwesiBili ngokubamba ulwazi lwemithetho yokusetshenziswa kwalo (Krashen, 1981, Morrison & Low, 2014 & Yas, 2022). Abantu abasisebenzisa ngokweqile isiQapheli bafunda uLimi lwesiBili ngaphansi kwesimo sokungakuthokozeli ukulukhuluma nokulubhala ngoba besaba ukwenza amaphutha (Krashen, 1981, Morrison & Low, 2014 & Yas, 2022). UKrashen (1981), uqhuba athi kukhona nohlobo lwabantu olungasisebenzisi njalo isiQapheli, labo bantu bathembela olwazini loLimi lwesiBili abalucosha ngokusezingeni lamandla abo, abakusabi ukwenza amaphutha uma bekhuluma noma bebhala uLimi lwesiBili ngakho bavamise ukuthola imiphumela engemihle ezivivinyweni ezihlola ulwazi oluhlobene nemithetho yokusetshenziswa koLimi lwesiBili (Krashen, 1981). Olunye uhlobo olukhona olwabantu abasebenzisa isiQapheli uma kuphela bebona kunesidingo futhi kungekho ukuphazamiseka abangaba nakho ekwethuleni umyalezo wabo (Krashen, 1981). Abantu abasebenzisa isiQapheli ngoba kunesidingo kuphela bayashesha ukuthola ulwazi lokukhuluma nokubhala uLimi lwesiBili ngokusezingeni labantu

abalukhuluma lungelokuQala kubona (Krashen, 1981; Maluleke & Mapindani, 2020; Morrison & Low, 2014 & Yas, 2022).

3.2.2.3 ISIHLAWUMBISELO SOHLELO LWEMVELO

UKrashen (1981), uvumelana nombhali uTerrell (1977), ensungulweni yesiHlawumbiselo soHlelo lweMvelo esethula ukuthi uLimi lwesiBili luqondwa luphinde lutholwe ngokwendlela yemvelo ezenzakalelayo efanayo neyokuthola uLimi lwaseKhaya. Esifundweni soLimi lwesiBili kunzikandaweni wasekilasini uthisha ufundisa ulwazi olunezezeliwe lwaba ngaphezulu kolwazi loLimi lwesiBili umfundi asuke esenal, ngaleyo ndlela umfundi uxhumana nolwazi olusha oluthuthukisa ubungako bolwazi loLimi lwesiBili alutholayo (Krashen, 1981 & Terrell, 1977).

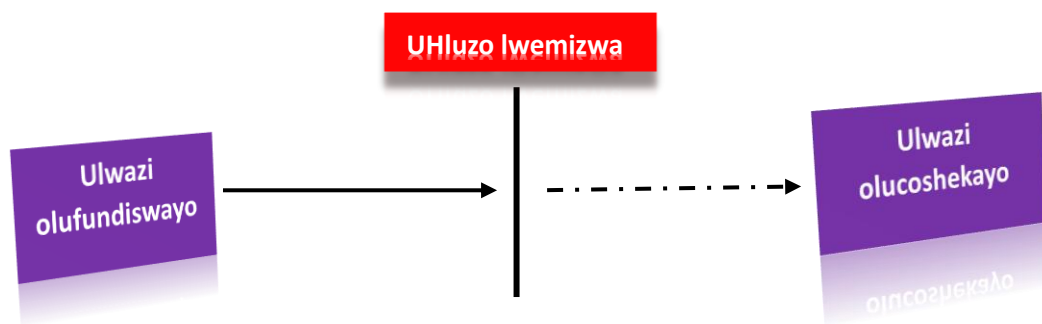
3.2.2.4 ISIHLAWUMBISELO SOMTHAMO WOLIMI NENGXENYANA YOKUKODWA EYENGEZIWE

IsiHlawumbiselo soMthamo woLimi neNgxenyana yokukodwa eyeNgeziwe sihlosa ukuphendula umbuzo wokuthi litholwa kanjani ulimi? (Jegerski, 2021; Krashen, 1981 & Spada & Lightbown 2019). Lesi siHlawumbiselo sethula ukuthi ukuthola nokufunda kahle uLimi lwesiBili kwenzeka uma kuthakwe ulwazi oluningi oluhloswe ukwedluliswa (Jegerski, 2021; Krashen, 1981 & Spada & Lightbown 2019). UKrashen (1981) kanye noSpada benoLightbown (2019), baqhuba bathi kusemqoka ukuba abafundi boLimi lwesiBili bangafakwa ngaphansi kwengcindezi yokuletha imiphumela ekhombisa ukuthi baluqonda kangcono futhi balukhuluma ngokuluqephuza uLimi lwesiBili noma bengakafiki kulelo zinga ngaphansi kwesiHlawumbiselo soMthamo woLimi neNgxenyana yokukodwa eyeNgeziwe. Kuyenzeka ukuba umfundi alekele inqubo yokuthola uLimi lwesiBili ngokusebenzisa imithetho ehlobene nokuthola uLimi lwaseKhaya uma engakaluqondi kahle ulwazi loLimi lwesiBili nengxenyana yokukodwa eyengeziwe asuke ekufunda (Krashen, 1981 & Newmark, 1966). Imithetho yokuthola uLimi lwaseKhaya noLimi lwesiBili kuyenzeka ingasebenzelani kodwa ngaphansi kwalesi siHlawumbiselo, lokho kubonakala ngamaphutha amaningi umfundi awenzayo uma ebhala noma ekhuluma uLimi lwesiBili abangelwa ukusebenzisa kwakhe imithetho yokuthola uLimi lwaseKhaya ngendlela eyeqile (Krashen, 1981). UNewmark (1966), kodwa uphawula ukuthi amaphutha awabangelwa ukusetshenziswa ngokugamenxe komthetho wokuthola uLimi lwaseKhaya kunalokho abangelwa ukungabi nalo ulwazi olwanele loLimi lwesiBili komfundi.

3.2.2.5 ISIHLOWUMBISELO SOHLUZO LWEMIZWA

IsiHlawumbiselo soHluzo lwemizwa okungesokugcina enjuralwazini kaKrashen (1981), sidingida ngomthelela woHluzo lwemizwa olusengqondweni yomuntu olunciphisa ulwazi loLimi lwesiBili olucoshwa umfundi. Lesi siHlawumbiselo sikhuthaza ukuthi ekufundisweni koLimi lwesiBili ikakhulukazi emakilasini kufanele kuqinisekiswa ukuthi ayikho ingcindezi abafakwa ngaphansi kwayo abafundi ekilasini (Hu, 2024; Krashen, 1981 & Zen & Apriana, 2015). UHu (2024); Krashen (1981) kanye noZen beno-Apriana (2015), baqhuba bathi ingcindezi esifundweni soLimi lwesiBili ingaholela ekutheni umfundi angazethembi futhi abe nokwesaba agcine esenikeza ngokuphelele uHluzo lwemizwa amandla okunciphisa ulwazi loLimi lwesiBili angalufunda (Hu, 2024; Krashen, 1981 & Zen & Apriana, 2015). IsiHlawumbiselo soHluzo lwemizwa sicacisa ngobudlelwano phakathi komthelela woHluzo lwemizwa kanye noLimi lwesiBili ngokuveza ukuthi ukuthola uLimi lwesiBili akwenzeki ngendlela efanayo kubafundi kodwa kuya ngobungako bamandla nezinga lokusebenza koHluzo lwemizwa olusengqondweni yomfundi ngamunye (Krashen, 1981). Abafundi abanesimomqondo esingakukhuthalele ukufunda uLimi lwesiBili bathungatha ulwazi oluncane oluba olusha kubona oLimini lwesiBili, leso simomqondo sinikeza namandla uHluzo lwemizwa olusengqondweni yomfundi (Krashen, 1981 & Stevick, 1976). Umfundi ongenalo ugqozi lokufunda uLimi lwesiBili uthola ukuqonda umyalezo adluliselwa wona ngoLimi lwesiBili kodwa ulwazi alufinyeleli engxenyeni esengqondweni yakhe esebenza ukucosha nokugcina ulwazi isikhathi eside (Krashen, 1981). Abafundi abanesimomqondo sokuzinikela ekutheni bafunde uLimi lwesiBili bathola ukuxhumana nolwazi oluningi loLimi lwesiBili ngaphansi kwesimo sobuncane bamandla oHluzo lwemizwa ezingqondweni zabo (Krashen, 1981 & Stevick, 1976).

ISIBONAKALISO 3: Umfanekiso Wesihlawumbiselo Sohluzo Lwemizwa (Krashen, 1981)



3.2.3 UKUHLOBANA KWENJULALWAZI YOKUTHOLA ULIMI LWESIBILI NALOLU CWANINGO

Injulalwazi kaKrashen (1981), yokuthola uLimi lwesiBili ibanzi ngoba ichaza ngenqubo efanayo yokufundwa nokutholwa koLimi lwesiBili konzikandaweni abahlukahlukene. Injulalwazi kaKrashen (1981), igxila kakhulu kunzikandaweni wasekilasini, ngakho isetshenziswa kakhulu emibhalweni yocwaningo ebheka umkhakha woLimi lwesiBili konzikandaweni wasezikoleni (Febriani et al., 2021 & Raju & Joshith, 2018). Abacwaningi asebakhe bayisebenzisa le njulalwazi emibhalweni yocwaningo lwabo babandakanya uHorst, noWhite benoBell (2010); Hu (2024); Morrison benoLow (2014) kanye noYas (2022). Imibhalo yocwaningo yalaba bacwaningi ibheka inqubo yokufunda kanye nokuthola ulwazi loLimi lokuQala noLimi lwesiBili emakilasini asezikoleni zemfundo yamabanga (R-12). Kulolu cwaningo nami ngisebenzise injulalwazi kaKrashen (1981), ngesikhathi ngihlaziya imininingo engiyikhiqize konzikandaweni wasezikoleni kodwa ngisebenzise iziHlawumbiselo zayo ezintathu kuphela njengoba le njulalwazi ibanzi. IziHlawumbiselo engihlaziye ngazo imininingo yocwaningo zibandakanya isiHlawumbiselo sokuThola nokuFunda uLimi lwesiBili, nesiHlawumbiselo isiQapheli kanye nesiHlawumbiselo soHluzo lwemizwa.

Ngaphansi **kwesiHlawumbiselo sokuThola nokuFunda uLimi lwesiBili** uKrashen (1981) kanye noSpada benoLightbown (2019), baphawula ngenqubo yokufundiswa kwemithetho yokusetshenziswa koLimi lwesiBili ekilasini elinabafundi abasuke bengalukhumi futhi bengalujwayele kahle bonke, le nqubo yenza abafundi babe nengcindezi yokukhombisa ukuluqonda kahle uLimi lwesiBili noma bengakafiki kulelo zinga. UKrashen (1981), uqhuba athi ukuqaphela imithetho yokusetshenziswa koLimi lwesiBili kanjalo nokwethulwa kolwazi loLimi lwesiBili olubanzi esifundweni akuhlobene nenqubo yokufundisa uLimi lwesiBili kunalokho kuyisenzo sokuhlonipha ulimi nokuveza ukuceba kwalo. Lolu cwaningo lwenziwe konzikandaweni wasekilasini onabafundi abaxubile ngokobuhlanga futhi abakhuluma izilimi ezingafani, ocwaningweni kubhekwe ukufundiswa kwesiZulu uLimi lwesiBili okungulimi olungakhulunywa futhi olungajwayelwe yibona bonke abafundi abatholakala emakilasini ekucwaningelwe kuwona. Emakilasini kubhekwe inqubo yothisha yokufundisa ngenhloso yokuhlola izindlela zokufundisa ezisetshenziswayo ezigcina isiZulu uLimi lwesiBili sifundiswa sizimele ngenhloso yokuthuthukisa ubunjalo bolwazi lolimi lwesiZulu kubafundi njengoba isiZulu singezinye zezilimi ezisabuyiselwa amandla nezikhundla zokusetshenziswa emfundweni yakuleli zwe ngokuphelele emva kokucindezelwa amaKoloni afuduka leli zwe laseNingizimu Afrika phambilini.

UFebriani et al., (2021); Krashen (1981) kanye noSpada benoLightbown (2019) baphawula ukuthi abafundi bathola ulwazi oluphelele lokucebisa koLimi lwesiBili uma befundiswa ngaphansi kwesimo esibenza bakuthokozele ukufunda nokusebenzisa uLimi lwesiBili ekilasini. Imisebenzi yasekilasini esifundweni soLimi lwesiBili kufanele igqugquzele ukuxhumana phakathi kwabafundi ezingxoxweni zamaqoqo noma zekilasi lonke ngoba uLimi lwesiBili lutholakala ngokuxhumana nabantu abalukhuluma ngokuluqephuza (Febriani et al., 2021; Krashen, 1981 & Spada & Lightbown 2019). Ukuxhumana kwabafundi ngoLimi lwesiBili kuthuthukisa ulwazi lwabo ikakhulukazi eqoqweni lapho kuba khona umfundi onolwazi loLimi lwesiBili olusezingeni eliphezulu. Umfundi onolwazi olusezingeni eliphezulu usiza abanye abafundi aqinisekise ukuthi bathola ulwazi loLimi lwesiBili olucebile futhi oluningi ngaphandle kokubafaka ngaphansi kwengcindezi abangafakwa ngaphansi kwayo uthisha wabo (Krashen, 1981). Imiphumela yokuthola nokuthuthuka kolwazi lomfundi loLimi lwesiBili ivela emisebenzini ebandakanya ukubhala lapho kuvela kahle khona ubunjalo bendlela umfundi alusebenzisa ngayo uLimi lwesiBili, leyo ndlela icacisa nangobungako bolwazi loLimi lwesiBili analo umfundi. (Febriani et al., 2021; Krashen, 1981 & Spada & Lightbown 2019). Ukufundiswa koLimi lwesiBili ekilasini **ngokwesiHlawumbiselo isiQapheli** kuncika kakhulu ezimweni ekufundiswa nekufundelwa ngaphansi kwazo ekilasini (Krashen 1981; Morrison & Low, 2014; Yas, 2022 & Zen & Apriana, 2015). Ngaphansi kwesiHlawumbiselo isiQapheli, uKrashen (1981), wethula izakhi ezintathu eziba nomthelela enqubeni yasekilasini ekufundweni nasekufundisweni koLimi lwesiBili, lezo zakhi zibandakanya isikhathi, ukugxila esakhiweni kanye nokwazi umthetho.

(1) Isikhathi – Ukufundisa uLimi lwesiBili kudinga ukuba umfundi anikezwe isikhathi esanele ukuze athole ukucosha kahle konke okuhlobene nolwazi namakhono oLimi lwesiBili (Krashen, 1981). UKrashen (1981), uqhuba athi imisebenzi yasekilasini yokusesbenza kwabafundi ngamaqoqo kanye nangokuxoxisana inikeza umfundi ithuba elihle lokuthola ulwazi loLimi lwesiBili, lokho kwenzeka uma umfundi enikezwa isikhathi esanele sokubuza imibuzo kanjalo nokucubungula ulwazi olusha axhumana nalo kozakwabo. Ulwazi olwethulwa uKrashen (1981), luhambisana nenqubo eyethulwa uTaNquHFuHlo yokufundisa ikhono lokubhala oLimini lwesiBili ezikoleni zakuleli zwe ekhombisa ukubaluleka kokwabelwa isikhathi esanele kwesifundo esibandakanya imisebenzi yokubhala ekilasini ukuze kukhiqizwe imibhalo engenawo amaphutha ahlobene nendlela yokusetshenziswa koLimi lwesiBili. NgokukaBadger benoWhite (2000); Darsih (2018); DBE (2011) kanye noHasan beno-Akhand (2010), ukufundisa ikhono lokubhala esifundwe soLimi lwesiBili kuhlobene nokulandela

indlela yenqubo eqhakambisa ukusebenzisana okukhululekile phakathi kwabafundi kanye nothisha njengoba esuke engumuntu osemkantshubovu ekilasini. Indlela yenqubo yethula izigaba ezinhlanu zokubhala okuqhubekayo esifundweni soLimi lwesiBili ezihlobene nezinyathelo zokubhala ezintathu ezibandakanya isinyathelo sangaphambili kokubhala, nesinyathelo sangesikhathi sokubhala kanye nesinyathelo sangemuva kokubhala (Badger & White, 2000; Darsih, 2018; DBE, 2011 & Hasan & Akhand, 2010). Izigaba ezinhlanu zokubhala zibandakanya ukubhala uhlaka lombhalo, ukubhala umbhalo ophelele, ukubuyekeza umbhalo, ukuhlela umbhalo kabusha kugcine ukukhiqiza umbhalo ohlungwe amaphutha (Badger & White, 2000; Darsih, 2018; Department of Basic Education, 2011 & Hasan & Akhand, 2010).

Esifundweni senhloso yokukhiqizwa kombhalo, esinyathelweni sangaphambili kokubhala abafundi baqala ngokwenza uhlaka oluqethe amaphuzu azodingidwa embhalweni (Badger & White, 2000; Darsih, 2018; DBE, 2011 & Hasan & Akhand, 2010). Esinyathelweni sesibili sangesikhathi sokufunda abafundi babhala umzamo wabo wokuqala wombhalo ophelele belandela uhlaka abalwethulile (Badger & White, 2000; Darsih, 2018; DBE, 2011 & Hasan & Akhand, 2010). Abafundi banikezwa ithuba lokubuyekeza imibhalo yabo bayibhale kabusha sebeqaphela isakhiwo sohlobo lombhalo abawubhalayo (Badger & White, 2000; Darsih, 2018; DBE, 2011 & Hasan & Akhand, 2010). NgokukaDarsih (2018) kanye noHasan beno-Akhand (2010), uthisha uhlola imisebenzi yabafundi esigabeni ngasinye ukuze abanikeze invume yokudlulela esigabeni esilandelayo abasuke sebekhombisa ukusilungela. Emva kwenhlolo kubafundi yokulandela isakhiwo sombhalo, uthisha ubuyisela abafundi imisebenzi yabo ukuba bayifundisise ukuze bahlunge amaphutha okubhala abasuke bewenzile (Darsih, 2018 & Hasan & Akhand, 2010). Esinyathelweni sokugcina sangemuva kokubhala abafundi bakhiqiza imibhalo engasenawo amaphutha bayithumele kuthisha noma kozakwabo ukuba bayifunde. UBadger benoWhite (2000); Darsih (2018) kanye noWeston benoBrown (2013), baphawula ukuthi yize noma iqhakambiswa kwezemfundo indlela yenqubo kodwa ihlobene nezinsalelo ezibandakanya ukuthi ukubhala okuqhubekayo kungumsebenzi obanzi ogcina sewudonsa isikhathi eside ungabe usaqedeleka ekilasini. Le ndlela igqugquzela nokukhiqizwa kwezinhlanu zamalungiselelo ezingaphezulu kohlaka olulodwa, uDarsih (2018) kanye noHasan beno-Akhand (2010), baphawula ukuthi lokho kuba umsebenzi onengayo kwabanye abafundi bazithole sebengakuthandisise ukubhala. Le ndlela ayikubandakanyi ukubhalwa kwezivivinyo zokuphela konyaka zemibhalo ebandakanya ama-esitye iphinde ingakucacisi ukubaluleka kwemibhalo eyenziwayo ngaphansi kwayo (Badger & White, 2000; Darsih, 2018

& Hasan & Akhand, 2010). UDarsih (2018) kanye noHasan beno-Akhandi (2010), uphawula ukuthi indlela yenqubo ayikuqhakambisi ukufika esigabeni sokugcina sokukhiqiza umbhalo ophelele ongenawo amaphutha, ngakho ayilithuthukisi ngokwanele ulwazi lolimi kanjalo nenqubo yokubhala kubafundi.

(2) Ukugxila esakhiweni – IsiHlawumbiselo isiQapheli sethula ukuthi esifundweni soLimi lwesiBili umfundi kufanele agxile esakhiweni solimi, alungise amaphutha avelayo olwazini axhumana nalo ukuze ingqondo yakhe igcine ulwazi olusezingeni eliphezulu loLimi lwesiBili (Krashen, 1981). Ulwazi olwethulwa uKrashen (1981), luhambisana nendlela engumkhiqizo kanye nendlela yohlobosibhalo ezethulwa uTaNquHFuHlo nazo okungezokufundisa ikhono lokubhala oLimini lwesiBili ngokugxila esakhiweni sombhalo. Indlela engumkhiqizo kanye nendlela yohlobosibhalo ziqhakambiswa nayibabhali abangoBagder benoWhite (2000); Hasan beno-Akhand (2010) kanye noParveen et al., (2018), abaphawula ukuthi esifundweni lezi zindlela zigxilisa ulwazi lokusetshenziswa koLimi lwesiBili ngezakhiwo zemibhalo. Indlela engumkhiqizo ingxila ekukhiqizweni kombhalo ophelele ongenawo amaphutha okubhala. Ekilasini abafundi bethulelwa umbhalo oyisibonelo ababukela kusona umbhalo okuhloswa ukuba bathole ulwazi lwawo bakwazi ukuwukhiqiza, abafundi balindeleka ukuba bakhiqize umbhalo olandela isakhiwo esifana ncamashi nohlobo lombhalo abasuke bethulelwe wona (Bagder & White, 2000; Hasan & Akhand, 2010 & Parveen et al., 2018). Abafundi baqonda umbhalo owethulwa uthisha ngokulandela amazinga amane abaholela ekukhiqizeni eyabo imibhalo ekugcineni (Bagder & White 2010 & Parveen et al., 2018). NgokukaBagder benoWhite (2010) kanye noParveen et al. (2018), ezingeni lokuqala abafundi bazijwayeza umbhalo bafunde kabanzi ngezempawu eziwenza wehluke kweminye imibhalo, ezingeni lesibili abafundi babhala umbhalo olawulwa ukusetshenziswa kwezimpawu ezenza umbhalo wehluke kweminye. Ezingeni lesithathu abafundi benza umhlahlandlela wamasu abazowalandela emibhalweni eyethula imiqondo yabo belandela isitayela sombhalo abawufundayo (Badger & White, 2000 & Parveen et al., 2018). Ezingeni lesine abafundi bakhiqiza imibhalo engaphezulu kowodwa abazikhethela bona ngokuthanda kwabo ngenxa yolwazi lwezinhlobo nezinqubo zemibhalo abasuke sebenalo (Badger & White, 2000 & Parveen et al., 2018).

Amazinga amane okukhiqiza umbhalo alandwelwa ezifundweni zemibhalo eyahlukaehlukene ebandakanya incwadi yobungani, incwadi esemthethweni, ukubhala indaba, izikhangiso kanye nezinkondlo (Badger & White, 2000 & Hasan & Akhand, 2010). Ulwazi lwabafundi loLimi lwesiBili luthuthukiswa ukulandela imithetho yokusetshenziswa kolimi ngalesi sikhathi

beqaphela uhlobo lombhalo ngalunye lombhalo abawufundayo ukuze bangayiphambanisi imibhalo abayifundiswayo (Bagder & White, 2000 & Parveen et al., 2018). NgokukaBadger benoWhite (2000) kanye noParveen et al. (2018), indlela engumkhiqizo inobubi bokuthi abafundi abanikezwa inkululeko yokucabanga ngokucubungula bathole ukwethula imibono yabo ngokusetshenziswa kolimi emibhalweni abasuke beyifunda ekilasini. Indlela yohlobosibhalo yona ihlobene nokulandelwa mazinga amathathu amathathu okubhala abandakanya isigaba sokuqala sokwethula nokufundisa kabanzi kukathisha umbhalo ukuze abafundi baxhumane nawo bawuqonde kahle beqala ukwethulelwa wona (Harmer, 2007 & Parveen et al., 2018). Isigaba sesibili abafundi bakhiqiza umbhalo besebenzisana nothisha wabo obasiza lapho bethola khona ukudideka (Harmer, 2007 & Parveen et al., 2018). Esigabeni sesithathu abafundi bakhiqiza umbhalo abazibhalela wona bebodwa lungekho usizo abaluthola kuthisha (Harmer, 2007 & Parveen et al., 2018). Esifundweni sekhono lokubhala oLimini lwesiBili abafundi kufanele bafunde baphinde babhale izinhlobo zemibhalo ezidinga basebenzise nolwazi lwabo lokadekubona (Harmer, 2007). Indlela yohlobombhalo ihambisana nolwazi olwethulwa uKrashen (1981), njengoba uHarmer (2007), eveza ukuthi le ndlela isekela inkolelo yokuthi unzikandaweni ekutholakala kuwona uLimi lwesiBili unomthelela ekutholeni kwabafundi ulwazi loLimi lwesiBili oluthuthukisa ikhono labo lokubhala.

(3) Ukwazi umthetho –Ulwazi lohlelolimi lulodwa ludlala indima encane ekusizeni umfundi ukutheni aluthole kahle futhi lonke ulwazi loLimi lwesiBili, iningi labafundi abalufunda kangcono uLimi lwesiBili ekilasini basuke bengayazi yonke imithetho yokusetshenziswa kwalo ngenxa yokungafundiswa kobunjalo bolwazi loLimi lwesiBili ekilasini (Krashen, 1981). UKrashen (1981), uqhuba athi ulimi lunkimbinkimbi ngakho ukwazi umthetho wokusetshenziswa koLimi lwesiBili kufanele kufundiswe ngokuqashelwa ekilasini.

Ngaphansi **kwesiHlawumbiselo soHluzo lwemizwa** uKrashen (1981), uphawula ukuthi uthisha woLimi lwesiBili kufanele aqinisekise ukwethula ulwazi olusezingeni lwabafundi lokufunda ekilasini ngaphansi kwesimo nonzikandaweni okuvumela ukufunda ngokukhululeka kubafundi. Isifundo soLimi lwesiBili esivumela ukufunda ngokukhululeka kubafundi sihlobene nokusetshenziswa kwezindlela zokufundisa ezibandakanya indlela eqhakhambisa umfundi ekilasini kanye nokulandelwa kwemiqulumbhalo eyimihlahlandlela elawula inqubo yokufundisa emakilasini (Febriani et al., 2021; Krashen, 1981; Stevick, 1976 & Zen & Apriana, 2015). Othisha bakuleli zwe kulindekele ukuba basebenzise umqulu owumhlahlandlela wokufundiswa kwezifundo obizwa ngokuthi isiTatimendeg seNqubomgomo yoHlelo lokuFunda nokuHlola uma befundisa emakilasini, kodwa akusibona

bonke abawulandelayo uma behlela izifundo zabo kanjalo noma sebezethula kubafundi. NgokukaFebriani et al., (2021); Krashen (1981); Stevick (1976) kanye noZen beno-Apriana (2015), ezikoleni bakhona othisha abanekhono lokwethula isifundo abathola ukusithokozela abafundi yize noma sisuke singayilandeli imigomo yemiqulumbhalo eshicilelwe eyethula ulwazi lwenqubo yokufundisa ekilasini. Kunezimo ezintathu kodwa eziyimigomo ekufanele uthisha aziqaphele esifundweni soLimi lwesiBili ukuze umfundi aluthole kahle ulwazi lwesifundo ekilasini, lezo zimo zibandakanya ukugqugquzeleka, ukuzethemba kanye nengcindezi (Krashen, 1981).

(1) Ukugqugquzeleka – Uthisha ekilasini kufanele agqugquzele abafundi mayelana nokuthungatha ulwazi oluthuthukisa ulwazi kanjalo namakhono abo oLimini lwesiBili, ugqozi lokufunda uLimi lwesiBili lunciphisa amandla oHluzo lwemizwa olusengqondweni yomfundi olunciphisa ulwazi loLimi lwesiBili olutholwa umfundi (Krashen, 1981).

(2) Ukuzethemba – Esifundweni soLimi lwesiBili uthisha kufanele asebenzise izindlela ezigqugquzela abafundi ngokufunda uLimi lwesiBili ezibandakanya ukuhlola okuhambisana nokuklomelisa abafundi abathola imiphumela encomekayo ezivivinyweni zabo (Krashen, 1981). Izindlela ezisetshenziswa uthisha esifundweni soLimi lwesiBili kufanele zisize abafundi babe nokuzethemba ngemfundo yabo benze imisebenzi yabo yesikole ngokuzimisela, lokho kunciphisa amandla oHluzo lwemizwa ezingqondweni zabafundi (Krashen, 1981).

(3) Ingcindezi – Uthisha ugqugquzelwa ukuba aqinisekise ukuthi ukufunda esifundweni soLimi lwesiBili akufaki abafundi ngaphansi kwengcindezi yokuletha imiphumela ekhombisa ukuthola ulwazi oluhlosiwe ngokushesha futhi kalula ekilasini uma bengakafiki kuleso sigaba (Krashen, 1981). UKrashen (1981), uqhuba athi inkululeko nesikhathi esanele sokufunda esinikezwa umfundi kunciphisa amandla oHluzo lwemizwa olusengqondweni yakhe.

3.2.4 UKUGXEKWA KWENJULALWAZI YOKUTHOLA ULIMI LWESIBILI

IziHlawumbiselo zenjulalwazi kaKrashen (1981), yokuthola uLimi lwesiBili zethula ulwazi oluhlobene nenqubo yokuthola uLimi lwesiBili kanye nenqubo yokufunda uLimi lwesiBili. UKrashen (1981), wethula lezi zinqubo ngokuzehlukanisa, ngakho ababhali abanjengoHassan (2022); Lichtman benoVanPatten (2021); Pauzan (2024) kanye noYas (2022), baveza imibono ekhombisa ukuzigxeka iziHlawumbiselo zikaKrashen (1981). NgokukaHassan (2022) kanye noLichtman benoVanPatten (2021), inqubo yokuthola uLimi lwesiBili nenqubo yokufunda uLimi lwesiBili zingasebenzisana ziphinde ziluthuthukise ngokushesha nangokusezingeni

eliphezulu ulwazi loLimi lweBili kumuntu. Abagxeki benjulalwazi kaKrashen (1981), baphawula bathi:

- EsiHlawumbiselweni sokuThola nokuFunda uLimi lwesiBili uKrashen (1981), akacacisi kahle ukuthi bukhona yini ubudlelwano phakathi kwenqubo yokuthola kanye neyokufunda uLimi lwesiBili, nokuthi uma ngabe bukhona bunjani lobo budlelwano (Hassan, 2022; Lichtman & VanPatten, 2021 & Pauzan, 2024).
- Mayelana nesiHlawumbiselo isiQapheli asikho isiqiniseko sokuthi inqubo yokufunda uLimi lwesiBili iyona kuphela esebenza njengesiqapheli engqondweni yomfundi (Hassan, 2022; Lichtman & VanPatten, 2021 & Pauzan, 2024). UkuThola nokuFunda uLimi lwesiBili kuyizinqubo ezingacaci ukuthi inqubo ngayinye isebenza iphele kuphi ibese enye iqalisa kanjani engqondweni yomfundi (Hassan, 2022; Lichtman & VanPatten, 2021; Pauzan, 2024 & Yas, 2022).
- Ngaphansi kwesiHlawumbiselo soHlelo lweMvelo injulalwazi yethula ukuthi abafundi bathola ulwazi loLimi lwesiBili ngamazinga ahluahlukene ngengxa yokungafani koLimi lwabo lwaseKhaya (Lichtman & VanPatten, 2021 & Pauzan, 2024). ULichtman benoVanPatten (2021), baqhuba bathi lokho kuphikisana nenqubo yoHlelolimi-jikelele eyethulwa uChomsky (1968), obalula ukuthi ulimi lutholwa ngokulinganayo futhi kuleyo nqubo kulandelwa izindlela namazinga okuthola ulimi afanayo asengqondweni yomuntu.
- Enqubeni yokufunda uLimi lwesiBili, isiHlawumbiselo soMthamo wolimi neNgxenyana yokukodwa eyeNgeziwe iqhakambisa kuphela inqubo elandelwayo ekutheni kutholakale uLimi lwesiBili ngokuthi kufundelwe esimweni nasendaweni umfundi ayijwayele (Hassan, 2022; Lichtman & VanPatten, 2021 & Pauzan, 2024). Lesi siHlawumbiselo asiyivezi indima edlalwa ulwazi loLimi lwesiBili emfundweni yomfundi lolo aluthola ngokuxhumana nabantu abalukhuluma ngokuluqephuza uLimi lwesiBili (Hassan, 2022; Lichtman & VanPatten, 2021 & Pauzan, 2024).
- IsiHlawumbiselo soHluzo lwemizwa asicacisi kahle ukuthi uHluzo luluhlunga kanjani ulwazi oluqondene nenqubo yokuthola uLimi lwesiBili kulolo olungaqondene nale nqubo (Hassan, 2022; Lichtman & VanPatten, 2021).

3.3 ISIPHETHO

Lesi sahluko sethule ulwazi lwencazelo yenjulalwazi kanye nenjulalwazi yokuhlaziya. Isahluko senabe ngenjulalwazi yokuthola uLimi lwesiBili kaKrashen (1981), yeziHlawumbiselo ezinhlanu ezibandakanya isiHlawumbiselo sokuThola nokuFunda uLimi lwesiBili, isiHlawumbiselo isiQapheli, isiHlawumbiselo soHlelo lweMvelo, isiHlawumbiselo IsiHlawumbiselo soMthamo woLimi neNgxenyana yokukodwa eyeNgeziwe kanye nesiHlawumbiselo soHluzo lwemizwa. Isahluko sethule nolwazi lokugxekwa kwenjulalwazi yokuthola uLimi lwesiBili. Isahluko sesine esilandelayo sethula umklamo nezindlela zocwaningo.

ISAPHLUKO SESINE

IZINDLELA ZOCWANINGO

4.1 ISINGENISO

Isahluko sesithathu esedlule sethule uhlaka lwenjulalwazi yokuthola uLimi lwesiBili kaKrashen (1981), okuyinjulalwazi ekuhlaziywe ngayo imininingo yocwaningo. Lesi sahluko sethula izindlela zocwaningo ezibandakanya indlelakubuka yomhumusho, nendlelani yocwaningo lobunjalo botho kanye nesu lokucwaninga igaqa. Isahluko sethula nendlela yenhloso yokuqoka ababambiqhaza kanye nezindlela zokukhiqiza imininingo ezihlobene nocwaningo lobunjalo botho ezibandakanya imibuzo evulekile yenhlolelwazi, inhlolelwazi esakuhleleka, ukubukela izifundo zothisha kanye nokuhlaziya imiqulumbhalo. Isahluko sethula nendawo yocwaningo, nezindlela zokuhlaziya imininingo, nezimo zenqubonhle yocwaningo, kanye nezimo zokuthembeka kocwaningo kanjalo nezingqinamba zocwaningo.

4.2 INDLELAKUBUKA EQONDENE NOCWANINGO

Indlelakubuka yocwaningo yiqoqo lemibono eveza indlela umcwaningi abuka ngayo isimo asicwaningayo kanjalo nenkolelo anayo esekeleke ngolwazi loSonjulalwazi emkhakheni wocwaningo mayelana nenqubo yokucwaninga (Khatri, 2020; Kivunja & Kuyini, 2017 & Yin, 2009). Indlelakubuka yocwaningo idlala indima yokukhanyisela umcwaningi ngendikimba angacwaninga ngayo kanjalo nohlobo lwembuzo angayibuza nokuthi imininingo yocwaningo uzoyithola kanjani, ayihumushe kanjani aphinde ayihlaziye kanjani (Khatri, 2020; Kivunja & Kuyini, 2017 & Yin, 2009). Emkhakheni wokucwaninga kutholakala izindlelakubuka ezahlukahlukene ezibandakanya indlelakubuka yomhumusho okuyindlelakubuka ehambisana nalolu cwaningo. NgokukaKivunja benoKuyini (2017); Newhart benoPatten (2023) kanye noWalliman (2021), indlelakubuka yomhumusho yethula ukuthi iqiniso alisiyona into eyodwa futhi ezimele kodwa lincike kunzikandaweni nakubantu abahlobene nendikimba yocwaningo. Lolu cwaningo luhambelana kahle nendlelakubuka yomhumusho ngoba lubheka isimo sokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 kunzikandaweni wasesikoleni esiYingini-uGu. Ucwaningo lwenzelwe kunzikandaweni wasesikoleni ngenhloso yokuhlaziya izenzeko zangempela ngesimo esicwaningwayo ukuze kutholakale ulwazi olungamaqiniso ancike enqubeni yasesikoleni. Indlelakubuka yomhumusho yethula nokuthi ababambiqhaza bayizitsha zamaqiniso ngendikimba ecwaningwayo (Kivunja & Kuyini, 2017; Newhart & Patten, 2023 & Walliman, 2021).

Esikoleni engenzele kusona ucwaningo ngifike ngasebenza ngababambiqhaza abane abangothisha abafundisa isiZulu uLimi lwesiBili emabageni asukela kwelesi-4 kuya kwelesi-6 ngoba yibona abantu abazungezwe ngqo yinqubo yokufundisa engiyibhekayo. Inhloso yokucwaningela esikoleni kube ukuthi ngizibonele, ngizihlolele ngiphinde ngiziphenyele kabanzi ngemisuka, nezimbangela kanjalo nezisombululo ezimweni ezithatha indawo ekilasini. E-Ekukhanyeni *PS* ngifike ngabukela izifundo zothisha ngaphinde ngaxoxisana nabo enhlololwazini esakuhleleka ngisebenzisa imibuzo evulekile, ngahlaziya nemiqulumbhalo esetshenziswayo esikoleni. Indlelakubuka yomhumusho ihlobene nenqubo yokuqinisekisa ukukholeka kocwaningo okuyinqubo ebandakanya ukuhlola imininingo ekhiqiziwe nababambiqhaza uphinde ubaqinisekise ukuthi izohunyushwa iphinde ibikwe ngokwesimomqondo sabo (Gerber et al., 2014 & Walliman, 2021). Ocwaningweni ngisebenzise ithuluzi lesiqophamazwi ngesikhathi ngikhiqiza imininingo kanjalo futhi ngayiqobela phansi ebhukwini layo yodwa ngenhloso yokuyigcina ingamaqiniso akunzikandaweni wasesikoleni. Imininingo yocwaningo ekhiqiziwe kubabambiqhaza ngiyethule injengoba injalo ngayihumusha ngabe sengiyibuyisela kubabambiqhaza ukuba bayihlole ubumsulwa bokubikwa kwayo.

4.3 UMKLAMO WOCWANINGO

4.3.1 UCWANINGO LOBUNJALO BOTHO

Ngokuka-Austin beno Sutton (2014); Creswell beno Creswell (2017) kanye noHennink et al. (2020), indlelande yocwaningo yethula izinyathelo ezilandelwa umcwaningi ocwaningweni alwenzayo eziveza inkolelo anayo ngeqiniso. Inqubo yokucwaninga ihlobene nezindlelande ezibandakanya indlelande yocwaningo lobunjalo botho, nendlelande yocwaningo lobungako botho kanye nendlelande yocwaningo olungxube (Austin & Sutton, 2014; Creswell & Creswell, 2017 & Hennink, 2020). Indlelande yocwaningo lobunjalo botho iqhakambisa inkolelo yokuthi amaqiniso maningi futhi ahlobene nonzikandaweni ekucwaningelwa kuwona (Austin & Sutton, 2014; Creswell & Creswell, 2017 & Hennink, 2020). Indlelande yocwaningo lobungako botho iqhakambisa inkolelo yokuthi iqiniso linye futhi lizimele lodwa (Creswell & Creswell, 2017 & Hennink, 2020). Indlelande yocwaningo olungxube yona iziqhakambisa zombili izinkolelo mayelana neqiniso, ngakho ivamise ukusetshenziswa emibhalweni yocwaningo emikhulu esezingeni likazwelonke (Creswell & Creswell, 2017 & Hennink, 2020). Kulolu cwano oluhambelana nendlelakubuka yomhumusho ngilandele indlelande yocwaningo lobunjalo botho enhlolweni yokufundiswa kwekhono lokubhala esiZulwini uLimi

lwesiBili emakilasini. Ngokuka-Austin benoSutton (2014); Creswell noCreswell (2017); Hennink et al., (2020); Newhart benoPatten (2023); Chutt (2018) kanye noWalliman (2021), ucwaningo lobunjalo botho luhlosa ukuqonda indikimba yocwaningo yenzeka ngokwemvelo kunzikandaweni. U-Austin benoSutton, (2014), kanye noCreswell benoCreswell (2017), baqhuba bathi kunzikandaweni umcwaningi uhlola umthelela wesimo senhlalo nezinkolelo zabantu abasondelene nendikimba ayicwaningayo.

Ocwaningweni ngisebenze nothisha abane esikoleni i-Ekukhanyeni PS, ngachitha isikhathi esingangezinsuku ezintathu nothisha ngamunye ngihlola ukufundisa kwakhe ekilasini. Imininingo yocwaningo ngayikhiqiza nangokuxoxisana nothisha ngamunye mayelana nolwazi analo ngenqubo yokufundisa isiZulu uLimi lwesiBili kanjalo nomthelela walo ekilasini. Ingxoxo yaphenya ngomlando othisha abanawo nolimi lwesiZulu kanjalo nendlela abakubuka ngayo ukufundisa isiZulu uLimi lwesiBili ekilasini emabangeni asukela kwelesi-4 kuya kwelesi-6. Ocwaningweni ngikhiqize imininingo ngezindlela ezihlobene nocwaningo lobunjalo botho ezibandakanya imibuzo evulekile yenhlololwazi, inhlololwazi esakuhleleka, ukubukela izifundo zothisha kanye nokuhlaziya imiqulumbhalo (Austin & Sutton, 2014; Creswell & Creswell, 2017 & Hennink, 2020). Kulolu cwano ngisebenzise izindlela zokukhiqiza imininingo ezine engibhekisise ngazo ngaphinde ngaqopha ukushinshashintsha kwesimo sokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili ngathola ulwazi olwanele. Ngokuka-Austin benoSutton, (2014), Creswell benoCreswell (2017) kanye noHennink et al. (2020), izindlela zokukhiqiza imininingo ezihlobene nendlelani yocwaningo lobunjalo botho ziqhelisa isenzo sokungenelela kwezinkolelo nemibono yomcwaningi emininigweni ekhiqizwayo. Ukuchema komcwaningi akuxwayiwe ocwaningweni kodwa kuba yisidingo ngoba isimo semvelo siyinto eshintshashintshayo ngakho umcwaningi kumele akuqophe noma akuqobele phansi lokho kushintshashintsha akubonayo (Austin & Sutton, 2014; Creswell & Creswell, 2017; Newhart & Patten, 2023 & Walliman, 2021).

4.3.2 ISU LOKUCWANINGA

Isu lokucwaninga yinqubomgomo ecacisa ngezindlela zokuthola nokuhlolisisa ulwazi oluphendula umbuzongqangi wocwaningo (Hennink et al., 2020; Yin, 2011 & Zucker, 2016). NgokukaHennink et al., (2020); Yin (2011) kanye noZucker (2016), inqubomgomo yocwaningo ikhombisa inkolelo anayo umcwaningi ngeqiniso. Amasu okucwaninga ubunjalo botho bandakanya isu lokucwaninga igaqa. Ucwaningo lweqaqa lubheka inqubo eyodwa ebumbene ehlanganisa izinhlelonqubeko ezahlukahlukene ezixhumana ngenxa yokwenzeka kwazo endaweni eyodwa kanjalo nangesikhathi esifanayo (Hancock et al., 2021; Yin, 2011 &

Zucker, 2016). Lolu cwaningo lulandela isu locwaningo lwegaqqa ngoba lubheka ubunjalo benqubo yokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6, okuyinqubo ehlanganisa izinhlelonqubeko ezibandakanya ukusebenza kwesikole, nendlela yokuziphatha kwabafundi nothisha esikoleni kanjalo nokusebenza komphakathi ekutholakala kuwona isikole. Ngesikhathi ngikhiqiza imininingo yocwaningo ngachitha isikhathi esingangamaviki amabili kanye nezinsuku ezimbili e-Ekukhanyeni PS ngihlolisisa indlela othisha kanjalo nabanye abantu abatholakala kulesi sikole abaxhumana ngayo nenqubo yokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili.

NgokukaHancock et al., (2021); Newhart benoPatten (2023) kanye noYin (2011), silungile isikhathi samavini amabili okanye inyanga eyodwa noma ngaphezulu kokunye unyaka ukuba sichithwe kunzikandaweni wocwaningo lobunjalo botho olubheka igaqa ukuze umcwaningi athole ukuhlola kahle yonke imikhakha ehlobene nendikimba yocwaningo. Ngangingena ekuseni ngokugamanxa kwehora lesikhombisa e-Ekukhanyeni PS kanyekanye nothisha bonke basesikole ngize ngiphume ngokugamanxa kwehora lesibili emini yantambama sekugoduka bonke othisha ngesikhathi ngikhiqiza imininingo. Isikhathi engangisichitha e-Ekukhanyeni PS ngosuku sasivumela ukuba ngithole ulwazi lokusekeleka kwenqubo yokufundisa isiZulu uLimi lwesiBili e-Ekukhanyeni PS kanjalo nezinkolelo zothisha ngenqubo yokufundisa, ngathola imininingo engale kolwazi olwethulwa kimina ababambhiqhaza bocwaningo ngomlomo. Ulwazi engaxhumana nalo e-Ekukhanyeni PS lwezenzeko zangempela nokunikezelana kwazo olwaluhlobene nenqubo yokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili ngalucosha ngaphinde ngalugcina ngethuluzi lesiqophamazwi olunye ngalugqobela ebhukwini ngenhloso yokulugcina luyimininingo engokukanzikandaweni ekwenzelwe kuwona ucwaningo.

4.4 INDAWO YOCWANINGO

NgokukaFeig (2011); Hancock et al., (2021) kanye noWhiteman (2010), indawo yocwaningo yilapho kuqoqelwa khona noma kukhiqizelwa khona imininingo yocwaningo. Imininingo etholakela endaweni yocwaningo kufanele ibe wulwazi oluphendula kahle imibuzongqo yocwaningo (Feig, 2011 & Hancock et al., 2021). UFeig (2011); Hancock et al., (2021) kanye noWhiteman (2010), baqhuba bathi indawo yocwaningo lobunjalo botho kufanele ibe nezimpawu ezihambisana nendikimba yocwaningo ukuze kutholakale ulwazi lwangempela oluyizimbangela kanye nezisombululo enkingeni ecwaningwayo. Ucwaningo ngilwenzele esiYingini-uGu esikoleni esisodwa samabanga asukele ebangeni lokwamukela-R kuya kwelesi-7 okuyisikole engisinike igamambumbulu i-Ekukhanyeni *Primary School*. IsiYingini-

uGu sitholakala esifundazweni saKwaZulu-Natali edolobheni laseSayidi elakhelwe yimiphakathi yabantu abahlukahlukene ngokobuhlanga. Emiphakathini eyakhele idolobha laseSayidi kutholakala abantu abaxubile ngokobuhlanga kanjalo nangezilimi abazikhulumayo ababandakanya abantu abamnyama abangabomdabu kuleli zwe, namaNdiya, nama*Muslim*, nabeLungu kanye namaKhaladi. I-Ekukhanyeni *PS* yisikole esasilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela phambilini kusukela ngonyaka esaqala ngawo ukusebenza we-1990. E-Ekukhanyeni *PS* kodwa manje sekulandelwa inqubo yokufundiswa kwesiNgisi uLimi lokuQala kanye nesiZulu uLimi lwesiBili kanjalo nesiBhunu uLimi lwesiBili okuyinqubo eyaqala ukuthatha indawo emva konyaka wenkululeko kuleli zwe we-1994.

Ulimi lwesiNgisi lwengamele yonke imfundo e-Ekukhanyeni *PS* futhi lusetshenziswa njengolimi lokuxhumana olusemthethweni. E-Ekukhanyeni *PS* kumakilasi okufundela angama-26 ahlukani ngenombolo yebanga ehambisana nohlamvu u-A, B, C okanye u-D. Abafundi abafundela emakilasini anohlamvu-A, C kanye no-D bafunda isiZulu Limi lwesiBili kanti labo abafundela emakilasini ohlamvu-B bafunda isiBhunu uLimi lwesiBili. I-Ekukhanyeni *PS* iphethwe uThishanhlolo oyedwa ongumNdiya okhuluma isiNgisi ulimi lwaseKhaya onsekela elilodwa nalo elingumNdiya okhuluma isiNgisi uLimi lwaseKhaya. Othisha abafundisa Ekukhanyeni *PS* baxubile ngokobuhlanga kanjalo nangokwezilimi abazikhulumayo. Kukhona othisha abangabantu abamnyama bomdabu kuleli zwe abakhuluma isiZulu uLimi lwaseKhaya, kanye nabangamaNdiya nabangabeLungu abakhuluma isiNgisi uLimi lwaseKhaya, kukhona nabangamaKhaladi abakhuluma isiNgisi uLimi lwaseKhaya kanye nesiBhunu uLimi lwaseKhaya. E-Ekukhanyeni *PS* kubafundi abaxubile nabo ngokobuhlanga kanjalo nangokwezilimi abazikhulumayo. Kukhona abafundi abangabomdabu kuleli zwe abakhuluma isiZulu uLimi lwaseKhaya kanye nabakhuluma izilimi ezibandakanya isiXhosa kanye nesiSwati. Abafundi abangabomdabu kuleli zwe bathutheleka e-Ekukhanyeni *PS* ngenxa yokuqhakambiswa kolimi lwesiNgisi ezindaweni ezakhele idolobha laseSayidi kanjalo nasemakhaya lapho iningi labafundi liqhamuka khona. E-Ekukhanyeni *PS* kukhona nabafundi abangamaNdiya nabangabeLungu abakhuluma isiNgisi uLimi lwaseKhaya kanjalo nabangamaKhaladi abakhuluma isiNgisi uLimi lwaseKhaya kanye nesiBhunu uLimi lwaseKhaya.

4.5 UKUQOKA ABABAMBIQHAZA BOCWANINGO

Ukuqoka ababambiqhaza umsebenzi obucayi ocwaningweni ngenxa yokungenelana kwezindlela zokuqokwa kwababambiqhaza ezisetshenziswa emibhalweni yocwaningo

elandela izindlelande ezingafani (Berndt, 2020 & Campbell et al., 2020). Ucwangingo lobunjalo botho luhlobene nendlela yokuqoka ababambiqhaza ngokwenhloso okuyindlela eqhakambisa ukuqokwa kwababambiqhaza abanezimpawu ezihambelana nendikimba ecwaningwayo ukuze kuphenduleke kahle umbuzongqangi wocwaningo (Andrade, 2021; Berndt, 2020 & Campbell et al., 2020). Ngokuka-Andrade (2021) kanye noCampbell et al. (2020), izimpawu ezibhekwayo uma kuqokwa ababambiqhaza zingafaka lokhu: iminyaka yobudala, izinga lempilo, ubulili, kanye nomsebenzi ofundeliwe. NgokukaSubedi (2021), ucwangingo lobunjalo botho olulandela indlelakubuka yomhumusho lubandakanya ukusebenza ngababambiqhaza abasukela komunye-1 kuya kwabangama-20. Ocwaningweni ngisebenze ngothisha abafundisa isiZulu uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu ngenhloso yokuthola ukuthi balifundisa kanjani ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Othisha base-Ekukhanyeni *PS* engisebenze ngabo benezimpawu ezihambisana nendikimba yocwaningo lwami babe bane uma sebhophelele. Emininingweni ebengiyikhiqiza ngenze inhlaziyo yemininingo yesikhashana engikhombise ukuthi othisha abane ebengisebenza ngabo bebeletha imininingo ecebile. U-Andrade (2021); Campbell et al., (2020) kanye noSubedi (2021), babalula ukuthi ukuhlaziya imininingo okwesikhashana ngokuqhubekayo kuvezela umcwaningi ubungako bemininingo kanjalo nokuhlobana kwemininingo nendikimba yocwaningo, ukuze aqinisekise ukuthi usebenzisa izindlela zokukhiqiza imininingo eziletha imininingo eyanele.

Othisha engisebenze ngabo ocwaningweni bakhuluma isiZulu uLimi lwaseKhaya, bahlala emiphakathini ebandakanya indawo yase-AB eyilokishi. Ilokishi lase-AB lakhelwe abantu bomdabu kuleli zwe abakhuluma isiZulu uLimi lwaseKhaya, kukhona nengcosana yabantu abakhuluma izilimi zabomdabu kuleli zwe ezehlukile olimini lwesiZulu ezibandakanya ulimi lwesiXhosa. Othisha engisebenze ngabo ocwaningweni bakhulele ezindaweni zasemakhaya lapho kukukhulunywa khona isiZulu ulimi lwaseKhaya baphinde baqeqeshelwa ukufundisa isiZulu uLimi lwaseKhaya bonke. Othisha bobane ngibaqambe amagamambumbulu engigcine ngawo ubumfihlo babo ocwaningweni njengoba u-Allen benoWiles (2016) kanye noLahman et al. (2023), bephawula ukuthi igama lomuntu liyimpilo yakhe, ngakho ocwaningweni lobunjalo botho kusemqoka ukuba lingadalulwa igama langempela lombambiqhaza ukuze kuvikelwe isithunzi sakhe. Othisha engisebenze ngabo ocwaningweni ngibaqambe amagamambumbulu, ngisebenze ngoNksz Bandla ofundisa ibanga lesi-4A/C, noNkk Jakaja ofundisa ibanga lesi-6A/C, noNksz Mbelu ofundisa ibanga lesi-5D nebanga lesi-6D kanye noNkk Mbuyisa ofundisa ibanga lesi-5A/C.

ITHEBULA 1: Imininingwane Yababambiqhaza Bocwaningo

Igama lesikole	Igama lombambiqhaza	Ubulili	Iminyaka	IsiZulu wulimi lwakho lwase Khaya?	Iziqu	Iminyaka yokufundisa isiZulu uLimi lwesiBili	Ibanga elifundiswa isiZulu uLimi lwesiBili
Ekukhanyeni PS	uNksz Bandla	owesifazane	30 - 35	Yebo	<i>B.Ed degree</i>	2	4
Ekukhanyeni PS	uNkk Jakaja	owesifazane	55 - 60	Yebo	<i>Honours degree</i>	20+	6
Ekukhanyeni PS	uNksz Mbelu	owesifazane	25 -30	Yebo	<i>B.Ed degree</i>	2	5 & 6
Ekukhanyeni PS	uNkk Mbuyisa	owesifazane	50 - 55	Yebo	<i>½Honours degree</i>	18	5

4.6 IZINDLELA ZOKUKHIQIZA IMINININGO

NgokukaHennink et al. (2020), kanye noTaherdoost (2021), ukukhiqiza imininingo yinqubo eyenziwa ngenhloso yokuthola ulwazi olubanzi ngendikimba ecwaningwayo. Umcwaningi kuleli zinga locwaningo kufanele aqinisekise ukuthi ulandela izindlela zokucwaninga ezifanelekile ukuze athole imininingo eyanele (Hennink et al., 2020 & Taherdoost, 2021). OHennink et al., (2020); Mukherjee (2019) kanye noTaherdoost (2021), baqhuba bathi imininingo ekhiqizwayo ocwaningweni kufanele ikwazi ukuphendula umbuzongqangi ohlosa ukuthola ukuthi indikimba ecwaningwayo yenzeka ‘kanjani’. Imininingo kufanele ikwazi nokuphendula imibuzongqo yocwaningo ehlosa ukuthola ukuthi ‘kungani’ indikimba ecwaningwayo yenzeka (Hennink et al., 2020; Mukherjee, 2019 & Taherdoost, 2021). Ocwaningweni ngisebenzise izindlela zokukhiqiza imininingo ezibandakanya imibuzo evulekile yenhlolelwazi, inhlolelwazi esakuhleleka, ukubukela izifundo zothisha kanye nokuhlaziya imiqulumbhalo. Kulolu cwaningo kukhiqizwe imininingo ngalezi zindlela ezine ngoba ngilandela indlelakubuka yomhumusho eqhakambisa ukuthi amaqiniso maningi futhi abophelene nonzikandaweni ekucwaningelwa kuwona, ngakho ngalezi zindlela bengihlose ukuthola imininingo eqinisekisiwe futhi enokwethembeka. NgokukaHennink et al., (2020); Mukherjee (2019) kanye noTaherdoost (2021), izindlela ezahlukahlukene zokukhiqiza imininingo ziveza kahle ulwazi, nemizwa, imibono, kanye nesimomqondo sababambiqhaza. Izindlela zokukhiqiza imininingo kulolu cwaningo beziphenya ulwazi nokuqonda othisha abanakho mayelana nokufundisa ikhono lokubhala esiZulwini uLimi lwesiBili. Ngahlola nolwazi lwenqubo othisha abayilandelayo emakilasini kanjalo nezizathu abasekela ngazo inqubo abayilandelayo emakilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili.

4.6.1 IMIBUZO EVULEKILE YENHLOLOLWAZI

Imibuzo evulekile yimibuzo engazidingi izimpendulo ezingu'yebo' noma u'cha' (Rowley, 2014 & Tasker & Cisneroz, 2019). URowley (2014), kanye noTasker benoCisneroz (2019), baqhuba bathi imibuzo evulekile ocwaningweni lobunjalo botho yenza ababambiqhaza banabe kabanzi ezimpendulweni zabo mayelana nendikimba ecwaningwayo. Ngesikhathi ngikhiqiza imininingo yocwaningo ngisebenzise imibuzo evulekile eyi-13 enhlololwazini esakuhleleka. Imibuzo evulekile ngiyibuze sakuxoxisana nothisha abane ngathola ulwazi lobudlelwano bothisha nolimi lwesiZulu kanjalo nesimomqondo abanaso ngokufundisa ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Ngesikhathi ngikhiqiza imininingo yalolu cwaningo lobunjalo botho ngangiqikelela ukuthi angiqophisani nothisha ezimpendulweni zabo, angibeluleki, angibaduduzi futhi angibehluleli ngenhloso yokugcina imininingo ingokwesimomqondo sababambiqhaza. Othisha baqala ukuhlangana nemibuzo evulekile yocwaningo ngesikhathi sesenza ingxoxo yethu nothisha ngamunye. Othisha bangethulela ulwazi olungamaqiniso angaqalanga ahlelwa kahle ngaphambili kokuba ethulwe. Emva kwehlololwazi yathisha ngamunye, ngazinika isikhathi sokufundisisa nokulalelisisa izimpendulo zabo ngihlola ukuthi imibuzo evulekile yocwaningo iphenyisisa kahle yini ngembangela yobunjalo benqubo yokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu. Ezingxoxweni engibe nazo nothisha ngisebenzise nemibuzo ehlokolozayo ezimpendulweni abangethulele zona ebeziqukethe ulwazi olungaphelele. Imibuzo ehlokolozayo ngiyisebenzisele nokugcina othisha esihlokweni ngesikhathi bethula izimpendulo zabo sebenaba kakhulu befaka nolwazi olungahlobene nendikimba yocwaningo. Izimpendulo zothisha abathathu ngaziqopha ngethuluzi lesiqophamazwi ngokwemvume yabo, ezinye zikathisha oyedwa wesine ngaziqobela ebhukwini lemininingo yodwa ngoba wayengakhululekile mayelana nokuqoshwa ngethuluzi lesiqophamazi ngesikhathi ethula izimpendulo zakhe. Amathuluzi engawasebenzisa ngesikhathi ngikhiqiza imininingo agcine ulwazi ngendlela ephephile ezolwenza luhlale isikhathi eside ukuze lutholakale noma yinini uma ludingeka.

4.6.2 INHLOLOLWAZI ESAKUHLELEKA

Inhlololwazi esakuhleleka yindlela yokukhiqiza imininingo ebandakanya imibuzo ebuzwa ababambiqhaza ocwaningweni oluhlola ubunjalo botho kanjalo nakulezo ezihlola ubungako botho (Alshenqeti, 2014; Merriam & Tisdell, 2015 & Walliman, 2021). Kulolu cwaningo oluhlola ubunjalo bokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili ngisebenzise nendlela yenhlololwazi esakuhleleka ngesikhathi ngikhiqiza imininingo yocwaningo.

Inhlololwazi esakuhleleka ngiyenze kuthisha ngamunye ngezikhathi ezahlukahlukene esivumelane ngazo nothisha. Ukuxoxa nothisha eyedwa kwamenza wethula izimpendulo zakhe ngaphandle kokuphazamiseka waphinde wathola ukukhululeka kokungabi ngaphansi kwengcindezi yokuhlolwa ubuhlakani ezimpendulweni zakhe obekungenziwa ozakwabo. Inhlololwazi ehlosa ukuthola iqiniso ngokwesimomqondo sombambiqhaza ocwaningweni lobunjalo botho ingathatha isikhathi semizuzu engama-45 kuya kwengama-60 (Alshenqeti, 2014 & Walliman, 2021). Izinhlololwazi zothisha abathathu ngazihlelela isikhathi esingangehora elilodwa kanye nesikhathi semizuzu engama-45 kweinhlololwazi yathisha oyedwa. Othisha bathola ithuba elanele lokunaba kabanzi ezimpendulweni zabo banginikeza ulwazi olunothile engaluphenya nangemibuzo ehlokolozayo ngoba isikhathi sasivuma. e-Ekukhanyeni PS izinhlololwazi kothisha mhla ziyisi-9 kuNhlolanja 2024 ngaqeda mhla ziyi-16 kuNhlolanja 2024. Inhlololwazi engayenza nothisha wokuqala yathatha indawo mhla ziyi-9 kuNhlolanja 2024 egumbini lothisha lokuphumula kukhona othisha ababili ababehlezi buqamama netafula esasixoxela kulona. Imininingo yezimpendulo zikaNksz Bandla ngayiqobela ebhukwini lemininingo ngoba wayengakhululekile ngokusetshenziswa kwesiqophamazwi. Inhlololwazi yayihlelelwe isikhathi esingangehora elinye kodwa yathatha imizuzu eyi-12.

Inhlololwazi nothisha wesibili uNkk Jakaja ngayenza mhla ziyi-13 kuNhlolanja 2024 ehhovisi asebenzela kulona nomunye uthisha ongumNdiya, ngesikhathi senza ingxoxo yethu kodwa sasisobabili kuphela. UNkk Jakaja wanginikeza imvume yokuba ngisebenzise ithuluzi lesiqophamazwi engathatha ngalo izimpendulo zakhe egxoxweni yethu eyayinqunyelwe isikhathi semizuzu engama-45 yathatha imizuzu eyi-19,7s. Mhla ziyi-15 kuNhlolanja 2024 ngenza inhlololwazi noNksz Mbelu emakilasini ayejutshwe ukuba achithele isikhathi sakhe sokuphumula kuwona ngoba kunothisha owayephuthile. Inhlololwazi sayenzela ekilasini-5D saqedela ekilasini-6D okungamakilasi awafundisayo. UNksz Mbelu wanikeza abafundi umsebenzi wesiZulu uLimi lwesiBili emakilasini womabili wabe esebacela ukuba bawenze ngokuzimisela buthule ukuze sikwazi ukwenza ingxoxo yethu. Izimpendulo zikaNksz Mbelu zenhlololwazi ngazithatha ngethuluzi lesiqophamazwi ngokwemvume yakhe. Inhlololwazi yayinqunyelwe isikhathi esingangehora elinye kodwa yathatha imizuzu eyi-18,8s ekilasini-5D kanye nemizuzu eyi-6,20s ekilasini-6D kwaba imizuzu engama-24,28s seyiphelile. Mhla ziyi-16 kuNhlolanja 2024 ngenza inhlololwazi esakuhleleka nothisha wokugecina uNkk Mbuyisa owanginikeza imvume yokuba ngithathe izimpendulo zakhe ngethuluzi lesiqophamazwi. Inhlololwazi yenzeka ekilasini-5A ngesikhathi sikaNkk Mbuyisa sokufundisa isiZulu uLimi

IwesiBili. UNkk Mbuyisa wachazela abafundi umsebenzi wosuku wabacela ukuba bawubhale ngokuzimisela buthule, saqala ingxoxo yethu. Inhlololwazi yayinqunyelwe isikhathi esingangehora elinye kodwa yathatha imizuzu engama-20,25s.

4.6.3 UKUBUKELA IZIFUNDO ZOTHISHA

NgokukaCiesielska (2018); Gerber et al. (2014), kanye noRosenbaum et al. (2010), indlela yokubukela ocwaningweni ihlobene nesenzo sokuqaphela nokuhlola izinhlelonqubeko ezihlobene nendikimba yocwaningo kunzikandaweni eyenzeka kuwona nangesikhathi eyenzeka ngaso. Umcwangingi ukhiqiza imininingo njengomuntu wokuqala ozibonela yena lonke ulwazi oluhlobene nokubumbeka kwendikimba yocwaningo (Ciesielska, 2018; Gerber et al., 2014 & Rosenbaum et al., 2010). Kulolu cwanningo kwahlolwa ubunjalo benqubo yokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili ngendlela yokubukela izifundo zothisha abane e-Ekukhanyeni *PS*. Ngachitha isikhathi esingangamaviki amabili nezinsuku ezimbili e-Ekukhanyeni *PS* ngathola ulwazi olunothile ngenqubo yothisha yasemakilasini njengoba ngangichitha usuku lonke nothisha ngamunye. Mhla ziyi-9 kuNhloLANJA 2024 nangamhla ziyi-12 kuNhloLANJA 2024 kodwa ngasebenza ngothisha ababili osukwini ngezikhathi ezahlukenene. Ngangichitha isikhathi sasekuseni nothisha oyedwa ngaphambili kokuba kuyiwe ekhefeni ngiphinde ngichithe isikhathi sasemini nothisha oyedwa emva kwekhefu. Ngabukela izifundo zothisha ezintathu kuthisha ngamunye ngisebenzisa umhlahandlela obheka izindlela, namasu kanjalo nezinsizakufundisa uthisha azisebenzisayo esifundweni. Ngabheka nendlela uthisha ayexhumana ngayo nabafundi ekilasini kanye nendlela abafundi ababexhumana ngayo bebodwa sengihlola umthelela wesifundo enqubeni yasekilasini.

Ngabukela izifundo zothisha eziyi-12 uma seziphatele zonke, ngasebenzisa indlela yokuqobela ulwazi ebhukwini lemininingo kuphela ezifundweni eziyi-10 engazibukela ngoba othisha babengakhululekile ngokuthi ngisebenzise ithuluzi lesiqophamazwi. Ngathola ukuqopha izifundo ezimbili kuphela ngethuluzi lesiqophamazwi ngoba uNkk Jakaja kanye noNkk Mbuyisa bangivumela ukuba ngisebenzise ithuluzi lesiqophamazwi ezifundweni zabo zokugcina ngenxa yokuthi base bekhululekile ngokuba khona kwami ekilasini uma befundisa. Emakilasini ngacosha nolwazi lweminyakazo kanjalo nobunjalo bephimbo likathisha namaphimbo abafundi ngenhloso yokugcina imininingo ingokukanzikanaweni wasekilasini. Ngesikhathi ngibika imininingo ngilandele indlela yokubhala indaba emfishane lapho bengiveza khona ulwazi lolimi buthule engilubhale ngalufaka kubakaki. Ngesikhathi othisha

befundisa babelandela umhlahlandlela wesiTatimende seNqubomgomo yoHlelo lokuFunda nokuHlola esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 omiselwe ukusetshenziswa ezikoleni zakuleli zwe laseNingizimu Afrika uma kufundiswa emakilasini. Othisha babelandela nomhlahlandlela wokusebenza kukathisha ekilasini owawuhlwe walandela inqubo yase-Ekukhanyeni PS yokufundisa. Inqubo yase-Ekukhanyeni PS yayibandakanya nokusetshenziswa kohlelo lwesifundo lweminyaka edlule eyethula izihloko zesonto lonke ekufanele zifundiswe emakilasini, ngakho alukho uhlelo lwesifundo olwalubhalwe phansi ababefika nalo emakilasini othisha uma bezofundisa isiZulu uLimi lwesiBili.

ITHEBULA 2: Iminingwane Ngezifundo Engazibukela Nendlela Engazibukela Ngayo

USUKU	UTHISHA	IBANGA	ISIKHATHI	ITHULUZI
5 kuNhlolanja 2024	uNksz Bandla	4C	11:35–12:35	Ibhuku lokubhalela
6 kuNhlolanja 2024	uNksz Bandla	4C	08:05–09:05	Ibhuku lokubhalela
7 kuNhlolanja 2024	uNksz Bandla	4C	12:05–13:05	Ibhuku lokubhalela
8 kuNhlolanja 2024	uNkk Jakaja	6A	11:05–12:05	Ibhuku lokubhalela
9 kuNhlolanja 2024	uNksz Mbelu	5D	11:05–12:05	Ibhuku lokubhalela
9 kuNhlolanja 2024	uNkk Jakaja	6C	12:05–13:05	Ibhuku lokubhalela
12 kuNhlolanja 2024	uNksz Mbelu	6D	09:35–10:05	Ibhuku lokubhalela
12 kuNhlolanja 2024	uNkk Mbuyisa	5A	13:05–14:05	Ibhuku lokubhalela
13 kuNhlolanja 2024	uNkk Jakaja	6A	12:05–13:05	Ibhuku lokubhalela nesiqophamazwi
15 kuNhlolanja 2024	uNksz Mbelu	6D	08:35–09:35	Ibhuku lokubhalela
16 kuNhlolanja 2024	uNkk Mbuyisa	5A	13:05–14:05	Ibhuku lokubhalela
22 kuNhlolanja 2024	uNkk Mbuyisa	5A	12:05–13:05	Ibhuku lokubhalela nesiqophamazwi

Isifundo solimi ekilasini sihlobene nokusebenzisana kwamakhono olimi ahlukehukene abandakanya ikhono lokulalela nokukhuluma, ukufunda nokubukela, ukubhala nokwethula kanye nezakhiwo nezimiso zolimi (Department of Basic Education, 2011). Izifundo zothisha eziyi-12 engazibukela zagxila kokuqokethwe kuTaNquHFuHlo okumiselwe ukuba kufundiswe emabangeni-4, 5 kanye nelesi-6 ngeviki lesi-3, nelesi-4 kanye nelesi-5 emavikini ekota yokuqala yonyaka. Amakhono olimi ethulwa uTaNquHFuHlo asebenzisana woname ezifundweni zesiZulu uLimi lwesiBili engazibukela kothisha.

ITHEBULA 3: Imininingwane Yamakhono Olimi Ezifundweni Zothisha Engazibukela

Ibanga	Amakhono olimi	Inani lezifundo engazibukela
4	Ukufunda nokubukela	1
	Ukubhala nokwethula	1
	Izakhiwo nezimiso zolimi	1
5	Ukufunda nokubukela	2
	Ukubhala nokwethula	1
	Izakhiwo nezimiso zolimi	1
6	Ukulalela nokukhuluma	1
	Ukufunda nokubukela	1
	Ukubhala nokwethula	2
	Izakhiwo nezimiso zolimi	1
Inani lamabanga: 3	Inani lamakhono olimi: 4	Inani lezifundo engazibukela: 12

4.6.4 UKUHLAZIYA IMIQULUMBHALO

Ukuhlaziya imiqulumbhalo ocwaningweni kuhlobene nenjongo yokuthola ukuxhumana kolwazi olubhalwe phansi (Coffey, 2014; Morgan, 2022 & Walliman, 2021). UPrior (2016) uvumelana noCoffey (2014), ngokuthi ukuhlaziya imiqumbhalo kuhlobene nokubheka imithombo ehlukana kabili ebandakanya eyisisusa kanye nelekayo. Imithombo eyisisusa yimibhalo engashicilelwe ekhiqizwa abantu abahlobene nocwaningo kunzikandaweni ekucwaningelwa kuwona. Imithombo elekayo yimibhalo eshicilelwe elawula izinhlelonqubeko kunzikandaweni wocwaningo ngokusemthethweni (Coffey, 2014 & Prior, 2016). Ngesikhathi ngihlaziya imiqulumbhalo e-Ekukhanyeni *PS* ngabheka imithombo yolwazi eyisisekelo kanye nelekayo ngathola ulwazi olunothile ngenxa yokuhlola ukuxhumana kolwazi lwemibhalo ehlukahlukene mayelana nokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili. Imithombo eyisisusa engiyihlaziyile kwaba yibhuku labafundi lokubhalela isiZulu uLimi lwesiBili abalisebenzisa njalo ekilasini nasemakhaya. Ebhukwini labafundi ngahlaziya imisebenzi ebandakanya umbhalo wemibuzo nezimpendulo, umbhalo womzamo wokuqala wokubhala indaba, umbhalo wamanothi kanye nombhalo wesibizelo owawusephepheni elihamba lodwa elisetshenziswa abafundi njalo ngoLwesihlanu evikini. Imithombo elekayo engayihlaziya ibandakanya inewadi yomfundi webanga lesi-6 yemisebenzi yesiZulu uLimi

lwesiBili, noMasihambisane incwadi yomfundi ebangeni lesi-4 nelesi-5 kanye nelesi-6, noMasihambisane incwadi kaThisha ebangeni lesi-4 nelesi-5 kanye nelesi-6. Ngahlaziya nomqulumbhalo wesiTatimende seNqubomgomo yoHlelo lokuFunda nokuHlola wesiZulu uLimi lwesiBili wamabanga asukela kwelesi-4 kuya kwelesi-6. UTaNquHFuHlo kuyiwona mhlahlandlela osemthethweni abawulandelayo emakilasini othisha abafundisa isiZulu uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 e-Ekukhanyeni *PS*.

Ngahlaziya nomqulumbhalo wokuqukethwe okwakufanele kufundiswe esikhathini sekota yokuqala yonyaka ebangeni lesi-4, yayingekho imiqulumbhalo yokuqukethwe ebangeni lesi-5 kanye nelesi-6. Umqulumbhalo wokuqukethwe webanga lesi-4 wawubandakanya ulwazi olulawula ukufunda ekilasini olwalususelwe kuTaNquHFuHlo kanye nolwalwengezwe e-Ekukhanyeni *PS* lususelwa ezincwadini zesiZulu uLimi lwesiBili ezahlukahlukene ezigciniwe esikoleni. Ngahlaziya nohlelo lwezifundo zothisha olwaluqukethe izihloko nolwazi okwakufanele alufundise emakilasini esikhathini esingangeviki othisha. Alukho uhlelo lwesifundo olwaluqondene nesifundo sosuku abake balusebenzisa othisha emakilasini. Ngahlaziya nemiqulumbhalo yemigomo elawula indlela yokuziphatha kothisha kanye nokubafundi kanjalo nelawula ukusebenza e-Ekukhanyeni *PS* ebandakanya isitatimende sombononhloso kanye nesitatimente somsebenzinhloso. Ngabheka ibhuku lokubhalela isiZulu uLimi lwesiBili lomfundi osezingeni eliphezulu lokukwazi ukubhala, ngabheka nelomfundi esezingeni eliphakathi kanjalo nelomfundi osezingeni eliphansi. Ngahlaziya imiqulumbhalo yeminyaka yakamuva engaphansi kweminyaka eyishumi yashicilelwa ngahlola ulwazi lwezindlela, namasu kanjalo nezinjongo ezintsha ezihlobene nokufundiswa kwesiZulu uLimi lwesiBili. Inhlaziyo ingivezele ukunikezelana kolwazi lwemiqulumbhalo yase-Ekukhanyeni *PS* eqhakambisa indawo yokufunda kanjalo nesimo esibhekelela ukuxhumana okuhle phakathi kwabafundi. E-Ekukhanyeni *PS* kuqhakambiswa ulimi lwesiNgisi olufundwa liwulimi lokuQala nolusetshenziswa njengolimi lokuxhumana olusemthethweni. Othisha bakholwa ukuthi ulimi lwesiNgisi lwenza abafundi bazizwe bemukelekile futhi bebaluleke ngokulinganayo e-Ekukhanyeni *PS*.

4.7 IZINDLELA ZOKUHLAZIYA IMINININGO

Ukuhlaziya imininingo yinqubo eyingqikithi yokukhiqizwa kwemininingo yocwaningo ngokuqhubekayo (Graue, 2015 & Stuckey, 2015). Ukuhlaziya imininingo kuvezela umcwangingi ubungako nobunjalo bolwazi lwemininingo aselukhiqizile olumtshela ukuba akaqhubeke nokukhiqiza imininingo noma akayeke (Graue, 2015 & Stuckey, 2015).

NgokukaGraue (2015); Hennink et al., (2020) kanye noStuckey (2015), ukukhiqiza imininingo ocwaningweni lobunjalo botho kufanele kube nokuthembeka okuveza amaqiniso ababambiqhaza enjengoba enjalo futhi engokukanzikandaweni wocwaningo. Umcwangingi angasebenzisa ithuluzi lesiqophamazwi, ithuluzi lokuthwebula izithombe namavidiyo noma indlela yokuqobela phansi lonke ulwazi olutholakalayo ukuze agcine imininingo imsulwa (Graue, 2015; Hennink et al., 2020; Hilal & Alabri, 2013; Stuckey, 2015 & Walliman, 2021). Imininingo etholakalayo ihlaziywa okwesikhashana ngokuqhubekayo kuhlonzwe amagebe avelayo, kuphinde kuqoqelwe ndawonde ulwazi lwemininingo olukhombisa ukuhlobana lufakwa izimpawu ezilwenza luhluke kolunye ulwazi olukhiqizwayo (Graue, 2015; Hilal & Alabri, 2013; Stuckey, 2015). Ngesikhathi ngihlola ubunjalo begaqa lokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili e-Ekukhanyeni *PS* ngakhiqiza imininingo ngethuluzi lesiqophamazwi kanye nangendlela yokuqobela imininingo ebhukwini layo yodwa. Usuku nosu ngangithola ukuyilalelisisa kahle kanjalo nokuyifundisisa kahle imininingo ngesikhathi sengenza inhlaziyo yesikhashana ngokuqhubekayo olwazini engilukhiqizile. Inhlaziyo yesikhashana yangivezela ukuthi kwakukuhle ukuba ngichithe isikhathi esingangosuku lonke nothisha oyedwa ngoba ngafinyelela olwazini olungale kwalolo engangethulelwa lona ngomlomo. Ukuchitha isikhathi esingangosuku lonke nothisha oyedwa kwangivezela ukuthi othisha engasebenza ngabo ocwaningweni bakhuluma isiZulu uLimi lwaseKhaya olusezingeni lesiZulu uLimi lwesiBili noma ngaphansi. Othisha abafundisa isiZulu uLimi lwesiBili e-Ekukhanyeni *PS* uma bekhuluma ulimi lwesiZulu baluxuba namagama olimi lwesiNgisi baphinde basebenzise namagama angekho esiZulwini anjengokuthi ‘hlampise’ esikhundlelni sokuthi ‘mhlawumbe’. Inhlolo yami yesikhashana ocwaningweni yangivezela nokuthi sasingekho isidingo sokuthi ngiqobele phansi lonke ulwazi lwezifundo zikathisha oyedwa engangizibukela osukwini ebangeni elilodwa ngoba wayesuke eluphinda ulwazi emakilasini ahlukene. Ukuphindeka kwemininingo egxile esihlokweni esisodwa engangizoyikhiqiza kuthisha oyedwa ngakugwema ngokubukela ngamehlo kuphela kwamanye amakilasi engangingena kuwona nothisha osukwini. Emakilasini ngangihlaziya ulwazi lwenqubo yokufundisa ngesikhathi eyayenzeka ngaso ngenhloso yokuthola imininingo enezezelekile mayelana nezinkolelo zothisha ngenqubo yokufundisa isiZulu uLimi lwesiBili.

Ngesikhathi sengiyethula imininingo yocwaningo yonke ngilandele izigaba ezihlobene nendlela yesihumushombhalo eqhakambisa ukwethulwa kwemininingo injengoba injalo. Kuvezwa ngombhalo ubunjalo bukanzikandaweni wocwaningo, kanye nobunjalo bamazwi kanjalo nemibono yababambiqhaza bocwaningo. Imininingo engangiyikhiqize ngethuluzi

lesiqophamazwi ngayiqobela injengoba injalo ebhukwini engangigcine kulona imininingo yocwaningo kuphela. Ngaqobela imininingo yezinhlokwazi zothisha abathathu kanye neyezifundo ezimbili yahlangana neminye imininingo yehlololwazi yathisha oyedwa kanye neyezifundo ezilishumi engangiyikhiqize ngokuyiqobela ebhukwini. Imininingo ngayibika njengomuntu wokuqala owazibonela waphinde wazizwela yena ulwazi oluhlobene nenqubo yokufundiswa kwekhono lokubhala esiZulwini lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu. Ngesikhathi ngiqobela imininingo ngaveza ubunjalo bukanzikandaweni wocwaningo ngokuthi ngethule kubakaki ulwazi lweminyakazo eyayenzeka ngesikhathi ngiqopha imininingo. Ngaphinde ngayifundisisa yonke imininingo ngabe sengiyibhala kabusha ngahlanganisa izimpendulo zothisha ngaphansi kombuzo ngamunye emibuzweni yenhlololwazi engababuza yona engase ngiyenze izihlokwana. Ngasebenzisa imibala engafani ngayifaka phezu kombhalo wezimpendulo zothisha ngiveza ngokucacile uthisha ngamunye ongumnikazi wempendulo ngayinye phakathi kwezimpendulo ezine. Ngasebenzisa umbala ophuza owawuveza ngokusobala izimpendulo zikaNksz Bandla, nombala oluhlaza satshani owawuveza izimpendulo zikaNkk Jakaja, nombala ogireyi owawuveza izimpendulo zikaNksz Mbelu kanye nombala oluhlaza sasibhakabhaka owawuveza izimpendulo zikaNkk Mbuyisa. Ngaphinde ngayifundisisa imininingo ngabe sengifaka izimpawu zempindakufingqa ezimpendulweni zothisha ezazikhombisa ukuvumelana. Izimpendulo zothisha ezazethula ulwazi oluhlobene ngaphansi kombuzo ngamunye emibuzweni yenhlololwazi ngazibhala eceleni ngombala wazo zodwa owehlukile. Ulwazi lwezimpendulo zothisha ngilwethule ngaphansi kwezinhlosongqangi zocwaningo ezintathu eziyizihloko ezinkulu ezahlukweni ezintathu ezethula ukubikwa, ukhunyushwa kanye nokuhlaziywa kwemininingo yocwaningo. Izahluko ezintathu ezethula imininingo zibandakanya nolwazi lokubukelwa kwezifunjwa zothisha kanjalo nolwazi lokuhlaziywa kwemiqulumbhalo oluhlobene nendikimba yesihloko esahlukweni ngasinye. Esahlukweni ngasinye kutholakala ulwazi oluqukethe izingqikithi ezahlukahlukene ezihlobene nenqubo yokufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu. Ngasebenzisa ulwazi lwezingqikithi ngakha izihloko zezindikimba engizidingide esahlukweni sesibili socwaningo.

4.8 IZIMO ZENQUBONHLE YOCWANINGO

Izimo zenqubonhle yocwaningo yinqubo yokwehlukana phakathi kokuziphatha okubi nokuhle kanye nokuvumelekile nokungavumelekile ocwaningweni (Mertens, 2012 & Newhart & Patten, 2023). UMertens (2012) kanye noNewhart benoPatten (2023), baqhuba bathi

imithetho yezimo zenqubonhle yokwenza ucwaningo elandelwayo emanyuvesi ahlukahlukene ayifani kodwa yonke iqhakambisa ucwaningo oluqotho nolunokuthembeka. Ngesikhathi ngenza lolu cwaningo ngafakea isicelo semvume yokwenza ucwaningo sencwadi eyasiqondene noMnyango wezeMfundo obhekelela imfundo yamabanga asukela ebangeni lokwamukela-R kuya kwele-12 ezikoleni zaKwaZulu-Natali. Incwadi yayiqukethe imininingwane mayelana nezindlela zokukhiqiza imininingo ocwaningweni ezibandakanya imibuzo evulekile yenhlololwazi, inhlololwazi esakuhleleka, ukubukela izifundo zothisha kanye nokuhlaziya imiqulumbhalo. Incwadi yethula nolwazi mayelana namathuluzi okukhiqiza imininingo yocwaningo abandakanya isiqophamzwi nebhuku lokubhalela. Impendulo eyabuya eMnyangweni wezeMfundo ngayihambisa kuThishanhloko wasesikoleni engicwaningele kusona kanjalo nakothisha engisebenze ngabo ocwaningweni. Ngahambisa nezincwadi zesicelo sokwenza ucwaningo e-Ekukhanyeni *PS* ezaziqondene noThishanhloko wesikole, othisha engangihlose ukusebenza ngabo ocwaningweni kanye nabazali babafundi. NgokukaMertens (2012); Newhart benoPatten (2023) kanye noWiles (2012), uma kukhiqizwa imininingo umcwaningi kufanele ahloniphe ababambiqhaza bocwaningo lwakhe abhekelele amasiko, amagugu, izinkelelo kanye namazinga abo empilo. Izincwadi engazihambisa esikoleni zaziqukethe ulwazi mayelana nezindlela zocwaningo, nezinhloso zalo kanjalo namalungelo aqondene noThishanhloko, nothisha kanjalo nabazali babafundi. Incwadi eqondene noThishanhloko yayigcizelela ukuthi unelungelo lokungavumi ukuba ngiyocwaningela esikoleni sakhe uma ezizwa engakhululekile ngocwaningo. Ngaqinisekisa uThishanhloko nangokuthi angeke ngiligagule igama lesikole uma sengibika imininingo kodwa ngizosebenzisa igamambumbulu. Incwadi eqondene nabothisha yethula ukuthi banelungelo lokungavumi ukuba ababambiqhaza ocwaningweni lwami uma bezizwa bengakhululekile ngalokho. Othisha banelungelo futhi lokushiya phansi ucwaningo ekuhambeni kwesikhathi uma bezizwa bengasathandi ukuqhubeka nokuba yingxenye yalo. Othisha banelungelo lokungavumi ukuqoshwa ngethuluzi lesiqophamazwi ngesikhathi ngibukela izifundo zabo kanye nangesikhathi ngenza inhlololwazi esakuhleleka kubona.

Ngaqinisekisa othisha nangokuthi angeke ngiwagagule amagama abo uma sengibika imininingo kodwa ngizosebenzisa amagamambumbulu. Incwadi eqondene nabazali yethula ukuthi umzali unelungelo lokungavumi ukuba ingane yakhe ibe yingxenye yocwaningo ekilasini uma ezizwa engakhululekile ngalokho. Izincwadi zesicelo semvume mayelana nokuthi abafundi babe yingxenye yocwaningo zabhalelwa abazali ngoba yibona abathatha izinqubo ezibhekelela ukuphepha kwabafundi bamabanga asukela ebangeni lesi-4 kuya

kwelesi-6 ngokusemthethweni kahulumeni. Ngesikhathi ngihlaziya imiqulumbhalo ngabheka kuphela amabhuku esiZulu uLimi lwesiBili alabo bafundi ababevunyeliwe abazali babo ukuba babe yingxenyeye yocwaningo. Izincwadi engazithumela e-Ekukhanyeni *PS* zaqinisekisa othisha nabazali ukuthi angeke ngiziphazamise ngalutho izinhlelo zokusebenza kwesikole uma sengikhiqiza imininingo. Othisha nabazali baziswa nokuthi ucwaningo luhlobene nezinhloso zokuthuthukisa imfundo kuphela ngakho ayikho imali ezotholwa abantu abazozibophezela ekubeni yingxenyeye yocwaningo. Ngafaka nesicelo semvume yokwenza ucwaningo esasiqondene nesikhungo esibhekelela umnyango wezocwaningo enyuvesi. Isicelo semvume yasenyuvesi sisihambisane nemibhalo ebandakanya incwadi eyayibuye eMnyangweni weMfundo yamabanga asukela kwelokwamukela-R kuya kwelesi-12, nombhalo wemibuzo evulekile eyayizobuzwa othisha enhlolo lwazini esakuhleleka kanjalo nesibonelo sencwadi eyayisayiniswe uThishanhloko, neyayisayiniswe othisha kanjalo neyayisayiniswe abazali babafundi. Ngaqala ukukhiqiza imininingo e-Ekukhanyeni *PS* emva kokuthola imvume enyuvesi eyayigunyaza ukubakhona kwami emagecekeni esikole. Imininingo engiyikhiqize e-Ekukhanyeni *PS* igcinwe phakathi kwami nomeluleki wami, yathunyelwa kubabambiqhaza esikoleni esiyingxenyeye yocwaningo kanye nasesikhungweni semfundo ephakeme seyifingqiwe. Emva kweminyaka emihlanu ucwaningo lushicileliwe futhi lusatshalalisiwe esikhungweni semfundo ephakeme, kuzocucwa ulwazi locwaningo olusemaphepheni nolusezinkundleni zemithombo yolwazi e-inthanethini.

4.9 IZIMO ZOKWETHEMBEKA ZOCWANINGO

4.9.1 UKWENQIKEKA KWEMINININGO

Ukwenqikeka kwemininingo kwethulwa wubunjalo bezinga lokucophelela komcwaningi ngalesi sikhathi enza ucwaningo (Connelly, 2016; Cope, 2014 & Kakar et al., 2023). Umcwaningi uhlola ubuyena kanjalo nomthelela wakhe ocwaningweni ngokuthi aqaphe izinkolelo zakhe, nezinqumo azithathayo kanjalo neminyakazo ayenzayo ngalesi sikhathi enza ucwaningo (Connelly, 2016; Cope, 2014 & Kakar et al., 2023). NgokukaConnelly (2016) kanye noKakar et al. (2023), umcwaningi kufanele acacise izindlela zokukhiqiza imininingo azisebenzisile kanjalo nezokuhlaziya imininingo ukuze kuqinisekiswa ukuba ayenzelelwanga imininingo. Kulolu cwaningo ngikhiqize imininingo ngezindlela ezine ezihlobene nocwaningo lobunjalo botho ezibandakanya imibuzo evulekile yenhlolelwazi, inhlolelwazi esakuhleleka, ukubukela izifundo zothisha kanye nokuhlaziya imiqulumbhalo. Imininingo yocwaningo ngayiqopha ngethuluzi lesiqophamazwi eminye ngiyiqobela ebhukwini ngenhloso

yokuyigcina ingamaqiniso ababambiqhaza futhi ingokukanzikandaweni wasesikoleni. Ngayihlaziya okwesikhashana ngokuqhubekayo imininingo yocwaningo ngahlonza amagebe ngaphinde ngahlola nomthelela wezinkolelo kanye neminyakazo yami ocwaningweni. Imininingo ngayikhiphela yonke ebhukwini ngayihlukanisa ngokuyifaka izimpawu zolimikufingqa leyo eyayethulwa ulwazi oluhambisanayo, ngaphinde ngayifunda futhi imininingo ngabe sengiyifaka izimpawu zempindakufingqa.

4.9.2 UKUKHOLAKALA KWEMINININGO

Ukukholakala kwemininingo ubuqiniso bemininingo obuvezwa ukuhlobana okucacile kolwazi lwezimo zempilo yangempela nolwazi lwemininingo (Cope, 2014 & Franklin & Ballan, 2001). Ukukholakala kwemininingo kubhekwa ngezindlela zobungonintathu kanjalo nendlela yokuhlola nababambiqhaza imininingo yocwaningo umcwaningi ayilandelayo (Bans-Akutey & Tiimub, 2021; Cope, 2014 & Franklin & Ballan, 2001). NgokukaBans-Akutey benoTiimub (2021) kanye noFranklin benoBallan (2001), ubungonintathu kusho ukusebenzisa izindlela zokukhiqiza imininingo ezahlukahlukene. Ukuhlola namalunga kusho ukubuyisela imiphumela yocwaningo kubabambiqhaza ukuze bahlole ubuqiniso bayo (Bans-Akutey & Tiimub, 2021 & Franklin & Ballan, 2001). Lolu cwano ngilwenzele kunzikandaweni wasesikoleni engazihlolela kuwona izinhlelonqubeko ezihlobene nokufundiswa kwekhono lokubhala esiZuwini uLimi lwesiBili. Ngabukela izifundo zothisha ngazinika isikhathi esingangosuku lonke ukuba ngisichithe nothisha ngamunye ukuze ngiqophe lonke ulwazi lwamaqiniso olwaluhlobene nendikimba yocwaningo. Ngenza nenhlololwazi esakuhleleka kothisha ngababuza imibuzo evulekile ababeqala ukuhlanganayo nayo ngesikhathi senza ingxoxo yethu. Othisha bangethulela izimpendulo zemicabango yabo yangempela engenzelelwanga, imininingo ngayiqopha ngesiqophamazwi eminye ngayiqobela ebhukwini ukuze igcineke imsulwa. Ngahlaziya nemiqulumbhalo ngathola ulwazi lwamaqiniso emibhalo etholakala kunzikandaweni wocwaningo. Ngibuyisele kothisha ulwazi lwesihumushombhalo semininingo ekhiqiziwe kanye nemiphumela yocwaningo ukuba bayoyihlola ukuthi ngiyibike ngayihlobanisa kahle futhi ngokweqiniso yini nezimvo zabo.

4.9.3 UKWEDLULISEKA KOKUTHOLAKELE

Ukudluliseka kokutholakele ocwaningweni kusho izinga ekungadluliseka ngalo imiphumela yocwaningo kwabanye onzikandaweni ababhekene nenkinga ehlobene necwaningwayo (Hilal & Alabri, 2013; Stuckey, 2015 & Walliman, 2021). Imiphumela iba ngendlulisekayo uma

umcwaningi ecacise kahle ngezindlela zocwaningo azilandelile ezenza umfundi wocwaningo athole amasu angawasebenzisa naye ocwaningweni olubheka indikimba efanayo (Hilal & Alabri 2013; Stuckey, 2015 & Walliman, 2021). Lolu cwaningo lubheka ukufundiswa kwekhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu. Ucwano lalandela isu locwaningo lwegaga olwenzelwe kunzikandaweni wasesikoleni ngoba lolu cwaningo lalandela indlelani yocwaningo lobunjalo botho. Ocwaningweni ngilande indlelakubuka yomhumusho echaza ukuthi maningi amaqiniso ngendikimba yocwaningo futhi abophelene nonzikandaweni ekucwaningelwa kuwona. Indlelakubuka yomhumusho iqhakambisa nokuthi umcwaningi kufanele aqoke ababambiqhaza abanezimpawu ezihambelana nendikimba yocwaningo ngoba yibona abayizitsha zolwazi olungamaqiniso ocwaningweni lobunjalo botho (Newhart & Patten, 2023 & Walliman, 2021). Kulolu cwaningo ngisebenze ngababambiqhaza abangothisha abane abafundisa isiZulu uLimi lwesiBili emabangeni asukela ebangeni-4 kuya kwelesi-6 esiYingini-uGu abakhuluma isiZulu uLimi lwaseKhaya.

4.10 IZINGQINAMBA

Ucwano bengihlele ukulwenza ezikoleni ezimbili kodwa ngacina sengilwenza esikoleni esisodwa. Esikoleni sesibili kwase kukhona uThishanhloko omusha owayengenalo ulwazi mayelana nemvume yokukhiqiza imininingo esikoleni-B engangiyithole kuThishanhloko waphambilini. Othisha ababili okuyibona ababevumile ukuba yingxeny yocwaningo lwami esikoleni-B ngafika sebengasekho sekukhona othisha abasha ezikhundleni zabo. Othisha abasha baphawula ukuthi angeke bakwazi ukuba yingxeny yocwaningo lwami ngoba abakabazi kahle abafundi ababafundisayo. Ngizamile ukuthola esinye isikole esilandela inqubo yokufundisa isiZulu uLimi lwesiBili nesiNgisi uLimi lokuqala okanye isiBhunu uLimi lokuQala esiYingini-uGu kodwa asikho esinoThishanhloko owavuma. Ngiphethe ngokusebenza ngesikole esisodwa ngoba inhlaziyo yemininingo yesikhashana ebengiyenza ngokuqhubekayo ingikhombise ukuthi icebe ngokwanele imininingo engiyikhiqize e-Ekukhanyeni PS. Ngesikhathi ngikhiqiza imininingo e-Ekukhanyeni PS ngavelelwa yingqinamba yokuthi othisha engangisebenza ngabo babengakhululekile ngokuthi ngisebenzise ithuluzi lesiqophamazwi ezifundweni zabo. Ezifundweni zothisha ezingama-12 engazibukela ngathola ukuqopha izifundo ezimbili ngethuluzi lesiqophamazwi engangihlele ukucoshisa ngalo lonke ulwazi lwenkulumo eyenzeka esifundweni ekilasini. Ngasebenzisa indlela yokubheka imininingo ebhukwini okwakungelemininingo kuphela ngesikhathi ngibukela izifundo zothisha eziyishumi. UNksz Bandla wayengakhululekile mayelana nokuthi

ngisebenzise ithuluzi lesiqophamazwi nangelesi sikhathi senza ingxoxo yethu yenhlololwazi esakuhleleka. Ngikhiqize imininingo ngokuqobela izimpendulo zakhe ebhukwini lemininingo kuphela yocwaningo. Enye ingqinamba engabheka nayo ngesikhathi ngikhiqiza imininingo yalolu cwaningo ukuthi ngoLwesithathu mhla ziyi-14 kuNhlolanja 2024 okungusuku engangihlele ukubukela ngalo isifundo sikaNkk Mbuyisa angizange ngikwazi ukukwenza lokho ngenxa yezinhlelo zokugubha usuku lwe-*Valentine* ezalandelwa zaphazamisa ukufunda e-Ekukhanyeni PS. Ngathola ukubukela isifundo sesibili sikaNkk Mbuyisa ngoLwesihlanu mhla ziyi-16 kuNhlolanja 2014 ngosuku lwami lokugcina lokukhiqiza imininingo e-Ekukhanyeni PS. Ngengeza izinsuku ezimbili engazichitha e-Ekukhanyeni PS ngokwemvume yaThishanhloko wesikole ngabukela isifundo sikaNkk Mbuyisa sesithathu okwakungesokugcina sokugcina ngenza nenhlololwazi esakuhleleka naye uNkk Mbuyisa.

4.11 ISIPHETHO

Lesi sahluko sethula izindlela zocwaningo ezibandakanya indlelakubuka yomhumusho, nendlelande yocwaningo lobunjalo botho kanye nesu lokucwaningo igaqa. Isahluko sethula nendlela yenhloso yokuqoka ababambiqhaza kanye nezindlela zokukhiqiza imininingo ezihlobene nocwaningo lobunjalo botho ezibandakanya imibuzo evulekile yenhlololwazi, inhlololwazi esakuhleleka, ukubukela izifundo zothisha kanye nokuhlaziya imiqulumbhalo. Isahlulo sethula nendawo yocwaningo, nezindlela zokuhlaziya imininingo, nezimo zenqubonhle yocwaningo, kanye nezimo zokuthembeka kocwaningo kanjalo nezingqinamba zocwaningo. Isahluko sesihlanu esilandelayo sethula ukwethulwa nokuhlaziywa kwemininingo yocwaningo.

ISAPHLUKO SESIHLANU

UKWETHULWA NOKUHLAZIYWA KWEMINININGO

5.1 ISINGENISO

Isahluko sesine esedlule sethule izindlela nomklamo wocwaningo. Lesi sahluko sesihlanu sethula imininingo mayelana nolwazi kanjalo nokuqonda othisha abanakho ngokufundisa ikhono lokubhala esiZulwini uLimi lwesiBili. Isahluko sethula nemininingo mayelana nenqubo elandelwa othisha emakilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili. Lesi sahluko sethula nemininingo mayelana nezizathu othisha abasekela ngazo inqubo abayilandelayo ekilasini. Imininingo eyethulwa kulesi sahluko yakhiqizwa ngenhlololwazi esakuhleleka, imibuzo evulekile yenhlololwazi, ukubukela izifundo zothisha kanye nangokuhlaziya imiqulumbhalo. Ngalesi sikhathi kukhiqizwa imininingo kwasetshenziswa ithuluzi lesiqophamazwi kanye nendlela yokuqobela imininingo ebhukwini layo yodwa, lokho kusize ekutheni imininingo eyethulwa lapha kube ngengamaqiniso futhi ihlaziye imsulwa njengokugqugquzela kwezimo zokuthembeka zocwaningo ezihlobene nendlelakubuka yomhumusho elandelwayo kulolu cwaningo. Lesi sahluko sethula nokuhunyushwa kanye nokuhlaziya kwemininingo ngemiqulumbhalo, nangenjulalwazi kaKrashen (1981), yokuthola uLimi lwesiBili kanye nangemibhalo yocwaningo ehlukehlekene ebheka inqubo yokufundiswa koLimi lwesiBili. Kusetshenziswe ulwazi olwatholakala kwasungulwa izindikimba ngalolo lwazi olukhombise ukuba nomqondo ofanayo kanye nalolo olwethule umqondo ophelele luzimele. Izindikimba zitholakala ngaphansi kwesihloko ngasinye kulezi zihloko ezisuselwe emibuzweni ngqo yocwaningo.

5.2 ULWAZI NOKUQONDA OTHISHA ABANAKHO NGOKUFUNDISA IKHONO LOKUBHALA ESIZULWINI ULIMI LWESIBILI

✓ IZINDIKIMBA

- Uqeqesho Lothisha Ekufundiseni ULimi LwesiBili Ezikoleni Ezinokuthisha Kanjalo Nabafundi Abaxubile Ngokobuhlanga Abakhuluma Izilimi Ezingafani
 - Insweleko Kothisha Yolwazi Lokufundisa ULimi LwesiBili Emabangeni Asukela Kwelesi-4 Kuya Kwelesi-6
- Ukusetshenziswa Kolwazi LoLimi LwaseKhaya Ekufundiseni KoLimi LwesiBili

5.2.1 UQEQESHO LOTHISHA EKUFUNDISENI ULIMI LWESIBILI EZIKOLENI EZINOTHISHA KANJALO NABAFUNDI ABAXUBILE NGOKOBUHLANGA ABAKHULUMA IZILIMI EZINGAFANI

Othisha engasebenza ngabo ocwaningweni bangethulela ulwazi olucacisa ukuthi isiZulu uLimi lwesiBili e-Ekukhanyeni PS sifundiswa othisha abangakuqeqeshelwanga ukusifundisa siwuLimi lwesiBili kodwa abaqeqeshelwe ukufundisa isiZulu uLimi lwaseKhaya. Othisha baveza nokuthi emabangeni asukela kwelesi-4 kuya kwelesi-6 isiZulu uLimi lwesiBili sifundiswa othisha abaqeqeshelwe ukufundisa amabanga aphansi asukela keloku-1 kuya kwelesi-3.

5.2.1.1 Insweleko Kothisha Yolwazi Lokufundisa ULimi LwesiBili Emabangeni Asukela Kwelesi-4 Kuya Kwelesi-6

UNksz Bandla ngowesifazane oneminyaka ephakathi kwengama-30 kuya kwengama-35, uneziqo ze-*Bachelor of Education*, unguthishela e-Ekukhanyeni PS lapho efundisa khona isiZulu uLimi lwesiBili ebangeni lesi-4. UNksz Bandla usefundise isiZulu uLimi lwesiBili ebangeni lesi-4 iminyaka emibili, wake wasifundisa futhi isiZulu uLimi lwesiBili nasebangeni lesi-6 phambilini. IsiZulu siwuLimi lwakhe lweBele uNksz Bandla olukhulunywa ekhaya lakhe kanjalo nasemphakathini akhulela kuwona nahlala kuwona wase-AB. Ngalesi sikhathi esafunda ezikoleni zamabanga (R-12) uNksz Bandla wafunda isiZulu uLimi lwaseKhaya, yize noma amabanga aphezulu awafundela kwesinye isifundazwe e-*Free state* kodwa wafike nakhona waqhubeka nokufunda isiZulu uLimi lwaseKhaya. UNksz Bandla ufundisa isiZulu uLimi lwesiBili e-Ekukhanyeni PS kodwa esikhungweni semfundo ephakeme waqeqeshelwa ukufundisa isiZulu uLimi lwaseKhaya, lokho wakubalula enhlololwazini esakuhleleka wathi:

“IsiZul[u] e-UNISA sifundwa siwuLimi lok[u]Qala, ngoba uLim[i] lol[u] eles[i]Bili alubikhona lodwa eceleni, so uma uzokwenz[a] iz[i]fundo zolimi us[i]funda siwuLim[i] lok[u]Qala. Futhi mina ngafunda sona k[u]phela ngoba ngangivele ngifuna ukufundisa sona ez[i]koleni...” **Nksz Bandla**

Insweleko yoqeqesho emkhakheni wokufundisa isiZulu uLimi lwesiBili kanye nokuba nesipiliyoni esincane kukaNksz Bandla kwakhombisa ukuba nomthelelela endleleni ayefundisa ngayo ekilasini. Ezifundweni zakhe engazibukela zesiZulu uLimi lwesiBili wayefundisa izihloko ezahlukahlukene kanyekanye esifundweni esisodwa. Abafundi ekilasini babekhombisa ukungaluqondi kahle ulwazi ababethulelwa lona kwezinye zezifundo ngenxa yobuningi bolwazi ababethulelwa lona. UGudmundsdottir benoShulman (1987), baqakulisa

ngokuthi uqeqesho nesipiliyoni seminyaka eminingana uthisha angaba nayo efundisa ulimi kungamusiza ekwenzeni umsebenzi oncomekayo esifundweni esihlananisa izihlokwana ezahluhlukenene. Okubalulekile ukuba uthisha ahlelisise isifundo sakhe aqinisekise ukuba ekilasini wethula ulwazi lolimi isigaba ngesigaba ngendlela eyenza abafundi baluqondise kalula lonke ulwazi lwezihloko eziyingxenye yesifundo (Gudmundsdottir & Shulman, 1987 & Toyama & Yamazaki, 2020).

Enhlohlolwazini esakuhleleka uNkk Jakaja wethula ulwazi oluhambisana nalolo olwethulwa uNksz Bandla ngokuxhumana anakho nolimi lwesiZulu kanjalo noqeqesho analo mayelana nokufundisa isiZulu uLimi lwesiBili. UNkk Jakaja ngowesifazane oneminyaka ephakathi kwengama-55 kuya kwengama-60, uneziqo ze-*Honours* ezifundweni zobuthishela. UNkk Jakaja ufundisa isiZulu uLimi lwesiBili ebangeni lesi-6 e-Ekukhanyeni PS, isiZulu wuLimi lwakhe lwaseKhaya olukhulunywa ekhaya lakhe kanjalo nasemphakathini akhulela kuwona nalo ahlala kuwona. UNkk Jakaja wafunda isiZulu uLimi lwaseKhaya ezikoleni zamabanga kusukela ebangeni loku-1 kuya kwele-12, useneminyaka engaphezulu kweyi-10 aqala ukufundisa isiZulu uLimi lwesiBili ebangeni lesi-6 kanjalo nasebangeni lesi-7 e-Ekukhanyeni PS. Naye uNkk Jakaja akakuqeqeshelwanga ukufundisa isiZulu uLimi lwesiBili kodwa waqeqeshelwa ukufundisa isiZulu uLimi lwaseKhaya, lokho wakwethula enhlohlolwazini esakuhleleka wathi:

“No angikufundelanga ukuthi ngilufundise liwuLimi lwesiBili” (washayanisa iminwe eqhweba ozakwabo abangena ehhovisi sisaxoxa babanengxoxo yabo, wabayalela ukuba behlisele umsindo ngoba igxoxo yethu sasiyiqopha). “*I’m sorry* (wahleka) [ngo]k[u]phazamiseka, angis...isiZulu ngesikhathi sethu, ya...uFAL ubukade ungekho ngesikhathi sethu, ya...bekukhona uLimi les[i]Bili nalo oluqhamuke nje *late* kodwa isikhathi esiningi nje beku-*Home* isiZulu, ehhe. K[u]shuthi-ke ngokuthi-ke k[u]bese k[u]ba (edideka)...k[u]funeka ukuthi k[u]bekhona *i-choice* e[zi]nganeni ngenxa yokuthi bese kukhon[a] *i-Afrikaans* ne[zi]ngane sezifunda kule [zi]kole ezi-*multiracial*...yes, kwalapho-ke sekungena khona o-*Second* no-*First additional*...ehhe...” **Nkk Jakaja**

Ezifundweni engazibukela ebangeni lesi-6 zikaNkk Jakaja naye wayefundisa ulwazi oluningi ngaphansi kwezihloko ezahluhlukenene, olunye ulwazi lwalubaxaka abafundi ngenxa yobubanzi bezihloko ezaziyingxenye yesifundo. Izihloko zazingenakho nokuxhumana okuqondile kodwa isihloko ngasinye uNkk Jakaja wayekwazi ukusichaza ngendlela eqondile

nezwakalayo. Ukufundisa kwakhe ngakubona kuba yimpumelelo ngenxa yeminyaka eminingi anayo kanjalo nesipiliyoni anaso ekufundiseni isiZulu uLimi lwaseKhaya kanye nolwesiBili njengokuphawula kukaGudmundsdottir benoShulman (1987).

UNkk Mbuyisa ngowesifazane oneminyaka ephakathi kwengama-50 kuya kwengama-55 ongomunye wababambiqhaza ocwaningweni. UNkk Mbuyisa uneziqu ze-*Bachelor of Education*, wenza nezifundo ze-*Honours* yobuthishela kodwa wangaziqedeli. UNkk Mbuyisa ufundisa isiZulu uLimi lwesiBili e-Ekukhanyeni PS ebangeni lesi-5, nakuyena isiZulu siwuLimi lweBele olukhulunywa ekhaya lakhe kanjalo nasemphakathini akhulela kuwona wase-CD nalowo asehlala kuwona manje. Ekhaya likaNkk Mbuyisa kodwa kukhulunywa nezinye izilimi ngokuziqephuza ezibandakanya ulimi lwesiNgisi. Ngalesi sikhathi esengumfundi uNkk Mbuyisa wafunda isiZulu uLimi lwaseKhaya ezikoleni zamabanga (1-12) yize noma ayezishitshashintsha izikole, kodwa wayefika kuzona zonke afunde isiZulu uLimi lwaseKhaya. UNkk Mbuyisa useneminyaka eyi-18 efundisa isiZulu uLimi lwesiBili ebangeni lesi-5 e-Ekukhanyeni PS, phambilini isiZulu uLimi lwesiBili wayesifundisa nasemabangeni asukela ebangeni loku-1 kuya kwelesi-7 khona e-Ekukhanyeni PS. Naye uNkk Mbuyisa akakuqeqeshelwanga ukusifundisa isiZulu uLimi lwesiBili kodwa uqeqeshelwe ukufundisa isiZulu uLimi lwaseKhaya, lokho wakubalula ngokuthi:

“E...ng[i]qeqeshelw[e] uk[u]fundisa isiZulu...uLim[i] lok[u]Qala yes...yes, s[i]qeqeshelw[e] uk[u]fundisa isiZul[u] uLim[i] lok[u]Qala. E...la eng[i]qale khona sasus-Home Language. Lana sa...definitely saba u-Second Language from the word go...ya. ...E...(ebala) unyaka wes[i]-18 lo, yes ngis[i]fundisa siwulim[i] les[i]Bili...”

Nkk Mbuyisa

UNksz Mbelu ngowesifazane oneminyaka ephakathi kwengama-25 kuya kwengama-30, uneziqu ze-*Bachelor of Education*, unguthishela e-Ekukhanyeni PS lapho efundisa khona isiZulu uLimi lwesiBili ebangeni lesi-5 kanye nelesi-6. IsiZulu wuLimi lwakhe lweBele olukhulunywa ekhaya lakhe kanjalo nasemphakathini akhulela kuwona nahlala kuwona manje wase-AB. UNksz Mbelu wake wahlala nobaba wakhe okhuluma isiZulu esasihlanganiswe nezinye ezilimi ezingezabomdabu kuleli zwe laseNingizimu Afrika ezibandakanya isiSwati. Ngalesi sikhathi esengumfundi uNksz Mbelu wafunda isiZulu uLimi lwaseKhaya kusukela ebangeni-R kuya kweloku-1. Maphakathi nebanga loku-1 washintsha isikole wayofunda e-Ekukhanyeni PS ekucwaningelwe kusona. E-Ekukhanyeni PS akazange esasifunda isiZulu uLimi lwaseKhaya uNksz Mbelu kodwa wafunda isiNgisi uLimi lokuQala nesiBhunu uLimi

IwesiBili waze waqeda imfundo yakhe yamabanga kusukela ebangeni loku-1 kuya kwele-12. Lokho kusho ukuthi uNksz Mbelu akakutholanga ukuxhumana nokusebenza ngolwazi oluningi lolimi lwesiZulu. Esikhungweni semfundo ephakeme uNksz Mbelu wafunda isiZulu siwulimi lokwengezwa olwalungezinye zezilimi ezaziphoqa ukuba azifunde kodwa izifundo zakhe zazingagxilile emkhakheni wolimi. UNksz Mbelu useneminyaka emibili efundisa isiZulu uLimi lwesiBili ebangeni lesi-5 kanye nasebangeni lesi-6 e-Ekukhanyeni PS okungukuphela kwamabanga asewake wawafundisa isiZulu selokhu aphotshula izifundo zakhe zobuthishela. Akakuqeqeshelwanga naye uNksz Mbelu ukufundisa isiZulu uLimi lwesiBili, lokho wakubalula enhlololwazini esakuhleleka wathi:

“Ay...angeze ngize ng[i]qamb[e] amas’pho, e...ngaqala ngise[si]koloni ng[i]fund[a]...ngang[i]fund[a] amany[e] ama...a...a...a... (edideka) ezinyi... iz[i]fundo. Oluny[e] ulim[i] engal[i]fund[a]...ngakhula ng[i]funda i-Afrikaans, is[i]Bhunu...kod[w]a-ke ek[u]hamben[i] kwes[i]khathi ngikhuphuk[a] emabangen[i] aphezulu ngaqeqeshw[a] nj[engoba] kade sengenza nje is...ilontuzana (edideka) umkhakha lo wok[u]fundisa, seng[i]ke *varsity*. So...ng[i]ngash[o] ukuthi ek[u]hamben[i] kwes[i]khathi seng[i]qedile futh[i] nakhona *as* ng[i]fakwa es[i]koloni ng[i]fund[a] amany[e] ama-*subject* bakhon[a] othish[a] [k]ade bezam[a] ukuth[i] bas[i]-*train*(e), noma ng[i]sand[a] uk[u]qala-ke njengothisha *cause* i-*sub*...*leya-subject* beng[i]ngakaze ng[i]yenz[e] empilwen[i] yami *and* ng[i]yay[i] *enjoy*(a) ne.” **Nksz Mbelu**

UNksz Mbelu waqhuba wacacisa ngolwazi nokuxhumana anakho nolimi lwesiZulu wathi:

“Seng[i]ne m[i]nyak[a] em[i]bili, mibili nje k[u]phela, (isiZulu) ngake ngas[i]fundisa ng[i]senz[a] ama-*practical* ami...*yes*. Ngasenza khona e...e...(edideka) *cause* kwakwama-*language* law[a] akhona ofafa nj[eng]oba ngithi nge...ngasenz[a] emabangen[i] aphezulu e-*college* nakhona sekuthi k[u]yaphoq[a] ukuthi senz[e] uFAL lawa ma-*second additional* law[a] o... (edideka)...uLimi les[i]Bil[i] oFAL lab[a] bakhon[a]. E-Afrikaans (edideka)...kwaba yis[i]Bhunu e-*varsity*, yis[i]Bhunu kwaba yis[i]Zulu bezam[a] ukuthi bas[i]qeqeshe nakhona. Indlela izint[o] ez[i]bekwa ngayo nokuthi ne...ne...ne...ng[i]zothin[i] nez[i]hloko ezinye z[i]thand[a] uk[u]qinaqina *cause* ulimi k[i]mina a...beng[inga]l[u]jaye, kod[w]a-ke nabafundi kuth[i] nabo njengoba eh...ngiqala [ng]abo ukuthi ngib[e] [u]thisha wes[i]Zulu khon[a] eziny[e] izinto engingenayo k[u]zona k[u]lo mkhakha

ng[i]funde. So kuba yiwo ama-*challenges* akhona lawo [u]kuthi izingane *sometimes* az[i]-*understand*(i) nakhona nam[i] funa ngikwaz[i] ukuthi-ke ngi-*train*(eke) ngaloso s[i]khathi...hmm.” **Nksz Mbelu**

UNksz Mbelu wakuqala esikhungweni semfundo ephakeme ukufunda ulimi lwesiZulu ngalesi sikhathi eseqeqeshela ukuba uthishela. Yize noma kukhona usizo athi uyaluthola kozakwabo e-Ekukhanyeni *PS* emsebenzini wokufundisa isiZulu uLimi lwesiBili, kodwa njengoba ebalula naye ukuthi kusekhona izingqinamba abhekana nazo ekufundiseni uLimi lwesiZulu. Nami ngakubona lokho ezifundweni zakhe engazibukela, ezifundweni ayezethula uNksz Mbelu wayebhekana nenselelo yokungabi nalo ulwazi olwanele lolimi kanye namagugu ngalo ayengamsiza ekushintshaniseni kalula izindlela zokufundisa ezenza abafundi baluqonde kangcono ulwazi lwesifundo. UGudmundsdottir benoShulman (1987), bachaza bathi ukuqeqesheka kukathisha mayelana nokufundisa kuhlobene nokusemqoka okubandakanya ulwazi lwesifundo lokuqukethwe (*Content Knowledge*). Kuleli zwe laseNingizimu Afrika kunensweleko yothisha abaqeqeshelwe ukufundisa isiZulu uLimi lwesiBili, ngalokho uMnyango Wezefundo ukuthatha njengesizathu esanele ukuba uthisha afundise isiZulu uLimi lwesiBili noma eqeqeshelwe ukufundisa isiZulu uLimi lwaseKhaya noma ngoba esikhuluma siwuLimi lwakhe lwaseKhaya isiZulu (Ntshangase, 2014). Abanye othisha besiZulu uLimi lwesiBili abangakuqeqeshelwanga ukufundisa lolu limi bethula isifundo esisekelwe yizindlela namasu okufundisa okuhlelwe ngaphansi kwenkolelo yokuthi abafundi bazokuqonda kalula abakufundiswayo ngoba isiZulu wuLimi lwabo nabo lwaseKhaya (Ntshangase, 2014; Wright, 2010 & Zikhali, 2016). Okwangigqamela mina ukuthi insweleko kuthisha yolwazi lwezindlela namasu okufundisa uLimi lwesiBili kwenza abafundi bangalutholi ulwazi, namakhono kanjalo namagugu olimi lwesiBili asuke ehlosiwe ngaphansi kwendlela kanye nesu ngakunye okwethulwayo ukuba kusetshenziswe esifundweni soLimi lwesiBili ekilasini ngokukaTaNquHFuHlo.

Ulwazi olwethulwa othisha lwangivezela nokuthi abanye othisha abafundisa isiZulu uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 abakuqeqeshelwanga ukufundisa amabanga asukela kwelesi-4 kuya kwelesi-6 kodwa abaqeqeshelwe ukufundisa amabanga aphantsi asukela kweloku-1 kuya kwelesi-3. UNkk Jakaja ofundisa ibanga lesi-6 wethula ukuthi emva kokuphuthula izifundo zakhe zobuthishela esikhungweni semfundo ephakeme waphuma wayoqala ukusebenza esikoleni esisemakhaya ayefundisa kusona isiZulu uLimi lwaseKhaya. Kuleso sikole uNkk Jakaja wayefundisa amabanga aphantsi asukela kweloku-1 kuya kwelesi-3 okuyiwona amabanga aqeqeshelwe ukuwafundisa. Ezifundweni engazibukela

kodwa zikaNkk Jakaja, ukufundisa isiZulu uLimi lwesiBili wayekwenza kube sezingeni labafundi bebanga lesi-6 alifundisayo yize noma eqeqeshelwe futhi enesipiliyoni sokufundisa amabanga aphantsi. Abanye othisha babanokuphiceka bangawazi amasu nezindlela zokufundisa uLimi lwesiBili ezilungele amabanga asukela kwelesi-4 kuya kwelesi-6 kanye nalawo alungele amabanga aphantsi abanolwazi nesipiliyoni sokuwafundisa (Naidoo & Reddy, 2012 & Wildsmith-Cromarty & Balfour, 2019). UNkk Jakaja wacacisa ukuthi uqeqeshelwe ukufundisa amabanga aphantsi asukela kweloku-1 kuya kwelesi-3 wathi:

“*Okay, ngiqala nje ukusebenza ngifundise mmc (ebuyisa kahle amagama)...esikoleni es[i]semakhaya ehhe ‘esikoleni K’, I was post-level one there ngifika ngiphuma e-college..., ...Kodwa ayikho-nje inkinga eng[i]ngathi ekufundiseni into eyayinzima ngoba phela kwak[u]khona ama-teaching aids e...nanokuthi-ke i[zi]ngane e[zi]ncane enye iyonanto engi-train(elwe) yona ukufundisa as i[zi]ngane e[zi]ncane, not u-intersenior. Kwa-intersenior bayang[i]sebenzisa nje ngenxa yokushukuthi I can babona into abayibonayo eng[i]ngayazi (wahleka). Ngafundela nj[e]...i ng[i]fundele uk[u]fundisa i[zi]ngane e[zi]ncane e-college mina kodwa ngiz[i]thola kona kwesiny[e] is[i]khathi seng[i]fundisa k[u]ma-grades aphezulu...k[u]shukuthi bang[i]sebenzisa kanjalo.”*

Nkk Jakaja

UNkk Mbuyisa ofundisa ibanga lesi-5 yena waphawula wathi:

“Eee... seng[i]ne...ngines[i]khashana nje ngilapha ‘e-Ekukhanyeni PS’ ngafika ngo-2005...yes, e...ngiqal[a] uk[u]fundisa bang[i]faka k[u]mabanga aphantsi ngoba vele ngi-qualify(ele) amabanga aphantsi...yes,...” **Nkk Mbuyisa**

Isifundo sikaNkk Mbuyisa ebangeni lesi-5 sasithakwa ngolwazi olungekho banzi futhi olwalungachazwa ngokujulile, lokho kuyindlela yokufundisa amabanga aphantsi lapho abafundi bethulelwa ulwazi oluqondile nolusobala oludinga balubambe kancane kancane ngenxa yezinga lemfundo yabo nesigaba sabo esiphansi. Esifundweni sikaNkk Mbuyisa abafundi babethulelwa isihloko sosuku bachazelwe ngabazofunda ngakho kanye nangemisebenzi abazoyenza osukwini. Isifundo sasiphethwa ngokunikezela isikhathi esiningi kubafundi ukuba benze umsebenzi ohambelana nesihloko esosuku ekufundwe ngaso. NgokukaGudmundsdottir benoShulman (1987), indlela yokufundisa esetshenziswa uthisha ekilasini (*Pedagogical Knowledge*) iwulwazi lwamakhono okufundisa athuthukiswa ngokuqashelwa ngesikhathi uthisha eqeqeshela ukuba neziqo zokufundisa. Ukungabi nolwazi

olwanele lwendlela yokufundisa kukathisha kanjalo nokungaliqondi kahle izinga lokufunda labafundi abafundisayo kwenza uthisha angakwazi ukubhekelela izidingo zabafundi zokuthola lonke ulwazi lolimi oluhlosiwe ekilasini (*Language Knowledge*) kanjalo nolwazi lokuqokethwe esifundweni (*Content Knowledge*) (Gudmundsdottir & Shulman, 1987; Ntshangase, 2014 & Zikhali, 2016). Insweleko kothisha yolwazi lokufundisa amabanga ababelwa ukuba bawafundise ezikoleni kubenza bethule izifundo ezingahambisani nezinga labafundi lokufunda.

5.2.2 UKUSETSHENZISWA KOLWAZI LOLIMI LWASEKHAYA EKUFUNDISWENI KOLIMI LWESIBILI EKILASINI

Othisha bethula nokuthi ekufundiseni isiZulu uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 basebenzisa ulwazi kanye nezinsizakufundisa isiZulu uLimi lwaseKhaya. Lokho kungenxa yokungandi nokusweleka kwezinsizakufundisa isiZulu uLimi lwesiBili njengoba siwulimi futhi siyisifundo esasingafundwa phambilini ezikoleni zakuleli zwe. Ulwazi nesipiliyoni sothisha sokufunda nokufundisa isiZulu uLimi lwaseKhaya kuba nomthelela nakho ekusebenziseni kwabo ulwazi lwesiZulu uLimi lwaseKhaya ekufundiseni isiZulu uLimi lwesiBili. Engakuqaphela ezifundweni zothisha ukuthi bazithola bengaziqondi kahle izindlela ezingasiza abafundi bathuthukise ulwazi lwabo lolimi lwesiZulu abafika sebenalo ekilasini. UNkk Jakaja ofundisa ibanga lesi-6 wethula ulwazi analo ngobudlelwano phakathi kolimi lwaseKhaya alubiza ngokuthi uLimi lokuQala kanye noLimi lwesiBili ekilasini, uNkk Jakaja waphawula wathi:

“...Ya nje, ake ngiy[i]lungise le yoLimi les[i]Bili ngoba nje alukho, uLimi lok[u]Qala hmmm...asinalo uLimi les[i]Bili, uLimi lok[u]Qala lol[u] abal[u]fundayo, EH...IM[I]PHAKATHI INAYO IM[I]THELELA KAKHULU, NGOOBA (egcizelela) njeng[o]ba befunda uLimi lok[u]Qala iningi labo azange bali...basifunde isiZulu kusukela ko-*grade 1* njengoba besuke bengena kule[zi] [zi]kole lezi o-*multiracial* bafike sebefika nje sebezos[i]funda isiZulu siwuFAL k[u]bona bengakaze bas[i]funde, so...kona kuye kuthande ukubanzima uk[u]baqala...ehhe, kodwa-ke umthetho wakaFALI njengoba bese-*multiracial school* nezincwadi azikho futhi ezithi FAL, so thina sisebenzisa izincwadi zaka-*Home*...ehhe, kodwa imanxa ziya ngokuya-ke manje kuzanywa ukuthi zibe khona. Oweth[u] umsebenzi la ngokwama-*advisers* shuthi uma sihamb[a] ama-*workshop* ngoba s[i]yay[e]thula inkinga yethu, bayas[i] *adviser* ukuthi sebenzisani zona lez[i] [z]incwadi KODWA (egcizelela) nina nizame ukuthi nenze i-*level* yomsebenzi

ilingane nakwa-FALI, kungabe sekuba ulimi olu...qinile njengo-*Home Language* ngoba ak[u]silona ulimi lwabo...ehhe.” **Nkk Jakaja**

Ulwazi lukaNkk Jakaja lwaphambilini lokufundisa isiZulu uLimi lwaseKhaya lwaba nomthelela ekufundiseni kwakhe isiZulu uLimi lwesiBili ebangeni lesi-6 wokuthi ethule ulwazi lwezihloko ezahlukahlukene esifundweni esisodwa. UNkk Jakaja ezifundweni zakhe kodwa wayeqinisekisa ukuba olwazi oluyingxeye yesifundo ulwethula izigaba ngezigaba njengoba kwakusetshenziswa izinsizakufundisa ezisuselwa esiZulwini uLimi lwaseKhaya. Kwezinye izingxenye kodwa uNkk Jakaja wayegcizelela ulwazi ngokusebenzisa ulimi lwesiNgisi ngenxa yesimo semfundo yase-Ekukhanyeni *PS* sokuqhakambiswa kolimi lwesiNgisi okungelofunda nokuxhumana ngokusemthethweni, lokho kwabeka inqubo yokufundiswa kwesiZulu uLimi lwesiBili engcupheni yokungenziswa kanye nokungathuthukiswa. UNkk Mbuyisa waveza ukadekubona ofanayo nokaNkk Jakaja mayelana nokweswela izinsizakufundisa isiZulu uLimi lwesiBili okunomthelela wokuthi othisha bagcine sebesebenzisa ulwazi lwesiZulu uLimi lwaseKhaya ekufundiseni isiZulu uLimi lwesiBili, uNkk Mbuyisa waphawula wathi:

“...*So-ke from there* nje as[i]nama-material as[i]nama-resources sisebenzis[a] u-*Home, but* kwakulula ngoba zazikhon[a] i[zi]ncwajana ezaziba ne[zi]thombe, nemisindo, nan[i] nan[i]. Mina ngasiz[wa] [u]kuthi ngaqala uk[u]fundis[a] es[i]koleni sabantu...ngaqal[a] uk[u]fundis[a] ‘eskoleni B’ *and it was a very good school, la enga...enga-groom(eka) khona kahle I knew how to teach isiZulu from there, ...*” **Nkk Mbuyisa**

Ezifundweni zikaNkk Mbuyisa engazibukela ngambona elandela inqubo yokuhlukanisa isiZulu uLimi lwesiBili esiZulwini uLimi lwaseKhaya ngokusebenzisa ulimi lwesiNgisi kaningana ekufundiseni isiZulu uLimi lwesiBili, kulokho wasekela wathi usuke eqinisekisa ukuthi wethula isifundo sesiZulu uLimi lwesiBili esingekho ezingeni lesiZulu uLimi lwaseKhaya. NgokukaDonley (2022) kanye noFu et al., (2019), ezikoleni zakuleli zwe ezazilandela inqubo yokufundiswa kwezilimi zamaKoloni kuphela phambilini abafundi kanjalo nothisha basebenzisa ulwazi lwabo lwaphambilini ezifundweni zesiZulu uLimi lwesiBili olusha olusungulwe kamuva. UGarcía benoLeiva (2014), bona baphawula uLimi lwesiBili kanye noLimi lwaseKhaya yizilimi ezingafani kodwa ezilekelelanayo ekuthuthukiseni ulwazi, amakhono kanye namagugu olimi kuzona zombili lezi zilimi.

5.3 INQUBO ELANDELWA OTHISHA EKUFUNDISENI IKHONO LOKUBHALA ESIZULWINI ULIMI LWESIBILI EKILASINI

✓ IZINDIKIMBA

- Ukufundisa Ikhono Lokubhala Olimini Kusetshenziswa Indlela Yesibizelo Nendlela Yokubhala Indaba Ekilasini
 - Ukufundisa Ikhono Lokubhala Olimini Kusetshenziswa Indlela Yesibizelo
 - Ukufundisa Ikhono Lokubhala Olimini Kusetshenziswa Indlela Yokubhala Indaba
- Ukufundiswa KoLimi LwesiBili Emakilasini Anabafundi Abaxubile Ngokobuhlanga Abakhuluma Izilimi Ezingafani
- Umthelela Wemvelaphi Yabafundi Ngokwamakhaya Nemiphakathi Ekuthuthukiseni Ikhono Labo Lokubhala
- Ukusebenzelana Kwesitayela Somfundi Sokufunda Nesitayela Sikathisha Sokufundisa Ulimi

5.3.1 UKUFUNDISA IKHONO LOKUBHALA OLIMINI KUSETSHENZISWA INDLELA YESIBIZELO NENDLELA YOKUBHALA INDABA EKILASINI

Enhlohlolwazini esakuhleleka kanjalo nasezifundweni zothisha engazibukela kwavela ulwazi lokuthi othisha baseenzisa izindlela ezibandakanya indlela yesibizelo kanye nendlela yokubhala indaba esifundweni sekhono lokubhala ekilasini.

5.3.1.1 Ukufundisa Ikhono Lokubhala Olimini Kulandelwa Indlela Yesibizelo

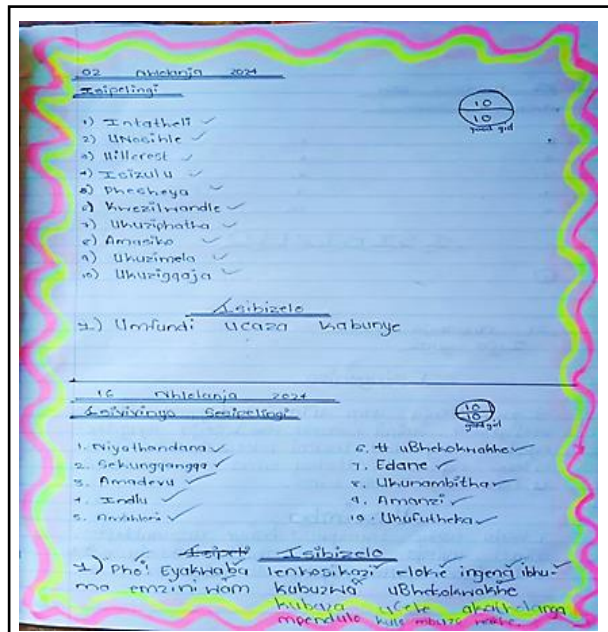
UNkk Jakaja ofundisa ibanga lesi-6 waphawula ngenqubo ayilandelayo ekilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili wathi:

“...La kuthiwa ababhale khona bathini, sisebenzisa...(wahleka) nakhona ama-*methods* athile ukuthi bakwaz[i] abantwana uk[u]bhala *especial i-spelling s[i]yabanika* amagama abantwana bawafund[e] emakhaya bawa-*drill(e)*. Ongangoba nje siye senze ne-*template* mhlambe umzali azom[u]bizela *Monday, Tuesday, Wednesday, Thursday* em[u]bizela *the same wo...same words, by Friday* ingane isi...sikwaz[i] uk[u]master(isha) lawo magama, kodwa phela leyo umzali azoy[i]siza...” Nkk Jakaja

Othisha besiZulu uLimi lwesiBili e-Ekukhanyeni PS babefundisa ikhono lokubhala ngokusebenzisa isibizelo lapho abafundi babebizelwa khona amagama ababenikezwa wona

njalo ngoMsombuluko ukuba bayowafunda emakhaya bawajwayele ukuze bezowazi uma sebezizelwa wona ekilasini ngoLwesihlanu evikini. Le nqubo ngayibona yenza abafundi bacoshe ulwazi lwamagama ababengaluqondisisi njengoba amagama babewafunda baphinde bawabhale enjengoba enjalo ngale kokufunda kabanzi ekilasini ngemisindo yawo kanjalo nendlela efanelekile abizwa ngayo. Ngalokho inqubo elandelwa uNkk Jakaja kanye nozakwabo ekuthuthukiseni ikhono lokubhala kubafundi ngendlela yesibizelo ngayibona isebenzela kahle umfundi owayekhuluma isiZulu uLimi lwaseKhaya ngoba kwakukhona ulwazi lokuphimisa amagama olimi lwesiZulu ayesenalo.

ISIBONAKALISO 4: Umsebenzi Wesibizelo Womfundi Webanga Lesi-6 Okhuluma isiZulu ULimi LwaseKhaya



UNkk Jakaja ofundisa ibanga lesi-6 waqhuba enhlololwazini esakuhleleka wathi:

“Okung[i]sebenzela kahle kakhulu mang[i]fundisa ehhe, ukuthi kubekhona la ngibhale khona ishadi mhlambe, ilona engil[i]sebenzisayo, bese ngiba nama-*flash cards* (washo evula ikhabethe eliseduze nesihlalo sakhe ehhovisi asebenzela kulona). Hlambe lak[u]khonakhona amagama anzima lawo magama aba k[u]ma-*flash cards* nje int[o] enjalo ekanje (wangikhombisa uqwembe olumhlophe elinegama elithi ‘*ibhubesi*’ nomsindo u’*bh*’ obhalwe ngombala oluhlaza ogqamile eminye ibhalwe ngombala omnyama ongagqamile)...ehhe. Ayasiza-ke lawo malokhuzana, mhlambe kunomsindo engibon[a] ukuthi unzima engibathulela wona. Lowo msindo ngiyawu-*highlighter* ng[i]wubhale kwi-*flash card* igama lonke ngob[a] okubal[u]lekile ukuthi balibambe igama bal[i]thinte. Ngenkathi

bel[i]thinta igama bel[i]bheka liyashesha kuthi bal[i]khumbule nangenkathi sek[u]bizelwa *i-spelling*, *even* na...nasemishweni kunjalo (wangikhombisa noqwembe olumhlophe elinomusho omi kanje: **Ihlathi lihlangene kahle**) ngibenzele imisho, bakwazi ukuy[i]funda... NGENKATH[I] EL[I]BAMBA NJE (egcizelela) ig...ig... (edideka) *i-sentence* el[i]funda el[i]funda phambi kwek[i]lasi uzob[e] esekwazi umntwana ukuli...khumbula” **Nkk Jakaja**

UNkk Jakaja uthi ukufundisa ikhono lokubhala nangokusebenzisa indlela yokugqamisa umsindo ahlosa ukuba abafundi bawufunde bawubambe egameni noma emshweni, le ndlela kodwa ivamise ukusetshenziswa emabangeni aphantsi (1-3) ngenxa yobungako bolwazi lwamagama olimi abafundi abasuke benalo olusuke lukhomba ukuthi aabafundi basadinga ukucathuliswa ngolwazi lwemisindo. UNkk Jakaja akazange futhi ayilandele le ndlela ezifundweni zakhe engazibukela yize noma eminye yemisebenzi eyenziwa ezifundweni yayibandakanya ukugcizelelwa kwemisindo yamagama olimi lwesiZulu. UNksz Mbelu ofundisa ibanga lesi-5 kanye nelesi-6 wethula ulwazi oluhambisana nolukaNkk Jakaja mayelana nokusebenzisa indlela yesibizelo ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili kunjalo nokusebenzisa indlela yokucacisa imisindo yamagama. UNksz Mbelu waphawula wathi:

“...iz[i]ndlela zok[u]fundisa *yes* ikhono lok[u]bhala, is[i]khath[i] es[i]ning[i] umntwana ngiye ngimqale ka-‘a’...[u]mntwana ngiye ngimqale ka-‘a’ mem’ ukuze ngibon[e] ukuthi kahle kahle akuph[i] amagebe *cause* iz[i]ngan[e] ez[i]ningi uk[e] [u]z[i]tshel[e] ukuth[i] uhamba nazo kanti sez[i]sel[e] emuva. Ok[u]bal[u]lekile ukuth[i] iz[i]ngan[e] [ku]f[a]n[ele] zazi zaz[i] ama-*alphabet* k[u]qali, zazi ama-*phonics* imisindo, zazi indlela yokuthi mow[u]bhala uhlanganisa bow...uthi u’tha’ u’t’...u’t’...u’t’ no’h’ k[u]phuma ba. Ingane fun[a] uqale (edideka)...ingane bey[i]ngakwaz[i] uk[u]bhala *i-letter* or im[i]sindo ay[i]zokwaz[i] uk[u]bhal[a] igama, ay[i]zokwaz[i] uk[u]pela, ay[i]zokwazi uk[u]hlanganis[a] imisho, ay[i]fik...ay[i]fiki-k[e] endabeni lapho soya...sok[u]yabheda-ke lapho. *So*, ingane ngiye ngiy[i]qale laph[o] ukuthi uyayazi na im[i]sindo, uyakwaz[i] uk[u]bhal[a] igama na, bow[u]hlanganis[a] lowo msindo k[u]phuma bani. *So if* ingan[e] ingakwaz[i] [u]k[u]bhal[a] igama kunzima ayizuk[u]fika laph[o] k[u]bhalwa ama-*paragraph* khona, sey[i]bhal[a] imisho, *if* ingan[e] ingakwaz[i] [u]k[u]bhal[a] igama eliy[i]-*one*, nom[a] ibhal[a] i...ilent[o] (edideka)...um...umsind[o] oy[i]-*one*, *so* ingan[e] ...uy[i]qale kuphi phansi kwi-*foundation* baye basho njalo

nges[i]Lungu. ...Sike senze-ke neny[e] int[o] ek[u]thiwa ama-*spelling test*, [a]ma-*spelling test* ayasiza-ke won[a] kuth[i] iz[i]ngane z[i]funde zi-*build up*(e) i-*vocab* yabo amagama ukuth[i] bese z[i]bhala mhlampise ama-*essay*, iz[i]ndab[a] e[zi]mfishane nan[i] nan[i]...yabo zonke lezo zinto.” **Nksz Mbelu**

UNksz Mbelu wethula ukuthi ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili uthanda ukuqala ngokufundisa imisindo ukuze umfundi ezokwazi ukuyisebenzisa kahle akhe ngayo amagama, imisho kanye nezigaba zendaba okuqondile nokunomqondo. Le ndlela kodwa uNksz Mbelu akazange naye ayisebenzise nakanye ezifundweni zakhe engazibukela, lokho kuyenza ibe yindlela ayaziyo kuphela ukuthi iyasetshenziswa uma kufundiswa ikhono lokubhala esiZulwini uLimi lwesiBili kodwa akayisebenzi yena uma efundisa ekilasini. NgokukaGraham benoSantangelo (2014) kanye noHarris et al. (2017), isibizelo siqinisekisa ukuthuthuka kwekhono lokubhala kubafundi okuhambisana nokuthola ulwazi lwemisindo yamagama olimini, kodwa ukuze abafundi bathole kahle ulwazi lwamagama kufanele benze imisebenzi ebandakanya ukuba baqaphele uhlelolimi baphinde bathuthukise isilulumagama sabo. Lokho kuhambisana nolwazi olwethulwa uNkk Mbuyisa owaphawula ngenqubo yakhe yokufundisa ikhono lokubhala wathi:

“...lana ek[u]fundisen[i] uk[u]bhala mem’...eh, kubal[u]lekil[e] ukuthi uqale waz[i] izinga lokwaz[i] im[i]sindo, [u]kuthi seb[e]ya[ya]z[i] imisindo bayazazi ne[zi]mpaw[u] zok[u]loba ukuth[i] k[u]fanele [u]ma bebhala basebenzis[e] osonhlamvukazi, ongqi, okhefana...” **Nkk Mbuyisa**

NgokukaHarris et al. (2017), esifundweni sekhono lokubhala esilandela indlela yesibizelo othisha kufanele baqinisekise ukuthi bahlela isibizelo esiqukethe amagama amasha kubafundi abaphosela inselelo ekuwafundeni nasekuwabhaleni kwabo. OHarris et al. (2017), baphakamisa inqubo esetshenziswa othisha e-Ekukhanyeni *PS* yokuthi bahlele izivivinyo zesibizelo ezenziwa kanye evikini lapho abafundi besuke bebizelwa khona amagama ayi-10 aqukethe uhlobo lwemisindo emisha ekusuke kuhloswe ukuba abafundi bayifunde. UGautam (2019), yena uphawula ukuthi ukuthuthukisa ikhono lokubhala kubafundi kungaphezulu kokuba bafundiswe kabanzi ngolwazi lopelomagama, uhlelolimi kanye nokuthuthukisa isilulumagama, kodwa ikhono lokubhala kumfundi lithuthukiswa ulwazi lonke lolimi umfundi asuke enalo.

5.3.1.2 Ukufundisa Ikhono Lokubhala Olimini Kulandelwa Indlela Yokubhala Indaba

Enhlohlolwazini esakuhleleka uNksz Mbelu ofundisa ibanga lesi-5 kanye nelesi-6 waphawula nokuthi:

“... bese ng[i]bhalis[a] i[zi]ngane. I...ingane iqal[e] yazi ukuthi mow[u]bhala asithi *i-structure*, *i-structure* se...si...asithi s[i]thath[e] kwendaba sombhalo ehhe...ingane boy[i]bhalisa uqala ngani yabo, asith[i] ubhal[a] indab[a] emfishane noma ubhala mhlampise-ke inkondlo, fune yazi ukuthi mow[u]bhala funa kubekhon[a] is[i]hloko, kubekhon[a] is[i]ngeniso khona umzimba kuzoba khon[a] is[i]phetho. Nakhona laph[o] ingan[e] ay[i]zuvele nje ifik[e] isiqal[a] iyabhala, fun[a] ibe nohlaka iw[u]hlel[e] umsebenz[i] wayo ibe ne...nelontuzan[a] ne-*final* la isuke sey[i]bhale yonk[e] indaba yayo. UCAPS naw[o] uyakush[o] okwako nathi njengab[o] othisha sike s[i]build up eziny[e] izinto.” **Nksz Mbelu**

UNksz Mbelu waqhuba wathi:

“...ngiye ng[i]thand[e] [u]kuth[i] ingan[e] ak[e] ibhale into yona engakwaz[i] ukuthi beyibheka *i-relate* nayo. Asithi s[i]thath[e] is[i]hloko...ake s[i]thathe lez[i] ez[i]ncane is[i]khath[i] es[i]ningi z[i]yathand[a] uk[u]bhala hlampise ngomngan[i] wakh[e] umuntu. Ingane laph[o] ay...iyakwaz[i] ukuth[i] yakh[e] amagama moy[i]tshela ngomngane qal[a] uxoxisane nay[o] ingane indab[a] iyisho ngomlomo bes[e] iyakwaz[i] ukuth[i] ik[u]khiphel[e] ephepheni loko, ...” **Nksz Mbelu**

ITHEBULA 4: ISIFUNDO SIKA NKSZ MBELU SOKUFUNDISA UKUBHALA INDABA

Uthisha	Nksz Mbelu
Umcwaningi	Nelisiwe Mqadi
Isikole	Ekukhanyeni <i>Primary School</i>
Inani labafundi	38
Ibanga	6D
Usuku	15 kuNhlolanja 2024
Isikhathi	08:35 – 09:35
Ikhono	Ukubhala nokwethula
Isihloko	Ukubhala indaba

Ubude besifundo	Ihora elinye
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Injongo Yokubukela

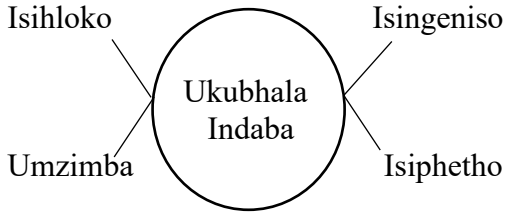
Ukuphenya Ngokufundiswa Kwekhono Lokubhala EsiZulwini ULimi LwesiBili Emabangeni Asukela Kwelesi 4 -6 EsiYingini–uGu

Incazelo Kafishane Ngomumo / Ngesimo Kwekilasi

Ikilasi lakhiwe yizindonga ezine, linesicabha esisodwa namafasitela amahlanu asezindongeni ezibhekene, kukhona udonga olunamafasitela amathathu kanye nolunamafasitela amabili. Ekilasini kukhona amakhabethe amabili ahlala izincwadi zikathisha nezabafundi kanye netafula likathisha elinesihlalo esisodwa eliphambili kwabafundi emsamo nekilasi. Emuva kwesihlalo sikathisha kukhona elinye ikhabethe elinamashalofu avulekile ekubekwa kuwona ithishu, amashidi omsebenzi omakiwe wabafundi kanye namabhuku abo okubhalela ezifundo zonke abazifundayo ezibandakanya i-*Creative Art, English, isiZulu, Maths, Natural Sciences and Technology, Physical Education* kanye ne-*Social Sciences*. Kukhona namaphepha anamathiselwe ebhodini elincanyana elisemuva kwesihlalo sikathisha anolwazi olubandakanya imithetho yekilasi, nesitatimende se-*mission* kanye nese-*vision* yesikole, i-*timetable* yathisha kanjalo neyekilasi kanye nokunye okuyimiyalezo ekufanele bayikhumbule njalo abafundi, konke kubhalwe ngolimi lwesiNgisi. Kukhona namabhodi amabili amakhulu ekilasini, kukhona ibhodi elingaphambili kwekilasi ekubhalela kulona uthisha kube sekubakhona nelingemuva nekilasi elinamathiselwe amaphosta anolwazi lwezifundo ezibandakanya i-*English, isiZulu, Maths* kanye ne-*Social Sciences*. Amanye amaphosta anamathiselwe ezindongeni ezisemacaleni kwabafundi ngokwendlela abahlala ngayo. Ekilasini abafundi bahlala babe uhele lwabafundi ababili emva kwabafundi ababili, abafundi benza imigqa emine eyakhiwa abafundi abahlezi ngababili kodwa umfundi ngamunye unetafula nesihlalo sakhe. Phakathi kwemigqa kukhona isikhala sikathisha sokuhamba aze afike emuva nekilasi

Ukuthuthuka Kwesifundo:

Isinyathelo Sesifundo	Okwenziwa Uthisha	Okwenziwa Abafundi
Isingeniso	-UNksz Mbelu wayalela abafundi ukuba bathethe izincwadi zikaMasihambisane ekhabethe ni banikezane zona babe sebevula ikhasi 66, 67 kanye no 68.	-Abafundi ababili bathatha izincwadi ekhabethe ni banikeza bonke abafundi ekilasini.

		-Abafundi bavula ikhasi 66. 67 kanye no 68 ezincwadini zikaMasihambisane.
Isinyathelo-1	-Uthisha watshele abafundi ukuthi uzobanika izihloko ezintathu abazokhetha kuzona isihloko esisodwa abazobhala ngaso indaba ezivivinyweni zabo ngoba ukuhlola sekuqalile. -UNksz Mbelu wabalula ukuthi izihloko zithi 'Inja yami', 'Mina' 'my self' kanye nesithi 'Umngane wami'.	-Abafundi balalela bemukela abebekutshelwa uthisha wabo.
Isinyathelo-2	-Uthisha wachazela abafundi ukuthi uma sebebhala indaba yabo baqale benze i- <i>planning</i> /uhlaka. -Wabuza abafundi nokuthi yini uhlaka?	-Abafundi balalela umyalelo wathisha. -Bachaza bathi uhlaka i- <i>mindmap</i> .
Isinyathelo-3	-UNksz Mbelu wabhala lolu lwazi ebhodini: 'uhlele, uhlaka, ukubhalwa kwendaba, faka izithombe uma kufanele -Izihloko: Inja yami, Mina. Umngane wami' -Wadweba nalokhu: <div style="text-align: center;">  <pre> graph TD A((Ukubhala Indaba)) --- B[Isihloko] A --- C[Isingeniso] A --- D[Isiphetho] A --- E[Umzimba] </pre> </div> - Wabe esebuzisisa abafundi ukuthi yiziphi izinto ekufanele umuntu aziqaphele uma ebhala indaba (wayehlola ukuthi abafundi bakunakile yini ayekubhale ebhodini).	-Abafundi babheka okwakubhaliwe ebhodini, bemukele ulwazi olethulwe uthisha wabo. -Abafundi baphakamisa izandla baphendula uthisha embuzweni wakhe mayellana nezinto ekufanele umuntu aziqaphele uma ebhala indaba bathi isihloko, isingeniso, umzimba nesiphetho.
Isinyathelo-4	-Uthisha wachazela abafundi wathi isihloko usibhala sodwa ekuqaleni kwendaba -Wabuza abafundi ukuthi emva kwesihloko kulandelani? -UNksz Mbelu wabuza abafundi nokuthi yini isingeniso?	-Abafundi balalela ulwazi abatshelwa lona ngesihloko sendaba, baphendula uthisha embuzweni wakhe bathi isingeniso i- <i>introduction</i> , futhi yilapho ungenisa khona indaba.
Isinyathelo-5	-Uthisha wachaza izigaba zendaba ngokusebenzisa umfundi	-Umfundi owayethunyiwe wangena ekilasini wabingelela washo ayeze ngakho. Wanikeza

	<p>owangqongqoza ekilasini ezobuza uthisha ongunnikazi wekilasi.</p> <p>-UNksz Mbelu wavulela umfundi wathi akangene, wathi kubafuni lokho abakuthathe njengesingeniso sendaba.</p> <p>-Wabe esethi abasebenzise isihloko esithi 'inja yami', wayalela abafundi ukuba xoxe indaba baqhubeke nalesi sihloko. Wabuza umfundi amngenis ekilasini ukuthi uzonzani nokuthi uthunywe ubani, wathi kubafundi lokho umzimba. Wasebenzisana nabafundi ukucacisa ukuthi esigabeni ngasinye kwethulwani waze wafika esiphethweni.</p>	<p>uthisha ithuba lokwenza ngaye isibonelo,</p> <p>emva kwalokho waphuma wahamba.</p> <p>-Abafundi basebenzisana nothisha ekwakheni izigaba zendaba ezinolwazi besebenzisa isimo somfundi owayethunyiwe, lokho bakuyamanisa nesinye sezihloko ababezobhala ngazo esatonyulwa uthisha wabo esithi ' Inja yami'</p>
Isinyathelo-6	<p>-UNksz Mbelu wathatha iphakethe lama-<i>chips</i> esephumile umfundi obethunyiwe wathi yena uzoqala indaba kubese kuqhubeka omunye azomnika lawo ma-<i>chips</i> evaliwe.</p> <p>-Wakhuza abafundi ababebanga umsindo bemile wathi abahlale phansi, wagcizelela nokuthi ama-<i>chips</i> angeke avulwe.</p>	<p>-Abafundi baba nengxokozelo basukuma bathi bacela ukuyiqala bona indaba uma ama-<i>chips</i> ezovulwa ngoba uthisha wayebesethembise nalokho.</p> <p>-Abafundi behlisa umsindo bahlala phansi balalela uthisha wabo.</p>
Isinyathelo-7	<p>-Uthisha waqala indaba ngoSpoti wathi wayeyinja yakhe ayeyithanda ngelinye ilanga wayithola ilimele.</p> <p>Wabe esephosela umfundi P ama-<i>chips</i> wathi akaqhubeke nendaba.</p> <p>-Wachazela abafundi ukuthi usebenzisa le ndlela yokufundisa indaba ngoba ufuna isifundo sibe-<i>interesting</i> ngoba abafundi babamba ngezindlela ezingafani. Kukhona ekuzoba lula kubona ukubamba indaba noma ukubhala indaba uma kusetshenziswa le ndlela yokuqagela izigameko ezingenzeka ngokushintshisana.</p> <p>-UNksz Mbelu wathi ufuna nokuvezela abafundi ukuthi embhalweni wokuziqambela akekho o-<i>right</i> no-<i>wrong</i>.</p>	<p>-Abafundi balalela indaba yathisha.</p> <p>-Umfundi P wanqaka ama-<i>chips</i> waqhubeka nendaba wathiinja wayipha ukudla yadla yasutha.</p> <p>-Abafundi balalela incazelo yathisha mayelana nendlela yokufundisa indaba ayisebenzisa ekilasini. Abafundi babeqhubeka nokuqamba indaba ngaleso sikhathi.</p>
Isinyathelo-8	<p>-Uthisha wacela abafundi ukuba bakuqaphele futhi bazimisele ngokwenziwayo ekilasini, wabe eseqala phansi indaba yakhe wanikeza nabafundi ithuba lokuba bayiqedele ngokukhomba umfundi ngamunye.</p>	<p>-Abafundi bathula umsindo banaka okwenziwayo ekilasini balalela nothisha wabo.</p> <p>-Baqhamuke nezixenye ezahlukahlukene ezakha indaba.</p>

	-Wayekhomba umfana emva kwakhe kube yintombazane emva kwayo kube umfana futhi kanjalo kanjalo. -Wakhomba nomfundi wokugcina wathi akayivale indaba. -UNksz Mbelu wabalula nokuthi yena ubengaba nesiphetho eshlukile kodwa kube esilungile naso. Wagcizelela nokuthi wonke umuntu uphendule kahle endabeni akekho obe- <i>wrong</i> .	-Umfundi wokugcina waphetha wathi 'ekugcineni uSpoti uqethuke wafa.' -Abafundi balalela uNksz Mbelu ephawula ngendaba ebunjiwe nangandlela yokuyiphetha.
Isiphetho sesifundo	-Uthisha wayaleza abafundi ukuthi umsebenzi wendaba uwucela kusasa sebewubhale emabhukwini abo okubhalela ulimi lwesiZulu. -Wanikeza abafundi ithuba lokuba baqedele umsebenzi wabo owawusezincwadini zabo zikaMasihambisane.	-Abafundi bemukela umyalezo wathisha. -Baqedela umsebenzi wabo owawusezincwadini uMasihambisane ekhasini 66, 67 kanye no 68, babhala amanothi mayelana nokuthi iyini inkondlo.

Esifundweni uNksz Mbelu walandela indlela yokuchaza mayelana nokuhlukakuhlana kanjalo nokunikezelana kwezigaba zendaba ezibandakanya isihloko, isingeniso, umzimba kanye nesiphetho, elandela kulokho umhlahlandlela kaTaNquHFuHlo wesiZulu uLimi lwesiBili wamabanga asukela kwelesi-4 kuya kwelesi-6. UNksz Mbelu wasebenzisa nendlela yemibuzo nezimpendulo kanye namasu abandakanya ukusetshenziswa kwethuluzi lama-*chips* kanjalo nezimo zasekilasini ngenhloso yokwenza abafundi basithokozele isifundo baphinde babambe iqhaza kusona ukuze balukhumbule kalula ulwazi lokubhalwa kwendaba abalufundile. Amasu asetshenziswa uNksz Mbelu esifundweni sakhe asekeleke ngokukaKrashen (1981), obalula ukuthi uthisha woLimi lwesiBili kufanele aqinisekise ukuthi wethula isifundo ngaphansi kwezimo ezenza abafundi basithokozele isifundo, lokho kunciphisa amandla oHluzo lwemizwa olusemiqondweni yabamfundi olunciphisa umthamo wolwazi loLimi lwesiBili olucoshwa umfundi esifundweni sasekilasini. Esifundweni sikaNksz Mbelu kwakunokuxhumana okuhle phakathi kukathisha nabafundi kanjalo nokuxhumana phakathi kwabafundi bebodwa kwakukuhle. Abafundi bakhombisa ukuluqonda ulwazi abaxhumana nalo esifundweni, kwavela kodwa nokuthi ulwazi lwesifundo lwaluluningi abafundi babesadinga isikhathi sokulujwayela ukuze bathole ukuluqonda kahle lonke. UNkk Mbuyisa ofundisa ibanga lesi-5 uyayisebenzisa naye indlela yokubhalisa indaba ekufundiseni ikhono lokubhala kubafundi njengoNksz Mbelu, lokho uNkk Mbuyisa wakuveza enhlulolwazini esakuhleleka wathi:

“...Kodwa um[a] uzobhala...uzobhalisa labantwana ungabapha namagama abangakhetha k[u]wona uk[u]bhal[a] indaba nje hlamp[e] ubenzel[e] ishadi abazokhetha khona... (waphazamiseka). Ey, mem’ uma ngabe ngizobhalisa ngiye ngenze *sure* ukuthi baqala kuma-*jotter*, baqala k[u]ma-*jotter*...basuke mebezobhala sow[u]bafundisile is[i]fundo sokuthi bazi ukuthi uk[u]bhala kudingek[a] ukuthi uhloniph[e] iz[i]mpawu zokuloba. Nak[hu] ok[u]bal[u]lekile, indaba...indaba iba...nes[i]hloko, indaba iba nes[i]ngeniso, indaba iba nomzimba, indaba iba nes[i]phetho. So, uma sebek[u]bambile lokho k[u]laba nje emabangen[i] aphansi kuthi ohho indaba iba nes[i]hloko, k[u]fanel[e] indab[a] ibe nes[i]ngeniso, ibe nomzimba ibe nes[i]phetho. [Unga]kwazi-ke ukuthi usubaqal[a] ubabhalise-ke ubaph[e] i[si]hloko mhlampe uthi akuxoxe ngelanga mhlampe la ubona khona ingozi, ubaphe kodwa mow[u]thand[a] amagama abangawasebenzisa...ehhe.”

Mbuyisa

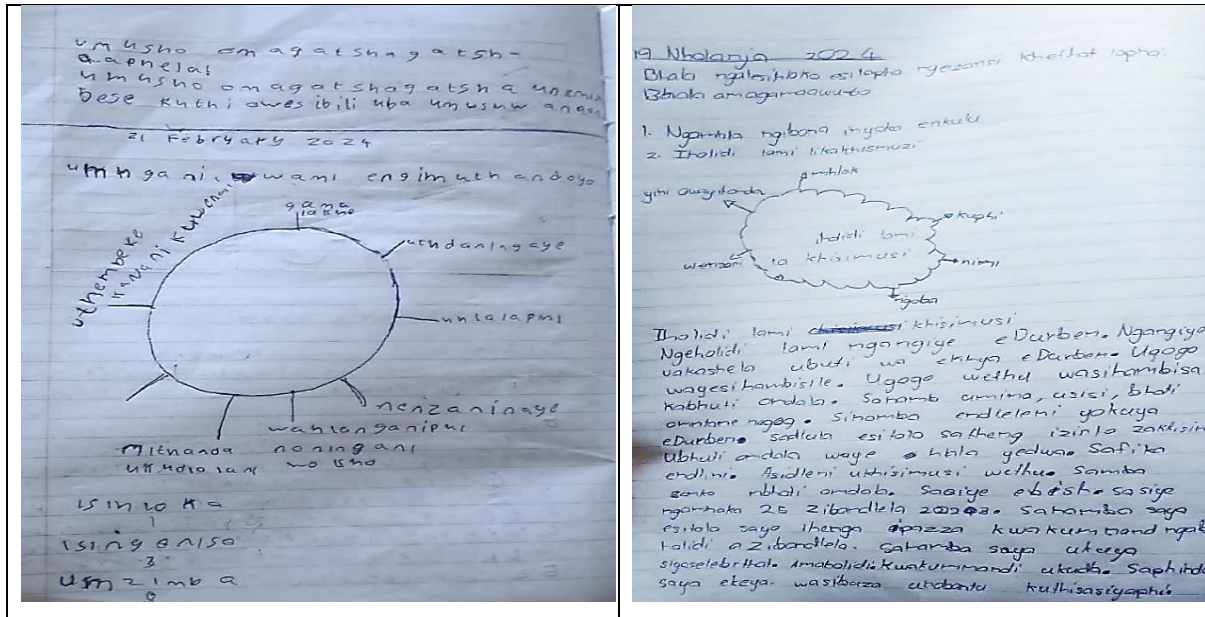
Amazwi KaNkk Mbuyisa Acashunwa Esifundweni Sakhe Sokufundisa Ukubhala Indaba Ngesihloko Esisodwa Esikhethwe Kwezintathu

Nkk Mbuyisa: Akekho njal[o] okhul[u]mayo, senzani namhlanje?...Ukubhala,

usuy[i]hlelil[e] into yakho kahleee...way[i]cubungula wabon[a] ukuth[i] hhay[i] mina ng[i]thand[a] uk[u]bhala nges[i]hloko wazama nge-*pencil* lapha kwi-*jotter* wahlikiza yaze yaphuma kahl[e] indaba, usuyay[i]khiphela-ke manje. Mek[u]bhalwa k[u]yathulwa k[u]thiwe tu, ak[u]khulunywa... Abanye-k[e] ababhale, abangang[i]bhek[i] ababhale. Iph[i] i-*jotter* yakho? Kuphi la obow[u]bhala khona u...umzamo wok[u]qala? Kuphi la bow[u]bhale khona? siph[i] is[i]hloko...isiph[i] is[i]hlok[o] os[i]bhalayo? ...Isiph[i] is[i]hlok[o] os[i]bhalayo? Uthathe siph[i] is[i]hloko, ‘Ngamhla Ngibona Inyoka Enkulu’ noma ‘Iholide Lami Likakhisimusi’ isiph[i] is[i]hlok[o] os[i]bhalayo?

Mfundi X: Iholide Lami Likakhisimusi.

ISIBONAKALISO 5: Umsebenzi Wabafundi Bebanga Lesi-5 Wokwakha Uhlaka Lokubhala Indaba



Izindlela zokufundisa azisebenzisa uNkk Mbuyisa esifundweni zabandakanya indlela yokuchaza neyokuyalela abafundi lapho ebazisa khona imigomo yokubhala indaba eyethulwa uTaNquHFuHlo ekwakufanele bayiqaphele. Izinyathelo zesifundo zabandakanya ukunikezwa kwabafundi ithuba lokubukisisa nokukhiphela imizamo yabo yombhalo wendaba emabhukwini esiZulu uLimi lwesiBili abawasebenzisa njalo ekilasini bewususela ebhukwini lelizifundo. Abafundi bakhiphela umsebenzi wabo ngokuphumelela bakhombisa ukukuqonda okulindeleke kubona kanjalo nokuqonda inhloso yokubhala umsebenzi owoyisa ngokuwuphinda kaningi. UNkk Mbuyisa esifundweni wacacisela abafundi ukuthi imizamo yokubhala indaba ibaqeqeshela ukuthi babe abafundi abakwaziyo ukukhiqiza umbhalo omuhle wendaba engenawo amaphutha. Kwakunokusebenzisana okuhle phakathi kukathisha nabafundi ekilasini kanjalo naphakathi kwabafundi bebodwa, abafundi abase beqedile ukubhala indaba yabo banikezwa umsebenzi wokubhala amanothi ayekuMasihambisane incwadi yomfundi yebanga lesi-5. U-Alotaibi (2020); Ferrari (2015); Gautam (2019) kanye noRahmawati benoLatifah (2019), baphawula ukuthi abafundi uma bebhala indaba bathola ukuxoxa ngezimpilo zabo, ukubhala indaba kuyabathokozisa ngakho bakwenza ngokuzimisela kulokho bathola ikhono lokubhala elincomekayo masishane. Indlela yokubhala indaba ihlinzeka abafundi ngolwazi lwemithetho yokusetshenziswa kolimi kanye nolwazi lokubunjwa kwendaba olubandakanya ukubhala uhlaka lwendaba, nokubhala isihloko esihle, nesingeniso,

nomzimba kanye nesiphetho sendaba (Alotaibi, 2020; Ferrari, 2015; Gautam, 2019 & Rahmawati & Latifah, 2019).

UDepartment of Basic Education (2011); Graham no-Alves (2021); Ismayanti benoKholiq (2020) kanye noRahmawati benoLatifah (2019), bayayeseka indlela namasu okwasetshenziswa uNksz Mbelu kanye noNkk Mbuyisa ezifundweni zekhono lokubhala belandela indlela yokubhalisa indaba. NgokukaDBE (2011); Graham no-Alves (2021); Ismayanti benoKholiq (2020) kanye noRahmawati benoLatifah (2019), umsebenzi wokubhala indaba esifundweni solimi uhlobene nokulandelwa kwezinyathelo ezintathu, isinyathelo sokuqala yisinyathelo sangaphambili kokubhala, esesibili esangesikhathi sokubhala, esesithathu esangemuva kokubhala. Esinyathelweni sokuqala abafundi bafundiswa ukucacanga nokubhala bekhululekile lapho bethola khona ukubhala phansi wonke amaphuzu abafikelayo ahambelana nesihloko sendaba yabo, umfundi ube esenza ucwaningo ngamaphuzu akhe awethula embhalweni wohlaka osabulwembu (DBE, 2011; Graham & Alves, 2021; Ismayanti & Kholiq, 2020 & Rahmawati & Latifah, 2019). Esinyathelweni sesibili sangesikhathi sokubhala uthisha usiza umfundi ekubhaleni indaba yakhe emizanyweni engaphezulu komzamo owodwa ngenhloso yokuba umfundi akwazi ukukhiqiza indaba ephelele, efundekayo nengenawo amaphutha okubhala (DBE, 2011; Graham & Alves, 2021; Ismayanti & Kholiq, 2020 & Rahmawati & Latifah, 2019). Esinyathelweni sesithathu sangemuva kokubhala umfundi unikeza uthisha noma ozakwabo indaba yakhe asuke esegculisekile ngayo ukuze bayifunde (DBE, 2011; Graham & Alves, 2021; Ismayanti & Kholiq, 2020 & Rahmawati & Latifah, 2019). UChamot (2001), uphawula ukuthi izinyathelo zokubhala indaba zigququzela ziphinde zithuthukise ukusebenzisana phakathi komfundi nothisha osuke esengumuntu omkantshubomvu ekilasini, kodwa othisha bakhala ngokuthi lezi zinyathelo ziyinqubo edonsayo edinga isikhathi esingaphezulu kwesisuke sabelwe esifundo sekhono lokubhala ekilasini.

5.3.2 UKUFUNDISWA KWESIZULU ULIMI LWESIBILI EMAKILASINI ANABAFUNDI ABAXUBILE NGOKOBUHLANGA ABAKHULUMA IZILIMI EZINGAFANI

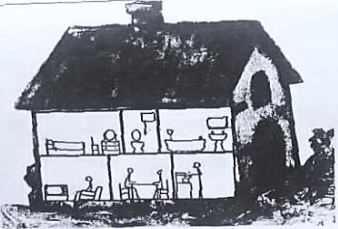

Emakilasini afundiswa uNksz Mbelu kukhona abafundi abangamaNdiya abakhuluma isiNgisi uLimi lwaseKhaya kanye nabangabomdabu kuleli zwe abakhuluma isiZulu uLimi lwaseKhaya nokuyibona abanesibalo esiphezulu. Kukhona nengcosana yabafundi abakhuluma ulimi lwesiXhosa kanye nolimi lwesiSwati kanye namaKhaladi akhuluma isiNgisi uLimi lwaseKhaya. Ukuxuba kwabafundi abafunda isiZulu uLimi lwesiBili emakilasini kwenza

uNksz Mbelu nozakwabo bafundise isiZulu uLimi lwesiBili ngokulukha phezulu basebenzise indlela yokuxuba izilimi ngoba bethi babhekelela bonke abafundi ekilasini. UNksz Mbelu nozakwabo bayakugwema ukufundisa ulwazi lolimi lwesiZulu lunjengoba lunjalo ngoba bathi lubanzi futhi lilukhuni kwezinye izingxenye. UNksz Mbelu ofundisa ibanga lesi-5 kanye nelesi-6 wabeka wathi:

“Oh, abaf...uhlobo labafund[i] eng[i]nalo? Ngokwe[zi]nhlanga oh...okay, ng[i]zoqala ngokwe[zi]nhlanga...e, bes[i]fik[a] la es[i]kolen[i] seth[u] is[i]kole sethu si...sihlanganisile zonk[e] i[zi]nhlanga. Ek[i]lasin[i] lam[i] nje la-grade 5 nginab[o] abantwana ng[i]cathi babili noma bathathu abaphuma koluny[e] uhlanga, hho...amaNdiya ng[i]zobek[a] kanjalo bese abany[e] abeZulu-ke abaningi, bese ka-grade 6 uyedwa nakhon[a] owoluny[e] uhlanga. Kukhon[a] abakhuluma...is[i]Xhosanyana nje yabo, kuzoba khona-ke hhay aba...s[i]Zulu...umSwati, maSuthu no..., vele abaningi ba-based la eKZN KwaZulu-Natal. ...Lokho eh...s[i]ngakusho sithi hmm abantwan[a] abaningi bake bathathe i...is[i]Zulu laba abeziny[e] inhlanga ngenxa yokuth[i] bas[i]bona sona singconywana noma silula kune...kubona kune-Afrikaans is[i]Bhunu. Ay, angek[e] ng[i]ze ngize ng[i]qamb[e] amanga abantwan[a] abaningi laba beziny[e] iz[i]nhlanga sike s[i]zam[e] ukuthi nabo sith[i] uk[u]ba...sibenzele kube lula,...”

Nksz Mbelu

ISIBONAKALISO 6: Ingxenye Yezinsizakufundisa Ezisetshenziswa uNksz Mbelu Ebangeni lesi-5 Esifundweni Samagama Nemisho EsiZulwini ULimi LwesiBili

Our House / <i>Ikhaya Lethu</i>		My School / <i>Isikole sami</i>			
					
bathroom	ikamelo lokugezela	bag	isikhwama	rubber	i-rabha
bedroom	ikamelo lokulala	board	ibhodi	ruler	irula
dining room	ikamelo lokudlela	bell	insimbi	school	isikole
kitchen	ikhishi	book	incwadi	scissors	isikele
lounge	ikamelo lokuhlala	chalk	ushoki	sharpener	isiloli
toilet	indlu yangasese	chair	isihlalo	grade	ibanga
TV room	ikamelo likamabonakude	crayon	ikhirayoni	story	indaba
hall	ihhlo	desk	ideski	teacher	uthisha
library	umtapowalwazi	exercise	umsebenzi	word	igama
laundry	ilondolo	glue	i-glu	work	umsebenzi
verandah	uvelandi	language	ulimi	cupboard	ikhabetha
I sleep in my bedroom.	Ngilala ekamelweni lami lokulala.	lesson	isifundo	office	i-ofisi
I bathe in my bathroom.	Ngigeza ekamelweni lami lokugezela.	paper	iphepha	pupil	umfundi
I eat in my dining room.	Ngidlela ekamelweni lami lokudlela.	pen	ipeni	page	ikhasi
I sit in my lounge.	Ngihlala ekamelweni lami lokuhlala.	pencil	ipensela		
I read in the library.	Ngiyafunda ethapweniwalwazi.				
I play in the garden.	Ngidlala engadini.				

UNkk Mbuyisa wethula ulwazi oluhambelana nolwazi olwethulwa uNksz Mbelu lokuthi abafundi bakhe naye bebanga lesi-5 baxubile ngokobuhlanga emakilasini. UNkk Mbuyisa wenaba ngezinhlolo zezinhlango zabafundi bakhe nokwehluka kwezilimi abazikhulumayo kanjalo nangobunjalo benqubo ayilandelayo emakilasini esifundweni sesiZulu uLimi wesiBili wathi:

“...Kule [zi]ngan[e] engi[zi]fundisayo kukhona amaXhosa, kube khona, kube khon[a] (ephindaphinda amagama) abok[u]fika, ikhona nje, ikhona-nj[e] (ephindaphinda amagama)...ingan[e] ebengiy[i]fundisa engiy[i]thole ngalowa nyaka, eyase...Zimbabwe, ibingasaz[i] isiZulu...yes. ‘Umfundi Y’ ubengasaz[i] isiZulu, engas[i]khulumi, uMa wakhe weza k[u]mina ezochaza. Uyas[i]bhala manj[e] isiZulu, uyas[i]khuluma ungamthatha naye um[u]-*assess*(e) ‘umfundi-Y’...yes, ufund[a] u-*grade 7* manje, *she would tell you, she would narrate to you* [u]kuth[i] us[i]funde kanjani. Int[o] engangimsiza ngayo ngangimhlalisa nengan[e] ehlakan[i]phile esaziy[o] isiZulu. Njalo [u]m[a] k[uyi]-*period* yesiZulu asuk[e] endaweni yakhe ayohlala nayo, abhale ne-*English a-translat*(elwe), kwaya kwaya waze way[i]thola lento wakwazi ngisho nokus[i]fund[a] isiZulu...yes. Ngangim[u]-*accomodat*(a)...*but* ngang[i]ngaqali ngaye ngangim[u] (wangaqedeli)...*i-year lesson* yami ngiy[i]shaya [i]nj[engo]ba injalo, ngib...ngibon[e] ukuth[i] ubambe kuphi bese ng[i]yambuza ukuth[i] uzwil[e] indab[a] ebithini?, athi ‘hhay Mem ithi’, bese ngith[i] ‘ehhe’ ng[i]gcwal[i]sele. Um[a] engay[i]zwanga bese-ke ngimqalela phansi nge-*English* bese-ke ngimhlalisa nomuntu-ke. Bese-ke k[u]be...k[u]bekhona abasalay[o] unomphela hlamp[e] abamaNdiya oth[ola] ukuthi noma usuzame kanjani vele kwak[u]bhala i-*English* akakwazi, *so* lowo ngek[e] umsize ngalutho, hhay...ngek[e] umsize ngalutho.” **Nkk Mbuyisa**

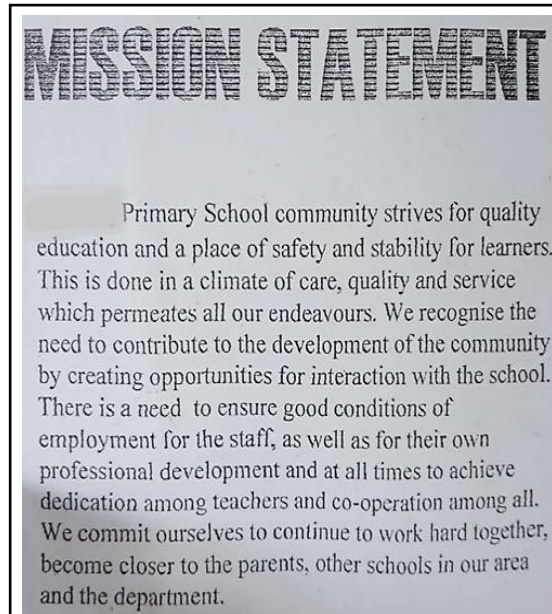
UNkk Mbuyisa usebenzisa indlela yokuthi abafundi basizane bebodwa esifundweni sesiZulu uLimi lwesiBili ukuze baluqonde kangcono ulwazi lwesiZulu uLimi lwesiBili olusuke luyingxenye yesifundo. Abanye abafundi emakilasini awafundisayo abalwazi kahle ulimi lwesiZulu ngenxa yokwehluka kobuhlanga babo kobamaZulu. Amakilasi ebanga lesi-5 afundiswa uNkk Mbuyisa anabafundi abangamaNdiya abakhuluma isiNgisi uLimi lwaseKhaya, nabangamaKhaladi abakhuluma isiNgisi lwaseKhaya abanye babo bakhuluma isiBhunu uLimi lwaseKhaya kanye nabangabomdabu kuleli zwe abakhuluma isiZulu uLimi lwaseKhaya kanye nedlanzana labakhuluma ezinye izilimi zabomdabu kuleli zwe ezibandakanya ulimi lwesiXhosa. Ezifundweni engazibukela zikaNkk Mbuyisa akazange

ayisebenzise le ndlela yokusizana kwabafundi bebodwa ayibalulile. Engakubona kuyimbangela yokungalandelwa kwezindlela ezibhekelela ukungalingani kolwazi namakhono abafundi esiZulu uLimi lwesiBili emakilasini ukuthi othisha baqoma ukusebenzisa ezinye izindlela abazicabangela zona bona ngoba bezibona zilula njengendlela yokuxuba izilimi. NgokukaNxumalo (2018) kanye noNdimande-Hlongwa benoNdebele (2014), othisha bolimi lwesiBili bayavilapha ukulandela izindlela ezisekelwe yimigomo yokufundisa uLimi lwesiBili emakilasini ngoba bathi zithatha isikhathi eside emakilasini futhi zidinga ukuhleliswa ngaphambili kwesifundo kanye nokusetshenziswa ngokucophelela esifundweni. Indlela yokuxuba izindlela esetshenziswa othisha besiZulu uLimi lwesiBili phakathi kolimi lwesiZulu nolimi lwesiNgisi emakilasini isiza ekutheni kube nokuxhumana okuhle phakathi kukathisha nabafundi bonke ekilasini, iphinde ithuthukise ulwazimagama lwabafundi olimini lwesiZulu kanye nasilimini lwesiNgisi (Ndimande-Hlongwa benoNdebele & 2014; Ntshangase, 2014 & Nxumalo, 2018). Yize noma iba nomthelela omuhle indlela yokuxuba izilimi esifundweni sesiZulu uLimi lwesiBili kodwa iphambene nemigomo nemibandela esekele ukufundisa ulimi ekilasini eqhakambisa ukufundiswa kolimi lizimele lingalekelewa ngolunye (Ndimande-Hlongwa & Ndebele, 2014; Ntshangase, 2014 & Nxumalo, 2018).

5.3.3 UMTHELELA WEMVELAPHI YABAFUNDI NGOKWAMAKHAYA NEMIPHAKATHI EKUTHUTHUKISENI IKHONO LABO LOKUBHALA

Isisekelo senhlosokusebenza e-Ekukhanyeni *PS* siqhakambisa ukusebenzisana phakathi kothisha, nabazali kanjalo nemiphakathi ukuze kuthuthukiswe kahle imfundo yabafundi.

ISIBONAKALISO 7: Isitatimende Senhlosokusebenza Sase-Ekukhanyeni PS



Othisha besiZulu uLimi lwesiBili e-Ekukhanyeni PS bethula ulwazi ngokuvumelana lokuthi amakhaya kanjalo nemiphakathi abakhulela kuyona abafundi kunomthelela wokugxilisa ulimi lwesiZulu oluxutshwe nezinye izilimi ezibandakanya isiNgisi. IsiNgisi siwulimi oluhlonishwayo nolusetshenziswa kakhulu emiphakathini abasuka kuyona abafundi ngenxa yokuthi yakhelwe abantu abaxubile ngokobuhlanga nangokwezilimi abazikhulumayo. Ukuqhakambiswa kolimi lwesiNgisi emakhaya kanye nasemiphakathini kuholela ekucindezelekeni kolimi lwesiZulu. UNksz Bandla ofundisa ibanga lesi-4 waphawula ngobunjalo bolwazi lolimi lwesiZulu abafundi bakhe abafika nalo ekilasini wathi:

“...babhala lento abayikhulum[a] ngakubo, kanti uLimi lokweNgezwa kufanel[e] ubhale lent[o] oyitshelwayo. Bayawaphambanis[a] amagama bamane babhale ulim[i] lwaselok[i]shin[i],...ulim[i] lwendawo. Yes, bamane babhale lona bangabhali lokho okudingekayo.” **Nksz Bandla**

UNksz Mbelu ofundisa ibanga lesi-5 nelesi-6 naye wethula ulwazi oluhambisana nalolo olwethulwa uNksz Bandla wathi:

“...koda futhi ek[u]tholen[i] kwethu ukuthi ngoba s[i]phila kulo...k[u]lo...k[u]le...k[u]lentuzan[a] (edideka) kule-*society* yamanje. I...umphakath[i] es[i]phila kuwo is[i]khath[i] es[i]ningi yonk[e] int[o] es[i]yenzayo siyenza kwasas[i]Lungu. Uthol[e] ukuth[i] ingane yon[a] esebenzis[a] ulimi les[i]Zul[u] ekhaya iyahlulek[a] uk[u]s[i]bhala endlini...e...ek[i]lasini, ek[i]lasini

bes[e] uthola lab[a] abany[e] beziny[e] i[zi]nhlanga kuyibon[a] abasazi kan[g]cono ngob[a]’umtwana lom...weziny[e] i[zi]nhlanga usuk[e] enentshisekelo yokuthi azi engek[h]o ek[i]lasini ngoba akalazi nhlobo. Thina-ke es[i]laziyo ulimi les[i]Zulu sike sil[i]thathe kancane sil[i]delele yabo...nokuth[i] is[i]khath[i] es[i]ningi s[i]sebenzisa ulimi lel[i] e...el[i]xegisiwe lel[i] les[i]tsotsi siz[i]tshel[e] ukuth[i] amagam[a] a-*right* kanti a-*wrong*. Kuzoba khona nalent[o] yokuth[i] umntwana mhlampise [uma] ubiz[a] into nges[i]Zul[u] ungay[i]bizi nges[i]Zulu ngoba uthi uyahloniphis[a] ingan[e] igcine yaz[i] is[i]Zul[u] esiphi? esi-*wrong*...yabo, kanti laba beziny[e] i[zi]nhlanga int[o] igam[a] ufun[a] uk[u]lazi njengoba linjalo...”

Nksz Bandla

Abafundi abakhuluma isiZulu uLimi lwaseKhaya abajwayele ukuxhumana ngolimi lwesiZulu, basebenzisa ulimi lwesiNgisi isikhathi esiningi kanti lokho kuyabanqanda ekuxhumaneni nolimi lwesiZulu oluqondile. Ezifundweni zothisha engazibukela abafundi babegcizelela ngolimi lwesiNgisi ulwazi lwesifundo sesiZulu uLimi lwesiBili lapho bekhombisa khona ukukuqonda abakufundiswayo. Yize noma emakilasini othisha besiZulu uLimi lwesiBili engabukela izifundo zabo kwakukhona nabafundi abangasikhulumi isiZulu uLimi lwaseKhaya, babebuzisisa ngendlela ekuphimiswa ngayo imisindo yamagama esiZulu, kanjalo futhi bexoxa baphinde babhale izindaba ngokuzimisela besebenzisa ulimi lwesiZulu. Abafundi abangasikhulumi isiZulu uLimi lwaseKhaya bakhombisa ukusithakasela isifundo sesiZulu uLimi lwesiBili ngaphezulu kwabafundi abakhuluma isiZulu uLimi lwaseKhaya. UNkk Jakaja ofundisa ibanga lesi-6 yena waphawula wathi:

“Abazali-ke bahlukene ngoba abanye inkinga esi[yi]tholayo bahlala nogogo...ehhe. Abanye abahlali nabazali babo, kube...kuba nzima-ke ukuthi ingane isizakale ekwenzeni umsebenzi wasekhaya ngoba phela ugogo akay[i]-*understand*(i) yonke lento...ehhe. Kubese k[u]ba k[u]yona-ke ingane nangokuthi s[i]yay[i]khuthaza ukuthi [u]ma kukhona ne[zi]ngane e[zi]fundayo kuma-*high school*, hhiya nakamakhelwane thola usizo nok...zamani nokuya ema-*library*. NAKHONA FUTHI LAPHO KUNZIMA NGOBA PHELA AMANYE AMA-*LIBRARY* AKUDE (egcizelela) abakwazi abaningi ukuthi bafinyelele lapho.” **Nkk Jakaja**

Ukuphawula kukaNksz Bandla noNksz Mbelu kanye noNkk Jakaja kucacisa ukuthi incane indima edlalwa amakhaya abafundi kanjalo nemiphakathi abakhulela kuyona ekuthuthukiseni ikhono labo lokubhala esiZulwini uLimi lwesiBili. Injulalwazi yezeNhlalo namaSiko

yaVygotsky (1978), yethula ukuthi umuntu uthola ulwazi namakhono olimi ngokuxhumana nabantu ekhaya lakhe kanjalo nasemphakathini aphila kuwona. UDe Smedt benoVan Keer (2014), bona bavumelana noVygotsky (1978), bathi intuthuko ekhonweni lokubhala kumfundi yenzeka ngokusebenzisana phakathi kwezikole nabazali babafundi lapho abazali bengalandela khona izinyathelo eziqinisekisa ukusizakala kwabafundi ekutheni kuthuthuke ikhono labo lokubhala. Uthisha angagqugquzela umzali ngokuthi anikeze umfundi yonke imisebenzi yokubhala evelayo ekhaya engabandakanya ukubhala imibikombani, uhlu lwezimpahla ezidinga ukuthengwa, amakhadi osuku lokuzalwa, yizincwadi zesimemo kanye namaresiphi yokudla (De Smedt & Van Keer, 2014). UBarton benoHamilton (2012) kanye noGündüz beno-Ünal (2016), baphawula ukuthi umbhalo obunjwe ngokulandela indlela yokukhuluma neyokubhala yomphakathi awuvamile ukuveza ukusetshenziswa kolimi ngendlela encomekayo ngenxa yokungafani kwezindlela zokusetshenziswa nokuthuthukiswa kolimi emiphakathini. UBarton benoHamilton (2012) kanye noGündüz beno-Ünal (2016), baqhuba bathi umbhalo obumbeke kahle wethula ukusetshenziswa kolimi okungaqukethe ulimi lwesigodi kodwa okusabalalisa ulwazi olujulile olugqamisa ubunjalo bolimi.

5.3.4 UKUSEBENZELANA KWESITAYELA SOMFUNDI SOKUFUNDA NESITAYELA SIKATHISHA SOKUFUNDISA ULIMI

UNksz Mbelu ofundisa ibanga lesi-5 nelesi-6 enhlololwazini esakuhleleka waphawula nokuthi:

“...laba abakebangen[i] les[i]thupha angizosh[o] ok...ok[u]ningi ngabo ngob[a] e...labo bantwan[a] eng[i]nabo ngisuka nabo phansi ebangen[i]...ebangen[i] laka-*grade 4* lesine. E...iz[i]ngane esithi zishesha uk[u]bamba, ik[i]lasi lelo ngike ngal[i]thatha *for* im[i]nyak[a] em[i]ningi phela iz[i]ngane zamba nawe *or* ukhul[e] nazo, ukubon[a] ukuth[i] eziph[i] ez[i]hlulekayo eziphi ez[i]ngahluleki, eziph[i] okwaz[i] uk[u]sebenzisana nazo kalula eziph[i] ongakwaz[i] uk[u]sebenzisana nazo. *So* emabangeni le...les[i]thupha a...ang...ang[i]hlangabezananga nez[i]nking[a] *cause* bayakwaz[i] uk[u]bhala, bayakwaz[i] uk[u]funda amakhono nje ok[u]bhala hhay bawa-*master*(ishile) okwangampela...” **Nksz Mbelu**

UNksz Mbelu wethula ukuthi abafundi bakhe bebanga lesi-6 usesebenze nabo isikhathi eside esilinganiselwa eminyakeni emibili kusukela ngesikhathi besafunda ibanga lesi-4 kuya kuleli lesi-6 asebelifunda manje. UNksz Mbelu ucacisa ukuthi useyazazi izindlela ezenza abafundi bakhe bebanga lesi-6 balithole kahle ikhono esifundweni sesiZulu uLimi lwesiBili, lokho kubenza babe nekhono lokubhala elithuthukile. UNkk Mbuyisa ofundisa ibanga lesi-5 naye

waphawula ngekhono lokubhala labafundi bakhe walihlobanisa nesikhathi asesitholile esebenza nabo wathi:

“Ush[o] abal[a] eskoleni?...laba basha k[u]mina mem’...bayafika-nje *February, March*, ngingathi kulaba abasha ang[i]gculisekile (ngekhono labo lokubhala)... Inani labo abaphasile bathola ama-*total* kakhulu (esibizelweni) kodwa-ke ngoba basaz...basavela ka-*grade* 4 ngisazobanik[a] ithuba ngibagqugquzele ngok[u]fund[a] emakhaya [u]mseben[zi] wasekhaya [u]kuthi fundani amagama ekhaya hlampe kothi k[u]phel[a] uNhlolanja bayobe sebe-*perfor(a)* ngendlela encono.” **Nkk Mbuyisa**

UNkk Mbuyisa uyakuqhakambisa naye njengoNksz Mbelu ukwazi nokujwayela uhlobo lwabafundi abafundisayo, ngakho wathi udinga isikhathi sokuthi aqale aqonde izinga labo lokubhala njengoba besuka ebangeni lesi-4 ayengabafundisi kulona. Kwase kuyisonto lesine eqalile uNkk Mbuyisa ukusebenza nabafundi bakhe abasha ebangeni lesi-5, wayengakabi nalo ulwazi olwanele ngezitayela zabo zokufunda kanjalo namazinga abo ekhono lokubhala. Ukuthuthukiswa kwekhono lokubhala kubafundi kuyisenzo esiqhubekayo ngakho kwenzeka kahle uma uthisha enolwazi lwezitayela zabafundi bakhe zokubhala ngoba ukuthola ikhono lokubhala. U-Alnujaidi (2019) kanye noToyama benoYamazaki (2020), baphawula ukuthi ukusebenzelana kwesitayela sikathisha sokufundisa nezitayela zabafundi sokufunda ekilasini kunikeza abafundi ithuba elilinganayo lokufunda ngokuqondisisa ekilasini, lokho kwenza nabafundi babe nongqozu lokubamba iqhaza esifundweni.

5.4 IZIZATHU OTHISHA ABASEKELA NGAZO INQUBO ABAYILANDELAYO UMA BEFUNDISA EKILASINI

✓ IZINDIKIMBA

- Ukusetshenziswa Kwezincwadi ZesiZulu ULimi LwesiBili Ezimiselwe Emabangeni Asukela Kwelesi-4 Kuya Kwelesi-6
- Ukufundisa Amakhono OLimi LwesiBili Ekilasini Kulandelwa Umhlahlandlela WesiTatimende SeNqubomgomo YoHlelo LokuFunda NokuHlola

5.4.1 UKUSETSHENZISWA KWEZINCWADI ZESIZULU ULIMI LWESIBILI EZIMISELWE EMABANGENI ASUKELA KWELESI-4 KUYA KWELESI-6

UNkk Jakaja ofundisa ibanga lesi-6 izifundo zakhe zesiZulu uLimi lwesiBili uzisekela ngolwazi alususela emiqulwinimbhalo ebandakanya izincwadi zesiZulu uLimi lwesiBili ezimiselwe ukuba zisetshenziswe emabangeni asukela kwelesi-4 kuya kwelesi-6 uma kufundwa ekilasini. UNkk Jakaja waphawula wathi:

“Hhmm...eh, ziningi iz[i]ncwadi esiz[i]fundayo ngoba kwazona lezi ezama-*textbook* esiz[i]sebenzisayo zinay[o] im[i]yalelo ezis[i]yalela yona ukuthi k[u]mele senze kanjani,... sithola kanjani imisindo ebantwaneni, si[yi]thola kanjani indaba ebantwaneni. Engangoba ngisho imisindo nje uma siy[e]thula asivele sithul[e] umsindo nje emoyeni, siwuthatha umsindo estorini es[i]thile mhlambe ng[i]yalinganisa nje uthi ‘Umndeni wami’ *for* laph[a] ezanzi ko-*foundation phase* bazofund[a] istori *but* wena *knowing in mind* ukuthi bafun[a] umsindo othile. Usuyabavezela ukuthi ake ning[i]tholeleni umsindo othile la estorin, onke amagama anomisindo othile-ke n[i]wakhipe n[i]wabhale, *it’s not about* uzovel[e] uqhamuke nje namagama, *they must learn...ya.*” (Umcwaningi wahlokoloza ngombuzo wathi ngabe lezo zindlela ziyakusebenzela Mem?) “ZIYANGISEBENZELA KAKHULU (egcizelela), KAKHULU...yebo” **Nkk Jakaja**

ITHEBULA 5: Izincwadi Eziyizinsizakufundisa Ezisetshenziswa Othisha Abafundisa IsiZulu Ulimi LwesiBili Emabangeni Asukela Kwelesi-4 Kuya Kwelesi-6 E-Ekukhanyeni PS

<p>UMasihambisane Incwadi Yomfundi Webanga Lesi-4</p>	<p>UMasihambisane Incwadi Yomfundi Webanga Lesi-5</p>	
		
<p>UMasihambisane Incwadi Yomfundi Webanga Lesi-6</p>	<p>Incwadi Yemisebenzi Yomfundi Webanga Lesi-6</p>	
		
<p>UMasihambisane Incwadi KaThisha Webanga Lesi-4</p>	<p>UMasihambisane Incwadi KaThisha Webanga Lesi-5</p>	<p>UMasihambisane Incwadi KaThisha Webanga Lesi-6</p>
		

UNkk Jakaja wethula ukuthi uma efundisa imisindo esiZulwini uLimi lwesiBili ulandela indlela yokunikeza abafundi indaba esuke inamagama aqukethe imisindo asuke ehlose ukuba abafundi bathole ulwazi lwayo. Le ndlela isebenza kahle ebangeni lesi-6 elifundiswa uNkk Jakaja ngoba kuba lula kubafundi abakuleli zinga le mfundo ukuba bakhumbule imisindo asebakhe baxhumana nayo phambilini uma sebehlolwa ulwazi lwayo. UNkk Jakaja wethule indlela esekelwe umbhalo wayihlobanisa nokufunda kanjalo nokufundisa okwenzeka emabangeni aphansi, ezifundweni zakhe kanjalo nezozwabo engazibukela abazange bayisebenzise le ndlela yize noma zazikhona izifundo ezazisekelwe yizinhloso zokugxilisa ulwazi lwemisindo kubafundi.

5.4.2 UKUFUNDISA AMAKHONO OLIMI LWESIBILI EKILASINI KULANDELWA UMHLAHLANDLELA WESITATIMENDE SENQUBOMGOMO YOHLELO LOKUFUNDA NOKUHLOLA

UNkk Jakaja ofundisa ibanga lesi-6 kanye noNkk Mbuyisa ofundisa ibanga lesi-5 bethula nokuthi balandela umhlahlandela wesiTatimende seNqubomgomo yoHlelo lokuFunda nokuHlola (uTaNquHFuHlo) ngokujwayelekile esibizwa ngokuthi u-CAPS ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. UNkk Jakaja waphawula wathi:

“...Hhmm *especially* nj[e] uCAPS uyi-*guide e-right* kakhulu kabi ukuthi kumele sifundise kanjani...” **Nkk Jakaja**

UNkk Jakaja waqhuba wathi:

“...inkinga es[i]bhekene nayo singothisha ake ngithi nje singothisha...uCAPS indlel[a] owenziwe ngayo wenziwe...wa...ng[i]zothi waba mningi kakhulu. Ziningi kakhulu izinto ek[u]fanele zifundwe i[zi]ngane iyona into e...mhlambe es[i]bona ukuthi iyon[a] edala inkinga s[i]thol[e] ukuthi i[zi]ngane az[i]sakwazi uk[u]funda i-*reading* ihlehlela emuva. Ining[i] kakhulu int[o] ok[u]mele yenziwe yiz[i]ngane la kuCAPS, mhlambe mengas[e] i-*department* ingake inciphise le zint[o] ez[i]ningi kangak[a] ez[i]fanele zifundwe i[zi]ngane la ku-CAPS hlambe khona ushintsho ol[u]ngenzeka.” (Umcwaningi wahlokoloza ngombuzo wathi kanjalo nasekhonweni lok[u]bhala khona ushintsho ol[u]ngenzeka?) “Kungenzeka ushintsho ol[u]khulu ngoba phela nje [u]ma ungathatha manje uCAPS izint[o] ek[u]mele baz[i]funde ziningi, kuyiqiniso nje ukuthi aziqedeki, [i]s[i]khathi

s[i]ncane...[u]msebenzi m[u]ningi and sise-Primary bancane nalabantu.” Nkk

Jakaja

UNkk Jakaja uphawula ukuthi uTaNquHFuHlo uqukethe ulwazi oluningi ekufanele lufundiswe ekilasini esifundweni solimi. Ubuningi bolwazi ekufanele ludluliselwe kubafundi ekilasini aphawula ngabo uNkk Jakaja ngakubona ezifundweni zakhe zontathu engazibukela. Lapha ngezansi ngethule esinye sezifundo zakhe engazibukela ayefundisa kusona inkondlo, kulesi sifundi uNkk Jakaja wethula ulwazi olugxile ezihlokwani ezizimele ezihlukahlukene.

Isifundo sesibili sikaNkk Jakaja engasibukela sasigxile olwazini lokufundwa nokubhalwa kwenkondlo, esifundweni kwasetshenzwa ngezinsizakufundisa ezibandakanya amashidi omsebenzi ayequkethe ulwazi lwezinkondlo anikezwa abafundi kanye nencwadi yomfundi webanga lesi-6 uMasihambisane, kanjalo nebhodi likathisha noshokhi okwasetshenziselwa ukwethulela ukubhalela abafundi ulwazi lwezinkondlo olwalusuka kuthisha luqonde kubafundi. UNkk Jakaja wasebenzisa indlela yemibuzo nezimpendulo, ukuchaza kanye nokunikeza imiyalelo esifundweni. Kwakunokuxhumana okuhle phakathi kukathisha nabafundi kanjalo naphakathi kwabafundi bebodwa esifundweni. Abafundi kodwa abalitholanga ithuba lokubuza imibuzo esifundweni ngenxa yokuthi isifundo sasiqukethe ulwazi oluningi okwasithatha sonke isikhathi sokufunda ukwethulwa kwalo. Inqubo yasekilasini yabandakanya ukufunda ngenkondlo, ukufunda ngokwakha imibuzo ngemisho eyizitatimende, ukubhala ngenkathi ezayo elula, ukufunwa komsebenzi wasekhaya wokubhala amagama kuhlukaniswe izinhlamvu zemisindo eyizakhi zawo. Ulwazi olwethulwa uNkk Jakaja esifundweni sakhe lwabukeka lungenakho ukuxhumana yize noma lububalulwe ukuba lufundiswe lonke kuleli banga lesi-6 kuTaNquHFuHlo. Yaba miningi nemibuzo ayabuzwa abafundi esifundweni njengoba uTaNquHFuHlo uqhakambisa nokuthi abafundi ekilasini kufanele bafundiswe amakhono okucabanga ngokucubungula nokuba abacwaningi abaseqophelweni eliphezulu. Ngenxa yobuningi nokungahlobani kolwazi olwaluyingxenyeye yesifundo abafundi bakhombisa ukudideka ngoba babengayiphenduli imibuzo ababebuzwa yona bakhombisa ukungazazi izimpendulo. UBadger benoWhite (2000) kanye noHasan beno-Akhand (2010), baphawula ukuthi esifundweni soLimi lwesiBili esigxile ekhonweni lokubhala okubandakanya ukufunda ngemibhalo enjengombhalo wenkondlo njengoba nawo kwafundwa ngawo esifundweni sikaNkk Jakaja, kufanele kufundiswe uhlobo lombhalo ngalunye luzimele ukuze abafundi bathole ukuluqonda kahle bangaluphambanisi nezinye izinhlobo zemibhalo. Izindlela zokufundisa imibhalo uthisha angazisebenzisa zingabandakanya indlela yenqubo, indlela engumkhiqizo kanye nendlela yohlososibhalo (Bagder & White, 2000 & Hasan &

Akhand, 2010). UNkk Mbuyisa ofundisa ibanga lesi-5 naye wethula ulwazi oluhambisana nalolo olwethulwa uNkk Jakaja lokusebenzisa umhlahlandlela kaTaNquHFuHlo ezifundweni. UNkk Mbuyisa waphawula wathi:

“E... uCAPS *i-policy document* yethu i...iyas[i]nika ngokwamazinga, ngokwama-*grade* ngokwamabanga ukuthi *okay*...hlampe ingane esebangeni elukuthi ay[i]bhale kanje iqale yenzu...yenz[e] uhlaka, ke uba-*assess(e)*-nje uhlaka ubon[e] ukuthi bayakwaz[i] yini ukwenz[i] uhlaka ngob[a] uhlaka ilon[a] oluk[u]nika amaphuzu ukuth[i] uzobhala ngani. Uphinde futh[i] ubanik[e] *i-number* yamagama ukuth[i] *okay* nj[engo]ba ku-*grade* 5 bangawabhal[a] amagama aw[u]-60 k[u]lungile, k[u]shuthi e...ezingen[i] el[i]khulu el[i]landelayo amagama ayanyuka ok[u]bhala...eh ama-*document* ama-*policy* ayas[i]tshela ukuthi u-*grade* 6 u-*expected* ukuth[i] ubhal[e] amagama amangaka, u-*grade* 4 kangaka...ehhe, s[i]yay[i]landela.” “Iyang[i]sebenzela...iyang[i]sebenzela.” “Iyang[i]sebenzela ngoba iyabahlala, uyakwaz[i] nok[u]bon[a] ukuthi asebezingen[i] lok[u]bhala ngaphezulu, uthol[e] ukuthi bakhon[a] abasezingen[i] el[i]phansi kakhulu abangafinyeleli kule-*number* yamagama, *so* usuyabheka-k[e] kuth[i] fanele wandis[e] ulwazi lwamagama nok[u]funda lapho, kulab[o] asebe-*advanced* k[u]shuth[i] usungabayeka ukuthi babhale *more...yes*.” **Nkk Mbuyisa**

Ekuthuthukiseni ikhono labafundi lokubhala esiZulwini uLimi lwesiBili ebangeni lesi-5 kusetshenziswa indlela yokubhala indaba, uNkk Mbuyisa ulandela umhlahlandlela waTaNquHFuHlo wesiZulu uLimi lwesiBili wamabanga asukela kwelesi-4 kuya kwelesi-6 obalula ukuthi uma umfundi ebhala indaba kufanele aqale abhale uhlaka oluveza amaphuzu azonaba ngawo endabeni.

ITHEBULA 6: Ingxenye Yolwazi Olumayelana Namakhono, Nokuqukethwe Kanye Namasu Okufundisa esiZulwini uLimi lwesiBili Emabangeni Asukela Kwelesi-4 Kuya Kwelesi-6 Ngaphansi Kwekhono Lokubhala (DBE, 2011).

Amabanga Asukela Kwelesi-4 Kuya Kwelesi-6		
Amakhono	Okuqukethwe	Amasu okufundisa namakhono
Ukubhala nokwethula	<p>Ukubhala amagama, isib. uhla Ukubhala umusho Ukubhala isigaba</p> <p>Umbhalo wokuziqambela Ochazayo, isib. ochaza abantu, izindawo, izilwane, izitshalo, izinto, njll. Olandisayo, isib. izindaba, okumayelana nawe Owemcabango, isib. izinkondlo ezimfishane Inkulumo mpendulwano nemibhalo yemidlalo emifishane esengxoweni</p> <p>Imibhalo yokushintshisana (eyenhlalo, eyemthetho, eyezindaba, nembhalo yembiko) Izaziso, imibiko, izincwadi, amakhadi ezibingelelo, izimemo Amaphosta, izaziso, izikhangiso, iziqeshana Izinkulumo ezimfishane ezibhaliwe Imibhalo elandela uhlelo oluthile nokumayelana nawe Esho okungamaqiniso, imibhalo yolwazi, isib. imibiko yabezindaba, imibhalo ngezinye izihloko, imibhalo yemidwebo</p>	<p>Inqubo yokubhalaplaning / pre-writing, Ukuhlela/ ukulungiselela ukubhala Uhlaka lokuqala, ukubukeza, ukulungisa amaphutha, ukufunda ngenhloso yokubheka amaphutha, kanye nokuthula umbhalo</p> <p>Ukulungiselela ukubhala/ukuhlela ukucabangela izethameli eziqondiwe nenhloso ukucabangela uhlobo lombhalo ukuveza imicabango ukwenza imibhalo esabulwembu yemicabango/uhla ukuhlela imibono</p> <p>Ukwakha uhlaka lokuqala ukukhetha amagama ukwakaha imisho imiqondo esemqoka nesekelayo izipawu ezikhethekile zombhalo odingekayo (isib. inkulumo ngqo yenkulumo mpendulwano) ukufunda umbhalo wakho ngokucubungula ukuthola umbiko osampendulo kozakwenu nakuthisha</p> <p>Ukubukeza, ukuhlola nokulungisa amaphutha, ukufunda ngenhloso yokubheka amaphutha, nokwethula ukubukeza: kusimamisa okuqukethwe nokwakheka kwemiqondo ukucolisisa amagama akhethiwe, umusho nokwakheka kwesigaba ukuhlola nokulungisa amaphutha: ngokulungisa amaphutha ekusetshenzisweni kolimi, isipelingi, nezimpawu zokukhanyisa ukuthula umsebenzi wokugcina ngobunono, nangokubonakalayo</p>

UNkk Mbuyisa wethule ukuthi uma ebhalisa abafundi indaba ekilasini uqaphela amasu abandakanya inani lamagama ekufanele abumbe indaba yomfundi ephelele ngenhloso yokuqinisekisa ukuthi abafundi babhala indaba ende ngokusezingeni lemfundo yabo. Ukuqashelwa kwenani lamagama angabhalwa umfundi uma ekhiqiza umbhalo wendaba yisulethulwa uTaNquHFuHlo wesiZulu uLimi lwesiBili ekhasini lawo lesi-28 kanye nelesi-29 ngaphansi kwezihlokwana ezithi ‘Ubude bemibhalo yoLimi lwaseKhaya (abafundi okumele baxhumane nayo)’ kanye nesithi ‘Ulwazimagama okumele litholwe abafundi boLimi lwaseKhaya.’ Lesi zihlokwana zicacisa ukuthi leli su lingasetshenziswa ezifundweni zoLimi lwaseKhaya, kanti noNkk Mbuyisa uqeqeshelwe ukufundisa isiZulu uLimi

IwaseKhaya yize noma efundisa isiZulu uLimi lwesiBili, lokho kumenza uthisha osebenzisa amasu okufundisa uLimi lwaseKhaya esifundweni soLimi lwesiBili. Ezifundweni zikaNkk Mbuyisa engazibukela asikho isifundo esasethula ukufundiswa kwendaba ngakho angizange ngiwubone umthelela waleli su esifundweni sakhe, kodwa leli kungaba yisu elisebenzela ingxenye yabafundi ekilasini abanye lingabasebenzeli uma ngabe amagama ekufanele bawabhale emaningi njengoba isiZulu uLimi lwesiBili singelona ulimi abalujwayele bonke abafundi abafundiswa uNkk Mbuyisa.

5.4 ISIPHETHO

Lesi sahluko sesihlanu sethule imininingo mayelana nolwazi kanjalo nokuqonda othisha abanakho ngokufundisa ikhono lokubhala esiZulwini uLimi lwesiBili. Isahluko sethule nemininingo mayelana nenqubo elandelwa othisha emakilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili. Lesi sahluko sethule nemininingo mayelana nezizathu othisha abasekela ngazo inqubo abayilandelayo uma befundisa ekilasini. Imininingo eyethulwe kulesi sahluko yakhiqizwa ngenhlololwazi esakuhleleka, imibuzo evulekile yenhlololwazi, ukubukela izifundo zothisha kanye nangokuhlaziya imiqulumbhalo. Lesi sahluko sethula nokuhunyushwa kanye nokuhlaziywa kwemininingo ngemiqulumbhalo, nangenjulalwazi kaKrashen (1981), yokuthola uLimi lwesiBili kanye nangemibhalo yocwaningo ehlukehluke ebheka inqubo yokufundiswa koLimi lwesiBili. Kusetshenziswe ulwazi olwatholakala kwasungulwa izindikimba ngalolo lwazi olukhombise ukuba nomqondo ofanayo kanye nalolo olwethule umqondo ophelile luzimele ngaphansi kwezihloko ezisuselwe emibuzweni ngqo yocwaningo. Isahluko sesithupha esilandelayo sethula okutholakele nezincomo kocwaningo.

ISAHLUKO SESITHUPHA

OKUTHOLAKELE NEZINCOMO KOCWANINGO

6.1 ISINGENISO

Isahluko sesihlanu esedlule sethule imininingo yocwaningo nokuhlaziywa kwayo. Lesi sahluko sethula imibuzo yocwaningo ephenduliwe, neqoqa lokutholakele ocwaningweni, nezincomo ngocwaningo lonke kanye neziphakamiso zocwaningo olusengenziwa.

6.2 IMIBUZO YOCWANINGO EPHEMULIWE

- ✓ Yiluphi ulwazi nokuqonda othisha abanako ngokufundisa ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu?
- ✓ Balandela yiphi inqubo othisha ekilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu?
- ✓ Yiziphi izizathu othisha abasekela ngazo inqubo abayilandelayo ekilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6 esiYingini-uGu?

6.2.1 OKUTHOLAKELE

Ulwazi olutholakele ocwaningweni luveza ukuthi othisha abaningi abafundisa isiZulu uLimi lwesiBili ezikoleni abakuqeqeshelwanga ukufundisa uLimi lwesiBili kanjalo nokufundisa amabanga abawafundisayo. Insweleko yoqeqesho kothisha ibaholela ekusebenziseni izindlela ezibandakanya indlela yokuxuba izilimi phakathi kolimi lwesiNgisi kanye nolimi lwesiZulu ngenhloso yokusiza abafundi baluqonde ngokushesha ulwazi oludlala indima ekuthuthukisweni kwekhono labo lokubhala njengoba libandakanya ukuqondiswa kwemithetho yokusetshenziswa kolimi kanjalo nokukhiqizwa kwemibhalo emide ehlukehlukeni. UKrashen (1981) kanye noSpada benoLightbown (2019), baphawula ukuthi ukuqaphela imithetho yokusetshenziswa koLimi lwesiBili kanjalo nokwethulwa kolwazi loLimi lwesiBili olubanzi esifundweni sasekilasini kuveza ukuceba kolimi ngakho kuqhakambisa ukufundiswa koLimi lwesiBili lunjengoba lunjalo njengoba lufundiswa kakhulu emakilasini anabafundi abangalukhumi futhi abangalujwayele bonke. NgokukaFebriani et al., (2021); Krashen, (1981) kanye noSpada benoLightbown (2019), imisebenzi yabafundi yasekilasini egxile ekhonweni lokubhala ikhombisa ubunjalo bendlela umfundi alusebenzisa ngayo uLimi lwesiBili, leyo ndlela icacisa nangobungako bolwazi loLimi lwesiBili asenalo

umfundi. Othisha base-Ekukhanyeni *PS* abazange balisebenzise ikhono lokubhala njengethuluzi lokuhlola ubungako bolwazi lwesiZulu uLimi lwesiBili kubafundi njengoba babegcina ngokungayibheki imisebenzi yabafundi yokusungula nokukhiqiza imibhalo emide. Ukubhekwa kwemisebenzi yabafundi kwakuzogqugquzela othisha ekutheni bethule izifundo ezilandela uhlelo oluqondene nesifundo ngasinye ekufanele sihlose ukuthuthukisa ulwazi lwesiZulu uLimi lwesiBili kumfundi kanjalo nekhono labo lokubhala kususelwa kwasebekutholile. Ababambiqhaza ocwaningweni bethula ukuthi balandela umhlahlandlela kaTaNquHFuHlo omiselwe ukusetshenziswa emakilasini uma kufundiswa ezikoleni zakuleli zinga. Ababambiqhaza bocwaningo baphawula ukuthi sisincane kodwa isikhathi esabelwe ukufundisa okuqokethwe esiZulwini uLimi lwesiBili kuTaNquHFuHlo. Ubuncane besikhathi esabelwe ukufundisa isiZulu uLimi lwesiBili ekilasini saholela othisha base-Ekukhanyeni *PS* ekutheni bethule izifundo eziqukethe ulwazi oluningi lwezihloko ezahlukahlukene ngenxa yesikhathi esincane esabelwe ukufundisa ulwazi okufanele lufundiswe emakilasini olubonakala luluningi.

Abafundi emakilasini babengena ngaphansi kwengcindezi yokufunda ulwazi oluningi okwakulindeleka ukuba baluqonde lonke kanyekanye, kanti uKrashen (1981), uphawula ukuthi umfundi ekilasini kufanele athole ukuxhumana nolwazi loLimi lwesiBili oluningi futhi olungamaqiniso aphinde anikezwe isikhathi esanele sokulufunda engaxhamazeli ukuze alucoshe kahle lonke njengoba ulimi lunkimbinkimbi. UKrashen (1981), uqhuba athi uthisha woLimi lwesiBili kufanele aqinisekise nokuthi abafundi ekilasini baxhumana nolwazi loLimi lwesiBili olusezingeni labo lokufunda ngaphansi kwesimo esivumela ukuba basithokozele isifundo, lesi simo sinciphisa amandla oHluzo lwemizwa olusemiqondweni yabamfundi olunciphisa umthamo wolwazi loLimi lwesiBili olutholwa abafundi ekilasini. NgokukaFebriani et al., (2021); Krashen, (1981) kanye noSpada benoLightbown (2019), imisebenzi yasekilasini esifundweni soLimi lwesiBili kufanele igqugquzele ukuxhumana phakathi kwabafundi ezingxoxweni zamaqoqo noma zekilasi lonke ngoba uLimi lwesiBili lutholakala ngokuxhumana nabantu abalikhuma ngokuluqephuza. UKrashen (1981), uqhuba athi imisebenzi yasekilasini yokusebenza kwabafundi ngamaqoqo kanye nangokuxoxisana inikeza umfundi ithuba lokubuza imibuzo kanjalo nokucubungula ulwazi olusha axhumana nalo kozakwabo ukuze kuthuthuke ulwazi lwakhe loLimi lwesiBili. Ulwazi loLimi lwesiBili luthuthuka kangcono kubafundi abasebenza eqoqweni elinomfundi onolwazi loLimi lwesiBili olusezingeni eliphezulu (Krashen, 1981). Umfundi onolwazi olusezingeni eliphezulu usiza abanye abafundi eqoqweni ukuba bathole ulwazi loLimi lwesiBili olucebile futhi oluningi

ngaphandle kokubafaka ngaphansi kwengcindezi abangafakwa ngaphansi kwayo uthisha wabo (Krashen, 1981). UNkk Mbuyisa waveza ulwazi lokuthi uyayisebenzisa indlela yokuba abafundi basizane bodwa esifundweni sesiZulu uLimi lwesiBili njengoba efundisa abafundi abaxubile ngokwezinhlanga kanjalo nangokwezilimi abazikhulumayo. UNkk Mbuyisa akayisebenzisanga kodwa le ndlela ezifundweni zakhe engazibukela ngakho okwangigqamela ukuthi othisha bayazi ukuthi indlela yokusebenzisana kwabafundi esifundweni soLimi lwesiBili iyabasiza abafundi ekutheni baxhumane nolwazi loLimi lwesiBili olusezingeni labo beluthatha kozakwabo, kodwa abayisebenzisi ngoba idinga ukwethulwa ngaphansi kwesifundo esihlelisiswe futhi esabelwe isikhathi eside.

6.3 IZINCOMO

Ngesikhathi ngenza ucwaningo e-Ekukhanyeni *PS* akukho okwaba yizingqinamba ezazihlose ukumisa inqubo yokukhiqizwa kwemininingo, kwaba nokusebenzisana okuhle phakathi kwami nababambiqhaza bocwaningo. Ngedlulisa ukuncoma ababambiqhaza bocwaningo ngenqubo ababeyenza yokubolekana izinsizakufundisa ezinjengamashidi omsebenzi kanjalo nokucobelelana ngolwazi lwezindlela zokufundisa ezinye zezihloko esiZulwini uLimi lwesiBili emabangeni asukela kwelesi-4 kuya kwelesi-6. Usizo ababenikana lona othisha ngenhloso yokuthuthukisa izifundo zabo lwangivezela ukuthi baqhakambisa imfundo kanye nezidingo zabafundi emakilasini. Othisha ababamba iqhaza ocwaningweni babethulela abafundi ulwazi olungamaqiniso besebenzisa izinsizakufundisa ezibandakanya uMasihambisane incwadi yomfundi kanye noMasihambisane incwadi kathisha bezihlonisa nokuqukethwe kuTaNquHFuHlo wesiZulu uLimi lwesiBili okungulwazi okufanele lufundiswe emabangeni asukela kwelesi-4 kuya kwelesi-6. Othisha bethula izifundo ezilandela imigomo nezindlela zokufundisa ikhono lokubhala ezibandakanya indlela yenqubo okwethulwa uTaNquHFuHlo, bafundi bazithokozela lezo zifundo baphinde bakhiqiza imibhalo yabo yokuziqambela ngokuzimisela. NgokukaKrashen (1981), isifundo soLimi lwesiBili ekilsini kufanele sibandakanye amasu nezindlela eziqondana nokuthuthukisa imithetho yokusetshenziswa koLimi lwesiBili ngoba ulimi lunkimbinkimbi. Othisha base-Ekukhanyeni *PS* bathuthukisa ulwazi lwemithetho yokusetshenziswa kolimi lwesiZulu kubafundi ngendlela yesibizelo esasibhalwa njalo ngoLwesihlanu evikini. Isibizelo sathuthukisa ulwazi lwabafundi lopelomagama nemisindo kwamagama esiZulu abawasebenzisayo uma bedlulisa imiyalezo ngokuyikhuluma noma ngokuyibhala.

6.4 IZIPHAKAMISO

IsiZulu wulimi olwalungafundwa phambilini ezikoleni zakuleli zwe ezisemadolobheni ezaziqhakambisa ukufundiswa kwezilimi zamaKoloni. Kungalithuthukisa ulimi lwesiZulu ukwethula kothisha izifundo zesiZulu uLimi lwesiBili ezibandakanya imisebenzi yamaqoqo evulela abafundi inkundla yokuxhumana nolimi lwesiZulu oluningi kozakwabo njengoba ulwazi lolimi lutholakala ngokuxhumana nabantu abalujwayele noma abalukhuluma ngokuluqephuza. Othisha besiZulu uLimi lwesiBili ezikoleni kufanele basebenzisane nabazali babafundi ekuthuthukiseni ulimi lwesiZulu oluqondile kubafundi ukuze kuguquke nezinkolelo zasemiphakathini abahlala kuyona abafundi mayelana nolimi lwesiZulu oluthathwa njengolimi olungabalulekile kunolimi lwesiNgisi ngenxa yokusetshenziswa kolimi lwesiNgisi njengolimi lokuxhumana olusemthethweni kuleli zwe. Olwazi olutholakele ocwaningweni luveze igebe lesidingo sokubuyekwezwa kukaTaNquHFuHlo ngoba wethula ukwabiwa kwesikhathi esincane sokufundisa ikhono lokubhala esiZulwini uLimi lwesiBili emakilasini.

Imbuyekezo kaTaNquHFuHlo kodwa ingenziwa phezu kwenhloso yokuphungula ulwazi lokuqkethwe olwabelwe ukufundiswa esiZulwini uLimi lwesiBili emakilasini, njengoba lwasuselwa olwazini lokufundisa isiZulu uLimi lwaseKhaya zingabakhona izingxenye ezingahambisani nokufundiswa kwesiZulu uLimi lwesiBili emakilasini anabafundi abakhuluma izilimi ezingafani. Othisha besiZulu uLimi lwesiBili kufanele bakhuthalele ukuhlela baphinde basebenzise uhlelo lwesifundo ekilasini ukuze bethule izifundo ezinezinjongo ezicacisiwe. Izinjongo zesifundo kufanele zihambisane namasu kanye nezindlela zokufundisa okubabhekelela bonke abafundi ekilasini njengoba isiZulu Limi lwesiBili luvamise ukufundiswa emakilasini anabafundi abaxubile ngokobuhlanga kanjalo nangokwezilimi abazikhulumayo. Othisha engibukele izifundo zabo ocwaningweni basebenzisa izinsizakufundisa ezibandakanya uMasihambisane incwadi yomfundi kanye noMasihambisane incwadi kathisha uma befundisa, lokhu kungiqaphelise igebe lokungabikhona kwemibhalo yocwaningo eyethula ulwazi lokucutshungulwa kwezincwadi zesiZulu uLimi lwesiBili ezisetshenziswayo emabangeni asukela kwelesi-4 kuya kwelesi-6 ezikoleni zakuleli zwe. Ucwano olungenziwa lungabheka indima edlalwa wulwazi lwezincwadi ekuthuthukiseni ikhono labafundi lokubhala njengoba ziseyizincwadi ezintsha ezisetshenziswa olimini olusha olususelwe kolunye.

6.5 ISIPHETHO

Lesi yisahluko sokugcina socwaningo esethule imibuzo yocwaningo ephenduliwe, neqoqa lokutholakele ocwaningweni, nezincomo ngocwaningo lonke kanye neziphakamiso zocwaningo olusengenziwa.

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IZELEKO

ISELEKO 1 - Incwadi Egunyaza Ukwenza Ucwaningo (DoE)



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

Email: Phindile.duma@kzndoe.gov.za
Tel: 033 392 1063

Enquiries: Phindile Duma
Ref.:2/4/8/99

Miss N Mqadi
PO Box 13319
PORT SHEPSTONE
4246

Dear Miss Mqadi

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **“UKUFUNDISWA KWEKHONO LOKUBHALA ESIZULWINI ULIMI LWESIBILI EMABANGENI ASUKELA KWELESI 4-6”**, 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 07 August 2023 to 31 July 2026.

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.

UGU DISTRICT



Mr GN Ngcobo
Head of Department: Education
Date: 07 August 2023

GROWING KWAZULU-NATAL TOGETHER

ISELEKO 2 - Incwadi Yenkambiso Elungileyo (UKZN)



13 November 2023

Nelisiwe Mqadi (21703660)
School of Education
Edgewood Campus

Dear N Mqadi,

Protocol reference number: HSSREC/00006112/2023

Project title: Ukufundiswa Kwekhono Lokubhala EsiZulwini ULimi LwesiBili Emabangeni Asukela Kwelesi 4-6 EsiYingini-uGu

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 07 September 2023 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 13 November 2024.

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.

HSSREC is registered with the South African National Health Research Ethics Council (REC-

040414-040). Yours sincerely,



Professor Dipane Hlalele (Chair)

/dd

Humanities and Social Sciences Research Ethics Committee

Postal Address: Private Bag X54001, Durban, 4000, South Africa

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

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

ISELEKO 3 - Incwadi Yesicelo Eya KuThishanhloko Ebhalwe Ngolimi LwesiNgisi

College of Humanities, School of
Education,
University of KwaZulu-Natal,
Edgewood Campus.

Dear School Principal,

PERMISSION LETTER

My name is **Nelisiwe Mqadi**, I am a Language Education Master of Education candidate studying at the University of KwaZulu-Natal, Edgewood Campus, South Africa. I am hereby asking for your permission to conduct research in your school.

I am interested in learning about **the teaching of writing skills in the isiZulu second language in grade 4 - 6**. Your school is one of my field of studies. To gather the information, I am interested in asking the **isiZulu Second Language** teachers in your school written and oral questions and observe some of their lessons using an audio equipment and analyze some documents.

Please note that:

- Their confidentiality is guaranteed as their inputs will not be attributed to them in person, but reported only as a population member opinion.
- The interview sessions may last for about 45 minutes to one hour and may be split depending on their preference.
- Any information given by participating teachers cannot be used against them or the school, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed 5 years after the study was concluded.
- Teachers have a choice to participate, not participate or stop participating in the research. They will not be penalized for taking such an action.
- Their involvement is purely for academic purposes only, and there are no financial benefits involved.

I have attached the letter from the KwaZulu-Natal Department of Education, which permits me to conduct research in selected schools.

I can be contacted at:

Email: **217036600@stu.ukzn.ac.za/n** [REDACTED]

Cell: [REDACTED]

My supervisor is Dr Rejoice Gugu Lindiwe Cele, who is located in the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Her contact details are the following:

Email: Celer2@ukzn.ac.za
Phone number: 031-2603372.

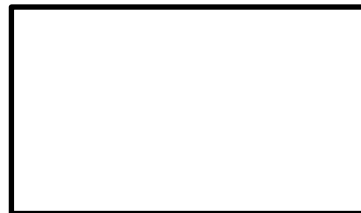
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KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557- Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

Thank you for your contribution to this research.

Principal's signature _____.

School stamp



ISELEKO 4 - Incwadi Yesicelo Eya Kubabambiqhaza Ebhalwe Ngolimi LwesiNgisi

College of Humanities, School of
Education
University of KwaZulu-Natal,
Edgewood Campus.

Dear Participant,

INFORMED CONSENT LETTER

My name is **Nelisiwe Mqadi**, I am a Language Education Master of Education candidate studying at the University of KwaZulu-Natal, Edgewood Campus, South Africa.

I am interested in learning about **the teaching of writing skills in the isiZulu second language in grade 4 - 6**. Your school is one of my field of studies. To gather the information, I am interested in asking you some questions, observe some of your lessons using an audio equipment and analyses some documents.

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 sessions may last for about 45 minutes to one hour and may be split depending on your preference.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years the study was completed.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action. However, I encourage you to participate as this study will contribute to the overall quality of education.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be interviewed and have your lesson observed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview and observation to be recorded by the equipment written below:

	Willing	Not willing
Interviewed		
Observed		
Audio equipment		
Document analysis		

I can be contacted at:

Email: 217036600@stu.ukzn.ac.za / [REDACTED]

Cell: [REDACTED]

My supervisor is Dr Rejoice Gugu Lindiwe Cele, who is located in the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Her contact details are the following:

Email: Celer2@ukzn.ac.za

Phone number: +031 2603372.

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Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@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

.....

.....

ISELEKO 5 - Incwadi Yesicelo Eya Kubabambiqhaza Ebhalwe Ngolimi LwesiZulu

College of Humanities, School of
Education

University of KwaZulu-Natal,
Edgewood Campus

Sawubona Thisha,

INCWADI YOKUCELA IMVUME KUMBAMBIQHAZA

Igama lami ngingu **Nelisiwe Mqadi**, ngifunda enyuvesi yaKwaZulu-Natali ekhampasini yase-Edgewood e-school of education, khona ngenza iziqu zami zeMasters yolimi ngokugxila olimini lwesiZulu.

Nginogqozu lokucwaninga nokufunda **ngokufundiswa kwekhono lokubhala esiZulwini ulimi lwesiBili emabangeni asukela kwelesi 4-6**. Isikole ofundisa kusona singesinye sezikole ezihlobene nomkhakha wocwaningo lwami. Uma sengikhiqiza imininingo yocwaningo ngingathanda ukukubuza imibuzo evulekile yenhlololwazi esakuhleleka ngiphinde ngibukele izifundo zakho ufundisa ngisebenzisa kulokho ithuluzi lesiqophamazwi kanjalo futhi ngiphinde ngihlaziye imiqulumbhalo ethile.

Ngicela ukhumbule lokhu:

- Ubumfihlo buqinisekisiwe, angeke ligagulwe igama lakho uma sekubikwa imininingo kodwa kuzosetshenziswa igamambumbulu.
- Ihlololwazi esakuhleleka engihlele ukuyenza kuwena izothatha isikhathi esilinganiselwa emizuzwini engama – 45 kuya kwengama – 60, singayenza futhi ngezikhathi ezingafani siyihlukanise uma kuyilokho okukulungelayo.
- Ulwazi ozolwethula kumcwaningi angeke lisetshenziselwe ukukudonsela amanzi ngomsele, imininingo ekhiqiziwe izosetshenziselwa kuphela ukuthuthukisa imfundo njengokwenhloso yocwaningo.
- Ulwazi lombiko wocwaningo luyogcinwa endaweni ephephile lubese luyacucwa emaphepheni nasezinkundleni ze-inthanethi zemithombo yolwazi emva kweminyaka emihlanu ucwaningo lushicilelwe.
- Unelungelo lokungavumi ukuba yingxenywe yocwaningo kanye nelokuhoxa ekuhambeni kwesikhathi uma uzizwa ungasathandi ukubamba iqhaza kulona, kodwa uyagqugquzelwa ukuba ubambe iqhaza ocwaningweni ngoba inhloso yalo esemqoka ukuthuthukisa imfundo.
- Ukuzibandakanya kwakho ocwaningweni kuhlobene nezinhloso zokuthuthisa ukufunda kuphela, ayikho imali ezotholaka ngokubamba iqhaza ocwaningweni.
- Uma uvuma noma ungavumi ukubuzwa imibuzo yenhlololwazi nokuthi kubukelwe izifundo zakho kusetshenziswa kulokho ithuluzi lesiqophamazwi kanye nokuthi kuhlaziye imiqulumbhalo ethile, ngicela ukhombise ngophawu (✓) lapha ngezansi.

	Ngiyavuma	Angivumi
Ukubuzwa imibuzo yenhlololwazi		
Ukubukelwa kwezifunjana zakho		
Ukusetshenziswa kwesiqophamazwi		
Ukuhlaziywa kwemiququmbhalo		

Uma ufisa ukuxhumana nami, ngiyatholakala kule mininingwane elandelayo:

Umbikombani :217036600@stu.ukzn.ac.za / [REDACTED]

Inombolo yocingo : [REDACTED]

Umeluleki wami uDr Rejoice Gugu Lindiwe Cele, otholakala e-School of Education, ekhampasini yase-Edgewood, enyuvesi yaKwaZulu-Natali.

Imininingwaye atholakala kuyona yile elandelayo:

Umbikombani :Celer2@ukzn.ac.za

Inombolo yocingo : +031 2603372.

Ungaxhumana nehhovisi lomnyango wezokucwaninga kuleli kheli elilandelayo:

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Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Kuyoba yintokozo echichimayo kimini ukwamukelela kwesicelo sami.

ISIFUNGO

Mina..... (amagama ombambiqhaza aphelele) ngiyavuma ukuthi ngiyakuqonda okuqukethwe yile ncwadi kanjalo nolwazi elwethulayo ngocwaningo ngiyaluqonda, kanjalo futhi ngiyavuma ukuba umbambiqhaza ocwaningweni.

Ngiyaqonda futhi ukuthi ngingegunya lokuhoxa noma yinini uma ngizizwa ngingasathandi ukuba yingxenye yocwaningo.

UKUSAYINA KOMBAMBIQHAZA

USUKU

.....

.....

ISELEKO 6 - Incwadi Yesicelo Eya Kubazali Babafundi Ebhalwe Ngolimi LwesiNgisi

College of Humanities, School of
Education

University of KwaZulu-Natal,
Edgewood Campus

Dear Parent,

INFORMED CONSENT LETTER

My name is **Nelisiwe Mqadi**, I am a Language Education Master of Education candidate studying at the University of KwaZulu-Natal, Edgewood Campus, South Africa.

I am interested in learning about **the teaching of writing skills in the isiZulu second language in grade 4 – 6 at the uGu district**. The school your child goes to is one of my field of studies. This letter serves as a request for your permission to have your child indirectly participating in my research. Your child will not be questioned or videotaped at any time. To gather information, I am interested in using ways involving observing some of the lessons with your child as a learner using an audio equipment and also in analyzing some documents including his/her isiZulu work book and exercise book.

Please note that:

- His /her confidentiality is guaranteed as his/her input will not be attributed to him/her in person but reported only as a population member opinion.
- I intend on observing three of his/her isiZulu Language teacher's lessons.
- Any information gathered cannot be used against him/her, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years the study was completed.
- You have a choice to agree or not to agree for your child to indirectly participate in my research, and or to withdraw him/her afterwards if you do not wish for him/her to participate further in the research. However, I encourage that you let him/her indirectly participate in the research as the study will contribute to the overall quality of education.
- Their involvement is purely for academic purposes only, and there are no financial benefits involved.

Please indicate (by ticking as applicable) whether or not you allow you child to indirectly participate in the research during lesson observations that will be recorded by the equipment written below and also to have his/her documents analyzed.

	Willing	Not willing
Observed		
Audio equipment		
Document analysis		

I can be contacted at:

Email: 217036600@stu.ukzn.ac.za / [REDACTED]

Cell: [REDACTED]

My supervisor is Dr Rejoice Gugu Lindiwe Cele, who is located in the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Her contact details are the following:

Email: Celer2@ukzn.ac.za

Phone number: +031 2603372.

You may also contact the Research Office through the following address:

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Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (full names of the parent) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my child to indirectly participate in the research project.

I understand that I am at liberty to withdraw my child from the project at any time, should I so desire.

SIGNATURE OF THE PARENT

DATE

.....

.....

ISELEKO 7 - Uhlelo Lwemibuzo Evulekile Yenhlololwazi Esakuhleleka

1. Ake ungixoxele ngawe, ungubani? ufundisa ziphi izifundo kumaphi amabanga?

.....
.....
.....

2. Kungabe isiZulu siwuLimi lwakho lweKhaya yini?

.....
.....
.....

3. Ngabe ukuqeqeshelwe yini ukufundisa isiZulu uLimi lwesiBili?

.....
.....
.....

4. Usuneminyaka emingaphi ufundisa isiZulu uLimi lwesiBili ebangeni lesi 4 / 5 / 6?

.....
.....
.....

5. Ake ungixoxele ngohlobo lwabafundi obafundisa isiZulu uLimi lwesiBili

- Abafundi obafundisa isiZulu uLimi lwesiBili ngabaziphi izinhlanga?

.....
.....
.....

- Kungabe isimo senhlalo sinawo yini umthelela ekubhaleni kwabo isiZulu uLimi lwesiBili?

.....
.....
.....

- Uma ucabanga abafundi abafunda isiZulu uLimi lwesiBili baphuma ezindaweni ezinjani?

.....
.....
.....

- Ngabe izindawo abaqhamuka kuzona zinawo yini umthelela ebugcwetini babo esiZulwini uLimi lwesiBili?

.....
.....
.....

6. Ake ungixoxele kafushane ngezindlela ozisebenzisayo ukufundisa ikhono lokubhala esiZulwini uLimi lwesiBili ebangeni lesi 4 / 5 / 6?

.....
.....
.....

7. Ngabe yiziphi izindlelande (*teaching approaches*) ezeseka le zindlela ozisebenzisayo ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili ebangeni lesi 4 / 5 / 6?

.....
.....
.....

- Kungani usebenzisa lezi zindlelande?

.....
.....
.....

- Ngabe zikusebenzela kanjani uma usufundisa ikhono lokubhala esiZulwini uLimi lwesiBili?

.....
.....
.....

8. Yiziphi izizathu (*theories*) osekela ngazo inqubo oyilandelayo ekilasini ekufundiseni ikhono lokubhala esiZulwini uLimi lwesiBili ebangeni lesi 4 / 5 / 6?

.....
.....
.....

9. Yini ocabanga ukuthi ingenziwa ukuthuthukisa ikhono lokubhala esiZulwini uLimi lwesiBili kubafundi?

.....
.....
.....

10. Ake ungixoxele mayelana nezinga labafundi bakho lekhono lokubhala esiZulwini uLimi lwesiBili.

- Ngabe liyakugculisa, ngoba yini?

.....
.....
.....

- Ngokubona kwakho yini engenziwa ukuthuthukisa ikhono lokubhala esiZulwini uLimi lwesiBili kubafundi?

.....
.....
.....

ISELEKO 8 - Ithuluzo Lokubukela Izifundo Zothisha

Uthisha : _____
 Umcwangingi : _____
 Isikole : _____
 Ibanga : _____

Usuku : _____
 Isikhathi : _____
 Ubude besifundo: _____
 Inani labafundi : _____

Injongo yokubukela / Isihloko socwaningo:

.....

Incazelo kafishane ngomumo / ngesimo kwekilasi:

.....

Isihloko sesifundo:

.....

UKUTHUTHUKA KWESIFUNDO:

Isinyathelo Sesifundo	Okwenziwa Uthisha	Okwenziwa Abafundi
Isingeniso		
Isinyathelo-1		
Isinyathelo-2		
Isinyathelo-3		
Isinyathelo-4		
Isinyathelo-5		
Isiphetho Sesifundo		

UKUPHAWULA KOMCWANINGI:

1. Ngezinsizakufundisa ezisetshenzisiwe:

.....

2. Ngamasu / izindlela zikathisha zokufundisa:

.....
.....
.....

3. Ngokuxhumana phakathi kwabafundi nothisha:

.....
.....
.....

4. Ngokuxhumana phakathi kwabafundi bebodwa:

.....
.....
.....

5. Ngesifundo sisonke kanye nokunye-ke nje:

.....
.....
.....

ISELEKO 9 - Incwadi Ka*Turn-it-in*

MS

by Nelisiwe Mqadi

Submission date: 29-Nov-2024 07:31AM (UTC+0200)

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