



**IZINDLELA NAMASU OKUFUNDISA IZIMO ZOKUKHULUMA
EBANGENI LE-10 NELE-11 EZIKOLENI ZASESIKHALENI EZENZA
ISIZULU ULIMI LWASEKHAYA**

UMQINGO WOCWANINGO UBHALWE NGU:

SIBONELO EDGAR ZULU

(221116478)

MARCH 2024



**UNIVERSITY OF
KWAZULU-NATAL**
**INYUVESI
YAKWAZULU-NATALI**

**IZINDLELA NAMASU OKUFUNDISA IZIMO ZOKUKHULUMA
EBANGENI LE-10 NELE-11 EZIKOLENI ZASESIKHALENI EZENZA
ISIZULU ULIMI LWASEKHAYA**

**UMQINGO WOCWANINGO UBHALWE NGU:
SIBONELO EDGAR ZULU**

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

DOCTOR OF PHILOSOPHY

SCHOOL OF EDUCATION, COLLEGE OF HUMANITIES

INYUVESI YAKWAZULU-NATALI

UMELULEKI: DR SZ NTSHANGASE

MARCH 2024

UKUFUNGA

Mina Sibonelo Edgar Zulu, ngiyafunga ngiyagomela ukuthi ucwaningo okubikwa ngalo kulo mqingo, lungumsebenzi wami engizenzele wona mina uqobo. Konke okucashunwe kwabanye ababhali nemibono okungeyona eyami ngikuveze ngokucacile ngokulokothisa okuvumelekile. Lo mqingo ulethwa njengomsebenzi odingeka ukufeza izimfanelo zeziqu ze-Doctor of Philosophy in Education, Language and Media Studies, College of Humanities, School of Education, eNyuvesi yaKwaZulu-Natali, ekhempasini yase-Edgewood. Lo msebenzi wocwaningo awukaze ulethwe ngaphambilini ukuze uhlolwe kunoma iyiphi inyuvesi ngenjongo yokuzuza iziqu.

Sibonelo Edgar Zulu



Ukusayina

28 March 2024

Usuku

NjengoMeluleki, ngiyaqinisekisa ukuthi lo wumsebenzi wakhe uSibonelo Edgar Zulu.

Dr Sicelo Ziphozonke Ntshangase



Ukusayina

31 March 2024

Usuku

ISITIFIKETHI SENKAMBISO ELUNGILEYO YOCWANINGO



09 May 2022

Sibonelo Edgar Zulu (221116478)
School Of Education
Edgewood Campus

Dear SE Zulu,

Protocol reference number: HSSREC/00004059/2022

Project title: Izindlela Namasu Okufundisa Izimo Zokukhuluma Ebangeni le-10 nele-11 Ezikoleni zaseSikhaleni Ezenza IsiZulu Ulimi Lwasekhaya

Degree: PhD

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 05 April 2022 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

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

This approval is valid until 09 May 2023.

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

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

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

Yours sincerely,



Professor Dipane Hlalele (Chair)

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

INSPIRING GREATNESS

ISETHULO

Lo mqingo ngiwunikela ngenhliziyo emhlophe negcwele uthando nangokukhulu ukuzithoba kubaba nomama wami abangasekho emhlabeni, uMuntuwenkosi Nakokwakhe Zulu noMakhosazane Nora Zulu. Ngiyethemba bebezoziqhenya ngami uma bengibona ngethweswa lezi ziqu eziphezulu kanjena. Ngibonge abantu ababanesandla ekungilekeleleni ukuqhuba imfundo yami emva kokushona kukababa ngenza unyaka wokuqala kulolu hambo esengiluqeda namhlanje lwemfundo, udadewethu uBhekisiwe (MaZulu) Xaba, uPhumelele Mashiyane (umama omncane), noBella Khumalo (ongasekho). Ngibonga uthando nokungeseka abangipha khona empilweni. Sengathi uMvelinqangqi nezidalwa zakithi nezasemakubo zingaqhubeka njalo zibagcine abasaphila kuthi abangasekho baphumule umphumulo wafuthi.

IZILOKOTHO EZINHLE

Ngifisa ukuthatha leli thuba ngedlulise amazwi okubonga kubona bonke ababambe iqhaza ekutheni ukukhiqizwa kwalo mqingo kube yimpumelelo. Ngibonga angiphezi kulaba abalandelayo: uMeluleki wami uDokotela Sicelo Ziphozonke Ntshangase, ngokungeseka nokungikhuthaza kulolu hambo. Kuningi engikufundile kuwe Dokotela ngesikhathi ngiqhuba lo msebenzi. Ulwazi onginike lona lungakhile, lwangikhulisa ngezindlela eziningi. Ungiqoqile nalapho sengiphuma endleleni, wangibezezelela wangibuyisa, wangipha ithemba nalapho sengiphela amandla, wenza isiqiniseko sokuthi lo msebenzi ngiwenza ngokuzimisela nangendlela efanele. Izandla zedlula ikhanda Mgazi.

Ngibonge kakhulu kuNkosikazi wami uBongiwe Mornica Zulu (uMaMfeka) kanye nondodakazi uBuhle Immaculate Zulu ngokungeseka bangikhuthaze banginike uthando. Ukungipha amandla nesibindi sokuthi ngize ngifike lapha. Ngibonge uzakwethu ebenginaye silekelelana kulo msebenzi naye enza owakhe uNontobeko Gumede, ubengeseka lapho bekuke kube nzima ngingasayiboni indlela ngize ngicabange ukuliphonsa ithawula kepha angikhuthaze angiphe ugqozu lokuphuthula lo msebenzi. Ngedlulise ukubonga kozakwethu engisebenza nabo eKhula High School, uN Mthabela obekunguye obengilekele, ikakhulu kwezobuchwepheshe benoNkosikazi Z.G. Buthelezi (uMaNhleko). Ngibonge uSimiso Buthelezi obengilekelela ekuhleleni kahle lo msebenzi, uNkosikazi R. Hlatshwayo, uNkosazane S. Damane nabanye abafake isandla ukuthi lo msebenzi ube yimpumelelo.

Ngiyambonga uSomandla neziNyanya zakithi ngokungihlenga bangipha amandla okuphetha lo msebenzi.

IQOQA

Lolu cwaningo lugxile ekubhekeni izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11 ezikoleni zaseSikhaleni ezenza isiZulu uLimi Lwasekhaya. Lolu wucwaningo oluyikhwalthethivu futhi nolwesimo olusebenzise ipharadymu yomhumusho. Kulolu cwaningo ngisebenzise indlela yokuqoka abahlanganyeli abayi-8 ngenhloso abafundisa isiZulu uLimi Lwasekhaya ezikoleni ezine esifundeni iKing Cetshwayo. Lapha kusetshenziswe izindlela ezine ukukhiqiza imininingo; okuyizingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela izifunjwana nokuhlaziya amadokhumenti, okungamalungiselelo ezifunjwana. Imininingo ekhiqiziwe ihlaziye yaphinde yahlelwa ngokwezindikimba. Imiphumela yocwaningo ihlaziye kusetshenziswa injulalwazi kaVygotsky (1978) ye-Social constructivism kanye nenjulalwazi iSemiyothikhi. Injulalwazi ye-Social constructivism igcizelela ukuba abafundi basebenzise ulwazi lwabo lwangaphambilini ekwakheni ulwazi olusha nokuthi bazuze ulwazi olusha ngokuthi baxoxisane. Ngokwemfundo engunxantathu (ekhuthazwa injulalwazi ye-Social constructivism), abafundi bengacija ikhono labo lokwazi izimo zokukhuluma ngolimi lwesiZulu ngokuthi baxoxisane nothisha, nabanye abafundi kanye nabantu basemphakathini abavela kuwona. ISemiyothikhi yinjulalwazi eyithuluzi lokuhlaziya nokuhumusha zonke izimpawu ezisetshenziswa ekuxhumaneni okuhlanganisa lezo ezisezilimini, amagama, izithombe, izimpawu zomgwaqo, imisindo, umculo, ukukhangisa, njalonjalo. Injulalwazi iSemiyothikhi iyasiza ukuhumusha izimo zokukhuluma. NgokweSemiyothikhi, abafundi bangakwazi ukuhumusha uphawu oluthile ukuthi lusho ukuthini kanye nokuhumusha isithombe esisembhalweni ukuthi simele siphi isimo sokukhuluma. Abafundi bangakwazi ukuhumusha umbala ongabe usetshenziswe embhalweni noma ezintweni ezithile, bangakwazi ukuhumusha imibala esuke isezimbathweni zabantu, bazokwazi ukuhumusha umuntu wesifazane uma embethe izingubo ezimnyama ukuthi ushonelwe, nokuthi uphawu lwejuba lusho uthando noxolo. Imiphumela yocwaningo iveze ukuthi othisha basebenzisa izindlela namasu anhlolonhlobo ukufundisa izimo zokukhuluma ebangeni le-10 nele-11. Izindlela ezigqamile ezisetshenziswa ngothisha ukufundisa izimo zokukhuluma; indlela yokufundisa egxile ekuxazululeni izinkinga, indlela yokufundisa elandisayo, indlela yokufundisa exhumanisa okufundwa ekilasini nokwenzeka emhlabeni, indlela efundisa ngokucaphuna endabeni, indlela yokufundisa ehambisana nokubuka, indlela yokufundisa yokusetshenziswa kwengxoxo noma inkulumo eholwa nguthisha. Amasu okufundisa asetshenziswayo isu lokusebenza kwabafundi ngokubambisana kanye nesu lokusebenza komfundi ngayedwana. Lolu cwaningo luletha ulwazi olubalulekile emkhakheni wezocwaningo ngoba imiphumela yalo ikuvezile ukuthi othisha nakuba bezisebenzisa izindlela namasu ahlukene okufundisa, abayigcizeleli kakhulu imfundo enxantathu, okuwukusebenzisana phakathi kwabafundi nontanga, uthisha nomphakathi. Okunye okusha okuvelayo ukuthi othisha izimo zokukhuluma abazifundiseli nje kuphela ukunandisa ulimi lwabafundi kodwa bazifundisela ukusiza abafundi ukuba bathuthukise abamkhono abo okucabanga nokuziqambela izinto. Isihlawumbuliselo salolu cwaningo ukuthi ukuthuthuka kwalawa makhono kungenza abafundi bakwazi ukuhlaziya izimo ezahlukeni zempilo, okungandisa amathuba okuphumelela kahle ezifundweni zabo.

Amatemu anqala: Imfundo enxantathu, isiZulu uLimi Lwasekhaya, i-Social constructivism, iSemiyothikhi, izimo zokukhuluma, izindlela namasu okufundisa

ABSTRACT

This study reports on the methods and strategies that are employed by isiZulu teachers to teach figures of speech in Grades 10 and 11 in selected schools of esiKhaleni that offer isiZulu Home Language. This is a qualitative case study, which follows the interpretive paradigm. Participants were purposively selected from four schools that offer isiZulu Home Language in the District of King Cetshwayo. Data were generated using four data production methods, namely: semi-structured interviews, focus groups, class observations, and document analysis of lesson plans. Data were analysed using the thematic analysis approach and Social constructivism of Vygotsky (1978) and Semiotic theory. The theory of Social constructivism puts more emphasis on learners' prior knowledge in constructing the new knowledge, through collaborative learning experience. Leaning on the principles of the tripolar education (which is supported by Social constructivism), the study posits that isiZulu learners can learn figures of speech better if the learning involves teachers, community and learners. The Semiotic theory is used to analyse all languages imageries or symbols, namely: words, pictures, road signs, sounds, music, advertisements, et cetera. The semiotic theory plays a pivotal role in the analysis of the figures of speech. Using the Semiotic theory, learners can interpret a symbol or picture in a particular text, in relation to the figure of speech they represent. Learners can interpret colours from what people are wearing, they can tell from a black garment worn by a woman that she is mourning a deceased husband, and they can interpret the symbolism of a dove that it may represent love or peace. This research study contributes positively to the body of knowledge because the findings reveal that although teachers employ a variety of pedagogies, they do not stress the significance of tripolar education, where learners, teachers and communities work collaboratively to harness the growth of a learner. Another new knowledge emanating from the findings of the study is that teachers do not teach the figures of speech with the mere intention of making the language rich, but they also do it with the aim of developing learners' critical analytic skills as well as their creativity. The hypothesis of this study is that if these critical soft skills are developed, learners will manage to analyse different real-life situations, which in turn will increase their chances of reaching their maximum potential.

Key words: Figures of speech, isiZulu Home Language, Social constructivism, Semiotic theory, teaching methods and strategies, tripolar education

IZIFINYEZO

CAPS	:	Curriculum and Assessment Policy Statement
DBE	:	Department of Basic Education
HoD	:	Head of Department
KZN DoE	:	KwaZulu-Natal Department of Education
TAHFUZWE	:	IsiTatimende soHlelo lwezeMfundo lukaZwelonke
ATP	:	Annual Teaching Plan
POA	:	Programme of Assessment
UNESCO	:	United Nations Educational, Scientific and Cultural Organization
USA	:	United States of America
FET	:	Further Education and Training
UKZN	:	University of KwaZulu-Natal
UNISA	:	University of South Africa

IGLOSARI YAMATEMU

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

IZINCAZELO ZAMAKHONSEPTI ANQALA

Ulimi Lwasekhaya

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

Ulimi Lwebele

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

Izikole okwakungezabamhlophe

Lokhu kusho izikole ezixube izinhlanga kodwa zibe zilawulwa futhi zakhele ezindaweni zabomdabu wabaMhlophe. Noma sebebaningi abafundi abaNsudu okanye abangama-Afrika kuzona besuka ezindaweni zasemalokishini kanye nasezindaweni zasemakhaya kodwa lezi zikole zisabukwa njengezohlanga oluthile ngenxa yemuva lazo.

Ulwazimagama

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

OKUQUKETHWE

IKHASI LESEMBOZO.....	i
IKHASI LESIHLOKO NEMININGWANE YOBUFUNDI.....	ii
UKUFUNGA.....	iii
ISITIFIKETI SENKAMBISO ELUNGILEYO.....	iv
ISETHULO.....	v
IZILOKOTHO EZINHLE.....	vi
IQOQA (isiZulu).....	vii
IQOQA (isiNgesi).....	viii
IZIFINYEZO.....	ix
IGLOSARI YAMATEMU.....	x
IZINCAZELO ZAMAKHONSEPTHI ANQALA.....	xi
OKUQUKETHWE.....	xii

ISAHLUKO 1

ISENDLALELO NESISUSA SOCWANINGO.....	1
1.1 Isingeniso.....	1
1.2 Isendlalelo	1
1.3 Isisusa socwaningo.....	3
1.3.1. Isisusa socwaningo esithinta mina uqobo.....	3
1.3.2. Isisusa socwaningo esithinta umsebenzi wami.....	5
1.3.3. Isisusa socwaningo esithinta umcabango wocwaningo.....	7
1.3.4. Isisusa socwaningo esithinta iqhaza elizobanjwa yilolu cwaningo.....	8
1.4 Isitatimende senkinga.....	10
1.5 Izinhlosongqangi zocwaningo.....	10
1.6 Imibuzongqangi yocwaningo.....	11
1.7 Ukubuyekezwa kwemibhalo.....	11
1.7.1 Ukufundiswa kwezimo zokukhuluma emazweni aphešheya.....	12
1.7.2 Ukufundiswa kwezimo zokukhuluma emazweni ase-Afrika.....	13
1.7.3 Ukufundiswa kwezimo zokukhuluma eNingizimu-Afrika.....	14
1.8 Injulalwazi yocwaningo.....	15
1.8.1 Injulalwazi iSemiyothikhi.....	15

1.8.2 Injulalwazi Social constructivism.....	16
1.9 Izindlela zocwaningo.....	16
1.9.1 Ipharadaymu yomhumusho.....	16
1.9.2 Umklamo nobunjalo bocwaningo.....	17
1.9.2.1 Ucwangingo oluyikhwalthethivu.....	17
1.9.2.2 Ucwangingo lwesimo.....	17
1.10 Abahlanganyeli nokuqokwa kwabo.....	18
1.10.1 Indawo yocwaningo.....	18
1.10.2 Ukukhethwa kwabahlanganyeli.....	18
1.10.3 Ubungako besampula.....	18
1.10.4 Ukunxenxa abahlanganyeli.....	19
1.10.5 Ukukhethwa nokungakhethwa kwabahlanganyeli abathize.....	19
1.10.6 Imininingo engakhiqisiwe kubahlanganyeli.....	19
1.11 Izindlela zokukhiqiza imininingo.....	20
1.11.1 Izingxoxo ezisakuhleleka.....	20
1.11.2 Izingxoxo zamaqembu.....	21
1.11.3 Ukwethamela.....	22
1.11.4 Ukuhlaziya amadokhumenti.....	23
1.12 Ukuhlaziywa kwemininingo.....	24
1.13 Ukwethembeka kocwaningo.....	25
1.13.1 Ukukholakala kocwaningo.....	25
1.13.2 Ukwedluliseka kolwazi.....	25
1.13.3 Isiqiniseko solwazi.....	25
1.13.4 Ubuqiniso bolwazi.....	26
1.14 Inkambiso elungileyo yocwaningo.....	26
1.15 Imingcele yocwaningo.....	27
1.16 Izingqinamba zocwaningo.....	27
1.17 Isakhiwo somqingo wocwaningo.....	28
1.18 Isiphetho.....	29

ISAHLUKO 2

UKUBUYEKEZWA KWEMIBHALO.....	31
2.1 Isingeniso.....	31
2.2 Ukufundiswa kwezimo zokukhuluma emazweni aphehaya.....	31

2.3 Ukufundiswa kwezimo zokukhuluma emazweni ase-Afrika.....	33
2.4 Ukufundiswa kwezimo zokukhuluma eNingizimu Afrika.....	34
2.5 Ukuchazwa kwezimo zokukhuluma nomsebenzi wazo.....	34
2.5.1 Izimo zokukhuluma zingamanoni olimi.....	35
2.5.2 Izifengqo ekunandiseni ulimi nokuchukuluza ingqondo.....	37
2.6 Izinhlobo zezifengqo.....	40
2.6.1 Isifaniso.....	40
2.6.2 Isingathekiso.....	41
2.6.3 Isihlonipho.....	41
2.6.4 Isimeleli.....	42
2.6.5 Isenzamuntu.....	42
2.6.6 Isihlanekezelo.....	43
2.6.7 Isenzasilwane.....	43
2.6.8 Ihaba.....	43
2.6.9 Uphawu.....	44
2.6.10 Umbhinqo.....	45
2.6.11 Uteku.....	45
2.6.12 Indida.....	46
2.6.13 Umbhuqo.....	46
2.7 Ukubaluleka kwezaga nezisho olimini lwesiZulu.....	46
2.7.1 Izaga.....	46
2.7.2 Izisho.....	49
2.8 Ukubaluleka kokulondolozwa kolimi.....	51
2.9 Ubumtoti bolimi nendlela thizeni yokubhala.....	51
2.10 Izindlela namasu okufundisa izimo zokukhuluma.....	52
2.10.1 Izindlela zokufundisa izimo zokukhuluma	53
2.10.1.1 Indlela yokufundisa egxile ekuxazululeni inkinga.....	53
2.10.1.2 Indlela yokufundisa esakuhaya.....	54
2.10.1.3 Indlela yokufundisa elandisayo.....	55
2.10.1.4 Indlela yokufundisa exhumanisa okufundwa ekilasini nokwenzeka Emhlabeni.....	55
2.10.1.5 Indlela yokufundisa ngokucaphuna endabeni.....	55
2.10.1.6 Indlela yokufundisa ehambisana nokubuka.....	56
2.10.1.7 Ingxoxo noma inkulumo eholwa nguthisha.....	57

2.10.2 Amasu okufundisa izimo zokukhuluma	57
2.10.2.1 Ukusebenza ngokubambisana.....	58
2.10.2.2 Ukusebenza ngawedwana.....	58
2.11 Izindlela zokuhlola ngenhloso yokufundisa	59
2.11.1 Ukuhlola okwakhaya.....	59
2.11.2 Ukugcina ubufakazi bokufundiwe.....	62
2.11.3 Ukuhlola okufingqiwe.....	63
2.11.4 Indlela yokubuyekeza okubalulekile.....	63
2.11.5 Impendulo kanye nokuneliseka kwabafundi.....	64
2.12 Isiphetho.....	64

ISAHLUKO 3

INJULALWAZI NOHLAKA LWEMICABANGO	66
3.1 Isingeniso.....	66
3.2 Injulalwazi nokubaluleka kwayo.....	66
3.3 Injulalwazi iSemiyothikhi	67
3.3.1 Incazelo nemvelaphi yaSemiyothikhi.....	68
3.3.2 ISemiyothikhi yemiqondo.....	71
3.3.3 Isakhiwo.....	71
3.3.4 Iziphakamiso	71
3.3.5 ISemiyothiki nokuhlaziywa kwezaga nezisho.....	73
3.3.6 ISemiyothiki nokuhlaziywa kwezifengqo.....	75
3.4 Injulalwazi ye- <i>Social constructivism</i>	76
3.4.1 Incazelo nemvelaphi yase- <i>Social constructivism</i>	76
3.4.2 Izingxenye ezibalulekile ze- <i>Social Constructivism</i>	77
3.4.2.1 Ukukuzimela komfundi emva kokuthola usizo.....	77
3.4.2.2 Ukusebenza kwesikhafula emisebenzini yabafundi.....	80
3.4.2.3 Iqhaza lomphakathi ekufundeni.....	82
3.4.3 I- <i>Social constructivism</i> nokuhlaziywa kwezaga nezisho.....	85
3.4.4 I- <i>Social constructivism</i> nokuhlaziywa kwezifengqo.....	88
3.5 Uhlaka lwemicabango.....	89
3.5.1 Ukucabanga ngokujula.....	90
3.5.2 Ukudala.....	95
3.5 Isiphetho	99

ISAHLUKO 4

IZINDLELA ZOCWANINGO.....	100
4.1 Isingeniso.....	100
4.2 Ipharadymu yomhumusho.....	101
4.3 Umklamo nobunjalo bocwaningo.....	104
4.3.1 Ucwanningo oluyikhwalithethivu.....	104
4.3.2 Ucwanningo lwesimo.....	108
4.4 Abahlanganyeli bocwaningo nendlela nokuqokwa kwabo	110
4.4.1 Indawo yocwaningo.....	110
4.4.2 Ukuqoka abahlanganyeli.....	112
4.4.3 Ubungako besampula.....	114
4.4.4 Ukunxenxa abahlanganyeli.....	116
4.4.5 Ukukhetha nokungakhethwa kwabahlanganyeli abathize.....	117
4.4.6 Imininingo engakhiqiziwe kubahlanganyeli.....	117
4.5 Izindlela zokukhiqiza imininingo.....	117
4.5.1 Izingxoxo ezisakuhleleka.....	118
4.5.2 Izingxoxo zamaqembu.....	120
4.5.3 Ukwethamela.....	121
4.5.4 Ukuhlaziya amadokhumenti.....	122
4.6 Ukwethembeka kocwaningo.....	125
4.6.1 Ukukholakala kolwazi.....	125
4.6.2 Ukwedluliseka kolwazi.....	126
4.6.3 Isiqiniseko solwazi.....	127
4.6.4 Ubuqiniso bolwazi.....	127
4.7 Inkambiso elungileyo yocwaningo.....	129
4.8 Imingcele yocwaningo.....	131
4.9 Izingqinamba zocwaningo.....	132
4.10 Isiphetho.....	132

ISAHLUKO 5

UKWETHULWA KOLWAZI NOKUHLAZIYWA KWEMINININGO.....	134
5.1 Isingeniso.....	134
5.2 Ukwethula nokuhlaziya imininingo ekhiqizwe ngezingxoxo ezisakuhleleka.....	135
5.2.1 Izindlela zokufundisa ezisetshenziswa ngothisha.....	135

5.2.1.1	Ukusetshenziswa kwendlela yokufundisa egxile ekuxazululeni inkinga.....	136
5.2.1.2	Ukusetshenziswa kwendlela yokufundisa elandisayo.....	138
5.2.1.3	Ukusetshenziswa kwendlela yokufundisa exhumanisa okufundwa ekilasini nokwenzeka emhlabeni.....	141
5.2.1.4	Ukusetshenziswa kwendlela yokufundisa ngokucaphuna endabeni.....	142
5.2.1.5	Indlela yokufundisa ehambisana nokubuka.....	144
5.2.1.6	Indlela yokusetshenziswa kwengxoxo noma inkulumo eholwa nguthisha.....	146
5.2.2	Amasu okufundisa asetshenziswa ngothisha	147
5.2.2.1	Ukusebenza kwabafundi ngokubambisana.....	148
5.2.2.2	Ukusebenza komfundi ngayedwana.....	150
5.2.3	Izindlela zokuhlola ngenhloso yokufundisa.....	151
5.2.3.1	Ukuhlola okwakhayo.....	153
5.2.3.2	Ukuhlola okugcina ubufakazi bokufundisa.....	154
5.2.3.3	Ukuhlola okufingqiwe.....	155
5.2.3.4	Indlela yokubuyekeza okubalulekile.....	156
5.2.3.5	Impendulo kanye nokuneliseka kwabafundi.....	156
5.3	Ukwethulwa nokuhlaziya imininingo ekhiqizwe ngezingxoxo zamaqembu.....	158
5.3.1	Okwenza othisha basebenzise lezi zindlela namasu.....	158
5.3.1.1	Indikimba yokukhuthaza abafundi ukufunda izimo zokukhuluma.....	160
5.3.1.2	Ukubaluleka kokufundiswa kwezimo zokukhuluma.....	162
5.3.1.3	Ukuthuthukiswa kolwazi ngezimo zokukhuluma.....	164
5.3.1.4	Ulwazi lokwehlukana kwezimo zokukhuluma.....	166
5.3.1.5	Ulwazi lokuhlonza izimo zokukhuluma.....	169
5.3.1.6	Imisebenzi eyenziwa izimo zokukhuluma.....	171
5.3.1.7	Imibuzo ngamagama ekwakhweni kwezimo zokukhuluma.....	173
5.3.1.8	Ukusetshenziswa ngendlela efanele izindlela namasu uma kufundiswa izimo zokukhuluma.....	175
5.4	Indikimba yezinsizakufunda ezisetshenziswa uma kufundiswa izimo zokukhuluma	178
5.4.1	Ukusetshenziswa kwezinsizakufundisa.....	183
5.4.2	Ukuqondisa ulimi lwezincwadi ezisetshenziswa ekufundiseni isiZulu uLimi Lwasekhaya.....	188

5.5 Ukuthuthukiswa kokufundiswa kwezindlela namasu okufundisa izimo	
zokukhuluma.....	190
5.5.1 Ukubaluleka kwezindlela namasu okufundisa izimo zokukhuluma.....	193
5.6 Ukwethulwa nokuhlaziya kwemininingo ekhiqizwe ngokuthamela uthisha	
ekilasini.....	201
5.6.1 Ukwethamela othisha befundisa.....	202
5.6.2 Ukulinganisa izenzeko: ababekusho ngikuhathanisa nabakwenzayo.....	227
5.7 Ukwethulwa nokuhlaziya kwemininingo ekhiqizwe nokuhlaziya	
amadokhumenti.....	232
5.7.1 Ukuhlaziya kwezifunjwana ngokufingqiwe.....	233
5.7.2 Okutholakale kuqathaniswa phakathi nokwashiwo nokwenzeka.....	237
5.7.3 Ukusetshenziswa kwezinsiza endaweni efanele ngendlela eyiqiniso.....	238
5.8 Izindikimba ezivele kaningana emiphumeleni yocwaningo.....	242
5.8.1 Ulwazi lwabafundi lwaphambili.....	243
5.8.2 Ukusebenza ngokubambisana.....	243
5.8.3 Amandla okusebenza ngawedwana.....	244
5.8.4 Ukufunda okusekelwe kokubukwayo.....	245
5.8.5 Ukutholakala kwezinsizakufundisa.....	246
5.8.6 Ukubaluleka kokufundwa kwezimo zokukhuluma.....	247
5.8.7 Imiphumela ehlukenekufundisweni kwezimo zokukhuluma	248
5.8.7.1 Izindlela ezisetshenziswa othisha ezingafani uma befundisa izimo	
zokukhuluma.....	249
5.8.7.2 Amasu asetshenziswa othisha angafani uma befundisa izimo	
zokukhuluma.....	250
5.8.7.3 Ukusetshenziswa kwezindlela zokuhlola ezingafani ngothisha ngenhloso	
yokufundisa.....	252
5.9 Ingxoxo ngemiphumela yocwaningo.....	253
5.9.1 Ukwethula imiphumela ephambanayo kanye nemiphumela engalindelekile...253	
5.9.2 Ukuyamanisa imiphumela yocwaningo nemibuzongqangi yocwaningo.....	254
5.9.3 Ukwamukela kwemiphumela emphakathini wesayensi yocwaningo.....	257
5.10 Isiphetho.....	258

ISAHLUKO 6

UKUFINGQA IMIPHUMELA, IZIPHAKAMISO NESIPHETHO	261
6.1 Isingeniso.....	261
6.2 Ukufingqa imiphumela yocwaningo.....	261
6.3 Ukubaluleka kwalolu cwaningo.....	264
6.3.1 Imithelela yezinjulalwazi emphumeleni yalolu cwaningo	264
6.3.2 Imithelela yezindlela zocwaningo emiphumeleni yalolu cwaningo.....	269
6.3.3 Imithelela yenqubomgomo emiphumeleni yalolu cwaningo.....	271
6.3.4 Umthelela wemiphumela yocwaningo kwabathintekayo.....	273
6.3.5 Umnikelo walolu cwaningo kwezocwaningo.....	274
6.4 Iziphakamiso	275
6.4.1 Isidingo sokungenelela ekufundisweni kwezimo zokukhuluma.....	275
6.4.2 Ukungenelela kwamanyuvesi ekucijeni othisha.....	276
6.4.3 Iziphakamiso ezithathelwa ocwaningweni oluvela emazweni ahlukene.....	277
6.5 Iziphakamiso ezibhekiswe kubacwaningi bakusasa.....	278
6.5.1 Ukuntuleka kocwaningo ngokuhlola ukufundisa izimo zokukhuluma.....	278
6.5.2 Ukuntuleka kwezinsizakufundisa.....	279
6.5.3 Ukuxazulula izinkinga ezivele kulolu cwaningo.....	280
6.6 Ukujeqeza emuva ngohambo lwami kulolu cwaningo.....	282
6.7 Isiphetho.....	284
IMITHOMBO YOLWAZI ESETSHENZISIWE	286
IZELEKO	304
Iseleko A: Incwadi yesicelo eya kubahlanganyeli.....	304
Iseleko B1: Incwadi yesicelo eya kubazali (IsiNgisi)	308
Iseleko B2: Incwadi yesicelo eya kubazali (IsiZulu).....	311
Iseleko C: Incwadi yesicelo eya kuthishanhloko.....	314
Iseleko D: Incwadi yesicelo sokwenza ucwaningo eya kumnyango wemfundo eyisisekelo.....	316
Iseleko E: Incwadi egunyaza ukwenza ucwaningo (DBE).....	318
Iseleko F1 : Imibuzo yezingxoxo ezisakuhleleka (IsiNgisi).....	320
Iseleko F2 : Imibuzo yezingxoxo ezisakuhleleka (IsiZulu).....	322

Iseleko G1 : Imibuzo yezingxoxo ezisakuhleleka (IsiNgisi).....	324
Iseleko G2 : Imibuzo yezingxoxo ezisakuhleleka (IsiZulu).....	326
Iseleko H1 : Imibuzo yezingxoxo zamaqembu (IsiNgisi).....	328
Iseleko H2 : Imibuzo yezingxoxo zamaqembu (IsiZulu).....	329
Iseleko I1 : Ithuluzi lokwethamela izifunjwana (IsiNgisi).....	330
Iseleko I2 : Ithuluzi lokwethamela izifunjwana (IsiZulu).....	332
Iseleko J1: Ithuluzi lokuhlaziya amadokhumeti (IsiNgisi).....	334
Iseleko J2 : Ithuluzi lokuhlaziya amadokhumenti (IsiZulu).....	335
Iseleko K1 : Izikhathi zokukhiqiza imininingo (IsiNgisi).....	336
Iseleko K2 : Izikhathi zokukhiqiza imininingo (IsiZulu).....	337
Iseleko L: Indlela yokulokothisa (APA 7 th Referencing Edition).....	338

UHLU LWEMIFANEKISO ESAMDWEBO

Umfanekiso 1.1 : Izindlela zokukhiqiza imininingo ngesifinyezo esisamdwebo.....	24
Umfanekiso 3.1: Ukufinyeza kwenjulalwazi iSemiyothikhi kaSaussure (1857-1913) ngendlela esamdwebo.....	72
Umfanekiso 3.2 : Ukufinyezwa kwenjulalwazi kaVygotsky(1978) ye-Social constructivism ngendlela esamdwebo.....	85
Umfanekiso 4.1 : Izilimi ezikhulunywa eSikhaleni ngokusamdwebo obonakalayo.....	111
Umfanekiso 4.2 : Isibalo sabantu,izikole nezindawo okutholakala eSikhaleni ngokusamdwebo obonakalayo	112
Umfanekiso 5.5 : Izindikimba ezivele kaningana kulolu cwaningo.....	242

UHLU LWAMATAFULA

Itafula 4.1 : Imininingwane ngabahlanganyeli balolu cwaningo	116
Itafula 4.2 : Isifengqo sezindlela zokukhiqiza ucwaningo.....	124
Itafula 4.3 : Isifengqo sezinyathelo ezithathiwe ukuqinisekisa ukwethembeka kocwaningo.....	128
Itafula 5.1 : Izindikimba ezisemqoka zemibuzo yezingxoxo ezisakuhleleka.....	177
Itafula 5.2 : Isifengqo ngendlela namasu asetshenziswa ukufundisa izimo zokukhuluma	199
Itafula 5.3 : Isifengqo esichaza ngesifunjwana nemiphumelayaso	230
Itafula 5.4 : Isifinyezo sezincazelo zesifunjwana kanye nemiphumela.....	240

ISAPHLUKO 1

ISENDLALELO NESISUSA SOCWANINGO

1.1. Isingeniso

Kulesi sahluko kwethulwa ucwaningo olusihloko esithi “Izindlela namasu okufundisa izimo zokukhuluma ebangeni le-10 nele-11 ezikoleni zaseSikhaleni ezenza isiZulu uLimi Lwasekhaya”. Kulesi sahluko kuvezwa isendlalelo socwaningo nokuthi ziyini izinhloso zokwenza lolu ucwaningo. Kuvezwa isisusa socwaningo nesidingo sokwenza lolu cwaningo. Kuvezwa isitatimende senkinga yocwaningo, nemibuzongqangi yocwaningo yalolu cwaningo. Kwethulwa ukubuyekeza kwemibhalo okufingqiwe, lapho kubhekwa khona okushiwo ngongoti abahlukene. Kuvezwa nezinjulolwazi ezimbili ezisetshenziswe ukuqhuba lolu cwaningo kanye nezindlela zocwaningo. Kube sekwethulwa inkambiso elungileyo, imingcelo, izingqinamba kanye nokubumbeka komqingo wocwaningo.

1.2. Isendlalelo socwaningo

Lolu cwaningo lubheka izindlela namasu othisha abawasebenzisayo uma befundisa izimo zokukhuluma ekilasini. IsiTitimende SoHlelo LweziFundo LukaZwelonke (uTAHFUZWE) (Department of Basic Education, 2011) luthi umfundi kumele akwazi ukuhlaziya izimo ezahlukene zokukhuluma eziyizifengo, eziwubuciko namasu asetshenziswa embhalweni. Lolu cwaningo lubheka nezindlela zokuhlola ngenhloso yokufundisa. UTAHFUZWE (Department of Basic Education, 2011) luveza isizathu esisemqoka sokufunda imibhalo yobuciko emakilasini ukuthuthukisa abafundi ukuba bakwazi ukubona indlela ulimi olusetshenziswe ngayo, okungaba yizifengo, izimpawu, ubuciko, inkulamo esobala nokujula kwalokho abakufundayo. UTAHFUZWE umqulu oyinqubomgomo oyiwona oyinkombandlela nomhlahlandlela wokuthi isifundo sesiZulu uLimi Lwasekhaya kufanele sifundiswe kanjani, futhi nokuthi yiziphi izindlela namasu angasetshenziswa uma kufundiswa sona. Lo mqulu uyagcizelela ukuthi kufundiswe kuphindwe kuhlolwe ngendlela evuna abafundi. Kulolu cwaningo kubhekwa ukuthi ngabe othisha bayayilandela yini imigomo yalo mqulu ukubheka izindlela namasu ababewasebenzisayo uma befundisa. Kubhekwa ukuthi ngabe othisha abaqeqeshelwe ukufundisa isiZulu uLimi Lwasekhaya baqeqeshelwe yini noma banalo yini ulwazi olwanele ngezindlela namasu okufundisa izimo zokukhuluma

ebangeni le-10 nele-11. UMazibuko (2015) uthi ulwazi lokufundiswayo ngezimo zokukhuluma lubalulekile, uma unolwazi olwanele ngalokho okufundiswayo uyakwazi ukubhekana nanoma yisiphi isimo sempilo lapho ukhula. Lawa mazwi kaMazibuko ayehambisa nesisusa nenhloso yalolu cwaningo, ngoba inhloso yalolu cwaningo bekuwukuthola izindlela namasu othisha abafundisa isiZulu uLimi Lwasekhaya abawasebenzisa uma befundisa izimo zokukhuluma ebangeni le-10 nele-11. UTAHFUZWE wokufundiswa kwesiZulu (Department of Basic Education, 2011) uthi imigomo kumele ivele ohlelweni ngalunye lukathisha. Lawa mazwi ayeveza ukuthi uthisha kumele abe nolwazi olwanele uma eseya ekilasini eyofundisa abafundi bakhe. UTAHFUZWE (Department of Basic Education, 2011) uqhubeka uthi ikhalikhulamu yesiZulu kufanele igxile kakhulu ekuqiniseni ekusetshenzisweni kwesiZulu ezingeni eliphezulu lolimi lwasekhaya, ukuthuthukiswa kolwazi nokusetshenziswa kolimi lwase-Afrika.

UTAHFUZWE (Department of Basic Education, 2011) uthi ulwazimagama kanye nokusetshenziswa kolimi kumele abafundi baqaliswe lona ngenkathi sebethulelwa amatheksthi angempela, ezinkondlweni nakumaphrozi, emibhalweni, indaba eqanjwe nengaqanjwanga. Isibonelo, uma sisebenzisa izimo zokukhuluma, kumele zisetshenziswe kunokuthi zigagulwe nje. Lokhu kusho ukuthi kubalulekile ukuthi umfundi afundiswe kahle izimo zokukhuluma ukuze aziqonde kahle. Umbhalo wezinkondlo noyiphrozi yiyona ecebe ngezimo zokukhuluma ngoba amaciko olimi lwesiZulu acikoza ngazo izimo zokukhuluma ezinkondlweni nasemibhalweni yawo enhlobonhlobo. Kuhle-ke uma abafundi sebethulelwa amatheksthi bebe sebenalo ulwazi ngezimo zokukhuluma. UTAHFUZWE (Department of Basic Education, 2011) uqhuba uthi kumele kugxilwe olimini olunencazelo ecashile kanye namasu obuciko bokukhuluma: izaga nezisho; kanye nezifenqo, okuyisifaniso, isingathekiso, ukwenzasamuntu, ukwenzasasilwane, ihaba, ukubhinqa, indida, ikzimoroni, anakhronizimu, uvuthondaba, umbizo, ifuzamsindo, ukuhlanekizela, njalo njalo.

Izimo zokukhuluma ziwulimi olucashile okumele umfundi afundiswe kahle ngokuliqonda. Kuba kuhle ukuba umfundi aqonde imvelaphi yesimo sokukhuluma okungaba isaga, isisho noma isifenqo, lokho kudinga ukuba afundiswe uthisha onolwazi lwazo, owazi izindlela namasu okufundisa izimo zokukhuluma ngendlela efanele. UTAHFUZWE (Department of Basic Education, 2011) uthi nakuba ulwazi

Iwalezi zimo zokukhuluma lubalulekile, kumele kodwa zethulwe kubafundi njengokuvela kwazo emibhalweni yephrozi, yezinkondlo, emibhalweni yokuziqambela kanye neyethula amaqiniso.

Lolu cwaningo luzosiza othisha abafundisa isiZulu uLimi Lwasekhaya ukuze basize noma balekelele abafundi babo. Lokhu kuyokwenza abafundi ukuba balolongeke kahle futhi babe nomqondo ojulile ekusebenziseni nasekuqondeni izimo zokukhuluma emisebenzini yabo yesikole. Ebangeni le-10 nele-11 abafundi basuke sebekulungele ukuqeqeshwa emakhonweni okusebenzisa ulimi olujulile nolugabe ngezimo zokukhuluma. Laba bafundi basuke sebecijelwa okokugcina ngoba basuke sebeya ebangeni lokugcina leshumi nambili bese beya ezikhungweni zemfundo ephakeme lapho okumele bafike khona sebekwazi ukuhlaziya inkulumo ebekwe ngolimi olusebenzise kakhulu izimo zokukhuluma, yikho-ke lokhu okwenze lolo cwaningo lwalugxile ebangeni le-10 nele-11. Othisha bayawazi amazinga okuthuthukisa abafundi babo nokuthi kukubona othisha ukuthi baqala kuphi bagcina kuphi ekufundiseni izimo zokukhuluma. Lolu cwaningo luhlose ukubahlomisa othisha ngazo zonke izindlela namasu abalulekile abangawasebenzisa ukufundisa izimo zokukhuluma.

1.3 Isisusa socwaningo

Kulesi sahluko ngibheka ngokujulile imbangela yokuba kusungulwe lolu cwaningo. Ngethula intshisekelo nesisusa socwaningo esasithinta mina uqobo; isisusa socwaningo esasithinta umsebenzi wami; isisusa socwaningo esasithinta umcabango wokucwaningwayo; isisusa socwaningo esasithinta iqhaza elizobanjwa yilolu cwaningo.

1.3.1 Isisusa socwaningo esithinta mina uqobo

Nginguthisha osemnkantshubomu ekufundiseni isiZulu uLimi Lwasekhaya. Senginemyaka eyi-19 ngifundisa lesi sifundo futhi senginesikhathi eside ngifundisa ibanga leshumi nambili (12). Ngiye ngibe nenhlanhla yokutonyulwa ngibe ngomunye okhethelwa ukuyomakela leli banga leshumi nambili ezivivinyweni zokugcina ebangeni leshumi nambili. Ngiye ngikhethelwe ukuba ngimake iphepha lesithathu. Kuleli phepha lesithathu kuye kuthiwe umfundi akakhethe isihloko esisodwa azokwazi ukubhala ngaso indaba yakhe yokuziqambela. Inkinga engivame ukuhlangabezane

nayo okuyiyona engifake ugqozi lokuba ngenze lolu cwaningo, inkinga engihlale ngiyibona uma ngiqhubeka ngimaka amaphepha abafundi bebanga le-12, eyokuthi abafundi bayahluleka ukusebenzisa izimo zokukhuluma uma bebhala indaba yabo. Kwesinye isikhathi abafundi abazisebenzisi nje kwasampela noma bethi bayazisebenzisa ngiyaye ngithole ukuthi azihambisani nenkulumo nesihloko ababhala ngaso, lokhu kwenza ukuthi ingqikithi yalokho abazama ukukudlulisa, ikakhulukazi ephepheni lesithathu, ingashayi khona.

Le nselelo iyavela nasephepheni lokuqala lapho kuyaye kuvele umbuzo othi umfundi akachaze isimo sokukhuluma esibhalwe ngokugqamile esigabeni esithile asho ukuthi sichaza ukuthini, bese enikwa izimpendulo ezihambelana nalowo mbuzo okumele akhethe kuzona. Ngithola abafundi abaningi bekhetha izimpendulo okungesizona.

Nephepha lesibili nalo linezinselelo zalo, ngenxa yokuthi igxile emibhalweni yobuciko. Ababhali imvamisa basebenzisa izaga, izisho, nezifengqo uma bebhala imibhalo yobuciko. Abafundi uma bengafundiswangwa kahle ngezimo zokukhuluma bagcina sebentula ikhono lokuhlaziya nelokuqamba izinto okwenza kube nzima ukuhlaziya imibhalo yobuciko (okuyiphepha lesibili) kanye nokubhala imibhalo yokuziqambela (okuyiphepha lesithathu). Lolu cwaningo belwenzelwe lokho-ke ukuze kubhekelelwe ukuthi othisha basebenzisa izindlela namasu okufundisa afanele yini uma befundisa izimo zokukhuluma ukuze la makhono okucabanga nokuziqambela athuthuke kahle kubafundi besiZulu uLimi Lwasekhaya.

Kuyaye kungiphathe kabi-ke uma abafundi bentula amakhono okucabanaga nokuziqambela ngenxa yokuthi abalusebenzisanga ulimi olunembayo nolunezimo zokukhuluma. Ulimi oluhle kumele ukuthi lube nezimo zokukhuluma okuyizaga, izisho kanye nezifengqo. UHlongwane nabanye (1987) bathi umbhali onobuciko umbhalo wakhe uwunonga ngezifengqo bese ewuthaka ngezisho nezaga ezihambisana naleyo nkulumo aphezu kwayo umbhali ngaleyo nkathi. Engikuthola uma ngimakela abafundi wukuthi abakwazi ukulandela lokhu okushiwo nguHlongwane. Okungixakayo ukuthi kwenziwa yini bangakulandeli abafundi lokhu okushiwo nguHlongwane. Ingabe ngabafundi abanenkinga noma ngothisha ababafundisa isiZulu uLimi Lwasekhaya abanenkinga yokufundisa izimo zokukhuluma ngendlela efanele na? Le nkinga iyona

engenze ngathatha lesi sinqumo sokwenza lolu cwaningo ukuze ngithole izimpendulo nesixazululo.

Lolu cwaningo lugxile kakhulu ekubukeni izindlela namasu okufundisa izimo zokukhuluma ebangeni le-10 nele-11 ezingasetshenziswa ngothisha abafundisa isiZulu uLimi Lwasekhaya. UHlongwane nabanye (1987) bathi izifenqo, izaga, nezisho zenza ulimi lwesiZulu luhlwabuse. Kuyangicacela-ke uma ngihlaziya lokhu okushiwo nguHlongwane nabanye (1978) ngenhla ukuthi izimo zokukhuluma zilekelela umfundi ukubhala indaba yakhe yokuziqambela ngolimi olumnandi, ephepheni lesithathu, nokuqonda nje imibuzo edinga ulwazi lwezimo zokukhuluma, ephepheni lokuqala nelesibili.

1.3.2 *Isisusa socwaningo esithinta umsebenzi wami*

Nginguthisha osefundise isiZulu uLimi Lwasekhaya iminyaka eyi-19 kanti futhi ngiphinde ngibe uSihlalo wekilabhu yababhali bezinkondlo, imidlalo, izindaba ezimfishane kanye namanoveli olimi lwesiZulu, Umthombo Wolwazi Writing and Reading Club. Ekufundiseni kwami isiZulu uLimi Lwasekhaya esikoleni kungivule amehlo nomqondo ngokuba ngithole ukuthi abafundi abaningi abazazi izimo zokukhuluma, abakwazi ukuzichaza ukuthi zisho ukuthini uma zisetshenziswe endabeni, abakwazi nokuzisebenzisa uma kumele bazisebenzise.

Lolu cwaningo beluhlose ukuveza izindlela namasu angasetshenziswa noma angalekelela othisha abafundisa isiZulu uLimi Lwasekhaya abafundisa abafundi bebanga le-10 nele-11. Luphinde lubheke nezindlela abazisebenzisayo ukuhlola ngenhloso yokufundisa. Ucwaningo luzolekelela othisha ekucijiseni abafundi babo ukuba baqonde izimo zokukhuluma kahle nokuthi lezi zimo zokukhuluma zingawacija kanjani amakhono abafundi okucabanga ngendlela ejulile futhi basebenzise ulimi oluhle. Lolu cwaningo lubaluleke kakhulu ekuthuthukiseni izinga lokufundiswa kwezimo zokukhuluma futhi luyahambisana nomsebenzi wami njengothisha wesizulu uLimi Lwasekhaya. Ukufunda izimo zokukhuluma kuyamsiza umfundi kuwona onke amaphepha okuhlolwa, ikakhulukazi iphepha lesithathu, lapho okulindeleke khona ukuba umfundi abhale indaba aziqambeke yona ngoba zenza indaba yakhe ibe mnandi. Izimo zokukhuluma ziyamsiza futhi umfundi uma ethula izinkulumo ekilasini, okungaba ngezihleliwe nezingahleliwe.

Lolu cwaningo lugxile ezikoleni ezine zaseSikhaleni esifundeni saseKing Cetshwayo. Lolu cwaningo lwenziwe ngenxa yokuthi nginguthisha ofundisa isiZulu uLimi Lwasekhaya oseke wabhekana nezinselelo kubafundi bebanga le-10 nele-11 uma ngihlola ulwazi lwabafundi ngezimo zokukhuluma. Sekuyisikhathi eside ngifundisa isiZulu uLimi Lwasekhaya, iminyaka eyi-19, ngilokhu ngiyibona le nkinga yokwehluleka kwabafundi ukusebenzisa izimo zokukhuluma uma bebhala imibhalo yabo iqhubeka unyaka nonyaka, isixazululo singaqhamuki. Okungixakayo ukuthi kungani abafundi bengakwazi ukusebenzisa izimo zokukhuluma olimini lwabo lwebele.

Le nkinga iyona engifake ugqozi ngasukuma phansi ngathi angenze ucwaningo mayelana nezindlela namasu okufundisa izimo zokukhuluma kubafundi bebanga le-10 nele-11. Lolu cwaningo luzolekelela mina kanye nabanye othisha abafundisa isiZulu uLimi Lwasekhaya ngezindlela namasu okufundisa izimo zokukhuluma ezikoleni ezifundisa isiZulu uLimi Lwasekhaya futhi luzolekelela nabafundi uqobo lwabo ukuthi bakwazi ukucabanga nokuziqambela izinto, okungenza ukuba bagcine bezibeka ethubeni lokuzuza imiphumela emihle nephezulu ekuhlolweni kwabo. Ukusebenzisa kahle kothisha izindlela namasu okufundisa izimo zokukhuluma esiZululwini uLimi Lwasekhaya kungaba yisixazululo enkingeni ebonakala kubafundi. Kubukeka kungaba yisixazululo ukuqeda izinga eliphezulu lokwehluleka kwabafundi ukusebenzisa izimo zokukhuluma. Kungasiza umfundi akwazi ukuphendula kahle onke amaphepha esiZulu awabhalayo ngesikhathi sokuhlolwa, okuyiphepha lokuqala lapho kubhekwa khona ukusetshenziswa kolimi, iphepha lesibili, okuyimibhalo yobuciko kanye nephepha lesithathu, umfundi lapho ebhala khona indaba yokuziqambela kanye nemibhalo emifishane edlulisa imiyalezo lapho kudingeka asebenzise izimo zokukhuluma ukuze umbhalo wakhe ube nolimi oluhle.

Ukungafundiswa kahle kwabafundi ngezimo zokukhuluma ezikoleni ngothisha babo, kuletha ukuthi intsha noma isizukulwane esizayo singasakwazi ukukhuluma ulimi olucebe ngezimo zokukhuluma, lokho mina ngikufanisa nompheki opheka imbiza yakhe kepha angazifaki izinongo kuyona bese elindela ukuthi lokho kudla kube mnandi. Ukudla kuzoba duma kube kubi kunganambitheki. Nesikhulumi esethula inkulumo yaso ngolimi lwesiZulu kepha sibe singazisebenzisi izimo zokukhuluma

ukunandisa inkulumo yaso, kwenza labo abayilalele bangabi nawo umdlandla wokuyilalela, abanye bayasukuma bahambe bayishiye ingaphelanga.

Ngaleyo ndlela kubalulekile ukuba kugqugqumezelwe othisha abafundisa isiZulu uLimi Lwasekhaya ukuba basebenzise izindlela namasu okuyiwona okufundisa abafundi izimo zokukhuluma. Abafundi baya ezikoleni ukuze bazuze ulwazi, lolu lwazi ludinga ukuba luhlelwe bese lukhanyiswa ngendlela efanele. Le ndlela yokukhanyisela abafundi iletha impumelelo kubo yokuqhubekela phambili nolwazi ngalokho abakwaziyo kuya kwabangakwaziyo. Lokho kuyisidingo esiyinselelo yokuguqula ulwazi lwansukuzonke lube ulwazi lokuqonda kwengqondo. Othisha kumele basebenzise izindlela namasu ahlukene athuthukile okufundisa izimo zokukhuluma.

Lolu cwaningo luzokhuthaza othisha abafundisa isiZulu uLimi Lwasekhaya ukuba bakhethe izindlela namasu afanele ukufinyelelisa ulwazi oluphelele kubafundi, ukuze abafundi bengazitholi banenkinga yokufunda nokwazi izimo zokukhuluma. Ucwaningo beluhlose ukuba othisha baveze izindlela namasu abawasebenzisayo ukufundisa izimo zokukhuluma bese kugxilwa kakhulu ekwakheni ulwazi kothisha kulo mkhakha ukuze bakwazi ukufundisa ngendlela afanele.

1.3.3 *Isisusa socwaningo esithinta umcabango wokucwaningwayo*

UHLongwane (2009) uthi ulimi lungachazwa njengempimiso yemisindo ezwakalayo nebonakalayo, equkethe imicabango nokusebenza kwengqondo yomuntu. Lokhu kusho ukuthi kumele kufundiswe abafundi besebancane ulimi olucebile ukuze bakhule belwazi futhi beluthanda. Abafundi abasebancane kumele bafundiswe izaga, izifengqo nezisho, izincazelo zazo kanye nemvelaphi yazo ukuze kuthi uma befunda imibhalo ezincwadini ezisebenzise izimo zenkulumo baqonde ukuthi umbhali ubefuna ukuthini.

Ezinye zezimo zokukhuluma ezisebenza kakhulu emibhalweni isingathekiso. UBrennan (2007) uthi isingathekiso isimo sokukhuluma lapho kuchazwa khona into ngokuyiqhathanisa nenye into, lokhu kusho ukuthi uma umbhali esebenzisa isingathekiso endabeni yakhe usuke efuna ukugcizelela. Isibonelo: Uma umfundi efunda indaba ethola ukuthi iSilo uCetshwayo sibizwa ngeNdlovu, umbhali akasho ukuthi siyindlovu kodwa uqonde ukuthi sinamandla angangewendlovu. Lokhu

kusetshenziswa kwezimo zokukhuluma kwenza kubelula kumbhali wencwadi ukwenza inkulumo yakhe ibe mfishane, ihlwabuse.

Ezinye zezimo zokukhuluma esingazithola emibhalweni yizaga. Izaga ziyinkulumo emnandi ebekeka ngobusoka nangobunono okuwubuciko bolimi lwesizwe samaZulu. Lokhu kwenza umbhali athweswe isicoco nokuba abe yinqwele kwabanye ababhali ngokusebenzisa ulimi olunonile.

Ngakho-ke umcabango obalulekile wocwaningo ubumqoka bokukwazi ukucabanga ujule. Ukucabanga ujule kuyalekelela ekuhlaziyeni izimo ezahlukene zempilo, okungagcini nje ngokuqonda kuphela izimo zokukhuluma. Ngisho umuntu ebhekene nezinkinga empilweni, uhlala phansi acabange bese eqhamuka nesisombululo saleyo nkinga. Lolu cwanningo-ke luhlose lokho, ukuthi abafundi bakwazi ukuhlaziya izimo, bakwazi ukucabanga bajule, bakwazi ukuqhamuka nezisombululo zezinkinga.

1.3.4 *Isisusa socwaningo esithinta iqhaza elizobanjwa yilolu cwanningo*

Luningi ucwaningo elwenziwe abacwaningi abaningi mayelana nezimo zokukhuluma. Nokho luncane ucwaningo olubheka izindlela namasu okufundisa izimo zokukhuluma ezilimini zomdabu, ikakhulukazi isiZulu, okuyilona limi lolu cwanningo olugxile kusona. Ucwaningo oluningi lucubungula izindlela namasu okufundisa izimo zokukhuluma ezilimini zaseNtshonalanga, ezifana nesiNgisi. Lokhu-ke kwenza lolu cwanningo lubaluleke kakhulu ngoba alugcini nje ngokunikeza incazelo kanye nemvelaphi yezimo zokukhuluma kodwa lucija nothisha ngezindlela namasu okufundisa lezi zimo zokukhuluma.

Babekhona abacwaningi esebeke babhala ngesihloko esimayelana nokubheka izimo zokukhuluma embhalweni yesiZulu. Iningi lalaba bacwaningi bagxile emibhalweni yobuciko okuyizinkondlo, amahubo kanye nezibongo zamakhosi asendulo. UKhathi (2002) ocwaningweni lwakhe lweziqo zobudokotela wabhala ngesihloko esithi, “Ikhono likaMagolwane Jiyane ekusebenziseni izithombemagama, izifengo nesakhiwo ezibongweni zenkosi uDingane”. UKhathi (2002) uqhakambisa ikhono likaMagolwane lapho lokusebenzisa izifengo ezibongweni zenkosi uDingane. Akhululumi ngokufundiswa kwezimo zokukhuluma njengoba kwenza lolu olwami ucwaningo.

UZibani (1999) wenza ucwaningo olusihloko esithi, " *Some Themes and Techniques in the Poetry of C.T. Msimang*". UZibani ucubungula izindikimba nobuyoninco bolimi ezinkondlweni zikaC.T. Msimang. UMalibe (2009) wenze ucwaningo lweziqo zakhe zeMaster's ngesihloko esithi, "Ubunkondlo Obutholakala Ezithakazelweni zesiZulu". USibiya (2001) wenze iziqu zakhe zeMasters wabhala ngesihloko esithi, " *Some Aspects of Symbolism in D.B.Z. Ntuli's One-Act Radio plays*". Lapha uSibiya uqhakambisa ikhono likaNtuli lokusebenzisa isifenqo esiluphawu embhalweni yemidlalo yemisakazo. Uveza uphawu lobumnyama noma ukuhlwa njengophawu lokufa, lwezinkinga, izingxaki kanye nobungozi. UThwala (2000) wenza ucwaningo lwakhe lweziqo zobudokotela ngesihloko esithi, " *An Explication of Some Aspects of Christian Themba Msimang's Poetry*". Naye uThwala wayebheka zona izifenqo embhalweni wezinkondlo zikaMsimang.

Bakhona nabanye abacwaningi abacubungula imibhalo yesiZulu beqhakambisa ukunona kolimi kube kusetshenziswa izifenqo. Yize ngangingeke ngibadlele amandla emisebenzi yabo kodwa ngababona bonke bebheke ohlangothini olulodwa lwezinkondlo nezibongo zamakhosi. Mina engihluke ngakho kubo wokuthi kulolu cwaningo ngibheka omunye umunxa ongajwayelekile ezilimini zomdabu. Lolu cwaningo lusemqoka kakhulu ngoba lubheka izindlela namasu okufundisa izimo zokukhuluma. Ngakho-ke, lolu cwaningo luzobamba iqhaza elikhulu kabi ekuthuthukisweni kolwazi nasekuvaleni isikhala esikhona ocwaningweni mayelana nokufundiswa kwezimo zokukhuluma ezilimini zomdabu, ezifana nesiZulu.

Uma kulungiswe indlela okufundiswa ngayo, umbuzo wokuthi abafundi bahlulwa yini ukusebenzisa izimo zokukhuluma uma becelwe ukuba babhale indaba yokuziqambela uzophenduleka. Ukuze umfundi athole imiklomelo emihle kule ndaba aziqambe yona kufuneke indaba yakhe ayinonge ngezimo zokukhuluma. Yisona sizathu-ke esingenze ukuba ngenze lolu cwaningo ngenhloso yokulekelela othisha abafundisa isiZulu uLimi Lwasekhaya ngezindlela namasu abangawabenzisa ukufundisa izimo zokukhuluma ngendlela efanele.

1.4 Isitatimende senkinga

Abafundi bebanga le-10 kanye nele-11 banenkinga yokuphendula imibuzo yokuhlolwa ethinta izimo zokukhuluma. Ukungafundiswa ngendlela efanelwe kwezimo zokukhuluma kwenza abafundi bantule amakhono okucabanga nokuqamba izinto. Lokhu kwenziwa ukuthi ukuqonda izimo zokukhuluma kuyahambisana nokukwazi ukucabanga ujule, uhluze izinto ngezinga lokucababanga eliphezulu. Ukungaphumeleli kwabafundi-ke kule ngxenye yolimi kusho khona ukuthi izinga labo lokuhlaziya nokucabanga ngokuseqophelweni eliphezulu liyantengantenga. Kukuthisha-ke ukuba ashintshe indlela yokufundisa izimo zokukhuluma ukuze ikwazi ukucija abafundi ekuthuthukiseni amakhono abo okucabanga ukuze bakwazi ukuhluzisa izimo zokukhuluma ezahlukene futhi ngaphansi kwezimo ezahlukene. Lolu cwaningo lungena lapho-ke ukuthi kekubhekwe izindlela namasu angasiza ekufundiseni izimo zokukhuluma ezikoleni ezifundisa isiZulu uLimi Lwasekhaya ukuze umfundi athuthukise izinga lakhe lokucabanga kanye nokucubungula inkulumo ebekwe ngezimo zokukhuluma okungaba izaga, izisho nezifengqo.

Ucwaningo lubheka izindlela namasu angasetshenziswa ngothisha abafundisa isiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11. Izimo zokukhuluma ziletha izinkinga kubafundi abanengi uma bezama ukuhumusha ukuthi ziqondeni. Umfundi ofundiswe kahle izimo zokukhuluma uyakwazi ukuzisebenzisa kahle uma ebhala indaba yakhe yokuziqambela. Umfundi ofundiswe kahle izimo zokukhuluma uyacijeka ngolwazi lolimi ngoba kumenza acabange ajule, acubungule bese ekwazi nokuhumusha ngokuhlaziya imibhalo ebhalwe ngolimi lwesiZulu yaceba ngezaga, izisho nezifengqo.

1.5 Izinjongo zocwaningo

Kulolu cwaningo bengihlose ukufeza lokhu okulandelayo:

1. Ukwethula izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11.
2. Ukucubungula ukuthi lezi zindlela namasu okufundisa izimo zokukhuluma bazisebenzisa kanjani othisha besisiZulu uLimi Lwasekhaya ebangeni le-10 nele-11.
3. Ukuchaza ukuthi yingani othisha besebenzisa lezi zindlela namasu okufundisa izimo zokukhuluma ngendla abazisebenzisa ngayo.

1.6 Imibuzongqangi yocwaningo

Ucwaningo kumele lube nemibuzo engumhlahlandlela okuyiyona elawula futhi iqondise ucwaningo. Kulolu cwaningo imibuzo okumele iphenduleke yilena elandelayo:

1. Yiziphi izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11?
2. Lezi zindlela namasu okufundisa izimo zokukhuluma bazisebenzisa kanjani othisha besiZulu uLimi Lwasekhaya ebangeni le-10 nele-11?
3. Kungani othisha besebenzisa lezi zindlela namasu okufundisa izimo zokukhuluma ngendlela abazisebenzisa ngayo?

1.7 Ukubuyekeza imibhalo

Lolu cwaningo lwehluke kakhulu kolunye ucwaningo olwenziwe ngaphambilini. Lwehluke ngokuthi lona luzocija luphinde lulekelele othisha abafundisa isiZulu uLimi Lwasekhaya ngezindlela namasu abangawasebenzisa uma befundisa izimo zokukhuluma. Ukufundiswa kwahle kwezimo zokukhuluma kungalekelela abafundi abafunda isiZulu ulimi Lwasekhaya ngokuthi bakwazi ukuphendula imibuzo esemaphepheni abo okuhlola anemibuzo emayelana nezimo zokukhuluma, bekwazi ukubhala kahle indaba yabo yokuziqambela besebenzise izimo zokukhuluma kahle sebezinqonda futhi bakwazi ukwethula inkulumo elungiselelwe nengalungiselelwe ekilasini labo. Kuzolekelela abafundi ukuba bazitholele imiklomelo emihle ezivivinyweni zabo futhi bese kukhuphula izinga lokuphumelela kahle emabangeni abo abawafundayo

UMazibuko (2015) wenza ucwaningo lwakhe lapho wayecwaninga ngokungazuzwa ngabafundi uma befundiswa izimo zokukhuluma. Lolo cwaningo lwalubhekela abafundi kuphela kodwa lungabahlomisi ngalutho othisha okuyibona okumele babe nolwazi kuqala ukuze banikeze abafundi ulwazi oluhlelekile njengoba kwenza lolu olwami.

UZibani (1999) noSibiya (2001) bacwaninga ngamakhono ababhali lapho babesebenzisa khona izimo zokukhuluma emibhalweni yabo. UZibane wayecubungula izindikimba namasu olimi olwalusetshenziswe uC.T. Msimang, kanti uSibiya yena wayecubungula ikhono likaD.B.Z. Ntuli ekusebenziseni izifengqo emibhalweni yakhe yemidlalo. Kubona bonke laba bongoti akekho noyedwa kubona

awayehlomisa othisha ngezindlela namasu okufundisa abafundi ngezimo zokukhuluma njengoba kwenza lolu olwami ucwaningo. Yikho-ke lokhu okwenza lolu cwano lami lube ngoluhlukile.

1.7.1 Ukufundiswa kwezimo zokukhuluma emazweni aphehlaya

USakadolskis (2003) waseMelika wenza ucwaningo lapho wayefuna ukuthola khona ulwazi ngokusetshenziswa kwezifengqo ekwenzeni incazelo yomculo. Lokho wayekubheka emakilasini afundisa ngomculo ebangeni lesithupha. UVentrone (2017) waseMelika wenza ucwaningo ebheka izinselelo ezibhekene nabafundi baseMelika abafunda isiNgisi. Inselelo yabo ukusebenzisa izimo zokukhuluma ezingxoxweni zabo zansuku zonke, uthi izimo zokukhuluma ziyingxenye yolimi olusetshenziswa ekuphileni kwansuku zonke. UKathpalia noCornel (2011) baseMelika bathi othisha baseMelika bolimi lwangaphandle kanye nothisha bolimi lwesibili abagxili kakhulu ekufundiseni izimo zokukhuluma, abafundi abakwazi ukuzisebenzisa uma kunezingxoxo emakilasini. UDong (2004) waseMelika uthi izimo zokukhuluma azivamile ukufundiswa ekuqaleni, othisha abaningi basaba ukuthi ukufundisa izimo zokukhuluma ekuqaleni kuzoqeda amandla abafundi bolimi. Othisha bolimi bakholelwa ekutheni abafundi bolimi bazoqonda izimo zokukhuluma uma bexoxa nabadala abazi ulimi (Dong, 2004). URosenblantt (2000) waseMelika ecashunwe uthi ukufunda izimo zokukhuluma kuyinto eyenzekayo noma inhlanganisela ehlanganisa umfundi nezindlela ezithile zokufundiswa kwazo futhi okwenzaka ngesikhathi esithile endaweni ethile okuyikilasi lokufundela.

UJaashan (2021) waseSouth Arabia wenza ucwaningo ngokufundiswa kwezimo zokukhuluma njengekhono elikhiqizayo kanye nomthelela ekubhalweni kwemibhalo yobuciko yabafundi. UJaashan (2021) uthi othisha bajwayele ukugxila ekunikeni abafundi izincazelo eziyisisekelo zamagama njengengxenye yokufundisa amagama, ngenxa yalokho, abafundi banikezwa imisebenzi engaqondile ngoba bagxila kuphela ekubukeni imisho ehambisana nezincazelo eziyisisekelo zamagama anikeziwe ukuze baqede umsebenzi. UKhazaal (2019) waseSouth Arabia uthi abafundi abayitholi inqubekela phambili ekubhaleni ngaphandle uma bethola ithuba lokusebenzisa ulimi ngendlela eyanele njengokufunda ngokujulile nangokuqondisisa. Lawa mazwi kaKhazaal aveza ukuthi kumele abafundi bafundiswe ngothisha ngokujulile izimo zokukhuluma ukuze bakwazi ukusebenzisa izimo zokukhuluma emibhalweni yabo.

UBereiter noScardnalina (1987) bathi okubalulekile ukuqeqesha abafundi ngokufunda ngokuzilawula okungenzeka, kuyabasiza ukuthi bakhiqize imibhalo esezingeni elihle eliphezulu. Lokhu kuveza ukuthi othisha kumele basebenzise izindlela ezifanele zokufundisa izimo zokukhuluma ukuze abafundi nabo uma bebhala imisebenzi yabo babe nokuzethemba. UJaashan (2021) uthi abafundi besiNgisi ulimi lokuqala eNingizimu-Arabhiya abanazo izifundo eziqukethe imizwa yokubhala ngobuciko, okwesibili abafundi bacelwa ukuba bafunde amanoveli noma izinkondlo bese bekipha izimo zokukhuluma abazithole khona, okwesithathu ukuthi bacelwe ukuba babhale izindaba ezimfishane abaziqambele zona basebenzise izimo zokukhuluma abazithole kulokho abakufundile. UJaashan (2021) uqhuba uthi imiphumela yale ndlela yokuhlola ikhombisa ukuthi abanye abafundi banamandla okubhala obunobuhlakani esikhathini esizayo futhi le ndlela yenza abafundi bakwazi ukusebenzisa lokho abakufundile esikhundleni sokuthola ulwazi.

UXiao (2016) waseChina uthi izimo zokukhuluma kuvamise ukuba nzima ukuzikhuluma ngendlela ehlelekile uma uzifundisa ekilasini, zihlale ziqinile kubafundi nakothisha ngokufanayo. UXiao (2016) uthi cishe lobu bunzima kubafundi abanakho ngezimo zokukhuluma kungenxa yokuntuleka kokunakwa ngokwanele kwabafundi ngothisha ekufundweni kwasekilasini. UTroon noJoyeeta (2020) baseCanada bathi izimo zokukhuluma ziphethe indlela eyenza ukuba umuntu aqonde inhlakanipho futhi ziqukethe ulimi lwenhlakanipho olwenza ukuthi uma uzihlaziya uthole umsoco wodwa wolimi.

1.7.2 Ukufundiswa kwezimo zokukhuluma emazweni ase-Afrika

UMsibi (2016) waseKingdom of Eswatini uthi othisha abaphuma emanyusi nasemakholishi okufundela ubuthisha baphuma bengakulungiselele noma benolwazi oluncane ukufundisa izimo zokukhuluma emakilasini. UMsibi (2016) uqhuba uthi iningi lothisha libhekana nokufundisa okungaphelele, izindlela namasu okufundisa abakusebenzisi ngendlela efanele lapho benza izifunjwana ekilasini.

UMamba (2000) wase Kingdom of Eswatini uthi kunezinkinga ekufundiseni izimo zokukhuluma ngesiNgisi ezikoleni zamabanga aphantsi naphezulu ezikoleni zaseKingdom of Eswatini. UQwabe (1996) uthi kunemibhalo emincane enezinkondlo esetshenziswa othisha besiNgisi ukufundisa izimo zokukhuluma emabangeni aphantsi

naphezulu eKingdom of Eswatini. UMsibi (2016) yena uveza ukuthi ukungalingiselelwa ngokwanele ekuqeqeshweni kothisha yikhona okubonakala kunomthelela ekufundisweni. UQwabe (1996) uveza ukuthi iningi lothisha alikaze lifundiswe izindlela namasu okufundisa. UMamba (2000) yena uthi izindlela namasu okufundisa asetshenziswa ekilasini adala izinkinga ekufundiseni ekilasini, ezinye izindlela namasu okufundisa adala isithuthukezi kubafundi baze balahlekelwe uthando lwesifundo.

UBonuali (2014) wase-Algeria uthi othisha babonakala besebenzisa inqwaba yezindlela namasu ahlukene ahlobene nenqubo yokufundisa izimo zokukhuluma kanti okuxakayo ukuthi ayikho indlela engaqokwa yibo bonke othisha abangazigqaja ngayo yangempela nabacabanga ukuthi yiyona elungile. Imiphumela yocwaningo lukaBouali (2014) iphakamisa ukubaluleka kakhulu kokufundiswa kwezimo zokukhuluma kubafundi base-Algeria nothisha bakhona ukuze kuthuthukiswe ulwazi lwabafundi. UBonuali (2014) uqhuba athi othisha njengabaqhubi bezemfundo ezikhungweni zemfundo zase-Algeria kufanele baqinise ukubaluleka kwezimo zokukhuluma ukuze kufezeke imizamo yokufundisa kwazo ngendlela efanele.

1.7.3 Ukufundiswa kwezimo zokukhuluma eNingizimu-Afrika

UKhohliso (2015) waseNingizimu-Afrika yena wenza ucwaningo olwaluphenya ngolwazi ngezindlela kanye namasu okufundisa kothisha bamabanga aphantsi ekufundiseni ikhono lokufunda nokubukela. Yena wayegxile ekhonweni lokufunda nokubukela futhi egxile kothisha nabafundi abenza isiZulu njengolimi Lwesibili.

UZulu (2010) wayenza ucwaningo lokuhlola izinselelo ezibhekana nothisha abakhuluma isiZulu uLimi Lwebele lapho befundisa Ulimi Lokuqala lokwengeza kubafundi abakhuluma isiZulu njengolimi Lwesibili. UMazibuko (2015) wenza ucwaningo ebheka okuzuzwa abafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi Lwasekhaya. URadebe noMchunu (1989) bathi izindlela noma amasu okufundisa awubuchwepheshe obungubuciko obusetshenziswa uthisha ekwenzeni isifundo sakhe sicace futhi sizwakale kahle kubafundi.

UKhathi (2002) ocwaningweni lwakhe lweziqo zobudokotela wacwaninga ngekhono likaMagolwana Jiyane lapho wayesebenzisa khona izaga, izisho nezifengqo

ezibongweni zenkosi uDingane. Inhloso yakhe kwakukuwuqhakambisa ukusetshenziswa kwezimo zokukhuluma kodwa akakuvezanga ukuthi lokho kumsiza ngani uthisha ofundisa izimo zokukhuluma ezikoleni ezifunda isiZulu uLimi Lwasekhaya kanye nomfundi ofunda isiZulu uLimi Lwasekhaya njengoba kwenza lolu olwami ucwaningo, nokwenza lwehluke kakhulu ocwaningweni oselwenziwe ngabanye abacwaningi.

1.8 Izinjulalwazi zocwaningo

Lapha ngisebenzise inhlanganisela yezinjulalwazi ezimbili engizisebenzise ekuhlaziyeni imininingo yocwaningo nasekuthuthukiseni imicabango yocwaningo mayelana nesihloko esicutshungwayo. Lezi zinjulalwazi engizisebenzisile ukuqhuba lolu cwaningo, iSemiyothiki (*Semiotic*) kanye ne*Social constructivism* kaVygotsky (1978).

1.8.1 Injulalwazi iSemiyothikhi

UMwihia (2015) uthi iSemiyothikhi yinjulalwazi enikeza incazelo ngezimpawu. UMwihia (2015) uveza ukuthi iSemiyothikhi yokuxhumana isuselwa esimisweni sokuthi konke okwenziwayo kunencazelo ngoba kuyinqubo ebonakalayo. UMwihia (2015) uqhuba athi empeleni kuba ukuhlaziywa okuhlanganisa phakathi kwezinhlelo zezinsisakusebenza ezingezilimi, izenzo, njalo, njalo, kanti yonke into ebonakalayo kanye neyisibonakaliso ingachazwa. Kuvame ukubukwa maqondana nezinhlelo ezingaphezu kwezizodwa okunobudlelwana nezimpawu kanti isithombe sihunyushwa ngokubukwa futhi imvamisa siphindwe sihunyushwe nangolimi (UMwihia, 2015). UMwihia (2015) uqhubeka athi iSemiyothikhi yenhlalo ihlola imikhuba eqondene namasiko kanye nomphakathi ekwenzeni izinhlobo ezahlukene zemibhalo nezincazelo ezimeni ezahlukene zezimo zomsebenzi onenjongo yamasiko.

Le njulalwazi iyona elufanele lolu cwaningo ngoba othisha abafundisa isiZulu uLimi Lwasekhaya kumele ngenkathi besebenzisa izindlela namasu ahlukene okufundisa bakwazi ukufunyelela encazelweni yezimpawu zolimi, lapha okuyizimo ezahlukene zokukhuluma. Le njulalwazi ikwazile ukungilekelela ekufezeni izinjongo zocwaningo. Iphinde yangisiza ekuphenduleni imibuzongqangi yocwaningo mayelana nezindlela namasu okufundisa asetshenziswa ngothisha ukufundisa izimo zokukhuluma nokuthi

lezo zindlela namasu bawasebenzisa kanjani futhi yingani bewasebenzisa ngendlela abawasebenzisa ngayo.

1.8.2 Injulalwazi ye-Social constructivism

I-Social constructivism yinjulalwazi eyasungulwa umcwaningi owazalelwa endaweni yaseRussia, edolobheni lase-Orsha, ngonyaka we-1978, uLev Vygotsky, njengenjulalwazi yokuthuthukisa umqondo womfundi. Injulalwazi ye-Social constructivism igcizelela ukubaluleka kolwazi umfundi asuka nalo emphakathini wakhe kanti futhi igqugquzela kakhulu ukusebenzisana nokusizana phakathi kwabafundi, bebe belekelelwa nguthisha ngendlela efanele (Vygotsky, 1978).

Le njulalwazi ilulungele lolu cwaningo ngoba lubheka izindlela namasu othisha abangawasebenzisa ukufundisa kangcono izimo zokukhuluma esiZulwini uLimi Lwasekhaya.

1.9 Izindlela zocwaningo

Kulesi sahluko ngibheka izindlela zocwaninga okubalwa kuzona ipharadymu, umklamo wocwaningo, izindlela zokukhiqiza imininingo, kanye nendlela yokuhlaziya imininingo.

1.9.1 Ipharadymu yomhumusho

Kulolu cwaningo kwasetshenziswe ipharadymu yomhumusho. UMazibuko (2008) uthi ipharadymu yomhumusho yenza umzamo wokudidiyela imininingo ngalokho okucwaningwayo iphinde yenze imizamo yokuqonda nokuhumusha imicabango noma incazelo yalokho okucwaningwayo. UNeurman (2000) uthi enye yezimpawu zepharadayimu yomhumusho ukuthi igcizelela ukufunda okunzulu. UNeurman (2000) uqhube athi umcwaningi osebenzisa ipharadayimu yomhumusho ungena athi shi embonweni wokwethulwa yilokho okucwaningwayo njengento ephelele. UNeurman (2000) uyaqhubeka athi incazelo eyiqiniso akuvamile ukuthi ibe sobala njengalokhu umuntu engacabanga, umuntu uyithola emva kocwaningo olujulile ngendikimba leyo, lapho ebheka khona umyalezo owethulwa yindikimba yokubhaliwe aphinde abheke nobudlelwane bazo zonke izingxenye zaleyo ndikimba. Kulolu cwaningo ngizobheka izindikimba ezijulile mayelana nokufundiswa kwezimo zokukhuluma esiZulwini uLimi Lwasekhaya, ebangeni le-10 kuye kwele-11.

1.9.2 Umklamo nobunjalo bocwaningo

Lapha ngichaza umklamo nobunjalo bocwaningo ngokubheka ucwaningo oluyikhwalthethivu kanye nocwaningo lwesimo.

1.9.2.1 Ucwaningo lwekhwalithethivu

Lolu wucwaningo lwekhwalithethivu. UMacMillan (1993) uthi ucwaningo lwekhwalithethivi luhlose ukuthi kuqondakale ulwazi oluyiwona msuka nomnyombo wokuthi abantu bacabange noma benze ngendlela ethile. UMacMillan (1993) uqhubeka athi ucwaningo oluyikhwalthethivu luqoqa ulwazi ngokubhala umbhalo kunokuba lusebenzise ukubala. Kulolu cwano bengibheka ubuqiniso obunobufakazi bokuthi othisha, okungabahlanganyeli balolu cwano, bazifundisa kanjani izimo zokukhuluma esiZulwini uLimi Lwasekhaya, ebangeni le-10 nele-11. Imiphumela yocwaningo ithulwe futhi yahlaziywa ngokuxoxa indaba hhayi ngokwezinombolo.

1.9.2.2 Ucwaningo lwesimo

Kulolu cwano ngikhethe ukusebenzisa indlela yocwaningo lwesimo njengoba bengibheka izindlela namasu okufundisa izimo zokukhuluma ebangeni le-10 nele-11. URiley (2009) uthi lolu hlobo locwaningo lugxile ekucwaningweni kohlobo oluthile lwesenzeko ngokujulile. U-Ong noWeiss (2000) bathi ucwaningo lwesimo luwuphenyo olujulile lomuntu yedwa noma iqembu lapho kusuke kuhlanganiswa uhla lwamathuluzi ocwaningo asezingeni eliphezulu ukuze kuphenywe kabanzi ngezimo eziyisisekelo. Kulolu cwano ngikhethe ukusebenzisa ucwaningo lwesimo ngoba ucwaningo lwesimo luveza uphenyo olujulile olunobuqiniso obuphathekayo.

UYin (2003) uthi ucwaningo lwesimo lwehlukaniseke izindlela ezintathu, ucwaningo lwesimo sophenyo, ucwaningo lwesimo oluchazayo kanye nocwaningo lwesimo olucacisayo. Ngizisebenzise zontathu lezi zindlela zocwaningo lwesimo. Kulolu cwano ngangiphenya imbangela yokwehluleka kwabafundi ukuphendula imibuzo emayelana nezimo zokukhuluma ngokuthi ngibheke izindlela namasu asetshenziswa ngothisha ukufundisa izimo zokukhuluma esiZulwini uLimi Lwasekhaya, ebangeni le-10 nele-11.

1.10 Abahlangayeli bocwaningo nokuqokwa kwabo

Lapha ngichaza kabanzi ngabahlangayeli bocwaningo nokuqokwa kwabo.

1.10.1 Indawo yocwaningo

Lolu cwano lwenziwe elokishini laseSikhaleni esifundeni iKing Cetshwayo. Le ndawo isongwini lwesiFundazwe sakwaZulu-Natali, eNingizimu-Afrika. Leli lokishi lakhelwe ngabantu abaningi abangamaZulu. Umphakathi wakhona ukhuluma ulimi lwesiZulu. Izikole zakhona zinothisha kanye nabafundi abakhuluma isiZulu njengolimi lwasekhaya. Ilokishi laseSikhaleni ngilikhethhe ngoba nginothando ngalo futhi sengineminyaka eyi-19 ngifundisa khona isiZulu uLimi Lwasekhaya ebangeni lesi-8 kuya ebangeni le-12. Abahlanganyeli bocwaningo bavela ezikoleni ezahlukeni ezingaphakathi elokishini laseSikhaleni. Lezi zikole ezine ngizikhethhe ezikoleni eziyisi-8 ezinamabanga aphezulu emfundo ezakhiwe ngaphakathi ESikhaleni. Zozine lezi zikole zikleliswe ngokulingana njengezikole ezingenazo izinsizakusebenza futhi zozine zingaphansi kwesigaba sesine, ukhwantili 4, okuwukuthi kuzona imali yokufunda iyakhokhwa. Nokho noma kunjalo, engingakubalula ukuthi abafundi bakhona bahlala ngokuminyana emakilasini ngenxa yesibalo esiphezulu sabafundi.

1.10.2 Ukukhethwa kwabahlanganyeli

Abahlanganyeli abaqokelwe ukuba babambe iqhaza kulolu cwano ngothisha besiZulu uLimi Lwasekhaya abafundisa ebangeni le-10 nele-11. Isizathu esingenze ukuba ngikhethe laba bothisha ingoba bafundisa isiZulu uLimi Lwasekhaya kuwona amabanga ebengicwaninga ngawo. Kulolu cwano kudidiyelwe othisha okukade baqala ukufundisa isiZulu nalabo abasanda kuqala ukusifundisa ukuze kutholakale imibono eyahlukene. Lokhu kusho ukuthi abahlanganyeli baqokwa ngokwenhloso.

Emva kokuthola imvume yokuqhuba lolu cwano kothishanhloko naseMnyangweni weMfundo waKwaZulu-Natali, ngabese ngibavakashela othisha ezikoleni zabo ukuze ngibacele babambe iqhaza kulolu cwano. Ngabachazela kabanzi ngocwaningo nalokho okwakulindleke kubona njengabahlangayeli bocwaningo.

1.10.3 Ubungako besampula

Zine izikole engakhetha ukuzivakashela ukuqhuba ucwano lwami kanti zonke zitholakala elokishini laseSikhaleni. Ngakhetha othisha ababili njengabahlanganyeli

ngesikole ngasinye, oyedwa wayengowebanga le-10 noyedwa ebangeni le-11. Sebebonke abahlanganyeli ababamba iqhaza kulolu cwaningo bayisishiyagalombili.

1.10.4 Ukunxexa abahlanganyeli

Ngaqala ngokwenza izingxoxo nothishanhloko bezikole engangikhethe ukuqhuba ucwaningo lwami kuzo. Ngabachazela othishanhloko ngocwaningo lwami ngase ngibanika izincwadi zokucela ukwenza ucwaningo ezikoleni zabo, ngabashiya nazo ukuba bazifunde bese beyazigcina. Othishanhloko abanginikezanga inkinga ngoba bonke bangibhalela izincwadi ezingigunyaza ukuba ngenze ucwaningo ezikoleni zabo. Ngabese-ke nginxexa othisha ababefundisa isiZulu uLimi Lwasekhaya ibanga le-10 nele-11 kulezi zikole ukuba bavume ukuba ngabahlanganyeli bocwaningo. Ngakwenza lokhu ngokuthi ngibafonele komakhalekhukhwini babo, emva kokuthola izinombolo zabo kothishanhloko. Bonke othisha engakhuluma nabo bavuma ukuba yingxenye yalolu cwaningo.

1.10.5 Ukukhethwa nokungakhethwa kwabahlanganyeli abathize

Kulolu cwaningo kwakhethwa ngenhloso kuphela abahlanganyeli abangothisha besiZulu uLimi Lwasekhaya ebangeni le-10 kuye kwele-11. Isizathu sokukhetha othisha besiZulu uLimi Lwasekhaya esikhundleni sokusebenzisa othisha besiZulu uLimi Lokuqala Lokwengeza, yingoba lolu cwaningo lwaluhlose ukuqonda izindlela namasu okufundisa ayesetshenziswa othisha besiZulu uLimi Lwasekhaya. Abafundi bona ababona abahlanganyeli bokuqala kulolu cwaningo ngoba ngothisha abafundisayo nabanolwazi ngokusebenza kwezindlela namasu okufundisa izimo zokukhuluma, hhayi abafundi. Ngakho-ke yibo othisha, hhayi abafundi, okwakulindeleke ukuba banikeze ngolwazi olunothile olwaluzosiza ukufeza izinhloso zalolu cwaningo.

1.10.6 Iminingo engakhiqiziwe kubahlanganyeli

Imininingo engakhiqizwangwa kubahlanganyeli enjengenqubomgomo yokufunda, uTAHFUZE, neminye imithombo yolwazi efana nama-athiklili, izincwadi kanye nokunye okusetshenziswe kulolu cwaningo ukuze kuqiniseke umqakuliswano walolu cwaningo, yona yayitholakala kalula ku-inthanethi nasemitatshweni yolwazi. Sasingekho-ke isidingo sokucela imvume ukuze ngiyithole yona.

1.11 Izindlela zokukhiqiza imininingo

Kulolu cwaningo ngikhiqize imininingo ngokusebenzisa izingxoxo ezazisakuhleleka, izingxoxo zamaqembu, ukwethamela kanye nokuhlaziya amadokhumenti. Inhloso yami kwakuwukuthola amaqiniso aqondile ngezindlela namasu asetshenziswa ngothisha abafundisa isiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma ebangeni le-10 nele-11.

1.11.1 Izingxoxo ezisakuhleleka

Abahlanganyeli balolu cwaningo kwakungothisha besiZulu uLimi Lwasekhaya abayisishiyagalombili basesiFundeni iKing Cetshwayo. Laba bothisha babefundisa ezikoleni ezine eziselokishini laseSikhaleni. Ngenza izingxoxo ezisakuhleleka zobuso nobuso nabo. Izingxoxo zethu sasizenza emva kwesikhathi somsebenzi, ngaphandle kwesikole noma lapho uthisha ehlala khona noma ngezimpelasonto. Ngangiba nezingxoxo ezisakuhleleka nomhlanganyeli ngamunye endaweni eyayihleliwe futhi eyimfihlo uma umhlanganyeli wayengakhululekile ukuthi ngixoxe naye esikoleni.

Le ndlela yokukhiqiza imininingo ngokusebenzisa izingxoxo ezisakuhleleka yangilekelela ukuba ngikwazi ukuthola imininingo eyayijulile neyayisisekelo engangiyidinga. Ngangikholelwa kulezi zingxoxo ngoba imininingo engangiyithola kumhlanganyeli, okungothisha, yayinginika izincazelo eziningi engangizidinga. Umhlanganyeli ngangimnika ithuba lokuphendula umbuzo bese ngimngqugquzela ukuthi akhulume ngokukhululeka ukuthi aveze umbono wakhe ngombuzo engangisuke ngimbuze wona. Lokhu ngangikwenzela ukuthi abahlanganyeli bakhululeke bagonyuluke konke uma bephendula imibuzo.

Lezi zingxoxo ezisakuhleleka zangisiza ekukhiqizeni imininingo ngezimpendulo engangizininikwa abahlanganyeli. Izinhlobo zemibuzo engangibabuza zona abahlanganyeli yayivulekile futhi ngiyihlele kahle ukuze abahlanganyeli bengavaleleki ekhoneni kepha bakhululeke uma bephendula. Imibuzo engangibabuza yona kwakuyimibuzo evulekile eyayidinga ulwazi lukathisha olwalumayelana nezindlela namasu okufundisa izimo zokukhuluma.

Inqubo yonke yezingxoxo ezisakuhleleka zobuso nobuso yenzeka ngezinyanga ezimbili, inyanga kaNcwaba noMandulo 2022 ngoba ngenyanga ngangiba nezingxoxo ezisakuhleleka zobuso nobuso kanye nomhlanganyeli. Ngangichitha ihora elilodwa

nomhlanganyeli, lokho kwenza ukuba sihlangane kabili nomhlanganyeli ngamunye, sekukonke.

Imininingo eyayikhiqizwa ngezingxoxo ezisakuhleleka yayiphendula umbuzo wokuqala nowesibili. Le mibuzo yayimayelana nezindlela namasu othisha besiZulu uLimi Lwasekhaya ababezisebenzisa uma befundisa izimo zokukhuluma nokuthi bazisebenzisa kanjani.

1.11.2 Izingxoxo zamaqembu

Kulolu cwaningo ngaphinde ngasebenzisa izingxoxo zamaqembu njengendlela yokukhiqiza imininingo. Abahlanganyeli kwakungothisha besiZulu uLimi Lwasekhaya esiFundeni iKing Cetshwayo. Laba bothisha yibo futhi engangibasebenzisa ezingxoxweni ezisakuhleleka. Ngaba nemihlangano emibili nabo futhi ngangigabaphazamisi emsebenzini wabo. Sasihlangana ngaphandle kwesikole, emva komsebenzi noma ngezimpelasonto. Ngangisebenzisa ingxoxo zamaqembu ngenhloso yokuphendula umbuzo wokuqala nowesibili.

Ngabacela abahlanganyeli ukuthi sakhe iqembu lothisha ababezobamba iqhaza kulolu cwaningo. Iqembu lakhiwa ngothisha abayisishiyagalombili bezikole ezine engangizicelile ukuba ngenze kuzona lolu cwaningo. Ngangichitha ihora elilodwa ngihlangene nabahlanganyeli ezingxoxweni zethu. Izingxoxo zeqembu zazibanjelwa endaweni yomtapo wolwazi womphakathi waseSikhaleni. Izingxoxo zazinganyelwa yimina uqobo.

Abahlanganyeli babevele bengazi futhi bezazi nezinjongo zocwaningo ngoba vele sasesisebenzile nabo ezingxoxweni ezisakuhleleka. Nokho imigomo yokusebenza siyiqembu babengayazi, yingakho ngaqala ngokuyethula ngaphambi kokuba siqhubeke nezingxoxo zethu. Ngabazisa abahlanganyeli ngenhlosongqangi yalezi zingxoxo zethu kanye neqhaza ababezolibamba kulolu cwaningo. Ngabacela ukuba bakhululeke bakhulume ngokukhululeka, uma kunokuphikisana behlise imimoya. Lokhu ngangikwenzela ukuthi ngakhe isimo esihle lapho abahlanganyeli bezozizwa bekhululekile ukuveza imibono yabo ngemibuzo engangizoyibuza. Ngangibagquguzela abahlanganyeli ukuthi baveze konke okufikayo emiqondweni yabo. Ngaphinde ngabaluleka ngokuthi inkulumompendulwane ivumelekile eqenjini

ngaphakathi futhi ngabazisa ukuthi azikho izimpendulo noma imibono elungile nengalungile uma kuqhutshwa izingxoxo.

Inqubo yonke yezingxoxo zeqembu ngayenza ngezinyanga ezimbili, inyanga kaNcwaba noMandulo 2022. Le ndlela yokukhiqiza imininingo yangelekelela ukuphendula umbuzo wokuqala wokuthi “Yini” nowesibili othi “Kanjani”. Yomibili le mibuzo yayibhekiswe ezindleleni nasemaswini asetshenziswa ngothisha uma kufundiswa izimo zokukhuluma esiZulwini uLimi Lwasekhaya.

Ngangisebenzisa iziqophamazwi ukukhiqiza imininingo futhi ngibhala phansi amanothi uma sinezingxoxo zeqembu. Izingxoxo zeqembu zazimayela nemibuzo engangiyihlelile engangiyibuza abahlanganyeli. Kwakuke kuvele inkulumompendulwano phakathi eqenjini labahlanganyeni ngolwazi oluthile. Lokho kwakungijabulisa ngoba ngangikwazi ukukhiqiza imininingo ejulile neminingi ngenkathi bephikisana abahlanganyeli.

1.11.3 Ukwethamela

Kulolu cwaningo ngathamela izifunjwana ngesikhathi abahlanganyeli befundisa izimo zokukhuluma. Ngabacela abahlanganyeli ukuba ngibahambele emakilasini abo uma befundisa izimo zokukhuluma ukuze ngikhiqize imininingo ngokuzibonela izindlela namasu abazisebenzisayo. Ngangikubhala phansi konke engangikubheka ngenkathi kwenzeka ekilasini

Ngathamela izifunjwana ezimbili sezizonke engangibuka kuzona umhlanganyeli ngamunye uma eqhuba isifunjwana sakhe, zagcina seziyi-16 izifunjwana engazithamela sezizonke. Ngavakashela othisha emakilasini abo ngiyothamela uma befundisa lapho ngangikhiqiza imininingo injengoba injalo. Ngangikubhala phansi konke engangikubona kwenzeka ekilasini.

Imininingo eyakhiqizwa ngokwethamela izifunjwana yayiphendula umbuzo wokuqala nowesibili omayelana nezindlela namasu othisha besiZulu uLimi Lwasekhaya abawasebenzisa uma befundisa izimo zokukhuluma nokuthi babezisebenzisa kanjani lezo zindlela namasu ngenkathi befundisa.

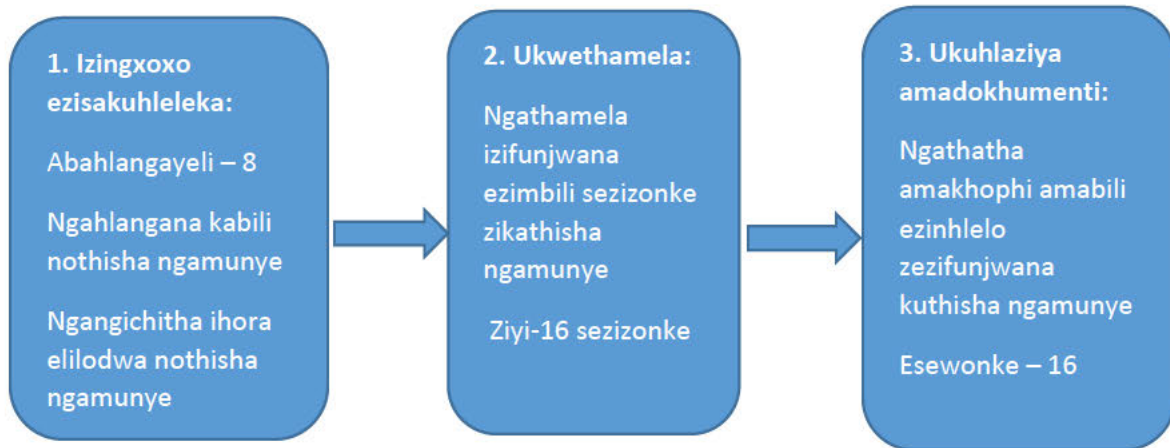
Le ndlela yokwethamela yangisiza ukukhiqiza imininingo ngezinto eziningi ezazenzeka phambi kwami ngizibona, njengokuhleleka kwekilasi, ukuhleleka kwesikhathi kanye nabafundi uqobo. Kwangisiza ukubona indlela abafundi abaphendula ngayo imibuzo ebuzwa ngezimo zokukhuluma. Kwangisiza ukubuka abahlanganyeli uma befundisa ngoba ngabe sengibhekisisa lokhu ababekusho ngenkathi sinezingxoxo ezisakuhleleka nezeqembu ukuthi ngabe bayakwenza yini uma befundisa. Kwangisiza ukwethamela ngoba ngababona ukuthi kukhona abahlanganyeli abakwenzayo nabangakwenzi, kulokhu ababekukhuluma ngakho ezingxoxweni ezisakuhleleka kanye nezingxoxo zamaqembu.

1.11.4 Ukuhlaziya amadokhumenti

Enye yezindlela zokukhiqiza imininingo engayisebenzisa kulolu cwaningo yaziwa ngokuthi ukuhlaziya amadokhumenti. Amadokhumenti engawahlaziya kwakuyizinhlelo zezifunjwana. Ngacela uthisha ngamunye ukuba anginikeze amakhophi amabili ezinhlelo zezifunjwana. Babeyisishiyagalombili othisha ababebambe iqhaza kulolu cwaningo, lokho kusho ukuthi kwagcina sekunezinhlelo zezifunjwana eziyi-16 sezizonke. Kulezi zinhlelo zezifunjwana ngangibheka ukuthi othisha babhale ukuthi yiziphi izindlela abazisebenzisayo ukufundisa izimo zokukhuluma nokuthi yimaphi amasu okuhlola abawasebenzisayo nokuthi imibuzo abayibuza abafundi ngabe ikuqhakambisa kanjani ukuhlelela ukufundisa. Imininingo eyakhiqizwe ngokuhlaziya amadokhumenti yayiphendula umbuzo wokuqala nowesibili

Umbuzo wesithathu wona omayelana nokuthi yingani othisha besiZulu besebenzisa lezi zindlela namasu okufundisa ngendlela abenza ngayo ngiwuphendule ngokuthi ngihlaziye yonke imininingo ekhiqizwe kusetshenziswa zonke izindlela zokuyikhiqiza ezibalwe ngenhla ngase ngisekela umqakuliswano wocwaningo ngemibhalo ehlukene ebhalwe ngongoti abahlukene.

Umdwebo olandelayo ufingqa izindlela zokukhiqiza imininingo engazisebenzisa ocwaningweni lwami.



Umfanekiso 1.1: Izindlela zokukhiqiza imininingo ngesifinyezo esisamdwebo

1.12 Ukuhlaziya imininingo

Kulolu cwaningo ngisebenzise indlela yokuhlaziya imininingo ngokwezindikimba. UClarke noBraun (2006) bathi ukuhlaziya ngezindikimba kuyindlela yokuhlaziya imininingo yocwaningo lwekhwalithethivu ehlanganisa ukuphenya yonke imininingo ukuze kuhlaziywe bese kwenziwa umbiko ngezinhlelo eziphindaphindiwe. Le ndlela yokuhlaziya imininingo ngezindikimba lolu cwaningo luyisebenzise ngoba luyikhwalithethivu futhi lusebenzisa ipharadaymu yokuhumusha. Le ndlela yokuhlaziya imininingo ngezindikimba ihlaziya kangcono ekutholeni imbanga yenkinga kanye nesisusa sayo inkinga bese iyibeka obala. U-Aronson (1995) uthi lena yindlela yokuchaza imininingo bese futhi iphinda itolike izinqumo zokukhetha amakhodi nokwakha izingqikithi. UKing (2004) uthi le ndlela yokuhlaziya imininingo uma iqhathaniswa nezinye izindlela eziningi zocwaningo oluyikhwalithethivu, ilula ukuyifunda nokuyisebenzisa ngenxa yokuthi kunezincazelo ezishicilelwe kanye nezibonelo zokusetshenziswa kwalezo zindlela zokuhlaziya.

UClarke noBraun (2017) bathi abacwaningi baphakamisa ukuthi ukuhlaziya ngezindikimba kuyindlela enhle yokuqala yokuhlaziya yabacwaningi bezinga eliphansi okuyizimfundamakhwela ukuze bafundi kahle. UNowel nabanye (2017) bathi izindikimba zihlelwa njengezichaziso futhi kuvame ukubizwa njengamazwi abika okuzokwenzeka noma njengencazelo ecacile noma engaphezu kwezinto zemininingo ezicashile, ibonisa incazelo ejulile, eyisisekelo kanye nemibono. UBraun noClark (2006) bathi ukuhlaziya ngokwezindikimba kubandakanya abacwaningi abangakwazi

ukuhlonza izingqikithi ngokwenani lezindikimba ngombono othile noma ngento ehlobene nezindikimba ezivela eminingweni.

1.13 Ukwethembeka kocwaningo

Kubalulekile ukuthi ucwaningo lube ngolwethembekile ukuze lube yimpumelelo. UGidding noMadaly (1923) bathi ukwethembeka kocwaningo kudinga ukuthi kwenziwe ubulungiswa, kube nokucophelela, kungabi namaphutha, kube nokuvumelana ngazwi linye. Kulolu cwaningo kusetshenziswe izindlela ezine ezichazwe ngezansi ukuveza ukwethembeka kocwaningo.

1.13.1 Ukukholakala kolwazi

Imiphumela yalolu cwaningo ingekholakalayo ngoba ngenkathi kukhiqizwa imininingo kusetshenziswe izindlela ezahlukene, okuyizingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela kanye nokuhlaziya amadokhumenti. Ukusebenzisa izindlela ezahlukene zokukhiqiza imininingo kungisizile ukubheka isimo sokufundiswa kwezimo zokukhuluma ngendlela ejulile nenobuqiniso.

1.13.2 Ukwedluliseleka kolwazi

Ngenkathi ngihlaziya imininingo ekhiqiziwe ngiyihlaziye ngeso elivulelekile futhi ngasebenzisa imibono yongoti abahlukene, ngibheka izinhlangothi zonke, abavumelana ngakho nabangavumelani ngakho. Lezi zinhlangothi ngizethule zinjengoba zinjalo ngase nami ngifaka olwami uvo mayelana nazo. Lokhu kwenza ukuthi ucwaningo lwami luvele njengocwaningo olungachemile kodwa oluvulelele kuyona yonke imibono. Konke lokhu kungenza ukuthi noma yimuphi umcwaningi ongasebenzisa izindlela zokucwaninga engizisebenzisile futhi ezimweni ezahlukene aqhamuke nemiphumela efanayo noma ecishe ifane nalena nami engifinyelele kuyona.

1.13.3 Isiqinisekiso solwazi

Ngenkathi ngethula imininingo ngangicaphuna lokho okushiwo ngabahlanganyeli kunjengoba kunjalo kanti nokubhalwe phansi ezinhlelweni zezifunjwana nengangikwethamela ngenkathi kwethulwa isifunjwana ngangikwethula kunjengoba kunjalo bese ngikuhlaziya ngokucaphuna imibhalo yongoti abahlukene. Ayikho imininingo engayisebenzisa kulolu cwaningo engayisusela ekhanda ngokwami kepha

imininingo ngangiyithola emithonjeni ehlukeno kanye nakubahlanganyeli engangibakhethile. Othisha ababebambe iqhaza njengabahlanganyeli kulolu cwaningo bayothunyelelwa umqulu wocwaningo ngombiko-nyazi ukuze baqinisekise ukuthi ngempela imiphumela igxile eminingwaneni eyakhizwa kubona.

1.13.4 Ubuqiniso bolwazi

Ukuze kuvele ubuqiniso ngalolu cwaningo, ngavuma ukuthi omunye umcwaningi oyovela esikhathini esizayo ngiyamvumela ukuba ahlole ukuthi ngabe imiphumela yalolu cwaningo inesiqiniseko yini. Nginesiqiniseko sokuthi uyothola imiphumela efanayo nalena eyatholakala kulolu cwaningo. Lokho kusho ukuthi ulwazi olutholakele lungakwazi ukwedluliselwa nakwabanye abacwaningi.

1.14 Inkambiso elungileyo yocwaningo

Inkambiso yocwaningo ingxenywe ebalulekile ocwaningweni, lapho abacwaningi banikezelwa imvume yokuthola ulwazi. Lolu cwaningo lwayilandela inkambiso elungileyo nemigudu yocwaningo ebalulekile neyayenziwa yiwo wonke umfundi wakulesi sikhungo semfundo ephakeme, Inyuvesi yakwaZulu-Natali. Ngabhala izincwadi ezaziya ezinhlakeni ezahlukene lapho engangicela khona igunya noma imvume yokubhubha ucwaningo ezikoleni engangizikhethile ngoba isihloko sami sasithinta ukufunda.

Ngabhala incwadi ngayibhekisa eMnyangweni wezemfundo wakwaZulu-Natali ukuze ngithole incwadi eyimvume neyayizongigunyaza ukuba ngingalwenza ucwaningo kulezo zikole. Ngaphinda ngabhala enye incwadi ngayibhekisa koThishanhloko bezikole engangizikhethile ukucela imvume yokwenza ucwaningo ezikoleni zabo, bavuma oThishanhloko base benginikeza izincwadi eziyimvume zokwenza ucwaningo. Bonke ngabanika isiqinisekiso sokuvikelwa kwabahlanganyeli okwakungothisha, amagama ezikole zabo kanye nawothisha.

Ngaxoxa nabahlanganyeli ababengothisha, ngangixoxa nabo emva komsebenzi. Ngabacela ukuba bahlanganyele nami kulolu cwaningo, othisha bavuma ngase ngibanika izincwadi ezazichaza kabanzi ngocwaningo namalungelo abo. Ngaphinda ngabhala enye incwadi ngayibhekisa kubazali babafundi bezikole engangizokwenza ucwaningo kuzona, ngangicela kubo imvume yokuba abantwana babo babe

ngabahlanganyeli abancane, abangaphenduli mibuzo kulolu cwaningo. Ngabathembisa ukuthi ngeke ngixhumane nabo ngqo kodwa ngicela imvume kubazali ukuba abafundi bebekhona ekilasini ngenkathi ngikhiqiza imininingo ngokwethamela izifunjwana. Kuleyo ncwadi kwakunesiliphu sokuthi umzali asayine ukuthi uyamvumela umntwana wakhe ukuba abe khona ekilasini noma akamvuneli.

1.15 Imingcele yocwaningo

Lolu cwaningo ngalwenza ezikoleni ezine kuphela, ezingaphansi kwesifunda i-King Cetshwayo, elokishini laseSikhaleni futhi ngenza nesiqinisekiso sokuthi angiqeqi lowo mngcele ngabheke kwezinye izikole. Zazingi zona izikole eziseSikhaleni ezifundisa isiZulu uLimi Lwasekhaya kodwa akubuzwanga zonke lezo zikole kodwa ngabheka kwezine nje kuphela, zonke zingaphansi kwesekethe ISikhalasenkosi. Ngakho-ke imiphumela yalolu cwaningo ayigxilile kuzona zonke izikole ezifundisa isiZulu uLimi Lwasekhaya. Kukuyena umfundi walo mqingo wocwaningo ukuthi yena uma eyibona imiphumela ingamsiza ayisebenzise, hhayi ngoba ephoqelekile, kodwa ngoba kuthanda yena.

1.16 Izingqinamba zocwaningo

Ucwaningo nocwaningo luba nezingqinamba zalo. Kulolu cwaningo ingqinamba engaba nayo yingenkathi ngiyothamela izifunjwana kothisha ezikoleni zabo. Othisha babekhombisa ukwesaba, benovalo, benokungabaza ukuba ngibe khona ekilasini labo uma befundisa ngoba babebona sengathi ngangizobahlulela ngendlela abafundisa ngayo. Nokho uma isifunjwana sesiqhubeka, othisha babebonakala beswabuluka ngoba bebona ukuthi ngiyasigcina isethembiso engangisenze kubona sokuthi ngeke ngize ngiphazamise ngalutho. Ngangizihlalela nje ngethamele isifunjwana.

Enye ingqinamba engangibhekana nayo ukuthi abanye babahlanganyeli babefika emva kwesikhathi. Lokho kwakwenza ukuthi sithi ukuthatha isikhathi singaziqali izingxoxo ukuze baphelele bonke, kungabi khona abasalela emuva kokuxoxwe ngakho. Lokhu kwakwenza sigcine sesihlukana isikhathi sesihambile nokwakwenza abanye baphatheke kabi, ikakhulukazi labo ababesuke befike ngesikhathi esifanele. Nokho emhlanganweni olandelayo kwaba nomehluko omkhulu, okusho ukuthi amazwi engawadlulisela kubahlanganyeli mayelana nokugcina isikhathi, ayithola indawo.

Ingqinamba yokugcina yayimayelana nendawo lapho esasihlanganela khona, emtapweni wolwazi womphakathi waseSikhaleni. Njengoba sasike sihlangane ngezimpelasonto, sasike sithole uvaliwe umtapo wolwazi ngoba kuyimpelasonto. Uma kuyimpelasonto kwakusheshe kuvalwe, benza kube usuku olufishane lokusebenza. Lo mtapo wolwazi futhi kwakwenzeka uvalwe ngenxa yokungabibikho kwamanzi elokishini. Lokho kwakusho ukuthi abantu abazukukwazi ukusebenzisa izindlu zangasese uma amanzi engekho bese umtapo wolwazi uyavalwa. Sasigcina-ke sihlangane ngaphandle komtapo wolwazi noma siye ekhaya lami.

1.17 Isakhiwo somqingo wocwaningo

Lapha ngikha nje phezulu ngezakhiwo zomqingo wocwaningo engikhulume ngazo kulolu cwano ngokulandelana kwazo. Lezi zahluko ngaziveza ngokulandelana kwazo kusukela esahlukweni sokuqala kuze kuyofika esahlukweni sesithupha, okungesokugcina.

Isahluko 1 Isendlalelo nesisusa socwaningo

Kulesi sahluko kwethulwa isendlalelo nesisusa socwaningo. Kubhekwa imbangela yokusungulwa kwalolu cwano, isitatimende senkinga, izinhloso nemibuzongqangi yocwaningo, uhlaka lwemicabango, izindlela zocwaningo, ukuhlaziya imininingo, inkambiso elungileyo yocwaningo, imengcelo yocwaningo kanye nezingqinamba zocwaningo.

Isahluko 2: Ukubuyekeza imibhalo

Lesi sahluko sesibili yilapho kubuyekezwa khona imibhalo eyahlukene ehlobene nesihloko socwaningo lwami. Kubhekwa ukuthi ongoti bathini ngokufundiswa kwezimo zokukhuluma emazweni aPhesheya, e-Afrika kanye naseNingizimu-Afrika. Kuphinde kubhekwe nokuthi yini zona izimo zokukhuluma nokuthi yiziphi izindlela namasu asetshenziswa kakhulu uma kufundiswa izimo zokukhuluma kanye nokuthi ukuhlolola ukufundisa kungasiza kanjani uma kufundiswa izimo zokukhuluma.

Isahluko 3: Izinjulalwazi nohlaka lwemicabango

Kulesi sahluko ngichaza izinjulalwazi ezisetshenziswe ocwaningweni. Ngichaza ngezinjulalwazi kanye nobudlelwane bazo nesihloko ebengicwaninga ngaso. Kulolu cwano ngisebenzise izinjulalwazi ezimbili: injulalwazi iSemiyothikhi kanye ne-

Social constructivism, okuyinjulalwazi eyaqalwa nguVygotsky (1987). Ngiphinde ngichaze nohlaka lwemicabango yalolu cwaningo.

Isahluko 4: Izindlela zocwaningo

Lesi sahluko sigxile kakhulu ezindleleni zokucwaninga ezisetshenziswe kulolu cwaningo. Kubhekwa ipharadymu, umklamo nobunjalo bocwaningo, izindlela zokukhiqiza imininingo, ukuhlaziya imininingo, inkambiso elungile yocwaningo, nokwethembeka kocwaningo.

Isahluko 5: Ukwethula nokuhlaziya imininingo

Kulesi sahluko kwethulwa kuhlaziye imininingo. Ukuhlaziya kwami kwakugxile kokwakutholakale kothisha (abahlanganyeli) abayisishiyagalombili ngesikhathi kukhiqizwa imininingo ezikoleni ezine zaselokishini laseSikhaleni, ngaphansi kwesifunda iKing Cetshwayo.

Isahluko 6: Ukufingqa imiphumela yocwaningo, iziphakamiso nesiphetho

Kulesi sahluko ngifingqa imiphumela yocwaningo bese nginikeza iziphakamiso ngigcine ngosiphetho socwaningo.

1.18 Isiphetho

Kulesi sahluko ngiqale ngokunikeza isendlalelo socwaningo lapho ngichaze khona ukuthi uTAHFUZWE uthini mayelana nokufundiswa kwezimo zokukhuluma. Ngibese ngiveza isisua esithinta mina uqobo lwami, isisusa esithinta umsebenzi wami, isisusa esithinta umcabongo wokucwaningwayo kanye nesisusa socwaningo esithinta iqhaza elizobanjwa yilolu cwaningo.

Ngiqhubekile ngaveza isitatimende senkinga lapho engiveze khona inkinga yabafundi yokwehluleka ukuphendula imibuzo yokuhlolwa ethinta izimo zokukhuluma. Ngiphinde ngaveza izinjongo zocwaningo ezintathu ebengifisa ukuzifeza. Lezo zinjongo zangenza ukuba ngiqhamuke nemibuzongqangi yocwaningo emithathu, okuyiyona ekwazile ukuphendula imibuzo emayelana nesihloko socwaningo.

Ngiqhubekile ngaveza izinjulalwazi ezimbili engizisebenzise ukuqhuba lolu cwaningo, okuyiSemiyothikhi kanye ne-*Social constructivism*. Ngibese sengiveza ukuthi lolu cwaningo luwucwaningo lwekhwalithethivu kanye nocwaningo lwesimo.

Ngiphinde ngachaza ngabahlanganyeli balolu cwaningo nokuqokwa kwabo ukuthi bangothisha abafundisa isiZulu uLimi Lwasekhaya. Ngiveze indawo lapho ucwaningo lwalugxile khona, okuselokishini laseSikhaleni. Ngaveza ukukhethwa kwabahlanganyeli, ubungako besampula ukuthi izikole zazizine ezazikhethiwe kanti abahlanganyeli babeyisishiyagalombili sebebonke, ukunxenxa kwabahlanganyeli, ukukhethwa nokungakhethwa kwabahlanganyeli abathize kanye nokuchaza ngemininingo engakhiqizwangwa kubahlanganyeli.

Ngiqhubekile ngaveza izindlela zokukhiqiza imininingo, lapho ngisebenzise khona izingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela, ukuhlaziya amadokhumenti. Ngiqhubekile ngaveza ukwethembeka kocwaningo, lapho ngibheka khona ukukholakala kocwaningo, ukudluliseleka kolwazi, isiqinisekiso socwaningo kanye nobuqiniso bolwazi. Ngiveze imingcele yocwaningo, izingqinamba, isakhiwo somqingo wocwaningo, lapho ngiveze izahluko zocwaningo kusuka esahlukweni sokuqala kuya kwesesithupha, okungesokugcina.

Isahluko esilandelayo sona sichaza kabanzi ngemibhalo ebuyekeziwe ngenkathi kuqhutshwa lolu cwaningo.

ISAHLUKO 2

UKUBUYEKEZA IMIBHALO

2.1 Isingeniso

Kulesi sahluko kubuyezwa imibhalo emayelana nezimo zokukhuluma. Kubhekwa imibhalo ehluahlukene ehambisana nezimo zokukhuluma. UNkosi (2020) uthi ukubuyezwa kwemibhalo kungenye yezingxenye ezibalulekile ekwenzeni ucwaningo ngoba yikhona okuhlalela umcwaningi indlela yokwenza ucwaningo. UHart (2018) uthi umcwaningi uma ebuyezwa imibhalo usuke ebheka imibhalo esibhalwe ngabacwaningi ehlobene nesihloko bese eyibheka noma ayihlolisise ngeso elijulile.

Imibhalo eminingi engiyifundile ibibheka ukuthi yini izimo zokukhuluma, zivelaphi, ziqambeke kanjani, nokuthi ziphathelene nani empilweni. Ayikho imibhalo engiyifundile ekhuluma ngezindlela namasu okufundisa izimo zokukhuluma esiZuluwini kanti leyo ekhona ikhuluma ngokufundiswa kwezimo zokukhuluma esiNgisini. Yikho-ke lokhu okwenza lolu cwaningo lube ngoluhlukile ngoba lona luvala isikhala esikhona olwazini olumayelana nokufundiswa kwezimo zokukhuluma esiZuluwini futhi lubheka nokuthi ukuhlalela ukufundisa kulekelela kanjani ekufundiseni izimo zokukhuluma.

2.2 Ukufundiswa kwezimo zokukhuluma emazweni aphehlaya

USakadolskis (2003) waseMelika wenza ucwaningo lapho wayefuna ukuthola khona ulwazi ngokusetshenziswa kwezifengqo ekwenzeni incazelo yomculo. Lolu cwaningo lwakhe wayelwenza emakilasini afundisa ngomculo ebangeni lesithupha. UVentrone (2017) waseMelika wenza ucwaningo ebheka izinselelo ezibhekene nabafundi baseMelika abafunda isiNgisi. Inselelo eyamenza enze lolu cwaningo ukuthi abafundi baseMelika abafunda isiNgisi babenenkinga yokusebenzisa izimo zokukhuluma ezingxoxweni zabo zansuku zonke. UVentrone (2017) uthi izimo zokukhuluma ziyingxenye yolimi olusetshenziswa ekuphileni kwansuku zonke. UKathpalia noCornel (2011) baseMelika bathi othisha baseMelika bolimi lwangaphandle kanye nothisha bolimi lwesibili abagxili kakhulu ekufundiseni izimo zokukhuluma. UKathpalia noCornel (2011) ocwaningweni lwabo bathola ukuthi abafundi abakwazi

ukuzisebenzisa izimo zokukhuluma uma kunezingxoxo emakilasini. UDong (2004) waseMelika uthi izimo zokukhuluma azivamile ukufundiswa ekuqaleni, othisha abaningi basuke besaba ukuthi ukufundisa izimo zokukhuluma ekuqaleni kuzoqeda amandla abafundi bolimi. Kumele kubhekwe ikhalikhulamu yesifundo ukuthi ihlelwe ngendlela yokuthi ibaphoqe othisha ukuba bafundise izimo zokukhuluma ekuqaleni konyaka (Dong, 2004). URosenblantt (2002) waseMelika uthi ukufunda izimo zokukhuluma kuyinto eyenzekayo noma inhlanganisela ehlanganisa umfundi nezindlela ezithile zokufundiswa kwazo futhi okwenzaka ngesikhathi esithile endaweni ethile okuyikilasi lokufundela. Lokhu kuveza ukubaluleka kokuba othisha bazi kabanzi ngezindlela ezifanele okumele bazisebenzise uma befundisa izimo zokukhuluma.

UJaashan (2021) waseSouth Arabia wenza ucwaningo ngokufundiswa kwezimo zokukhuluma njengekhono elikhiqizayo kanye nomthelela ekubhalweni kwemibhalo yobuciko yabafundi. UJaashan (2021) uthi othisha bajwayele ukugxila ekunikeni abafundi izincazelo eziyisisekelo zamagama njengengxenywe yokufundisa amagama, ngenxa yalokho, abafundi banikezwa imisebenzi engaqondile ngoba bagxila kuphela ekubukeni imisho ehambisana nezincazelo eziyisisekelo zamagama anikezwe ukuze baqede umsebenzi. UKhazaal (2019) waseSouth Arabia uthi abafundi abayitholi inqubekela phambili ekubhaleni ngaphandle uma bethola ithuba lokusebenzisa ulimi ngendlela eyanele njengokufunda ngokujulile nangokuqondisisa. Lawa mazwi kaKhazaal aveza ukuthi kumele abafundi bafundiswe ngothisha ngokujulile izimo zokukhuluma ukuze bakwazi ukusebenzisa izimo zokukhuluma emibhalweni yabo.

UBereiter noScardimalia (1987) bathi okubalulekile ukuqeqesha abafundi ngokufunda ngokuzilawula okungenzeka, kuyabasiza ukuthi bakhiqize imibhalo esezingeni elihle eliphezulu. Lokhu kuveza ukuthi othisha kumele basebenzise izindlela ezifanele zokufundisa izimo zokukhuluma ukuze abafundi nabo uma bebhala imisebenzi yabo babe nokuzethemba. UJaashan (2021) uthi abafundi besiNgisi ulimi lokuqala eNingizimu-Arabhiya abanazo izifundo eziqukethe imizwa yokubhala ngobuciko, okwesibili abafundi bacelelwa ukuba bafunde amanoveli noma izinkondlo bese bekhapha izimo zokukhuluma abazithole khona, okwesithathu ukuthi bacelelwe ukuba babhale izindaba ezimfishane abaziqambele zona basebenzise izimo zokukhuluma abazithole kulokho abakufundile. UJaashan (2021) uqhuba uthi imiphumela yale ndlela yokuhlola ikhombisa ukuthi abanye abafundi banamandla okubhala

obunobuhlakani esikhathini esizayo futhi le ndlela yenza abafundi bakwazi ukusebenzisa lokho abakufundile esikhundleni sokuthola ulwazi. Le ndlela othisha basiZulu uLimi Lwasekhaya nabo bangayisebenzisa ukuthuthukisa ulwazi lwabafundi babo.

UXiao (2016) waseChina uthi izimo zokukhuluma kuvamise ukuba nzima ukuzikhuluma ngendlela ehlelekile uma uzifundisa ekilasini, zihlale ziqinile kubafundi nakothisha ngokufanayo. UXiao (2016) uthi cishe lobu bunzima kubafundi abanakho ngezimo zokukhuluma kungenxa yokuntuleka kokunakwa ngokwanele kwabafundi ngothisha ekufundweni kwasekilasini. UTroon noJoyeeta (2020) baseCanada bathi izimo zokukhuluma ziphethe indlela eyenza ukuba umuntu aqonde inhlakanipho futhi ziqukethe ulimi lwenhlakanipho olwenza ukuthi uma uzihlaziya uthole umsoco wodwa wolimi. Lokhu kusho ukuthi ukufundiswa kwezimo zenkulumo ngendlela efanele kungenza abafundi besiZulu uLimi Lwasekhaya bahluzeke emqondweni, bakwazi ukucabanga nokuziqambela izinto, bahlaziye nezimo zempilo ezahlukene, okungabenza bagcine bephumelela kangcono ezifundweni zabo.

2.3 Ukufundiswa kwezimo zokukhuluma emazweni ase-Afrika

UMsibi (2016) waseKingdom of Eswatini uthi othisha abaphuma emanyusi nasemakolishi okufundela ubuthisha baphuma bengakulungiselele noma benolwazi oluncane ukufundisa izimo zokukhuluma emakilasini. UMsibi (2016) uqhuba uthi iningi lothisha libhekana nokufundisa okungaphelele, izindlela namasu okufundisa abakusebenzisi ngendlela efanele lapho benza izifunjwana ekilasini. Yingakho ucwaningo lwami lubalulekile khona luzoshintsha lokhu okushiwo nguMsibi (2016).

UMamba (2000) waseKingdom of Eswatini uthi kunezinkinga ekufundiseni izimo zokukhuluma ngesiNgesi ezikoleni zamabanga aphansi naphezulu ezikoleni zaseKingdom of Eswatini. UQwabe (1996) uthi kunemibhalo emincane enezinkondlo esetshenziswa othisha besiNgesi ukufundisa izimo zokukhuluma emabangeni aphansi naphezulu eKingdom of Eswatini. UMsibi (2016) yena uveza ukuthi ukungakulungiselelwa ngokawanele ekuqeqeshweni kothisha yikhona okubonakala kunomthelela ekufundisweni. UQwabe (1996) uveza ukuthi iningi lothisha alikaze lifundiswe izindlela namasu okufundisa. UMamba (2000) yena uthi izindlela namasu okufundisa asetshenziswa ekilasini adala izinkinga ekufundiseni ekilasini, ezinye

izindlela namasu okufundisa adala isithuthukezi kubafundi baze balahlekelwe uthando lwesifundo. Kubalulekile-ke ukuthi othisha besiZulu uLimi Lwasekhaya babe nazo izinhlelo zokuqeqesha othisha ukuze njalo bahlale bethuthukisa amava abo okufundisa, kugwemeke lesi simo esichazwa uQwabe (1996), uMamba (2000) noMsibi (2016).

UBonuali (2014) wase-Algeria uthi othisha babonakala besebenzisa inqwaba yezindlela namasu ahlukeni ahlobene nenqubo yokufundisa izimo zokukhuluma kanti okuxakayo ukuthi ayikho indlela engaqokwa yibo bonke othisha abangazigqaja ngayo yangempela nabacabanga ukuthi yiyona elungile. Imiphumela yocwaningo lukaBonuali (2014) iphakamisa ukubaluleka kakhulu kokufundiswa kwezimo zokukhuluma kubafundi base-Algeria nothisha bakhona ukuze kuthuthukiswe ulwazi lwabafundi. UBouali (2014) uqhubeka uthi othisha njengabaqhubi bezemfundo ezikhungweni zemfundo zase-Algeria kufanele baqinise ukubaluleka kwezimo zokukhuluma ukuze kufezuke imizamo yokufundisa kwazo ngendlela efanele. Ngokwami akukubi ukusebenzisa izindlela namasu ahlukeni, nokho othisha kumele babazi abafundi babo ukuze bazi ukuthi iziphi izindlela namasu okufundisa alungele bona.

2.4 Ukufundiswa kwezimo zokukhuluma eNingizimu-Afrika

UKhohliso (2015) waseNingizimu-Afrika yena wenza ucwaningo olwaluphenya ngolwazi ngezindlela kanye namasu okufundisa kothisha bamabanga aphansi ekufundiseni ikhono lokufunda nokubukela. Yena wayegxile ekhonweni lokufunda nokubukela futhi egxile kothisha nabafundi abenza isiZulu uLimi Lwesibili. Wayengabheki ukuthi izimo zokukhuluma zikujulisa kanjani ukusebenza kwengqondo nokuthuthukisa ikhono lokuziqambela njengoba kwenza lolu olwami ucwaningo.

UZulu (2010) wayenza ucwaningo lokuhlola izinselelo ezibhekana nothisha abakhuluma isiZulu uLimi Lwebele lapho befundisa uLimi Lokuqala lokwengeza kubafundi abakhuluma isiZulu uLimi Lwesibili. UMazibuko (2015) wenza ucwaningo ebheka okuzuzwa abafundi uma befundiswa izimo zokukhuluma ngesiZulu uLimi Lwasekhaya. Bobabili laba bacwaningi abasho lutho ngokuthuthukiswa kwekhono lokucabanga nokuziqambela izinto kusetshenziswa izimo zokukhuluma. URadebe noMchunu (1989) bathi izindlela noma amasu okufundisa awubuchwepheshe

obungubuciko obusetshenziswa uthisha ekwenzeni isifundo sakhe sicace futhi sizwakale kahle kubafundi. Lokhu kusho ukuthi othisha kumele basebenzise izindlela namasu okufundisa azo leth a umehluko ekufundeni kwabafundi.

UKhathi (2002) ocwaningweni lwakhe lweziqo zobudokotela wacwaninga ngekhono likaMagolwana Jiyane lapho wayesebenzisa khona izaga, izisho nezifengqo ezibongweni zenkosi uDingane. Inhloso yakhe kwakukuwuhakambisa ukusetshenziswa kwezimo zokukhuluma kodwa akakuvezanga ukuthi lokho kumsiza ngani uthisha ofundisa izimo zokukhuluma ezikoleni ezifunda isiZulu uLimi Lwasekhaya kanye nomfundi ofunda isiZulu uLimi Lwasekhaya njengoba kwenza lolu olwami ucwaningo, nokwenza lwehluke kakhulu ocwaningweni oselwenziwe ngabanye abacwaningi.

2.5 Ukuchazwa kwezimo zokukhuluma nomsebenzi wazo

Kule ngxenye ngibheka incazelo yezimo zokukhuluma nokuthi zenza muphi umsebenzi olimini. Baningi ababhali abake babhala ngokubaluleka kokusetshenziswa kwezimo zokukhuluma emazweni ahluken e, okungaba ababhali basemazweni apheresha, ase-Afrika kanye naseNingizimu-Afrika. Nakuba abanye ababhali bebhale ngolimi lwesiNgisi kepha imibono yabo ibaluleke kakhulu kulolu cwano ngo futhi iyalekelela ekuqondeni kangcono ukubaluleka kwezimo zokukhuluma olimini.

2.5.1 Izimo zokukhuluma zingamanoni olimi

UFadaee (2010) uthi izimo zokukhuluma zingamazwi noma ibinzana lamagama asho enye into kepha eqonde enye into. USitompul noRotua (2018) bayakufakazela lokho ngokuthi bathi izimo zokukhuluma zisebenzisa igama elincanzelo ehluke kuleyo ebhaliwe. UFadaee (2010) uthi izimo zokukhuluma zinokusebenzisa amagama anehlonyipho lapho kusetshenziswa amagama ngendlela ehluke ezeza enye incazelo ukuveza umqondo wokugcizelela. Ababhali abaningi basebenzisa izimo zokukhuluma ngoba abafundi bayakuthokozela ukufunda zona futhi zinezincanzelo ezinomqondo (Sitompul & Rotua, 2018).

UFadaee (2011) uthi ukuhunyushwa kwezimo zokukhuluma kumayelana nokutholakala kwencanzelo yenkulumo nangendlela ebekwe ngayo. UFadaee (2011) uqhubeka uthi izimo zokukhuluma ziyisikhali zalokho okususelwa emcabangweni

noma engqondweni, lapho kusetshenziswa igama okungaqondiwe yona incazelo yalo esobala. UDerakhshesh (2015) uthi izimo zokukhuluma ziyisikhali sokuhlobisa ulimi, lithi igama liqondile kodwa zona zilibeke ngendlela yokuhlobisa inkulumo bese ihumusheka ngenye indlela. UDerakhshesh (2015) uqhuba athi ulimi olunokudlisela lufaka indlela yokuchaza, yokuqhathanisa, ubuncwaba, nokugcizelela kanti izimo zokukhuluma zithathwa njengezinongo zolimi.

UDerakhshesh (2015) uthi lezi zimo zokukhuluma ziwumoya nomphfumulo yemibhalo lapho zifaka khona inxubemvanga yobuhle, ubumnandi kanye nesithunzi sababhali kanti umbhalo ufana nento engekho uma zingekho izimo zokukhuluma. Ababhali bazisebenzisa njengezinongo emibhalweni yabo ukugxeka nokubeka uvo kwabanye futhi ziyindlela yokudlulisa imizwa yabo ngendlela yokuchaza kafishane kunokulanda (Derakhshesh, 2015). UBitesize (2021) uthi uma kuhlaziywa ulimi kusuke kubhekwa izimo zokukhuluma, izifengqo, izaga, izisho, iphimbo kanye namagama akhethekile noma acebile. UBitesize (2021) uqhubeka uthi umbhali kumele akhombise ukuthi uyazi ukuthi izimo zokukhuluma zibhalwa kanjani futhi zisebenza kanjani enkulumeni futhi kumele azazi ngokwehlukana kwazo, kungaba izaga, izisho, izifengqo; okungaba isenzamuntu, isingathekiso, isifaniso, ihaba, uphawu kanye nezinye.

UDiane nabanye (2020) baseMelika, bathi ababhali bababaza indlela izimo zokukhuluma ezididana ngayo kodwa ziyasiza ukuba baqonde futhi balwazi kahle uteku, amahlaya noma amancoko asolimini lwesiNgisi. UTroon noJoyeeta (2020) baseCanada bathi izimo zokukhuluma ziphethe indlela eyenza ukuba umuntu aqonde inhlakanipho futhi ziqukethe ulimi lwenhlakanipho olwenzela ukuthi uma ezihlaziya athole umsoco wodwa wenkulumo ebingabekwa ibe yinde kodwa zona ziyenza ibe mfishana. ULiddel (2017) uthi izimo zokukhuluma zikuthatha esikhathini sakudala emandulo zikubeke esikhathini samanje bese zibheka zonke izimo zempilo, ziphinde zivuse amehlo ngokuceba kanye nokubaluleka kolimi lwesiNgisi.

UMatiza (2014) waseZimbabwe uthi ulimi luyisikhali esisemqoka kabi kubantu ukuze bathole umcabango nombono wokuhlunga nokuthuthukisa isimo futhi luyisikhali esikhulu sokuxhumana nasekwakheni isisekelo sobudlelwane emphakathini. Ababhali yingakho besebenzisa ulimi olunonile ukuze kube khona lokho kubumbana phakathi

komphakathi okhuluma lolo limi. UMatiza (2014) uqhuba athi eZimbabwe angeke baphumelele uma singekho isiqiniseko ekunakekeleni indima edlalwa zilimi zase-Afrika enhlalenikahle, kwezemfundo, kwezomnotho kanye nakwezombusazwe.

UMatiza (2014) uthi uma kungahlanganiswa izilimi eZimbabwe lokho kungenza izwe laseZimbabwe lithuthuke libonakale. Lokhu kuveza ukuthi ulimi luyisikhali esingenza ubumbano esizweni nesizwe esithanda ulimi kuba khona nentuthuko kuso. Imibhalo ibhalwa ngolimi olucebile olungafundwa ezincwadini okukanye ize idlalwe eshashalazini futhi ulimi luyasenza isizwe noma umuntu ukuba azethembe azizwe ehloniphekile futhi ezimele (Matiza, 2014). UMatiza (2014) uthi izilimi zendabuko e-Afrika yizona ezenza abantu bakhona bekwazi ukuzazi ngobubona kanye nokuzigqaja. URegmi (2014) uthi izimo zokukhuluma ziyisisekelo sokuqala sokuveza imizwa emihle ekusebenziseni ulimi.

2.5.2 Izifengqo ekunandiseni ulimi nokuchukuluza ingqondo

USitompul noRotua (2018) bathi izifengqo ziyindlela yokubeka inkulumo noma amazwi ngendlela okungeyona yamagama ayiyo kodwa kudinga ukuba uwahumushe lawo magama ukuze uthole ukuthi aqondeni. USitompul noRotua (2018) baqhuba bathi izifengqo zakhiwa ngamagama ahlukile asuselwa kwayiwo kodwa incazelo yawo kungesiyo lena ayishoyo. UFadaee (2011) uthi izifengqo ziyizikhali ezisetshenziswa ukwakha isithombemagama noma umfanekisomqondo embhalweni wobuciko kanye nasenkulumeni ejwayelekile nje. UChiliza (2001) uthi izifengqo zisho ukusetshenziswa kwegama noma ukukhuluma ngendlela engajwayelekile ngoba le ndlela ayifani naleyo esiyijwayele ukuze inikeze umqondo othe ukwehluka kancane. UMalibe (2009) uthi izifengqo ziyizimbali ezihlobisa ukuninga kwethu. UMalibe (2009) uqhuba athi njengazo zonke izikhali zobuciko izifengqo akudingeki ukuba zisetshenziswe ngokweqile ngoba lokho kungenzeka ukuba zigcine sezilahlekelwa yincazelo yazo.

UPatel (2021) uthi izifengqo zingamagama asetshenziswa ukubeka inkulumo ngendlela ehlukile kuleyo ejwayeyelekile ngoba zingamabinzana noma amagama anencazelo ehlukile. UPatel (2021) uqhuba athi izifengqo ziletha ukugcizelela kanye nenkulumo ecacisayo. UChiliza (2001) uthi izifengqo ziyizimbali ezihlobisa umumo nesimo sombhalo, uma izifengqo zisetshenziswa ngobuhlakani zinganezezela umfutho kanye nobumnandi bombhalo. UMcArthur (1992) uthi izifengqo ziyithuluzi

lokukhuluma elisebenzisa amagama ngendlela ehlukelele ukuze kuzuzwe imiphumela ekhethekile futhi zingamagama ajwayelekile asetshenziswa abasebenzisi bolimi ukuze kutholakale incazelo noma imiphumela ekhethekile.

UGautan (2014) yena uveza ukuthi izifengqo ziyindlela yokwengeza isilinganiso esengeziwe olumini futhi ziveza enye into ngokuyihlobanisa nenye into. UMashumi nabanye (1994) bathi izifengqo zibalulekile kakhulu ngoba umbhali unikeza into elinye igama eliyifanele. UMabuya (1988) uthi izimo zokuhuluma zisuselwa ekubukisiseni kwabantu ukwenza ngokuphindaphinda kwazo zonke izinto ezibazungezile endaweni abahlala kuyo.

URegmi (2014) uthi inhlosongqangi yezifengqo ukwenza ulimi olukhulunywayo luhlobiseke ngendlela yesiko. Uqhubeka uthi uRegmi (2014) ababhali basebenzisa izifengqo ukwedlulisa umyalezo ngendlela engekho obala kubafundi ngoba izifengqo ziyibeka inkulumo ngendlela ecashisiwe esikhundleni sokuyibeka ngendlela ejwayelekile, into yeyamaniswa nenye into enobudlelwano nayo. UPatel (2021) uthi imvamisa izifengqo ezisetshenziswayo kuba isifaniso, isingathekiso, ihaba, isenzamuntu, uteku, uphawu kanye nezinye. Eqhuba uPatel (2021) uthi inhloso enkulu yokusetshenziswa kwezifengqo embhalweni ukuthuthukisa ikhono kulabo abafunda ulimi lwabo lokuxhumana lwesiNgesi ukuze bengalokhu bekhuluma isiNgesi esilula. UPatel (2021) uqhubeka uthi izifengqo ziyamsiza umfundi ukuthi akwazi ukuxoxisana nabanye abafundi aphinde akwazi ukucabanga ngokushesha nangokujulile bese ekwazi ukubhala umbhalo wokuziqambela.

UMsimang nabanye (2006) bathi izifengqo ziyinkulumo egigiyelayo lapho ichaza into. UMsimg nabanye (2006) baqhubeka bathi izifengqo zingamakha anothisa abuye ayolise ulimi lwethu, ngenxa yokuthi zithinta izinto esizibonayo imihla namalanga futhi ziyafundisa ngokwenzeka kwezinto ezithile. Izifengqo zisebenza njengesilulu samasiko esizwe nesilulu lapho abafundi bethola khona ulwazimagama futhi zethule nemfundiso ethile ngosikompilo lwabantu (Msimang, et al., 2006). UBlake (2013) uthi izifengqo ziwulimi olusebenzisa amagama noma izinkulumo ezinezincazelo ezahlukile kunencazelo yangempela.

UGrey (2003) uthi noma ngabe yiluphi uhlobo lwenkulumo noma uhlelo lolimi oluphambuka ngokwenzazelo lubizwa ngesifengqo. UDian (2010) bathi izifengqo zichazwa njengenzazelo egudlisayo ngoba amagama asetshenzisiwe olimini lwezifengqo akasho lokho akushoyo noma akawona umqondo wangempela kodwa anenzazelo eguquguqukayo. UHlongwane noSeme (2016) bathi izifengqo zesiZulu zibalulekile ngoba ziyizithako futhi zenza inkulumo ibe mtoti, zifinyeza inkulumo ngoba zisebenzisa amagama ambalwa asho okuningi futhi zivivinya ulwazi lomuntu nomuntu ngolwazi analo ngolimi lwesiZulu ngoba ziyinkulumo ecashile.

Ngokwami izifengqo ngizithatha njengezinongo noma izithako zokudla ezifakwa ekudleni uma kuphekwa. Izithako zokudla zenza ukudla kube mnandi kuconsise amathe kanjalo nezifengqo ziyayenza inkulumo noma umbhalo ube nomsoco nobumnandi. Lokhu kwenza abafundi uma befunda umbhalo onezifengqo babe nothando lokusebenzisa izimo zokukhuluma uma bekhuluma noma bebhala imisebenzi yabo. Ziningi izinhlobo zezifengqo ezikhona esizulwini: isifaniso, isihlonipho, uphawu, Isifenyiso, umbuzombumbulu, i-anakhronizimu, Isihlanekezelo, Isimeleli, Ihaba, Isiqhathaniso, uteku, i-okzimoroni, umbhinqo, isenzasamuntu, isenzasasilwane kanye nesingathekiso.

UMsimang (1988) uthi izifengqo ziwunotho nobumtoto bolimi futhi zikucacisa kamnandi okushiwoyo. UGule (1992) uthi iningi lezifengqo zinemifanekisomqondo lapho kusuke kukhulunywa ngezithombe ezidwebeka emqondweni lapho umbhali noma okhulumayo esebenzise igama elithile. UGule (1992) uqhubeka uthi ngemfanekisomqondo kusuke kubhekwa ukusetshenziswa kwezinto ezithile zibe zifaniswa nokuthile. Imvamisa kuba abantu abafaniswa nezilwane noma nemvelo njengezintaba, imifula nokunye. UMashumi nabanye (1994) bathi izifengqo ziyindlela ethile yokukhuluma engaqondile ngqo njengolimi esivamise ukulusebenzisa. UMazibuko (2015) uthi imvelaphi yezimo zokukhuluma igxile ekubukeni ngeso elibukhali nangokukhalipha ukwenzeka kwezinto ezinhlobonhlobo ezizungeze impilo yezinto, maqede kwakhiwe amazwi ahlakanihili, akhomba ubuhle, ukuncoma, ukukhuthaza, ubungozi, nokunye.

2.6 Izinghlobo zezifengqo

UFadaee (2011) uthi kunezinghlobo eziningi zezifengqo njengoba abanye ongoti abazi kabanzi bathi zinga-250 izifengqo uma bezihlukanisa ngezigaba ezahlukene. URichards (1965) uthi zimbili izifengqo ezivamise ukusetshenziswa kakhulu, isingathekiso nesifaniso, kodwa kunezinye eziningi ezingajwayelekile. UFadaee (2011) yena uthi uphawu, isingathekiso, kanye nesifaniso izifengqo ezibaluleke kakhulu cishe kuzona zonke izilimi. Lapha ngezansi ngizochaza ezimbalwa nje izifengqo ezivamise ukusetshenziswa emibhalweni eminingi.

2.6.1 Isifaniso

UMcarthur (1992) uthi isifaniso igama elisuselwa egameni lesiLatin elithi *similis* okusho isimo sokukhuluma lapho kuqhathaniswa okubili okungafani, kusetshenziswa izakhi ezingo-fana, noma okwe-. UMaphumulo (2016) uthi esifanisweni kuqhathaniswa into ethile iqhathaniswa nenye into, lokhu kuqhathaniswa kwenza ubunjalo bento obufanayo. UMaphumulo (2016) uqhubeka uthi isifaniso siqhathanisa izinto ezimbili ezingafani, kuqhathaniswa izinto okubonakala ukuthi noma zehlukene zinokuthile okufanayo. Isifaniso sibonakala kalula ngokusebenzisa izakhi zokufanisa njengalezi: njenga-, sengathi yi-, fana ne-, kuhle kwe-, oko-, okwe-, nezinye ezifana nalezi. UMaphumulo (2016) uthi isifaniso sisemqoka kakhulu ngoba sicacisa ubunjalo bento ngokuyifanisa nenye eyaziwayo. Isifaniso yisona esidweba umfanekiso-mqondo. USitompul noRotua (2018) bathi isifaniso siyisigejana samagama afana nesingathekiso esichaza into eyodwa ngokuyiqhathanisa nenye, nakuba sehluke ngokusobala futhi sivame ukusebenzisa izakhi njenge-, noma njenga-. Kusobala-ke ukuthi isifaniso sivumela umbhali ukuthi agcizelele izimo ezithile zento ngokuyiqhathanisa leyo nto njengento engahlobene nezibonelo zalezo mpawu. Isibonelo: UThoko uhamba njengonwabu. Kulesi sibonelo kufaniswe izinto ezimbili ezingefani, umuntu kanye nesilwane unwabu. Kuvezwa ukuhamba kancane kukaThoko kufaniswe nokuhamba konwabu kwase kusetshenziswa isakhi sokufanisa njengo-.

UGule (1992) uthi ngesifaniso kusuke kuqhathaniswa izinto ezithile ezingafani ngokwendalo noma ngokwesimo, kepha zinokuthile okufanayo kulokho okusuke kukhulunywa ngakho. U-Ashtian (2015) naye uyavumelana noGule ngokuthi isifaniso

sisho ukuqhathaniswa kwezinto ezimbili ezahlukene nezingafani kodwa zibe nokufana okuthile kwezinye izinto.

2.6.2 Isingathekiso

UGule (1992) uthi isingathekiso uhlobo lwesifengqo oluqhathanisa izinto ezimbili ezingafani kodwa zinokuthile okuqhathanisekayo, umehluko kulesi sifengqo kusona azikho izakhi zokufanisa ezitholakala esifanisweni. UWhitetome noToner (2008) bathi esingathekisweni umbhali esikhundleni sokuba aqhathanise okufanayo ezintweni ezimbili ezifana ngakho uvele abize lokho kokuqala ngalokho kwesibili ngenxa yolokhu okufana kukho kokubili. UMaphumulo (2016) uthi isingathekiso isifaniso esifinyeziwe lapho into noma umqondo uhlotshaniswa nento ethile ngokuthi kuqondiswe ngqo, into ibizwe ngaleyo nto efaniswa nayo noma kugigiyelwe ukuthi into ethile ingenye noma inezimpawu ezikwenye into ethile.

UMakhambeni (1989) uthi isingathekiso siyinhlobo yomfanekisomqondo lapho kubiza khona into genye ngaphandle kokusebenzisa isiphongozo njengesifaniso. Isibonelo eznicabangayo yilesi: Ubaba yibhubesi. Lapha kuqhathaniswe izinto ezimbili ezingefani. Lapha asisetshenziswanga isakhi sesifaniso kepha kubizwe umuntu ngento afana nayo, ubaba ufaniswe nebhubesi. Lakhu kuveza indlela ubaba enza ngayo, yonke into ayenzayo ifana nezenzo zebhubesi.

2.6.3 Isihlonipho

UZulu nabanye (1991) bathi isihlonipho siyisifengqo esisho ukusetshenziswa kwegama elithambile nelikhombisa inhlonipho esikhundleni segama elingahle lilumele kwabangingi abantu ngenxa yokugagulwa kwalo. Umsebenzi wesihlonipho osemqoka ukuthambisa umoya ongamukeleki kahle kubantu, njengomoya wovalo, wokuthukuthela, wokudabuka, njalonjalo. UMalibe (2009) uthi isihlonipho yilapho kusetshenziswa igama ngobunono, sithambisa inkulumo ekhulunywayo, kusetshenziswa igama elithokozisayo nelimnandi esikhundleni segama elibuhlungu neliqhoshe.

UMaphumulo (2016) uthi esihlonishweni kuthanjiswa inkulumo ngokusebenzisa igama elinobunono, elihlonipha leso senzo. Lapha umbhali usuke egwema ukuthi igama lingase lilumele kwabangingi uma ligagulwa. UMashumi nabanye (1994) bathi

isihlonipho kuwukusetshenziswa kwamazwi aduduzayo nazothile endaweni yamazwi ahlabayo. Nginganikeza isibonelo esithi: Umkhahlele ngonyawo ebudodeni bakhe. Kulesi sibonelo kuvezwa ukuthanjiswa kolimi egameni elithile elingalumela uma lisetshenziswa. Lapha kuhlonishwe igama eliveza ukuthi umuntu ukhahlelwe kuphi okuyisitho sangasese somuntu wesilisa.

2.6.4 Isimeleli

UButhelezi nabanye (2006) bathi isimeleli saziwa ngemethonimi, okuyisifengqo esiyisingathekiso senkulumo efanisa izinto ezimbili ezingafani ibe ingasisebenzisi isakhi sokufanisa. Umehluko wukuthi le nto okufaniswa nayo iba yingxenyeye yento enkulu. URegmi (2014) uthi isimeleli uhlobo lwesifengqo lapho ingxenyeye ibhekiswa kuyo yonke into noma ngokuphambene nalokho. UMaphumulo (2016) uthi esimelelini into ibizwa ngezimpawu nomsebenzi wenye into efuze yona uma kubhekiswa enkulumeni yansukuzonke. Lapha ingxenyeye ingase imele konke, noma imele ingxenyeye, noma okusetshenziswayo kumele umsebenzi. Nginganikeza lesi sibonelo: Siphelile isibaya sendoda. Isibaya lapha singamela umnotho. Ukuphela kwaso kusho ukuthi indoda ilahlekelwe wumnotho wayo noma ikhokhe kakhulu.

2.6.5 Isenzamuntu

UWhitome noToner (2008) bathi isenzamuntu yilapho into noma utho olungeyena umuntu lunikwa izimpawu zobuntu ngoba kukhona okufanayo kukho nomuntu. UMsimang (1986) uthi isenzamuntu wuhlobo lwesifengqo lapho into engaphili ithathwa njengento ephilayo. UMaphumulo (2016) uthi isenzamuntu siwuhlobo lwesifengqo lapho amandla ezinto eziphilayo enikwezwa lezo zinto ezingaphili, zenziwe zikhule, zizwe, zigijime, njalonjalo. UGule (1992) uthi kulesi sifengqo kuqhathaniswa izenzo zezinto ezingaphili noma izilwane nezenzo ezenziwa ngumuntu. UGule (1992) uqhubeka uthi lapha sithola imvelo njengezintaba noma imifula, ngisho izihlahla imbala zinikezwa impilo zikhulunyiswa njengabantu. UMashumi nabanye (1994) bathi isenzamuntu sicishe sifane nesingathekiso ngoba silinganisa izinto ezimbili ngendlela yokungathekisa, engaqondisi ngqo. Nginganikeza isibonelo esithi: Laphuma ilanga lamoyizela layozilahla kunina. Kulesi sibonelo kubonakala ilanga limoyizela, okuyisenzo esenziwa ngumuntu, kanti futhi libonakala liya kumama walo, okungabantu abanomama.

2.6.6 Isihlanekezelo

URegmi (2014) uthi isihlanganekezelo isifengqo lapho uma kubhalwa kufakwa igama elinye esikhundleni segama lento ngokuchazwa noma ngokuhlotshaniwa. Lapho kusuke kubizwa umsebenzi wento ngaleyo nto esetshenziswayo. U-Arvius (2003) uthi isihlanekezelo isifengqo lapho kunesimo sokukhuluma esishitshanisa igama elithile nelinye elihlotshaniwa naleli gama ukudlulisa kwegama kwenzeka ukuze kubonise ukuhlangana kwento yonke engxenyeni ethile noma ukuthi izinto ezimbili zihlotshwaniswa kanjani ngandlela thizeni. UMashumi nabanye (1994) bathi isihlanekezelo yisifengqo esibiza into enye efuze leyo ebizwayo futhi kusuke kungwenywa inkulumo eyejwayelekile. UMahlangu nabanye (2013) bathi isihlanekezelo sibiza umsebenzi wento ngegama le nto esetshenziswayo, noma sibe into ephelele ngengxenye yayo, noma sibize ingxenye ngento ephelele.

Ngizonikeza izibonelo: Tshelani ibhasi lelo lingilinde.

Kulesi sibonelo akuqondwe lona ibhasi kepha kuqondwe umshayeli webhasi.

Esinye isibonelo: Izinyane lesilo lihambile.

Lapha kuhlancekelwe ukubiza umntwana wenkosi ngokuthi ingane yenkosi kodwa kwathiwa yizinyane lesilo, ngoba inkosi kuthiwa yisilo bese kuthi ingane yesilo kuthiwe izinyane.

2.6.7 Isenzasilwane

UButhelezi nabanye (2006) bathi isenzasilwane uhlobo lwesifengqo lapho kufaniswa khona izinto ezimbili ezingafani, umehluko wukuthi le nto okufaniswa nayo isuke yenziwe sasilwane (iba nezitho zesilwane noma yenze izinto ezenziwa yizilwane). UMaphumulo (2016) uthi lapha kuthathwa umuntu afaniswa nesilwane ngenxa yobunjalo bakhe noma izenzo ezithile azenzayo. UMahlangu nabanye (2013) bathi isenzasilwane inkosi ibizwa ngenyathi, lokho kwenzelwa ukuba yesabeke kanye nokuveza amandla ayo. Amakhosi akwaZulu afaniswa nesilo, ubhejane, njalonjalo. Lokhu kwakha isithombe engqondweni, umlayezo siwuthole kangcono.

2.6.8 Ihaba

UPerrie (1992) uthi ukuhabazisa kuwukweqisa okusenkonzweni yeqiniso. UMalibe (2009) uthi ihaba ukunweba inkulumo, yandiswe ngokwenza lokho okukhulunywayo

ngakho kube kukhulu kunobuqiniso bakho. UMakhambeni (1989) uthi ihaba indlela ethize esetshenziswa yimbongi ukuchaza ubunjalo bento ngokuyandisa ngokwedlulele. Lokhu kuchaza ngokweqile kuye kuhambisane nomoya wembongi nalokho ekuchazayo. UKheswa noMthiyane (1993) bathi ihaba uhlobo lwesifengqo oluvela lapho umuntu echaza noma esho into ngendlela eyandisayo.

U-Arvius (2003) uthi ihaba isimo sokokhuluma esiyincazelo ecwebezelayo eyihaba kanti ezincwadini ihaba lisetshenziselwa ukugcizelela noma ukuveza incazelo ecacile. UMaphumulo (2016) uthi ngehaba kusuke kunwetshwa inkulumo, yandiswa ngokwenza lokho okukhulunywa ngakho kube kukhulu kunobuqiniso bakho. UMashumi nabanye (1994) bathi ihaba isifengqo lapho kuchazwa khona into noma isimo ngendlela eyandisayo, sichaza ngokubabazeka. UMahlangu nabanye (2013) bathi ihaba liyindlela yokuchaza into ngamazwi ayenza izwakale inkulu kakhulu kunalokho eyikho ngempela. Ngizonikeza isibonelo esilandelayo: USipho wayengasagijimi wayendiza. Lesi sibonelo siveza indlela owayegijima ngayo ngendlela eyandisiwe ngoba akekho umuntu ogijima aze andize. Lapha kugcizelelwe indlela lo muntu owayegijima ngayo ngokwedlulele.

2.6.9 Uphawu

UKnowlers (2005) uthi uphawu yigama elivela olimini lwesiLatin elithi *symbolum*, elisho uphawu. UKent (1989) uthi ngokombhalo, abantu noma izinto kuyenzeka zimele ezinye izinto kunokuba zibe yizona. Lokhu kusho ukuthi uphawu lusho omunye umqondo ojulile noma ocashile noma umqondo osobala noma iqiniso elisobala. UMaphumulo (2001) yena uveza ukuthi kuyenzeka ukuba imbongi isethulele imifanekiso ethile okuthi uma siyihlolisisa sithole ukuthi kukhona umqondo omunye ewumele. URegmi (2014) uthi uphawu lungaba into emele umqondo ongacacile, uthando, inzondo, usizi, ubumbono, ukufa, njalonjalo. UGule (1992) uthi uphawu njengoba luzichaza kusuke kukhulunywa ngento ethile kepha efanekiswe ngokuthile ukugqamisa ukubaluleka kwayo, noma lugqamisa umqondo ofihlakele okuzomele ukuthi uchazwe lowo mfanekiso wophawu ukuze kufinyelelwe endikimbeni yalo ecashile.

Nginganikeza isibonelo esilandelayo: Lesi sinyathelo sisho ukuphuma kwelanga. Kulesi sibonelo ukuphuma kwelanga kuwuphawu, uphawu olusho impumelelo empilweni yomuntu.

2.6.10 Umbhinqo

UMaphumulo (2001) uthi umbhinqo isifengqo lapho umuntu esuka ehlekisa ngomunye, ngalokho akhuluma ngakho ngokuhlanekezela amazwi asho lokho okuphambene nawo futhi kulesi sifengqo kusetshenziswa kakhulu iphimbo lokugcona nokuhlekisa ngomuntu. UMashumi nabanye (1994) bathi umbhinqo isifengqo esisho okuphambene nesikushoyo kanti yikhono elihle ngoba umbhali usuke egcizelela imibono yakhe ngokusebenzisa amagama akhethwe ngobunono azosho okuphambene nenhloso yakhe. UMahlangu nabanye (2014) bathi umbhinqo wukusebenzisa amazwi asho okuthile kepha kube kuqondwe okuphambene nalokho kanti umbhinqo ungasetshenziselwa ukugxeka noma ukwenza inhlekisa ngaleyo nto okukhulunywa ngayo.

Ngizonikeza isibonelo esilandelayo: Phela lowo ingilosi, akasenzi isono.

Lapho kusuke kusho umuntu ebhuqa omunye ngoba mhlampe kukhona okubi akwenzile kodwa ebe aziwa njengumuntu othembakele emphakathini.

2.6.11 Uteku

A-Arvius (2003) uthi uteku wuhlobo lwesifengqo lapho kudlaliswa amagama ukucacisa kahle umyalezo othize ngokwethulwa inkulumo engahlekisi ngendlela ehlekisayo kanti futhi igama lilinye lisetshenziswa ngezindlela eziveza imiqondo ehlukene. UMaphumulo (2001) uchaza uteku ngokuthi kusuke kusetshenziswa igama elilodwa kodwa libe nomqondo owehlukile kuleso naleso sigaba lapho lisetshenziswe khona, okuwukuthi ngoteku kusuke kudlalwa nje ngamagama ngenhloso yokunikeza imiqondo emibili noma emithathu. UMashumi nabanye (1994) bathi uteku isifengqo esibeka inkulumo ngendlela entelayo, kuba negidigidi kuhlekwe.

Ngizonikeza isibonelo esilandelayo: Indoda ijatshuliswe amabele.

Lapha igama elithi amabele lingaba nemiqondo emibili, okuwutshwala noma isitho somzimba wesifazane. Nokho lapha kuqondwe ukuthi indoda imnandi noma iphuze utshwala.

2.6.12 Indida

U-Abraham noHarpham (2005) bathi indida isitatimende esibonakala singenamqondo noma siphikisana kodwa singaba yiqiniso. UMaphumulo (2001) uthi indida isho ukusetshenziswa ndawonye kwamazwi aphikisanayo ngokomqondo kanti nakuba kuye kuzwakale sengathi lawa mazwi ayindida engenamqondo, lapho umuntu esewahlaziyisisa atholakala enawo umqondo. UMahlangu nabanye (2014) bathi indida ukusetshenziswa ndawonye kwamazwi anomqondo ophikisanayo kube kuchazwa into efanayo.

Ngizonikeza isibonelo esilandelayo: Isihlakaniphi esiyisiwula kasiyilondolozi imali. Lapha kuhlekiswa ngomuntu ozenza isihlakaniphi kodwa ebe ehlulwa yinto eyodwa nje, okuwulolondoloza imali.

2.6.13 Umbhuqo

UMbatha (2020) uthi umbhuqo ukuhlekisa ngomuntu noma ngento wenze sengathi uyayincoma kanti awuncomi. UMaphumulo (2016) uthi umbhuqo isifengqo lapho umuntu umngcona, umhleka noma umdelela ngokusebenzisa amagama asho ngqo lokho osuke ukuqondile. UMashumi nabanye (1994) bathi umbhuqo yindlela yokusho into sakugigiyela usho into ephikisana nale oqonde ukuyisho, abanye bathi lokho kunguncoma okuqonde ukugxeka.

Ngizonikeza isibonelo esilandelayo: UMbopha waze wafa eyindoda eyethembekile. Lesi sibonelo siveza ukubhuqa uMbopha ngoba wafa engasathembekile enkosini uShaka ngenkathi eyihlanganyela nabafowabo, beyibulala inkosi uShaka.

2.7 Ukubaluleka kwezaga nezisho olimini lwesiZulu

UKhathi (2002) uthi ulimi ukuze lube mtoti uma lukhulunywa noma lubhalwa kumele kusetshenziswe izaga nezisho. Lapha ngezansi ngizosebenzisa imibhalo eyahlukene ukuchaza lezi zimo zokukhuluma okuyizaga nezisho.

2.7.1 Izaga

U-Uyen (2013) waseChina uthi izaga zingamagama afingqiwe nje kodwa abekeka kalula futhi ziwulimi olunonile olusetshenziswa yizo zonke izizwe ukunonisa ulimi lwazo. U-Uyen (2013) uqhubeka uthi izaga zivela emasikweni ahlukene ukuveza

ikhono lazo kanye nokuveza izifundo eziqotho. UHlongwane nabanye (1992) uthi isaga siyindlela eqoqekile yokwethula iqiniso elamukelekile kanti leli qiniso kufinyelelwa kulo emva kokubukisisa ukwenzeka kwezinto futhi yikho kuthiwa izaga zingamazwi enhlakanipho. Ngokuka-Uyen (2013), izaga zesiNgisi ziveza inhlakanipho yomuntu azalwe nayo. UManana (1997) uthi izaga zingezinye zezinongo ezisetshenziswa ukunonga ulimi lwethu futhi kubalulekile ukuthi izizukulwane ngezizukulwane zizazi, zizithokozele futhi zizisebenzise ngokuyikho izaga olimini. UManana (1997) uqhubeka uthi uma izaga zingashabalala lokho kungasho ukuphelelwa umsoco kolimi lwethu, njengoba isinongo salo siyobe sesishabalele.

UMasuku noChiliza (2021) bathi isaga sithathwa njengethuluzi lokwedlulisa umyalezo ogxiliswe olimini, ikakhulukazi iqiniso neseluleko. UMathonsi (2004) uthi izaga zibukeka ziwumphumela wokwenziwa kwezinto abantu abazenza imihla ngemihla futhi ziveza izinkinga abantu ababhekana nazo empilweni. UMashumi nabanye (1994) bathi izaga zingumsebenzi wobuciko omuhle cishe kunazo zonke izinhlobo zobuciko bomlomo futhi izaga zigcwele amaqiniso ngempilo, ngakho-ke ziyasiza ukwakha impilo yomuntu.

UMabuya (1992) uthi ubumtoti bolimi bugqama kakhulu lapho ulimi lusebenzisa khona izaga, kepha lokhu akusho ukuthi izaga zimane zifuhlelwe nje. UMabuya (1992) uqhubeka uthi umbhali kumbe umkhulumu uyaye azikhethe izaga ukuze phela zivumelane nesimo senkulumo yakhe. UMabuya (1992) uqhubeka uthi izaga zethula umqondo ojulile, zisebenzise ulimi olushubile futhi zinemfanekisomqondo. Lokhu okushiwo nguMabuya (1992) kuveza ukuthi kumele umbhali noma umkhulumu uma esebenzise isimo sokukhuluma esiyisaga asisebenzise ngokufanele sihambisane nenkulumo ayishoyo. UMthiyane nabanye (1988) uthi izaga ziyingxenywe yomnotho wolimi futhi zakhiwe zisuselwa kulona ulimi. UMaphumula noThwala (1989) bathi izaga zingamagama akhombisa ukujula kolimi lwethu futhi zingamagama aneka amaqiniso, ubunzulu nokuhlakanipha okukhulu kanti ukujula kolimi kuncike ezageni.

UGule nabanye (1993) bathi izaga zisetshenziswa ukunika izeluleko noma ukuxwayisa futhi ziyinkulumo endala kakhulu equkethe ukuhlonipha. UMathenjwa noMaphumula (2001) bathi izaga ziyinkulumo efinqqiwe esebenzisa ulimi olujulile olunotho ngezifengqo. UMathenjwa noMaphumulo (2001) baqhuba bathi singasho

ukuthi izaga zingamakha ayolisa ulimi lwethu. UMaphumulo noThwala (1989) bathi izaga ziyafundisa, zeluleke futhi zinikeza umunxa ofanele ulandelwe.

UMakhoba (2014) uthi isaga yinkulumo-buciko esuselwe eqinisweni elithile elenzeka empilweni kanti sinjalo nje singumusho ophelele ongaguqiki. UGule nabanye (1993) bathi izaga ziwumthombo onothile, wezithombemagama kanye nezinkulumo ezingumnqamulajuqu ekuchazeni ngokuthile. UMaphumulo noThwala (1996) bathi izaga zingamagama esiwasebenzisa nsukuzonke, aneka amaqiniso, ubunzulu nokuhlakanipha okukhulu.

UShange (2011) uthi izaga ziwukunotha kolimi futhi zimnandi. UNtuli nabanye (2015) bathi izaga ziwumusho ophelele, ziyakwazi ukuzimela zenze umqondo ophelele futhi ziyizimo zokukhuluma nje ezishubisa ziyolise ulimi. UNtuli nabanye (2015) baqhuba bathi abanye abantu bazibiza ngamazwi ezazi zokukhuluma noma amazwi abahlakaniphileyo ngakho belu ukuthi zingubuciko bokukhuluma. UNyembezi (1990) uthi izaga zakheke ngokwenzeka kwesimo esithile esake saduma emphakathini. UNyembezi (1990) uqhubeka uthi izaga ziyisibuko salokho okwenzeka emphakathini futhi okungamaqiniso. UMathonsi (2004) uthi ukungaziwa kwezaga kungadala ukuthi umphakathi ubenenkinga enkulu yokuxazulula izinkinga ohlangabezana nazo, zinjalo nje izaga zinikana indlela yokuphila ngokuxwayisa ezintweni eziningi. UTremper (2002) uthi uma ufunda izaga ngokuziqonda uthola ubuhlakani, lobo buhlakani obuzokusiza endleleni yokuphila, ngoba uma uphila ziningi izinselelo. UMpungose (2010) uthi uma kungase kubekhona ubulungiswa ekufundiseni umphakathi, ngeke kuzuzwe ulwazi uma zingafundiswa ngoba ngisho nolimi luyakhula luvuseleleke ngazo.

UMakhambeni (1990) uthi izaga ziyindlela yokukhuluma ngokuqoqa inkulumo kodwa lokho okushiwoyo nokuqondiwe kube nesisindo, kujiye. UMakhambeni (1990) uqhubeka athi zikhona izaga eziqondene nokukhuliswa kwabantwana, zikhona ezinophawu lokugcizelela nokucacisa into ethile noma nje ukwenza okuthile, ezinye zitshengisa ukudabuka noma isiqalo sento ethile eyimvelo encike endabeni ethile. UMashumi nabanye (1994) bathi izaga ziwumcebo wolimi lwesiZulu ngoba ziiyaluhlobisa, yikho nje ababhali abaningi bethanda ukuzisebenzisa izaga.

UMashumi nabanye (1994) baqhubeka bathi izaga zithathwa njengengxenywe yemibhalo ngoba zifundisa abantu ngemithwalo yabo, nangezinga lempilo yabo. UNtuli nabanye (2015) bathi izaga zisetshenziselwa izinjongo ezahlukene, zeluleka abantu ngezindlela okumele baziphathe futhi baphathane ngayo. UNtuli nabanye (2015) bathi izaga kukhona lapho zisuselwa noma zivela khona ngoba kukhona izaga eziphathelene nezilwane, eziphathelene nemikhuba eyenziwa ngabantu, ezisuselwa emzimbeni yabantu, eziphathelene nenjabulo nentukuthelo, eziphathelene nenhlonipho, eziphathelene nobubha, njalonjalo.

2.7.2 Izisho

UMabuya (1992) uthi izisho ziyizimo zokukhuluma ezifana nezaga ngokuthi zingamagama asetshenziswa yizazi zokukhuluma kodwa izisho zona ziyasikisela, aziqondi ngqo kulokho umuntu asuke ekuhlosile nxa ekhuluma nomuntu. Ababhali bakwamanye amazwe njengo-Ren noYu (2013) baseChina, bathi izisho zingamabinzana amagama abunjwe ndawonye kodwa incazelo yegama ngalilodwa ayicaci kuze kumele uthole umqondo wonke. ORen noYu (2013) baqhubeka bathi izisho zaseChina ziqukethe ulwazi olunhlobonhlobo ngamasiko abo. UCaro (2009) waseColomba uthi izisho ziyinhlanguanisela yamagama anezincazelo ezahlukene uma kubhekwa igama negama ngalinye incazelo yalo. UDe Caro (2009) uqhubeka uthi izisho zisiza abafundi ukuba bakwazi ukuthuthukisa amakhono abo okukhuluma bese kwanda ulwazi.

UMaphumula noThwala (1989) baseNingizimu-Afrika bathi izisho zingumnotho wolimi kanti futhi zehlukile ezageni ngoba zona ziyaguquguquka ngenkathi yesenzo. UMaphumulo noThwala (1989) baqhubeka bathi izisho ziyalwakha ulimi, ziyalunothisa ulimi ziphinde ziluhlobise ulimi futhi ziyiqoqo lamazwi asebenzisa isenzo ukusho lokho ezisuke ziqonde ukukusho. UMashumi nabanye (1994) bathi izisho zisebenza kakhulu ngophawu futhi aziqondi zona zithi ngqo entweni umuntu afuna ukuyisho kodwa kukho lokho kungaqondi zinesiphiwo esikhulu zokubeka kancono iqiniso.

URodriguez noWinnberg (2013) bathi izisho iqoqo lamagama anencazelo ekhethekile noma eyehlukile kunencazelo ejwayelekile yegama ngalinye ngoba incazelo yezisho cishe ayinakuqondakala ngaphandle kokuthi usebenzise ulwazi lwakho lwesiko noma ulwazi lwangaphambilini. URodriguez noWinnberg (2013) baqhubeka bathi

ukuqondisisa isisho kuqala ebuntwaneni bese kuthuthuka kancane kancane kuyo yonke iminyaka yobudala besikole, ebusheni, kuze kube sebudaleni bomuntu. Lokhu okuvezwa nguRodriguez noWinnberg (2013) kuveza umqondo wokuthi kuhle umfundi ukuba aqale ekhaya athole imfundo engalungiselelwe engakayitholi imfundo esikoleni.

URodriguez noWinnberg (2013) bathi izisho ziyingxeny ebalulekile yokuthola ulimi futhi zivame ukukhombisa umfundi ikhono nolwazi lolimi olungajwayelekile ukukhulunywa olimini lwabomdabu kanti futhi zenza ulimi lube namandla kakhulu. URodriguez noWinnberg (2013) bathi izisho zengeza amahlanya. UMashumi nabanye (1994) bathi izisho zenza ulimi lunothelube njengompe lwezinyosi kodwa uma zisetshenziswe ngendlela efanele ehambisana nesihloko sendaba kanye nengxoxo yonkana.

UMabuza (1992) uthi izisho ziyizimo zokukhuluma ezifana nezaga ngokuthi zingamagama asetshenziswa yizazi zokukhuluma. UMasubulele (2015) uthi izisho azilona ulimi olusetshenziswa ukunothisa inkulumo nje kuphela kepha ziphinde ziyihlobise bese zibhekelela ukuthambisa inkulumo engemnandi enamazwi ahlambalazayo. Lokhu okuvezwa uMasubulele (2015) kuyahambisana nalokhu kukaMathenjwa noMaphumulo (2001) uma bethi izisho ziwuhlotshwana lobugagu obubeka inkulumo ngokusikisela. UMathenjwa noMaphumula (2001) bathi izisho zinjengesilulu samasiko esizwe nesilulu lapho abantwana bethola khona ulwazimagama olusha futhi zethula imfundiso ethile ngosikompilo lwabantu.

UMasubelele (2015) uthi izisho ziyakwazi ukusetshenziswa uma kubhekwene nezimo ezithile zempilo, ukuvikela ukwehliswa kwesithunzi somunye umuntu ngabanye abantu. UMasubelele (2015) uqhuba athi izisho ziyasetshenziswa ukuveza inhlonipho esimweni somuntu olisela futhi izisho ziyasebenza esimweni somuntu oligwala lapho kungathiwa uyabaleka kepha kuthiwa ucela empunzini. UMakhambeni (1990) uthi izisho ngamagama noma imishwana engeniswa lapho kukhulunywa, ukunothisa nokunonga ulimi, izisho zivamise ukungayiqedi inkulumo ngoba azimuphi lowo olalele umqondo ophelile noma nje inkulumo eqondwe okhulumayo uma zizimele zodwa. UMabuza (1992) uthi izisho noma zishubile ngomqondo, zibuye zibe mnandi ngokuba zibe ludlana nje, aziwukhandli umqondo waloyo okusuke kukhulunywa naye.

UMashumi (1994) uthi izisho zehlukile zona kunezaga ngoba azimtsheli umuntu ukuthi akenzeni.

2.8 Ukubaluleka kokulondolozwa kolimi

NgokukaPhakathi (1970), usiko nolimi ngeke ukwehlukanise nomnikazi futhi umbhali obhala kahle umbhalo wakhe uwubhala ngolimi lwakhe aluzwayo naluthandayo bese enandisa ngezinandisi zalo, yingakho nje kumele anonophalise umbhalo wakhe ngolimi olunezaga, izisho, izifenko nokunye okwenza aziqhenye ngolimi lwakhe. UPhakathi (1970) uyaqhubeka athi ulimi lwesiZulu luyifa lesizwe sakwaZulu esizigabisa ngalo futhi ukusimama kwalolu limi kusezandleni zamadodana namadodakazi akhe uZulu. Lawa mazwi kaPhakathi (1970) akubeka kube sobala bha ukuthi ulimi lwesiZulu kumaZulu nasesizukulwane sawo luyifa. Lokhu kufakazelwa nguThembela noNxumalo (1981) uma bethi ulimi lomdabu luyifa uZulu alushiyelwa ngokhokho bakhe futhi kuyisibopho ukuba izizukulwane ezikhulayo zilongwe, zilwazise, zilungcine, ziluncele, zilulondoloze, zilwazi ngoba luyigugu elikhulu. UThembela noNxumalo (1981) baqhubeka bathi uma lunganakwa ulimi ezikoleni lungase lukhohlakale luze lugcine lufile, ikakhulukazi ngoba luzungezwe ngezinye izilimi zezizwe. Lawa mazwi alaba bongoti, uThembela noNxumalo (1981) ayiqiniso ngoba kumele ababhali basebenzise ulimi oluhlwbisile ukuze ulimi lomdabu lungaqonelwa ngezinye izilimi.

2.9 Ubumtoti bolimi nendlela thizeni yokubhala

Ulimi lubalulekile kunoma yisiphi isizwe ngoba wonke umuntu owakhele kuleli lengabadi ebe esaphila kulo mhlaba usebenzisa ulimi lwakhe ukuxhumana nabaphilayo futhi ukukhuleka, axhumane nezidalwa noma namathongo akubo ngolimi lwakhe abamfundisa lona ukuze bezwane (Bhayi & Thabethe, 2013).

UBhayi noThabethe (2013) bathi ulimi luyisisekelo sokuxhumana phakathi kwabantu abahlukene abaphila kulo mhlaba futhi zonke izilimi kumele zihlonishwe. UMthethosisekelo waseNingizimu-Afrika (Department of Justice and Constitutional Development, 1996) ukubeka kucace ukuthi zonke izakhamuzi zakuleli ziyalingana phambi komthetho.

Ulimi lusetshenziswa ngezindlela ezahlukene kuye ngokuthi inhloso yombhali noma yesikhulumi iyini ngaleso sikhathi futhi ongoti nongcweti bolimi baveza ubuciko babo

ngokusebenzisa noma ngokudlalisa amagama ngendlela emnandi (Zulu, et al., 1991). UZulu nabanye (1991) bathi ulimi lubalulekile kubabhali ngoba yilona abalusebenzisayo lapho bexoxa indaba, ngakho-ke kufanele umbhali womdlalo akhethe amagama ngendlela eyenza azizwe eyingxenye yendaba leyo. Le nkulumo kaZulu nabanye (1991) ikuveza ngokusobala ukuthi ulimi yilona oluyingqikithi yendaba.

UHlongwane nabanye (1987) bakuveza ngokusobala ukuthi ababhali bona basebenzisa lona nje ulimi olutholakala kwabalukhulumayo emphakathini, noma ebhala indaba yakhe umbhali akahluki kulolu limi. UHlongwane nabanye (1987) baqhubeka bathi kungenzeka kodwa kuthi uma sesifunde izincwadi zakhe eziningi umbhali lowo sikwazi ukusheshe sibone singatshelwanga ukuthi ngumbhali othile-ke obhale lapha ngoba sesiyazi ukuthi uvame ukuwahlela kanjani yena amagama uma ebhala.

UZulu noMbhele (1991) bathi ubumtoto bolimi, izisho, izaga kanye nezifengo kuyaluhlobisa ulimi, yingakho umbhali kulindeleke ukuba azisibenzise lezi zinandisi zolimi endabeni yakhe futhi akufanele nazo zisetshenziswe ngokwedlulele zize zibe yisidina. UZulu noMbhele (1991) baqhubeka bathi umlobi kuhle awashintshashintshe amagama, ashintshashintshe nesakhiwo semisho senkulumo yakhe sizwakale sisisha njalo. Lawa mazwi kaZulu noMbhele (1991) akuveza ngokusobala ukuthi umbhali wendaba kumele alandele imigomo ethile ukuze umfundi aheheke ukufunda indaba futhi kumele asebenzise ulimi olukahle olwamukelekile, asebenzise nezithombemagama emdlalweni wakhe. UHlongwane nabanye (1987) bathi izisho nezaga ziyaluhlobisa ulimi kanti ukuzisebenzisa kuye kukhombise ukuthi umbhali ulwazi kahle ulimi alusebenzisayo.

2.10 Izindlela namasu okufundisa izimo zokukhuluma

Kulesi sahluko ngibheka izindlela namasu okufundisa izimo zokukhuluma. Kubalulekile ukuthi uthisha abe nezindlela namasu akhe okufundisa azomelekelela ekufundiseni izimo zokukhuluma ekilasini lakhe lesiZulu uLimi Lwasekhaya. URodriguez noWinneberg (2013) bathi izimo zokukhuluma kunzima ukuzifunda nokuziqonda. UMuthusamy nabanye (2017) bathi othisha abaningi baveza ukuthi ukufundisa izimo zokukhuluma kuyinto enzima kakhulu ukuyenza futhi abanye othisha

bavele bangazikhathazi ngezindlela namasu ahamba phambili okufundisa lezi zinongo zolimi. URadebe noMchunu (1989) bathi izindlela noma amasu okufundisa awubuchwepheshe obungubuciko obusetshenziswa uthisha ekwenzeni isifundo sakhe sicace futhi sizwakale kahle kubafundi bakhe. Ngezansi ngiqala ngokuchaza izindlela zokufundisa bese ngilandelisa ngamasu okufundisa engithole ukuthi kusetshenziswa kakhulu uma kufundiswa izimo zokukhulu.

2.10.1 Izindlela zokufundisa izimo zokukhuluma

Kubonakala lezi zindlela zokufundisa ezilandelayo zithandwa kakhulu futhi zilandelwa kakhulu ngothisha uma befundisa izimo zokukhuluma.

2.10.1.1 Indlela yokufundisa egxile ekuxazululeni inkinga

Kule ndlela yokufundisa umfundi nguye ozitholela inkinga bese ezama ukuzixazululela yena ngesingaye futhi iyamsiza umfundi ngokuba akwazi ukuzimela ezinkingeni zomhlaba, akwazi ukubhekana nazo, afunde ukuzimela, abe nolwazi ngento ethile futhi kumenza akwazi ukusebenza nabanye abafundi njengeqembu (Ali, 2019). U-Ali (2019) uqhubeka athi ukufunda nokufundisa okususelwa enkingeni kuyindlela esiza ukukhulisa amakhono kubafundi okukwazi ukucabanga ngokujulile, ikhono lokuxazulula izinkinga, ikhono lokuxhumana kanye nelokufunda ngempilo yonke nje jikelele. Umfundi impilo yakhe yonke uyokwazi ukuzimela, azithuthukise futhi azivuselele yena luqobo empilweni yakhe ingunaphakade (Ali, 2019). U-Ali (2019) uthi ukungahlanzeki, ukungcola, izimo ezingahlelekile zinika abafundi ukuba badlale indima yobumnikazi baleso simo futhi umfundi usuke ebona inkinga bese khona lapho ethola isixazululo ngokuthi aqhathanise imfundiso ayithole ekhaya nesimo leso. Le ndlela, ngokuka-Ali (2019), ilusizo ekwenzeni umfundi ukuthi abe nempumelelo emhlababeni wangempela.

USummons noPalmer (1994) bathi zintathu izinqubo zezinyathelo ezinconywayo uma kufundwa izimo zokukhuluma zolimi ezigxile kumfundi endleleni yokuxazulula izinkinga: ukuthola izimo zokukhuluma endimeni noma ebinzaneni elifundwayo; ukuthola incazelo ekungeyoqobo bese kuthathwa isinqumo ukuthi lowo myalezo umbhali ebezama ukuwedlulisa kumfundi uthini; kanye nokusebenzisa ulwazi

Iwangemuva mayelana negama noma ibinzana ukunquma ukuthi umbhali wayehlose ukuthini.

2.10.1.2 Indlela yokufundisa esakuhaya

URodriguez noWinnberg (2013) bathi le ndlela ayifundisi ukuthi umfundi kumele ayazi ngekhanda noma ayibeke enqondweni le nto ayifundayo kodwa iveza ukuthi umfundi kumele azi isakhiwo nokubumbeka kwaleyo nto ayifundayo futhi yakhe umgqumo othize ekhanda lakhe. URodriguez noWinnberg (2013) bathi esikhathini semfundo endala abafundi babefundiswa imilolozelo, izinganekwane, kuthiwa abasho izibongo zezinto ezahlukene, njengenkunzi yakubo, izibongo zebhasi nezinye, kepha bengazi ukuthi lokho kusho ukuthini. Zonke lezi zinto zazishiwo ngomlomo kepha umfundi angaluqondi ulimi olusetshenziswe khona (Rodriguez & Winnberg, 2013). URodriguez noWinnberg (2013) baqhuba bathi izindlela zendabuko ezibandakanya ukwenza, ukufunda ngekhanda nokukhumbula kudla isikhathi namandla abafundi ngento engekho. Le ndlela yenza umfundi abe yivila lokucabanga ajule ngoba uphindaphinda into eyodwa engayicubunguli ukuthi ithini, aphinde angabi nalo ulwazi olwenele nokuzigqugquzela ngokuthi abe nolwazi ngokunona kolimi, ukuthola incazelo nezaga ezisetshenziswe kuleyo mibhalo asuke eyiphindaphinda.

URodriguez noWinnberg (2013) bathi izimo zenkulumo kufanele zifundwe ngenqubo yokufunda ulwazi futhi lolo lwazi abafundi bakwazi ukuluhlanganisa namasiko ngokuluhlaziya ukwakha isingathakiso somqondo walokho abakuhayayo. URodriguez noWinnberg (2013) bathi le ndlela ingabalekelela abafundi abathanda ukuhaya nokuba zimbongi kanye nalabo abathanda ukuxoxa izinganekwane, izinganeko, imilolozelo kanye nokunye okushiwo ngokuphindaphindwa, nokho kumele lowo osho lezi zinto abe nokukuqondisa lokho akushoyo. URodriguez noWinnberg (2013) bathi izincwadi ezivame ukusetshenziswa ukuthola ukuthola ulwazi lwamagama ngokushesha azanele futhi azinalo ulwazi lwasemuva noma izincazelo ezanele, ngakho-ke le ndlela yokufundisa nokufunda ngokuhaya isiza ukugcina ulwazi lwalokho okufundiwe. URodriguez noWinnberg (2013) bathi ukufundisa izimo zokukhuluma kuwumsebenzi wokuqwashisa noma kunjalo kodwa kufuneka kube nokuhleleka okunengqondo hhayi nje ukuhaya okungenagqondo, kodwa akube ngokuhlaziya umqondo wokushiwoyo kanye nesakhiwo sakho.

2.10.1.3 Indlela yokufundisa elandisayo

UHammerberg (2004) uphakamisa ukuthi othisha basize abafundi ukuthi babone ukuthi yiziphi izinsizakufunda noma ulwazi asebenalo ukuze baqonde izimo zokukhuluma. UDelpit (2006) uthi le ndlela isekela ukusebenzisa izingathekiso ezijwayelekile, izifaniso kanye nokuhlangabezana nalokho abafundi abakwaziyo ukuze baxhumane nomhlaba ngokubhala indaba bese beyixoxa. UHammerberg (2004) uqhubeka uthi leli lisu lokuxoxa indaba ligqugquzela abafundi ukuba bakwazi ukusebenzisa ulimi olunotho ngezimo zokukhuluma futhi kubenza ukuba bakwazi ukuhlela imicabango yabo, bayethule ngendlela ehlelekile.

2.10.1.4 Indlela yokufundisa exhumanisa okufundwa ekilasini nokwenzeka emhlabeni

URodriguez noWinnberg (2013) bathi ukufundisa izimo zokukhuluma njengezifeno, izaga nezisho kugqugquzelwa abafundi ngokomqondo babe nolwazi ngomhlaba jikelele. URodriguez noWinnberg (2013) baqhubeka bathi abafundi kumele bafunde ama-athikhili ukuze bathole izisho ezikuwo bese bedweba imephu yokufanisa yezinkulumo eziyinkomba yalokho abakufundile. URodriguez noWinnberg (2013) baqhuba bathi ukufundisa izimo zokukhuluma ngale ndlela kuholela ekufundiseni abafundi ngolimi nolwazimagama, hhayi khona kuphela kepha nolwazi lomhlaba kanye nokuqwashisa ngamasiko, yingakho-ke kudingeka ukuthi othisha babekhona ukuze bafundise bese kuzuza abafundi. UDevet (1988) uthi abafundi bangabamba futhi bakhumbule kalula izimo zokukhuluma uma ziyamaniswa nezimo zempilo abayiphilayo. Lokhu kusho ukuthi uma uthisha echaza isimo senkulumo kufanele enze isibonelo ngento abayibonayo abafundi nabayaziyo. UTompkins (2002) uthi abafundi bangenza umdwebosithombe oyisikhangiso lapho kuchazwa khona ngokushiwo izimo zokukhuluma, ngokomqondo osobala kanye nangokomqondo ojulile futhi lokho kungaba usizo olukhulu kubafundi ukuba bafunde izimo zokukhuluma kalula.

2.10.1.5 Indlela yokufundisa ngokucaphuna endabeni

URadebe noMchunu (1989) bathi kule ndlela uthisha usebenzisa incwadi ngendlela yokuba afunde kuyo, bese, abafundi bedwebela amaphuzu abalulekile abakhombisa wona, ngale ndlela kusho ukuthi akugudlukwa kulokho okushiwo yincwadi futhi namanothi kawenziwa. Le ndlela ngiyibona ilungile inokwethembeka ngoba ulwazi alususelwa ekhanda kunomthombo lapho lutholakala khona. Umfundi uyashesha

ukukhumbula into ayibonile futhi ebhalwe phansi. UPalmer noBrooks (2004) baphakamisa ukuthi uthisha axoxisane nabafundi ukuthi kunini nokuthi kungani kusetshenziswe izimo zokukhuluma bese bekhapha imiyalelo wokuthi abafundi mabasebenzise izimo ezahlukene.

Njengothisha nami ngiye ngiphakamise ukuthi abafundi bami uma bebhala iphepha lesithathu lesiZulu uLimi Lwasekhaya isigaba nesigaba kumele basebenzise isimo sokukhuluma, lokhu ngibagqugquzela ukuthi bazijwayele, bazithande futhi bazisebenzise kahle. Le ndlela iyamenza umfundi ukuba azithande futhi aziqonde izimo zokukhuluma. URadebe noMchunu (1989) bathi le ndlela yokufundisa ibalulekile uma yenziwa, iyisisekelo sokuba umfundi azifundele ngasese ukuzicubungulela ulwazi esebenzisa izichazamazwi futhi kubalulekile ukuba kusetshenziswe incwadi kusingathwe nendlela yokwethula okubhaliwe. URadebe noMchunu (1989) baqhuba bathi le ndlela ingasetshenziswa ekufundiseni ezemibhalo, ulimi, isifundo sokuqondisisa, njalonjalo. UDong (2004) uthi umfundi akukhona nje ukuthi azi incazelo yesimo sokukhuluma kuphela kodwa ukuba azi ingqikithi yokuthi isimo sokukhuluma leso sisebenza kanjani.

2.10.1.6 Indlela yokufundisa ehambisana nokubuka

Ukufunda ngokubuka kuyindlela elula kumfundi wolimi ngoba isithombe sento umfundi ayibonile ayicimeki emqondweni wakhe (Rodriguez & Winnberg, 2013). URodriguez noWinnberg (2013) baqhubeka bathi indlela yokufundisa ehambisana nokubuka kumele yenze izimo zokukhuluma kubafundi zakhe isithombe emqondweni nolwazi ngemvelaphi yazo ukuze baziqonde futhi bazikhumbule bese bezisebenzisa ngendlela efanele. U-Evans noGamble (1988) bathi kutholakala ukuthi abafundi bayakwazi ukweyamanisa kakhulu isithombemagama sokubukekayo ngezimo zokukhuluma. Lokhu kusho ukuthi ukuze umfundi aqonde izimo zokukhuluma kumele kube nomfanekiso odwetshiwe ozohambisana naleso simo sokukhuluma esifundwayo ngaleso sikhathi. Isibonelo: uma sithi, “inkomo ingazala umuntu”, kuzomele kube nesithombe senkomo, umuntu, kanye nengane.

Izithombe ezinyakazayo nazo ziyasiza ukufundisa izimo zokukhuluma. U-Atagul (2016) uthi ukufundisa ulimi ngefilimi kunika ithuba umfundi ukuba afunde ulimi oluphicanayo futhi kuthuthukisa ikhono lokulalela kubafundi futhi kwenza abafundi

babe nempumelelo ekusebenziseni izinzwa eziningi ekufundeni. U-Atagul (2016) uqhuba uthi le ndlela yokufundisa akukhona nje ukuthi isiza ukuba okufundiwe kuhlale unomphelo emqondweni womfundi noma ukuhlala isikhathi eside kepha kuba lula ukuba lolu lwazi alusebenzise kalula.

URodriguez noWinnberg (2013) bathi izithombe ezinyakazayo zibonakala zilusizo futhi ucwaningo olwenziwa ngaphambilini lwaphakamisa ukuthi izithombe zinezincazelo zangempela zezimo zokukhuluma, ukusiza abanye abafundi ukuba baziqonde futhi bazikhumbule kanye nezincazelo zazo. U-Atagul (2016) uthi umfundi angabona kalula abantu uma benza inkulumompikiswano, ubulili babo, izingubo abazigqokile, ubudlelwana babo, isimo senhlalo yabo, abakwenzayo nokuthi bazizwa kanjani, abafundi bangabona abantu besebenzisa izandla uma bekhuluma, ukunyakazisa umzimba, lokho kwenza baqonde umongo kangcono nakakhulu.

U-Atagul (2016) uthi amafilimu athuthukisa aphinde akhuthaze abafundi uma befunda, lokho kuletha ugqozi kubafundi lukhuphuke bese kubalula ukuba ukufunda kungene kalula nalokho obekunzima njengezimo zokukhuluma. U-Atagul (2016) uqhubeka athi kunezindlela okumele kukhethwe ngayo amafilimu ngenhloso yokufundisa izimo zokukhuluma, ifilimu kumele libe nokwanele okuqokethwe, ulwazi olumaqondana nokusetshenziswa kwezimo zokukhuluma, bese kuthi lelo filimi lingabi lide kepha kube imizuzu engama-30 kuya emizuzwini engama-35 ngoba ubude obucikayo buyokwehlisa umdlandla wabafundi.

2.10.1.7 Ingxoxo noma inkulumo eholwa nguthisha

URadebe noMchunu (1989) bathi kule ndlela yokufundisa uthisha kuba nguyena oqala inkulumo bese umfundi kulindeleke ukuba alalele noma engenelela lapho okumele angenelele khona. Ikakhulukazi le ndlela yokufundisa isebenza nxashana uthisha echaza okungezwakali nangenkathi isifunnjwana sisingethwe ngesu lokuxoxa (Radebe & Mchunu, 1989).

2.10.2 Amasu okufundisa izimo zokukhuluma

Kubonakala amasu alandelayo ethandwa kakhulu futhi elandelwa kakhulu ngothisha uma befundisa izimo zokukhuluma.

2.10.2.1 Ukusebenza ngokubambisana

Leli lisu lokufundisa lidedela abafundi ukuba babumbane bakhe amaqembu abo lapho bezosizana khona ngokuthi basebenze ndawonye bafunde ukusebenza njengeqembu. URadebe noMchunu (1989) bathi othisha leli lisu lokuxoxisana bayalisebenzisa ukuze ukufunda kufane nendlela abantu abaxoxisana ngayo, ngaleyo ndlela kuba mnandi kwejwayeleke kubafundi, isifundo basixoxe bededelana bebonke noma bahlukaniswe ngamaqembu. Leli lisu ngilibona lifundisa abafundi ukuba basebenze ngokubambisana nabanye.

UDastjerdi no-Alipour (2010) bathi kuwukufunda okuvamile ukwenzeka emakilasini olimi uma uthisha ebandakanya abafundi ekwakheni ulwazi olusha ngokuthi basebenze ngokubambisana. Leli lisu lisebenza ngokuthi uthisha adedele abafundi ukuba bazenzele bona umsebenzi kepha yena akhiphe imiyalelo ukuba abenzi abafundi (UDastjerdi & Alipour, 2010). UDastjerdi no-Alipour (2010) baqhuba bathi izinhloso zokusebenzisa leli lisu lokufundisa zigxile ekuthuthukiseni ikhono lolimi noma ukuxhumana kanye nenhloso egxile ekusetshenzisweni kwamasu okufundisa.

URodriguez noWinnberg (2013) bathi ukufunda ulimi ngokubambisana kusekelwe emisebenzini yeqembu lapho abafundi kufanele bashintshisane ngolwazi ukuze bafunde futhi ukufundisana kontanga kwenzelwa ukuba kukhuthazwe ukubambisana kunokuncintisana, ukuthuthukisa amakhono okucabanga okujulile nokuthuthukisa ikhono lokuxhumana ngemisebenzi yokuhleleka. URodriguez noWinnberg (2013) baqhuba bathi ukusebenza nontanga ekilasini kungaba nosizo lapho kufundiswa abafundi abadinga usizo lokuqondisisa izimo zokukhuluma ngoba leli lisu lokufundisa ngokunikezelana noma ngokubambisana kwabafundi lisiza abafundi abakhubazekile kancane, abakhubazekile ekufundeni, abakhubazekile ezindlebeni kanye nalabo abasezingeni eliphansi lezenhlalo nomnotho.

2.10.2.2 Ukusebenza ngawedwana

UQualls noHarris (1999) bathi leli lisu lokuzenzela lenza ukuba umfundi akwazi ukuqonda izimo zokukhuluma ngokuzimela. UBush (1993) uphakamisa ukuthi uthisha osebenzisa leli lisu lokufundisa noma lokuhumusha izimo zokukhuluma alisebenzise nsukuzonke ngezindlela ezahlukene, okungaba ngokwenkulumo noma ngokubhala phansi ngoba lokho kuba nosizo ekutholeni ithuba lokuzimela kubafundi.

2.11 Izindlela zokuhlola ngenhloso yokufundisa

UBennett (2011) uthi ukuhlola kuhlangukisa ukuklama izimo ngokucophelela ukuze ubufakazi obutholakele buxhumaniswe ezingxenyeni ezibalulekile zokuqonda isimo ngqo. UTorrence (2007) uthi okucaca ezinqumeni zokuhlola, izinqumo nemibandela okuye kusekelwe ukusetshenziswa okukhulu kokuqeqesha, ukuzijwayeza kanye nokuhlinzekwa kwempendulo eyakhayo ukuze kuthuthukiswe impumelelo, kodwa lokho kubeka izinto obala bese kukhuthaza ukusebenza.

UTorrence (2007) uqhubeka athi kuphikiswana ngokuthi, ukuhlola kufanele kusuke ekuhloleni okufundiwe kuye ekuhloleni ukufundisa, lapho kuthuthukiswa khona izinqumo zokuhlola ukuze kusekelwe ukufundisa esikhundleni sokubukela phansi umfundi. Ukunakwa kocwaningo nentuthuko sekushintshelwe ekusatshalalisweni nasekusetshenzisweni kwezindlela ezifundisayo zokuhlola ngezinga elibanzi. UTorrence (2007) uthi ukuhlangukisa umsebenzi wokuhlola okwakhaya nalowo osuselwa ekuthuthukisweni nasekusetshenzisweni kwezindlela ezifundisayo zokuhlola ngezinga eliphezulu, ukuhlangukisa umsebenzi wokuhlola okwakhaya nalokho okususelwe ekuhambeni kokuthuthukiswa kwezikole kanye nokubhekana nenkinga yokukhuphula uhlelo lwezikole olugciniwe.

UTorrence (2007) uthi ukusetshenziswa kwezindlela ezahlukene zokuhlola kwenza umehluko empumelelweni yomfundi kanye nasenqubekeleni phambili ekuqeqesheni kwezigaba zemfundo. UHorstmanshof noBrownie (2013) bathi abafundi bathola lolu hlobo lokuhlola okwakhayo kuwusizo kakhulu.

2.11.1 Ukuhlola okwakhayo

UBennett (2011) uthi ukuhlola okwakhaya kuyinqubo esetshenziswa ngothisha nabafundi ngesikhathi sokufundisa enikeza impendulo ukulungisa ukufundisa nokufunda okuqhubekayo ukuze kuthuthukiswe impumelelo yabafundi yemiphumela yokufundisa ehlosiwe. UWilliam nabanye (2004) bathi kuyavunywa ukuthi ukwanda kokusetshenziswa kokuhlola okwakhaya kuholela ekufundeni okuseqopheleni eliphezulu, kodwa kunengcindezi ezikoleni yokuthuthukisa imiphumela etholwa ngabafundi ezivivinyweni zabo. NgokukaWilliam nabanye (2004), ucwaningo olwenziwe luye lwabonisa ukuthi izinzuzo zokufunda ezinkulu zingenzeka lapho othisha bethula ukuhlola okwakhaya emisebenzini yabo yasekilasini. UBennett (2011)

uthi ukuze kuzuzwe inzuzo enkulu ekuhlolweni okwakhayo, kumele kugxilwe ekuqambeni izindlela ezicaciswe kahle futhi ezakhelwe phezu kwenqubo nendlela egxile ngaphakathi kwesizimo ngqo zokuqukethwe ezithile. UBennett (2011) uqhuba uthi kufanele imibono isikhathi esiningi ivumelane nokweseka kobuchwepheshe okudingekayo uma iningi lothisha lizobe lisebenzisa amakhono okuhlola okwakhaya.

Lolu cwaningo luyohambisana nale ndlela yokuhlola ngoba luzobe lubheka izindlela namasu okufundisa izimo zokukhuluma, bese lubheka ukuthi yiziphi izindlela othisha abangazisebenzisa ukuze kuthuthukiswe imiphumela emihle yabafundi bebanga le-10 nele-11 abafunda isiZulu Ulimi Lwasekhaya. UBennett (2011) uthi inhloso yokuhlola okwakhaya kuwukunikeza ngezimpendulo kanye nezilungiso esigabeni ngasinye ngasinye ohlelweni lokufunda nokufundisa. Lolu cwaningo luhlose ukuveza izindlela namasu angasetshenziswa ngothisha abafundisa isiZulu Ulimi Lwasekhaya. UHorstmanshof noBownie (2013) bathi abafundi bathola lolu hlobo lokuhlola okwakhaya luwusizo kakhulu njengoba bekwazi ukuthola impendulo efika ngesikhathi befunda, bethuthuka ngokuhlanganyela njengoba befunda komunye nomunye. UFerris (2008) waseUnited Kingdom uthi ukuhlola okwakhaya kungolunye uhlobo lokusekelwa kokubhala okugxilile, lapho uthisha wesifundo, ontanga noma ababhali ngokwabo benikeza impendulo ebucayi ngesikhathi kufundwa. UYorke (2003) uthi ukuhlola okwakhayo kwenziwa ngokungaguquki ezincwadini futhi kusadinga uhlaka oluzwakalayo lwethiyori yokufundisa.

USadler (1989) uthi inhloso enkulu yokuhlola okwakhaya ukuqondisa nokusheshisa abafundi ngokubanikeza ulwazi mayelana nesikhala esiphakathi kokusebenza kwabo kanye nalokho abakufunayo, ulwazi lungasiza abafundi ukuthi bashintshe igebe elikhona kulezi zinto. USadler (1989), uHarlen noJames (1997) banokuphikisana ekutheni ukuhlola kungabizwa kuphela ngokuthi okwakhayo lapho abafundi besebenzisa ulwazi lwempendulo ukuze bathuthukise ukusebenza kwabo.UHiggins nabanye (2002) bathi zintathu izinto eziwumgoqo noma izithiyo zokuthi abafundi basebenzise ulwazi lwezimpendulo: 1. ukwenyuka komthwalo wabo ngenxa yokuthi uyashintshashintsha; 2. izinga lezimpendulo evamise ukuthi libe limbi kanye; 3. ulimi lwempendulo evamise ukungaqondakali kubafundi abangafundanga.

UHounsell, (1987) uthi izinga lempendulo ngokubhala komfundi seliphenywe ezifundweni eziningi kanti ezinye zalezi zifundo ziveze ukungafani phakathi kothisha nabafundi ukuqonda izidingo zokubhala kwezemfundo kanye nokungakwazi ukuqonda imibono kathisha ekubhaleni kwabo. ULea noStreet (1998) bathi imibono yezimpendulo efana nesakhiwo, ukuphikisana nokucacisa okubanga usizo olungatheni kubafundi ngisho nezinkulumo, kutholakala ukuthi kunobunzima ekuchazeni ukuthi kungaba yini ukuphikisana okuhle. UCarless (2006) uthi uphenyo lwemibono yomfundi inikeza izizathu zokuthi kungani ukuphawulwa kwempendulo kubhekwe njengokunganelisi futhi kungeke kusetsheniswe.

UHiggins nabanye (2001) bathola ocwaningweni lwabo ukuthi amaphesenti angama-33 abafundi abaphendula bathi bayayiqonda indlela yokunquma ukuthi indlela yokuhlola okwakhayo ingaba inkinga, bathola ukuthi umthelela wokugqugquzela kwabafundi ekuzibandakanyeni kwabo ngolwazi lwempendulo kutholakala ukuthi kuncane ukunakwa, ikakhulukazi ngabacwaningi. UHyland (1998) uthi yena wathola ukuthi ocwaningweni lwakhe lwababhali abayisithupha bolimi lwesibili, umfundi uthatha isinyathelo esincane kakhulu ngempendulo kathisha, kuba nguyena onombono noma umcabango ophansi ekhonweni lakhe lokubhala.

UWojtas (1998) uthi umongo wokugqugquzela ungumbono ongasetshenziswa ukuchazela abafundi ngokuzibandakanya kwabo ekujabuleleni impendulo uma kuhlolwa kanye nentshisekelo yokufunda. UHiggins nabanye (2002) bathi ekuhlolweni kokungenelela kokubhala, abafundi baye banikezwe uhlu lwemibuzo bese becelwa ukuba babonise imibono yabo yokuba usizo ngezindlela ezine zokufundisa ekilasini ezingamaphuzu amahlanu, bathi ukuhlola okwakhaya kwathola izinga eliphezulu kakhulu okubonakale ngocwaningo oluthi abantu abanga-43 kwabanga-49 bathi ukuhlola okwakhaya kuwusizo olukhulu.

Ukuhlola okwakhaya kuyinto edinga kakhulu umsebenzi kothisha ukuqinisekisa ukuthi ukuhlola okwakhaya kunomthelela omuhle yini ekubhaleni kwabafundi. UWilliam nabanye (2004) bathi abanye othisha banikeza imininingwane kanti abanye abanalo ulwazi mayelana nokuthi yimaphi amasu abawasebenzisayo ukukhulisa ukusebenzisa kwabo ukuhlola okwakhayo. Ezinye izindlela zibandakanya abafundi kakhulu kanti abanye bathembele ezivivinyweni ezikhona zekharikhulamu kazwelonke

njengomthombo wemibuzo, abanye othisha basebenzisa uhlobo oluthile lokuzihlola ezinhlelweni zabo.

Ziningi izinhlobo zokuhlola okwakhayo kodwa lapha ngizobheka lezi ezimbalwa ezilandelayo.

2.11.2 Ukugcina ubufakazi bokufundiwe

UBennett (2011) uthi okubalulekile wokuthi abafundi nothisha basebenzise ubufakazi ukuze bayamanise ukufundisa nokufunda ukuze kuhlantshezwane nezidingo zokufunda ngokushesha. NgokukaBennett (2011), kunamaqhinga amahlanu abalulekile: 1. Ukwabelana okulindelwe uma kufundwa (ukucacisa nokwabelana ngezinjongo zokufunda kanye nemibandela yempumelelo); 2. Ukubuza (izingxoxo eziphumelelayo zasekilasini); 3. Imibuzo nemisebenzi yokufunda eletha ubufakazi bokufunda); 4. Impendulo, ukuzihlola (ukwenza abafundi basebenze njengabanikazi bezifundo zabo); 5. Ukufunda kwabo kanye nokuhlola kontanga (okwenza abafundi basebenze njengezinsiza zokufundisa komunye nomunye).

Lezi zindlela zisetshenziselwa ukuqondisa izinqubo zokufundisa nokuthola ukuthi abafundi bakuphi nalapho kuyiwa khona, nokuthi bangayiswa kanjani lapho. UBennett (2011) uqhuba uthi lezi zindlela zenziwa ngamasu afana nezinkanyezi ezintathu kanye nezifiso, namarobhodi, ezinkanyezini ezintathu, abafundi bashintshana ngomsebenzi futhi umfundi ngamunye kulindeleke ukuthi aveze izinto ezintathu azithandayo ngomsebenzi wontanga yakhe nento eyodwa abefisa ukuthi yenziwe ibe ngcono. Emarobhothini, umfundi ngamunye unikezwa inkomishi ebomvu, ephuzu neluhlaza ukuze iboniswe ezindaweni ezibalulekile esifundweni sekilasi, indebe ebonisa izinga labo lokuqonda, (okubomvu kokungaqondi, okuphuzi ngokungaqiniseki, okuluhlaza sicela uqhubeke). UBennett (2011) uqhuba uthi ithiyori yeSocial constructivism ithi abafundi bafunda ngempumelelo enkulu ngokuxoxisana nabanye kanti lawa maqhinisho ahlose ukusiza abafundi ukuba bakhe izilinganiso zangaphakathi zomsebenzi wabo, bazindle ngawo futhi bathathe ubunikazi bokufunda.

2.11.3 Ukuhlola okufingqiwe

NgokukaBennett (2011), ukuhlola okufingqiwe kusetshenziswa ukwahlulela lokho umfundi akuzuzile ekupheleni kwesifunjwana. UBennett (2011) uqhuba uthi ukuhlola okufingqiwe kufanele kufeze injongo yalokho okubhalwe abafundi abakwaziyo nabangakwazi ukukwenza kodwa uma kwenziwa kahle, kufanele kuhlalangebezane nempumelelo nenhloso yesibili yokwesekwa kokufunda. Lokhu kunganikezwa ngezindlela ezintathu, okokuqala, okuqokethwe, ifomethi kanye nomklamo wokuhlola; okwesibili, ukwenza isivivinyo sithuthukise ukufunda ngokuqinisa ukumelwa kolwazi olutholiwe phakathi nokuhlolwa futhi kunciphise izinga lokukhohlwa; okwesithathu, uhlobo olulinganiselwe lolwazi lokwakha (Bennett, 2011). Ngokusebenzisa izivivinyo, uthisha angakwazi ukuhlonza abafundi abathile abadinga ukulandelela okugxilile noma okuqokethwe okugase kudingeke kuphinde kufundiswe manje, noma kufundiswe ngendlela ehluke emjikelezweni olandelayo (Bennett, 2011).

2.11.4 Indlela yokubuyekeza okubalulekile

Ukubuyekeza okubalulekile kuwumsebenzi wokuhlola okudidiyelwe, okuhlose ukugqogquzela ukulungela ukufunda okujwayelekile kwesiko lokufunda. USaltmarsh noSaltmarsh (2008) bathi ukucabanga okujulile kungukubhala ngobuhlakani kanye nezimo zokuziphatha kwezemfundo ngokuhlomisa abafundi ngakho kokubili, ulwazi oluqondene nokuqokethwe namakhono ajwayelekile kanye neziqondiso zokufunda ezifundweni. USaltmarsh noSaltmarsh (2008) baqhukeka bathi ukubuyekeza okubalulekile kokubili kuyakha futhi kufingqa ngenjongo kanti kuugxile ekusebenziseni komfundi ngamunye izimo ngqo zokufunda nezindlela zokuhlola kanye nokubaluleka kwakho ekuthuthukiseni amasiko okufunda nokufundisa. USaltmarsh noSaltmarsh (2008) baqhuba bathi ukuhlola kungase kusebenze kukona kokubili ngezinhloso ezakhayo nezifingqayo, ngombono wokuqondanisa ngempumelelo izinjongo nemigomo yokuhlola nokufunda kwesikhathi eside lapho abafundi beyozimbandakanya ngaphezu kolwazi lwabo kwezemfundo. NgokukaSaltmarsh noSaltmarsh (2008), ukuhlola kufanele kunikeze abafundi indlela yokuxoxisana ngempumelelo ngezimo ngqo zokufunda, ngokuthuthukiswa kolwazi lokufunda, kanye neqhaza ekuqiniseni amasiko okufunda ngaphakathi ezikhungweni zemfundo.

2.11.5 Impendulo kanye nokuneliseka kwabafundi

UHorstmanshof noBrownie (2013) bathi abafundi bafuna impendulo efika ngesikhathi senqubekelaphambili yabo ngoba impendulo esezingeni isiza ekuthuthukisweni nasekuzuzeni ulwazi lokuhlola ukuze umfundi aphumelele emfundweni yakhe. UHorstmanshof noBrownie (2013) baqhuba bathi othisha badinga ukuthi bakwazi ukunikeza izimpendulo ezikhuthazayo kubafundi ukuze ukufunda nokufundisa kuhambe kahle futhi kugqugquzele ukuhlelela ukufundisa hhayi ukuhlelela okufundisiwe.

Uthisha kumele azi ukuthi ukunikeza izimpendulo ezihlakaniphile nokuphawula ngendlela eyakhayo kulokho okushiwo ngabafundi noma emisebenzini yabo abayenze emva kwesifunjwana sekilasi noma ezivivinyweni, kungenye yezindlela zokufundisa ngendlela eyakhayo (UHorstmanshof & Brownie, 2013).

2.12 Isiphetho

Kulesi sahluko ngiqale ngabheka ukuthi ababhali bathi yini ukubuyekezwa kwemibhalo. UNkosi (2020) uthi uma echaza ukubuyekezwa kwemibhalo athi kuyingxenye ebalulekile ekwenzeni ucwaningo, ngoba yilapho kuhlalelwa khona ucwaningo indlela yokulenza. Ngivezile kulesi sahluko ukuthi ababhali nabacwaningi abahlukahlukene bamazwe ahlukene bathini bona ngemibhalo yabo ehambisana nezimo zokukhuluma, lapho ebengibheka khona amazwe aphelelayo, amazwe ase-Afrika nezwe laseNingizimu-Afrika. Ngiphinde ngaveza izimo zokukhuluma njengamanoni olimi. Kuvele ukuthi ukuhunyushwa kwezimo zokukhuluma kumayelana nokutholakala kwencazelo yenkulumo ebekwe ngayo, nokuthi izimo zokukhuluma ziyizikhali zalokho okususelwa emcabangweni noma engqondweni lapho kusuke kuhlotshiswa khona ulimi.

Ngiqhubekile ngaveza izifengqo njengezinandisi zolimi, ezichukuluza ingqondo. Lesi sahluko siveze ukuthi izifengqo ziyizikhali ezisetshenziswa ukwakha izithombemegama noma imifanekisomqondo embhalweni yobuciko. Izifengqo ziba yizimbali ezihlobisa umumo nesimo uma zisetshenziswe kahle embhalweni. Ababhali nabacwaningi baveze ukuthi izifengqo ziwukunotha nobumtoto bolimi. Kuphinde kwavezwa izinhlobonhlobo ezahlukene zezifengqo zaze zachazwa ababhali abaningi

ukuthi zehlukene kanjani. Izinhlobo zezifengqo ezithandwa ukusetshenziswa kakhulu isifaniso, isingathekiso, isihlonipho, isimemeli, isenzamuntu kanye nezinye.

Ngiphende ngaveza ukubaluleka kwezaga nezisho olimini. Lapha kuvezwe ukuthi izaga ziyingxenye yezinongo ezisetshenziswa ukunonga ulimi futhi zibalulekile ngokuthi zigcwele amaqiniso ngempilo. Zibalulekile ngokuthi ziyayiqoqa inkulumo ziyenze ibe nesisindo. Izisho zona zibalulekile ngokuthi ziyabasiza abafundi ukuba bakwazi ukuthuthukisa amakhono okukhuluma bese kwanda ulwazi labo. Ziyalwakha ulimi ziphinde zilunothise bese ziyaluhlobisa.

Ngiphinde ngaveza ukubaluleka kokulondolozwa kolimi, ubumtoti bolimi, nendlela thizeni yokubhala. Kuvezwe izindlela namasu okufundiswa izimo zokukhuluma. Lezi zindlela zibalulekile kothisha abafundisa isiZulu Ulimi Lwasekhaya. Kuvezwe izindlela okugxilwa kuzo uma kufundiswa izimo zokukhuluma, indlela egxile ekuxazululeni inkinga, indlela yokufundisa esakuhaya, indlela yokufundisa elandisayo, nezinye izindlela ezisiza othisha ekufundiseni ulimi lwesiZulu ekilasini. Kuphindwe kwadingidwa amasu okufundisa: ingxoxo noma inkulumo eholwa nguthisha, ukusebenzisana kwabafundi ngokubambisana, lapho abafundi befunda ngamaqoqo bebambisene besebenza ndawonye. Kuvezwe nesu okufundisa lapho umfundi esebenza ngayedwana khona nokuthi lithuthukisa izinga lokuzimela kubafundi.

Ngiqhubeke ngaveza ukuhlolwa okwakhaya. Ukuhlola okwakhaya kuyinqubo esetshenziswa othisha ngesikhathi sokufundisa ukuze bathuthukise impumelelo yabafundi kanye nempumelelo yokufundisa ehlosiwe. Kuvezwe uhlelo lokuqhuba ukufundisa, ukuhlola okufingqiwe nezinye izindlela zokuhlola okwakhayo.

Isahluko esilandelayo sona sichaza kabanzi ngezinjulalwazi kanye nohlaka lwemicabango okusebenze ngenkathi ngiqhuba lolu cwaningo lwami.

ISAPHLUKO 3

IZINJULALWAZI NOHLAKA LWEMICABANGO

3.1 Isingeniso

Kulesi sahluko ngethula izinjulalwazi okuyizona engizisebenzise ukuqhuba lolu cwaningo. Ngisebenzise izinjulalwazi iSemiyothishi kaSaussure (1857-1913) kanye ne-*Social constructivism* kaVygotsky (1978). Ngiphinde ngethule incazelo nemvelaphi yalezi zinjulalwazi kanye nokuthi zihlangana kanjani nocwaningo lwami. Ngiyaqhubeka ngiveze uhloko lwemicabango lwalolu cwaningo. UMazibuko (2015) uthi uhloko lwemicabango luhlanganisa imicabango ehlanganiswa ndawonye njengebalazwe locwaningo noma umdwebo. UMazibuko (2015) uqhuba uthi imicabango uwuphawu noma isithombe esimele umbono othile ongabonakali. Zimbili izibonelo zohloko lwemicabango ezilawula lolu cwaningo nezihambelana ncmishi nezinjulalwazi ezisetshenziswe. Yilezi: ukucabanga ngokujulile kanye nokudala

3.2 Injulalwazi nokubaluleka kwayo

UNKumane (1995) uthi sekufana nempopo kulowo osuke enza ucwaningo ukuthi abe nohlobo oluthile noma izinhlobo ezithile zezinjulalwazi azisebenzisayo ukuhlaziya ulwazi alutholile noma imininingo ayikhiqizile. UMitchel noJolly (1988) bachaza injulalwazi bathi ithathwa njengeziphakamiso lapho imibono eminingi emisha isuselwa khona. UThomas (1996) uthi injulalwazi yincazelo yokwethula amaqiniso okuthi ahlanguka kanjani ngokunembayo futhi yenza ukuba kubhekwe ngokwenzeka ngesihloko ukuthi yimaphi amaqiniso abalulekile kakhulu ekuqondeni lesi sihloko nokuthi hlobo luni lobudlelwane phakathi kwamaqiniso abaluleke kakhulu ekukhiqizeni lokho kuqonda. Injulalwazi yiyona eyenza umqondo ngamaqiniso futhi inikeza amaqiniso nencazelo yawo (Thomas, 1996). UHoy noMiskel (2013) bathi kwezemfundo, injulalwazi iyiqoqo lemiqondo ehlobene, enezincazelo, okucatshwanguyo, kanye nokujwayelekile okuchaza ngokuhlelekile futhi okuchaza okujwayelwe kokuziphatha ezinhlanganweni zemfundo.

UMsibi (2016) uthi injulalwazi isetshenziselwa ukuthola noma ukubheka ucwaningo lomuntu, okungukuthi isiza ukukhombisa umsuka wocwaningo. UNTuli (2006) uthi injulalwazi yamukeleka emva kokuba lokho okusuke kuwumcabango

sekucutshunguliwe kwatholwa, kwaqinisekiswa ngokusezingeni eliphezulu futhi kuyaphoqeleka ukuthi yileyo naleyo injulalwazi yemukelwe emva kokuvivinywa kabanzi ngalokhu esuke ikusho. UMhlongo (2017) uthi injulalwazi isebenza njengomgogodla wocwaningo ngoba yiyona eyithuluzi lokuhlaziya nokucubungula okutholakele ocwaningweni.

UHawking (1996) uthi injulalwazi iba injulalwazi enhle uma ifeza izidingo ezimbili: kumele icacise ngendlela enembayo ngobukhulu balokho okusuke kucutshungulwa futhi ikwazi ukubikezela imiphumela yalokho okuhlolwayo ngendlela enembayo. UTosi (2009) uthi injulalwazi ziwulimi olukhethekile oluchaza futhi lususize ekuqondeni into ethile, isibonelo: ukufunda, ukugqugqezela, noma ukuphatha. UNkosi (2011) uthi injulalwazi iyiqoqo noma inqubomgomo noma inkambiso eyakhelwe ukuchaza amaqiniso ngezimo ezithile noma ngobunjalo bento noma ukusebenza kwento ethile, kungaba iqembu elithile labantu, isimo noma isikhungo esithile, ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa liphindelelwa.

UHiggins (2004) noMckinley (2010) bathi injulalwazi zinikeza incazelo, ziphinde zinikeze indaba ehambisanayo nokuxhumana. UKerlinger (1986) uthi injulalwazi yizakhiwo ezixhumene, imiqondo, izincazelo, kanye neziphakamiso ezethula imibono ehlelekile yezigigaba zokucacisa ubudlelwano phakathi kwezinto eziguquguqukayo ngenhloso yokuchaza nokubikezela izenzakalo.

Ngezansi ngichaza kabanzi ngezinjulalwazi ezilawula lolu cwaningo, okuyi Semiyothikhi kaSaussure (1857-1913) kanye ne-*Social constructivism* kaVygotsky (1978).

3.3 Injulalwazi iSemiyothikhi

Kulolu cwaningo ngikhethe ukusebenzisa injulalwazi yeSemiyothikhi. Le ngxenye yomsebenzi wami ngiyihlele ngokuthi ngibheke izihlokwama ezilandelayo: incazelo nemvelaphi yeseSemiyothikhi; iSemiyothiki nokuhlaziywa kwezaga nezisho; iSemiyothikhi nokuhlaziywa kwezifengqo.

3.3.1 Incazelo nemvelaphi yeseSemiyothikhi

U-Adham (2012) uthi injulalwazi yeSemiyothikhi iyisifundo sezimpawu ezisetshenziselwa ukuziphatha kanti yachazwa ngomunye umsunguli wayo oyisazi sezilimi eSwitzerland, uFerdinand de Saussure njengolwazi lwempilo yezimpawu emphakathini. UMwihia (2015) uthi iSemiyothikhi yasungulwa ngamadoda amabili aseYurophu, uDe Saussure (1857-1913), kanye noPeirce (1839-1914). Indlela kaSaussure yayiyamaniswa nolimi oluhlelekile, lwesakhiwo kanti ekaPeirce yona yayiwukucabanga okunwetshiwe nokunengqondo yesayensi. UYakin noTotu (2014) bathi uPierce waphakamisa igama elithi *Semiotic*, ngokusho kwakhe leli gama lifana nomqondo ogxile olwazini lwezinqumo zokucabanga kwabantu. Kulolu cwaningo ngigxile kwekaSaussure iSemiyothikhi ngoba yona igxile ekuhlelekeni kolimi kanye nezimpawu.

UMwihia (2015) uthi iSemiyothikhi iyinkolelo yokukhiqiza nokuchazwa kwencazelo yemigomo yayo eyisisekelo sokuthi leyo ncazelo yenziwa ngokuthunyelwa kwezenzo nezinto ezisebenza njengezimpawu maqondana nezinye izimpawu. UMwihia (2015) uthi iSemiyothikhi ngokujwayelekile imvamisa yayo iba yinkomba ehleliwe. UMwihia (2015) uqhubeka athi isemiyothikhi yenhlalo ithatha inqubo yokwenza incazelo, ibaluleke kakhulu kunendlela yobudlelwane bencazelo phakathi kwezimpawu, ezithathwa njengezokusebenza ukwenza umqondo, iSemiyothikhi yokuxhumana isuselwe esimisweni sokuthi konke kwenziwa kube nencazelo, ngoba kuyinqubo ebonakalayo kanye nomkhuba wesemiyothikhi, ukuhlaziywa okuhlanganiswe phakathi kwezinhlelo zezinsizakusebenza ezinjengolimi, isenzo, ukuboniswa, njalo njalo.

U-Adham (2012) uthi iSemiyothikhi injulalwazi eyithuluzi elibalulekile lokuqinisekisa ukuthi incazelo ehlosiwe iqondwa ngokucacile ngumuntu oyisibenzisayo, ngokuvamile kuba nezizathu ezinhle uma othile engayiqondi inhloso yangempela yomlayezo. U-Ezema (2018) uthi iSemiyothikhi yokutolika inezimpawu zolimi ezisetshenziswayo ukuze kudluliswe umyalezo, uphawu ngokwalo lunezingxenye ezimbili: okuphawulwa ngokwengqondo kanti amagama nezinye izinkulumo zithathwa njengezimpawu zengqondo ethile, ezisho noma ezimele ezinye izinto. U-Ezema (2018) uqhubeka athi iSemiyothikhi ibandakanya uphenyo, ukubikezela kanye nencazelo futhi icubungula ukuthi into yenzeka kanjani.

UMwihia (2015) uthi iSemiyothikhi yinjulawazi enikeza incazelo. UMwihia (2015) uqhubeka athi empeleni kuba nokuhlaziywa okuhlanganisa phakathi izinhlelo zezinsizakufundisa ezingezilimi, izenzo, njalo, njalo, kanti yonke into ebonakalayo kanye neyisibonakaliso ingachazwa, kuvame ukubukwa maqondana nezinhlelo ezingaphezu kwezizodwa okunobudlelwana nezimpawu kanti isithombe sihunyushwa ngokubukwa futhi imvamisa siphindwe sihunyushwe nangolimi.

UMoriarty (1995) uthi iSemiyothikhi iyindlela yenjulakucabanga efuna ukuhumusha imiyalezo ebonwa ngezimpawu zayo nangamaphethini ophawu. Le njulawazi ngayibona ilufanale lolu cwaningo ngoba izimo zokukhuluma imvamisa ziyizithombemagama noma imifanekisomqondo. Isaga, isisho nezifengqo uma ujula uzihluzisa kuba nesithombe noma uphawu olwakheka emqondweni. Incazelo yakhona noma lokho okushiwoyo kusuke sekwakheke umfanekiso emqondweni ngakho, lokho kuveza ukuthi le njulawazi iyahambisana nalolu cwaningo. UKress (2003) uthi iSemiyothikhi iyisayensi yezimpawu zokuhlanganisa okubonwayo kanye nencazelo yokushiwoyo. UYakin noTotu (2014) bathi iSemiyothikhi igama elisuselwa olimini lwesiGrikhi elisho inkomba. UYakin noTotu (2014) baqhubeka bathi ngokujwayelekile iSemiyothikhi iyisifundo sezinkomba noma ubuchwepheshe bolwazi mayelana ngobukhona noma ubuqiniso bezinkomba empilweni yomphakathi.

U-Ezema (2018) uthi iSemiyothikhi isayensi yezimpawu, ethinta ukucutshungulwa kwezimpawu ngendlela okwenzeka ngayo ukuxhumana okunomqondo noma inkulumbo ebhaliwe. Lokhu ngikubheke ngendlela isizwe samaZulu esikholelwa ngayo kubantu abangasekho nokuthi abangasekho bayakwazi ukuxhumana nabaphilayo ngezimpawu zokuxhumana (Ntshangase, 2018). Abangasekho bayakwazi ukusebenzisa amaphupho njengophawu lokuxhumana nabaphilayo, lapho abangasebenzisa uphawu oluyisilwane bese abachazi bamaphupho noma abakwazi ukubona izinto ezisemfihlekeni babe sebemtshela umuntu obephupha ukuthi isilwane esithile sisho ukuthini empilweni yomuntu (Ntshangase, 2018).

U-Adham (2012) uthi iSemiyothikhi iwuphenyo lokuthi incazelo yakhiwa kanjani nokuthi incazelo idluliswa kanjani. UCuller (1974) uthi abasebenzisa iSemiyothikhi bathi iwubuchwepheshe obusetshenziswa ekucutshungulweni kwemibhalo, obufana nokuthi lokho okubhaliwe kubhekwa njengento ewuhlelo lwezimpawu. UCuller (1974)

uqhubeka athi umhluzi-ke uzode ekhomba lezo zimpawu azibona zibalulekile okwedluliswa ngazo umyalezo osembhalweni.

UMwihia (2015) uthi iSemiyothikhi injulalwazi yokukhiqiza nokuchazwa kwencazelo, okuyisisekelo sokuthi incazelo yenziwa ukuthunyelwa kwezenzo nezinto ezisebenza njengophawu ngokuhlobene nezinye izimpawu, izinqumo zezimpawu zakhiwe ngobudlelwane obuyinkimbinkimbi bencazelo obungaba khona, phakathi kophawu olulodwa nolunye. UMwihia (2015) uqhubeka athi iSemiyothikhi yenhlalo ihlola imikhuba eqondene namasiko kanye nomphakathi ekwenzeni izinhlobo ezahlukene zemibhalo nezincazelo ezimeni ezahlukene zomsebenzi onenjongo yamasiko.

USerpieri (1984) uthi embhalweni wobuciko ubudlelwane phakathi kwalokho okukhomba okuthile okuluphawu lokuthile nomqondo oqukethwe uphawu lolo, kuyaye kuvele ukuthi kwesinye isikhathi kuye kusetshenziswe uphawu lwesilwane, amanzi, amafu nokunye kube kuqukethe incazelo ethile ngalolo phawu. ULeeh no-Onwuegbuzie (2008) bathi iSemiyothikhi iyisayensi ehlola ubudlelwane phakathi kwezimpawu, okuhlanganisa inkulumo nombhalo, kanye nezincazelo eziqondile ezihlosiwe.

ULeeh no-Onwuegbuzie (2008) bathi injulalwazi yeSemiyothikhi isetshenziselwa kakhulu ngezinjongo zemfundo, ikakhulukazi ocwaningweni lokufundiswa nokuzuza ulimi. UQadha noMahdi (2019) bathi ocwaningweni lwakhe, uKuzu (2016) waphawula ukuthi othisha abasebenzisa imifanekiso ehlekisayo njengethuluzi leSemiyothikhi bathola ukuqonda okuphakeme kwabafundi kanye nokubumba okuqukethwe ezifundweni zabo zokubhala kunalabo abasebenzisa izindlela zokufundisa zasekilasini ezijwayelekile. Inzuzo yokufundisa ngokusebenzisa amathuluzi eSemiyothikhi zaqashelwa ngu-Ollerhead (2018), lapho ebona ukuthi abafuduki babafundi bolimi lwesiNgisi base-Austria ababefundiswa ngosizo lwezithombe, imibala, nezinye izinto zokufunda ngokunenjongo, kwakulula kubona ukuqonda ulimi uma kusetshenziswa lwawa mamathuluzi eSemiyothikhi.

U-Ollerhead (2018) uthi ngokwengqikithi yenjulalwazi kaBerger noLuckman (1966) enkulu yezokwakha komphakathi, injulalwazi iSemiyothikhi iqukethe imiqondo emithathu (okungukuthi, uphawu, umongo, nencazelo), isakhiwo, (okungukuthi,

isemioses), kanye neziphakamiso sokuthi izimpawu ezedlulisa umongo onembayo, engaqalisa izimpendulo ezifanele kumamukeli. Kulezi zingxenye ezingezansi ngichaza kafushane izinto ezakha iSemiyothikhi.

3.3.2. ISemiyothikhi yemiqondo

U-Ollerhead (2018) uthi iSemiyothikhi ihlukene ngeminxa emithathu esemqoka, Umunxa wokuqala uphawu. Ngokuka Saussure (1916), uphawu lakhiwe yikho kokubili indlela oluthathayo ngokoqobo (olubizwa ngokuthi isibonisi) kanye nendlela olucatshangwa ngayo noma oluhunyushwa ngayo umbukeli walo (ophawuliwe). Isibonakaliso kufanele sibe nakho kokubili, yingqikithi edidiyelwe ewumphumela wokuhlangana komphawuli nalokho okushiwoyo kanti uphawu lungabonakaliswa ngezindlela eziningi, ukuhlanganisa imisindo, iphunga (ukunuka), nomzimba (Saussure, 1983).

Umunxa wesibili umongo (Ollerhead, 2018) uthi iSemiyothikhi, umomgo obhekisela kulezo zici engxoxweni noma ekuhlanganyeleni ezinikeza incazelo efanele neqondile ekushintshaneni okuthile okwenzekayo. Umunxa wesithathu yincazelo (Ollerhead, 2018). UZlatev (2018) uthi incazelo iwubudlelwane phakathi komamukeli wophawu nolwazi lwakhe umuntu siqu sakhe ngezwe elibazungezile, okusho ukuthi incazelo idaleka lapho owamukelayo enza umqondo wophawu ngokuxhumana nokuqonda amaqiniso amzungezile.

3.3.3 Isakhiwo

ULarsen noDiener (1992) uthi umqondo wesakhiwo awukwazi ukuma wodwa kodwa uncike kwezinye izindlela, amakhodi enqubo, nokwedluliselwa kwencazelo. ULarsen (1992) uqhubeka athi iSemiyothikhi ayisekelwe emqondweni wesakhiwo kodwa emqondweni wophawu eluwumphumela wesenzo sokubambisana nezakhiwo ezahlukene. UDerrida (1967) uthi umqondo wesakhiwo ubhekiswa ezingxenye ezahlukahlukene ezisebenza ngokubambisana ezakha uphawu.

3.3.4 Iziphakamiso

ULarsen noDiener (1992) uthi le ndlela iphakamisa ukuthi uphawu lunikezwe umongo onembayo kwezenhlalo namasiko, nodlulisa incazelo ehlosiwe yomthumeli ngempumelelo futhi ngaleyo ndlela yandise amathuba okucela impendulo efanele

komukela umyalezo. ULarsen noDiener (1992) uqhubeka athi lokhu kusho ukuthi umthumeli kufanele anake kakhulu ekunikezeni umongo ofanele nowanda lapho esebenzisa izimpawu ezibonakalayo noma imifanekiso ukuze aqinisekise ukuthi umamukeli womyalezo uyiqonda ngokucacile incazelo ehloiselwe uphawu. Ngokunikeza umongo onjalo lapho wabelana ngemiyalezo ebonwayo, umthumeli angathuthukisa ukuqonda komamukeli kanye nempendulo kulwazi alutholayo, noma ngabe ubamba iqhaza esifundweni noma ucelwa ukuba agcwalise isicelo esithile (Larsen noDiener, 1992). Le ndlela yenjulalwazi yeSemiyothikhi ngayibona kuyiyona ehambisana nalolu cwaningo ngoba yona ibheka ekusekelweni ekwazini ulimi kahle, nalolu cwaningo lubheka izindlela namasu ahlukeno othisha abafundisa isiZulu uLimi Lwasekhaya abangawasebenzisa.

Umdwebo olandelayo ufingqa izici ezisemqoka zenjulalwazi iSemiyothikhi.



Umfanekiso 3.1: Ukufinyezwa kwenjulalwazi iSemiyothikhi kaSaussure (1857-1913) ngendlela esamdwebo

3.3.5 ISemiyothiki nokuhlaziywa kwezaga nezisho

U-Adham (2012) uthi iSemiyothikhi iyisifundo sezimpawu ezisetshenziselwa ukuziphatha kwabantu. Izaga nezisho nazo ngokukaMakhambeni (1990), ziyafundisa ukuthi yini abantu okumele bayenze, kanjani, nokuthi yikuphi okumele bakuqaphele ukuze baphile futhi baphilisane kahle. U-Adham (2021) uqhubeka athi iSemiyothikhi ifundisa ngezimpawu, isibonelo: izimpawu zezibani zomgwaqo (amarobhothi) zona zifundisa ngokuyalela ukuthi kumele wenze kanjani emgwaqeni, umbala oluhlaza oyalela ukuthi kuphephile, ophuzu uyalela ukuthi xwaya nobomvu oyalela ingozi. Izaga nezisho zona zisebenzisa amazwi okungamagama okufundisa yikho nje izaga nezisho zitshenziswa ngokwehlukana kwazo, kukhona ezeluleka abantu ngendlela okumele baziphathe ngayo futhi baphathane ngayo (Makhambeni, 1990). Isibonelo sesaga: Igugu liyadonsisana. Lesi saga sifundisa abantu ukuba babambane ukuze bahlalisane kahle. Kanti ngokweSemiyothikhi kungavezwa ngophawu, lapho kungavezwa izithombe zabantu abahlukene besebenza ndawonye okukanye bexhawulana. Kungakho nje ngibone le njulalwazi kubalulekile ukuba ngikhethe ukusebenzisa yona ngoba ihlaziya izaga nezisho. Lokhu kuzosiza abafundi ukuba bakwazi ukusebenza ndawonye nangokubambisana.

UMwihia (2015) uthi iSemiyothikhi eyokuhlaziya okuhlanganisiwe phakathi kwezinhlelo zezinsizakufundisa ezingezilimi, izenzo, njalonjalo, kanye nayo yonke into ebonakalayo neyisibonakaliso ngokuchazwa. UMakhambeni (1990) yena uthi zikhona izaga ezinophawu lokugcizelela nokucacisa into ethile noma nje ukwenza okuthile, ezinye zitshengisa ukudabuka noma isiqalo sento ethile eyimvelo encike endabeni ethile. Lokhu kuveza ukuthi injulalwazi iSemiyothikhi iyasetshenziswa ukuhlaziya ukuqanjwa kwento ethile noma ukuthola ukuthi into ethile isuselwaphi. Kanti izaga nezisho eziningi ukusunguleka kwazo noma ukwakheka kwazo, zasungulwa ngabadala ngoba babesuka bebuka izinto ezazenzeka imihla ngemihla, base behlanganisa nento ephilayo noma ebonwayo, beqamba isaga noma isisho (Makhambeni, 1990). Kuyenzeka lesi saga noma isisho ekuqanjweni kwaso kusozetshenziswa isilwane, imvelo noma umuntu okukanye izitho zomzimba womuntu kube izimpawu ezithile abazibona lapho zihambisana nento abayibonayo (Makhambeni, 1990). Umhlaziyi wesaga noma wesisho lesi ube esesebenzisa injulalwazi iSemiyothikhi ukuthola ukuthi lesi saga noma isisho sisuselwephi futhi kungani kusentshenziswe lolo phawu ukwakha lesi simo sokukhuluma.

UMabuya (1992) uthi izaga zithinta umqondo ojulile, zisebenzise ulimi olushubile, zinemifanekisomqondo. U-Ezema (2018) yena uthi injulalwazi iSemiyothikhi yona iyisayensi yezimpawu ethinta ukucubungulwa kwezimpawu ngendlela okwenzeka ngayo ukuxhumana okunomqondo noma inkulumo ebhaliwe. Umqondo wezaga nezisho uyahambisana nenjulalwazi iSemiyothikhi. Izaga nezisho kumele ujule ngomqondo uma ufuna incazelo yazo kanti iSemiyothikhi yenza uthole ulwazi olunophawu bese ulucubungula lolo phawu ukuze uthole incazelo. Umbhali noma imbongi ingasebenizisa umusho othile oyisaga noma isisho lapho umfundi ewufunda athole ukuthi incazelo yawo akayitholi ukuthi umbhali noma imbongi ukuthi ibiqonde ukuthi kulowo musho. Isibonelo: Myeke lowo uwunwabu. Lokhu kusho umuntu owenza izinto kancane angasheshi. Ukuhlaziya lesi sisho usebenzisa injulalwazi iSemiyothikhi, uyazibuza ukuthi kungani umbhali noma imbongi isebenzise isilwane unwabu, ngokusetshenziswa kwenjulalwazi yezimpawu kuyavela ukuthi unwabu uphawu olumele umuntu owenza kancane ngoba luyisilwane esihamba kancane. Kulesi sisho kusetshenziswe ulimi olushubile kanye nomfanekisomqondo, ukuhlaza lesi sisho kwasetshenziswa injulalwazi iSemiyothikhi. Lapha kuyavela ukuthi kukhona ukuhlangana phakathi kwenjulalwazi iSemiyothikhi nezaga kanye nezisho. Lolu lwazi luzobasiza abafundi ukuthi bekwazi ukucabanga ngokujulile ukuze bathole incazelo ngento ethile. Lokho umfundi uma ekuhlaziya uzothola isifundo sokuthi kanti uma wenza izinto kancane ungasheshi kukhona amathuba akulahlekelelayo futhi onganikwa wona ngoba uma wenza izinto awusheshi uziqede.

UKuzu (2016) uthi iSemiyothikhi iyithuluzi lokuhlaziya nokuhumusha zonke izimpawu ezisetshenziswa ekuxhumaneni okuhlanganisa lezo ezisezilimini, amagama, izithombe, izimpawu zomgwaqo, imisindo, umculo, ukukhangisa, njalonjalo. Ngokuka Ntuli nabanye (2015), izisho ziwubugagu bokwethula inkulumo ngendlela egigiyelayo kusetshenziswa izifengqo futhi zisebenzisa kakhulu imifanekisomqondo. Ngale ndlela igama olaziyo ligcina selisho okunye okwehlukile kulokhu elikujwayele ukukusho uma liyilo nje phaqa. Le njulalwazi iSemiyothikhi njengethuluzi lokuhlaziya nokuhumusha zonke izimpawu, iyalekelela ekuhuleni kwalolu cwaningo ngoba ihlaziya imifanekisomqondo, izimpawu, amagama asetshenziswe ekwakhiweni kwesaga nesisho. Ngokusho kukaNtuli nabanye (2015), likhona igama elisetshenziswa esishweni kodwa lingasetshenzisiwa ngendlela elaziwa ngalo, kepha lize lidinge ukuba licutshungulwe ukuthi lisetshenziswe ngoba bekuqondweni bese

liyahunyushwa. UDe Cara (2009) uthi izisho ziyinhlanguanisela yamagama anezincazelo ezahlukeni uma kubhekwa igama negama ngalinye incazelo yalo. Injulalwazi iSemiyothikhi ngayikhethe ngoba ngathola ukuthi iyakwazi ukuhlaziya ulimi, izimpawu, namagama okukhandwe ngawo izisho nezaga.

3.3.6 ISemiyothiki nokuhlaziya kwezifengqo

U-Ezema (2013) uthi iSemiyothikhi injulalwazi yokutolikwa noma yokuhunyushwa kwezimpawu zolimi ezisetshenziswayo ukuze kwedluliswe imiyalezo ethize. USitompul noRotau (2018) bathi izifengqo nazo ziyindlela yokubeka inkulimo noma amazwi ngendlela okungeyona yamagama ayiwo nokudinga ukuba ahunyushwe noma atolikwe ukuze kutholakale ukuthi aqondeni.

Injulalwazi iSemiyothikhi iyasiza ukuhumusha izifengqo ezisebenzisa izimpawu. UKuzu (2016) uthi iSemiyothikhi iyisayensi yezakhiwo nokusetshenziswa kwanoma yiluphi uhlobo lokuhlelwa kwezimpawu ezisetshenziselwa ukuxhumana. Ekuhumusheni izimpawu zemibala, iSemiyothikhi iyakwazi ukuhumusha umbala omnyama ngokuthi iweyamanise namashwa, namabhadi nokufulathelwa ngabadala nezinhlanhla (Kuzu, 2016). Abafundi bazokwazi ukuhumusha imibala engabe isetshenziswe emibhalweni noma ezintweni ezithile. Bazokwazi ukuhumusha imibala esuke isisezimbalweni zabantu. Bazokwazi ukuhumusha umuntu wesifazane uma embethe izingubo ezimnyama ukuthi ushanelwe, uphawu lwejuba lusho uthando noxolo, uphawu lwenhliziyo ebomvu luwuphawu lothando, neminye imibala kanye nezimpawu.

UBarthes (1993) uthi isibonakaliso yinhlanguaniso ekabili, equkethe okuphawuliwe nokushiwo. Nakuba isiboniso sihlanguanisa izilinganiso ezingangomzimba, umumo, ngisho nengxeye yento yophawu, okuphawuliwe kuwumqondo wokuthi lolu phawu lumelani. UDian nabanye (2010) bathi ulimi olusetshenziswa kwizimo zokukhuluma lwehlukani ngezincazelo zokulushoyo, ngoba amagama asetshenzisiwe olimini lwezifengqo akusiwona lokho akushoyo noma akuqondile, awuwona umqondo wangempela kodwa anencazelo eguquguqukayo. Injulalwazi iSemiyothithi izobasiza abafundi ukuba bakwazi ukuhumusha izimpawu, bekwazi ukuthi uphawu oluthile lumeleni futhi bekuqondweni uma kusetshenziswa lona esifengqweni.

Isifengqo esiyisifaniso ngokukaGule (1992), kusukwe ngaso kuqhathaniswa izinto ezithile ezingefani ngokwendalo noma ngokwesimo kepha zinokuthile okufanayo kulokhu okusuke kukhulunywa ngakho. Isifaniso sakheka ngezimpawu ezibonakalayo entweni ethile noma ngendlela into eyenza ngayo bese kuthathwa lezo zimpawu zifakwa kuleyo nto bese kuthi uma sesihunyushwa kubhekwe ukuthi siqambeke kanjani bese kuvela lezo zimpawu (Gule, 1992). Lokhu kuzosiza abafundi ukuba bakwazi ukuhlaziya bese behumusha isifengqo esithile ukuthi siqambeke kanjani. USainussure (1976) wachaza iSemiyothikhi njengesayensi ejwayelekile ebanzi kuneyolimi ebandakanya ukuhlaziywa nokufundisa izici zezimpawu, kanye nemithetho. Ngamanye amazwi umfundi angasizakala uma ehlangabezana nesifengqo esiyisifaniso embhalweni wakhe, akwazi ukuhlaziya nokuhumusha uphawu esakhelwe phezu kwalo.

Kwakumele ngiyisebenzise le njulalwazi ngoba yacutshungulwa ongoti abanamava amakhulu emibhalweni. Kulolu cwaningo injulalwazi iSemiyothikhi ingisizile kakhulu ngokuba iso lapho bengibheka khona izindlela namasu asetshenziswa ngothisha uma befundisa izimo zokukhuluma ngolimi LwesiZulu Ulimi Lwasekhaya kanye nezindlela zokuhlola okwakhaya. Inhloso yokusebenzisa le njulalwazi bewukufuna ukuqonda izinhlobo zezimo zokukhuluma ezifundiswa ezikoleni ezifunda isiZulu Ulimi Lwasekhaya. Le njulalwazi bengiyisebenzisela ukuthola umthelela nezimo zengqondo zothisha mayelana nezimo zokukhuluma zolimi lwesiZulu. Ngezansi ngichaza kabanzi ngenjulalwazi yesibili yalolu cwaningo, *i-Social constructivism* ka Vygotsky (1978).

3.4 Injulalwazi ye-Social constructivism

Kulolu cwaningo ngikhethe ukusebenzisa injulalwazi ye-*Social constructivism* kaVygotsky (1978). Le ngxenye ngiyihlele ngokubheka izihlokwama ezilandelayo: incazelo nemvelaphi yese-*Social constructivism*; izingxengye ezibalulekile ze-*Social constructivism*; *i-Social constructivism* nokuhlaziywa kwezaga nezisho; *i-Social constructivism* nokuhlaziywa kwezifengqo.

3.4.1 Incazelo nemvelaphi yese-Social constructivism

i-Social constructivism injulalwazi eyasungulwa umcwaningi owazalelwa endaweni yase-*Russia* edolobheni lase-*Orsha* ngonyaka we-1978, uVygotsky, njengenjulalwazi yokuthuthukisa umqondo womfundi. Injulalwazi ye-*Social constructivism* igcizelela

ukubaluleka kolwazi umfundi asuke enalo emphakathini wakhe kanti futhi igqugquzela kakhulu ukusebenzisana nokusizana phakathi kwabafundi, bebe belekelelwa nguthisha ngendlela efanele (Vygotsky, 1978). UMLondo (2016) uthi injulalwazi kaVygotsky (1978) isiza ukuba siqonde ukuthi umuntu ufunda futhi athuthuke kanjani ngalokho akubona emphakathini wakhe. Lawa mazwi kaMLondo (2016) aveza ukuthi umfundi ukuze athuthuke olwazini lwezimo zokukhuluma, kumele uthisha abe yisibonelo esihle kuye futhi abe nolwazi oluningi nolujulile ekwazini izimo zokukhuluma. Le njulalwazi ngayibona ilulungele lolu cwaningo ngoba lubheka izindlela namasu othisha abangawasebenzisa ukufundisa kangcono izimo zokukhuluma esiZulwini Ulimi Lwaskhaya.

3.4.2 Izingxengye ezibalulekile ze-Social constructivism

Lapha ngichaza kabanzi ngezixengxenywe ezibalulekile ze-*Social constructivism*. Ngibheka lezi zihlokwana: ukuzimela komfundi emva kokuthola usizo; ukusebenza kwesikhafula emisebenzini yabafundi; iqhaza lomphakathi ekufundeni. Ngezansi ngiqala ngokwethula ukuzimela emva kokusizwa ngabanye.

3.4.2.1 Ukuzimela komfundi emva kokuthola usizo

U-Ahmed (2017) uthi injulalwazi ye-*Social constructivism* iyamsiza umfundi osuke enalo ulwazi kodwa lunganele ngokuthi azithole eselekelelwa ngabanye abafundi abanolwazi kanye nabanolwazi olunzulu, njengothisha, ukuze ulwazi lwakhe lugcine luthuthukile. U-Ornstein noHunkins (2005) bathi uVygotsky (1978) wayekhohlelwa ekutheni uthisha ubamba iqhaza elikhulu ekuthuthukiseni amakhono omfundi asuke engathuthukile ngokwanele, ngoba phela nguye uthisha osuke esendaweni eseduze kakhulu nomfundi uma kufundwa, phecelelzi i-*Proximal Development Zone*.

UMsibi (2016) uthi ukuze abafundi bafinyelele ezingeni eliphezulu noma endaweni yokukhula ngokugcwele kanye nokuphumelela okungaphezulu kudingeka badonswe ngezindlela namasu okufundisa azolekelela ukuba bakwazi ukuzimela. Lezi zindlela namasu okufundisa kuncike ekuqondiseni okufanele okuvela kuthisha nasekusebenzeni ndawonye kukathisha nabafundi ngokwabelana ngemibono ngendlela efanele (Msibi, 2016). Ngosebenzisa injulalwazi kaVygotsky (1978) ye-*Social constructivism* ngiyiqondise kulolu cwaningo lwami, indawo yokuthuthuka okuqhamuka eduze nomfundi imele abafundi abasezingeni eliphansi mayelana

nokuqonda izimo zokukhuluma, abasebenzisana ndawonye noma basebenzisane nothisha ukuze bagcine bethuthuka olwazini lwabo, bakwazi nokuzimela ngisho noma uthisha engasekho, basebenzise izimo zokukhuluma ngesibindi nokuzethemba. Lokhu kusho ukuthi ukuze abafundi baye ezingeni eliphezulu noma endaweni yokuqonda kanye nokuthuthuka emakhonweni amaningi ezimo zokukhuluma, ukuthuthuka kwabo kuncike ekufundiseni ngempumelelo kukathisha kanye nokuzimbandakanya kwabafundi ekusebenzeni ndawonye njengontanga.

UMaclead (2019) uthi indlela yokuthuthukisa eseduze nomfundi iletha umehluko phakathi kwalokho umfundi angakwenza yedwa ngaphandle kokusizwa kanye nalokho angakwenza ngaphansi kokukhuthazwa kanye nokuqondiswa okungaba umlingani wakhe onekhono noma nguthisha omfundisayo. UVygotsky (1978) uthi indawo yokuthuthukisa eseduze nomfundi injengebanga eliphakathi kwezinga lentuthuko langempela njengoba linqunywe ukuxazulula izinkinga ezizimele kanye nezinga lokuthuthuka elingenzeka njengoba kunqunywa ngokuxazulula izinkinga ezingaphansi kokuqondisiswa kwabantu abadala noma ukubambisana kweningi.

UVygotsky (1978) wayekhohlelwa ekutheni othisha kumele bagxile ezingxenyeni ezintathu ezisiza inqubo yokufunda: 1. ukuba khona komuntu onolwazi namakhono angaphezu kwabafundi; 2. ukusebenzisana komphakathi nothisha noma umqeqeshi onekhono lokuvumela umfundi ukuthi abheke aphinde azilolonge emakhonweni akhe; 3. ukunikeza imisebenzi esekelayo, ihlolwe nguthisha noma ngontanga abanamakhono noma abanolwazi oluthuthukile.

UVygotsky (1978) uthi indawo yokuthuthuka eseduze nomfundi isho isimo lapho umfundi egcina esesebenza ngokuzimela ngemuva kokuqhubeka nokuthola ukusekelwa noma ukwesekwa emsebenzini wakhe ngabanye abanolwazi olunzulu nabangenalwazi olunzulu kodwa abanolwazi olwanele. UMLondo (2016) uthi indlela yokuthuthuka okuseduze nomfundi kaVygotsky (1978) iwukubuka isigaba sokukhula noma sokuthuthuka komqondo womfundi ekukwazini ukuzixazululela izinkinga ngosizo lomuntu omdala noma ngokulekelelwa ngontanga. Lawa mazwi kaMLondo (2016) aveza ukuthi umfundi uma ekhula usuke enalo ulwazi oselwakheke emqondweni wakhe, lolu lwazi usuke eluthole ekhaya kubantu abadala, bese lwakheka emqondweni wakhe kepha bese lufuna ukuthuthukiswa. Umfundi ulwazi

Iwakhe uluthuthukisa noma ulengeza ngolwazi aluthola kontanga yakhe bese uthisha engeza kulolo lwazi umfundi asenalo (Mlondo, 2016). Ngakho-ke, kubalulekile ukuthi uthisha abe nolwazi oluthe thuthu kunomfundi ukuze umfundi athole ulwazi olunothile (Mlondo, 2016).

UKoustris (2017) uthi indawo yokuthuthuka eseduze nomfundi ibhekana nemingcele yokufunda okusha okwenzekayo, inikeza ukulingana phakathi kwamazinga aphezulu naphansi okufunda abhekelela izinhloso ezahlukene zabafundi. Izinga eliphezulu lokufunda yilaho umfundi ephumelela emva kokudlula ebunzimeni bokukhungatheka nasekukhathazekeni kanti izinga eliphansi alinikezi inselelo enkulu kubafundi (Koustris, 2017). Ngakho-ke, ukufunda ngempumelelo kwenzeka lapho abafundi besebenza ngaphakathi endaweni yokuthuthuka okuseduze kwaabo ngokusekelwa ngothisha babo (Koustris, 2017). UKoustri (2017) uqhubeka athi uthisha uyisisekelo somfundi ekuthuthukiseni amakhono nolwazi ekukhuleni kwakhe. UVygotsky (1978) uthi indawo yokuthuthuka eseduze nomfundi ilibanga eliphakathi kwezinga langempela lentuthuko futhi engenzeka kanti uma kufundwa kufanele kusetshenziswe umqondo wokwenza isikhafula lapho abafundi kufanele bahlanganyele nabantu abadala noma ontanga ukuze bafeze imisebenzi.

UVygotsky (1978) wayekhohlelwa ekutheni nakuba isayensi isebenza kokubhalwe phansi kodwa yingqondo yomfundi evulekayo ukuze isayensi ingene engqondweni yakhe, ngokuthola usizo kwabanye abantu abanolwazi, okungothisha nontanga. UKozulin (1986) uthi uVygotsky (1978) wasebenzisa amagama athi ukuthuthuka okuseduze komfundi ukuchaza indawo lapho umqondo womfundi uhlangukhona nokuhleleka nengqondo yokucabanga kwabantu abadala. Le ndawo iyahlukahlukana kuye ngomfundi futhi ikhombisa ikhono lomfundi lokuqonda ukucabanga komqondo wesayensi (Vygotsky, 1978). Ngenxa yalesi sizathu, uVygotsky (1978) wabuka izivivinyo noma imisebenzi yesikole ebheka ukuxazulula inkinga ngayinye yomfundi njengenganele, futhi esikhundleni salokho wathi inqubekelaphambili ekwakhiweni kwengqondo yomfundi yenzeka ngempumelelo ngokubambisana nomuntu omdala noma nontanga. Ingxenye engezansi ichaza kabanzi ngemisebenzi esekelwayo yabafundi, phecelezi i-*Scaffolding*.

3.4.2.2 Ukusebenza kwesikhafula emisebenzini yabafundi

UWood nabanye (1976) bathi isikhafula sinjengenqubo eyenza abafundi bakwazi ukuqonda imisebenzi noma ukufeza imigomo engaphezu kwemizamo yabo. Isikhafula sidinga ukuthi umuntu omdala kube nguye olawula ukwenziwa komsebenzi ongaphezu kwamandla omfundi, lokho kwenza umfundi agxilise umqondo wakhe kulokho okungangamandla akhe, lokho kusho ukuthi kubalulekile ukuqaphela igama elithi ukufunda ngokubambisana (Wood et al., 1976). Ukufunda ngokuhlanganyela kanye nokufunda ngokuqondisisa konke kuba nencazelo efanayo (Wood et al., 1976). UVygotsky (1978) uthi ukuthuthukiswa kwengqondo yomfundi kanye nekhono lolimi kungathuthukiswa ngokusebenzisa isikhafula. UWright (2018) uthi isikhafula sisho ukwesekwa noma ukunikeza usizo kumuntu ongenalo ulwazi olwanele, ngumuntu onolwazi ukuze umuntu ongenalwazi olwanele ekugcineni asebenze ngokuzimisela.

USilver (2011) uveza imihlahlandlela emine engalandelwa uma kunikezwa imiyalelo yesikhafula: 1.ukuhlola ulwazi umfundi analo olumayelana nolwazi lwemfundo; 2.ukuqondanisa okuqukethwe nalokho abafundi asebevele bekwazi noma abakwazi ukukwenza; 3. ukwehlukana imisebenzi ibe imisebenzi emincane elula ngamathuba ezimpendulo zesikhashana; 4.ukusebenzisa izimpawu zokukhuluma kanye nemiyalelo yokusiza abafundi.

UMcDevitt no-Ormrod (2002) bathi injulalwazi yesiko lezenhlalo kaVygotsky (1978) nendawo yokuthuthuka eseduze komfundi ziwumgogodla womqondo wokwenza isikhafula. UMcDevitt no-Ormrod (2002) bathi isikhafula siyithuluzi elisetshenziswa ngesikhathi sokuxoxisana ekilasini elivumela uthisha ukuthi anikeze ukusekelwa kwesikhashana kubafundi lapho beqeda imisebenzi yabo. Lokho kwenza abafundi bathole amakhono azobasiza noma azobalekelela ukuqeda umsebenzi wabo ofanayo esikhathini esizayo (McDevitt & Ormrod, 2002). UKoutries (2017) ecaphuna uWells (1999) uthi othisha kumele bacabange ngezinjongo zabafundi kanye nezintshisekelo zabo ekuhlenganiseni lokho abafundi abakwazi ukukwenza nabangakwazi ukukwenza.

USilver (2011) uthi isikhafula asikhiqizi nje kuphela imiphumela esheshayo kodwa siphinde sigxilise amakhono adingekayo ekuxazululweni izinkinga ezizimele esikhathini esizayo. Uthisha nomfundi bayasebenzisana ekufundeni

nasekuqeqesheni emakhonweni amane, elokufingqa, ukubuza, ukucacisa kanye nelokubikezela (Silver, 2011). USilver (2011) uqhubeka athi imibono kaVygotsky (1978) iphinde ibe nentshisekelo yokufunda ngokubambisana, iphakamisa ukuthi amalungu eqembu abe namazinga ahlukene amakhono, kube khona ontanga abathuthuke kakhulu abangaba usizo kwamanye amalungu eqembu, futhi kube khona abathuthuke kancane ukuze basebenze ezingeni eliphakathi nendawo .

UWood nabanye (1976) bathi uthisha, umzali, izincwadi noma ikhompyutha konke kuyalekelela ukunikeza ulwazi oluthuthukisa ukuqonda komfundi ngomsebenzi okumele awenze. NgokukaDonato (1994), isikhafula sisetshenziswa ngesikhathi sokuxhumana lapho umfundi esebenzisa ulwazi lwakhe lolimi futhi andise noma athuthukise amakhono akhe aye ezingeni eliphezulu. UVerenikina (2003) uveza ukuthi yena uyafisa ukuhlaziya ukuthi ngabe isikhafula siyasetshenziswa yini ekufundiseni izakhiwo nezimo zolimi nokuthi ngabe ukusetshenziswa kwaso kuyaphumelela yini ekunikezeni incazelo enqubeni yokufunda,

UWood nabanye (1976) bathi isikhafula sisiza abafundi ukuba benze imisebenzi yabo kalula, bahlale bagxile emisebenzini yabo, siyabasiza ukulawula ukukhathazeka nokukhungatheka ngesikhathi sokuxazulula izinkinga futhi sinikeza abafundi imibono ecacile ngalokho okulindelekile. UWertsch (1985) uthi othisha bavame ukuphoqelela imisebenzi yokuhlela ukuze basize abafundi ekwakheni incazelo, nokho-ke, uma abafundi sebethuthukile, inqubo yokweseka iyancipha kancane kancane. U-Ellis (1985) uthi isikhafula sisebenza emisebenzini yokusebenzisana evulekile lapho abafundi bethola isikhafula ngokuxoxisana ngesimo sokwabelana.

UDaniels (2002) uthi abacwaningi bezinjulalwazi abahlukahlukene baphonsela inselelo ukunqunywa kwesikhafula maqondana nendawo yokuthuthuka eseduze nomfundi, njengoba ibamba iqhaza ngokusebenza kokufundisa njengendlela yokuxhumana ngendlela eyodwa, kuyilapho indawo yokuthuthuka eseduze nomfundi igcizelela ubudlelwane phakathi kukathisha nabafundi.

3.4.2.3 Iqhaza lomphakathi ekufundeni

UDixon-Krauss (1996) uthi ngokombono kaVygotsky (1978) indima kathisha ukulawula imisebenzi wokufunda njengoba abelana ngolwazi ngokusebenzisa ukuxhumana nomphakathi. UVygotsky (1978) uthi okubalulekile kakhulu ekufundeni komfundi okwenzeka ngokuxhumana kothisha onekhono nomphakathi bese ebonisa umfundi indlela yokuziphatha, anikeze nemiyalelo enohlonze. UVygotsky (1978) ugcizelela ukubambisana noma ukuhlanganyelela komfundi ofuna ukuqonda isenzo noma imiyalelo enikezwe nguthisha, okungaba umzali bese yena kuthi ulwazi analo alusebenzisela ukuqonda noma athole ukusebenza kwayo.

USeng (1997) uthi mibili imiyalezo eyethulwa yinjulalwazi kaVygotsky (1978), owokuqala owokwehluka kwamisiko ngokwezikhungo kanye nezilungiselelo ezihlinzekayo ukuze kube lula ukukhula kwengqondo yomfundi, imisebenzi efanele yentuthuko namisiko ezikoleni ingaguqula izindlela abafundi abahlela ngayo imicabango yabo. USeng (1997) uqhubeka athi umyalezo wesibili kaVygotsky (1978) ukubaluleka kokucabangela izimo zamisiko ekuhloleni ukukhula kwengqondo yabafundi.

U-Aljohn (2017) uthi i-*Social constructivism* iyinqubo yokubamba iqhaza kanye nokuthola izindlela ezibalulekile ezidingekayo esimweni sokufundisa, lokho kusho ukubamba iqhaza ngokuhlanganisa ukuxhumana, ingxoxo yeqembu, ukufunda ngokubambisana kanye nokuxoxisana phakathi kwabantu. U-Aljohn (2017) uqhubeka athi ukuzuza ulwazi kufaka noma kuhlelelwa ukufunda noma ukuthola ulwazi kwabanye abanolwazi olunzulu noma abanolwazi oluthe thuthu kwabanye. Ngamanye amazwi, injulalwazi ye-*Social constructivism* iphakamisa ukufunda okuyimpumelelo okungenzeka kunoma yisiphi isimo senhlalo, phakathi kukathisha nomfundi, phakathi komfundi nontanga yakhe kanye naphakathi kwamalunga omphakathi ewodwana emphakathini (Aljohn, 2017).

UMalima (2013) uthi injulalwazi kaVygotsky (1978) ivuselela intshisekelo yokuzuza ulwazi kuthisha ngoba ivulela uthisha ithuba lokufunda nokuqondisisa lokho azokufundisa. Ulwazi ngesifundo uthisha uluthola ngokuxhumana nalabo asebemunkantsha ubomvu ngaleso sifundo (Malima, 2013). UMbatha (2020) uthi ngaphezu kokuthi uthisha acijwe yilabo abanolwazi oluthena thuthu kunolwakhe,

uphinde futhi aqeqesheke ngokusebenzisa izindlela zokwedlulisa ulwazi ngendlela nangamasu afanelekile okuqonda kangcono ngabafundi. Lolu cwango lubheka kabanzi ukuthi ngabe othisha abafundisa isiZulu Ulimi Lwasekhaya bacijike kahle ngokufundiswa kwezimo zokukhuluma, ngabe laba bothisha baqeqeshekile yini ngezindlela namasu okufundisa izimo zokukhuluma zesiZulu uLimi Lwasekhaya.

UGray (2013) uthi injulalwazi kaVygotsky (1978) *i-Social constructivism* ibalulekile ekukhanyiseleni othisha ukuthi basebenzisane kahle nabafundi ukuze balolonge ikhono labo (abafundi) lokuzimela futhi baqonde isifundo esithintekayo ngokuzimela nangokuzethemba. UMbatha (2020) uthi le njulalwazi kaVygotsky (1978) igcizelela ukubaluleka kokuqondisa nokusebenzisa ulimi lokufundisa nendlela yokufundisa efanelekile kothisha abaqeqeshelwa ukuyofundisa. UStetsenko no-Arievitch (1997) bathi *i-Social-constructivism* ichaza imicabango emayelana nengqikithi yolimi ekuthuthukiseni umuntu, iphikisana nokuthi zonke izimo zengqondo ziyimpikiswano. Ukusetshenziswa kolimi kuthathwa njengesingathekiso esiyizimpande zalo, zonke izenzo zomuntu kanye nengxoxo, inkulumo-mpendulwano, kuthathwa njengohlelo oluyimpande yokuhlaziya zonke izinqubo zengqondo (Stetsenko & Arievitch, 1997). UMsibi (2016) uthi umcwango usebenzisa *i-Social constructivism* njengesu lokufundisa futhi njengendlela yokuqonda inqubo yokufundisa nokufunda ocwango. *I-Social constructivism* empeleni iveza amaqiniso ngokusekela ukuthi abantu bazakhela okwabo ukuqonda ngolwazi lomhlaba ngokubona izinto kanye nokuzindla ngalokho okuhlanganwe nakho (Msibi, 2016).

UDiko (2015) uthi *i-Social constructivism* yinjulalwazi esekelwe yilokho okuhlanganwe nakho kwangempela empilweni yabafundi ukuze kwakhiwe incazelo nokuqonda ngolwazi olusha oluzuziwe, luhlanganiswa noludala. UDiko (2015) uqhubeka athi uVygotsky (1978) wayekhohlelwa ekutheni abafundi bafunda ngokwakha ulwazi lwabo, bese ulimi ludlala indima ebalulekile kakhulu ekukhuliseni ingqondo yomfundi, ulimi lusetshenziswe ukuhlela, ukuqondisa nokwenza izinqumo ngalokho okufundiwe.

UDiko (2015) uthi *i-Social constructivism* igcizelela ukubaluleka kwesiko nemvelo ohlelweni lokufundisa. *I-Social constructivism* ithathwa njengokuthi iqiniso lakhiwa ngomsebenzi womuntu, ulwazi ludalwa ngokusebenzisana nabanye abantu, futhi indawo, nokuthi ukufunda kuba nenjongo, ikakhuluzi lapho umfundi ehlanganyela

nomphakathi (Diko, 2015). UDiko (2015) uqhubeka athi *i-Social constructivism* iyinjulalwazi yesayensi yolwazi esebenzisa inzulubuchopho yobumbano endaweni yomphathi, lapho amaqembu enikezana khona ulwazi ngokuhlanganyela, akhe isiko elincane lencazelo eyabelanayo futhi le njulalwazi isekelwe kulokho abafundi ababhekana nakho empilweni ukuze bakhe incazelo nokuqonda okuyikho ngolwazi olusha.

ULynch (2016) uthi ngokwenjulalwazi ye-*Social constructivism*, leli yigama elisuselwa ekusebenzeni ngokwentuthuko yokusebenzisana kwabantu namasiko kanye nomphakathi, le njulalwazi ihlaziya ngolwazi ngezingxoxo zomphakathi kanye nokuhlola ukusebenza kokuqonda komuntu ngamunye okuyisekelo sayo. ULynch (2016) uqhubeka athi zonke izingxoxo noma ukuhlangana kwabantu ababili noma ngaphezulu kuveza ithuba lolwazi olusha olutholiwe noma ngabe ludala kodwa bese luyathuthukiswa. ULynch (2017) uthi ukuze kusetshenziswe injulalwazi *i-Social constructivism* enkundleni yezemfundo kumele othisha nabaholi bezemfundo bashintshwe ngokuthi belolongwe kabusha. Kumele basuswe ekubeni abafundisi kepha babe ngabagqugquzeli bokufunda (Lynch, 2017). Uthisha omuhle kumele kube yilowo obuza abafundi izimpendulo ngaphambi kokuba abheke ukuthi zilungile noma azilungile, ukuze abe nesiqinisekiso sokuthi umfundi uwuthola kahle umqondo (Lynch, 2017).

Lezi njulalwazi ezimbili, iSimiyothiki kanye ne-*Social constructivism* kaVygotsky (1978) ngabona kuyizona zinjulalwazi ezazizohambisana nalolu cwaningo ngoba zona zibhekela ukwazi ulimi kahle, kanti nalolu cwaningo lubheka izindlela namasu okungasetshenziswa ngothisha ukufundisa izimo zokukhuluma esiZulwini uLimi Lwasekhaya.

Ngezansi ngichaza kabanzi ukuthi injulalwazi ye-*Social constructivism* ingasebenza kanjani uma kuhlaziywa izaga nezisho.

Umdwebo olandelayo ufingqa izici noma izihlokwana esisemqoka ze-*Social constructivism*.



Umfanekiso 3.2: Ukufinyezwa kwenjuralwazi kaVygotsky (1978) ye-Social constructivism ngendlela esamdwebo

3.4.3 I-Social constructivism nokuhlaziywa kwezaga nezisho

UVygotsky (1978) uthi ukusebenzisa amagama alekelela ukuthuthuka okuseduze nomfundi kuchaza isimo lapho umqondo womfundi uhlangana khona nemiqondo yokucabanga kwabantu abadala. Izaga nezisho ziqanjwa ngabantu abadala, beziqamba ngolwazi nangezenzeko umuntu omdala azibona zenzeka usuku nosuku phambi kwabo (Makhambeni, 1990). Abantu abadala izaga nezisho baziqamba ngezinto ezibazungezile nezinto ezizungeze umhlaba abahleli kuwo (Makhambeni, 1990). Amagama asetshenziswe ezageni nezishweni ayabasiza abafundi ukuba bathole ulwazi ngamagama (ulwazimagama) lawo kanye nemvelaphi yezaga nezisho (Mabuya, 1992). Lolo lwazi umfundi aluzuzile kulawo magama yilona olwenza umfundi anothe ngolwazi lolimi, bese umqondo wakhe uyathuthuka (Mabuya, 1992).

Injulalwazi kaVygotsky (1978) isiza abafundi ukuba bagqugquzeleke ukuthi bacacise futhi bahlele imibono yabo lapho beyichazela abanye. Lokhu kwenza abafundi ukuba babhekisise ukwenzeka kwezinto emhlabeni abaphila kuwo nezinto abazakhele bazibhekisise (Vygotsky, 1978). Ngokwami, umfundi ulwazi alutholile yilona olwenza ukuthi angabi nankinga ekufundeni nasekuphenduleni imibuzo ekuhlolweni kwakhe esikoleni uma befunda noma behlolwa ngezimo zokukhuluma. Umfundi uyasizakala ngokuthi akwazi ukusebenzisa kahle izimo zokukhuluma emibhalweni yakhe yokuziqambela, lokho kungamenza aphumelele kahle ezivivinyweni zakhe, ngoba uyobe eseyazi imvelaphi yesaga noma isisho bese esisebenzisa ngendlela eyiyo, lokho kuyobe sekusho ukuthi ulimi lwakhe seluthuthukile.

UMazibuko (2015) uthi ingane iyababuka njalo uma abantu abadala bekhuluma, izothi isuka ngelinye ilanga uyizwe isiphahluluka ikhuluma igama obungalilindele ukuthi lingakhulunywa yingane, ngokwenzenjalo ingane isuke ifunda ulimi. UVygotsky (1978) ukholelwa ekutheni umfundi ukuze akwazi ukufunda okufundiswayo ngokujwayelekile nalowo ofundiswayo kuba khona akwaziyo ngalokho afundiswa ngakho, okungaba umbhalo noma okungesiko. UVygotsky (1987) ugcizelela ukubudlelwane phakathi kolwazi lomfundi analo nesikompilo. Ngokwami, lokho kusho ukukhula ekufundisweni uma imfundo ihlanganiswe nesiko kanye nolwazi olusha.

I-*Social constructivism* kaVygotsky (1978) iyinjulalwazi ephathelene nokufundiswa egcizelela ukwakheka kolwazi olusha olwazini lomuntu obeluvele lukhona, eluthathela emphakathini akhulele kuwona. Ngokwami, lokhu kungenza abafundi bathuthukiswe ngokujulile ngoba umfundi uhlala nabantu abadala abakhuluma isiZulu uLimi Lwasekhaya abasebenzisa izaga nesisho ngendlela eseqophelweni eliphezulu, nokungasiza umfundi ukuthi aziqondisise lezi izimo zokukhuluma. Imvelaphi yomfundi nesiko lakhe kuyamsiza ukuthuthukisa ulwazi lolimi lwakhe kanye nolwazimgama (Vygotsky, 1978). Amagama asetshenziswa ngabazali okukanye umphakathi umfundi ahlala phakathi kuwona yiwo lana amenza abe nolwazi oluthuthukile athi uma efika esikoleni lube selukhona ulwazimagama asenalo (Vygotsky, 1978).

UVygotsky (1987) uyakuveza ukuthi ukuthuthuka komfundi kunobudlelwane nabantu abamzungezile noma nomhlaba ahlala kuwona, kanti abantu abamzungezile yibo abamlekelelela ngolwazi lwamagama nemvelaphi yawo. Ukuthuthuka okuseduze

nomfundi kubuka izigaba zokukhula ngokolwazi lomfundi noma ukuthuthuka komqondo wakhe ekukwazini ukuxazulula izinkinga ngosizo lomuntu omdala noma ngokulekelelwa ngontanga, kuze kube usezingeni lapho engasaludingi khona usizo kodwa esekwazi ukufunda ngokuzimela (Vygotsky, 1978). UVygotsky (1987) uthi ulimi lukhula enganeni ngokuthi ihlale izwa amagama ahlukahlukene kubantu abadala esondelene nabo, futhi nabantu abadala bayilekelele ingane ngokuyilungisa ekusebenziseni lawo magama ngendlela efanele ize iwaqonde futhi iwazi kahle. Ngokwale ndlela kaVygotsky (1987) ukuqonda nokufunda amagama olimi lwesiZulu kuyahambisana nokuthi umfundi afunde izaga nezisho ngokuziqonda. Abafundi banganikwa imisho enezaga nezisho okungaphelele bese kuthiwa abaqedele ngegama elingekho kulesi saga noma isisho futhi bese besho ukuthi incazelo yaso isaga noma isisho, baphinde baveze imvelaphi yakhona.

UMagwaza (2004) uthi izaga zinokuxhumana okukhulu nempilo ephilwa ngabantu emphakathini. Lokhu kuveza ukuthi umfundi ofunde izaga ngokuziqonda uyasizakala ngokuthi aqonde impilo ephilwa ngumphakathi ahlala nawo (Magwaza, 2004). Ngenkathi umfundi ehumusha izaga noma isisho kuba nobuhlakani abuzayo, kungaba isithombe esakheka emqondweni wakhe noma ulwazimagama (Magwaza, 2004). Izaga nezisho zakhiwe ngezinto ezimuzungezile umfundi endaweni ahlala kuyona futhi kubalulekile ukuthi umfundi acubungule ngemvelaphi yesaga noma isisho lesi bese ebheka amagama asakhile lesi sisho noma isaga (Magwaza, 2004). Izaga nezisho ziyafundisa, ziyayala, ziyakhuthaza, konke lokhu kwenza umfundi athuthuke ngolwazi lwempilo kanye nabantu aphila nabo (Magwaza, 2004).

UMathonsi (2004) uthi izaga zibukeka ziwumphumela wokwenzeka kwezinto, nendlela izinto abantu abazenza ngazo mihla namalanga, nezinkinga ababhekana nazo. Ngamanye amazwi izaga ziyelulekana ukuthi yini okumele umuntu ayenze, ayenze kanjani nokuthi yikuphi okumele akuqaphele ukuze aphile (Mathonsi, 2004).

Ngezansi ngichaza kabanzi ukuthi injulalwazi ye-*Social constructivism* ingasebenza kanjani uma kuhlaziywa izifengqo.

3.4.4 I-Social constructivism nokuhlaziywa kwezifengqo

UMlondo (2016) uthi abahlaziyi abalandela injulalwazi ye-*Social constructivism* bakholelwa ukuthi umuntu ulimi ulufunda kangcono uma eyingxenywe yalokho okufundwayo futhi ebambe iqhaza ekufundeni kwakhe. UVygotsky (1987) ukholelwa ekutheni umfundi ukuze akwazi ukufunda okufundiswayo ngokujwayelekile nalawo ofundiswayo kuba khona akwaziyo ngalokho afundiswa ngakho, okungaba umbhalo noma isiko, asuke ekuthole ngokuxhumana nabanye abantu. Ngokwami, lokho kusho ukuthi umfundi kumele azitholele ulwazi ngalokho akubona kwenzeka emphakathini akhulela kuwona bese lolo lwazi elusebenzisa ekutholeni ulwazi olusha.

Izifengqo ulimi umphakathi nomndeni olukhuluma nsuku zonke uvuka, emini lize liyoshona ilanga bese ingane iyazilalela bese iyazikhuluma (Gule, 1992). Izifengqo ziyalukhulisa ulimi lwengane bese iyathuthuka ngolwazi nolimi (Gule, 1992). Izifengqo zakhiwe ngamagama akhulunywa abantu abadala kanye nezinto ezizungeze wona lowo mphakathi bese ingane icwaninga ukuthi ngabe lezi zifengqo zisuselwaphi (Gule, 1994). Ngokwami, lokho kuyamsiza umfundi ukuthola imvelaphi yesifengqo. Umfundi uma ekhulela emphakathini noma emndenini othuka inhlamba naye ukhula afunde ulimi lwenhlamba, kepha uma ekhulela ekhaya nasemphakathini osebenzisa izifengqo kakhulu uma ukhuluma naye ukhula esebenzisa ulimi lwezifengqo (Gule, 1992). Lokhu kufakazelwa nguVygotsky (1987) lapho ethi ubuqiniso obudalwa ukuhlanganyela kwamalungu omphakathi kuyaluthuthukisa ulwazi nolimi lomntwana. UVygotsky (1987) uthi ukukhula kwengane nobudlelwane nabantu abayizungezile noma emhlabeni ehlala kuwo, abantu abayizungezile yibo abayilekelelayo ngolwazi lwamagama nemvelaphi yawo.

Izifengqo zivela ekubukisiseni kwabantu, kungaba babukisisa ukwenza kwezilwane noma ukwenza kwabantu bese abadala beqamba isifengqo (Gule, 1992). Isibonelo sesifengqo sesifaniso: Inhle le ntombi ifana nembali. Kulesi sifengqo kufaniswe izinto ezimbili ngendlela ezibukeka ngayo, intombi kanye nembali. Amagama nezithombemagama okusetshenziswe kulesi sifengqo yinto ebonakala nsuku zonke. Abadala base bebuka ukuthi kukhona okufanayo kukhona kokubili base beqamba isifengqo sesifaniso. Izifengqo zakhiwa ngamagama ajwayelekile, lokhu kwenza umfundi afunde amagama amasha ngokuwaqondisisa bese kuthuthuka ulwazi lwakhe lolimi kanye nolwazimagama (Gule, 1992). Ngokwami, ukufundwa kwezifengqo

kwenza kube lula kumfundi ukuthuthukisa ulwazi nolimi lakhe lwesiZulu uLimi Lwasekhaya.

UVygotsky (1978) uthi ulimi lukhula kumfundi ngokuthi ahlale nabantu abadala abalwaziyo lolo limi, balekelele, bamgqungquzele, bamkhuthaze ekufundeni lolo limi. Ngokwami, lokho kusho ukuthi abafundi ukuze bazazi izifengqo kumele basondelane nabantu abadala abazisebenzisayo uma bezixoxela nje noma bekhuluma, lokho kuzobenza bagqungquzeleke, bakhuthazeke ekuzifundeni ukuze baziqonde. Bakhuthazeke ekubeni nabo abafundi bazisebenzise uma bezihlalele bebodwa bexoxa. Umfundi ukuze akwazi usebenzisa izifengqo noma aziqonde kahle kuba kuhle ukuba ahlale endaweni ephila abantu abasebenzisa ulimi lwezifengqo. Ngiyakholelwa ekutheni ingane ekhulele endaweni eyisilungu noma eyidolobha ngeke ikwazi ukukhuluma ulimi lwezifengqo njengengane ekhulele endaweni yasemakhaya, ngaphandle uma lapho emadolobheni ihlala nabantu abazisebenzisayo izifengqo enkulumeni yabo yansukuzonke. Kodwa uma leyo ngane ikhula endaweni ehlala abantu abakhuluma isiNgisi kakhulu, nayo leyo ngane iyokhula ikhuluma sona isiNgisi. Kanti ekhulela endaweni okukhulunywa kuyona isiZulu esihle, esidle ngezifengqo, nayo ikhula ikwazi ukusebenzisa izifengqo. Ngokwami-ke, ingane ekhulele endaweni okukhulunywa kuyona isiZulu esihle kuba lula kuyona ukushesha iziqonde izifengqo esikoleni uma sezifundiswa, ngoba izifengqo iningi lazo lakhiwa ngamagama evamise ukuwezwa ekhaya nasemphakathi ephila kuwo. Lokho kwenza kungabi nzima kuyona nakuthisha wayo ofundisa izimo zokukhuluma zesiZulu uLimi Lwasekhaya ngoba amagama nezinto eziqanjwe ngazo kuyizinto ezaziyo, eziyizungezile lapho ihlala khona.

Ngezansi ngichaza kabanzi ngohlaka lwemicabango, nalo oluhambelana nezinjulalwazi esengizethulile ngaphambilini, iSemiyothikhi ne-*Social constructivism*.

3.5 Uhlaka lwemicabango

URavitch noRiggan (2016) bathi uhlaka lwemicabango luyindlela yokuchaza ukuthi kungani isihloko sakho sibalulekile ngokusebenza ngokwenjulalwazi kanye nokucacisa ukuthi izindlela zakho zocwaningo ziyoyiphendula kanjani imibuzo yocwaningo. Kuyindlela yokuhlanganisa imicabango yokufunda ebungcwetini obukhona njengoba kuhlakulelwa ulwazi (Ravitch & Riggan, 2016). URavitch

noRiggan (2016) baqhubeka bathi uhlaka lwemicabango lusiza ukuthi luhlakulele imibuzo yocwaningo bese luqondanisa izici zendlela yokwenza ucwaningo naleyo mibuzo, uhlaka lwemicabango lusiza ukuhlanganisa amathuluzi okuhlaziya kanye nezindlela zocwaningo nesihloko okugxilwe kusona kanye nesakhiwo esiwumongo njengoba zivezwe ngaphakathi kwemibuzo yocwaningo.

UMazibuko (2015) uthi uhlaka lwemicabango luhlanganisa imicabango ehlanganiswe ndawonye njengebalazwe locwaningo noma umdwebo, ngakho-ke, umcabango uwuphawu noma isithombe esimele umbono othile ongabonakali. UDe Vos nabanye (2005) bathi umcabango ukusetshenziswa kwegama noma amagama angeqile ambalwa ukuchaza isimo noma umqondo othile. UMbatha (2020) ubona ukuthi imicabango iyaye isetshenziselwe ukuletha incazelo ejulile ngesihloko esicwaningwayo. UMhlongo (2012) uthi uhlu lwemicabango liwuhlaka lwemibono noma lwemicabanga ehlelwe ngendlela yokuthi kube lula ukuyisebenzisela ukuxhumana neminye. Lokho kuyasiza ekuchazeni ukuthi kungani kwenziwa imisebenzi ethile ngendlela okwenziwa ngayo (Mhlongo, 2012).

Kule ngexenye engezansi ngichaza izinhlobo ezimbili zohlaka lwemicabango ezihambelana nezinjulalwazi zalolu cwaningo. Uhlaka lwemicabango engiyibhekayo yilena: ukucabanga ngokujulile kanye nokudala.

3.5.1 Ukucabanga ngokujula

URuggiero (2012) uthi ukucabanga ngokujula kubizwa ngokuthi ubuciko bokucabanga obugxile ekuthuthukiseni amakhono omuntu onengqondo. Ngokwami, lokhu kuveza ukuthi uma umfundi efunda izimo zokukhuluma usuke ethuthukisa ikhono lakhe lokucabanga, ukuba acabange ngokujula uma ebhekana nezinsalelo, ngisho noma ngabe yisiphi isimo sempilo ngenkathi ekhula. Izimo zokukhuluma zivula umqondo womfundi ukuthi uma enza into ethile ekugcineni leyo nto iba namuphi umphumela empilweni yakhe, ngoba kukhona izimo zokukhuluma ezakhaya, eziyalayo, nezinye ezahlukenene (Gule, 1992).

U-Elder no-Elder (2008) bathi ukucabanga ngokujula kuthuthukisa ubunjalo bokucabanga komuntu ngokuhlaziya ngekhono, ukuhlola nokwakha kabusha isihloko, okuqukethwe noma inkinga, futhi ukucabanga ngokujula kukhombisa ikhono

elingajwayelekile. Ukufundiswa nokuqeqeshwa ngokucabanga ngokujula kunikeza abafundi amathuba okuzimela futhi balawule ukufunda kwabo (Elder & Elder, 2008). Lokhu kufakazelwa nguTremper (2002) lapho eveza khona ukuthi uma ufunda izaga ngokuziqonda uthola ubuhlakani, lobo buhlakani obusiza endleleni yokuphila, ngoba uma uphila ziningi izinselelo eziba sendleleni, kuba ezinhle noma ezimbi kanti uma wazi izaga ngeke ube nenkinga mayelana nalezo zinselelo.

ULunevich (2021) uthi ukucabanga ngokujula kudinga ukuthi abafundi babe ngabafundi abakhuthele kunokuba babe abamukeli bolwazi abangenzi lutho, lokhu kuhlanganisa ukuhlanganyela ngenkuthalo ngezixoxo zekilasi, ukugqugquzeleka ekunikeneni nasekubuzeni imibuzo, nokuphishekela noma ukulangazelela ukufunda okwengeziwe ngaphandle kwekilasi. Ngokwami, lokho kusho ukuthi abafundi ukuze bacabange ngokujulile kumele kuthi uma kufundwa izimo zokukhuluma ekilasini babe nakho ukuxoxisane bebodwa njengontanga, bebuze imibuzo kuthisha ofundisa izimo zokukhuluma uma bengaziqondi, futhi kumele babuze kubantu abadala abahlala nabo endaweni noma emakhaya. Akumele abafundi bamukele kuphela lokho abakutshelwa nguthisha kodwa kumele nabo bazenzele olwabo ucwaningo, bacubungule ukuze babe ngabafundi abanolwazi oluthuthukile.

UBarnett noFrancis (2011) bathi ukufundisa ukucabanga ngokujula kuwumzamo omkhulu wokukhuthaza ikhono lokucabanga lawo wonke umuntu. Ochwephesha, abaqaphi, nabaphathi baphakamisa ukuthi ukucabanga ngokujula kubaluleke kakhulu kwezemfundo (Barnett & Francis, 2011). NgokukaFacione (1990), ukucabanga ngokujula kuwukwakheka kwezici zengqondo kanye nezinto ezithinta inhliziyi. Amakhono okuqonda ahlanganisa amakhono ayisithupha: ukuhumusha, ukuhlaziya, ukuhlola, ukucabanga, incazelo kanye nokuzilawula, phakathi kwawo ukuhlaziya, ukuhlola kanye nokucabanga okungamakhono ayisisekelo, isici esithintekayo sihlanganisa ilukuluku, ukuzethemba, ukuba nomqondo ovulekile, ukuguquguquka, ukulunga, ukwethembeka, ubuhlakani nokuqonda (Facione, 1990). Ngokwami, izimo zokukhuluma ziyakwazi ukwenza umfundi acabange ngokujula ngoba izaga, izisho nezifengqo ziyamcija umfundi ukuthi akwazi ukuhlaziya, lapho kumele ahlaziye incazelo yesimo sokukhuluma. Ngokwami, izimo zokukhuluma ziyamenza umfundi ukuba azethembe uma ethula inkulumo yakhe elungiselelwe noma engalungiselelwe ekilasini ngoba uyaziqonda izimo zokukhuluma futhi abafundi bathola ubuhlakani

ezimweni zokukhuluma. Okusho ukuthi kudingeka nothisha babe nalo ikhono lokucabanga ngokujula kuzo zonke izifundo ezifundwa ezikoleni, ikakhulukazi ukucabanga ngokujula uma befundisa izimo zokukhuluma zesiZulu uLimi Lwasekhaya.

ULacario (2018) uthi ukucabanga ngokujula kufaka ikhono lokuhlaziya (ukucubungula) ngenhloso yokuthola ulwazi nokwenza ukwahlulela okunengqondo okufaka phakathi uhlaka lokuhumusha ukuthi yiliphi izinga lekhono elivezwa ngumuntu ngamunye. UPaul no-Elder (2001) baveza ukuthi ukucabanga ngokujula kunezigaba ezimbili ezibalulekile zokucabanga okudingeka kubafundi ukuba babazi kahle ukuze bafunde ukuthuthukisa ukucabanga kwabo kuqala: badinga ukwazi ukuhlonza izingxenye zokucabanga kwabo, futhi bakwazi ukuhlola ukusetshenziswa kwabo lezi zingxenye zokucabanga.

UMurawski (2014) uthi ukucabanga ngokujula kuyisici sokufunda nokujwayela ulimi oluthile. Ukungabibikho kokucabanga ngokujula kusho ukuthi awukho umqondo ongakhelwa phezu komunye nomunye njengoba ulimi luba ukubekwa kwamagama ezakhiweni zemisho ethile ngaphandle kokuxhumana okucacile nokuhambisanayo (Murawski, 2014). Ukucabanga ngokujula kusho ikhono lokuhlanganisa ukusetshenziswa kwamagama ezimweni ezahlukahlukene kanye nasemncweni wolimi ngokungaqondile (Murawski, 2014). UGough (1991) uphawula ngokuthi amakhono okucabanga abalulekile ukuze abantu abafundile bakwazi ukubhekana nezwe elishintsha ngokushesha. UHalpen (2003) yena uthi elinye igxathu kulo mbono kaGough (1991) ukuthi amakhono okucabanga ngokujula aphakamisa ithuba elingenakuvinjelwa lokusungula nokulungisa izinguquko kanye nokushintshashintsha okusha.

UBodrovo noLeong (2011) bathi abasebenzi abakwazi ukucubungula amanani amakhulu olwazi olwehlukene futhi besebenzisa ukucabanga ngokujula ekuxazululeni izinkinga bavamise ukuba nempumelelo enkulu emsebenzini wabo. Lawa mazwi alaba bochwephesha aveza ukuthi umfundi ukuze akwazi ukuxazulula izinkinga zakhe abhekana nazo empilweni yakhe kumele akwazi ukucabanga ngokujula. Ngokwami, izimo zokukhuluma ziyamenza umfundi ukuba abe nekhono lokucabanga ngokujula,

lokho kuyamsiza ukuba akwazi ukuxazulula izinkinga zakhe, ukwenza umsebenzi wakhe wosuku wesikole wokucubungula imvelaphi yezimo zokukhuluma.

UBrophy (1990) uthi ukucabanga ngokujula kunomthelela ezifundweni ngendlela evumela abafundi ukuthi bahlole ngokucophelela futhi baxazulule izinkinga ezihlobene nezifundo zabo. Lokhu okushiwo uBrophy (1990) kuveza ukuthi ukucabanga ngokujula kuyamsiza umfundi ukuba athuthukise ikhono lakhe lokucabanga nolwazi lwakhe lwezimo zokukhuluma. ULai (2011) yena uveza ukuthi ukucabanga ngokujula ngokombono wengqondo, kuchazwa ngokuthi izinqumo zengqondo, amasu, kanye nezethulo abantu abazisebenizayo ukuxazulula izinkinga, ukwenza izinqumo, nokufunda umqondo omusha. Ngokwami, lokhu kuveza ukuthi umfundi uma esecubungula izaga, izisho kanye nezifengqo ube esethola umqondo omusha owehlukile kulukho akufunde ngezimo zokukhuluma. UKarprov (2014) uchaza ukucabanga ngokujula njengenqubo ehlakaniphe kakhulu yokucabanga, ukusebenza, ukuhlaziya, ukuhlanganisa, ukuhlola ulwazi oluqoqiwe, ngokukhiqiza, ngokubheka amava, ukuzindla, kanye nangokuxhumana okusekelwe eqinisweni.

UDudduan (2015) nabanye baphakamisa ukuthi othisha bamabanga aphezulu uma sebehlela izivivinyo bakhe izivivinyo ezibuza ngokuthi kanjani, ngani futhi ngobani. Lo mbono kaDudduan nabanye (2015) wokuhlelwa kwemibuzo yezivivinyo kukhuthaza abafundi ukuba bacabange bajule ngombuzo ngaphambi kokuba baphendule. Umbuzo othi kungani umbhali esebenzise lesi simo sokukhuluma kulo musho nokuthi chaza ngemvelaphi yalesi saga noma isisho, kuyamenza umfundi ukuthi uma esephendula acabange ajule ngemvelaphi yesimo sokukhuluma nokuthi sisetshenziselweni. Kuyamenza ukuba ahlaziye ukuthi umbhali ubefuna ukugcizelela ukuthini noma ubefuna ukuveza ini. Izimpendulo zomfundi ziveza ukuthi ngabe uyakwazi yini ukuhlaziya futhi uyakwazi yini ukucabanga ngokujula. Ngokwami, lokho kuyobe sekuveza ukuthi abafundi bayobe sebekwazi ukuzixazululela izinkinga ababhekana nazo empilweni, njengokuthi ezinye zezimo zokukhuluma ziyabasiza abafundi ukuba babhekane nezinkinga futhi bekwazi ukuzixazululela zona.

U-Akinoglu noBaykin (2015) baveza ukuthi ukucabanga ngokujula komuntu kudinga izinga elikhulu lokucabanga nokuhlaziya umongo wenhloso, isikhuthazo, kanye nokucabanga okunengqondo. UTamber (2011) uthi injulawazi ye-*Social*

constructivism iqhamisa izinga lokucabanga okuphezulu kwabafundi ekufundeni, okubenza bathuthuke emakhonweni okucabanga. UDe Caro (2009) uthi yena izaga nezisho zisiza abafundi ukuba bakwazi ukuthuthukisa amakhono abo okukhuluma bese kwanda ulwazi lwabo.

Ngokwami, ukufunda izaga, izisho nezifengqo ngokuziqonda abafundi kubenza ukuthi bahlome ngamakhono amaningi nokukwazi ukuzimela uma behlangabezana nezinselelo ezimpilweni zabo. Abafundi kumele bafunde izimo zokukhuluma bezixhumanise nezimo zezempilo abahlangabezana nazo ngokwempilo yangempela. UGordon (2009) uthi othisha kufanele bakhuthaze izindlela ezigxile kubafundi ezibandakanya ikhono lengqondo yabafundi lokuziphendulela ekufundeni kwabo nokwakha imisebenzi ezoqinisa ukucabanga kwezinga eliphezulu. Ngokwami, lokhu kuveza ukuthi othisha abafundisa izimo zokukhuluma ngolimi lwesiZulu kumele bakhuthaze abafundi ukuthi babe yizinjulabuchopho, ezicabanga ngokujula uma behlaziya noma becubungula imvelaphi yezimo zokukhuluma.

U-Eulie (1968) ugqugqumezela othisha ukuthi basebenzise inani elikhulu lezivivinyo zokufundisisa, umsebenzi owenziwayo, kanye nokusebenzisana ukuze bathuthukise imicabango ebucayi nejulile uma befundisa izimo zokukhuluma. UWatts nabanye (1997) bathi ukufunda nokufundisa okugxile enjulalwazini ye-*Social constructivism*, kuhloswe ngakho ukukhuthaza ukucabanga, ukucabanga ngokujula, ukufunda ngokuqondisisa, ukusebenzisana, ukuzilawula komuntu ngamunye kanye nokucabanga okucabangisisayo. UHartshorne nabanye (2019) bathi ukucabanga ngokujula kunomthelela emandleni okuhlaziya, ukuhlonza kanye nokuxazulula izinkinga ezinkulu. Ngokwami, ukufundiswa kwabafundi ngezimo zokukhuluma kusuke kwenziwa ukuze kukhuthazwe ukuba bacabange ngokushesha ezimweni eziphuthumayo, kusiza abafundi ukuba bakwazi ukuhlaziya izimo zempilo bese beba ngongqondongqondo ekuhlaziyeni nasekusebenziseni ulimi ngendlela eyimpumelelo bese bekwazi ukuxazulula izinkinga.

U-Eulie (1968) uthi ukwakhiwa kwamakhono okucabanga ngokujula kuhlanganisa ikhona lokuhlola, ukugxeka kanye nokuletha imibono yokuqamba ukuze ibe nomphumela ophusile. Ngokwami, lokhu kungenzeka uma abafundi bengakwazi ukufunda izimo zokukhuluma ngokuziqonda ukuthi ziqambeke kanjani, bese

becabanga ngokujulile ngemvelaphi yazo kanye nokucubungula amagama asetshenzisiwe ukwakha lesa saga, izisho nezifengqo. USternberg (1986) uthi ukucabanga okujulile kubonakala njengekhono lokuhlola nokuthatha ukuma noma ukwakha inkolelo, kulapha ngokombono wengqondo, futhi kuyinto umuntu angakwazi ukuyenza. Ngamanye amazwi kuwubudlelwane phakathi kwalokho abantu abakucabangayo kanye nalokho asebekulungele ukukwenza (Sternberg, 1986).

Ingxenye elandelayo ithula umcabango wokudala, okuwumcabango ohambelana ncamishi nowokucabanga ngokujula futhi nanezinjulalwazi zalolu cwaningo, iSemiyothishi kanye ne-*Social constructivism*.

3.5.2 Ukudala

USternberg (2006) uthi igama ukudala livela olimini lwesiLatin elithi *creo* elisho ukwakha noma ukudala. UMbatha (2020) esichazamazwini sakhe uthi ukudala ukusungula into; ukwakha okuthile obekukade kungekho. UDewey (1929) uma echaza ukudala uthi ukudala kubonakala kungesona nje isikhawana sogqozi olufika ngaleso sikhathi kodwa kuqukethe ukuhlanganisa ulwazi lwangaphambili oluholela ekuhlanganisweni kwemibono emisha nezinto zobuciko. Ngokwami, ukufundiswa kwezimo zokukhuluma emakilasini kubukeka kubalulekile ngoba kulekelela abafundi ukuthi bathuthukise amakhono abo okudala. Kumele abafundi bekwazi ukuhlanganisa imibono yakudala eyenza abantu abadala baqamba izaga, izisho nezifengqo ukuze bona abafundi bakwazi ukudala ezabo ezintsha ngokuhambisana nesikhathi samanje. Ngokwami, lokhu kungenza abafundi ukuthi baveze amakhono abo okuxazulula izinkinga, bandise ubuhlakani babo bese beba nogqozi lokuthanda ukufunda.

UKarpov (2014) uthi ukucabanga kokudala kuyafundiseka, futhi umsebenzi wokufunda nokufundisa ukuthuthukisa lona ikhono lokucabanga ngobuciko bokudala ukuze liqhutshelwe phambili nokusetshenziswa ngabafundi kuwo wonke umsebenzi wabo wesikole ngisho nasempilweni jikelele. USternberg (1986) uthi ukufundisa ngokudala kanye nokucabanga kokuhlaziya kuhlangene kwenza abafundi bakwazi ukusebenzisa amandla abo futhi balungise noma banxephezele ubuthakathaka babo ukuze babe ngabantu abahlakaniphile ngokuphumelelayo. ULunevich (2021) uthi uVygotsky (1978) wayekhohlelwa ukuthi ubuciko buvela kunoma yimuphi umsebenzi womuntu okhiqiza into entsha. Izenzo zokudala zingase zikhiqize noma yini kusukela

ezintweni ezibonakalayo kuya ezingomeni zomculo nasekwakhiweni kwengqondo entsha (Lunevich, 2021).

Ngokwami, izimo zokukhuluma ziyubuciko nobuhlakani kwabantu abadala okuyibona abaziqamba. Kukhombisa ukuthi abantu abadala babenekhono lokudala into engekho kodwa ibe khona. Leli khono labo lokudala kumele othisha balidlulisele kubafundi. Ikhono labo lokuqamba izimo zokukhuluma lapho bezisusela ezintweni ezibazungezile nabazibona imihla ngemihla bese bezihlanganisa ngezenzeko zazo bese kuphuma okusha okuyizaga, izisho nezifengqo, kumele nakanjani abafundi bazuze kulona. Ngokwami, ukufunda izimo zokukhuluma abafundi kubenza bakwazi ukucubungula ukuze bathole okusha ngokudaleka kwezimo zokukhuluma. ULunevich (2021) uthi uVygotsky (1978) wayekhohlelwa ekutheni ubuciko buyinto ekhona kubo bonke abantu, kuhlanganise nezingane ezincane kakhulu kanti ukufunda ngobuciko, abafundi kuyabasiza ukuthi bakwazi ukudala noma ukusungula izinto zabo ezintsha.

USternberg noKaufman (1998) bathi amakhono abafundi abangaba nawo angeke athuthukiswe uma izinhlelo zokufunda nokuhlola zingawabukela phansi amakhono okudala, okuhlaziya, nawokwenza. Ngokwami, ukufundisa kufanele kuhlanganise nokuqukethwe okusekela emakhonweni kanye nokwaziswa ubuciko futhi kufakwe imiyalelo esobala amasu okuhlaziya nokuhlola ulwazi olutholiwe. Ngakho-ke, ukufundisa kufanele kukhuthaze futhi kuthuthukise ukudala ngezindlela ezahlukahlukene futhi kusize ukuthuthukiswa okuphelele kwabafundi ukuze bafeze amakhono abo okuqonda ngokugcwele.

ULunevich (2021) uthi uVygotsky (1978) wayekhohlelwa ekutheni umsuka wemicabango yokudala utholakala emdlalweni wezingane. Ukudala kuthathwa njengesenzo sobuciko esakha kabusha, silungise futhi siguqule ulwazi lomuntu ukuze lukhiqize amaqiniso amasha (Lunevich, 2021). Umdlalo wokucabanga uvezwa njengengxenywe ebalulekile yokuzwa umhlaba ngemibono emisha neningi (Lunevich, 2021). ULunevich (2021) uqhubeke athi uVygotsky (1978) inkolelo yakhe ukuthi inqubo yokudala ixhumane ngokujulile kabili, okuphilayo nokucatshangelwayo. Ngokwami umfundi kumele akufundisiwe ngekho lokucabanga ngokujula ukuze akwazi ukuthola imvelaphi yezimo zokukhuluma (izaga, izisho nezifengqo), lokho kuyomsiza ukuthi akwazi ukufika esinqumeni esifanele sokuthola imvelaphi yento,

lapho uyobe esekwazi ukuzisungulela indaba yokuziqambela asebenzise izimo zokukhuluma ngendlela efanele. Ngokwami, kuhle ukuthi umfundi akwazi ukuzisungululela into entsha.

ULunevich (2021) uthi uVygotsky (1978) waveza umehluko ocacile phakathi kwemvelo namasiko ngokusho ukuthi lokhu kwakamuva kuwumkhiqizo wemisebenzi yokudala eqondiswe kumuntu. Lokhu kudala ukwehlukana phakathi kwezinto ezingabantu nezingezona ezabantu (Lunevich, 2021). Ngokwami, izimo zokukhuluma zakhiwe ngokubuka ukwenzeka kwezinto, okuyimvelo, isiko, abantu, kube izinto ezibonakalayo kanye nezingabonakali. Ngokwami, abantu abadala ngenkathi beqamba izaga, izisho nezifengqo babehlenganisa lezi zenzeko bese bedala isimo sokukhuluma okuyinto entsha. Ukufundiswa kwezimo zokukhuluma emakilasini olimi lwesiZulu kuzobasiza abafundi ukuthi bathuthukise imiqondo yabo, kuzodala umqondo omusha kubona ukuze kuthuthuke ikhono lolwazi lolimi. Ngokwami, lokhu kuzokwenza abafundi bathuthukise ikhono labo lokusungula noma lokudala izinto ezintsha futhi babe nokukhuthala nobuhlakani ekwenzeni izinto, ukubhala imibhalo abaziqambele bona, imidwebo yobuciko, nokwethula izinkulumo ezilungiselelwe nezingalungiselelwe ekilasini lesiZulu.

UVygotsky (1978) uthi umsebenzi wokufunda ubuciko kuholela ekuthuthukiseni kwamakhono okudala kubafundi. UMarshall noBatten (2003) bathi sikhulu isidingo sokudala kwezemfundo futhi asibalulekile nje kuphela ukugqugquzela ukusebenza kahle komfundi uma kufundwa noma kufundiswa, kodwa futhi kunesidingo esikhulu ekuthuthukeni komnotho wezwe nowomhlaba wonke jikelele.

UKarpov (2014) uthi abafundi ngeke bathuthuke bafinyelele emandleni abo okuqonda aphelele uma othisha bengakukhiphi ngempumelelo ukufunda kwabo amakhono okudala nokwakha ulwazi olusha. Ngokwami, ukuthuthuka kwezindlela ezintsha zokucabanga nezisiza ekuphenduleni imiyalelo yabantu abadala kuholela abafundi ekuthini bazibandakanye nemisebenzi yobuciko, nokuholela emathubeni okudala ulwazi olusha. Ngaphezu kwalokho ukuthuthukiswa kwamakhono okuqonda abafundi, kusukela ezinqumeni zengqondo ezithuthuke kakhulu njengalezo ezidingekayo ukuze bakwazi ukudala izinto. Ukuthuthuka kwabo kuncike ekutholeni, ekulawuleni nasekufakeni ngaphakathi kwamathuluzi engqondo acinjwe alolongwa ngabantu

abadala futhi athuthuka kakhulu uma abafundi besebenza nontanga, futhi ukufunda kwabo kuqhutshwa ngothisha.

Ngokwami, othisha yibona abangenza ulwazi lomfundi ukuze luthuthuke. Umfundi ukuze athuthuke ngolwazi nanokunotha kolimi okusesimweni, kudinga ukuthi uthisha abe nolwazi olwanele noma olungaphezulu kolo mfundi. Ngokwami, uthisha ulekelela umfundi ngolwazi lwamasiko nokuthola ukuthi izimo zokukhuluma zadaleka kanjani, futhi ziyini. Umfundi kumele afundiswe ukuthi izimo zokukhuluma ziyubuciko babantu abadala. Imvelaphi nokudalwa noma ukusungulwa kwezimo zokukhuluma ngabantu abadala kungabakhuthaza abafundi ukuthi bacabange ngokujulile, bese becubungula lokho okudinga ukucutshungulwa. Abafundi badinga ulwazi olucebile ukuze bathuthukise amakhono abo obuciko, olimi, ngalokho kudinga ukuba nothisha babe namakhono nolwazi olwanele ukuze bekwazi ukweseka abafundi ukuba basebenzise izindlela ezintsha ukudala izinto ezintsha.

URozesahegyi (2019) uthi ubuciko buyingxenywe ebalulekile yokuxazulula izinkinga, ukuletha inhlalakahle enemphilo yezenhlalo nemvelo, kanye nempumelelo yesikole nendawo yokusebenza. Ngakho-ke, othisha akufanele bafundise ngokudala kuphela, kodwa kumele bafundisele ngokukhuthaza abafundi ukuthi bacabange ngendlela efanele futhi babe ngabafundi abanobuhlakani, abakwazi ukwenza izinqumo nezinqumo ezinolwazi (Rozesahegyi, 2019). Ngokwami, othisha kumele bafundise izimo zokukhuluma ngendlela yokuthi abafundi bakwazi ukuzisebenzisa ekuxazululeni izinkinga futhi zibanike inhlakanipho etholakala kuzona, zibafundise inhlalakahle phakathi kwabo nabantu abahlalisene nabo endaweni abaphila kuyo, kanye nendlela yokuthi bekwazi ukuphendula imibuzo ababhekana nezidingo zezivivinyo zabo zokuhlolwa ezikoleni. UFalk noSzeck (2013) bathi othisha bangazijwayeza izindlela zokufundisa ezihambisana nezindlela zokufundisa asebevele bezisebenzisile ukuze bakhe indawo eyenza kube lula ukudala noma usungula into. Othisha bangase futhi basebenzise amasu okufundisa aklanyelwe ukuthuthukisa ubuciko ngokujwayelekile, noma ukugqugquzela ukuthuthukisa kwezici ezithile zokudala (Falk & Szeck, 2013).

UDavis (2004) uthi othisha kudingeka bahlale bezindla futhi bahlanganise lokho abakufunda emsebenzini wabo ekufundiseni kwabo, futhi basebenzise ulwazi lwabanye othisha ukuze bakhe izindlela ezintsha zemfundo ezizokhuthaza abafundi.

Othisha kudingeka basuke ekuguquguqukeni ekusebenziseni izindlela ezivamile baye ekusunguleni kwangempela (Davis, 2004). Ngokwami, lokhu kudinga ukuba othisha baphume endaweni yokunethezeka yolwazi abalutholile baye endaweni engaziwa ukuze bazame amasu nezindlela ezintsha. UDineen nabanye (2005) bathi indlela yokudala ngokwemfundo ikhulisa ubuhlakani bomfundi, iphinde ikhulise amazinga okwezethemba kubafundi. UCox (2005) uthi ukudala kuyinto yokukhiqizwa kwemibono emisha okungaba izindlela ezintsha zokubheka izinkinga ezikhona noma ukubona amathuba amasha.

3.6 Isiphetho

Kulesi sahluko ngiqale ngachaza ukuthi yini injulalwazi, lapho bengibheka khona ukuthi bathini abacwaningi nababhali abanengi. UMsibi (2016) wachaza wathi injulalwazi isentshenziselwa ukuthola noma ukubheka ucwaningo lomuntu, okungukuthi ukhombisa umsuka wokucwaningo. Ngikuvezile ukuthi sekubheka sekuyimpoqa ukuthi umcwaningi akhethe injulalwazi ezohambisana nesihloko sakhe socwaningo alwenzayo. Ngikuvezile ukuthi injulalwazi ziyasiza noma ziyalekelela ukuchaza okuthile okusuke umcwaningi ecwaninga ngakho, lokho kuveza ukuthi umcwaningi kumele akhethe injulalwazi ezohambisana nesihloko sakhe noma ehlaba esikhonkosini nezokwazi ukuphendula imibuzongqangi yocwaningo.

Ngiqhubekile ngaveza izinhlobo ezimbili zezinjulalwazi engizisebenzise ukuqhuba lolu cwaningo. Ngisebenzise injulalwazi yeSemiyothishi kaFerdinand de Saussure (1857-1913) ne-*Social constructivism* kaLev Vygotsky (1978). Ngiveze ukuthi iSemiyothishi yinjulalwazi yesifundo sezimpawu kanti injulalwazi ye-*Social constructivism* yona igcizelela ukubaluleka kolwazi lomfundi asuka nalo emphakathini wakhe kanti futhi igqugquzela kakhulu ukusebenzisana nokusizana phakathi kwabafundi. Ngiphinde ngaveza uhlaka lwemicabango yocwaningo nencazelo yohlaka lwemicabango nokubaluleka kwalo, lapho uMazibuko (2015) echaze uhlaka lwemicabango ngokuthi luhlanganiswe ndawonye njengebalazwe locwaningo noma umdwebo. Ngikuvezile ukuthi ngaphansi kohlaka lwemicabango kunezingxenye ezimbili: okungukucabanga ngokujula kanye nekhono lokudala noma lokuzisungulela okusha.

Isahluko esilandelayo sona sichaza kabanzi ngezindlela zocwaningo ezisebenze ngenkathi ngiqhuba lolu cwaningo lwami.

IS AHLUKO 4

IZINDLELA ZOCWANINGO

4.1 Isingeniso

USchwardt (2007) uchaza izindlela zocwaningo njengomhlahlandlela wokuthi kumele ucwaningo luqhuntshe kanjani, kubandakanya ukuhlaziywa kwemininingo, izimo kanye nezinqubo ezithile zocwaningo. UCresswell noTashakkori (2007) bathi izindlela zocwaningo zichaza izinhlobo zezinkinga okufanele ziphenywe, ukuthi yini ehlanganisa inkinga ecwaningwayo, imibono ecatsangwayo, indlela yokubeka inkinga ngendlela yokuthi ibonakale ngempela iyinkinga, uphenyo ngenkinga, kusetshenziswa amakhono nezinqubo ezithile kanye nendlela yokukhetha nokuthuthukisa izindlela ezifanele zokukhiqiza imininingo. UMcMillan noSchumacher (2006) bathi indlela yocwaningo injengendlela umuntu akhiqiza futhi ahlaziye ngayo imininingo. UMcMillan noSchumacher (2006) baqhubeka bathi ukukhiqizwa kwemininingo kungenziwa ngendlela yokulinganisa, izingxoxo ezijulile, ukwethamela, ukuhlaziya amadokhumenti, njalonzalo.

UMouton (2001) uthi indlela yocwaningo igxile enqubweni yocwaningo kanye nohlobo lwamathuluzi nezinqubo okufanele zisetshenziswe. UCohen nabanye (2007) bathi izindlela zocwaningo zibheka ukukhethwa kohlobo locwaningo olufanele ukuze kuphendulwe imibuzo yocwaningo bese ziklama, zilungise amathuluzi okukhiqiza imininingo. UBlaikie (2000) uthi izindlela zocwaningo zingamasu noma izinqubo ezisetshenziselwa ukuhlanganisa nokuhlaziya imininingo.

Kulesi sahluko ngethula izindlela zocwaninga, okubalwa kuzona ipharadymu, umklamo nobunjalo bocwaningo, izindlela zokukhiqiza imininingo, kanye nendlela yokuhlaziya imininingo. Ngiphinde ngethule ukwethembeka kocwaningo, inkambiso elungileyo, imingcele yocwaningo kanye nezingqinamba engabhekana nazo ngenkathi ngenza lolu cwaningo.

Konke lokhu okubaliwe kuchazwa kabanzi ezihlokweni ezilandelayo.

4.2 Ipharadymu yomhumusho

Ipharadymu yomhumusho yindlela yocwaningo esetshenziwe kulolu cwaningo. UFlick (2009) uthi igama elithi 'pharadymu' lethulwa nguThomas Kuhn encwadini yakhe eyaba nedumela elikhulu, esihloko sithi, *The Structure of Scientific Revolutions*. UFlick (2009) uchaza ipharadymu ngokuthi iqoqo elididiyelwe lemiqondo esemqoka, okuguquguqukayo kanye nezinkinga ezihambisana nendlela yokusebenza namathuluzi. UGuba noLincoln (1994) bathi ipharadymu injengohlelo oluyisisekelo noma umbono womhlaba oqondisa umcwaningi, hhayi kuphela ekukhetheni indlela kodwa ngezindlela eziyisisekelo zokucwaninga nokuhlaziya imicabango eyahlukene. UGix (2010) uthi igama elithi 'pharadymu' lingasetshenziswa ngezindlela ezintathu: njengesayensi yabantu, lingasetshenziswa ekumiseni umsebenzi wobuhlakani, futhi ekuhlenganiseni okubanzi kwezindlela ezithile kanye nemibono yocwaningo lwanoma yisiphi isifundo kanye nasekuchazeni izindlela ezibanzi zocwaningo, kuye ngokuthi iyiphi ipharadymu umcwaningi afisa ukuyisebenzisa.

UMerisi (2014) uthi igama elithi pharadymu livela egameni lesiGrikhi elithi *paradeigm*, elisho ukulandelana kwezinto ngokohlelo futhi laqalwa ukusetshenziswa nguThomas Kuhn ngonyaka we-1962. UThomas Kuhn wayebuka ipharadymu njengesiko locwaningo elineqoqo lezinkolelo, izilinganiso kanye nokuqagela okuvamise ukuxoxwa ngakho phakathi kwabacwaningi nomphakathi okumayelana nesimo nokuziphatha kocwaningo (Merisi, 2014).

UKoboub (2006) uthi ipharadymu yavela ngasekupheleni kwekhulunyaka le-19 njengepharadymu ehlukele ekukwazini ukuqonda iqiniso. UKoboub (2006) uqhubeka athi kukhona ukhlobana okukhona phakathi kwabantu nomphakathi abaphila kuwona futhi abantu bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi. UWeaver no-Oslon (2004) bathi ipharadymu iluhlelo lwezinkolelwa nezinqubo ezilawula ukuhlolwa okuphakathi nokuqoqekile ngokuthi kuhluzeke ngokuthi kuhlolwe, izinhlaka kanye nezinqubo zobungcweti bophenyo, iyindlela yokuhlenganisa izidingo zokuhleleka kolwazi kanye kokukhiqiza lolo lwazi bese ihlola ngokuhumusha, izindaba ezibalulekile nokufanele zibe sohlelweni. UThompson (1985); uBunkers nabanye (1996); noMoccia (1998) bathi ipharadymu iphinde ibe zinhlaka eziphethe ulwazimagama, izinjulalwazi nezimiso, iziqalo kanye namagugu ahlobene nemibuzo,

ngaphezu kwalokho injengeqoqo lesisekelo senzukulwazi lapho ucwaningo oluthile lusondelela khona.

NgokukaGillis noJackson (2002), ipharadymu ihlelwe amaqoqo amathathu: *i-Post-positivism*, ipharadymu yomhumusho (*Interpretivist Paradigm*), kanye ne-*Critical Social Theory*. *I-Post-positivism*, ngokukaGills noJackson (2002), yavela ngenxa yokuqaphela ukuthi iqiniso alisoze laziwa ngokuphelele nokuthi imizamo yokulinganisa ayiqondene nomuntu. UBetran noChristiansen (2010) bathi *i-Post-positivism* inhloso yayo ukunika incazelo, nokuqonda inhlalo, lokho kuvame ukusebenza kahle ocwaningweni olubanzi kakhulu.

Ipharadymu yomhumusho yona igcizelela ukuqondwa kwencazelo abantu abayisho ezenzweni zabo nasekuphenduleni kwabo. UMaxwel (1994) uthi ipharadymu yomhumusho iqonde ukuchaza kabanzi ngezizathu kanye nemiqondo ethuthukile ecashe ngemuva kwezindlela zokuphila. UWasham (1993) uthi awekho amathiyori ashaya emhlohleni kodwa kumele akalwe ngokwendlela aheha ngayo umcwaningi kanye nalaba ababandakanyekayo kulolo cwaningo.

UGillis noJackson (2002) bathi ipharadymu ye-*Critical Social Theory* yona iphathelene nokufunda ezikhungweni ezidingida ngenhlalakahle yabantu kanye namathuba amasha. UBetran noChristiansen (2010) bathi *i-Critical Social Theory* ibuka iqiniso njengento eyakheke ngesimo senhlalo, sezepolitiki, amasiko, ezomnotho kanye nokulwela ubulingiswa, futhi yona ihlose ukhuluzwa, iguqule bese ikhulisa. UMhlongo (2017) uthi *i-Critical Social Theory* ikholelwa ekutheni kunezinguquko okumele zenziwe ngoba umphakathi wakhiwe yizinhlaka namaqembu athile.

UMazibuko (2008) uthi ukuqokwa kwepharadymu kubalulekile kunoma yiluphi ucwaningo ngoba iyisisekelo socwaningo, kanti izindlela zokubuka umhlaba ngeso elibanzi zibizwa ngokuthi amapharadymu. Ngokwami amazwi kaMazibuko (2008) aveza ukuthi uma kwenziwa ucwaningo kubalulekile ukuthi umcwaningi abheke yonke imingxa ezomsiza ukuba asekele imininingo azobe eyikhiqizile kubahlanganyeli bakhe abahlukene. Kubalulekile ukuthi ocwaningweni kuvele amaqiniso anesisekelo solwazi umcwaningi aluthole kubahlanganyeli. Nami ocwaningweni lwami, yonke imininingo

engiyithole kubahlanganyeli emayelana nezindlela namasu okufundisa izimo zokukhuluma, ngenza isiqinisekiso sokuthi zinobuqiniso nokukholakala.

Kulolu cwaningo kwasetshenziswe ipharadymu yomhumusho. Inhloso yokuba ngikhethe ipharadymu yomhumusho ukuthi ngangifuna ukuqonda nokuhumusha umongo omayelana nezindlela namasu okufundiswa kwezimo zokukhuluma njengoba zinjalo esikhundleni sokuhlenganisa imicabango nje kuphela. UMazibuko (2008) uthi ipharadymu yomhumusho yenza umzamo wokudidiyela imininingo ngalokho okucwaningwayo futhi iphinde yenze imizamo yokuqonda nokuhumusha imicabango noma incazelo yalokho okucwaningwayo. UNeurman (2000) uthi enye yezimpawu zepharadaymu yomhumusho ukuthi igcizelela ukufunda okunzulu. UNeurman (2000) uqhubeka athi umcwaningi osebenzisa ipharadaymu yomhumusho ungena athi shi embonweni wokwethulwa yilokho okucwaningwayo njengento ephelele. UNeurman (2000) uyaqhubeka athi incazelo eyiqiniso akuvamile ukuthi ibe sobala njengalokhu umuntu engacabanga, umuntu uyithola emva kocwaningo olujulile ngendikimba leyo, lapho ebheka khona umyalezo owethulwa yindikimba yokubhaliwe aphinde abheke nobudlelwane bazo zonke izingxenye zaleyo ndikimba.

UReeves noHedberg (2003) bathi ipharadymu yomhumusho igcizelela isidingo sokuhlaziya umongo, ukubaluleka kokuhumusha ulwazi nokwazi ukwakha incazelo. UMerisi (2014) uthi ipharadymu yomhumusho ikhuthaza ubudlelwane obuphakathi komcwaningi nabahlanganyeli, kanti futhi incike ekuqondeni umhlaba. UDeetz (1996) uthi ipharadymu yomhumusho izama ukuqondisa izimo kube kusetshenziswa umqondo abantu abazakhela wona bona. UCohen nabanye (2007) bathi ucwaningo oluhunyushiwe luzimele, luncane, futhi alunazo izibalo, luhumusha okucacisela umuntu ngamunye ngenhloso yokuqonda izenzo nezincazelo esikhundleni sezimbangela, futhi lugxile emqondweni emincane efana nokubuka komuntu ngamunye.

USmith noHeshsius (1986) bathi ucwaningo olusebenzisa ipharadymu yomhumusho luhlose ukuthola noma ukuqonda amagugu, izinkolelo nezincazelo zezigigaba zomphakathi futhi ngalokho lukhipha ukuqonda okunozwelo lwemisebenzi yenhlalo yabantu kanye nokuhlangenwe ngakho. UCreswell (2003) uthi ucwaningo olusebenzisa ipharadymu yomhumusho lwakha izincazelo ezinothile nezininga

ngezenzakalo ezingaphansi kocwaningo, njengoba ikakhulukazi zithinta abantu kanye nobudlelwano phakathi kwabo nezimo, lezi zincazelo ezinothile zivumela umfundi ukuba athole ukuqonda okujulile kwezenzakalo ngokuzihlonza ngozwelo. Kulolu cwaningo bengibheka izindikimba ezijulile mayelana nokufundiswa kwezimo zokukhuluma esiZulwini uLimi Lwasekhaya, ebangeni le-10 kuye kwele-11.

Lapha ngezansi ngichaza umklamo nobunjalo bocwaningo ngokubheka ucwaningo oluyikhwalithethivu kanye nocwaningo lwesimo.

4.3 Umklamo nobunjalo bocwaningo

UKumar (2011) uthi umklamo nobunjalo bocwaningo wuhlelo lwenqubo olwamukelwa umcwaningi ukuze aphenjule imibuzo eyiqiniso, eqondile, enembayo kanye nokunqanda ukukanta. UMcMillan noSchumacher (2006) bathi umklamo nobunjalo bocwaningo kuchaza ukuthi ucwaningo kufanele lwenziwe kanjani, kufingqa izinqubo zokwenza ucwaningo okuhlanganisa ukuthi nini, kubani, futhi ngaphansi kwaziphi izimo zemininingwane ezotholakala kulolo cwaningo. UMacmillan noSchumacher (2006) baqhubeka bathi ukwakheka kocwaningo kukhombisa uhlelo olujwayelekile: ukuthi ucwaningo lumiswa kanjani, kwenzakani ezifundweni, yiziphi izindlela zokukhiqizwa kwemininingo ezosetshenziswa, nokuthi imininingo ekhiqizwayo izohlaziywa futhi ihunyushwe kanjani. UDurrheim (1999) uthi umklamo nobunjalo bocwaningo kuwuhlaka lwesu lwesenzo olusebenza njengebhuloho phakathi kwemibuzo yocwaningo kanye nokwenziwa noma ukuqaliswa kocwaningo.

Le ngxenye yomklamo nobunjalo bocwaningo yehlukaniswe izigaba ezimbili: ucwaningo oluyikhwalithethivu kanye nocwaningo lwesimo. Lezi zigaba ziyachazwa ngezansi.

4.3.1 Ucwaningo oluyikhwalithethivu

ULori (2014) uthi zimbili izindlela zokwenza ucwaningo ezijwayelekile abacwaningi abavame ukuzisebenzisa: ucwaningo lwekhwalithethivu kanye nocwaningo lokhwantithethivu. Lokhu kufakazelwa nguLeedy no-Ormrod (2005) uma bathi abacwaningi abaningi bahlukanisa izifundo zocwaningo ngezigaba ezimbili: ucwaningo lwekhwantithethivu kanye nocwaningo lwekhwalithethivu.

UNkwi, uNyamongo, noRyan (2001) bathi ucwaningo lwekhwalthethivu lubandakanya noma ngabe yiluphi ucwaningo olusebenzisa imininingo engabonisi inani lento. UParkinson noDrislane (2011) bathi ucwaningo lwekhwalthethivu luyindlela yocwaningo ehlanganiswa ngokwemvelo, kusetshenziswa abantu bendawo, indlela yokubona abahlanganyeli, indlela esebenzisa indlela yesimo lapho kuchazwa khona imikhuba. Lolu cwaningo lwaqhutshwe ngokuba kusetshenziswe indlela yekhwalthethivu futhi ngathatha isinqumo sokuyisebenzisa ngoba yayihambisana nezinjongo zalo lolu cwaningo. UCampbell (2014) uthi ucwaningo lwekhwalthethivu luyinhloko, lulandela indlela yokufundisa, baqala ngemininingo okungeyoqobo, kulandelwe ngemibono engabonakali noma imicabango, ihlobaniswe nemibono nemininingo futhi iphethwe ngengxube yemibono ngemininingo ekhiqiziwe.

UMacMillan (1993) uthi ucwaningo lwekhwalthethivi luhlose ukuthi kuqondakale ulwazi oluyiwona msuka nomnyombo wokuthi abantu bacabanga kanjani nokuthi yingani benza ngendlela ethize. Nakulolu cwaningo ngangihlose ukuthola izindlela namasu othisha abazisebenzisayo uma befundisa izimo zokukhuluma esiZulwini uLimi Lwasekhaya ebangeni le-10 nele-11. USherman noWebb (1988) bathi ucwaningo oluyikhwalthethivu lukhiqiza imininingo ngokuxoxisana nabantu, kubuzwe imibuzo noma kufundwe imiqulu yemibhalo kanye nokubhekisisa abantu abangabamba iqhaza ocwaningweni ukuze kuqondwe noma kuchwazwe izinto ezenzekayo. UMacMillan (1993) uthi ucwaningo oluyikhwalthethivu lukhiqiza imininingo ngokubhala umbhalo kunokuba lusebenzise ukubala noma izinombolo.

UMacMillan (1993) uqhubeka athi ucwaningo oluyikhwalthethivu lusuke luhlose ukuthola ngokuqondisisa amaqiniso ajulile mayelana nesihloko esithize. Kuba khona ukuchazwa okujulile okuxoxayo noma okubhalwayo ngoba inhloso yomcwaningi ukuthola injula nokucebisa ngokuphelele kwalokho okucwaningwa ngakho (MacMillan, 1993). NgokukaMacMillan (1993), kumele umcwaningi adidiyele imininingo bese eyihlaziya ngokweqiniso. USchutt (2006) uthi ucwaningo lwekhwalthethivu luncike enkulumweni ebhalwayo nekhulunywayo engenakho ukuhumusheka ngezinombolo nebandakanya ukucubungula imibuzo yocwaningo, ukucubungula ubufakazi beqiniso, ukubhekisisa izimo zenhlalo kanye nezenzeko ezeyamaniswa nababambe iqhaza ocwaningweni.

UGolofshani (2003) uthi ucwaningo lwekhwalthethivu luvumela umcwaningi ukuthi azijwayeze nenkinga noma nomqondo wokucwaningwayo kanye nokuhlalumbekisela imininingo ehloswe ukukhiqizwa. Kulolu cwaningo ngangicubungula izindlela namasu engangiznikezwa ngabahlanganyeli ngokufundisa izimo zokukhuluma okusetshenziswa ngothisha abafundisa isiZulu uLimi Lwasekhaya. Ngangibheka ubuqiniso obunobufakazi ngoba abahlanganyeli balolu cwaningo kwakungothisha abafundisa isiZulu uLimi Lwasekhaya ebangeni le-10 nele-11. Kubufakazi engibucubungulile abukho obuyizonombolo.

Le ndlela yekhwalthethivu ngayibona ihambisana nalolu cwaningo ngoba ngangigxila ekuhloleni izimo zenhlalo yabafundi nothisha abafundisa isiZulu uLimi Lwasekhaya kuphela, ngangingazibheki ezinye izifundo. UYin (1988) uthi ucwaningo lwekhwalthethivu lufaneleka kahle kakhulu ekuhloleni izimo zokufunda ezilawulwa njengezehlakalo ngoba zibandakanya izincazelo ezinothile, eziphelele futhi aziqageli, zichaza ukuzinza komuntu ngamunye kunjengoba kunjalo. USherman noWebb (1988) bathi ucwaningo oluyikhwalthethivu lubandakanya ukusetshenziswa kwemininingo yekhwalthethivu, izingxoxo ezisakuhleleka, izingxoxo zamaqembu, imibuzo, amadokhumenti, kanye nemibhalo ehlukehlukehene; ukubheka, ukuqonda nokuchaza izenzeko ezahlukahlukehene.

UDladla (2020) uthi indlela yekhwalthethivu idinga ukuthi umcwaningi ahlolisise isimo senhlalo kanye nezingqinamba ezithinta ngqo abantu okucwaningwa ngabo. Ocwaningweni lwami ngahlolisisa ingqinamba abafundi abafunda isiZulu uLimi Lwasekhaya ababhekene nayo neyenza ukuba bahluleke ukuphedula imibuzo esuke ibuzwe ngezimo zokukhuluma ephepheni lokuqala lapho kubhekwa ulimi kanye nephepha lesibili emibuzweni yezinkondlo, inoveli kanye nomdlalo, kanye nokungasebenzisi izimo zokukhuluma uma abafundi bebhala indaba yokuziqambela, uma bethula inkulumo elungiselelwe noma engalungiselelwe ngenkathi kwenziwa izinkulumo emakilasini abo.

Ngangihlose ukucubungula izimo zenhlalo kothisha abafundisa isiZulu uLimi Lwasekhaya, ukuthola ukuthi bayazisebenzisa yini izindlela namasu okufundisa izimo zokukhuluma; ukuthi ngabe othisha bayakuthola yini ukuqeqeshwa eMnyangweni weZemfundo noma kuMeluleki wesiyingi wesifundo sesiZulu; nokuthi ngabe

izinsizakufundisa banazo yini ezikoleni zabo ezibalekelelayo uma befundisa isiZulu uLimi Lwasekhaya. Ngacubungula indlela yokuhlola othisha abayisebenzisayo uma befundisa ukuthola ukuthi ulwazi abafundi abanalo lungakanani ngesihloko lesi ngenkathi kusafundiswa.

UShozi (2015) uthi ucwaningo oluyikhwalthethivu yilolo olubheka kabanzi izimpendulo zemibuzo umcwaningi asuke eyibuzile. UZungu (2018) uthi ocwaningweni lwekhwalthethivu, umcwaningi uba ngumlandi ngoba usuke exoxa ngolwazi alwaziyo bese ezama ukwakha umqondo ngalokho, ekugcineni kuvele okusha okuchumayo okuthathwa njengamaqiniso. UMacMillan noSchumacher (2006) bona bakholelwa ekutheni ucwaningo olusezingeni eliphezulu luwucwaningo olusebenzisanyayo, olwenziwa ubuso nobuso, oludinga isikhathi esithe xaxa uma lwenziwa, noluoqopha izinkulumo ngenkathi zenzeka. USherman noWebb (1988) bathi ucwaningo lwekhwalthethivu lubandakanya ukusetshenziswa kwemininingo enesiqiniseko, izingxoxo, imibhalo kanye nemininingo ekhiqizwa kubahlanganyeli, nokuchaza izenzakalo zomphakathi.

USchutt (2006) uthi ucwaningo lwekhwalthethivu luncike emibuzweni ebhaliwe noma ekhulunywayo futhi ngokuvamile lucubungula imibuzo yocwaningo; lucubungule ukucabanga okuhlontshani nesisimo senhlalo; lunikeze nencazelo enamathiselwa noma eyamaniswa nabahlanganyeli. UMacillan (1993) uthi ucwaningo oluyikhwalthethivu luveza ubuqiniso. UAnderson (2006) uthi ucwaningo oluyikhwalthethivu lubheka incazelo, imibono kanye nobumqoka besingathekiso, uphawu kanye nokuchazwa kwezinto nokuma kwazo. UDenzin noLincon (2005) bathi ucwaningo lwekhwalthethivu lubandakanya indlela echazayo yemvelo emhlabeni, lokhu okusho ukuthi umcwaningi osezizingeni eliphezulu ufunda izinto ngokwezimo zazo zemvelo bese ezama ukwenza umqondo noma ukuhumusha izenzakalo ngokwenzazelo abantu abayilethayo kuzona.

Lolu cwano lwami luyikhwalthethivu ngoba lucubungule futhi lwafuna ukuthola izindlela namasu asetshenziswa ukufundisa izimo zokukhuluma ebangeni le-10 nele-11. Lolu cwano belungancikile ezinombolweni kepha bekulalelwa kutholwe lezo zindlela namasu asetshenziswa ngothisha abafundisa isiZulu uLimi Lwasekhaya bese

kuchazwa ngendlela esangxoxo, kusekelwe nangemibhalo eyahlukene ebhalwe ngongoti abahlukene.

4.3.2 Ucwangingo lwesimo

Lolu wucwangingo lwesimo olubheka izindlela namasu okufundisa izimo zokukhuluma esiZulwini uLimi Lwasekhaya ebangeni le-10 nele-11. U-Ong noWeiss (2000) bathi ucwangingo lwesimo luvumphenyo olujulile ngomuntu oyedwa noma iqembu, lapho kusuke kuhlanganiswa uhlu lwamathuluzi ocwangingo. URiley (2009) uthi lolu hlobo locwangingo lugxile ekucwangingweni kohlobo oluthile lwesenzeko ngokujulile. UJupp (2006) uthi ucwangingo lwesimo luyindlela evamile ocwangingweni lomphakathi, lusebenzisa uphenyo olujulile lwanoma iyiphi into yomphakathi futhi lusebenzisa imithombo ehlukehlukene yemininingo. URobson (2002) uthi ucwangingo lwesimo lugxile esigamekweni esisodwa noma ezimbili ezisemqoka, ukuqonda kahle ngesimo noma ngesehlakalo okuyisona esicutshungulwayo.

UDivi (2020) uthi ucwangingo lwesimo lusetshenziswa emikhakheni eminingi, ikakhulukazi esayensini yezenhlalakahle. Ucwangingo lwesimo luvumela umcwangingo ukuthi athole ukuqonda okujulile ngesihloko, esebenzisa inqwaba yamasu, isibonelo: ukubuka, izingxoxo, ukusetshenziswa kwemininingo yesibili efana nemibhalo, amarekhodi, kanye nokunye (Divi, 2020). UYini (1984) uthi ucwangingo lwesimo lunjengophenyo olusetshenziselwa ukuphenya izenzakalo zamanje ngaphakathi noma ngaphansi komongo wempilo yangempela, lapho kubhekwa khona imingcele phakathi kwezenzakalo nomongo ongabonakali ngokucacile futhi lapho kusetshenziswa khona imithombo eminingi yobufakazi. UYini (1984) uqhubeka athi ucwangingo lwesimo luyindlela eyingqayizivele yokubuka noma iyiphi into ekhona eminininingweni ekhiqiziwe.

UCohen nabanye (2011) bathi ucwangingo lwesimo lunika ingqayizivele yesibonelo ngobunjalo bezempilo zabantu ezimweni abaphila ngaphansi kwazo futhi lwenza abafundayo baqonde kangcono nangokucacile ngemibono kunokuba bathulelwe ngenjulalwazi okukanye ngemigomo ethile ebekiwe. UGulsecen noKubat (2006) bathi ucwangingo lwesimo, ngokombiko wezicwangingo ezedlule, luvumela ukuhlola nokuqoqa izindaba ezinamandla futhi lungathathwa njengendlela yocwangingo eqinile, ikakhulukazi uma kudingeka uphenyo oluphelele nolujulile. UGulsecen noKubat

(2006) baqhubeka bathi ucwaningo lwesimo luthathwa njengethuluzi ezifundweni eziningi zesayensi yezenhlalo yomphakathi, okwenza ukuthi abacwaningi abaningi bakhethe yona.

UYin (2003) uthi ucwaningo lwesimo lwehlukaniseke izindlela ezintathu: ucwaningo lwesimo oluphenyayo, ucwaningo lwesimo oluchazayo kanye nocwaningo lwesimo olucacisayo. UYini (2003) uthi ucwaningo lwesimo oluphenyayo lusetshenziselwa ukuhlola noma isiphi isigameko esinemininingo, isibonelo: umcwaningi owenza ucwaningo lwendaba ehlola ngenqubo yokufunda yomuntu ngamunye angase abuze imibuzo evamile, njengokuthi, “Ingabe umfundi usebenzisa maphi amasu lapho efunda umbhalo?” UYin (2003) uthi thi le ndlela yocwaningo lwesimo oluphenyayo isiza ekulungiseleleni uhlaka locwaningo futhi lubalulekile ekunqumeni indlela ezosetshenziswa.

UYin (2003) uthi ucwaningo lwesimo oluchazayo lusetshenziselwa ukuchaza izenzakalo zemvelo ezenzeka phakathi eminingweni okukhulunywa ngayo, isibonelo kungaba umbuzo othi, “Yimaphi amasu ahlukene asetshenziswa umfundi nokuthi umfundi uwasebenzisa kanjani?” UYin (2003) uthi inselelo yocwaningo lwendaba echazayo ukuthi umcwaningi kufuneka aqale asebenze ngenjulalwazi echazayo ukuze asekele incazelo yento ethile noma indaba, okungenzeka ukuthi incazelo ingabi nokuqina nokungadala izinkinga.

UYin (2003) uthi ucwaningo lwesimo olucacisayo luhlola imininingo esezingeni eliphezulu nelijulile ukuze kuchazwe izenzakalo. UYini (2003) uphakamisa ukuthi abacwaningi basebenzise injulalwazi ezahlukahlukene ukuxazulula izimo ezahlukene; okungaba injulalwazi eqhutshwa ngolwazi, injulalwazi yokuxazulula izinkinga, kanye nenjulalwazi yokusebenzisana nomphakathi.

Kulolu cwaningo lwami ngizisebenzise zontathu lezi zindlela zocwaningo lwesimo ezibalwe ngenhla, ukuphenya imbangela yokwehluleka kwabafundi ukuphendula imibuzo emayelana nezimo zokukhuluma ngokuthi ngibheke izindlela namasu asetshenziswa ngothisha ukufundisa izimo zokukhuluma esiZulwini uLimi Lwasekhaya, ebangeni le-10 nele-11.

Lolu cwaningo lwenziwe elokishini laseSikhaleni esiFundeni iKing Cetshwayo, lapho umphakathi wakhona ukhuluma ulimi lwesiZulu. Izikole zakhona zinothisha kanye nabafundi abakhuluma isiZulu uLimi Lwasekhaya. Abahlanganyeli abaqokwa ukuba babambe iqhaza kulolu cwaningo kwakungothisha besiZulu uLimi Lwasekhaya, abafundisa ebangeni le-10 nele-11. Zine izikole engazikhetha ukuqhuba ucwaningo lwami kuzona, kwakhethwa othisha ababili ngesikole ngasinye, oyedwa wayengowebanga le-10 noyedwa webanga le-11, sebebonke abahlanganyeli ababamba iqhaza kulolu cwaningo babeyisishiyagalombili. Iminingwane egcwele ngabahlanganyeli nokuqokwa kwabo inikeziwe ngezansi.

4.4 Abahlanganyeli bocwaningo nokuqokwa kwabo

Lapha ngichaza kabanzi ngabahlanganyeli bocwaningo nokuqokwa kwabo. Ngaphambi kokugxila kubahlanganyeli, ngizoqala ngokuchaza indawo lapho ucwaningo olwenziwe khona.

4.4.1 Indawo yocwaningo

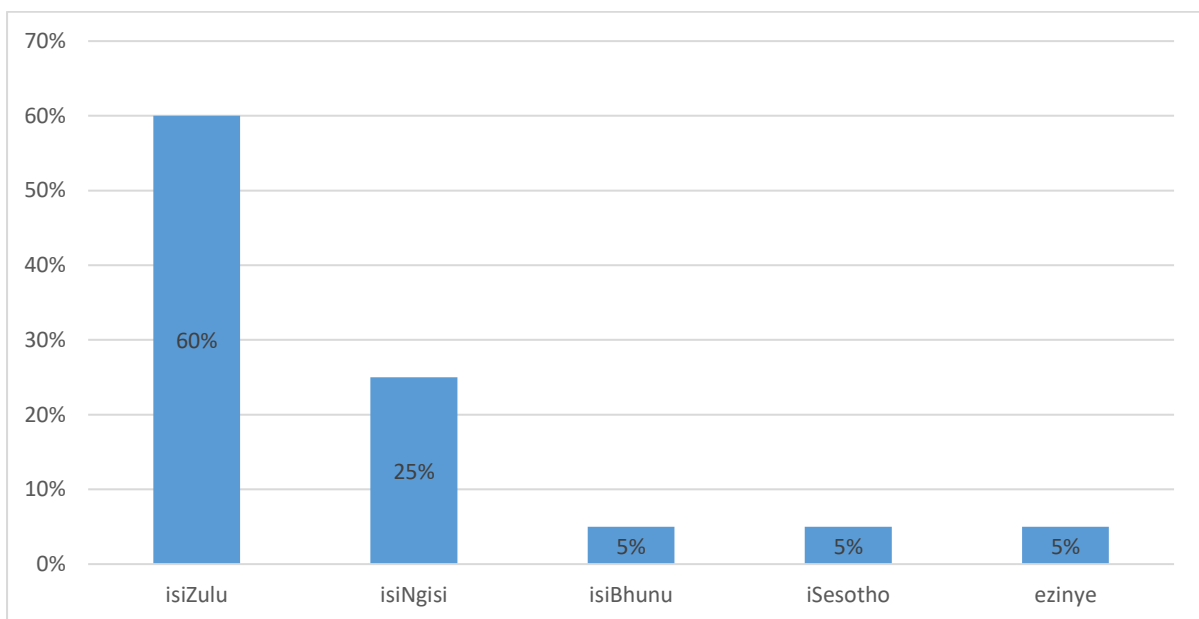
Lolu cwaningo lwenziwe elokishini laseSikhaleni esiFundeni iKing Cetshwayo. Le ndawo isongwini lwesiFundazwe sakwaZulu-Natali, eNingizimu-Afrika. Leli lokishi lakhelwe ngabantu abaningi abangamaZulu. Umphakathi wakhona ukhuluma ulimi lwesiZulu. Izikole zakhona zinothisha kanye nabafundi abakhuluma isiZulu uLimi Lwasekhaya.

Ilokishi laseSikhaleni ngilikhetha ngoba nginothando ngalo futhi sengineminyaka eyi-19 ngifundisa khona isiZulu uLimi Lwasekhaya ebangeni lesi-8 kuya ebangeni le-12. Abahlanganyeli bocwaningo bavela ezikoleni ezahlukeni ezingaphakathi elokishini laseSikhaleni. Lezi zikole ezine ngizikhetha ezikoleni eziyisi-8 ezinamabanga aphezulu emfundo ezakhiwe ngaphakathi eSikhaleni. Zozine lezi zikole zikleliswe ngokulingana njengezikole ezingenazo izinsizakusebenza futhi zozine zingaphansi kwesigaba sesine, ukhwantili 4, okuwukuthi kuzona imali yokufunda iyakhokhwa. Nokho noma kunjalo, engingakubalula ukuthi abafundi bakhona bahlala ngokuminyana emakilasini ngenxa yesibalo esiphezulu sabafundi.

Ukwengeza kulokhu okungenhla, ngezansi kunemifanekisomidwebo emibili eveza izibalo zabantu abahlala elokishini laseSikhaleini kanye nezilimi abazikhulumayo

ezahlukahlukene. Umfanekisomdwebo wokuqala uveza izilimi ezikhulunywa elokishini eSikhaleni, okuyizilimi ezifaka isiZulu, iSesotho, IsiNgisi, IsiXhosa kanye nezinye. Umfanekisomdwebo wesibili uveza izibalo zabantu abahlala elokishini eSikhaleni kanye nezikole zikaHulumeni ezingaphansi kwaleli lokishi (izikole zamabanga aphansi nezamabanga aphezulu).

IsiZulu yilona limi olukhulunywa kakhulu elokishini laseSikhaleni, kulandele isiNgisi, iSesotho, nezinye izilimu (Statistics South Africa, 2021). Umfanekisomdwebo obonakala ngezansi usinikeza izibalo ngezilimu ezikhulunywa elokishini laseSikhaleni.

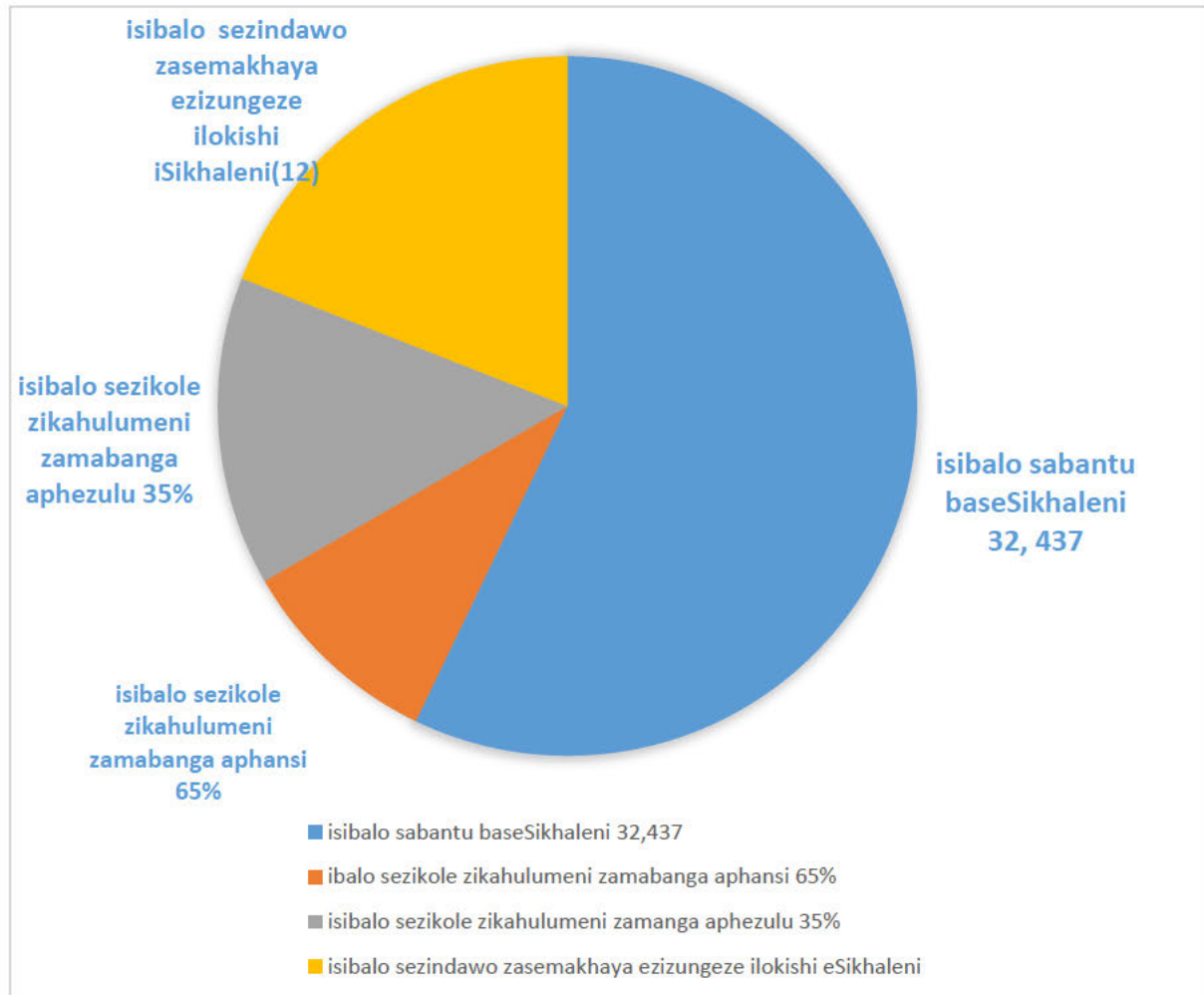


Umfanekiso 4.1: Izilimu ezikhulunywa eSikhaleni ngokusamdwebo obonakalayo

Ilokishi laseSikhaleni lingamakhilomitha amabili ukusuka emgwaqeni omkhulu u-N2. Amadolobha aseduze yiRichardsbay neMpangeni kanti omabili lawa madolobha aqhele ngamakhilomitha ayi-15 kuye kwangama-20 ukusuka eSikhaleni. Leli lokishi laseSikhaleni lakhiwa ngonyaka wezi-1976 njengelokishi labantu abamnyama elihlanganisa abahlali abahola kancane (Statistics South Africa, 2021).

Indawo yaseSikhaleni iyindawo enezindawo ezingathi ngezasemakhaya kanye nengxenywe eyilokishi. Abantu abakhele le ndawo beqile ezinkulungwaneni ezingamashumi amathathu (Statistics South Africa, 2021). Kukhona izikole zamabanga aphansi kanye nezamabanga aphezulu.

Igrafu elandelayo ikhombisa izibalo zabantu abahlala elokishini laseSikhawini, izikole zamabanga aphansi naphezulu ezingaphansi kukaHulumeni kanye nezibalo zezindawo ezizungezi ilokishi laseSikhaleni.



Umfanekiso 4.2: Isibalo sabantu, izikole nezindawo okutholakala eSikhaleni ngokusamdwebo obonakalayo

Emva kokukuchaza kabanzi ngendawo ucwaningo olwenziwe kuyona, sengingaqhubeka-ke manje ngichaze kabanzi ngabahlanganyeli nokuqokwa kwabo. Lokhu kuyachazwa ngezansi.

4.4.2 Ukuqoka abahlanganyeli

UDurrheim (1999) uthi ukuqoka abahlanganyeli kuhlenganisa izinqumo mayelana nokuthi yibaphi abantu, izilungiselelo, izehlakalo, ukuziphatha kanye nenqubo yomphakathi efanele ibonwe. Ziyisihlanu izinhlobo zokuqoka abahlanganyeli

engiziveza kulolu cwaningo: 1. ukuqoka ngokweqoqo; 2. ukuqoka okungahleliwe; 3. ukuqoka okuhleliwe, 4. Ukuqoka ngokwezigaba eziningi; 5. ukuqoka okuhlosiwe.

Ukuqoka ngokweqoqo ngezinye zezindlela ezisetshenziswayo uma kuqhutshwa ucwaningo. UWilson (2010) uthi ukuqoka ngokweqoqo yilapho abantu bonke behlukaniswe ngamaqoqo noma ngamaqembu, bese abahlanganyeli bocwaningo bethathwa kulowa amaqoqo. UBhardway (2019) uthi ukuqoka ngokweqoqo kuyizigaba ezahlukene ngenani labantu abathathwa njengeqoqo, futhi amalungu avela eqoqweni ngalinye akhethwa ngokuhlanganyela. Umcwaningi uhlukanisa inani labantu libe ngamaqembu amancane ngokuya ngeminyaka, ubulili, imisebenzi, njll, bese kukhethwa ngokungahleliwe emaqenjini abahlanganyeli bocwaningo (Bhardway, 2019). UDavis (2005) uthi ukuqoka ngokweqoqo kunenzuzo kulabo bacwaningi izifundo zabo ezisuke zihlukahlukene futhi konga isikhathi nemali.

Ukuqoka okungahleliwe nakho kuyasetshenziswa ngabacwaningi ukuqhuba ucwaningo. U-Ackoff (1953) uthi ukuqoka okungahleliwe kulapho inani labantu lehlukaniwa ngowezigaba noma amaqoqo amancane futhi abahlanganyeli abaqokwe ngokungahleliwe bathathwa eqenjini elincane ngalinye. Ukuqoka okungahleliwe kuvame ukusetshenziswa lapho kunokwehlukahluka okukhulu phakathi kwabantu (Ackoff, 1953). Inhloso yakho ukuqinisekisa ukuthi zonke izinhloko zimeleleke ngokwanele (Ackoff, 1953).

Ukuqoka okuhleliwe nakho kuyasetshenziswa ngabacwaningi ukuqhuba ucwaningo. UGhari noGronhang (2005) bathi ukuqoka okuhleliwe kulapho zonke izimo zezinto zikhethwa khona. UBhardway (2019) uthi ukuqoka okuhleliwe kuyindlela ethuthukisiwe yokuqoka okungahleliwe, lapho kudingeka imininingo ephelile mayelana nenani labantu. Kulokhu, ilungu likhethwa ngemva kwesikhashana esinqunyiwe.

Ukuqoka ngokwezigaba eziningi nakho kuyasetshenziswa ngabacwaningi ukuqhuba ucwaningo. U-Ackoff (1953) uthi inhloso enkulu yokuqoka ngokwezigaba eziningi kwenziwela ukukhetha abahlanganyeli ezindaweni ezimbalwa kanti kusiza nasenkongeni isikhathi nemali.

Ukuqoka ngokwenhloso-ke kona kuthandwa kakhulu ngabacwaningi kanti nami ngilandele kona kulolu cwaningo lwami. UChristiansen (2010) uthi ukuqoka ngokwenhloso kusetshenziselwa izimo ezithize lapho umcwaningi ehlose ukufeza inhloso ethize. UMcMillan noSchumacher (2006) bathi ngokusebenzisa ukuqoka ngokwenhloso, umcwaningi ukhetha izinto ezithize kubantu ezizomele noma ezifundisayo ngesihloko esithize. UKufakunesu (2017) uthi ukuqoka ngokwenhloso akwenziwa nje noma yikanjani noma kalula kodwa umcwaningi uthatha isinqumo ngokujula ukuze akhethe labo bahlanganyeli abazolekelela ekunikezeni imininingo efanele ngocwaningo lolo.

UKufakunesu (2017) uqhubeka athi ngokusebenzisa ukuqoka ngokwenhloso, umcwaningi kufanele athembele ekwahluleleni kwakhe mayelana nezinto ezingathembeka nezingamnika ulwazi olubalulekile ocwaningweni. URitchie nabanye (2003) bathi izinhloso ezinkulu okumele zibhekwe uma kusetshenziswa ukuqoka ngokwenhloso zehlukena kabili: okokuqala, ukwenza isiqiniseko sokuthi zonke izigaba ezibalulekile ezihambisana nesihloko ziyathinteka; kanti okwesibili, ukuqinisekisa ukuthi ngaphakathi enqutsheni ngayinye kufakwa ukwehlukahlukana okuthize ukuze kubhekwe umthelela wezimpawu ezithintekayo.

Kulolu cwaningo ngakhetha ukusebenzisa ukuqoka ngokwenhloso ngoba ngangigxile kuphela olwazini lothisha ababengabahlanganyeli ababefundisa isiZulu uLimi Lwasekhaya ebangeni le-10 nele-11. Bonke laba bothisha bayathinteka kulolu cwaningo ngoba bayazifundisa izimo zokukhuluma emakilasini abo futhi baneziqu ezifanele zokufundisa kodwa babenamazinga ahlukehlukehle ezipiliyoni, futhi babeqhamuka esiFundeni esisodwa saseKing Cetshwayo, elokishini laseSikhaleni. Ngakhetha labothisha ngenhloso yokukhiqiza imininingo efanele nenesiqinisekiso futhi ecebile. Bonke labothisha ababebambe iqhaza kulolu cwaningo babezithandela ukubamba iqhaza futhi inhloso yocwaningo ngayichaza ngokucacile kubona.

4.4.3 Ubungako besampula

Zine izikole engakhetha ukuzivakashela ukuqhuba ucwaningo lwami kuzona kanti zonke zitholakala elokishini laseSikhaleni. Ngakhetha othisha ababili njengabahlanganyeli ngesikole ngasinye, oyedwa wayengowebanga le-10 noyedwa

ebangeni le-11. Sebebonke abahlanganyeli ababamba iqhaza kulolu cwaningo bayisishiyagalombili.

Iningi labahlanganyeli babengabesifazane, njengoba babeyisishiyagalombili sebebonke abahlanganyeli, wayeyedwa owesilisa bese beba yisikhombisa abesifazane. Izikole engangiziqokile ukuqhuba kuzo lolu cwaningo zazizine. Zonke lezi zikole zazisezingeni elifanayo ngokwezinsizakufunda futhi zonke zisesigabeni sekhwantili ye-4 ngokuhleliswa uMnyango weMfundo Eyisisekelo. Abahlanganyeli balolu cwaningo babeneminyaka ephakathi kweminyaka enga-34 kuye eminyakeni engama-55 yobudala. Laba bahlanganyeli banamava amakhulu ekufundiseni isiZulu uLimi Lwasekhaya, abanye othisha babeneminyaka esukela kweyisithupha kuya eminyakeni engama-29 befundisa. Bonke baneziqo zokufundisa emazingeni aphezulu emfundo, kusuka ebangeni le-8 kuya ebangeni le-12. Iziqu zabo ziyaveza ukuthi isifundo sesiZulu uLimi Lwasekhaya yisona abafundela ukusifundisa. Abanye banomatekuletsheni kanye nemfundo yokufundisa yeminyaka emine bese kuthi abanye banomatekuletsheni kanye neziqo zasenyuvesi kuze kufike kwezeHonours, olimini lwesiZulu.

Ezincwadini engazibhalela uMnyango weMfundo waKwaZulu-Natali (KZN DoE), othishanhloko bezikole, abazali babafundi nabo othisha, ngaveza ukuthi laba bahlanganyeli nezikole zabo ngiyobavikela, angeke ngiveze amagama nezibongo zabo zangempela kanye nezikole zabo uma sengihlaziya imininingo. Lapha-ke, abahlanganyeli ngibaphe amagama okungewona awabo angempela kanti nezikole zabo angizigagulanga ngamagama. Isikole sokuqala ngasipha igama elithi isikole D, isikole sesibili H, esesithathu M, esesine sona ngasipha igama u-T. Abahlanganyeli bona abayisishiyagalombili, isikole D (uNkzs. Mnqayi ofundisa ibanga le-10 nonoMnu. Mngoma ofundisa ibanga le-11), isikole H, (uNkk. Makhunga ofundisa ibanga le-10 noNkk. Mjadu ofundisa ibanga le-11), isikole M, (uNkzs. Duma ofundisa ibanga le-11 noNkzs. Qwabe ofundisa ibanga le-10), isikole T, (uNkk. Mkhize ofundisa ibanga le-10 noNkk. Biyela ofundisa ibanga le-11).

Ithebula elingezansi lisonga kafushane imininingwane ngabahlanganyeli.

Ithebula 4.1: Imininingwane ngabahlanganyeli balolu cwanningo

Igama mbubulu likathisha	Isikole	Ubulili	Iziqu zabo zemfundo	Isikhungo azuze kusona iziqu	Iminyaka befundisa isiZulu uLimi Lwasekhaya
uNksz. Mngayi	D	Owesifazane	B. Paed	University of Zululand	13
uMnuz. Mngoma	D	Owesilisa	B. Paed	University of Zululand	10
uNkk. Makhunga	H	Owesifazane	B.A.; PGCE; Honours in isiZulu	University of Zululand	19
uNkk. Mjadu	H	Owesifazane	B. Paed	University of Zululand	21
uNksz. Duma	M	Owesifazane	Honours in isiZulu	University of Zululand	28
uNksz. Qwabe	M	Owesifazane	Honours in isiZulu	University of Zululand	06
uNkk. Mkhize	T	Owesifazane	Honours in isiZulu	University of Zululand	09
uNkk. Biyela	T	Owesifazane	B. Paed	University of Zululand	29

4.4.4 Ukunxexa abahlanganyeli

Ngaqala ngokuxoxisana nothishanhloko bezikole engangikhethe ukuqhuba ucwanningo lwami kuzona. Ngabachazela othishanhloko ngocwanningo lwami ngase ngibanika izincwadi zokucela ukwenza ucwanningo ezikoleni zabo, ngabashiya nazo ukuba bazifunde bese beyazigcina. Othishanhloko abanginikezanga inkinga ngoba bonke bangibhalela izincwadi ezingigunyaza ukuba ngenze ucwanningo ezikoleni zabo. Ngabese-ke nginxexa othisha ababefundisa isiZulu uLimi Lwasekhaya ibanga le-10 nele-11 kulezi zikole ukuba bavume ukuba ngabahlanganyeli bocwanningo. Ngakwenza lokhu ngokuthi ngibafonele komakhalekhukhwini babo, emva kokuthola

izinombolo zabo kothishanhloko. Bonke othisha engakhuluma nabo bavuma ukuba yingxenye yalolu cwaningo.

4.4.5 Ukukhethwa nokungakhethwa kwabahlanganyeli abathize

Kulolu cwaningo kwakhethwa ngenhloso kuphela abahlanganyeli abangothisha besiZulu uLimi Lwasekhaya ebangeni le-10 kuye kwele-11. Isizathu sokukhetha othisha besiZulu uLimi Lwasekhaya esikhundleni sokusebenzisa othisha besiZulu uLimi Lokuqala Lokwengeza, wukuthi lolu cwaningo lwaluhlose ukuqonda izindlela namasu okufundisa ayesetshenziswa ngothisha besiZulu uLimi Lwasekhaya. Abafundi bona ababona abahlanganyeli bokuqala kulolu cwaningo ngoba ngothisha abafundisayo nabanolwazi ngokusebenza kwezindlela namasu okufundisa izimo zokukhuluma, hhayi abafundi. Ngakho-ke yibona othisha, hhayi abafundi, okwakulindeleke ukuba banikezele ngolwazi olunothile olwaluzosiza ukufeza izinhloso zalolu cwaningo. Ibanga le-12 alifakwangwa kulolu cwani ngoba uMnyango weMfundo waKwaZulu-Natali wacela ukuba leli banga lingaphazanyiswa ngenxa yokuthi libhala ukuhlolwa kwangaphandle. Kungenjalo nalo belizofakwa ngoba nalo liyangena kule nkinga edingidwayo.

4.4.6 Iminingo engakhiqiziwe kubahlanganyeli

Imininingo engakhiqizwangwa kubahlanganyeli, enjengenqubomgomo yokufunda, uTAHFUZWE, neminye imithombo yolwazi efana nama-athiklili, izincwadi kanye nokunye okusetshenziswe kulolu cwaningo ukuze kuqiniseke umqakuliswano walolu cwaningo, yona yayitholakala kalula ku-inthanethi nasemitatshweni yolwazi. Sasengekho-ke isidingo sokucela imvume ukuze ngiyithole yona.

4.5 Izindlela zokukhiqiza imininingo

Kulolu cwaningo ngikhiqize imininingo ngokusebenzisa izingxoxo ezazisakuhleleka, izingxoxo zamaqembu, ukwethamela kanye nokuhlaziya amadokhumenti. Inhloso yami kwakuwukuthola amaqiniso aqondile ngezindlela namasu asetshenziswa ngothisha abafundisa isiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma ebangeni le-10 nele-11.

4.5.1 Izingxoxo ezisakuhleleka

Izingxoxo ezisazakuhleleka ngizisebenzisele ukukhiqiza imininingo ngesihloko socwaningo. UCho (2014) uthi izingxoxo ezisakuhleleka zisiza ukuthi kutholakale uhlelo lwemibuzo enqunywa kusengaphambilini okungadingeka ukuthi ibuzwe ngendlela efanele njengoba izingxoxo ziqhubeka, ukulandelana kokubuza imibuzo ngendlela eguquguqakayo ngendlela yokuthi eminye yemibuzo ebuzwayo ivele engxoxweni phakathi kobuza imibuzo nalowo obuzwayo noma ophendulayo futhi imibuzo ingase yehluka ngezigaba zengxoxo. UFlick (1998) uthi izingxoxo ezisakuhleleka zenzeka lapho umcwaningi esuke elungisa iziqondiso zenhlokolwazi enemibuzo ezobuzwa, imigomo nemigudu ezolandelwa iyona ezovumela umcwaningi ukuthi akwazi ukuveza imibuzo igqame kahle.

UMaree (2002) uthi izingxoxo ezisakuhleleka zijwayeleke ukusetshenziswa emisebenzini emaningi ukuze kuqinisekise imininingo evela kweminye imininingo, okuvamisile ukuthi kuthatha isikhathi eside futhi ngokuvamile kudinga ukuthi umhlanganyeli aphenyule uhlelo lwemibuzo olunqunywe ngaphambilini okuvumela ukuphenywa nokucaciswa kwezimpendulo. UMaree (2002) uqhubeka athi izinhlelo zezingxoxo zihleleka kancane ngokwesisekelo sokuchaza indlela yokuphenya, umcwaningi kumele aqaphelise ukuphendula kwabahlanganyeli ngoba angase athole ulwazi lophenyo olusha oluphathelene ngqo nesenzeko aphenya ngaso.

NgokukaDarmer (1995), izingxoxo ezisakuhleleka zinikeza umcwaningi ithuba lokulawula ukuhleleka kwemibuzo futhi abahlanganyeli banethuba lokwandisa imibono yabo futhi bakhulume ngemininingwane eminingi ngezihloko ezahlukahlukene. UDarmer (1995) uqhubeka athi izingxoxo ezisakuhleleka zihlelwa ngokwemibandela yokuthi yiluphi udaba oluzodingidwa ngesikhathi sezingxoxo kodwa imibuzo ezolandelwa incika embonweni walowo obuzwa imibuzo.

UWelman noKruger (2001) badalula izinhlobo ezintathu zezingxoxo zokwenza ucwaningo: ingxoxo ehleliwe lapho khona umcwaningi ehlela imibuzo azoyibuza labo ababuzayo (abahlanganyeli); ingxoxo engahleliwe yona iluhlobo engahleliwe futhi iluhlobo lwengxoxo olwenziwa ocwaningweni lwento engajwayelekile; bese kuba uhlobo lwengxoxo esakuhleleka. UMncube (2007) uthi ingxoxo esakuhleleka ibuye ibizwe ngokuthi ingxoxo eqondisiwe ngoba umcwaningi ulungisa iziqondiso zengxoxo

ezinemibuzo azoyibuza abahlanganyeli bakhe. UMazibuko (2008) uthi uhlelo lwemibuzo lungaba izihlokwana eziphathelene nalokho okucwaningwa ngakho, okubuzwa ngesikhathi kuqhutshwa ucwaningo.

Kulolu cwaningo ngakhetha ukusebenzisa izingxoxo ezisakuhleleka. UMazibuko (2008) uthi umcwaningi uhlela ukusebenzisa le ndlela yokuxoxisana ukuze athole izimpendulo okuyizonazona. UMazibuko (2008) uqhubeka athi lolu hlobo lokukhiqiza imininingo yocwaningo luthathwa njengolubizayo kepha yilona olwenza umcwaningi athole yonke ingonyuluka yalokho akudingayo futhi yenza umcwaningi axoxisane nabantu abathize ubuso nobuso ngesihloko leso. Lokhu umcwaningi angakwenza ngokuthi ingxoxo ayiqophe ngesiqhophamazwi, okusiza ekutheni kungabi bikho nokuncane okulahlekayo ngesikhathi ingxoxo iqhubeka (Mazibuko, 2008). Le ndlela yokukhiqiza imininingo nokuyiqopha ngesiqhophamazwi yenzeka phakathi kwami njengomcwaningi kanye nabahlanganyeli bocwaningo, okungothisha abafundisa isiZulu uLimi Lwasekhaya.

Kulolu cwaningo abahlanganyeli kwakungothisha bezikole zaseSikhaleni esiFundeni saseKing Cetshwayo. Le ndlela yayilandelwa kulolu cwaningo ukuze kukhiqizwe imininingo ezonikeza ulwazi olunzulu noluthembakalayo. Imininingo eyakhiqizwa ngezingxoxo ezisakuhleleka yayiphendula imibuzo yokuthi “yini” futhi “kanjani”, le mibuzo eyimibuzongqangi yocwaningo, okuwumbuzo wokuqala nowesibili ebheka izindlela namasu othisha besiZulu uLimi Lwasekhaya abafundisa ibanga le-10 nele-11 abazisebenzisayo ukufundisa izimo zokukhuluma nokuthi bazisebenzisa kanjani. Lokhu kwakuncike kakhulu olwazini lukathisha lokwenza umehluko ngokusebenzisa kahle izindlela namasu okufundisa izimo zokukhuluma. Le ndlela yokuxoxisana nothisha ngamunye yayenza uthisha akwazi ukukhululeka, angabi namahloni okuveza uvo lwakhe. Lezi zingxoxo zaziba izingxoxo ezivulekile. Imibuzo kwakuyimibuzo evulekile futhi uma kukhona eyayingacacanga kahle yayilandelelwa. Konke ngangikwenzela ukuthi ulwazi olwaludingekala lutholakale lonke. Le ndlela yokusebenzisa izingxoxo ezisakuhleleka yaba nomthelela omuhle kakhulu njengoba yenza zonke izinhloso zocwaningo zifezeke.

Izingxoxo ezisakuhleleka zenziwa ubuso nobuso. Ngangichitha ihora elilodwa nomhlanganyeli ngamunye kuzona zombili izikhawu engazihlangana nomhlanganyeli ngamunye.

4.5.2 Izingxoxo zamaqembu

UFreenbaum (1993) uthi izingxoxo zamaqembu azifani nezingxoxo zomuntu ngamunye, zikhuthaza abahlanganyeli ukuthi bavuleleke futhi bakhulume ngokukhululeka ngalokho abakucabangayo emaqenjini abakuwona nomcwaningi. Kulolu cwaningo ngabona kukuhle ngikhande iqembu lothisha engizolenz abahlanganyeli bami. Ngangifuna abahlanganyeli bakhululeke bangazise ngakho konke okwenzeka emakilasini abo uma befundisa izimo zokukhuluma zesiZulu uLimi Lwasekhaya.

UMorgan (1989) uthi izingxoxo zamaqembu ziyindlela yokukhiqiza imininingo ngokuthi kusebenzisane amaqembu ukudingida isihloko esiveziwe ngumcwaningi. Le ncazelo inezingxenye ezintathu ezibalulekile. Eyokuqala ikubeka ngokusobala ukuthi amaqembu okugxilwe kuwo ayindlela yocwaningo enikezwe ukukhiqiza imininingo. Eyesibili iveza ukusebenzisana ezingxoxweni zeqembu njengomthombo wokukhiqiza imininingo. Eyesithathu ivumela umcwaningi ukuba asebenzise amandla akhe ekwakheni inkulumongxoxo yeqembu ngenhloso yokukhiqiza imininingo. UMorgan (1989) uthi amaqembu okugxilwe kuwona kufanele ahlukaniswe ngendlela ekhululekile, lapho kungekho muntu obukeka njengomholi wemibuzo.

Kulolu cwaningo ngasebenzisa othisha baseseYingini saseSikheleni njengabahlanganyeli. Lokho kwenza kwaba lula ukuba ngenze amaqembu noma amaqoqo nabo ukuze ngikwazi ukuba nezingxoxo nabo. Laba bothisha engangibasebenzisa ezingxoxweni ezisakuhleleka yibo kanye engaphinde ngabasebenzisa ezingxoxweni zokuhlanganyela ngokwamaqoqo. Ngaba nemihlangano emibili ngesikhathi socwaningo. Angisiphazamisanga isikhathi somsebenzi esikoleni ngoba sahlala ukuthi sihlangane ngemuva komsebenzi noma ngezimpelasonto ukuze sixoxe ngokukhululeka.

Ngasebenzisa le ndlela yokukhiqiza imininingo ukuphendula umibuzo wokuqala nowesibili wokuthi “yini” futhi “kanjani” mayelana nezindlela namasu asetshenziswa

ngothisha besiZulu uLimi Lwasekhaya abafundisa ibanga le-10 nele-11 uma befundisa izimo zokukhuluma nokuthi bazisebenzisa kanjani ngesikhathi befundisa. Kwakumele ngenze ithuba lokuba ngihlangane okungenani kabili ngesonto nabo ukuze ngilandelele ukuthi umsebenzi uhamba kahle yini kubona. Nganginazo izinamba zabo zezingcingo engangibathinta kuzona uma kumele sihlangane. Lezi kwakuyizingxoxo zobuso nobuso. Ngangisebenzisa isiqophamazwi ukuqopha iezi zingxoxo futhi ngangibhala phansi amanothi.

4.5.3 Ukwethamela

UBertram noChristiansen (2010) bathi ukukhiqiza imininingo ngokwethamela kusho ukuthi umcwaningi uhambela izikole azikhethile ezinabahlanganyeli bakhe emakilasini abafundisela kuwona ukuze afike azibonele ukuthi kwenzakalani, lapho umcwaningi ethola ulwazi lunjengoba lunjalo bese ebhala ngento azibonele yena yona. UCiesielska nabanye (2018) bathi ukwethamela kungenye yezindlela zocwaningo ezibalulekile kakhulu futhi kungase kuthathwe njengesisekelo sempilo yansuku zonke yabantu abaningi.

UNieuwenhuis (2008) uthi ukwethamela izifunjwana zabahlanganyeli ngenye yezindlela ezihlelekile zokuthola ulwazi locwaningo. Lapha ngacela othisha okuyibo ababengahlanganyeli ngokuba ngibahambele emakilasini abo uma befundisa ukuze ngithamele noma ngibone izindlela namasu okufundisa izimo zokukhuluma abakusebenzisayo. UTylor-Power noSteele (1996) bathi ukwethamela kuyindlela yokukhiqiza imininingo ngokubuka noma ngokuqaphela.

Kulolu cwaningo ngathamela izifunjwana ngesikhathi abahlanganyeli befundisa izimo zokukhuluma. Ngangibheka izindlela namasu okufundisa, kanye nezindlela zokuhlalela ukufundisa othisha ababekusebenzisa ukufundisa izimo zokukhuluma. Ngangikubhala phansi konke engangikubheka. Ngenkathi ngisekilasini lokufundela ngahlala phansi ngabukela uthisha efundisa nakuba kwakukhona okwakungithinta kepha angikwazanga ukuphawula ngoba inhloso yami kwakuzobukela. Le ndlela yenza ukuthi ngikwazi ukubona onke amacele ezindlela namasu okufundisa izimo zokukhuluma okwakusetshenziswa ngothisha. Isikole ngasinye kulezi ezine engazikhethayo ngazihambela amaviki amabili ngasinye ukuthamela uthisha ekilasini. Ikilasi ngalinye (ibanga le-10 nele-11) ngalihambela iviki elilodwa. Lokhu kwangisiza

ukubuka ukuthi uthisha usiqhuba kanjani isifunjwana sakhe kanti abafundi bona baziphatha kanjani ukukhombisa ukulalela uma kuqhutshwa isifunjwana. Kwangisiza ukubuka kahle ukuthi uthisha uzisebenzisa kanjani izindlela namasu okufundisa izimo zokukhuluma uma efundisa isiZulu uLimi Lwasekhaya ebangeni le-10 nele-11.

Ngathamela izifunjwana ezimbili sezizonke engangibuka kuzona umhlanganyeli ngamunye uma eqhuba isifunjwana sakhe. Imininingo eyakhiqizwa ngokwethamela izifunjwana yayiphendula umbuzo wokuqala nowesibili omayelana nezindlela namasu othisha besiZulu uLimi Lwasekhaya abakusebenzisa uma befundisa izimo zokukhuluma nokuthi babezisebenzisa kanjani lezo zindlela namasu ngenkathi befundisa.

UBertran noChristiansen (2010) bathi ubuhle bale ndlela yokwethamela ukuthi yenza umcwaningi akhiqize imininingo ngezinto eziningi ezenzakalayo, azibonayo, ukuhleleka kwesikhathi okanye ikilasi, isimo sezakhiwo namathuluzi kanye nezinkundla zokudlalela abafundi, ukuxhumana phakathi kwabasebenzi nomphakathi ozungeze isikole, izindlela kanye namasu asetshenziswa ukufundisa izingane emakilasini. UNiewehuis (2008) uthi umcwaningi uma esebuke indlela abahlanganyeli abenza ngayo nabaziphatha ngayo uba esefuna umsuka nesizathu sokuziphatha kwabo. Kanjalo nami ngababuka abahlanganyeli bami befundisa ngabona izindlela namasu abawasebenzisayo, ngaphinda ngabheka abafundi indlela abaphendula ngayo, ngabe sengifuna umsuka wokuthi kungani laba bothisha befundisa kanjena. USumpton noTuso (2003) bathi ukwethamela kudlulela ngalena kokubuka nje kodwa kuwukubuka okuhlelekile nokuphawula kwabantu, ukuziphatha, izilungiselelo, izinqubo zobuciko, nokunye. Le ndlela ngayibona ingisiza kakhulu ekubeni ngibe nethuba elihle lokuthola ulwazi olubanzi kubahlanganyeli bocwaningo lwami.

4.5.4 Ukuhlaziya amadokhumenti

Enye yezindlela zokukhiqiza imininingo engayisebenzisa kulolu cwano yaziwa ngokuthi ukuhlaziya amadokhumenti. Amadokhumenti engawahlaziya kwakuyizinhlelo zezifunjwana. Ukuhlaziya amadokhumenti yindlela esetshenziswa ocwaningweni oluyikhwalthethivu, esebenzisa ukuhlaziya okuhlelekile okunobufakazi nokweseka imininingo ekhiqiziwe kanye nezimpendulo zemibuzo yocwaningo.

Ngacela uthisha ngamunye ukuba anginikeze amakhophi amabili ezinhlelo zezifunjwana ukuze ngikwazi ukuba nazo. Uhlelo lwesifunjwana luwumhlahlandlela wokuthi isifundo sizohamba kanjani. URadebe noMchunu (1989) bathi uthisha wenza amalungiselelo esifunjwana ukuze akhetho kahle izindlela namasu anokuwasebenzisa ngempumelelo ekusingatheni isifunjwana sakhe futhi usuke enzela ukubona amalungiselelo angase adingekke ukuze kufezekke izinjongo zesifunjwana. Uthisha uthola ithuba lokuhlela imibuzo efanele, acabange nangobukhulu kanye nokuthi ibanga labafundi kudingeka licatshangwe emalungiselelweni kanye neqhaza abafundi abazolibamba ukuze kube nengxenyelungiselelwe ukwenziwa yibona (Radebe & Mchunu, 1989).

Ngokwakha uhlelo lwesifunjwana, uthisha usuke efuna ukuhlela amaphuzu endikimba esifunjwana futhi awabone nokuthi anele yini. Ukuhlaziya uhlaka lwezifunjwana kwangisiza ukuba ngibone izindlela namasu uthisha awasebenzisa uma efundisa nokuthi abafundi benzenjani bona ukwamukela lokho okufundiswayo ekilasini. Uhlaka lwesifunjwana lwangisiza ukuba ngibone amazanga okuhlola asetshenziswa nguthisha ngesikhathi isifunjwana siqhubeka. Ukuba nekhophi kwami yamalungiselelo esifunjwana kwangisiza ukuthola ukuthi uthisha uyahambisana yini nawo amalungiselelo akhe uma efundisa.

Babeyisishiyagalombili othisha ababebambe iqhaza kulolu cwaningo, lokho kusho ukuthi kwagcina sekunezinhlelo zezifunjwana eziyi-16 sezizonke. Kulezi zinhlelo zezifunjwana ngangibheka ukuthi othisha babhale ukuthi yiziphi izindlela abazisebenzisayo ukufundisa izimo zokukhuluma nokuthi yimaphi amasu okuhlola abawasebenzisayo nokuthi imibuzo abayibuza abafundi ngabe ikuqhakambisa kanjani ukuhlelela ukufundisa. Imininingo eyakhiqizwa ngokuhlaziya amadokhumenti yayiphendula umbuzo wokuqala nowesibili.

Umbuzo wesithathu wona omayelana nokuthi yingani othisha besiZulu besebenzisa lezi zindlela namasu okufundisa ngendlela abenza ngayo ngiwuphendule ngokuthi ngihlaziye yonke imininingo ekhiqizwe kusetshenziswa zonke izindlela zokuyikhiqiza ezibalwe ngenhla ngase ngisekela umqakuliswano wocwaningo ngemibhalo ehlukeno ebhalwe ngongoti abahlukene ngaphinde ngasebenzisa izinjulalwazi zocwaningo, iSemiyothiki ne-*Social constructivism*.

Leli thebula elingezansi lifingqa wonke amathuluzi okukhiqiza imininingo nezinqubo ezilandeliwe ngenkathi ikhiqizwa.

Ithebula 4.2: Isifingqo sezindlela zokukhiqiza imininingo

Izindlela zokukhiqiza imininingo	Kwenziwa kangakanani/ubuningi	Usuku lokukhiqiza imininingo	Izinqubo zokukhiqiza	Usuku lokwe-thulwa nokuhlaziywa kwemininingo	Usuku olumiselwe ukuqinisekisa okutholakele
Izingxoxo ezizakuhleleka	Iyodwa ingxoxo esakuhleleka kumhlanganyeli ngamunye.	Ncwaba-Mandulo 2022	Izingxoxo ezizakuhleleka nemibuzo evulekile	Ncwaba-Mandulo 2022	Ngemva kokuphothula kocwaningo, amakhophi ngiyobathumelela ngeimeyili abahlanganyeli (Zibandlela 2023)
Izingxoxo zamaqenbu	Iyodwa ingxoxo neqembu ngenyanga Zimbili izingxoxo zeqembu sezizonke	Ncwaba 2022-Mandulo 2022	Izingxoxo zeqembu nemibuzo evulekile	Ncwaba 2022-Mandulo 2022	Ngemva kokuphothula kocwaningo, amakhophi ngiyobathumelela ngeimeyi abahlanganyeli (Zibandlela 2023)
Ukwethamela	Ngangithamela isifunjwana esisodwa kumhlanganyeli ngamunye	Mandulo-Mfumfu 2022	Ngangibakhona ekilasini ngithamela isifunjwana somhlanganyeli	Umfumfu 2022-Nhlolanja 2023	Ngemva kokuphothula kocwaningo, amakhophi ngiyobathumelela ngeimeyili abahlanganyeli (Zibandlela 2023)
Ukuhlaziya amadokhumenti	Ikhophi eyodwa yesifunjwana somhlanganyeli	Mfumfu-2022-Ndasa 2023	Ukuhlaziya amadokhumenti	Ndasa-Nhlaba 2023	Ngemva kokuphothula kocwaningo, amakhophi ngiyobathumela ngeimeyili abahlanganyeli (Zibandlela 2023)

4.6 Ukwethembeka kocwaningo

Kubalulekile ukuthi ucwaningo lube ngolwethembekile ukuze lube yimpumelelo. UGidding noMadaly (1923) bathi ukwethembeka kocwaningo kudinga ukuthi kwenziwe ubulungiswa, kube nokucophelela, kungabi namaphutha, kube nokuvumelana ngazwi linye. Umlomo (2007) uthi ukuze lubonakale luseqophelweni eliphezulu ucwaningo, abacwaningi abaningi bavamise ukusebenzisa ukwethembeka nokubandakanya ukunemba nokuqinisekisa imiphumela yocwaningo.

Ukwethembeka kusho ukulandelela kwesilinganiso socwaningo ocwaningweni. UMouton (2001) uthi ukwethembeka kukala ukuthi indlela ethile yokusebenza izoyiveza yini imiphumela efanayo uma isisetshenziswa entweni efanayo ngokuphindaphindiwe. UDe vos nabanye (2005) bathi ukwethembeka akuhlangene nokuthi yini elinganiswayo kodwa kusho ukuthi kukalwa kahle kangakanani. UDe vos nabanye (2005) baqhubeka bathi abacwaningi baxwayiswa ngokuthi ukwethembeka akulona iqiniso ngaso sonke isikhathi noma kuphela, kuye ngezici ezahlukahlukene nezimo zocwaningo.

Kulolu cwano kusetshenziswe izindlela ezine ezichazwe ngezansi ukuveza ukwethembeka kocwaningo.

4.6.1 Ukukholakala kolwazi

Ukukholakala yikhona okwenza umsebenzi wami ube namandla neqiniso futhi ube semthethweni. UTrochim (2020) uthi inqubo yokukholakala ifaka indlela umcwaningi enza ngayo ocwaningweni lwakhe, inhloso yalokho okuphathelele nesimo socwaningo kungachazwa noma kungaqondwa ngendlela yenhloso umcwaningi abanayo. UTrochim (2020) uqhubeka athi umcwaningi nguye yedwa othatha isinqumo sokwethembeka nempumelelo yocwaningo. Ukukholakala kwalo msebenzi kwakusemahlombe ami yikho lokhu okwenza ukuthi ucwaningo lwami lwethembeke. Konke okushiwo noma okwenziwe kulolu cwano kuyakholakala ngoba kuyabonakala ngokuhleleka kwawo.

Ngenkathi ngikhiqiza imininingo ngangicaphuna amazwi enjengoba enjalo emthonjeni engangiyisebenzisa bese ngiwaqhakambisa nangemithombo enamakhasi akhona ukuze engangikucaphuna kube nokwethembeka.

Imiphumela yalolu cwaningo ingekholakalayo ngoba ngenkathi kukhiqizwa imininingo kusetshenziswe izindlela ezahlukene, okuyizingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela kanye nokuhlaziya amadokhumenti. Ukusebenzisa izindlela ezahlukene zokukhiqiza imininingo kungisizile ukubheka isimo sokufundiswa kwezimo zokukhuluma ngendlela ejulile nenobuqiniso.

4.6.2 Ukwedluliseleka kolwazi

UTrachim (2020) uthi ukwedluliseleka kolwazi kubalulekile ukuze ukuhlaziywa kwemininingo, izincomo, iziphakamiso nemiphumelo yalolu cwaningo kuqinisekiswa. UTrachim (2020) uqhubeka athi ulwazi kumele lwedluliseleke nakwabanye abacwaningi abangathi uma becwaninga ngesimo esifanayo bathole imiphumela efanayo nalena umcwaningi wokuqala afinyelele kuyona. Lokhu kusho ukuthi ulwazi olutholakale lungakwazi ukudluliseleka nakwabanye abacwaningi futhi noma yimuphi umcwaningi ongaluthatha ayoluhlola uyothola imiphumela efanayo nalolo engilwethulile.

Ngicaphune amazwi abahlanganyeli enjengoba enjalo kwathi emibhalweni ngalokothisa ngemithombo yolwazi efanele futhi nganikeza ekugcineni nohlu lwayo yonke imithombo engiyisebenzisile, ngaveza igama likangoti, unyaka abhala ngawo, isihloko sombhalo indawo kanye nabashicileli balowo mbhalo. Lokhu kuzomsiza lowo mcwaningi ofisa ukuhlola ukuthi lolu lwazi lwethembekile yini ngoba uzosebenzisa leyo mithombo ukuqinisekisa ukuthi lo msebenzi wenzeke kahle.

Ulwazi olutholakele ngiluhlaziye ngendlela yokuthi lube wusizo kulabo abaludingayo, ikakhulukazi uMnyango weMfundo Eyisisekelo kaZwelonke (DBE) kanye nothisha besiZulu uLimi Lwasekhaya. Ngenkathi ngihlaziya imininingo ekhiqiziwe ngiyihlaziye ngeso elivulelekile futhi ngasebenzisa imibono yongoti abahlukene, ngabheka izinhlangothi zonke, abavumelana ngakho nabangavumelani ngakho. Lezi zinhlangothi ngizethule zinjengoba zinjalo ngase nami ngifaka olwami uvo mayelana nazo. Lokhu kwenza ukuthi ucwaningo lwami luvele njengocwaningo olungachemile kodwa oluvuleleke kuyona yonke imibono. Konke lokhu kungenza ukuthi noma yimuphi umcwaningi ongasebenzisa izindlela zokucwaninga engizisebenzisile futhi ezimweni ezahlukene aqhamuke nemiphumela efanayo noma ecishe ifane nalena nami engifinyelele kuyona.

4.6.3 Isiqinisekiso solwazi

Lo msebenzi ukuze kuvele isiqinisekiso ukuthi wenzeke kahle, ngiveze ukuthi lolu lwazi oluhunyushiwe belususelwa kuphi nokuthi lukhiqizeke kanjani. Ukuze kube nesiqinisekiso esibambekayo, ngasebenzisa imibono yongoti abahlukene ukucubungula lezo zimo zokukhuluma ngahlanganisa izincazelo zabo ngase ngibheka izinhlangothi zonke, abavumelana ngakho nabangavumelani ngakho. Lezi zinhlangothi ngizethule zinjengoba zinjalo ngase nami ngifaka olwami uvo mayelana nazo. Lokhu kwenza ukuthi ucwaningo lwami luvele njengocwaningo olungachemile kodwa luvuleleke kuyona yonke imibono. Izinhlaka ezithintekayo zaziswa ngemiphumela etholwe ucwaningo, ikakhulukazi othisha ababebambe iqhaza njengabahlanganyeli kulolu cwaningo. Ayikho imininingo engayisebenzisa kulolu cwaningo engayisusela ekhanda ngokwami kepha imininingo ngangiyithola emithonjeni ehlukene kanye nabahlanganyeli engangibakhethile.

Ngenkathi ngethula imininingo ngangicaphuna lokho okushiwo ngabahlanganyeli kunjengoba kunjalo kanti nokubhalwe phansi ezinhlelweni zezifunjwana nengangikwethamela ngenkathi kwethulwa isifunjwana ngangikwethula kunjengoba kunjalo bese ngikuhlaziya ngokucaphuna imibhalo yongoti abahlukene. Ayikho imininingo engayisebenzisa kulolu cwaningo engayisusela ekhanda ngokwami kepha imininingo ngangiyithola emithonjeni ehlukene kanye nakubahlanganyeli engangibakhethile. Othisha ababebambe iqhaza njengabahlanganyeli kulolu cwaningo bayothunyelelwa umqingo wocwaningo ngombikonyazi ukuze baqinisekise ukuthi ngempela imiphumela igxile eminingwaneni eyakhiqizwa kubona.

4.6.4 Ubuqiniso bolwazi

Ukuze kuvele ubuqiniso ngalolu cwaningo, ngiyazibophezelela ukuthi omunye umcwaningi oyovela esikhathini esizayo ahlole ukuthi ngabe imiphumela yalolu cwaningo ubuqiniso bayo bunesisindo yini. Nginesiqiniseko sokuthi uyothola imiphumela efanayo nalena eyatholakala kulolu cwaningo. Lokho kusho ukuthi ulwazi olutholakele lungakwazi ukwedluliselwa nakwabanye abacwaningi.

Leli thebula elilandelayo lifingqe zonke izindlela zokuqoqa ulwazi locwaningo

Ithebula 4.3: Isifingqo sezinyathelo ezithathiwe ukuqinisekisa ukwethembeka kocwaningo

Izimo zokwethembeka	Izinyathelo ezithathiwe
Ukukholakala kolwazi	Kusetshenziswe izindlela ezahlukene zokukhiqiza imininingo, okuyilezi: izingoxo zamaqembu, izingxoxo ezisakuhleleka, ukwethamela, nokuhlaziywa kwamadokhumenti ukuze kuthuthukiswe ukwethembeka kocwaningo.
Ukwedlulisekela kolwazi	Kusetshenziswe amazwi ongoti abahlukene ukusekela amaphuzu anqala futhi kwalokothiswa ngemithombo yolwazi. Igama likangoti, unyaka abhala ngawo, isihloko sombhalo, indawo kanye nabashicileli balowo mbhalo kuveziwe ohlwini lwemithombo yolwazi. Lokho ngakwenza ukuze kuqinisekise ukudluliswa kocwaningo.
Isiqinisekiso solwazi	Ngivezile ukuthi lolu lwazi oluhunyushiwe belususelwa kuphi nokuthi lukhiqizeke kanjani. Ukuze kube nesiqinisekiso esibambekayo, ngasebenzisa imibono yongoti abahlukene ukucubungula lezo zimo zokukhuluma ngahlanganisa izincazelo zabo ngase ngibheka ezinhlangothini zonke, abavumelana ngakho nabangavumelani ngakho.
Ubuqiniso bolwazi	Ngiyazibophelezelela komunye umcwaningi oyovela esikhathini esizayo ukuba ahlole ukuthi ngabe imiphumela yalolu cwano inobuqiniso yini.

4.7 Inkambiso elungileyo yocwaningo

Inkambiso yocwaningo ingxenye ebalulekile ocwaningweni, lapho abacwaningi banikezelwa imvume yokukhiqiza imininingo. Le nkambiso ingilekelelelele ukuba ngivikeleke ngesikhathi ngicwaninga nokuthi ngibe nelungelo lokukhiqiza imininingo yocwaningo. Lolu cwano lwayilandela inkambiso elungileyo nemigudu yocwaningo ebalulekile neyayenziwa yiwo wonke umfundi wakulesi sikhungo semfundo ephakeme, iNyuvesi yakwaZulu-Natali. Ngabhala izincwadi ezaziya ezinhlakeni ezahlukene lapho engangicela khona igunya noma imvume yokuqhuba ucwaningo ezikoleni engangizikhethile ngoba isihloko sami sasithinta ukufundisa izimo zokukhuluma ezikoleni.

Ngabhala incwadi ngayibhekisa eMnyangweni weMfundo Eyisisekelo wakwaZulu-Natali ukuze ngithole incwadi eyimvume neyayizongigunyaza ukuba ngingalwenza ucwaningo kulezo zikole engangizikhethile. Ngaveza ukuthi ngiyowazisa uMnyango weMfundo Eyisisekelo kwaZulu-Natali ukuthi lolu cwano ngiyolwenza ubuso nobuso nabahlanganyeli. Ngawazisa uMnyango weMfundo waKwaZulu-Natali ukuthi ngiyohambela othisha esikoleni zabo ngethamele izifunjwana zabo uma befundisa futhi ngiyokwenza izingxoxo ezisakuhleleka kanye nezingxoxo zeqembu nothisha abangabahlanyeli kulolu cwano, ngihlaziye namadokhumenti. UMnyango weMfundo waKwaZulu Natali ngawazisa ukuthi ngiyiqala ukukhiqiza imininingo uma iNyuvesi yaKwaZulu-Natali isinginikile incwadi eyimvume yokwenza ucwaningo.

Amagama ezikole engangizikhethethi ukwenza ucwaningo kuzona kanye namagama abahlanganyeli ngawagcina eyimfihlo futhi yonke imininingo engayikhiqiza khona ngayisebenzisa ngenjongo yocwaningo kuphela. Amagama angempela abahlanganyeli angiwasebenzisanga lapho sengihlaziya imininingo. Abahlanganyeli ngabavumela ukuthi bangahoxa ocwaningweni nganoma yisiphi isikhathi uma bezizwa bengakhululekile.

Ngaphinda ngabhala enye incwadi ngayiqondisa kothishanhloko bezikole engizikhethile ukuba ngicele othisha babo abafundisa ibanga le-10 nele-11 isiZulu Ulimi Lwasekhaya babe yingxenye yocwaningo, njengabahlanganyeli. Bavuma oThishanhloko ngenze ucwaningo ezikoleni, base bengibanikeza izincwadi eziyimvume yokwenza ucwaningo. OThishanhloko ngabanika isiqinisekiso sokuvikeleka kwabo nabahlanganyeli okungothisha bezikole zabo, ngathembisa

ukuthi amagama ezikole zabo kanye nothisha babo ngeke ngiwadalule emphakathini, ngiyowagcina eyimfihlo futhi yonke imininingo eyokhiqizwa iyosetshenziswa ukufeza izinjongo zocwaningo.

Ngaphinda ngabhala enye incwadi ngayibhekisa kothisha, ngaxoxa nabahlanganyeli ababengothisha, ngangixoxa nabo emva komsebenzi. Ngabacela ukuba bahlanganyele nami kulolu cwano, othisha bavuma ngase ngibanika izincwadi ezazichaza kabanzi ngocwaningo namalungelo abo. Ngakuveza kubona ukuthi bakhululekile uma bezizwela bengakhululekile ukuhlanganyela kulolu cwano, ngabathembisa ukuthi ngenza isiqinisekiso kubona ukuthi lolu cwano engizolwenza aluzukuba nayo ingozi kubo nakubafundi futhi lonke ulwazi abayohlanganyela ngalo ngeke lusetshenziselwe ukubafaka ezihibeni noma ezigibeni, bayokwaziswa ukuthi bavikelekile ngoba ucwano luyingxenye yokuthuthukiswa nokulekelela uMnyango wezeMfundo Eyisisekelo kaZwelonke. Ngaphinda ngabazisa ukuthi akunamali abayokhokhelwa yona ngokuba yingxenye yalolu cwano.

Ngaphinda ngabhala enye incwadi ngayibhekisa kubazali babafundi bezikole engangenza ucwano kuzona, ngangicela ukuba bavumele abantwana babo babe abahlanganyeli abancane, ngabathembisa ukuthi ngeke ngixhumane nabo ngqo kodwa ngicela imvume kubazali ukuba abafundi babe khona ekilasini ngenkathi ngikhiqiza imininingo.

Abafundi ababengafuni ukuba yingxenye yekilasi, ngabachazela abazali ukuthi umfundi ngeke aphoqwe ukuza ekilasini uma ngikhona. Abafundi babekhululekile ukuba bahoxe ekilasini uma bezizwa bengasathandi ukubamba iqhaza ekufundweni uma ngikhona. Abazali abavumayo ukuthi izingane zabo zibe yingxenye yalolu cwano ngokuba khona emakilasini babuyisa iziliphu ezinikeza imvume sezisayiniwe.

Imininingo eyakhiqizwa izogcinwa phakathi kwami nomeluleki wami. Kuzoqinisekiswa ukuthi imininingo igcinwa ekhompuytheni ukuze itholakale uma idingeka. Umeluleki kanye nami sakwazi ukuthi imininingo igcineke iyimfihlo ukuze ingasatshalaliswa ngokungenasidingo, kuyokwenziwa isiqinisekiso ukuthi igcinwa ku-Google Drive, okuyoba nendlela eyimfihlo yokuyivula, okungelula ukuba kuvule noma ngubani.

Lokho kuyokwenza kube lula ukuyisebenzisa noma ngasiphi isikhathi kumakhompyutha bese emva kweminyaka emihlanu iyasulwa noma icishwe.

Kuzo zonke lezi zincwadi engazibhala, eyoMnyango wezeMfundo waKwaZulu-Natali, kanye nezaziya ezikoleni engangizoqhuba kuzona ucwaningo lwami, ngazibhalela ngesiNgisi, njengolimi okuxhumaneka ngalo kalula futhi olusemthethweni ngaphandle kwencwadi eya kubazali yona engayibhala ngolimi lwesiNgisi nolwesiZulu ngoba abazali abaningi babafundi besiZulu uLimi Lwasekhaya bangamaZulu.

4.8 Imingcele yocwaningo

Ucwaningo kumele lungabi amahlaphahlapha kodwa kumele lube ngoluqoqekile ukuze imininigo ekhiqiziwe kulolu cwano inikeze imiphumela noma ulwazi oluthembekile. Lolu cwano ngalwenza ezikoleni ezine kuphela, ezingaphansi kwesiFunda i-King Cetshwayo, elokishini laseSikhaleni futhi ngenza nesiqinisekiso sokuthi angiqeqi lowo mngcele, ngibheke kwezinye izikole.

Zazingi zona izikole eziseSikhaleni ezifundisa isiZulu uLimi Lwasekhaya kodwa akubuzwanga zonke lezo zikole, ngabheka kwezine nje kuphela, zonke zingaphansi kweSiyingi ISikhalasenkosi. Ngakho-ke imiphumela yalolu cwano ayigxilile kuzona zonke izikole ezifundisa isiZulu uLimi Lwasekhaya. Kukuyena umfundi walo mningo wocwaningo ukuthi yena uma eyibona imiphumela ingamsiza ayisebenzise, hhayi ngoba ephoqekile, kodwa ngoba kuthanda yena. Inhloso yami yokukhetha lezi zikole yingoba othisha bazo ngiye ngihlangane nabo emaqoqweni esiyingi. Sasike sithi uma sixoxa nabo baveze isikhalo esifana nesami sokungaphumeleli kahle kwabafundi bebanga le-10 nele-11 emibuzweni yezimo zokukhuluma. Ngakho-ke ngangifuna ukuthola imbangela yokungaphumeleli kahle kwabafundi kuleyo mibuzo yezimo zokukhuluma. Ngabambisana nabo laba bothisha balezi zikole njengabahlanganyeli bocwaningo. Abahlanganyeli kwakungothisha ababili isikole ngasinye, oyedwa ofundisa ibanga le-10 nele-11. Ngangibathemba laba bahlanganyeli ngokuthi bangisize ngokucela nemibono eyenza abafundi bangaphumeleli kahle emibuzweni yezimo zokukhuluma.

4.9 Izingqinamba zocwaningo

Ucwaningo nocwaningo luba nezingqinamba zalo. Kulolu cwaningo ingqinamba engaba nayo yingenkathi ngiyothamela izifunjwana kothisha ezikoleni zabo. Othisha babekhombisa ukwesaba, benovalo, benokungabaza ukuba ngibe khona ekilasini labo uma befundisa ngoba babebona sengathi ngangizobahlulela ngendlela abafundisa ngayo. Nokho uma isifunjwana sesiqhubeka, othisha babebonakala beswabuluka ngoba bebona ukuthi ngiyasigcina isethembiso engangisenze kubona sokuthi ngeke ngize ngiphazamise ngalutho. Ngangizihlalela nje ngethamele isifunjwana.

Enye ingqinamba engangibhekana nayo ukuthi abanye babahlanganyeli babefika emva kwesikhathi. Lokho kwakwenza ukuthi sithi ukuthatha isikhathi singaziqali izingxoxo ukuze baphelele bonke, kungabi khona abasalela emuva kokuxoxwe ngakho. Lokhu kwakwenza sigcine sesihlukana isikhathi sesihambile nokwakwenza abanye baphatheke kabi, ikakhulukazi labo ababesuke befike ngesikhathi esifanele. Nokho emhlanganweni olandelayo kwaba nomehluko omkhulu, okusho ukuthi amazwi engawadlulisela kubahlanganyeli mayelana nokugcina isikhathi, ayithola indawo. Ingqinamba yokugcina yayimayelana nendawo lapho esasihlanganela khona, emtapweni wolwazi womphakathi waseSikhaleni. Njengoba sasike sihlangane ngezimpelasonto, sasike sithole uvaliwe umtapo wolwazi ngoba kuyimpelasonto. Uma kuyimpelasonto kwakusheshe kuvalwe, benza kube usuku olufishane lokusebenza. Lo mtapo wolwazi futhi kwakwenzeka uvalwe ngenxa yokungabibikho kwamanzi elokishini. Lokho kwakusho ukuthi abantu abazukukwazi ukusebenzisa izindlu zangasese uma amanzi engekho bese umtapo wolwazi uyavalwa. Sasigcina-ke sihlangane ngaphandle komtapo wolwazi noma siye ekhaya lami.

4.10 Isiphetho

Kulesi sahluko ngiqale ngethula ipharadymu yomhumusho, okuyiyona engiyisebenzise kulolu cwaningo. UMaxwel (1994) uthi ipharadymu yomhumusho iqonde ukuchaza kabanzi ngezizathu kanye nomqondo othuthukile ocashe ngemva kwezindlela zokuphila. Ngiquhubekeli ngaveza umklamo nobunjalo bocwaningo. Lolu wucwaningo oluyikhwalthethivu. UMacMillan (1993) uthi ucwaningo oluyikhwalthethivu luhlose ukuthi kuqondakale ulwazi oluyiwona msuka nomnyombo wokuthi abantu bacabanga kanjani nokuthi yingani benza ngendlela ethile.

Ngiqhubekile ngaveza ukuthi lolu wucwaningo lwesimo ngoba bengibheka izindlela namasu okufundisa izimo zokukhuluma ebangeni le-10 nele-11. URobson (2002) uthi ucwaningo lwesimo lugxile esigamekweni esisodwa noma ezimbili ezisemqoka, ukuqonda kahle ngesimo noma ngesehlakalo okuyisona esicutshungulwayo.

Ngiphinde ngaveza abahlanganyeli balolu cwaningo nokuqokwa kwabo, indawo yocwaningo lapho lolu cwaningo olwenzelwe kuyona. Lolu cwaningo lwenzelwe elokishini laseSikhaleni esiFundeni saseKing Cetshwayo. Le ndawo isongwini lwesiFundazwe sakwaZulu Natal, eNingizimu-Afrika. Abahlanganyeli abaqokwa ukuba ngabahlanganyeli kulolu cwaningo kwakungothisha abafundisa isiZulu uLimi Lwasekhaya bezikole zakhona Esikhaleni. Ngiqhubekile ngaveza ubungako besampula, ngaveza ukuthi ngakhetha othisha ababili njengabahlanganyeli ngesikole ngasinye, oyedwa wayengowebanga le-10 noyedwa webanga le-11, sebebonke abahlanganyeli babeyisishiyagalombili (8). Ngaveza izindlela zokukhiqiza imininingo, lapho ngangisebenzisa izingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela, nokuhlaziya amadokhumenti. Ngaveza ukwethembeka kwalolu cwaningo, ngaveza inkambiso elungileyo yocwaningo, imingcele yocwaningo kanye nezingqinamba zocwaningo.

Isahluko esilandelayo sethula imininingo ekhiqiziwe bese iyahlaziywa.

ISAPHLUKO 5

UKWETHULWA NOKUHLAZIYWA KWEMINININGO

5.1 Isingeniso

Esahlukweni esedlule, isahluko sesine, ngethule izindlela zocwaningo lapho ngiveze ipharadymu yomhumusho, umklamo nobunjalo bocwaningo, abahlanganyeli kanye nokuqokwa kwabo, ubungako besampula, ukwethembeka kocwaningo nenkambiso elungileyo yocwaningo. Kulesi sahluko ngethula ngibuye ngihlaziye imininingo ekhiqizwe kubahlanganyeli bocwaningo abaphinde babe ngothisha abafundisa isiZulu uLimi Lwasekhaya ibanga le-10 nele-11. Ukucutshungukwa kwemininingo ekhiqizwe kubahlanganyeli inhloso yakho kwakuwukwethula umbiko wocwaningo njengoyiqiniso, okholakalayo futhi owethembakile.

Ngenkathi sengihlaziya imininingo engangiyikhiqize kubahlanganyeli balolu cwaningo, ngabe sengisebenzisa injulalwazi ezimbili, injulalwazi iSemiyothikhi ne-*Social Constructivism*. UMwihia (2015) uthi iSemiyothikhi iyinkolelo yokukhiqiza nokuchaza kwencazelo. Umgomo wayo oyisisekelo owokuthi leyo ncazelo yenziwa ngokuthunyelwa kwezenzo nezinto ezisebenza njengezimpawu maqondana nezinye izimpawu. Le njulalwazi ngayisebenzisa ukuhlaziya imininingo eyayikhiqiziwe. Ngaphinda ngasebenzisa injulalwazi i-*Social constructivism* kaVygotsky (1978). Le njulalwazi (Vygotsky, 1978) ithi umfundi ukuze athuthuke olwazini lwezimo zokukhuluma kumele uthisha abe yisibonelo esihle kuyena futhi abe nolwazi oluningi nolujulile ekwazini izimo zokukhuluma. Le njulalwazi (Vygotsky, 1978) ngayisebenzi ukuhlaziya imininingo eyayikhiqizwe kubahlanganyeli balolu cwaningo.

Lolu cwaningo luyikhwalthethivu. UMacMillan (1993) uthi ucwaningo oluyikhwalthethivu luhlose ukuthi kuqondakale ulwazi oliyiwona msuka nomnyombo wokuthi abantu bacabange noma benze ngendlela ethile. Imiphumela yocwaningo ithulwa futhi ihlaziye ngokuxoxa indaba hhayi ngokwezinombolo. Ngiphinde ngasebenzisa ucwaningo lwesimo. U-Ong noWeiss (2000) bathi ucwaningo lwesimo luwuphenyo olujulile lomuntu oyedwa noma iqembu lapho kusuke kuhlangukiswa uhlu lwamathuluzi. Le ndlela yocwaningo lwesimo ngiyisebenzise ukuba ngithole imbangela yokwehluleka kwabafundi ukuphendula imibuzo emayelana nezimo

zokukhuluma, ngokuthi ngibheke izindlela namasu asetshenziswa ngothisha ukufundisa izimo zokukhuluma esiZulwini uLimi Lwasekhaya ebangeni le-10 nele-11.

Kulesi sahluko ngethula yonke imininingo engayikhiqiza kubahlanganyeli ngisebenzisa izindlela zokukhiqiza imininingo okuyizingxoxo ezisakuhleleka, izingxoxo zeqembu, ukwethamela kanye nokuhlaziya amadokhumenti. Imininingo ihlaziye ngokulandela indlela yokuhlaziya ngokwezindikimba, lapho imininingo ididiyelwa futhi ihlelwe ngokufana kwayo nangokuhlukana kwayo bese ifakwa endikimbeni eqoqela ndawonye okufanayo.

Mithathu imibuzongqangi yalolu cwaningo. Le mibuzongqangi yiyona engumhlahlandlela ebilawula futhi iqondise lolu cwaningo. Imibuzongqangi okwakumele iphenduleke yilena elandelayo:

1. Yiziphi izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11?
2. Lezi zindlela namasu okufundisa izimo zokukhuluma bazisebenzisa kanjani othisha besiZulu uLimi lwasekhaya ebangeni le-10 nele-11?
3. Kungani othisha besebenzisa lezi zindlela namasu okufundisa izimo zokukhuluma ngendlela abazisebenzisa ngayo?

5.2 Ukwethula nokuhlaziya imininingo ekhiqizwe ngezingxoxo ezisakuhleleka

Lapha ngethula ngiphinde ngihlaziye imininingo ekhiqizwe ngezingxoxo ezisakuhleleka. Njengoba bengishilo ngaphambilini, imininingo lena ngiyihlele ngokwezindikimba futhi ukuhlaziya kwami kulawulwa yimibuzongqangi yocwaningo kanye nemibuzwana elekelela umbuzongqangi ngamunye.

5.2.1 Izindlela zokufundisa ezisetshenziswa ngothisha

Umbuzongqangi wokuqala ubuhlola izindlela zokufundisa ezisetshenziswa ngothisha ukufundisa izimo zokukhuluma. Imininingo engiyikhiqize kubahlanganyeli ngokusebenzisa izingxoxo ezisakuhleleka ngiyihlele ngokwezindikimba ngase ngichaza indikimba ngayinye njengoba ngenzile kokulandelayo. Inhloso yokuhlola

izindlela namsu othisha abazisebenzisayo ukufundisa izimo zokukhuluma ukuthola amaqiniso ngento eyashiwo uMsibi (2016) yokuthi othisha abaphuma emaNyuvesi nasemakholishi okufundela ubuthisha baphuma bengalungiselelwe noma benolwazi oluncane lokufundisa izimo zokukhuluma emakilasini futhi iningi lothisha libhekana nokufundisa okungaphelele, izindlela namsu okufundisa abawasebenzisi ngendlela efanele lapho benza izifunjwana ekilasini. UThembeka (1992) waveza ukuthi othisha indlela abaqeqesheka ngayo emakilasini nasemanyuvesi kungenye yezingqinamba eyenza kungabonakali ukuthi yini ezuzwa ngabafundi uma befundiswa izimo zokukhuluma. UBouali (2014) uveza ukuthi othisha babonakala besebenzisa inqwaba yezindlela namsu ahlukene ahlobene nenqubo yokufundisa izimo zokukhuluma kanti okuxakayo ukuthi ayikho indlela engaqokwa yibo bonke othisha abangazingqaja ngayo ngempela nabacabanga ukuthi yiyona elungile. URadebe noMchunu (1989) bayakholelwa ekutheni izindlela namsu okufundisa kuwubuchwepheshe obungubuciko obusetshenziswa ngothisha ekwenzeni isifunjwana sicace futhi sizwakale kahle kubafundi. U-Ortony (1997) waveza ukuthi othisha kumele bathole izindlela ezincono zokuthuthukisa ukufundiswa kwamakhono olimi, okufaka nezimo zokukhuluma, njengengxenywe ebalulekile yekharikhulamu yokufunda okuphelele. Othisha ngababuza umbuzo othi: Yiziphi izindlela abazisebenzisayo ukufundisa izimo zokukhuluma zesiZulu uLimi Lwasekhaya? Kube sekuvela lezi zindikimba ezilandelayo:

5.2.1.1 Ukusetshenziswa kwendlela yokufundisa egxile ekuxazululeni inkinga

Othisha ababebambe iqhaza kulolu cwaningo baphawula ngokusebenzisa le ndlela yokufundisa izimo zokukhuluma. Ebuzwa ngizindlela zokufundisa izimo zokukhuluma azisebenzisayo ekilasini lakhe lesiZulu uLimi Lwasekhaya, uthisha uMakhunga waphendula wathi:

Ngifika nohlu lwezimo zokukhuluma ezimbalwa ekilasini nginikeze abafundi bami zona bese ngibahlukanisa ngamaqoqo, ngibe sengibacela eqoqweni ngalinye ukuba bakhulume ngaso.

Isibonelo: *Ababulali benyathi balala ucwayimbana. Ngiye ngibacele abafundi ukuba basichaze leso saga ukuthi sisho ukuthini, yini inyathi kanye nocwayimbana. Bachaze ukuthi sisuselwaphi futhi bachaze ukuthi*

lesi saga singawelekelela kanjani umphakathi empilweni nasekuziphatheni kwabo kwansukuzonke.

Uthisha uDuma waphendula wathi:

Ngifika ekilasini ngehlukhanise abafundi ngamaqoqo bese iqoqo ngalinye ngilinye ithuba lokuthi liqhamuke nesixazululo sokuthi uma ekilasini kukhona abafundi abahlekisa ngabanye abafundi abaphila ngokukhubazeka bangasebenzisa siphiso isimo sokukhuluma ukuxwayisa labo bafundi ukuze bayeke lokho abakwenzayo. Ngiye ngibanikeze isikhathi ukuthi bakuxoxe njengeqembu bese beqhamuka nesimo sokukhuluma esingaba isixazululo senkinga ethize.

Uthisha uMjadu waphendula kanjena:

Ngiyaye ngifike ngenze umzekelo kubafundi ukuba bawulalele bese kuthi ekugcineni kwawo lowo mzekelo ngibabuza abafundi ukuthi ukuba bekuyibona bebengenzenjani, lapho ngisuke ngifuna baveze ulwazi ngezimo zokukhuluma abanalo nencazelo kanye nemvelaphi yazo.

Isibonelo: *abafundi abenza ibanga le-12 sebezobhala izivivinyo zabo zokuphela konyaka ezinyangeni eziyisithupha ezizayo, sebenzisa isimo sokukhuluma esingabakhuthaza ukuba bafunde ithuba lisekhona kungakaqalwa ukubhalwa.*

Uthisha uBiyela waphendula wathi:

Ngifika ekilasini ngibhale isaga ebhodini ukuba abafundi baveze ukuthi lesi saga sibhekiswa kubazali abaziphatha kanjani kubantwana babo empilweni yabo bese beveza ukuthi sakheke kanjani lesi saga.

Isibonelo: *Ingwe ikhotha amabala ayo amhlophe namnyama.*

Laba bothisha bobane uthisha uMakhunga, uthisha uBiyela, uthisha uDuma kanye nothisha uMjadu ezingxoxweni ezisakuhleleka engaba nazo nabo baveza ukuthi indlela yokufundisa egxile ekuxazululweni izinkinga iyona abayisebenzisa uma befundisa izimo zokukhuluma zesiZulu uLimi Lwasekhaya. USimmons noPalmer (1994) bayavumelana nalaba bothisha, bathi zintathu izinqubo zezinyathelo ezinconywayo uma kufundwa izimo zokukhuluma zolimi ezigxile kumfundi endleleni

yokuxazulula izinkinga: 1. ukuthola izimo zokukhuluma endimeni noma ebizeni elifundwayo; 2. ukuthola incazelo ekungeyoqobo bese kuthathwa isinqumo; 3. ukuthola lowo myalezo umbhali ebezama ukuwedlulisa kumfundi. Isithombe esakhekayo esokuthi laba bahlanganyeli bayakholelwa ekusetshenzisweni kwale ndlela yokuxazulula izinkinga zabafundi babo ngokuthuthukisa ulwazi lwabo lwezimo zokukhuluma.

U-Ali (2019) uthi le ndlela yokufundisa ilusizo ekwenzeni umfundi ukuthi abe nempumelelo emhlabeni wangempela. Le ndlela ibalulekile futhi kuyancomeka ukuthi bonke othisha abafundisa izimo zokukhuluma zesiZulu uLimi Lwasekhaya ukuba bayisebenzise ngoba yenza abafundi babe nempumelelo kulokho abakwenzayo empilweni yabo yosuku nosuku emhlabeni. Lokhu okushiwo yilaba bothisha kuveza ngokusobala ukuthi kumele uthisha akhethhe indlela azoyisebenzisa ekufundiseni izimo zokukhuluma ezothi ekugcineni ithuthukise ulwazi lwabafundi ngezimo zokukhuluma. UPalit (2018) uthi injulalwazi ye-*Social constructivism* igcizelela ukulekelela noma ukweseka umfundi ngesikhathi sokufunda nokuxazulula izinkinga. Lokhu uthisha ukwenza ngenhloso yokuthola ukuthi umfundi uyayazi yini incazelo yesimo sokukhuluma. Kule ndlela yokufundisa, uthisha ufika nenkinga ngesimo sokukhuluma bese ecela abafundi ukuba baxazulule leyo nkinga, baveze ukuthi sihambelana kanjani nempilo yemihla ngemihla. UVygotsky (1978) uthi othisha bangasebenzisa indlela yokubuza umbuzo abafundi noma banikeze abafundi umsebenzi odinga ukuthi baxazulule inkinga. Laba bothisha ababengabahlanganyeli balolu cwaningo abane, uthisha uMjadu, uthisha uMakhunga, uthisha uDuma kanye nothisha uBiyela babehambisana nale ndlela yokufundisa egxile ekuxazululeni inkinga ngenkathi beveza izindlela namasu abawasebenzisayo uma befundisa izimo zokukhuluma emakilasini abo.

5.2.1.2 Ukusetshenziswa kwendlela yokufundisa elandisayo

UHammerberg (2004) uphakamisa ukuthi othisha basize abafundi ukuthi babone ukuthi lungakanani ulwazi asebenalo ukuze baqonde izimo zokukhuluma. Othisha ababengabahlanganyeli balolu cwaningo baphawula ngokusebenzisa kwabo indlela yokufundisa ngokulandisa abafundi abafunda isiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma.

Uthisha uMakhunga waphendula wathi:

*Indlela yokufundisa ngokulandisa ngiye ngiyisebenzise ekilasii lami. Ngifika ekilasini ngiphethe izithombe. **Isibonelo:** isithombe esinenja nesinogodo. Ngethula isifunjwana sosuku ngichazele abafundi ukuthi sizofunda ukwakha izimo zokukhuluma ngezithombe. Ngibalandise ukuthi ngalezi zithombe engiziphethe ngizokwakha isisho esithi, Ukubophainja nogodo. Ngiye ngibe sengichaza ukuthi sisho ukuthini, sisetshenziswa nini, uma kwenzenjani futhi sasuselwaphi. Ngenkathi ngilandisa abafundi bona basuke belalele. Ngibe sengibanika ezabo izithombe ukuba bazakhele ezabo izimo zokukhuluma ngazo. Ngibayalela ukuba bazibhale ezincwadini zabo zokubhalela.*

Le ndlela yokuphatha isithombe kukathisha uMakhunga kuyahambisana nombono kaHammerberg (2004) uma ethi le ndlela yakha isithombe esingasuki emqondweni womfundi ngaleso simo sokukhuluma. Uthisha uveza ukuthi ngenkathi ebalandisa abafundi bakhe bona basuke belalele okungathi ekugcineni kwesifunjwana uthisha abanika ithuba lokuba babuze abangakuzwanga. Ukuze uthisha athole ukuthi lento ebekade ebalandisa yona bayizwile yini ngoba ngenkathi echaza akabaniki abafundi ithuba lokubuza ngoba usuke efuna balalele ngokucophelela.

Uthisha uDuma yena waphendula kanjena:

*Indlela engivame ukuyisebenzisa uma ngifundisa izimo zokukhuluma ngiye ngixoxisane nabafundi. Kuba yimina njengothisha engiqala ngiveze isihloko sami. **Isibonelo:** namhlanje sizofunda ngezimo zokukhuluma. Ngiye ngibe sengibabuza imibuzo bese siyaxoxa nje ukuthi yini izimo zokukhuluma, ngibalandise ngomehluko phakathi kwazo kanye nemvelaphi yazo.*

Uthisha uMnqayi waphendula wathi:

*Ngiye ngifike ngibhale ebhodini isaga. Ngibalandisa abafundi bami ngesihloko sosuku ukuthi sizofunda ngezimo zokukhuluma. **Isibonelo:** Selidumela emasumpeni. Ngiyabachazela ukuthi yisaga lesi, ngiqhubeke ngibalandise ngencazelo yaso nokuthi sisuselwa kuphi. Ngiqhubeke ngibalandise ukuthi yini ithunga, yini amasumpa bese*

ngichaza ukuthi uma kukhulunywa ngokuduma kwethunga kusuke kukhulunywa ngani futhi kusuke kwenziwani.

Uthisha uMkhize waphendula wathi:

Ngifika ekilasini namaphepha anenkondlo afothokhophiwe. Nginikeze umfundi ngamunye ukuba ayifunde buthule bese edwebela izimo zokukhuluma azithole kuleyo nkondlo emigqeni ethile. Ngiye ngibalandise ukuthi imbongi uma isebenzise isimo sokukhuluma enkondlweni yayo isuke inenhloso ngaleso simo sokukhuluma. Ngiyabachazela imisebenzi eyenziwa zimpawu zokuloba enkondlweni (isizura, injambamenti, Imvumelwano, njll.) bese ngibachazela ngokusetshenziswa kwezimo zokukhuluma ezahlukene ezisetshenziswe imbongi kuleyo nkondlo.

Uthisha uMngoma waphendula wathi:

Ngisebenzisa indlela elandisayo uma ngifundisa izimo zokukhuluma ekilasini lami. Ngiye ngifike ngisho isisho ngomlomo ngingasibhali ebhodini. Isibonelo: Sezihubela sakusha. Ngibe sengisichaza ukuthi isisho noma isaga lesi, ngibalandise ukuthi sisetshenziswa uma kwenzenjani empilweni. Ngenze isibonelo ngabo, ngibalandise ngokuthi njengoba senizobhala nje sekuphela ithemu le esikuyona, kuyashiwo ukuthi sezihubela sakusha nakini. Ngibalandise ukuthi sisuselwa kuphi, ngilandise ukuthi yini lena esuke ihubela sakusha nokuthi yini ukhuba. Ekugcineni ngibanika izaga ukuba bazichaze futhi baveze ukuthi zisuselwa kuphi.

Uthisha uQwabe waphendula wathi:

Ngiye ngibaxoxele abafundi sakubachazela ngenabe ngezimo zokukhuluma ukuthi zehlukene izingxenye ezintathu, izaga, izisho kanye nezifengqo. Ngibalandise ukuthi ziveza ubuhlakani obukhulu, zisetshenziswa uma kwenzenjani. Ngibalandise ukuthi kukhona izimo zokukhuluma ezibhekene nomshado, ezibhekene nokuhlupheka, ezisetshenziswa uma kujatshulwe, njalonjalo.

NgokukaDelpit (2006), le ndlela yokufundisa ngokulandisa isekela ukusetshenziswa kwezimo zokukhuluma kanye nokuhlangabezana nalokhu abafundi abakwaziyo ukuze baxhumane nomhlaba ngokubhala indaba bese beyixoxa. UHammerberg (2004) uthi othisha kumele baqonde ukuthi yiziphi izinsizakufundisa okumele bazisebenzise ukuze abafundi baqonde kangcono izimo zokukhuluma. Uthisha uMakhunga, uthisha uMnqayi bayahambisana nombono kaHammerberg (2004) wokusebenzisa izinsizakufunda ezifanele uma befundisa izimo zokukhuluma njengoba uthisha Makhunga efika nesithombe ekilasini, kanti uthisha uMnqayi ufika ebhale isihloko ebhodini ekilasini. Izinsizakufundisa abazisebenzisayo ziyakuveza ukuthi kukhona ukuxhumana phakathi kwalokhu abafundi abakufundayo ekilasini nalokhu okwenzeka emhlabeni wangempela. Kuhle othisha bayisebenzise le ndlela ngoba ibukeka inomthelela omuhle ekufundiseni abafundi izimo zokukhuluma. UVygotsky (1978) ngenjulalwazi yakhe ye-*Social constructivism*, wayekhohlelwa ekutheni umfundi ukuze akwazi ukufunda ulimi kufanele axhumane nabanye abantu, azi ngezimo zempilo ezimzungezile ezenzeka endaweni nasemphekathini aphila kuwona.

5.2.1.3 Ukusetshenziswa kwendlela yokufundisa exhumanisa okufundwa ekilasini nokwenzeka emhlabeni

URodrigues noWinnberg (2013) baveza ukuthi abafundi kumele bafunde ama-athikhili ukuze bathole izimo zokukhuluma ezikuwo bese bakha izithombe zalokho abakufundile. Othisha abangabahlanganyeli balolu cwaningo baphawula ngokufundisa abafundi izimo zokukhuluma besebenzisa indlela yokufundisa exhumanisa okufundwa ekilasini nokwenzeka emhlabeni:

Uthisha uMakhunga waphawula wathi:

Ngifika nesiqeshana sendatshana engisuke ngisithathe ephephandabeni noma ephephabhukwini elibhalwe ngolimi lwesiZulu, esidingida izindaba ezisematheni ezenzeka empilweni yangempela. Ngiye ngibayalele abafundi bami ukuba basifunde leso siqeshana bese betomula izimo zokukhuluma abazithola khona, bese bezakhela eyabo imisho besebenzise lezo zimo zokukhuluma ukuveza ukuthi bayayazi incazelo yazo nokuthi izimo zokukhuluma lezo zihambelana kanjani nengqikithi yalokho abakufundile.

Uthisha uDuma waphendula kanjena:

Ngaphambi kokuba ngifundise isifunjwana sezimo zokukhuluma ngiyaye ngicele abafundi ekilasini ukuba bafike emakhaya basike isiqeshana sendatshana ephephandabeni. Ngibayalela ukuba basifunde leso siqeshane bese bakhapha izifengqo ezitholakala kuleyo ndatshana bese beveza ukuthi hlobo luni lwesifengqo.

Uthisha uBiyela waphendula wathi:

Nginika abafundi isiqeshana sendatshana engisithathe ephephandabeni elibhalwe ngolimi lwesiZulu. Nginye nginike abafundi bami umyalelo wokuthi abazitomulele bona izimo zokukhuluma abazithola kuleyo ndatshana ukuze ngibone ukuthi bayakwazi yini ukuzibona izimo zokukhuluma bese bezigagula ngokwehlukana kwazo.

URodrigues noWinnberg (2013) bayahambisana nendlela laba bahlanganyeli abayisebenzisa uma befundisa izimo zokukhuluma ngoba baveza ukuthi ukufundisa izimo zokukhuluma ngale ndlela kuholela ekufundiseni abafundi ngolimi nolwazimagama. Le ndlela ngiyibona kuyiyona engenza abafundi kube lula ukuba bafunde futhi baqonde izimo zokukhuluma zolimi lwesiZulu uLimi Lwasekhaya. Kufanele ukuthi othisha uma besebenzisa le ndlela benze izibonelo ngento abafundi abayaziyo nabayijwayele ukuyibona nsukuzonke zokuphila kwabo. UDevet (1988) uthi abafundi bangabamba futhi bakhumbule kalula izimo zokukhuluma uma ziyamaniswa nezimo zempilo abayiphilayo. Abafundi lokhu abasuke bekufunda bakuthola esiqeshaneni kubenza bathole ulwazi olujulile ngezimo zokukhuluma ukuthi ziyatholakala enkulumweni yosuku nosuku eba khona emphakathini abaphila kuwona. Izimo zokukhuluma ziyatholakala emibhalweni eyahlukene.

5.2.1.4 Ukusetshenziswa kwendlela yokufundisa ngokucaphuna endabeni

URadebe noMchunu (1989) bathi le ndlela yokufundisa ngokucaphuna endabeni ibalulekile uma isetshenziswa. Iyisisekelo sokuba umfundi azifundele ngasese ukuzicubungulela ulwazi. Abahlanganyeli baphendula ngezindlela ezithi azifane uma beveza ukuthi benzanjani uma besebenzisa le ndlela. UVyotsky (1978) uthi injulalwazi ye-*Social constructivism* incike ekutheni umfundi uluhumusha kanjani ulwazi anikezwe lona. Abahlanganyeli baveza ukuthi benze njani ukuze abafundi babo

bahumushe ulwazi ababanike lona uma bebuzwa ngezindlela zokufundisa abazisebenzisayo ukufundisa izimo zokukhuluma. Ephendula umbuzo mayelana nokusetshenziswa kwendlela yokufundisa ngokucaphuna endabeni, Uthisha uMakhunga waphendula wathi:

Ngifika nesiqeshana sendatshana engiyithathe kuphephabhuku uBona wesiZulu. Nginika umfundi ngamunye ikhophu yakhe bese ngibafundela leyo ndatshana. Emva kokubafundela ngibayalela ukuba batomule izimo zokukhuluma ezitholakala endabeni ukuba bachaze uhlobo lwesimo sokukhuluma, bachaze ukuthi zisho ukuthini, kungani umbhali wale ndatshana ezisebenzisile kule ndatshana.

Uthisha Mkhize waphendula kanjena:

Ngisebenzisa indlela yokucaphuna endabeni uma ngifundisa isifundo sokuqondisisa. Ngiyalela abafundi ukuba bathathe izincwadi zabo zokufunda ulimi bese ngibayalela ukuba bavule ekhasini elithile befunde indaba elapho. Ekugcineni kwendaba ngibayalela ukuba baphendule umbuzo onezimo zokukhuluma othi, chaza isaga esidweshelwe esigabeni sesibili ukuthi sisho ukuthini?

Uthisha uBiyela waphendula wathi:

Le ndlela ngiyisebenzisa ngokuthi uma kulusuku lwesifunjwana senkondlo, umdlalo noma inoveli ngibayalele ukuba bavule leyo ncwadi, ikhasi bese befunda lapho bevule khona. Uma kuyinkondlo ngiye ngithi abadwebele izimo zokukhuluma abazithola kuleyo nkondlo bese bezichaza ukuthi zakha muphi umqondo ngokwenkondlo.

Uthisha uMjadu waphendula wathi:

Indlela engiyisebenzisayo eyokufika nesiqeshana sendatshana enesigejana samagama adweshelwe. Abafundi ngibayalela ukuthi bawabhale lawo magama ezincwadini zabo zokubhalela bese beveza ukuthi aluhlobo luni lwezimo zokukhuluma, baphinde bazakhele imisho ngazo ukuveza ulwazi lwabo ngazo.

Engikuthola kulaba bahlanganyeli kunokufana okuningi indlela abenza ngayo uma befundisa abafundi izimo zokukhuluma. URadebe noMchunu (1989) baveza ukuthi kule ndlela uthisha usebenzisa incwadi ngendlela yokuba afunde kuyona, bese abafundi bedwebela amaphuzu abalulekile. La mazwi kaRadebe noMchunu ayavumelana nesenzo sikathisha uBiyela ngokuthi ayalele abafundi ukuba bafunde inkondlo bese bedwebela izimo zokukhuluma abazithola kuyona. UPalmer noBrooks (2004) bayakufakazela lokhu othisha abakwenzayo ngoba baveza ukuthi uthisha uxoxisana nabafundi bese ekhipha umyalelo wokuthi abafundi mabasebenzise izimo zokukhuluma ezahlukene. Uthisha uMakhunga ukuveza yena ngokuthi uma sebezitumulile izimo zokukhuluma abafundi abakhe eyabo imisho besebenzisa zona lezo zimo zokukhuluma.

URunddell no-Unrau (2004) baveza ukuthi ukufunda okungumbhalo onezimo zokukhuluma kusho indawo lapho kwenzeka khona ukwakhiwa komqondo wokubhaliwe, okuyindawo ehlanganisa umfundi wombhalo, umbhalo nekilasi lapho kwenzeka khona ukufunda nothisha. Le ndlela uBiyela enza ngayo yenza abafundi bakhe bazuze ulwazi oluningi ngezimo zokukhuluma, bathuthukise ulwazi lwabo ngalezo zimo zokukhuluma abazithole enkondlweni, enoveleni noma kumdlalo. Abafundi futhi bayakwazi ukuthuthukisa ikhono labo lokuhumusha imibhalo nokuthola ukuthi umbhali noma imbongi ibiqondeni ngenkathi isebenzisa lesi simo sokukhuluma embhalweni wayo.

5.2.1.5 Indlela yokufundisa ehambisana nokubuka

URodrigues noWinnberg (2013) bathi le ndlela yokufunda ngokubuka yindlela elula kumfundi wolimi ngoba isithombe sento umfundi ayibonile asicimeki emqondweni wakhe. Izimo zokukhuluma ezifundiswe ngendlela yezithombe ezibukwayo ekilasini futhi kube ngendlela yokuhlaziya izithombe ezithathwa ephephabhukwini noma ezithathwe ephephandabeni noma encwadini kwenza umfundi asheshe azibambe bese kuthuthuka ulwazi lwakhe ngazo.

Ephendula umbuzo mayelana nezindlela zokufundisa azisebenzisayo ukufundisa izimo zokukhuluma, uthisha uMakhunga waphendula wathi:

*Ngifika nesithombe noma umdwebo ohambelana nezimo zokukhuluma ekilasini lami lesiZulu uLimi Lwasekhaya. **Isibonelo:** isithombe senja*

nesogodo. Ngiye ngibayalele abafundi bami ukuba bazibuke lezi zithombe bese bakha izisho ngazo, ekugcineni bese beveza incazelo zazo ngokuthi benze imisho abaziqambele bona. Ngiye ngibacele ukuba bafike nezithombe eziningi bese bakha izisho ndawonye ngalezo zithombe abafike nazo.

Uthisha uBiyela waphendula wathi:

Nginika abafundi bami abafunda isiZulu uLimi Lwasekhaya amapheshana anezithombe noma imidwebo ezinamagama ezinto ezisesithombeni. Ngiyalela abafundi ukuthi bazibuke lezi zithombe bese bakha izaga bezisusela kulezi zithombe abazibona kulawo mapheshana. Ngibe sengiqhubeka ngiveze izithombe eziningi bese sakha izimo zokukhuluma ezahlukene.

Uthisha uDuma waphendula wathi:

Ngifika ekilasini ngibuze abafundi ababuke umdlalo odumile kumabonakude uZalo. Ngibabuza umbuzo ngabalingisi ababili abababonile kumabonakude abadumile uGabisile noNkunzi ngenkulumo yabo lapho uNkunzi ethi kuGabisile, “Kungavuka oNjomane emathuneni”. Ngibe sengibabuza abafundi ukuthi lesi simo sokukhuluma sisho ukuthini, wiwuhlobo luni lwesimo sokukhuluma, kungani lo mlingisi esebenzise lesi simo sokukhuluma enkulumeni yakhe?

Ngathola ukuthi laba bothisha bayavumelana nokuvezwa u-Atagul (2016) lapho ethi le ndlela yokufunda ehambisana nokubuka isiza ukuba okufundiwe kuhlale unomphelo emqondweni womfundi noma kuhlale isikhathi eside. Kuyavela ukuthi inhloso yothisha ukusebenzisa izindlela ezahlukene ukufundisa abafundi izimo zokukhuluma zesiZulu uLimi Lwasekhaya ukuthi abafundi basheshe bakubambe bakuqonde abakufundile ngezimo zokukhuluma. Uma ngibheka uthisha uMakhunga nothisha uBiyela bakuveza obala ukuthi uthisha uma efundisa izimo zokukhuluma angazisebenzisa izithombe noma imidwebo. Lokhu kwenza ukuthi abafundi bekwazi ukuhumusha isithombe ukuthola ulwazi ngezimo zokukhuluma. Lokhu kufakaziselwa ngisho u-Evan noGamble (1988) lapho beveza ukuthi abafundi bayakwazi ukuyamanisa isithombe abasibukayo nezimo zokukhuluma bese beyasihumusha.

Ukukumusha izithombe, abafundi kubenza bakwazi ukuthola kalula ukujula kolimi lwezimo zokukhuluma kanye nemvelaphi yazo, lokhu okwenziwe uthisha uDuma. U-Atagul (2016) uthi amafilimu athuthukisa aphinde akhuthaze abafundi uma befunda, Ikho okuletha ugqozi kubafundi lukhuphuke bese kubalula ukuba ukufunda kungene kalula nalokho obenkunzima njengezimo zokukhuluma

5.2.1.6 Indlela yokusetshenziswa kwengxoxo noma inkulumo eholwa nguthisha

URadebe noMchunu (1989) bathi le ndlela yokufundisa ngokusetshenziswa kwengxoxo noma inkulumo eholwa nguthisha iyindlela yokufundisa lapho uthisha kuba nguyena oqala inkulumo bese umfundi alindeleke ukuba alalele noma engenelele lapho okumele angenelele khona. URadebe noMchunu baqhuba bathi ikakhulukazi le ndlela uthisha uchaza okungezwakali nangenkathi isifunjwana sakhe esisingethe ngendlela yokuxoxa. Le ndlela uthisha kumele azisungulele indaba bese eyixoxa abafundi bamlalele. Uthisha indlela azoyixoxa ngayo le ndaba kumele aphinde achaze ukuze umfundi imenze alalele kahle athule anganyakazi

Uthisha uDuma waphendula wathi:

Indlela mina engivame ukuyisebenzisa uma ngifundisa isifunjwana sezimo zokukhuluma ngiye ngixoxe nabafundi bami, kuye kube yimi engiqale ngiveze isihlokwana sosuku. Indaba engisuke ngiyixoxa iba nezimo zokukhuluma eziningi phakathi. Ekugcineni ngiye ngiyalele abafundi ukuba batomule zonke izimo zokukhuluma ezitholakale kuleyo ndaba.

Uthisha uMkhize yena waphawula kanjena:

Ngisebenzisa isu lokuchaza noma ngixoxe nabafundi bami lokhu engikufundisa ngezimo zokukhuluma, emva kwalokho bese ngibanika umsebenzi. Umsebenzi engibanika wona isihloko senkulumo elungiselelwe ukuba baxoxe noma kube nenkulumo-mpikiswano besebenzise izimo zokukhuluma.

Uthisha uMnqayi waphendula kanjena:

Ngibalalelisa inkulumo eqoshiwe kumakhalekhukwini wami engiwudla esiphikeni esikhulu. Ngibayalela ukuba bayilalele bese ekupheleni

kwayo ngibacele ukuba sixoxe bephawule ngokusetshenziswa kwezimo zokukhuluma abazizwe kuleyo nkulumo. Kuye kube yimi engibaholayo ngibalawule uma bephaphalaza.

Uthisha uQwabe waphendula wathi:

Abafundi ngibabuza umbuzo ngezimo zokukhuluma bona bese beyangiphendula. Uma benginika izimpendulo sibe sesixoxa ngezimpendulo zabo noma ngibe sengichaza ngenabe ngezimo zokukhuluma bona belalele.

Lokhu okushiwo ngothisha ngenhla kubalulekile ngoba baveza indlela abayisebenzisayo uma befundisa izimo zokukhuluma. Uma ngibheka okushiwo yilaba bothisha bakubeka obala ukuthi kumele isetshenziswe le ndlela ukuhambisana nesifunjwana sosuku. URadebe noMchunu (1989) bathi othisha le ndlela yokuxoxisana bayayisebenzisa ukuze ukufunda kufane nendlela abantu abaxoxisana ngayo, ngaleyo ndlela kuba mnandi kwejwayeleke kubafundi. Isifundo basixoxa badedelane bebonke noma behlukaniswe ngamaqembu. UWood nabanye (1976) baveza ukuthi umuntu omdala kube nguyena olawula ukwenziwa komsebenzi ongaphezu kwamandla omntwana. Lokhu kusho ukuthi nguthisha okumele ahole abafundi ngesifundo sezimo zokukhuluma lezo abangaziqondi ukuba baziqonde. Nguthisha okumele afukule umfundi ngolwazi oluzophakamisela phezulu ukuze ulimi lwakhe lukhule bese luyathuthuka. UVygotsky (1987) wakuveza ukuthi ulimi lukhula enganeni ngokuthi ihlale izwa amagama ahlukehukene kubantu abadala abasondelene nabo, kanjalo, nabantu abadala balekelela ingane ngokuyilungisa ekusebenziseni lawo magama ngendlela efanele ize iwaqonde futhi iwazi kahle. Kumele kube nguthisha ohola abafundi ukuze ulwazi lwabo ngezimo zokukhuluma luthuthuke.

5.2.2 Amasu okufundisa asetshenziswa ngothisha

Othisha abafundisa isiZulu uLimi Lwasekhaya bavame ukusebenzisa amasu ahlukehene ukuzama ukusiza abafundi babo ukuba baqonde baphinde bazisebenzise kahle. Kubalulekile ukuthi uthisha asebenzise amasu ukwelekelela abafundi bakhe ukuthuthukisa ulwazi lwabo ngezimo zokukhuluma. UNtshangase (2022) waveza ukuthi uthisha kufanele akhuthazwe ukusetshenziswa kwamasu ahlukehukene

okufundisa ekilasini, okungaba ukusebenza ngayedwana noma ukusebenza ngokusebenzisana (ukusebenza ngokubambisana). Lokhu uthisha ukwenza ngenxa yesimo sokuthi abafundi abafani, kukhona abafundi abasheshe babambe lokho okufundwayo kanti abanye bayaphuza ukubamba okufundwayo. Lokhu kuholela ekutheni uthisha enze isiqinisekiso sokuthi ukhetha amasu asemqoka okufundisa izimo zokukhuluma. Lawa masu awakhethayo uthisha kumele ahambelane nezidingo zabafundi.

Kule ngxeye elandelayo yalolu cwaningo ngizohlaziya izimpendulo zabahlanganyeli zombuzo wokuqala ubuhlola amasu okufundisa asetshenziswa ngothisha ukufundisa izimo zokukhuluma. Imininingo engiyikhiqize kubahlanganyeli ngokusebenzisa izingxoxo ezisakuhleleka ngizihlele ngokwezindikimba ngase ngichaza indikimba ngayinye njengoba ngenzile kokulandelayo. Izimpendulo ezilandelayo zivele ngenhloso yokuphendula umbuzongqangi wokuqala wocwaningo othi: Yiziphi izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11? Ukuphendula umbuzongqangi wokuqala wocwaningo, othisha ngibabuze ukuthi: Yimaphi amasu owasebenzisayo ukufundisa abafundi abafunda isiZulu uLimi Lwasekhaya uma ufundisa izimo zokukhuluma? Kube sekuvela izindikimba ezilandelayo:

5.2.2.1 Ukusebenza kwabafundi ngokubambisana

Leli lisu lokusebenza kwabafundi ngokubambisana lidedela abafundi ukuba babumbane bakhe amaqembu abo lapho bezosizana khona ngokuthi basebenze ndawonye bafunde ukusebenza njengeqembu. Leli lisu lize inconywe ngu Bennett (2011) ethi ithiyori *i-Social constructivism* ithi abafundi bafunda ngempumelelo enkulu ngokuxoxisana nabanye kanti lawo maqiniso ahlose ukusiza abafundi ukuba bakhe izilinganiso zangaphakathi zomsebenzi wabo, futhi badlinze ngawo futhi bathathe ubunikazi. UVygotsky (1978) yena ugcizelela ukuthi umuntu exoxisane nabanye abantu, asebenzisane nabanye abantu ukuze ezothuthukisa ikhono lakhe lokucabanga. Ependula umbuzo mayelana namasu okufundisa awasebenzisayo ukufundisa izimo zokukhuluma, Uthisha uDuma waphendula wathi:

Emva kokuba sengixoxe ngachazela abafundi ngesifunjwana sosuku esimayelana nezimo zokukhuluma ngiye ngibahlukanise ngamaqembu.

Ngibahlukanisa amaqoqo amathathu, elinye iqoqo lizothola amaphuzu achaza izaga, elinye lichaza izisho elinye lizochaza ngezifengqo.

Uthisha uMkhize waphendula wathi:

Isu engilisebenzisayo mina elokuchaza ngesifunjwana sosuku esinezimo zokukhuluma. Ngibe senginika abafundi umsebenzi wekilasi nokwamaqembu ukuba basebenze ndawonye.

Uthisha uMngoma waphendula kanjena:

Ngifika ekilasini ngaphambi kokuba ngifundise ngezimo zokukhuluma ngiye ngehlukane abafundi bami ngokwamaqoqo. Ngibanika umsebenzi ukuthi bawenze beliqoqo bexoxisane futhi bebe benikezelana ngolwazi ngezimo zokukhuluma.

Uthisha uBiyela waphendula wathi:

Ngisebenzisa indlela yokutshela abafundi bese ngibacela ukuba bahlukane ngokwamaqembu bese ngibanika amagama ayisihlanu ukuze bakhe ngawo izaga bese bethula izaga abazakhele bona ekilasini.

Leli lisu lesekwa ngongoti abafana noDostjerdi no-Alipour (2010) lapho bethi kuwukufunda okujwayelekile noma okuvamile okwenzeka emaklasini olimi uma uthisha ebandakanya abafundi ekwakheni ulwazi olusha ngokuthi basebenze ngokubambisana. Lokhu kusho ukuthi noma yimuphi uthisha ongasebenzisa leli lisu uma efundisa izimo zokukhuluma angaziqonda kalula. Leli lisu libalulekile ukuthi umfundi limqeqeshela ikusasa lakhe lempilo ukuthi afunde ukusebenza ngokubambisana nabanye abantu aphila nabo endaweni emzungezile. URodriguez noWinnberg (2013) uyakufakazela ukuthi ukufunda ulimi ngokubambisana kusekelwe emsebenzini yeqembu lapho abafundi kufanele bashintshanisane ngolwazi ukuze bafunde futhi ukufundisana kontanga kwenzelwa ukuba bakhuthazwe ukubambisana kunokuncintisana, ukuthuthukisa amakhono okucabanga okujulile nokuthuthukisa ikhono lokuxhumana ngemisebenzi yokuhleleka. Uthisha kubalulekile ukuthi akwazi ukuthuthukisa amakhono abafundi ngokuwadidiyela ngesu elilodwa lokuthi bafunde ukusebenza ndawonye. URodriguez noWinnberg (2013) baphakamisa ukuthi leli lisu njengelisu lokusebenza nontanga ekilasini lingaba nosizo lapho kufundiswa

ngokunikezelana noma ngokubambisana kwabafundi. UVygotsky (1978) uveza ukuthi ukufunda okungcono komfundi yilokhu kokuthi umfundi abe yingxenywe yokwakha ulwazi olusha ngokusebenzisa ulwazi lwakhe oludala. Lokhu kusho ukuthi umfundi uhlangana nabanye abafundi ebele enolwazi lwakhe abenalo bese kuthi uma ehlangana nabanye eqoqweni bese ezuzisa ulwazi olusha kontanga yabo. UVygotsky (1978) uthi ukusebenzisana kuyisuka elihle elikhuthaza ukufunda kubafundi ngokuthi bashintshane ngemibuzo baphinde bathole ulwazi.

5.2.2.2 Ukusebenza komfundi ngayedwana

UVygotsky (1978) uthi indawo yokuthuthukisa eseduze isho isimo lapho umfundi agcina esesebenza ngokuzimela ngemuva kokuqhubeka nokuthola ukusekelwa noma ukuwesekwa emsebenzini ngabanye abanolwazi nabangenalwazi. Kule leli lisu uthisha usuke ezonika umfundi umsebenzi ukuba awenze yedwana. Kuyenzeka uthisha aqale ngokufundisa abafundi bese ekugcineni ebanikeze umsebenzi okumele bawenze, kungaba umsebenzi abazowenza ekhaya (umsebenzi wasekhaya) noma umsebenzi abazowenza khona ekilasini umfundi ewenza yedwa. Leli lisu lenza umfundi ukuba afunde ukuzisebenzela yedwa engathembele ulwazi kwabanye. Leli lisu lenza umfundi azitholele yena ulwazi. Ephendula umbuzo mayelana namasu okufundisa awasebenzisayo ukufundisa izimo zokukhuluma, Uthisha uDuma waphendula wathi:

Ngifika nesiqeshana sendatshana ekilasini bese nginika umfundi ngamunye ayifunde le ndatshana. Ngiye ngibayalele ukuthi uma eseyiqedile bese ekhipha izimo zokukhuluma azithole kuyo bese akha ngazo imisho yakhe ebeza ukuthi incazelo yazo uyazazi.

Uthisha uMkhize waphendula wathi:

Abafundi ngibanika izihloko ukuba babhale imibhalo emide edlulisa imiyalezo kanye nendaba yokuziqambela ngamunye. Kule mibhalo ngibayalele ukuba uma beyibhala basebenzise izimo zokukhuluma. Le mibhalo umfundi uyibhala eyedwana encwadini yakhe yokubhalela.

Uthisha uMngoma waphendula kanjena:

Abafundi ngibasebenzisa beyiqembu ukuze bathuthukisane ngolwazi, ekugcineni bese ngibanika imibuzo ngezimo zokukhuluma esifunde ngazo. Ngibayalele ukuba umfundi ngayedwa ayiphendule encwadini yakhe yokubhalela.

Uthisha uMjadu waphendula wathi:

Esiqeshaneni esinendatshana engifika naso ekilasini esinesigejana samagama adwetshelwe. Ngiyalela abafundi ukuba babhale ngayedwana ezincwadini zabo zokubhalela uhlobo lwesimo sokukhuluma ezidwetshelwe.

Othisha kumele bajwayele ukusebenzisa amasu ahlukene uma befundisa izimo zokukhuluma. Umfundi ukuze athole ulwazi kumele kube nomuntu omdala onguthisha omholayo kuleyonto okumele ayazi bese ekwazi ukuzimela ngayedwana. Ngaleyo ndlela kumele uthisha abuye anikeze umfundi ithuba lokuba azitholele yena ulwazi ukuze athuthuke ngasolwazini. UQualls noHarris (1999) leli lusi lokuzenzela komfundi lenza akwazi ukuqonda izimo zokukhuluma ngokuzimela. Kuyavela ukuthi ukuze umfundi akwazi ukuqonda ulimi lwezimo zokukhuluma ngokuzimela uthisha kumele asebenzise isu lokufunda ngayedwana. Lokhu kufakazelwa nawu Bush (1993) lapho egcizelela ukuthi uthisha osebenzisa leli lisu lokusebenza ngayedwana ukufundisa noma lokuhumusha izimo zokukhuluma kumele alisebenzise nsukuzonke ngezindlela ezahlukene, okungaba ngokwenkulumo noma ngokubhala phansi lokho koba nosizo ekutholeni ithuba lokuzimela kubafundi. UVygotsky (1978) uyakuveza lokhu ngendlela yokuthuthuka okuseduze komfundi ngamunye lapho ethi, indlela yokuthuthuka eduze kukusekwa komfundi ngabanye abanolwazi olunzulu kanye nolwazi olwanele ukuzixazululela izinkinga kanye nokuthuthuka kwekhono lomfundi. Lokhu kubalula ukuthi umfundi uyabadinga abanye abafundi nabanye abantu ukumlekelela ngolwazi bese ekugcineni yena umfundi akwazi ukusebenza yedwa ukuze azithuthukise.

5.2.3 Izindlela zokuhlola ngenhloso yokufundisa

Ukuze uthisha athole imiphumela yalokhu akade ekufundisa ngezindlela nangamasu akade ewasebenzisa ekufundiseni izimo zokukhuluma ukuthuthukisa ulwazi lwabafundi ekugcineni kumele abahlole. Indlela azobahlola ngayo abafundi bakhe

kumele alandele imigomo, nezinhlubo ezahlukene zokuhlola kanye namazinga athile okuhlola ukuze ahimbisana nemigomo okuhlolwa kwabamanga emfundo aphansi. UBennett (2011) waveza ukuthi ukuhlola kuhlunganisa ukuklama izimo zokucophelela ukuze ubufakazi obutholakele buxhumaniswe ezingxenyeni ezibalulekile zokuqonda izimo ngqo. Ngibona kubalulekile ukuhlolwa kwabafundi ngoba kusuke kubhekwa ukukhula nokuthuthuka kolwazi. Ukuhlola abafundi kusiza uthisha ukuthi akwazi ukubona ukuthi abafundi bebelalele kahle yini ngenkathi uthisha efundisa noma bafundisekile yini kanti nemiphumela yokufudisa iphumelele yini ekupheleni kwesifunjwana.

UTorrence (2007) ukucacisa kube sobala ukuthi ezinqumeni zokuhlola, izinqumo nemibandela okuye kusekelwe ukusetshenziswa okukhulu kokuqeqesha, ukuzijwayeza kanye nokuhlinzekwa kwempendulo eyakhaya ukuze kuthuthukiswe impumelelo. Lokhu kubeka izinto obala bese kukhuthaza ukusebenza. Kubalulekile ukuthi abafundi bahlolwe njalonjalo amakhono abo olimi, kepha kuye ngamazinga okuthuthuka kwabo. Ngibona kumele ukuhlolwa kugxilise kuwo wonke amakhono abafundi abanawo futhi kwenziwe ngezikhathi ezithile. UTorrence (2007) waveza ukuthi ukusetshenziswa kwezindlela ezahlukene zokuhlola kwenza umehluko empumelelweni yomfundi kanye nasenqubekeleni phambili ekuqeqesheni kwezigaba zemfundo. Uthisha uma ehlola abafundi kumele angasebenzisa izindlela zokuhlola lapho engahlola umfundi ngenkathi eqhubeka efundisa, angakwenza ekupheleni kwesifunjwana, ekupheleni kwethemu ngayinye ngoba amathemu okufundisa ehlukeni izigama ezine. Lapha ngethula ngiphinde ngihlaziye imininingo ekhiqizwe ngenhloso yokuphendula umbuzongqangi wokuqala walolu cwaningo.

Lapha kuphendulwa umbuzo othi, Yiziphi izindlela zokuhlola othisha abafundisa isiZulu uLimi Lwasekhaya abazisebenzisayo uma behlola abafundi babo. Imininingo ngiyikhiqize kubahlanganyeli ngokusebenzisa izingxoxo ezisakuhleleka. Ngiyihlele ngokwezindikimba ngase ngichaza indikimba ngayinye njengoba ngenzile kokulandelayo. Kuyenzeka uthisha asebenzise izindlela zokuhlola ezingaphezu kweyodwa ukuhlola ulwazi abafundi bakhe abanalo.

5.2.3.1 Ukuhlola okwakhaya

Ngokuka Bennett (2011) uthi ukuhlola okwakhaya kuyinqubo esetshenziswa ngothisha nabafundi ngesikhathi sokufundisa enikeza impendulo ukulungisa ukufundisa nokufunda okuqhubekayo ukuze kuthuthukiswe impumelelo yabafundi yemiphumela yokufundisa ehlosiwe. Lokhu ukuhlolwa okubalulekile uthisha eveza imibuzo kubafundi bakhe ngenkathi eqhubeka efundisa engalindi ukuthi ababuze ekupheleni kwesifunjwana. Ephendula umbuzo mayelana nezindlela zokuhlola ngenhloso yokufundisa, Uthisha uMakhunga waphendula kanjena:

Ngisebenzisa ukuhlola okwakhaya uma ngihlola abafundi bami. Uma ngiqeda ukwethula isihlokwana sesifunjwana sosuku ngibe sengibabuza ngolwazi abanalo ngaleso sihlokwana. Banginika izimpendulo eziningi ezahlukene bese ekugcineni ngibanika impendulo ehlaba emhlolweni ngiphinde ngenabe ngencazelo ngaphambi kokuba ngiqhubeke nesifunjwana.

Uthisha uDuma waphendula wathi:

Ngibahlola ngesifundo sokuqondisisa ukuthi basifunde bese bephendula imibuzo ekupheleni kwaso. Kwisifundo sokuqondisisa kusuke kunezimo zokukhuluma bese ekugcineni simaka ndawonye bese ngibanika izimpendulo ezifanele lapho bengaphendulanga kahle khona.

Uthisha uQwabe waphendula wathi:

Ngibahlola ngendlela yokuhlola okwakhaya. Ngithi ngisaqhubeka ngifundisa ngiyaye ngilokhu ngifaka imibuzo ngenhloso yokuhlola ukuthi ngabe sisahambisana yini nabo noma sekukhona abasala ngemuva

UHorstmanshof noBownie (2013) baveza ukuthi abafundi bathole lolu hlobo lokuhlola okwakhaya luwusizo kakhulu njengoba bekwazi ukuthola impendulo efika ngesikhathi befunda, bethuthukisa ngokuhlanganyela njengoba befunda komunye nomunye. Ukuhlola okwakhaya ngibona kunikeza umfanekiso ophelele kuthisha ngomfundi ukuthi uyezwa yini ngoba kufundwa nje, uzwa kuphi uma ezwa futhi usheshe abambe noma athole uma abafundi benenkinga ngalokho akufundiswayo isifundo

sisaqhubeka. Uyakufakaza uFerris (2008) ngokuhlola okwakhaya lapho eveza ukuthi ukuhlola okwakhaya kungolunye uhlobo lokusekelwa kokubhala okugxilile, lapho uthisha wesifundo, ontanga noma ababhali ngokwabo benikeza impendulo ebucayi ngesikhathi kufundwa. Le ndlela yokuhlola eyakhaya evezwe nguthisha uDuma, uthisha uMakhunga kanye nothisha uQwabe iyasiza ukulungisa amaphutha abafundi ngenkathi kusafundwa kungaze kube yisikhathi sezivivinyo lapho kungaselula ukuthola amaphutha abafundi. Ukuhlola abafundi ngenkathi kufundwa kuyamsiza umfundi ukuqonda akufundile ngoba umsebeni usuke usemncane ungaze ungqabelane ube mningi bese yikhani ehlolwa ulwazi.

5.2.3.2 Ukuhlola okugcina ubufakazi bokufundiwe

UBennett (2011) uthi okubalulekile wokuthi abafundi nothisha basebenzise ubufakazi ukuze bayamanise ukufundisa nokufunda ukuze kuhlantshezwane nezidingo zokufunda ngokushesha. Ephendula umbuzo mayelana nendlela yokuhlola kokugcina ubufakazi bokufundisa, Uthisha uMjadu waphendula wathi:

Ngisebenzisa indlela yokuhlola ngokugcina ubufakazi bokufundiwe ngokuthi ngihlele izinkulumo ezahlukene nabafundi, inkulumo engalungiselelwe kanye nelungiselelwe. Uma sengibanike izihloko zezinkulumo ngiye ngibahlukanise ngamaqembu.

Uthisha uMakhunga waphendula wathi:

Nguye ngisebenzise indlela yokugcina ubufaka uma ngihlola abafundi bami. Nguye ngibabuze imibuzo ngenkathi ngisathula isingeniso sesifunjwana sosuku, inhloso yami ngisuke ngifuna ukuhlola ulwazi abanalo ngesihlokwana sesifunjwana.

NgokukaBennett (2011) waveza ukuthi kunamaqhinga amahlanu abalulekile uma kubhekwa ukuhlola okugcina ubufakazi. Okunye kwalamagqinga yilawa avezwe uthisha uMjadu lapho ethi usebenzisa izinhlobo zezinkulumo nabafundi ekilasini. Iqhinga uBennett alivezile lesibili elithi, ukubuza (izingxoxo eziphumelelayo zasekilasini). Uthisha uma enika abafundi umsebenzi wokuthi bethule inkulumo ekilasini phambi kwabanye abafundi uye ahlole ukuthi athole ubufakazi ngokuthi bayazisebenzisa yini izimo zokukhuluma ezinkulumeni zabo. Uthisha uMakhunga

uyahambisana naye nale ndlela yokuhlola ngokukaBennett eqhingeni lesibili elithi, imibuzo nemisebenzi yokufunda iletha ubufakazi bokufunda. UBennett (2011) uthi kunamaqhinga amahlanu abalulekile, 1. Ukwabelana okulindelwe uma kufundwa (ukucacisa nokwabelana ngezinjongo zokufunda kanye nemibandela yempumelelo). 2. Ukubuza (izingxoxo eziphumulelayo zasekilasini). 3. Imibuzo nemisebenzi yokufunda eletha ubufakazi bokufunda. 4. Impendulo, ukuzihlola (ukwenza abafundi basebenze njengabanikazi bezifundo zabo. 5. Ukufunda kwabo kanye nokuhlola kontanga (okwenza abafundi basebenze njengezinsiza zokufundisa komunye nomunye. Uthisha uMjadu uveza ukuthi usebenzisa ukuhlola abafundi ngezinkulumo zabafundi ngezindlela ezahlukene, lokhu kuvumelana nombono kaNgwenya (2010) lapho ethi ukwethula inkulumo kwabafundi ekilasini yilapho abafundi bakhululekile ekilasini bethula inkulumo, bexoxa izinganekwane. Uthisha uthola ithuba elihle lokubona uhlobo lwenkinga ingane enayo ebangela ukuthi ingakwazi ukukhuluma nokufunda isiZulu. Lokhu kubonakala kulusizo kubafundi ngokuthi balekelelane ngokuthi omunye enze iphutha bese bayamlekelela ngokuthi bamlungise lapho enze khona iphutha. Ngisho nothisha impela uyakwazi ukuthola ithuba lokulungisa umfundi amaphutha akhe kusafundwa.

5.2.3.3 Ukuhlola okufingqiwe

NgokukaBennett (2011) waveza ukuthi ukuhlola okufingqiwe kusetshenziswa ukwahlulela lokho umfundi akuzuzile ekupheleni kwesifunjwana. Ngokubona kwami inhloso ephambili yokuhlola okufingqiwe ukulungisa amaphutha abafundi abangaba nawo emva kwesifunjwana lokho kwenzelwa ukugwema umonakalo ungabi mukhulu. Lokhu kuyamsiza umfundi ukuba akwazi ukusebenzisa noma afunde ikhono lokukwazi ukuphendula umbuzo kahle ngaphambi kwezivivinyo. Ngaleyo ndlela uthisha uba nethemba elikhulu ukuthi abafundi bakhe bazophumelela ekuhlolweni kwabo. UBennett (2011) uveza ukuthi ngokusebenzisa izivivinyo uthisha angakwazi ukuhlonza abafundi abathile abadinga ukulandelelwa ngokugxile noma okuqukethwe okungase kudingeke kuphinde kufundiswe manje, noma kufundiswe ngendlela ehluke emjikelweni olandelayo.

5.2.3.4 Indlela yokubuyekeza okubalulekile

Ukububuyekeza okubalulekile kuwumsebenzi wokuhlola okudidiyelwe, okuhlose ukugqugquzela ukulungela ukufunda okujwayelekile kwesiko lokufunda. USaltmarsh noSaltmarsh (2008) bathi ukubuyekeza okubalulekile kuyakha futhi kufingqa ngenjongo kanti kugxile ekusebenziseni komfundi ngamunye ngezimo zokufunda ngqo nezindlela zokuhlola, kanye nokubaluleka kwakho ekuthuthukiseni amasiko okufunda nokufundisa. Othisha baphendula bephawula ngendlela yokubuyekeza okubalulekile kanjena;

Uthisha uMnqayi waphendula wathi:

Indlela yokuhlola ngokubuyekeza okubalulekile ngikwenza ngokuthi ngiqale imibuzo ebhekiswe esihlokwaneni sesifunjwana sosuku sokufundwayo, ngenhloso yokuhlola ulwazi abafundi abanalo ngesihloko lesa.

Ukuhlola ulwazi abafundi abanalo lwaphambili kubalulekile ngoba usuke ubuyekeza lokho asebakufunda ukuze uthole ulwazi abanalo. Kubalulekile ukuthi uthole ukuthi umfundi wazini ukuze lokhu okusha okuzofundiswa akwazi ukukuyamanisa nalokhu okusha azokufunda. Le ndlela yokuhlola iyamlekelela umfundi ukuthi abone amaphutha akhe kusafundwa kuqhutshekwa kungaze kulindwe ukuphela kwethemu noma ukuhlola kokuphela konyaka lapho umfundi engasaphumelelanga khona engasalitholi ithuba lokulungisa amaphutha akhe aphinde angabe asalithola ithuba lokwedlulela ebangeni elilandelayo. Kuyamenza omunye umfundi aphelelwe ithemba bese engasathandi nokuqhubeka nokufunda asishiye isikole esesemncane.

5.2.3.5 Impendulo kanye nokuneliseka kwabafundi

UHorstmanshof noBrownie (2013) bayayincoma le ndlela yokuhlola, bathi uthisha kumele azi ukuthi ukunikeza izimpendulo ezihlakaniphile nokuphawula ngendlela eyakhaya kulokhu okushiwo abafundi noma emsebenzini yabo abayenzayo emva kwesifunjwana sekilasi noma ezivivinyweni, kungenye yezindlela zokufundisa ngendlela eyakhaya. Ependula umbuzo mayelana nezimpendulo kanye nokuneliseka kwabafundi,

Uthisha uQwabe waphendula wathi:

Indlela yokuhlola engiyisebenzisayo impendulo kanye nokuneliseka kwabafundi. Ngiye ngivukuze umqondo womfundi ngaphambi kokuba ngichaze ngesihlokwana sosuku ngombuzo ozophenduleka ekupheleni kwesifunjwana. Ngiphinde nasekupheleni kwesifunjwana ngibuze omubye umbuzo.

Uthisha uDuma waphendula kanjena:

Abafundi ngibabuza imibuzo yokubahlola abakuzwile emva kwesifunjwana sosuku. Le mibuzo isuke imayelana nesihlokwana sesifunjwana sosuku, lokho kungilekelela ukuthola ukuthi bakuqondile yini ebesikufunda nokuthi isifunjwana besimayelana nani.

Uthisha uMnqayi waphendula wathi:

Uma ngisebenzisa le ndlela yokuhlola ngiye ngibuze imibuzo abafundi bami ekupheleni kwesifunjwana lapho sengibahlola ukuthi ngabe bazwile yini ebekufundiswa, futhi ngisuke ngifuna ukukwazi ukubona ukuthi bangakanani abaselele emuva bese ngiyagcizelela lapho engibona benenkinga khona.

Uthisha uMkhize waphendula wathi:

Imibuzo yokuhlola ngiyibuza emva kokuba abafundi sebefundile ngesihloko sesifunjwana.

Ngibona kunokuhambisana kulababothisha bobane uma behlola abafundi babo ngoba bonke babahlola emva kwesifunjwana. Bayakholelwa ekutheni umfundi ukuze aqale umhlole kumele umfundise kuqala bese umhlola lokho asefundiswe khona. UHorstmanshof noBrownie (2013) bathi othisha badinga ukuthi bakwazi ukunikeza izimpendulo ezikhuthazayo kubafundi ukuze ukufunda nokufundisa kuhambe kahle futhi kugququzele ukuhlololela ukufundisa hhayi ukuhlola okufundisiwe. Le ndlela yokuhlola iyenzeka uma kuhlolwa abafundi ngokuphela kwethemu noma bahlolwe ekupheleni konyaka. Le ndlela ihlola abafundi konke okufundiwe ngethemu, kuyamcindezela umfundi lolu hlobo lokuhlola ngoba umsebenzi usuke usumningi

umfundi esehluleka ukukhumbula lowo msebenzi bese kwenza ukuthi umfundi engasakwazi ukuphumelela ekupheleni kwethemu.

5.3 Ukwethula nokuhlaziya imininingo ekhiqizwe ngezingxoxo zamaqembu

Emva kokuba ngibe nezingxoxo ezisakuhleleka nabahlanganyeli ngamunye ngaphinda ngaba nezinye izingxoxo zeqembu ezihlelekile. Kule ngxenye elandelayo yalolu cwaningo ngizobheka ngihlaziye izimpendulo zabahlanganyeli engazithola ezingxoxweni zeqembu nabahlanganyeli okwakungothisha abayisishiyagalombili. Lapha izingxoxo zamaqembu ziphendula umbuzongqangi wokuqala othi, Yiziphi izindlela namasu asetshenziswa othisha abafundisa isiZulu uLimi Lwasekhaya ebangeni le-10nele-11? Yingani othisha basebenzise lezi zindlela namasu okufundisa izimo zokukhuluma ngendlela abazisebenzisa ngayo kanye nothi, Lezi zindlela namasu okufundisa izimo zokukhuluma bazisebenzisa kanjani othisha besiZulu uLimi Lwasekhaya?

UMaree (2013) waveza ukuthi izingxoxo zeqembu zisekelwe embonweni wokuthi ukusebenzisana kweqembu kukhiqiza uhla lwezimpendulo olubalulekile ukuze kutholwe imininingo enothile. Izingxoxo zeqembu ezihlelekile zikhuthaza amalunga abahlanganyeli ukuthi basebenzisane ngokubambisana. Izingxoxo zeqembu ziyacacisa bese zivuleleka kwinkulumbo-mpendulwane esetshenziswa ezindabeni eziphatheleni nokuphendula imibuzo eyinhloko.

5.3.1 Okwenza othisha basebenzise lezi zindlela namasu

Izindikimba ezilandelayo ziphendula umbuzongqangi wesithathu walolu cwaningo kuzingxoxo zeqembu, lapho abahlanganyeli balolu cwaningo bephendula umbuzongqangi wesithathu othi, “Yingani othisha basebenzise lezi zindlela namasu okufundisa izimo zokukhuluma ngendlela abazisebenzisa ngayo? Lo mbuzo wawufuna ukuba othisha baveze baphinde bacacise ukuthi kungani bezisebenzisa lezi zindlela namasu njengoba sebevezi izindlela namasu abawasebenzisayo uma befundisa izimo zokukhuluma. Lapha ngethula ukuphawula kothisha ukuthi yingani basebenzise la masu ukufundisa abafundi abafunda isiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma? Ependula umbuzo mayelana nokwenza othisha basebenzise lezi zindlela namasu, Uthisha uMakhunga waphendula wathi:

Ngizisebenzisa lezi zindlela namasu ngoba ngisuke ngifuna ukutshala lento yezimo zokukhuluma emqondweni wabo ngoba ngiyazibona lezi zindlela engisebenzisayo ukuthi zakha isithombe esingasuki emqondweni womfundi.

Uthisha uMkhize waphendula wathi:

Lezi zindlela namasu ayabasiza abafundi ngoba kuba lula uma bezozwa izimo zokukhuluma ngabafundi abafunda nabo ngoba basuke besebenza njengamaqembu futhi baba nezinkulumo-mpendulwano, kwenza nokuthi bangakhohlwa lokhu abasuke befundisene bodwa.

Uthisha uMngoma waphendula wathi:

Lezi zindlela ngizisebenzisa ngendlela yokuthi umfundi akwazi ukuthi athole ulwazi kwabanye abafundi, basizane bese kuba ukuthi uthisha athole kumfundi ngamunye ukuthi usenolwazi olungakanani ngokubanika imibuzo bese bephendula.

Uthisha uBiyela yena waphendula wathi:

Lezi zindlela namasu ngiwasebenzisa ngoba ngisuke ngenzela ukuthi abafundi baziqonde kahle izimo zokukhuluma. Ukubabuza bona banginikeze izimpendulo lokho kwenza bangadideki uma bebuzwa ngezimo zokukhuluma noma ngayiphi indlela ezivivinyweni zabo.

Uthisha uDuma wachaza kanjena yena:

Inhloso yokusebenzisa indlela yokuxoxa ukuthi ngisuke ngifuna ukubanika ulwazi ngibachazela ngemvelaphi yazo izimo zokukhuluma kuze bangazikhohlwa bazibambe kalula. Ngisuke ngifuna bekwazi ukuzitholela nabo ulwazi ukuze bathuthukise amakhono nolwazi lwabo. Ukubahlela ngokwamaqembu ngisuke ngifuna ukuba bafunde ukusebenzisana ndawonye ukuba bathuthukise ulwazi ngokuhlanganyela.

Uthisha uMnqayi waphendula wathi:

Ngisebenzisa lamasu nezindlela zokufundisa izimo zokukhuluma ukuze ukufunda nokufundisa kube lula, lezi zindlela zithuthukisa amakhono ahlukahlukene kubafundi ukuba bazi baqonde izimo zokukhuluma.

Uthisha uQwabe waphendula kanjena yena:

Leli lisu namanye amasu angisiza uma ngisuke ngifuna ukuthola ulwazi lwangaphambili lwabafundi bami, le ndlela yombuzo nempendulo iyangilekelela ukuthi uma sengibachazela abafundi sengazi ukuthi ngiqale kuphi ukuchaza ngoba basuke sebeluvezile ulwazi lwabo ngezimpendulo zabo.

Uthisha uMjadu wachaza kanjena:

Ngizisebenzisa lezi zindlela nalamasu ngoba ngiye ngibone kulula kubo abafundi ukuthi baziqonde kalula izimo zokukhuluma uma bezokwazi umehluko nangendlela ezisebenza ngayo. Le ndlela eyokubuka nokuzenzela ngiye ngiyibone incono kubafundi bami ngoba akulula ukuthi bakhohlwe yinto abake bayibona futhi bezenzele bona ngokwabo.

5.3.1.1 Indikimba yokukhuthaza abafundi ukufunda izimo zokukhuluma

Othisha baphawula ngezindlela namasu abawasebenzisayo ukukhuthaza abafundi babo abafunda isiZulu uLimi Lwasekhaya uma bebafundisa izimo zokukhuluma. Othisha ngababuza ukuthi: Ubakhuthaza kanjani abafundi bakho ukuba bazibamndakanye ngokukhuthala ngokuqokethwe ngesikhathi sokufunda lapho ufundisa izimo zokukhuluma? Othisha baphawula kanjena ngendlela abakhuthaza ngayo abafundi ukuba bafunde izimo zokukhuluma.

Uthisha uMakhunga wachaza kanjena:

Abafundi bami ngabajwayeza ukuthi basebenzise izimo zokukhuluma ekilasini ngenkathi sifunda. Wonke umfundi okhulumayo kungaba obuzayo noma ophendulayo kumele afake isimo sokukhuluma enkulumeni yakhe, uma ezisebenzise ngendlela engesiyo sibe sesimlungisa. Lokho kuyabakhuthaza abafundi bami ukuba bajwayele

ukusebenzisa izimo zokukhuluma. Ngiye ngibakhuthaze ukuthi bazisebenzise ngisho bezikhulumela nje kungesona isikhathi sokufunda.

Uthisha uBiyela waphendula lo mbuzo ongenhla kanjena:

Ngibakhuthaza ngokuthi ngibakhumbuze ngokubaluleka kwezimo zokukhuluma njengoba befunda ulimi lwasekhaya, uma behlolwa ayafuneka amamaki olimi futhi izimo zokukhuluma zitholakala kuwo womathathu amaphepha.

Uthisha uMnqayi wachaza kanjena:

Ngibakhuthaza ngokuthi bazisebenzise izimo zokukhuluma lapho bebhala imibhalo yokuziqambela njengendaba nokunye. Ngiye ngibakhuthaze ukuthi uma kukhona inkinga ababhekana nayo ephathelene nezimo zokukhuluma kumele baye emtapeni wolwazi beyobheka izincwadi ezikhuluma ngezimo zokukhuluma.

Uthisha uDuma waphendula wathi:

Abafundi ngibachazela ngokubaluleka kokuthanda kuqala ulimi lwakho. Ngibatshela ngokunotha nobumnandi bolimi lwesiZulu okwenziwa ukusebenzisa izimo zokukhuluma uma zisetshenziswa kahle enkulumeni. Ngibagqugqumezele ukuthi bajwayele ukusebenzisa ulimi olunothile (izimo zokukhuluma) sakudlala ukuze bezwe ubumnandi balo.

Uthisha uMkhize waphendula wathi:

Ngibakhuthaza ngokuthi bangilethele izibonelo zezimo zokukhuluma eziningi zivele ngakubo. Ngibahlukanise ngamaqoqo bese beqhudlane ngezimo zokukhuluma.

Uthisha uMngoma waphendula wathi:

Abafundi ngiye ngibakhuthaze ngokuthi ngiqale ngifundise isimo esisodwa sokukhuluma. Kungaba isaga, isisho noma isifengqo nezincazelo zazo bese ngizehlukanisa ngokwemikhakha yazo. Ngibakhuthaza ngokuthi ngibanikeze imisebenzi eminingi eyahlukene enezimo zokukhuluma ukuze bazijwayele.

Uthisha uQwabe waphendula wathi:

Nguye ngibakhuthaze ngokuthi abazakhele izinkondlo zabo zokuziqambela bezinonga ngezimo zokukhuluma, lokho ngisuke ngikwenzela ukuba bathuthukise ulwazi lwabo. Ngiphinde ngibathuthukise ulwazi lwabo ngokuthi ngicele besebenzise izimo zokukhuluma uma bethula inkulumo elungiselelwe nengalungiselelwe ekilasini.

Uthisha uMjadu waphendula wathi:

Abafundi bami ngibakhuthaza ngokuthi ngiqale ngibalungise isimo somqondo wabo ngaphambi kokuba siqale isifunjwana sezimo zokukhuluma.

5.3.1.2 Ukubaluleka kokufundiswa kwezimo zokukhuluma

Othisha besiZulu ulimi Lwasekhaya kubalulekile ukuba bagqugquzele abafundi ukuba bafunde izimo zokukhuluma ngoba lokho kwengeza ulwazi lwabo ngolimi lesiZulu uLimi Lwasekhaya. Kubalulekile ukuthi abafundi bafundiswe izimo zokukhuluma besesebangeni le-10 nele-11 ukuze bakhule benothando ngolimi lwabo bazi futhi ukuthi ukunotha kolimi kulele kwizimo zokukhuluma. Othisha ngababuza umbuzo othi: Kungani ucabange ukuthi kubalulekile ukufundiswa kwezimo zokukhuluma ngolimi lwesiZulu uLimi Lwasekhaya ebangeni le-10 nele-11? Lapha ngethula ukuphawula kothisha ngokubaluleka kokufundiswa kwezimo zokukhuluma.

Uthisha uMakhunga waveza ukuthi:

Umfundi uma esefike ebangeni leshumi neleshumi nanye umqondo usuke usujiyile usuvuthiwe, kubalulekile-ke ukuthi afundiswe izimo zokukhuluma ngolimi lwasekhaya ukuze aluqonde kahle futhi alwejwayele bese ezigqaja ngemvelaphi yakhe futhi angayikhohlwa.

Uthisha uBiyela waphawula kanjena kulo mbuzo ongenhla:

Ngicabanga ukuthi kubalulekile ngoba abafundi akufanele bengakwazi ukuzisebenzisa lapho bekhuluma njengoba isiZulu kuwulimi lwasekhaya nje. Kubalulekile ukuze bekwazi ukwakha amagama, bekwazi nokuzibona emshweni, baphinde bakhe ngazo imisho.

Uthisha uMnqayi waphendula wathi:

Kubaluleke ngokuthi bengeze ulwazi abanalo ngesifundo, izimo zokukhuluma zenza umfundi azigqaje ngolimi lwakhe ukuze uma ebeka inkulumo yakhe ayibeke ngendlela engajwayelekile enobuciko.

Uthisha uDuma wachaza kanjena:

Ukufundiswa kwezimo zokukhuluma kwabafundi kubalulekile ukuze abafundi bekwazi ukusebenzisa ulimi ngendlela okuyiyo. Kumele abafundi bafundiswe zonke izinhlobo zezimo zokukhuluma kanye nezibonelo zakhona ukuze kuzoba lula kubafundi ukuzisebenzisa emshweni nasezinkulumeni zabo zosuku nosuku noma bethula inkulumo elungiselelwe noma engalungiselelwe.

Uthisha uMkhize waphendula wathi:

Kubalulekile ngoba abafundi kubasiza ukuthi bangalahlekelwa kalula ulimi lwabo lwasekhaya. Izimo zokukhuluma azigcini ngokunothisa ulimi ngoba zithuthukisa ulwazi kulolo nalolo hlobo lwesimo sokukhuluma okungaba izaga, izisho noma izifengqo.

Uthisha uMngoma waphendula wathi:

Kubaluleke kakhulu ukufundisa izimo zokukhuluma olimini lwasekhaya ebangeni le-10 nele-11 ohlelweni lwesifundo ngoba abafundi abasakwazi ukuzwa nokuqonda kahle uma umuntu ekhuluma. Lokhu kwenziwa ukuthuthuleka kwabantu bokufika nolimi lwabo bese izingane zincipha lolu limi lwabo.

Uthisha uQwabe waphawula kanjena:

Ngokucabanga nangokubona kwami kubalulekile ukufundiswa kwezimo zokukhuluma ngolimi lwesiZulu uLimi Lwasekhaya ngoba izimo zokukhuluma zelekelela abafundi ukuba bakwazi ukuzisebenzisa enkulumeni yosuku nosuku. Ziyabalekelela futhi abafundi lapho bebhala imibhalo yokuziqambela (indaba kanye nemibhalo emide edlulisa imiyalezo).

Uthisha uMjadu wachaza wathi:

Kubalulekile ukuba kufundiswe izimo zokukhuluma uma abafundi besesekulamabanga ngoba lokho kuzobakhuthaza ukuba baluthande ulimi lwabo. IsiZulu siwulimi olunothile ngenxa yezimo zokukhuluma.

5.3.1.3 Ukuthuthukiswa kolwazi ngezimo zokukhuluma

Othisha babuzwa umbuzo othi: Chaza ukuthi abafundi bakho baluthuthukisa kanjani ulwazi lwabo ngezimo zokukhuluma? Othisha ababahlanganyeli balolu cwaningo baphawula ngezindlela abazisebenzisayo ukuthuthukisa ulwazi lwabafundi babo ngezimo zokukhuluma. Lapha ngethula ukuphawula kothisha mayelana nokuthuthukiswa kolwazi ngezimo zokukhuluma.

Uthisha uMakhunga waphendula wathi:

Bayazijwayeza ukusebenzisa izimo zokukhuluma uma bekhuluma nontanga yabo ngenkathi bezidlalela noma kufundwa ekilasini. Baphinde behlole ulwazi lwabo ngokusebenzisa izimo zokukhuluma uma bekhuluma nothisha. Uma bebhala umbhalo wokuziqambela bayavama ukusebenzisa izimo zokukhuluma, uma kukhona ophula ulimi noma elusebenzise ngendlela okungesiyo ekilasini ngibezwa sebemlungisa abanye.

Uthisha uDuma waphawula wathi:

Abafundi bafunda amaphephandaba anezingosi zokuthuthukisa ulimi. Balalela labo abanolwazi olunzulu uma bekhuluma ngokusetshenziswa kolimi emsakazweni uKhozi FM umsakazo osakaza ngolimi lwesiZulu uLimi Lwasekhaya. Baxoxa nabantu abadala abalwaziyo ulimi, babuza imibuzo kwabanye othisha babo abanolwazi ngolimi.

Uthisha uMkhize wachaza kanjena:

Abafundi bami ngibanikeza umsebenzi wasekhaya onezimo zokukhuluma ukuba beyozenzela ucwaningo lwabo ukuzitholela incazelo yezaga, izisho kanye nezifengqo, baveze ukuthi zakheke kanjani noma zisuselwaphi? nokuthi zisetshenziswa uma kwenzenjani.

Uthisha uBiyela waphendula wathi:

Abafundi bami baluthuthukisa ulwazi lwabo lwezimo zokukhuluma ngokuthi ngezimpelasonto noma uma isikole sesiphumile bacele emakhaya ukuthi bayofuna izimo zokukhuluma eziyi-10 kanye nezincazelo zazo. Kuye kuthi uma sebekutholile lokho babe sebekwethula ekilasini phambi kwabanye abafundi ngesikhathi sokufunda.

Uthisha uMnqayi waphendula wathi:

Abafundi bathuthukisa ulwazi lwabo ngezimo zokukhuluma ngokuthi bazijwayeze ngokuthi uma bebhala izindaba zokuziqambela bazisebenzise. Baphinde bazithuthukise ngokuthi uma benza inkulumo elungiselelwe noma engalungiselelwe bazisebenzise futhi befunde nezincwadi ezingamiselwe ezinolwazi olujulile nezincazelo ngemvelaphi ngezimo zokukhuluma.

Uthisha uMngoma waphendula wathi:

Baluthuthukisa ngokufunda izincwadi emtampeni wolwazi ezinolwazi olunzulu oluqhakambisa ulimi lwasekhaya.

Uthisha uQwabe waphendula wathi:

Kulula ukukhuthaza abafundi ukuthi bafunde ukuzithuthukisa ulwazi lwabo ngezimo zokukhuluma. Ngivele ngithi uyazi yini mfundi ukuthi osaziwayo nabo bayawenza amaphutha olimi uma bekhuluma noma bebhala besebenzisa izimo zokukhuluma. Izintatheli zamaphephandaba, amabhebhahuku kanye nezintatheli zemisakazo kanye nezikamabonakude kwesinye isikhathi zizisebenzisa ngendlela engafanele izimo zokukhuluma uma bethula izindaba zabo. Nguye ngibacele ukuthi abaye emakhaya noma emtapeni wolwazi oseduze nabo bayofunda abaphephandaba noma amaphephabhuku, bese becela ukufothokhophisa indaba abayifundile enezimo zokukhuluma beze beza nayo ekilasini sizibheke ukuthi ngabe umbhali usisebenzise kahle yini noma sibheke ukuthi leso simo sisetshenziswa kanjani.

Uthisha uMjadu waphendula wathi:

Indlela engiye ngiyisebenzise ukuthuthukisa abafundi bami bakhuthalele ukuba nolwazi ngezimo zokukhuluma, ngiye ngihlele izinkulumo ezahlukahlukene nabafundi, inkulumo elungiselelwe, inkulumo engalungiselelwe kanye nenkulumo-mpikiswano lapho abafundi behlukene ngokwamaqembu.

5.3.1.4 Ulwazi lokwehlukani kwezimo zokukhuluma

Ukukwazi ukubona okubhaliwe ukuthi kuyisimo sokukhuluma kuyikhono elikhulu lelo nelibalulekile kubafundi. Kepha kuyakhathaza ukuthola ukuthi nakuba umfundi ekwazi ukubona umbhalo ukuthi kunesimo sokukhuluma kepha ehluleke ukugagula ukuthi hlobo luni lwesimo sokukhuluma leso. Lokho kwenza othisha besiZulu uLimi Lwasekhaya babe nengcindezi nomthwalo wokufundisa abafundi umehluko phakathi kwezimo zokukhuluma (izaga. Izisho kanye nezifengqo). Othisha besiZulu uLimi lwasekhaya ngababuza ukuthi: Bayakwazi yini ukuhlukani izimo zokukhuluma abafundi bakho? Othisha ababangabahlanganyeli balolu cwaningo baphawula kanjena:

Uthisha uBiyela yena waphendula kanjena:

Abafundi bami bayakwazi ukuhlukani izimo zokukhuluma kodwa likhona ingcosana elehlulekayo okufane ngihlale ngilikhumbusa.

Ngabe sengimlandelela ngombuzo othi: laba abahlulekayo ngabe iyiphi indlela oyisebenzisayo ukubalekelela ngayo ukuze nabo bekwazi ukuzihlukanisa?

Waphendula wathi:

Ngaye ngibagqugqumezele ukuthi bathole izincwadi ezizobalekelela ngokuthi zibachazele umehluko phakathi kwalezizimo zokukhuluma. Incwadi engike ngibacele ukuthi bayisebenzise, iNqolobane yesizwe kanye nencwadi ethi Ziqunywa Amakhanda ngoba lezi zincwadi ziyawuveza umehluko phakathi kwezimo zokukhuluma nakuba ngiye ngizithole zingazivezi izifengqo.

Uthisha uQwabe yena waveza ukuthi:

Abafundi abakwazi ukwehlukana umehluko phakathi kwezaga nezisho. Izifengqo noma zehlukile zona kodwa abanalo ulwazi ngazo.

Ngaphide ngambuza ukuthi ngoba bengakwazi nje abafundi bakhe ukwehlukani izimo zokukhuluma uyabacacisela yini futhi ubacacisela kanjani?

Waqhubeka wachaza kanjena:

Ngiyabacacisela abafundi bami ngokuthi ngibachazele ukuthi izimo zokukhuluma zehlukene, izaga, izisho kanye nezifengqo. Ngiyabachazela ukuthi izaga zehluke ngani kwizisho noma izaga zibonakala ngani kwizisho.

Uthisha uDuma waphendula wathi:

Yebo bayakwazi ukwehlukana izimo zokukhuluma abafundi bami, kuba khona abanokuphambanisa izisho nezaga, kodwa bayingcosana kakhulu.

Ngalandelela ngombuzo othi:

Leyo ngcosana enokuphambanisa uyilekelela kanjani ukuthi nayo ikwazi ukuzihlukanisa?

Waqhubeka wathi:

Ngiye ngibatobise labo ngokuthi ngiznikeze isikhathi esanele sokuba ngibachazele umehluko phakathi kwazo izimo zokukhuluma. Ngiye ngibachazele ukuthi izimo zokukhuluma zehlukene imingxa emithathu, izaga, izisho bese kuba izifengqo. Ngiye ngibanike nezibonelo zakhona ngokwehlukana kwazo izimo zokukhuluma.

Uthisha uMngoma waphendula wathi:

Bayakhona bona ukuwehlukana izimo zokukhuluma kahle nakuba kungeyibonabonke, kusekhona idlanzana elisadideka laphaya nalaphaya kodwa khona akufani.

Uthisha uMnqayi waphendula wathi:

Abafundi bami bayakwazi ukwehlukanisa izimo zokukhuluma yize besenokuziphambanisa. Basebani abasadideka kunalabo abakwazi ukuzehlukanisa.

Uthisha uMkhize waphendula wathi:

Yebo bayakwazi ukuzehlukanisa, nakuba kubadida ukuzehlukanisa uma sezisebenza enkulumeni. Uma siqhamuka sizimele nje bazehlukanisa kahle kakhulu.

Uthisha uMjadu waphendula wathi:

Iningi labafundi alikwazi ukwahlukanisa izimo zokukhuluma nokukwazi nje ukuthi yini izimo zokukhuluma. Kusadingeka ukuba izimo zokukhuluma zifundiswe futhi zicaciswe kubafundi.

Ngabe sengimlandelela ngombuzo owawuthi, ngobani laba okumele bafundise futhi bacacisele abafundi izimo zokukhuluma?

Waphendula wathi:

Yithina bothisha, kumele sithole izindlela esingazisebenzisa kanye nezinsizakufundisa (izincwadi) ezanele ezingasilekelela nezinezincazelo ezicacile nezangabalekelela abafundi uma bezifundela bathole izincazelo eziqondile, lokhu kungabenza basheshe baziqonde laba bafundi lezi zimo zokukhuluma.

Kulezi zimpendulo zalaba bothisha kuyavela ukuthi akubobonke abafundi babo abakwazi ukwehlukanisa izimo zokukhuluma. Iningi labo lithi bayakwazi ukwehlukanisa izimo zokukhuluma kodwa hhayi bonke, uthisha uBiyela uthi bayincosana abangakwazi, uMnqayi noDuma bona bathi abafundi babo bayakwazi ukuzehlukanisa izimo zokukhuluma kodwa abanye bayaziphambanisa bese kuthi uMngoma uthi yidlanzana nje labafundi elisadidekayo. Uthisha uMjadu yena ukubeke ngembaba ukuthi yena iningi labafundi bakhe abazazi izimo zokukhuluma. Lokhu kuveza ukuthi kumele othisha bathole izindlela namasu abangawasebenzisa ukufundisa abafundi babo izimo zokukhuluma ukuze kube lula kubafundi ukuzihlukanisa lezi zimo zokukhuluma nabangazazi kube lula nakubo.

5.3.1.5 Ulwazi lokuhlonza izimo zokukhuluma

Kuyavela ekuphawuleni kothisha abafundisa isiZulu uLimi Lwasekhaya uma sinhlangene emhlanganweni yokuthekelana ngolwazi ukuthi inkinga yabafundi okwenza bengaphumeleli kahle emaphepheni okuhlolwa esiZulu uLimi Lwasekhaya. Inkinga yimibuzo emayelana nokuhlonzwa kwezimo zokukhuluma. Kuye kugcizelelwe ukuthi kumele kugqungqunyezwe othisha abafundisa isiZulu uLimi Lwasekhaya ukuba bafundise abafundi izimo zokukhuluma ngokwehlukana kwazo. Othisha ngababuza umbuzo othi: Bayakwazi yini ukuhlonza izimo zokukhuluma abafundi bakho? Othisha baphawule kanjena kulowo mbuzo:

Uthisha uMakhunga waphendula wathi:

Yebo bayakwazi ukuhlonza izimo zokukhuluma, kepha uma benikezwe isiqeshana sendaba. Bayakwazi ukuzibona bazichaze nangendlela ezisetshenziswe ngayo. Bayakwazi futhi ukuzibona uma sihluza inkondlo.

Uthisha uBiyela waphendula wathi:

Bakhona abakwaziyo ukuzihlonza futhi bakhona abangakwazi ukuzihlonza, njengoba ngivezile embuzweni wakho wokuqala obuthi, bayakwazi yini abafundi bami ukuhlukhanisa izimo zokukhuluma. Ngikuvezile lapho ukuthi ikhona leyo ncosana yabafundi bami eyehlulekayo ukuzihlukanisa izimo zokukhuluma futhi yiyo lena eyehlulekayo ukuzihlonza lezi zimo zokukhuluma.

Uthisha uQwabe waphendula wathi:

Bayakwazi ukuzihlonza ikakhulukazi emibhalweni eyizinkondlo lapho izimbongi zisebenzisa kakhulu ulimi olunothile ngezimo zokukhuluma, abafundi banalo ulwazi lokuhlonza ukuthi simo sini sokukhuluma lesi esitholakala emgqeni othile.

Uthisha uDuma waphendula wathi:

Yebo bayakwazi ukuzihlonza izimo zokukhuluma, bambalwa kakhulu abasehluleka njengoba labo besehlulwa ukuzehlukhanisa lezi zimo zokukhuluma.

Uthisha uMngoma waphendula wathi:

Ukuzihlonza bayakwazi, kodwa inkinga abanayo kulapho sekufanele baveze umehluko ophakathi kwesaga nesisho. Ezifengqweni-ke zimbalwa abakwazi ukuziqinisekisa ukuthi ziyizona futhi bayayazi incazelo yazo, nakuba kungeyizo zonke izifengqo abazaziyo.

Uthisha uMnqayi waphendula wathi:

Bayakwazi ukuzihlonza, kuphela baqala ukudideka uma sekufanele bahlukanise ukuthi yisiphi lesi simo sokukhuluma, njengokuthi isisho bathi isaga noma bethi isaga isisho. Kanjalo nezifengqo zincane kakhulu abakwazi ukuzigagula ngamagama azo. Ezingabadidi ilezo ezijwayelekile, njengesifaniso, isingathekiso, isenzamuntu kanye nesenzasilwane.

Uthisha uMkhize waphendula wathi:

Abafundi bakuthola kunzima ukuzihlonza izimo zokukhuluma uma sezisebenze enkulumeni, ikakhulukazi izaga.

Uthisha uMjadu waphendula wathi:

Abanye bayakwazi ukubona noma ukukhipha izimo zokukhuluma endabeni kodwa inkinga iqala lapho sekumele bachaze uhlobo kanye nencazelo yakhona.

Othisha baveza izimpendulo ezifanayo kodwa kuba khona ukwehlukana okuncane kuzimpendulo zabo. Bonke baveza ukuthi abafundi babo bayakwazi ukuzihlonza izimo zokukhuluma kodwa bathi akubona bonke abakwaziyo. Uthisha uMakhunga nothisha uQwabe bathi bona ababo abafundi bakwazi ukuzihlonza uma zisetshenziswe ezinkondlweni. Uthisha uMkhize wathi abakhe bayakwazi ukuzihlonza izimo zokukhuluma kodwa bayahluleka ukuzihlonza uma zisetshenziswe enkulumeni. Abakathisha uMngoma abafundi inkinga yabo ukubona kahle izifengqo. Lezi zimpendulo zalaba bothisha ziveza ukuthi abafundi babo bafundiswa izimo zokukhuluma kuphela uma befundiswa izinkondlo. Othisha bayakudinga ukuba bazi izindlela namasu okufundisa izimo zokukhuluma abangawasebenzisa uma befundisa abafundi babo emakilasini. Ngokubona kwami othisha babafundisa kuphela abafundi

izimo zokukhuluma uma zibonakala ezinkondlweni, ababafundisi kwezinye izifunjwana. Njengoba basho othisha uMakhunga nothisha uQwabe, nothisha uMkhize wathi abakwazi ukuzihlonza izimo zokukhuluma ezinkulumeni, lokhu kuveza ukuthi abafundi abakwazi ukuzisebenzisa izimo zokukhuluma ezinkulumeni zabo zansuku zonke noma ekilasini lapho bethula inkulumo elungiselelwe nengalungiselelwe nasembhalweni abaziqambele bona.

5.3.1.6 Imisebenzi eyenziwa izimo zokukhuluma

Othisha ababahlanganyeli balolu cwaningo ngababuza umbuzo othi: Ingabe bayakwazi ukuthola kahle umsebenzi wezimo zokukhuluma abafundi bakho? Lapha ngethula ukuphawula kothisha mayelana nokuthi abafundi bayakwazi yini ukuthola kahle imisebenzi eyenziwa izimo zokukhuluma.

Uthisha uMakhunga waphendula wathi:

Bayakwazi nakuba kungeyizozonke izimo zokukhuluma abakwazi ukuthola kahle umsebenzi wazo kodwa iningi lazo bayaziqonda. Bayakwazi ukuthola ukuthi leso naleso simo sokukhuluma esisetshenziswe ngaleso sikhathi ngabe sisetshenziselweni. Uma kuhluzwa inkondlo bayakwazi ukubona ukuthi imbongi isisebenziseleni leso simo sokukhuluma.

Uthisha uBiyela waphendula wathi:

Bayakwazi ukuthola kahle umsebenzi wezimo zokukhuluma, kodwa imvamisa kuba yilaba vele abazaziyo.

Uthisha uQwabe waphendula wathi yena:

Akulula ukuba bathole umsebenzi wezimo sokukhuluma njengoba bengakwazi nokuzibona. Imisebenzi yezimo zokukhuluma njengokunonga inkulumo noma ukugqamisa isithombe esithile akulula kubafundi ukuhlobanisa umsebenzi kanye nencazelo.

Uthisha uDuma waphendula wathi:

Bayazama noma bejeja kwezinye ikakhulukazi lezi ezingavamile ukusetshenziswa. Izifengqo kanye nezaga ezithinta umlando. Kanti izimo eziningi zivela ngokwenzeka kwezinto ezinye ezingumlando.

Uthisha uMngoma waphendula wathi:

Bayazama bona noma kungeyibona bonke abakwazi ukuzithola. Bayahluleka ukuzihlaziya nokuzihumusha njengoba zisuke sibhaliwe noma zisetshenzisiwe lapho befunda khona.

Uthisha uMnqayi waphendula wathi:

Yebo bayazama ukuthola umsebenzi wazo kodwa hhayi bonke. Iningi labo liyehluleka ukuzihumusha izimo zokukhuluma njengoba zisetshenzisiwe embhalweni lowo abawufundayo.

Uthisha uMkhize waphendula wathi:

Bathanda ukungawuqondi kahle umsebenzi wazo, lokho kugqama uma umfundi esezizebenzisa embhalweni aziqambele yena lapho esezisebenzisa nalapho esingavumi khona.

Uthisha uMjadu waphendula wathi:

Abafundi bayakwazi ukuthola umsebenzi wazo enkondlweni ukugqamisa umqondo nendikimba yenkondlo. Bazisebenzisa kahle uma bebhala umbhalo wokuziqambela. Bavamise ukwehluleka ukuthola umsebenzi wazo esifundweni sokuqondisisa.

Izimpendulo engazithola kothisha abahlukene ababebambe iqhaza kulolu cwaningo zonke zazicishe zifane. Zonke zaziveza ukuthi kunokuntuleka kokunakwa kwabafundi ngothisha ngokufanayo uma befundisa ekilasini. Uthisha uDuma, uMngoma, uMnqayi, kanye nothisha uMjadu baveza ukuthi kunabafundi babo ababekwazi ukuthola umsebenzi wezimo zokukhuluma kanti abanye babengakwazi, lokhu kuchaza ukuthi abanakwa ngokufanayo abafundi emakilasini ngoba ukuba bafundiswa ngokufana ngabe bakwazi bonke ukuthola imsebenzi yezimo zokukhuluma. Inkinga engiyibonayo indlela namasu othisha abawasebenzisayo uma befundisa izimo zokukhuluma

abazazi noma abazisebenzisi. Uthisha uMkhize waveza ukuthi babenakho ukudideka uma bezisebenzisa abafundi ngoba wayebabona uma bezisebenzisa, wathi babevele bazifake noma bazisebenzise ngendlela okungeyiyo uma bebhala. Lokhu kuveza kimi ukuthi abafundi abafundiswa izincazelo zezimo zokukhuluma ngoba ngeke umfundi asisebenzise isimo sokukhuluma ngendlela okungesiyona uma eyazi incazelo yaleso simo sokukhuluma.

Ngaphinda ngababuza omunye umbuzo olandelayo ngokwehlukana kwabo labo thisha ngifuna ukuthola ukuthi yiziphi-ke izimo zokukhuluma abafundi babo abahluleka kakhulu ukuziqonda.

5.3.1.7 Imibuzo ngamagama ekwaxhiweni kwezimo zokukhuluma

Amagama akha izimo zokukhuluma kuba nemibuzo eba khona ukuthi ngabe isimo sokukhuluma esithile sakheka kanjani. Kuyekufunakale ngenkathi uthisha elandisa abafundi ngemvelaphi yesimo sokukhuluma achaze ukuthi sakheke kanjani, lapho usuke esechaza igama negama elikusimo sokukhuluma. Othisha babuzwa ukuthi: Ingabe ikhona imibuzo edinga ukwaxhiwa kwamagama ezimo zokukhuluma ngenkathi yesifundo? Othisha besiZulu uLimi Lwasekhaya baphawula kanjena:

Uthisha uMakhunga waphendula wathi:

Cha ayikho imibuzo ngoba kunokwenzeka ukuthi kwaxhiwa amagama kanti lokho sekuzolahlekisa isithunzi nemvelaphi yolimi, umqondo walokho okusuke kuhlosiwe ungalahleka.

Uthisha uBiyela waphendula wathi:

Yebo ikhona imibuzo edinga ukwaxhiwa kwamagama ezimo zokukhuluma ngenkathi yesifundo. Isibonelo: isaga esithi ikati lilele eziko. Igama ikati, lilele, eziko, lokho kudinga ukuba ngichaze igama negama elikulesi saga.

UQwabe waphendula kanjena:

Ayikho imibuzo eminingi edinga ulwazi lokusetshenziswa kolimi kanye nencazelo yesimo sokukhuluma.

UDuma ngesikhathi ngimbuza yena waphendula wathi:

Yebo kuyasiza ukuze bakwazi ukuzisebenzisa emishweni. Ezinye zifuna kulandelwe inkathi, inhloko, njalo njalo.

Kanti noMngoma waphendula kanjena:

Chabo isuke ingekho kulokhu engisuke ngibenzisa khona.

UMnqayi waphendula kanjena:

Yebo ikhona ngoba ukuze umfundi akwazi ukuthi isimo zokukhuluma sakheke kanjani. Kumele kube nencazelo yegama negama elakhe isimo sokukhuluma ukuthi kungani lisetshenziswe kuleso simo sokukhuluma. Kumele abafundi bazi ukuthi isaga esithile sasungulwa kanjani, kwenzenjani.

Uthisha uMkhize waphendula wathi:

Ikhona imibuzo ezodinga ukwakhiwa kwamagama ngoba kubalulekile ukuthi umfundi akuqonde ukuthi ukuze leli binza libe isisho noma isaga usibona ngani isisho okukanye sakheka kanjani.

Nothisha uMjadu waphendula kanjena:

Ikhona imibuzo edinga ukwakhiwa kumagama ezimo zokukhuluma ngesikhathi kufundiswa isifundo sokuqondisisa, lapho umfundi ezonikezwa igama elisendabeni basungule isaga esisha noma isisho.

Ekuphenduleni lo mbuzo engawubuza labothisha bangikhombisa ukuthi abangiqondanga ukuthi ngifuna ukutholani kubo, iningi labo bakhombisa ukuthi abazi lutho ngokwakheka kwamagama ezimweni zenkulumo. Kodwa uthisha uMakhunga waveza ukuthi ukwakhiwa kwamagama ezimweni zokukhuluma kulahlekisa isithunzi nemvelaphi yolimi. Uthisha uMnqayi yena wathi ikhona imibuzo edinga ukwakhiwa kwamagama ezimo zokukhuluma, uMkhize naye wathi ikhono imibuzo emayelana nokwakhiwa kwamagama ngenkathi uthisha efundisa izimo zokukhuluma kubalulekile ukuthi akuveze ukuthi isimo sokukhuluma siqambeka kanjani noma zasunguleka kanjani, futhi kufundiswe abafundi ngemvelaphi yezimo zokukhuluma. Ngawathanda amazwi kathisha uMkhize okuthi kumele kufundiswe abafundi imvelaphi yezimo

zokukhuluma ngoba lokho kwenza abafundi bathuthuke ngolwazimagama. Kuyenzeka kubuzwe umbuzo othi lesi simo sokukhuluma sishiwo uma kwenzenjani? Noma abuze abafundi bakhe ngokwakheka kwesimo sokukhuluma.

Isibonelo: isiga esithi “Selidumela emasumpeni”. Umfundi kumele achaze igama ukuduma, ukuduma kusho umsindo owenziwa ubisi ethungeni uma kusengwa selizongcwala, yini ithunga umfundi kumele achaze ukuthi isitsha esakhiwe ngomuthi noma ngesihlahla sagunjwa phakathi ukuthi kungene into engamanzi kuyo noma isitsha sokusengela ubisi, achaze ukuthi yini amansumpa, amansumpa izibambo esitholakala ethungeni sokubamba ithunga ezakhiwe phezulu ngasemlonyeni wethunga. Uma sekuthiwa selidumela emansumpeni kusho ukuthi ubise seluphezulu ethungeni selizogcwala ithunga. Umbuzo othi sisho ukuthini? sisho ukuthi sekuseduze yenzeke leyonto. Lokhu kuveza ukubaluleka kwegama negama elitholakala esimweni sokukhuluma noma kwenza umfundi azi ubumqoka kwegama negama elakhe isimo sokukhuluma. Kubalulekile ukuthi uthisha uma efundisa izimo zokukhuluma abe nayo imibuzo ezoveza ulwazi lwabafundi ngokwakheka kwesimo sokukhuluma.

5.3.1.8 Ukusentshenziswa ngendlela efanele izindlela namasu uma kufundiswa izimo zokukhuluma

Kubalulekile ukuthi othisha basebenzise izindlela namasu okufundisa izimo zokukhuluma ngendlela efanele ngoba lokho kwenza abafundi babo bathuthuke ngolwazi lwabo ngolimi. Othisha ngababuza umbuzo othi: Ucabanga ukuthi othisha abafundisa isiZulu uLimi Lwasekhaya bayakwazi ukusebenzisa ngokufanele izindlela namasu lapho befundisa izimo zokukhuluma ebangeni le-10 nele-11? Lapha ngethula ukuphawula kothisha:

Uthisha uMakhunga waphendula wathi:

Yebo ngicabanga bayakwazi ukuzisebenzisa, kodwa noma kungesibona bonke abakwazi ukuzisebenzisa ngokufanele izindlela namasu kodwa iningi labo lizisebenzisa ngokuyikho.

Uthisha uDuma waphendula wathi:

Ngicabanga ukuthi bayakwazi ngokuthi bavele namasu nezindlela ezahlukene. Lokhu ngikusho ngoba ngithola ukuthi imibuzo eminingi

kuwo wonke amaphepha abhalwa ngosuku lwezivivinyo, abafundi bayaphumelela.

Uthisha uMkhize waphendula wathi:

Yebo, bayakwazi nakuba kungeke kwaba lula ngaleyondlela ngenxa yezingqinamba ezahlukahlukene ababhekana nazo mihla namalanga kubafundi. Uhlobo lwabafundi esinabo ezikoleni zethu bakhombisa ukungazithandi izimo zokukhuluma ngoba bathi zilukhuni ngenxa yamagama asetshenziswe ukwakha zona izimo zokukhuluma.

Uthisha uBiyela yena kulo mbuzo wathi:

Ngicabanga ukuthi bayakwazi ukusebenzisa ngokufanele izindlela namasu lapho befundisa izimo zokukhuluma kulamabanga. Ngoba bakusebenzisa kahle futhi basuke becija abafundi ukuze bafike ebangeni le-12 sebenolwazi olwanele, sebelungele izivivinyo zabo zokugcina.

Uthisha uMnqayi waphendula wathi:

Yebo bayakwazi ukuzisebenzisa ngokufanele izindlela namasu okufundisa izimo zokukhuluma noma ngingeke ngisho ukuthi bazisebenzisa kahle bonke. Engingakusho ukuthi inkinga ekhona othisha abakaze bakuthole ukuqeqeshwa okubhekene nokufundiswa kwezimo zokukhuluma ezikhungweni zokuqeqeshwa kobuthishela.

Uthisha uMngoma waphendula wathi:

Othisha abafundisa isiZulu Ulimi Lwasekhaya abakwazi ukusebenzisa ngokufanele izindlela namasu lapho befundisa izimo zokukhuluma ebangeni le-10 nele-11. Lokhu ngikubona kubafundi bami ngoba bayehluleka ukuzisebenzisa embhalweni yabo yokuziqambela uma ngithe ababhale indaba bese beyinonga ngezimo zokukhuluma.

Uthisha uQwabe waphendula wathi:

Ngicabanga ukuthi bayakwazi, ngoba ngiye ngithole abafundi abasuke besekilasini lami lalowo nyaka uma ngibabuza imibuzo ngezimo zokukhuluma ngibheka ulwazi lwabo lwangaphambili, kuye kuvele ukuthi

bafundiswa izimo zokukhuluma. Kumele bakwazi ukusebenzisa ngendlela efanele izindlela namasu okufundisa izimo zokukhuluma ngoba basuke befundisiwe ngazo eziKhungweni zeMfundo ephakeme.

Uthisha uMjadu waphendula wathi:

Yebo ngicabanga ukuthi bayakwazi. Yize noma indlela ka-CAPS yokufundisa ithi ulimi kumele ludidiyelwe emakhonweni. Zikhona izindlela namasu othisha abazisebenzisayo ukufundisa ulimi, ikakhulukazi izimo zokukhuluma.

Uthisha uMnqayi waveza ukuthi abaqeqeshwangwa ezikhungweni zokufundela ubuthisha izindlela namasu okumele bawasebenzise uma befundisa izimo zokukhuluma. Uthisha uMngoma wakuveza ukuthi othisha abakwazi ukuzisebenzisa izindlela namasu ngendlela efanele uma befundisa izimo zokukhuluma. Uthisha uMngoma uveza ukuthi lokhu kuba nomphumela ongemuhle kubafundi bakhe ngokuthi bahluleke ukusebenzisa izimo zokukhuluma emsebenzini wombhalo wokuziqambela uma ebanike ukuba bawubhale, basebenzise izimo zokukhuluma. Lokhu kuphawula kukathisha uMngoma kuveza isidingo sokuba kube khona ukuthuthukiswa kwamakhono othisha ukucobelelana ngolwazi okumele kuhlelwe uMnyango weMfundo Eyisisekelo kaZwelonke noma uMnyango weMfundo waKwaZulu-Natali, ukulekelela othisha abafundisa isiZulu uLimi Lwasekhaya ngezindlela namasu okufundisa izimo zokukhuluma.

ithebula 5.2 Izindikimba ezisemqoka zemibuzo yezingxoxo ezisakuhleleka

1. Izinsiza zokufundisa	Ibhodi lokubhalela, Izincwadi zabafundi nezothisha, izichazamazwi, umsakazo, amaphephandaba, amaphephabhuku, amadokhumenti, nokunye,
2. Indikimba ephathelene nezimo zokukhuluma.	Bayakwazi ukuzehlukhanisa izimo zokukhuluma abanye abakwazi. Bayakwazi ukuhlonza izimo zokukhuluma abanye abakwazi.
3. Izindlela zokufundisa izimo zokukhuluma.	Indlela yemibuzo nezimpendulo, indlela yokufundisa egxile ekuxazululweni inkinga, indlela yokufundisa esakuhaya, Indlela yokutshela, Indlela yokufundisa elandisayo, indlela exhumanisa okufundwa ekilasini

	nokwenzeka emhlabeni, indlela yokufundisa ngokucaphuna endabeni, indlela yokufundisa ehambisana nokubuka kanye nendlela yengxoxo noma inkulumo eholwa nguthisha.
4. Amasu okufundisa izimo zokukhuluma.	Ukusebenza ngokubambisana, isu lokusebenza ngawedwana.
5. Izindlela zokuhlola ngenhloso yokufundisa.	Ukuhlola okwakhaya, ukugcina ubufakazi bokufundiwe, ukuhlola okufingqiwe, indlela yokubuyekeza okubalulekile, impendulo kanye nokuneliseka kwabafundi.

5.4 Indikimba yezinsizakufundisa ezisetshenziswa uma kufundiswa izimo zokukhuluma

UCampton (2004) uthi ulwazi lukhiqizwa lapho abafundi bazakhele incazelo ngokusebenzisa izinsiza ezahlukene, futhi ulwazi ludluliswa lapho othisha besebenzisa izinsiza ukuthuthukisa ukufundisa nokufunda. Kusho khona ukuthi kubalulekile ukuthi othisha basebenzise izinsiza ukuthuthukisa ulwazi lwabafundi ngezimo zokukhuluma. UKasitu (2008) ecaphuna uMnyango weMfundo waseNew Jersey ka 2004 uthi izinsizakufundisa zinika abafundi ithuba lokuthola ulwazi okwandisa nokuthuthukisa ulwazi lwazo.

Kubalulekile ukuthi uthisha nothisha ofundisa isiZulu uLimi Lwasekhaya kumele kubekhona lapho ethola khona ulwazi. Uthisha akumele aye kubafundi ekilasini engenalo ulwazi olujulile nolunothile aluthole esisekelweni esithile somthombo wolwazi azolwedlulisela kubafundi bakhe. Kudingekile ukuthi uthisha abe nezinsizakufundisa ezahlukahlukene azisebenzisayo. UShulman (1986) uthi othisha abanolwazi oluphusile lokuqukethwe nolwazi lokufundisa basadinga ukusebenzisa izinsiza zokufundisa ezifanele, njengoba lezi zinsiza zidlala indima ebalulekile ekuthuthukiseni ikhono lokucabanga labafundi. Le ndikimba ivele ngesikhathi sezingxoxo ezisakuhleleka nothisha besiZulu uLimi Lwasekhaya abafundisa ebangeni le-10 nele-11. Kule ngenye kuphendulela umbuzongqangi wokuqala walolu cwaningo othi: Yiziphi izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11? Othisha ngababuza umbuzo othi: Yiziphi izinsizakufundisa ozisebenzisayo ukuthuthukisa ulwazi lwezimo

zokukhuluma zesiZulu uLimi Lwasekhaya abafundi bakho? Kube sekuvela izindikimba ezilandelayo ngezansi. Lapha ngethula ukuphawula kothisha ngezinsizakufundisa abazisebenzisayo:

Uthisha uMnqayi waphendula wathi:

Izinsizakufundisa ezitholakala esikoleni sami yilezi, ibhodi likashoki lokubhalela, isichazamazwi, Inqolobane yesizwe, izincwadi Zohlelo zolimi, amashadi, imiqulu engamabhuku engayithola kuMnyango Wemfundo Eyisisekelo, izincwadi zobuciko le miqulu umbhalo oyinqubomgomo wesifundo isiZulu Ulimi Lwasekhaya bese kuba inkomba yomkhondo wohlelo lwesifundo.

Uthisha uMakhunga naye waphawula kanjena:

Ngisesebenzisa incwadi kaThisha, incwadi yabafundi abazinikwa uMnyango weMfundo Eyisisekelo ezihambisana neKhalikhulamu, lezi zincwadi sithunyelwa nguMnyango wezeMfundo Eyisisekelo njalo ekuqaleni konyaka esikoleni ukuba sizisebenzise, ngisebenzise ibhodi likashoki elisodongeni ekilasini engifundisela kulo, amaphephandaba kanye namaphephabhuku abhalwe ngolimi lwesiZulu afika nabo abafundi esikoleni.

Uthisha uMngoma waphendula wathi:

Izinsizakufundisa engizisebenzisayo, Izincwadi zabafundi, incwadi kaThisha, amaphepha okuhlola amadala (eminyaka edlule) amadokhumenti engiwanikwa uMnyango weMfundo Eyisisekelo, Inqubomgomo yesifundo kanye nenkomba yomkhondo wohlelo lwesifundo isiZulu uLimi Lwasekhaya.

Ngamlandelela ngombuzo ukuthi acacise lapha ngamaphepha amadala kanye namadokhumenti: Wabe esecacisa ngokuthi:

Amadokhumenti kukhona engiwathola kuMnyango weMfundo Eyisisekelo namanye engiwathola enhlanganweni i-USIMI (UMhlathuze School IsiZulu Matric Intervention), le nhlangano ayikho ngaphansi

kukaHulumeni kepha yasungulwa ngothisha abangaphansi kwesiyingi sesiKhalasenkosi, nakuba le nhlangano yasungulwela ukulekelela othisha abafundisa ibanga le-12.

Uthisha uDuma wachaza wathi:

Mina ngisebenzisa izincwadi zesiZulu ezitholakala esikoleni kanye namanothi engizenzele wona mina futhi ngazihlelele mina wona, ngiphinde ngisebenzise imigqingo yemibhalo yesiZulu engayithola eMnyangweni wezeMfundo Eyisisekelo etholakala uma kunomhlangano wokucobelelana ngolwazi kothisha.

Uthisha uBiyela waveza kanjena ngezinsiza azisebenzisayo wathi:

Ngisebenzisa izincwadi zesiZulu, isiZulu Sethu kanye neSixazululo Zethu, Zinqunywa amakhanda kanye neNqolobane Yesizwe, lezi zincwadi zididiyele zonke izinhlobo zamaphepha abhalwa esikoleni.

Uthisha uQwabe yena wachaza kanjena mayelana nezinsiza azisebenzisayo wathi:

Izinsizakufundisa engizisebenzisayo izincwadi engazithola eMnyangweni wezeMfundo Eyisisekelo, amaphephandaba, amaphephabhuku konke okubhalwe ngolimi lwesiZulu kanye nezincwadi zabafundi zokubhalela, ibhodi lokubhalela likashoki.

Uthisha uMkhize waphendula wathi:

Isinsizakufundisa engizisebenzisayo ezitholakala esikoleni sami, ngisebenzisa ibhodi lokubhalela elisodongeni phambili ekilasini, isichazamazwi, incwadi Inqolobane, izincwadi zohlelo zokusetshenziswa kolimi, izincwadi zobuciko kanye namashadi.

Uthisha uMjadu waphendula wathi

Ngisebenzisa izincwadi zesiZulu isiZulu eSigcwengekile ibanga le-10 esisha esihambisana no-CAPS nabafundi ngokunjalo nabo basebenzisa incwadi yomfundi isiZulu esiSgcwengekile esisha. Ngiphinde ngisebenzise amashadi, ngisebenzise isichazamazwi, ngisebenzise amanothi esiwani kwa yinhlangano yothisha engekho ngaphansi

kukaHulumeni kodwa eyasungulwa ngothisha abafundisa ngaphansi kwesiFunda Umhlathuze (USIMI). Ngisebenzisa uQeqesho dokhumenti nalo esilunikwa uMnyango wezemfundo Eyisisekelo oluqukethe izindlela zokufundisa abafundi, iphepha lokuqala, iphepha lesibili kanye nephepha lesithathu.

Engakuthola kulabothisha kulo mbuzo engababuze wona wokuthi yiziphi izinsizakufundisa ezitholakala ezikoleni zabo abazisebenzisa uma befundisa isiZulu uLimi Lwasekhaya? Ngithole ukuthi bonke labothisha babethembele ezincwadini ezibhalwe ngesiZulu futhi ezihambisana nohlelo lweNqumomgomo loHlelo lwesiFundo nokuhlola. Kuyavela ukuthi njalo ekuqaleni konyaka uMnyango weMfundo waKwaZulu-Natali. uletha izincwadi ezikoleni okumele bazisebenzise ekilasini. UMnyango weMfundo waKwaZulu-Natali uthumela incwadi kathisha ehambisana nencwadi yomfundi. Kwangithokozisa ukuthi basebenzisa izincwadi ezihambisana nohlelo lokufundisa olufanele, olusezingeni eliphezulu elithuthukisa ulwazi lukathisha nomfundi. Lokhu kwangivezela ukuthi uthisha ukuze akwazi ukudlulisela ulwazi oluphelele kubafundi kumele asebenzise izinsiza zokwethula isifundo okuyizincwadi ezithulwe nguMnyango weMfundo waKwaZulu-Natali njengezifanele ukusetshenziswa ngothisha nabafundi.

Engaphinda ngakuthola kulabothisha ezimpendulweni zabo ukuthi basebenzisa izinhobonhlobo zezinsizakufundisa abazisebenzisayo bona njengothisha kanye nabafundi babo uma befunda noma befundisa isiZulu uLimi Lwasekhaya. Ezinye zalezizinsiza kulula ukuba zitholakale lokhu okungenza ukuthi kube lula ukuthuthukisa ulwazi lwabafundi ngesiZulu, njengezincwadi zabafundi, izincwadi zothisha, amashadi, ibhodi nokuningi nje othisha abakuvezile. Uhulumeni kumele athumele izincwadi ezikoleni njengezinsizakufundisa ezibalulekile, kumele asilethe ngesikhathi angazilethi sekwedlule isikhathi eside. Kwesinye isikhathi uhulumeni uyaphuza ukuthumela izincwadi ngesikhathi kwezinye izikole noma kwesinye isikhathi zingafiki kwasanhlobo nhlobo bese lezo zikole zidonse kanzima.

Uthisha uBiyela waze waveza amagama ezincwadi owayezisebenzisa njengezinsizakufundisa zakhe, kanye noThisha uMjadu naye waziveza amagama ezakhe owayezisebenzisa. Lezi zincwadi ababezivezile ngathola ukuthi

ziyahambisana nezinhlalelo zokufundisa isiZulu uLimi Lwasekhaya. Uthisha uMkhize yena waze wazincoma lezi zincwadi owayezithola eMnyangweni weMfundo waKwaZulu-Natali. Wazeza ukuthi incwadi kathisha owayithola yayihambisana nomhlahlandlela wayo owawuba nezimpendulo zemibuzo yemisebenzi eyayiba sencwadi yomfundi okwakumele umfundi ayibhale. Lokhu kuveza ukuthi othisha bayazidinga izincwadi besekewe nguMnyango weMfundo waKwaZulu-Natali njengezinsizakufundisa ezizobalekelela ekucijeni abafundi ngempumelelo. Lezi zincwadi kwavela ukuthi zinika abafundi ithuba lokuzithukisa ngolwazi ngenkathi uthisha ebanika umsebenzi okuzo ukuba bayowenza emakhaya.

Kwavela lapha ezimpendulweni zothisha ukuthi kulezi zikole ezakhele elokishini laseSikhaleni kusetshenziswa ibhodi likashoki njengensizakufundisa yawo wonke uthisha. Ibhodi likashoki lisabalulekile ngoba yilapho uthisha ethula noma angenisela khona isifunjwana sakhe, aphinde asiqhube aze ayosiphetha futhi ebhalela kulo amanothi esifunjwana. Ibhodi yindawo lapho bonke abafundi bekwazi ukubona okubhaliwe ngoba liba phambili ekilasini. Le nsizakufundisa ibhodi ngiyibona njengensiza esasalele emuva ngoba izikole ezisemadolobheni eziningi sezisebenzisa ubuchwepheshe besimanje ukufundisa abafundi babo, njengeKhompyutha kanye neProjektha. Ithathela noma ichithela uthisha isikhathi esiningi esabhala ebhodini kunokuba aqhubeke nokuchaza indikimba yesifunjwana sakhe, ibhodi linendawo encane kumele kuthi uma uthisha ebhala amanothi, abhale liphele ibhodi bese eyacima, bese eyaqhubeka futhi abhale. Lokho kunomthelela omubi kulowo mfundi obhala kancane ongakwazi ukusheshisa njengabanye abafundi ngoba kukhona amanothi acinywa engakawabhali yena.

Engikuphawulayo ukuthi bonke othisha balezi zikole lolu cwaningo olwenziwa kuzo basebenzisa imiqulu abayithola eMnyangweni weMfundo waKwaZulu-Natali. Kuyavela ukuthi uHulumeni ubamba iqhaza elikhulu ekulekeleleni othisha ukuba bathuthukise ulwazi lwabo nolwabafundi ngendlela enempumelelo. Othisha abafundisa isiZulu uLimi Lwasekhaya bakuveza ukuthi njalo ekuqaleni konyaka baba nemihlangano yokucobelelana kanye noMeluleki wolimi LwesiZulu. Bakuveza ukuthi uma behlangene kuba nemiqulu abayitholayo evela kuHulumeni engumhlahlandlela yenqubomgomo yokufundisa isiZulu uLimi Lwasekhaya. Umqulu wesifundo oyingqubomgomo oyiwona oyinkombandlela nomhlahlandlela wokuthi isifundo

sesiZulu uLimi Lwasekhaya lufanele lufundiswe kanjani, futhi nokuthi yiziphi izindlela namasu angasetshenziswa uma kufundiswa sona, lo mqule uyagcizelela ukuthi kufundiswe kuphindwe kuhlolwe ngendlela evuna abafundi, ngale ndlela ngibona labo thisha bonke bayilandela imigomo yalo mqule ngoba banawo lo mqule bese kuba nomqule womkhondo wohlelo lwesifundo. Ngamanye amazwi le miqulu iyamqondisa mayelana nokuqukethwe nokufanele akufundise, imisebenzi okufanele ayenzise ngesigamu ngasinye sonyaka, ukuthi singakanani isikhathi azosidinga nazosithatha ngesigaba ngasinye. Le miqulu uMnyango weMfundo waKwaZulu-Natali enika othisha bolimi mihle ngoba iyabalekelela futhi iyabaqondisa ukuthi kumele basebenze kanjani ukuze umfundi othole ulwazi olufanele.

Abanye othisha bakuveza ukuthi bayawasebenzisa amaphephandaba, amaphephabhuku abhalwe ngolimi lwesiZulu kanye namashadi. Lezi zinsizakufundisa nazo ngizibona sibalulekile ekuthuthukiseni ulwazi lomfundi. Kuya nokuthi uthisha uzisebenzisa kanjani yena lezi zinsizakufundisa ngoba ziyakwazi ukwenza umfundi ukuba akwazi ukuzimela nokuzitholela ulwazi. Amaphephandaba namaphephabhuku kuyavela ukuthi alekelele umfundi ngekhono lokufunda, ukubuka isithombe esithile bese ekwazi ukuhumusha.

5.4.1 Ukusetshenziswa kwezinsizakufundisa

Le ndikimba ivele ngenhloso yokuphendula umbuzongqangi wesibili walolu cwaningo. Othisha ngababuza umbuzo othi, Ngabe wena nabafundi bakho nizisebenzisa kanjani lezi zinsizakufundisa ukuthuthukisa ulwazi lwezimo zokukhuluma zesiZulu uLimi Lwasekhaya? Ngezansi ngiveza ulwazi lwezimpendulo zothisha ababahlanganyeli balolu cwaningo mayelana nezinsizakufundisa ukuthi bazisebenzisa kanjani uma befundisa izimo zokukhuluma zesiZulu uLimi lwasekhaya.

Uthisha uMakhunga waphendula wathi:

Ngiyengibanike ithuba lokuba bafunde kakhulu ngokushintshashintshana. Lokhu sikwenza uma senza isifunjwana sokuqondisisa. Bafunda indaba kule ncwadi bese bephendula imibuzo engezansi ekupheleni kwayo indaba. Le ncwadi isuke inomsebenzi wasekilasini nowasekhaya okumele umfundi awubhale.

Uthisha uDuma waphendula kanjena naye:

Mina lezi zinsizakufundisa engizithola esikoleni ngizisebenzisa ngokuthi ngenze ngazo amanothi ami azofundwa abafundi. Lezi zincwadi zisuke zikahle ngoba sizinikwa yiwo uMnyango weMfundo Eyisisekelo okusho ukuthi ziyahambisana nesilabhasi. Lezi zincwadi ezokusetshenziswa kolimi, ziyalekelele impela ekwenzeni umsebenzi wami ubelula ngoba konke engikuthola kuzona yilokhu okumele ngikufundise.

Uthisha uMkhize waphendula wathi:

Njengoba ngizivezile ekuqaleni izinsizakufundisa engizisebenzisayo uma ngicija abafundi bami ngolwazi. Izincwadi ngizisebenzisa uma ngifundisa isifundo sokuqondisisa. Ziyangisiza ekuzuziseni abafundi bami amakhono ahlukahlukene. Ngiyayisebenzisa le ncwadi ukuba babhale umsebenzi okuyo ekungcineni kwesifundo, bawubhala njengomsebenzi wasekhaya noma umsebenzi wasekilasini.

Uthisha uQwabe waphendula wathi:

Mina lezi zincwadi engizisebenzisa njengezinsizakufundisa ziyangilekelela kubafundi bami ukuba bathole ulwazi ngokushesha. Abafundi bafunda kalula uma izinto bezibona ngamehlo ikakhulukazi eziqhakambisa ulimi lwasekhaya futhi iyona ndlela eyenza ukuthi babe nezithombe emqondweni yabo.

Uthisha uMngoma yena wawuphendula kanjena:

Njengoba ngiye ngisebenzise amaphepha amadala ayebhalwe eminyakeni edlule nezincwadi kanye namadokhumenti engiwanikwa nguMnyango weMfundo Eyisisekelo, abafundi bami ngibabhalisa ngamaqoqo bephendula leyo mibuzo esuke ikulawo maphepha asabhalwa eminyakeni edlule.

Uthisha uMnqayi waphendula wathi:

Insizakusebenza engiyisebenzisayo yokuqala ibhodi, ibhodi liyangisiza uma ngethula noma ngendlalela isifunjwana sami kubafundi. Ngiphinde ngisebenzise ishadi, lona ngilisebenzisa uma ngabe ngenza inkulumo

elungiselelwe lapho abafundi bedweba noma benamathelise izithombe zabo ezihambisana nesihloko abathula ngaso inkulumo yabo elungiselelwe. Ngiyalisebenzisa ishadi elinizimo zokukhuma.

Uthisha uMjadu waphendula wathi:

Izinsizakufundisa engiye ngizisebenzise kakhulu mina izincwadi ezibhalwe ngolimi lwesiZulu ikakhulukazi lezi okuthiwa sezindala. Lezi zincwadi ngiye ngikhuthaze abafundi bami ukuba bazifunde ukuze bathuthukise ikhono labo, ulwazi olunothile futhi bekwazi nokufunda ulimi lwesiZulu ngoba lezi zincwadi zibhalwe ngaloluya lulimi lakudala lwangempela isiZulu A esingahlanganisiwe nezinye izilimi.

Uthisha uBiyela waphendula wathi:

Uma ngifundisa ngisebenzisa izincwadi ezihambisana nohlelo lwekhalikhulamu esetshenziswayo u-CAPS, nabafundi kanjalo besebenzisa eyabo incwadi ehambisana neyami kathisha. Incwadi yabafundi abafundi bayisebenzisa ukuthola ulwazi nokuzithuthukisa olwazini engisuke ngibanike lona ngesikhathi ngibafundisa. Le ncwadi yabafundi iba nemisebenzi okumele bayibhale ukuhlola ukuthi bakuzwile obekufundwa. Le misebenzi kuba umsebenzi wasekhaya noma bawenze ekilasini.

Abahlanganyeli balolu cwaningo babengothisha ababeqeqeshwe ezikhungweni zemfundo ephakeme beqeqeshelwa ukufundisa isiZulu uLimi Lwasekhaya. Bonke laba bahlanganyeli ulwazi lwabo lokufundisa abafundi babo emakilasini lwaluncike olwazini abaluthola kwizinsizakufundisa. Engakuthola kubo labo bothisha ukuthi bonke basebenzisa u-CAPS, izincwadi abazinikwa uMnyango weMfundo waKwaZulu-Natali ekuqaleni konyaka, okuyincwadi yomfundi nekathisha. Amadokhumenti abawathola ezinhlanganweni ezingaphansi kukahulumeni kanye nenye engekho ngaphansi kukahulumeni eyasungulwa ngothisha bakhona eSekethini laseSikhelenisenkosi elekelela othisha bakhona ngolwazi. Lokhu kuveza ukuthi umfundi akufunda ekilasini kuyingxenyanana encane yolwazi lukathisha, kepha okuningi uthisha wakhe ukuthola kwizinsizakufundisa.

Ulwazi engaluthola ngemibuzo engayibuza abahlanganyeli balolu cwaningo ngezinsizakufundisa abazisebenzisayo nokuthi bazisebenzisa kanjani. Bobayisishiyagalombili othisha izimpendulo zabo zazithi azifane. Iningi labo kanye nabo laba abangakuvezanga kodwa ngabona ukuthi nabo bayawusebenzisa u-CAPS. Lo mqulu bathi bawuthola emhlanganweni owawubizwe uMeluleki wolimi weSekethi labo Isikhalasenkosi, lokho kusho ukuthi bonke bawuthola futhi bayawusebenzisa. Idokhumenti ka-CAPS bayisebenzisa njengebhayibheli labo lesifundo elinemithetho ethile okumele bayilandele uma befundisa. Kubo lo mqulu ungumhlahlandlela oqavile okungathi uma ungekho noma bengenawo isiko lokufunda nokufundisa lingaphaphalaza, ngoba uqhakambisa izindlela zokufundisa, indlela yokurekhoda amamaki abafundi, izindlela zokuhlola ezahlukahlukene kwethemu ngayinye kanye nokubhalwa kwezivivinyo zokuphela konyaka. Lokhu kuveza ngokusobala ukuthi uMnyango weMfundo waKwaZulu-Natali uneqhaza elikhulu olubambayo ukwehlisa umthwalo emahlombe kathisha ukuze umfundi athole imfundo enempumelelo.

Ngiwubona lo mqulu ka-CAPS uncisha othisha ukuba bathuthukise ikhono labo lokufundisa nokuthi basabalalise imiqondo yabo ngohlelo lokufundisa. Kuyacaca ukuthi labo othisha akukho okwabo abangakucabanga bakuphose esivivaneni sokuthuthukisa abafundi, ngoba konke bakuthola kwiNqubomgomo yesifundo futhi angeke bakushintshe ngoba kuyobe baphikisana noMnyango weMfundo Eyisisekelo kaZwelonke uqobo futhi sebeyanhlahlatha emgomeni abayibekelwe yona yokufundisa lelo banga. Kuyothathwa njengothisha abangahambisani nemigomo yemfundo okungagcina baphelelwa umsebenzi. Lo mqulu ukhanda othisha abavilaphayo, abayizidenga, abangenamakhono nabafunzwa ngolwazi. Othisha abangakwazi ukuzimela nokuzithathela izinqumo ngesifundo sabo.

Lo mqulu uyabaphoqa othisha ukuthi abenzi, nini, kanjani akukho ukuzicabangela nokuzimela kukathisha lapho njengomuntu owaqeqeshwa wafundiswa izindlela zokufundisa nokuhlola. Lokhu kwenza othisha bangafundisi konke okumele bakufundise ngoba bajahe ukuhlangabezana nojuqu wosuku nesikhathi abekelwe sona ukuthi aqede ngaleso sifunswana. Kuyamphoqa futhi ukuthi afundise kuphela lokho okuthiwa makakuhlale kuleyothemu. Abafundi abakhiwa lapho kuba ngabafundi abangenalo ulwazi oluphelele nolujulile ngesifunswana ngoba akafundiswanga kahle ngenxa yokujaha ukulandela imigomo womqulu wokuhlola nokuhlangabezana nosuku

lokuphela kwethemu. IsiTatimende seNqubomgomo yoHlelo yesiFundo nokuHlola kwenza abafundi abaphumelelayo kulelo banga abakulo beye kwelilandelayo kepha bebe bengenayo impumelelo nolwazi ngesifundo sabo.

Baphinde abahlanganyeli balolu cwaningo baphendula ngendlela ethi mayifane uma bonke beveza ukuthi basebenzisa nezincwadi ezahlukene njengezinsizakufundisa zabo. Lezi zincwadi bathi bazinikwa nguhulumeni eMnyangweni weMfundo waKwaZulu-Natali ekuqaleni konyaka kodwa bakhona nabanye abazisebenzisela ezabo abazithola ukuthi zinolwazi abaludingayo. Engakuthola ukuthi zonke lezi zincwadi abazithola eMnyangweni weMfundo waKwaZulu-Natali nezinye zihambisana nohlelo lwesiTatimende seNqubomgomo yoHlelo yesiFundo nokuHlola. Abahlanganyeli bathi zonke lezi zincwadi ziwaveza onke amakhono umfundi okumele awathole uma kufundwa, ikhono lokulalela, lokufunda, lokukhuluma, elokubhala namanye amakhono uthisha afuna ukucijisa ngawo abafundi bakhe. Indlela othisha abangiphendula ngayo kulo mbuzo kwavele kwacaca kimi ukuthi kuba lula kubo ukusebenzisa lezi zincwadi. Baveza ukuthi lezi zincwadi zinemisebenzi wasekhaya owengeziwe okumele izingane ziwenze, imisebenzi eyengeziwe esiza ekuthuthukiseni ulwazi lomfundi, imisebenzi abafundi okumele bayibhale ekilasini, kanti lezi zincwadi zinikeza konke okudingwa umfundisi ukuze aqonde kahle okufundiswayo nokufundwayo. UMnyango weMfundo waKwaZulu-Natali kumele usheshe uzithumele ezikoleni lezi zincwadi futhi abenesiqinisekiso sokuthi ziyabanela bonke abafundi. Ukufika sekuqalwe ukufunda izincwadi ezikoleni kunikeza othisha izingqinamba ngoba uma sebenika abafundi umsebenzi wasekhaya okuzo izincwadi kuba nzima uma kukhona abangenazo.

Okunye okwangiqamela ukuthi labo bothisha iningi labo babelisebenzisa ibhodi njengensizakufundisa yabo. Ukusetshenziswa kwebhodi ngakubona kubo bonke othisha njengethuluzi abalisebenzisa ukuheha, ukudoba kanye nokufaka uthando lwesifunjwana kubafundi. Othisha bonke baveza ukuthi balisebenzisa njengesethula noma isingeniso sesifunjwana. Ukubhala isihloko sesifunjwana ebhodini kwenza wonke umfundi ekilasini anamathelise amehlo akhe ebhodini bese evula izindlebe efuna ukuzwa ukuthi umfundisi uthini. Ibhodi lenza ukuthi wonke umfundi osekilasini obone okubhaliwe noma okufundwayo ngoba lakhelwe phambili lapho abafundi bonke bebheke khona. Inkinga ngebhodi ukuthi lidlela uthisha isikhathi esiningi ekubeni

isifunjwana sithatha ihora elilodwa. Kuye kufanele kuthi uma uthisha enamanothi awahlelele abafundi awabhale kulo ibhodi kepha uma emaningi kufanele elokhu ebhala ecima aphinde alinde ababhala kancane ukuze baqede nabo bese eyacima. Kuyagqama ukuthi othisha nabo bayathanda ukuzensela ezabo izinsizakufundisa ezingalekelela abafundi, lokho kukhombisa ikhono othisha abanalo uma besebenzisa amashadi njengezinsizakufundisa zabo. Lawa mashadi bayazidwebela bona nabafundi babo, benamathelise izithombe ezihambisana nesifunjwana sakhe bese benamathelisa odongweni ekilasini lapho efundisela khona. Basebenzisa amaphephandaba kanye namaphephabhuku ukuthuthukisa isinzisakufundisa zabo, lokho kwenza abafundi bethande isifunjwana

5.4.2 Ukuqonda ulimi lwezincwadi ezisetshenziswa ekufundiseni isiZulu

uLimi Lwasekhaya

Ulwazi olulandelayo lwethula izimpendulo zothisha mayelana nombuzo engababuza wona othi: Abafundi bakho baluqonda kanjani ulimi lwezincwadi abazisebenzisayo ekufundeni isiZulu uLimi Lwasekhaya?

Uthisha uMakhungo waphendula wathi:

Abafundi baluqonda kahle kakhulu ulimi olusezincwadini zabo. Angikaze ngihlangabezane nomfundi ongaluqondi ulimi olusetshenziswe ezincwadini zabo.

Uthisha uDuma waphendula wathi:

Wangiphendula ngokukhulu ukunganaki wathi nje bayaluqonda bangahlala kanjani bengaluqondi uma bengamaZulu, ingani zonke lezi zincwadi zibhalwe ngesiZulu.

Uthisha uMkhize waphendula wathi:

Abafundi baluqonda kahle ulimi lwezincwadi abazisebenzisayo ekufundeni isiZulu uLimi Lwasekhaya, ingani vele ulimi lwabo lwebele futhi kuba lula ukuluqonda ngoba ulimi abaluncela ebeleni kanti yilo olusetshenziswa ekhaya, izinto eziningi azidingi ukuthi zize zitolikwe ngoba bayazazi.

Uthisha uQwabe waphendula wathi:

Abafundi bami baluqonda kahle kakhulu ulimi olusetshenziswa ezincwadini ezifundwayo ngoba phela kusuke kuyizincwadi zesiZulu. Abafundi uma kukhona lapho bengaqondi kahle khona phela ngisuke ngikhona nami njengo mfundisi wabo. Ngiye ngibe nendlela yokubalekelela ukuze ulwazi lwabo luthuthuke kodwa-ke baluqonda kakhulu.

Uthisha uMngoma waphendula wathi:

Abafundi baluqonda kahle kakhulu ulimi lwezincwadi esizisebenzisayo.

Uthisha Mnqayi waphendula wathi:

Abafundi baluqonda kahle ulimi lwezincwadi esizisebenzisayo ngoba ababhali balezi zincwadi basebenzisa uLimi olujwayelekile kubafundi. Ulimi olusetshenziswe kuzo lezi zincwadi lusezingeni lwabafundi ngoba ulimi lwephrozi okululimi abalukhulumayo futhi abaluzwa kalula. Baluqonda kahle ngoba kwezinye izincwadi baze baphinde balucacise noma baluchaze ngezithombe, ngamabalazwe ukugcizelela ikakhulukazi uma kuyisifundo sokuqondisisa ukunyakazisa umqondo wabafundi ngaphambi kokuba bafunde indaba.

Uthisha uMjadu waphendula wathi:

Bayaluqonda ulimi lokufundisa abafundi bami nakuba phela uhlobo lwabafundi esinabo lunakho ukungaqondi ezinye izinto. Ezinye izincwadi ziba nawo amaphutha akhona. Yingakho-ke njengomfundisi ngingagxili kakhulu ezincwadini ezizodwa kuphela kodwa nezinye izincwadi zolimi lwesiZulu ngizisebenzisa. Ezinye zezincwadi uma zisetshenzisa kwizimo zokukhuluma ngithola incazelo yazo zingashayi emhlohleni.

Uthisha uBiyela waphendula wathi:

Abafundi bayaluqonda ulimi lwezincwadi abazifundayo kodwa nakuba-ke ekuluqondeni kwabo bangabafundi phela usuku nosuku entweni efundwayo basuke bedinga ukulekelelwa uthisha. Kuyenzeka ngihlangabezane nesimo lapho ngithola khona ukuthi nakuba beluqonda

ulimi lwesiZulu kodwa ngithole ukuthi isiZulu abasisebenzisayo akusisona isiZulu sangempela. Kuleso simo esinjengaleso kusuke sekumsebenzi wami njengothisha ukubakhanyisela ngesiZulu esithi sisiZulu kodwa kube kululimi lwesigodi njalo njalo.

Izimpendulo zothisha engababuza zaziya ngokuvumelana ukuthi iningi laba bafundi babo baluqonda kahle ulimi lwezincwadi abazisebenzisayo. Nakuba bekhona labo abaveze imbono yabo ngabafundi babo. Uthisha uBiyela wakuveza ukuthi nakuba beluqonda ulimi lwezincwadi abazisebenzisayo kodwa uyabalekelela ngoba babuye basebenzise ulimi lwesigodi lapho kufuneka ulimi olukhulunywa umuntu wonke okhuluma uLimi lwesiZulu. Uthisha uMjadu wakhaliswa ukuthi ezinye zalezi zincwadi ziyabadukisa abafundi ngoba zitholakala zinamaphutha olimi. Kuyatholakala ukuthi kumele uthisha ofundisa isiZulu uLimi Lwasekhaya kube uthisha olwaziyo kahle lolu limi futhi okwazi ukubona amaphutha ekubhalweni kwencwadi kanye nezincazelo zamagama. Ngabona kubalulekile ukuthi kufundiswe abafundi ngolimi lwabo nezincwadi abazisebenzisayo nazo zibhalwe ngolimi lwabo ukuze bakuqonde ukuthi kubaluleke kangani lokhu abafundayo ezimpilweni zabo. Kubalulekile ukuthi izincwadi abafundi abazisebenzisayo zibhalwe ngendlela eyiyo nangolimi olwamukelekile ngoba lokho kuzokwenza abafundi babe nothando lokuzifunda ukuze bathole noma bazuze ulwazi olujulile. Lokho kuzokwenza ukuthi kufezeke izinhlosongqangi noma izinjongo zokufundiswa kwesiZulu uLimi Lwasekhaya.

5.5 Ukuthuthukiswa kokufundiswa kwezindlela namasu okufundisa izimo zokukhuluma

Le ndikimba iphendula umbuzo wocwaningo wokuqala othi, “Yiziphi izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11? Kumele uthisha aqikelele ukuthi uma ekhetha izindlela namasu okufundisa izimo zokukhuluma akube yilezo ezifanele nezihambisana nesihloko sesifunjwana sosuku. Lezo ndlela namasu kumele zihambisane nohlobo lwabafundi bakhe, lokho kuzokwenza abafundi bakhe basheshe bakubambe lokho abakufundiswayo bese ulwazi lwabo luyathuthuka ngezimo zokukhuluma. Ngesikhathi sinezingxoxo zeqembu abahlanganyeli ngababuza ngezindlela namasu abawasebenzisa uma befundisa izimo zokukhuluma. Kuyavela ukuthi banazo abanye kodwa uma bebuswa ngazo kutholakala ukuthi abazi bayafundisa nje. Baze bathi mina

ngifundisa ingane ngendlela ezozwa ngayo lokhu engikufundisayo akudingeki ukuthi ngize ngisho indlela noma amasu engiwasebenzisayo. Lokhu kufakazela amazwi ashiwo nguMuthasamy nabanye (2017) bathi othisha abaningi baveza ukuthi ukufundisa izimo zokukhuluma kuyinto enzima kakhulu ukuyenza futhi abanye othisha bavele bangazikhathazi ngezindlela namasu ahamba phambili okufundisa lezi zinongo zolimi. Ephendula umbuzo mayelana nokuthuthukiswa kokufundwa kwezindlela namasu okufundisa izimo zokukhuluma.

Uthisha uMakhunga wabeka kanjena:

Bozakwethu mina indlela engiyisebenzisayo nengilekelelayo ukuthi abafundi bami baqonde ngendlela elula izimo zokukhuluma, ukuthi ngifike nezithombe ezahlukene ikakhulu izithombe zezilwane bese ngithi abakhe isimo sokukhuluma besisusela kulesi sithombe noma kuleyonto abayibonayo.

Kubukeka uthisha uMakhunga zikhona izindlela zokufundisa izimo zokukhuluma azisebenzisayo kodwa akazi ukuthi yiziphi lezi zindlela. Ngokwempendulo yakhe ngathola ukuthi wayesebenzisa indlela yokufundisa exhumanisa okufundwayo ekilasini nokwenzeka emhlabeni, uma esebenzisa izithombe zezilwane kanye nezinto ezitholakala emhlabeni. Asebenzise indlela yokufunda ngokucaphuna endabeni, lapho ecaphune khona isiqeshana bese abafundi bakhe betomula isimo sokukhuluma esetholakala endabeni. Uthisha uMakhunga usebenzisa indlela ehambisana nokubuka, lapho ethi, umfundi akabuke isithombe bese akha isimo sokukhuluma asisusela kuso lesi sithombe. Aphinde asebenzise indlela yengxoxo noma inkulumo eholwa nguthisha, isu alisebenzisayo elokuhlola ngenhloso yokufundisa nesu lombuzo nempendulo. Ngiyathola futhi ukuthi usebenzisa isu lokusebenza ngokubambisana lapho ehlukana abafundi bakhe ngamaqembu ukuba basebenze ngamaqembu. Walisebenzisa futhi nesu lokusebenza ngawedwana lapho enika abafundi bakhe umsebenzi wasekhaya ukuba umfundi ayozenzela yedwa ekhaya. Lokhu kuveza ukuthi zikhona izindlela namasu uthisha uMakhunga awaziyo futhi nawasebenzisayo uma efundisa izimo zokukhuluma ekilasini lakhe.

Kwabe sekungenelela uthisha uDuma naye eveza eyakhe indlela namasu awasebenzisayo uma efundisa izimo zokukhuluma waphawula kanjena:

Mina mholi weqoqo ngisebenzisa indlela yokuxoxisana nabafundi. Ngiveza umbuzo kubafundi bese abafundi bayangiphendula. Impendulo yomfundi iyona eholela ekutheni sixoxe ngayo size sifike esihlokwaneni sesifunjwana sangalolo suku.

Esezivezile uDuma ezakhe izindlela namasu, kwavela ukuthi izindlela namasu awasebenzisayo awafani nalawo asetshenziswa uthisha uMakhunga kepha zinakho ukufana nezika thisha uMkhize. Uthisha uMkhize yena wabeka kanjena:

Isu engilisebenzisayo elokuchaza, lapho ngichaza kabanzi ngesihlokwana sosuku esimayelana nezimo zokukhuluma. Ngiphinde ngibanike umsebenzi okumele bawenze noma bawubhale ezincwadini zabo zokubhalela ukuze ngithole ukuthi lokhu engikade ngikuchaza noma ngikufundisa ngezimo zokukhuluma ngabe bakuzwile yini.

Engakuthola ezimpendulweni zikathisha uMkhize ukuthi usebenzisa indlela yokufundisa yokuchaza noma elandisayo. Ufundisa abafundi bakhe ukuthi babhale indaba bexoxe, leli isu lakhe ligqugqumezela abafundi ukuba bakwazi ukusebenzisa ulimi lwezifengqo olunothile. UMkhize waphinda wasebenzisa isu lokusebenza komfundi ngayedwana. Leli lisu walisebenzisa lapho enika umfundi ngayedwa umsebenzi ukuba awubhale encwadini yakhe yokubhalela nalapho emnika umsebenzi wasekhaya. Ngokuka Qualls noHarris (1999) bathi leli lisu lokuzenzela lenza ukuba umfundi akwazi ukuqonda izimo zokukhuluma ngokuzimela. Izindlela ezisetshenziswa nguthisha uMkhize ziyefana nalezo ezisetshenziswa nguthisha uMngoma, uthisha uBiyela kanye nothisha uQwabe.

Uthisha uQwabe ephendula lo mbuzo wathi:

Ngisebenzisa indlela yokulandisa noma yokuchaza, lapho ngichazela khona abafundi ukuthi yini izimo zokukhuluma futhi zehlukene kanjani. Ngiyabachazela ukuthi izimo zokukhuluma zehlukene kathathu, izaga, izisho kanye nezifengqo.

Uthisha uMngoma yena wathi:

Indlela engiyisebenzisayo mina yilena yokuhlalisa abafundi ngamaqoqo bese bexoxisana ngesihlokwana engibanike sona ngezimo zokukhuluma.

Uthisha uBiyela waphendula kanjena:

Ngingasho ngithi futhi ngiba ngumholi wesifunjwana ngoba yimi engitshela abafundi noma engihola abafundi ukuthi kwenzekani ngesifunjwana bona bayalalela. Ngisebenzisa indlela yokuxoxa noma ukuchaza.

Uthisha uMnqayi waziveza kanje:

Mina ngifika nendaba okungabe ngiyithathe encwadini yami kathisha eyinsizakufundisa ngiyifothokhophile, okukanye ngiyithathe ephaphandabeni noma sisebenzise incwadi yomfundi sikhethe indaba kuyo, bese ngithi abadwebele zonke izimo zokukhuluma ezitholakala kuleyo ndaba. Ngibe sengithi umfundi ngamunye akazitomule lezi zimo zokukhuluma azibhale encwadini yakhe yokubhalela.

Uthisha uMjadu wachaza kanjena:

Ngisebenzisa indlela yokufundisa exhumanisa okufundwa ekilasini nokwenzeka emhlabeni. Lapho ngifika nesiqeshana engisithathe ephaphandabeni elibhalwe ngolimi lwesiZulu

5.5.1 Ukubaluleka kwezindlela namasu okufundisa izimo zokukhuluma

Le ndikimba yona yaphendula umbuzongqangi othi, Yingani othisha besebenzise lezi zindlela namasu okufundisa izimo zokukhuluma ngendlela abazisebenzisa ngayo.? Lo mbuzo wawuphendula ezingxoxweni zeqembu lapho sengibavakashela okwesibili. Nangalo lolo suku ngathola izimpendulo ezahlukene engangizithola kubahlanganyeli. Engakuthola ezimpendulweni zabahlenganyeni ngakuqaphela ukuthi izimpendulo zabo eziningi ziyafana nezimpendulo ababenginike ezingxoxweni ezazisakuhleleka.

Ephendula umbuzo mayelana nezimdlela namasu okufundisa izimo zokukhuluma, Uthisha uBiyela waphawula kanjena:

Isizathu esingenza ngisebenzise le ndlela yombuzo nempendulo yikuthi yiyona ndlela thina bothisha esiyijwayele nesivamisile ukuyisebenzisa. Ngiyisebenzisa ngenhloso yokuthola ulwazi abafundi abanalo lwangaphambilini ngezimo zokukhuluma.

UVygosky (1978) wayekhohlelwa ekutheni uthisha womfundi udala inqubo yokufundisa eholela enqubeni yokuthuthukisa ukuze kuvele ukuthi umfundi usendaweni yokuthuthuka eseduze, lokho kusho ukuthi abafundi bafinyelela ngokugcwele ekuthuthukisweni, okusho ukuthi sebeseduze nentuthuko. Waphawula ukuthi uma eselutholile lolo lwazi abafundi abanalo lwangaphambilini ngezimo zokukhuluma ube eseqala ebachazela ebafezi ngalokho abangakwazi noma ngolwazi abangenalo ukuthuthukisa lolu abanalo. Uthisha uBiyela wakuveza ukuthi uma esebanika ukuthi bayizwile lento ebebachazela yona ube esebanika amagama athile ukuba bakhe ngawo izimo zokukhuluma, lezo zimo zokukhuluma abazakhile uphinde athi abazisebenzise emshweni abazakhele bona yona. Lokhu kuyavumelana nombono kaDong (2004) othi umfundi akukhona nje ukuthi azi incazelo yesimo sokukhuluma kodwa ukuba azi ingqikithi yokuthi isimo sokukhuluma leso sisebenza kanjani. UPalmer noBrooks (2004) bona baphakamisa ukuthi uthisha axoxisane nabafundi ukuthi kunini nokuthi kungani kusetshenziswe izimo zokukhuluma bese bekipha imiyalelo wokuthi abafundi mabasebenzise izimo zokukhuluma ezahlukeni. Le ndlela yombuzo nempendulo ibukeka ibasiza othisha ukuthola ulwazi ngolwazi umfundi analo lwangaphambili bese ekwazi uthisha ukuthi uzomsiza kusuka kukuphi angakwazi umfundi ukuze athuthukise ulwazi lwakhe ngezimo zokukhuluma.

Uthisha uQwabe waphendula wathi:

Imibuzo yami ngiyinamathelisa esihlokwani sesifunjwana sosuku. Ngibe sengibheka izimpendulo engizithola kubo abafundi ezikhombisa ukuthi banalo ulwazi lwangaphambili ngesihlokwani sesifunjwana sangalolo suku ngale mibuzo engibabuze yona, bese kuvela ukuthi bayazazi izimo zokukhuluma.

Uthisha uQwabe wakuveza ukuthi yize bekhombisa ukuthi banalo ulwazi kepha phela bangabafundi kudingeka ukuba lolo lwazi abanalo baluthuthukiswe nguye njengothisha wabo. Lokhu okwashiwo uthisha uQwabe kufakazelwa nguVygotsky (1962) lapho eveza ukuthi abafundi zikhona endaweni yokuzithuthukisa, okusho ukuthi azikafiki emandleni azo aphelele ekukhuleni, ziseduze nezinga eliphezulu noma indawo yokukhula ngokugcwele kanye nokuphumelela okuphezulu, zidinga ukudonswa ngokufundiswa noma ngezinyalelo. Kumele ukuthi uma uthisha esetholile ngendlela ayisebenzisile ukuthi abafundi bakhe bakuliphi izinga ngokolwazi bese ebanika ulwazi oluzobenza babe sezingeni eliphezulu. Labo bothisha uBiyela noQwabe baveza ukuthi uma befundisa izimo zokukhuluma emakilasini abo basuke benenhloso yokuthuthukisa abafundi babo ngezimo zokukhuluma ngendlela efanele. UWright (2018) uyavumelana noBiyela noQwabe uthi ngokwesikhafula kusho ukuthi ukwesekwa noma usizo kumuntu ongenalwazi kodwa uluthola kumuntu ongenalwazi ukuze anikele umuntu ongenalwazi ukuthi ekugcineni asebenze ngokuzimisela. Uthisha kumele anikeze umfundi ulwazi olwanele nolufanele ukuze umfundi asebenze ngokuzimisela ukuthuthukisa ulwazi lwakhe ngezimo zokukhuluma.

Kwabe sekuphakama uthisha uMnqayi yena owaveza ukuthi uzisebenzisela ukuthuthukisa ulwazi lwabafundi bakhe ngezimo zokukhuluma ukuze bengakhohlwa. Indlela yokucaphuna endabeni iyamsiza umfundi wakhe ukuthi lento ayifunde endabeni, wayibona ngamehlo, azikhiphela yona ngokuthi ayitomule bese ezibhalela yena phansi encwadini yakhe yokubhalela. Iyahlala emqondweni wakhe igxile ayifani nento ayitshelwe ngomlomo nje njengokuhaya umlolozelo lapho khona ekhohlwe igama elilodwa kumlolozelo noma ehaya izibongo ube esekhohlwe konke. URadebe noMchunu (1989) bayayincoma le ndlela yokufunda ngokucaphuna endabeni bayibona ilungele ukusetshenziswa ngoba inokwethembeka ngoba ulwazi alususelwa ekhanda kunomthombo lapho lutholakala khona, futhi luyisisekela sokuba umfundi azifundele ngasese ukuzicubungula ulwazi. Lokho kwenza abafundi bekwazi ukuthuthukisa amakhono abo ahluhahlukene, bekwazi ukuqonda ngezimo zokukhuluma bese bekwazi ukucabanga ngokushesha.

Uthisha uMakhunga waveza lezi zizathu:

Izindlela namasu engisuke ngiwasebenzisa uma ngifundisa abafundi bami ngisuke ngihlose ukuhlwayela imbewu yezimo zokukhuluma

emqondweni wabo abafundi ukuthi imile igxile, babe nolwazi olujulile ngezimo zokukhuluma oluyobasiza ezimpilweni zabo inguna phakade.

UMakhunga waveza ukuthi indlela ayisebenzisayo eyokuthi afike nesithombe kanye nomdwebo othile noma wesilwane ekilasini, bese ecela ukuthi abafundi abasho izimo zokukhuluma ezisebenzisa lezi zilwane. URodrigues noWinnberg (2013) bayayincoma le ndlela esetshenziswa uMakhunga baveza ukuthi lena indlela yokufundisa ehambisana nokubuka, le ndlela yenza izimo zokukhuluma kubafundi zakhe isithombe emqondweni nolwazi ngemvelaphi yazo ukuze baziqonde futhi bazikhumbule bese bezisebenzisa ngendlela efanele. Le ndlela yokufundisa ehambisana nokubuka esetshenziswa nguMakhunga ivunywa ngisho u-Evans noGamble (1988) lapho bethi abafundi bayakwazi ukweyamanisa kakhulu isithombemagama sokubukekayo nezimo zokukhuluma. Lesi senzo sikaMakhunga sokusebenzisa le ndlela ngiyiyamanisa namazwi kaKress (2003) eveza ukuthi injulalwazi isemiyothikhi iyisayensi yezimpawu zokuhlenganisa okubonwayo kanye nencazelo yokushiwoyo. Othisha kumele bayisebenzise le ndlela ngoba yenza abafundi basheshe bazibambe kalula izimo zokukhuluma futhi akulula ukuba bazikhohlwe.

Uthisha uMngoma waveza lokho:

Lezi zindlela namasu ngiwasebenzisa ngendlela yokuthi umfundi uthola ulwazi olufanele nangendlela efanele ukuze angalukhohlwa. Le ndlela yokubahlukanisa ngamaqoqo abafundi bami ngisuke ngifuna banikezelana ngolwazi bodwa ikakhulukazi ngolwazi lwezimo zokukhuluma.

Le ndlela ejwayelekile ukusetshenziswa othisha ukuthi bahlukanise abafundi ngokomaqoqo. Imvamisa yabo babahlukanisa uma benza izinkulumo ekilasini kuye kube inkulumo elungiselelwe. Uthisha ubathuma ukuba behambe beyozenzela ucwaningo ngesihloko esithile bese behlenganisa ulwazi lwabo abalutholile njenge qembu bese bekhetha oyedwa ozobamela ethule leyo nkulumo. Leli lisu lika thisha uMngoma ligqugqumezela ukuthi abafundi basebenze ngokubambisana futhi babumbane. uDastejerd no-Alipour (2012) baveza ukuthi leli lisu lokufundisa ligxile ekuthuthukiseni ikhono lolimi. Lokhu kuveza ukuthi kumele othisha balisebenzise leli lisu ukuze bekwazi ukuthuthukisa ulwazi lwezimo zokukhuluma abafundi babo.

Uthisha uMkhize

Leli lisu lenza abafundi ukuthi bacabange ngendlela efanele futhi babe abafundi abanokuhlakani nabakwazi ukwenza izinqumo eziphusile ngoba bahlanganisa ulwazi lwabo abanalo kanye nolwazi abaluthola kontanga yabo.

Uthisha uMkhize wavumelana nothisha uMngoma ngolwazi lo mfundi aluthola kwabanye abafundi, uthi leli lisu liyabasiza abafundi ngoba kuba lula ukwamukela ulwazi aluthole kwabanye abafundi abangontanga yakhe ngezimo zokukhuluma. Akulula ukuba alukhohlwe lolo lwazi. Naye uthisha uMkhize wayelisebenzisa leli lisu lokwehlukana abafundi ngokwamaqoqo. Leli lisu lalabothisha lenza abafundi baphume endaweni yokunethezeka yolwazi abanalo nabaluthola kothisha babo, bese beya endaweni engaziwa ukuze bathole ulwazi olwanele nolujulile ngezimo zokukhuluma okuyindawo yokuhlangana nabanye abafundi eqoqweni labo.

Leli lisu lokwehlukana abafundi ngokwamaqembu kanye nokusebenzisa indlela yombuzo nempendulo kutholakala ukuthi yizona ezidla ubhedu kothisha abaningi ngokwalolu cwaningo. Uthisha uDuma naye waveza ukuthi usebenzisa leli lisu kanye nale ndlela uma efundisa abafundi bakhe. Angiphikisana nabo labobothisha ekukhetheni izindlela namasu abo. UParisa, Elif, Recep noSenol (2017) bakuveza ukuthi bonke othisha banezindlela zabo zokufundisa uhlelo lolimi. Baphinda baqhubeka bathi ukukhululeka kukathisha ekukhetheni indlela azofundisa ngayo kumele kuhambisane nenhloso yesifunjwana sangalolo suku. Kuyavela ukuthi nabo labobothisha basuke benezinhloso zabo zokusebenzisa le ndlela naleli lisu ohlelweni lwabo lokufundisa izimo zokukhuluma. Ngokuka Ahmed (2018) wakubeka obala ukuthi ayikho indlela encono kunenye ekufundiseni uhlelo lolimi.

Uthisha uDuma waveza lokhu:

Le ndlela ngiye ngiyisebenzisele ukuthi abafundi bami bafunde ukufunda ngokubambisana, ngokwethembana bebodwa, bekwazi ukukhuluma ngokuvulelekile ngoba basuke bebodwa emaqenjini abo, futhi bekwazi ukuzihlanganisela amaphuzu abo ngokubambisana lokho kuyobasiza uma kuthiwa abathule inkulumo elungiselelwe noma engalungiselelwe ekilasini labo ngaphandle kokulekelelwa uthisha wabo.

Lawa mazwi kathisha uDuma ayahambelana namazwi ashiwo nguMsibi (2016) ethi ukuze abafundi bafinyelele ezingeni eliphezulu noma endaweni yokukhula ngokugcwele kanye nokuphumelela okungaphezulu, kudingeka izingane zidonswe ngezindlela ezifundiswa ngayo noma ngemiyalelo. Le miyalelo incike ekuqondiseni okufanele okuvela kothisha nasekusebenzeni ndawonye nokwabelana ngemibono kontanga. Uthisha uDuma ufika nomyalelo ekilasini lakhe athi abafundi abahlukane ngamaqembu, abanike umsebenzi ngezimo zokukhuluma athi mabasebenze ngokubambisana eqenjini. Ngenkathi abafundi behlangene ngokwamaqembu abo vele basuke benikezana ngemibono ehlukehlukene kodwa ekugcineni kumele bavumelane ngowodwa. Ngaleyso ndlela abafundi bafunda ukuthi kumele bamukele imibono yabanye abantu, kumele kube khona ukusebenzisana nabanye abantu futhi akube khona ukubambisana empilweni lokho kuzokwenza ukuba kubekhona intuthuko noma ngabe yini abafisa ukuyiphumelelisa ngaleso sikhathi.

Uthisha uMjadu waphawula kanjena:

Ngokusebenzisa kwami le ndlela yokuza nesiqeshana ekilasini bese ngithi abafundi abatomule izimo zokukhuluma ezitholakala kuso lesi siqeshana ngisuke nginenhloso ngalokho. Le ndlela ngiye ngibone ukuthi iyangilekelela ukuthi ngibone ukuthi abafundi bami bayakwazi yini ukubona izimo zokukhuluma embhalweni.

Le ndlela kathisha uMjadu yokuhlola abafundi bakhe ngesiqeshana ukuthola ukuthi ngabe sebeyakwazi yini ukubona izimo zokukhuluma embhalweni futhi bayakwazi yini ukuzisebenzisa embhalweni yabo yokuziqambela. Lokho kuyahambisana nombono kaBennett (2011) lapho ethi ukuhlolwa okwakhaya kuyinqubo esetshenziswa ngothisha kubafundi ngenkathi yokufunda enikeza impendulo ukulungisa ukufundisa nokufunda okuqhubekayo ukuze kuthuthukiswe imiphumela yabafundi yemiphumela yokufundisa ehlosiwe.

IThebula 5.2: Isifingqo ngezindlela namasu asetshenziswa ukufundisa izimo zokukhuluma

Izindlela ezisetshenziswa Ngokuvamile	Ubuhle bokusetshenziswa kwazo	Ububi bokusetshenziswa kwazo
Indlela yokufundisa exhumanisa okufundwayo ekilasini nokwenzeka emhlabeni.	<p>Igqugqumezela abafundi ukuthi babe nolwazi lomhlaba nje jikelele.</p> <p>Ilekelela abafundi ekuthuthukiseni ulimi kanye n6olwazimagama kanye nolwazi lomhlaba nokubaqwashisa.</p> <p>Yelekele abafundi ukuba bakhumbule kalula izimo zokukhuluma uma beziyamanisa nezimo zempilo.</p>	<p>Abafundi abanolwazi oluphansi abakhuthazeki ukuba bacabange ngokushesha.</p> <p>Yenza abafundi abasesingeni eliphansi ngokucabanga bengakhuthazeki ukuba bazikhumbulele bona ngento efundiwe.</p>
Indlela yokufundisa ehambisana nokubuka.	Ilekelela ngokuthi yakhe isithombe esingasuki emqondweni womfundi ngemvelaphi yesimo sokukhuluma.	Yenza umfundi akangakwazi ukuzimela ngolwazimagama awafundi kepha singekho isithombe sawo.
Indlela yokufundisa ngokucaphuna endabeni.	Umfundi usheshe akhumbule ngoba usuke efunde ngento asuke ayibonile.	Ulwazi analo aluthole ngesimbombe akanalo aluthola ngakufunde embhalweni.
Indlela yokufundisa egxile ekuxazululweni izinkinda (umbuzo nempendulo)	Umfundi uyakwazi ukuzimela ezinkingeni zombhlaba. Ufunda ukukwazi ukuzimela.	Ukwazi ukubona inkinga ngoba isiphambi kwakhe noma isibuziwe kepha akakwazi ukubona

		inkinga ingakadaleki bese ekwazi ukuyixazulula ingakabibikho.
Amasu Asetshenziswa Ngokuvamile	UBuhle Bokusetshenziswa Kwazo	Ububi Bokusetshenziswa kwazo
Isu lombuzo nempendulo	Liveza ulwazi lwangaphambili lomfundi. Lenza ufundi akwazi ukuhlanganisa okufunde ngaphambili nokusha akufunda ngaleso sikhathi.	Lenza abafundi abanolwazi oluncane bazinyeze kwabanye ngoba bengenalo ulwazi abanalo lwangaphambili. Abafundi abasezingeni eliphansi bangibi nethemba lokuzithuthukisa.
Ukusebenza ngokubambisana	Luthuthukisa ubumbano kubafundi bebodwa. Lifundisa ukusebenza ndawonye Linciphisa ukuthi kube nokuncintisana kubafundi kodwa lithuthukise ukubambisana.	Landisa ukuvilapha kulabo bafundi abangamavila okusebenza ngoba basebenzelwa ngabanye. Linciphisa amathuba okuncintisana ukuze kube nenkulumom-pikiswano kubafundi bebodwa.
Isu lokusebenza ngawedwana	Likhuthaza ukuthi umfundi akwazi ukuzimela. Ukuzitholela ulwazi ungancikile kontanga.	Likhuthaza ukungakwazi ukusebenza nabanye abantu. Ligqugqumezela ukuba ugombela kwesakho, okwakho

		ngokwakho umfundi engakwazi ukusebenza nontanga yakhe.
--	--	--

Ngokubheka imiphumela evela emibuzweni bengiyibuze abahlanganyeli ezingxoxweni ezihlelekile lapho bengibuza uthisha ngayedwana kanye nezingxoxo zeqembu lapho bebehlangane ndawonye labothisha abafanayo ngibabuza imibuzo njengeqembu.

Imiphumela yezimpendulo zabo ikhomba ukuthi ziningi izindlela namasu abawasebenzisayo othisha abafundisa isiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma emabangeni le-10 nele-11. Ngingabala nje indlela yokufunda ngokucaphuna, indlela yokufundisa ehambisana nokubuka, indlela yokufundisa egxile ekuxazululeni izinkinga kanye nezinye. Kepha lezi engizibalile yizona engithole ukuthi yizona abazisebenzisa kakhulu. Engikuqaphelile ngamasu abawasebenzisa bonke wonke analento yokuthi inhloso zabo ziyafana ukukhuthaza, ukutshala into ethile kubafundi babo ngolimi, ukugqumemezela ubambiswano nokuzimela.

5.6 Ukwethulwa nokuhlaziywa kwemininingo ekhiqizwe ngokuthamela uthisha ekilasini

Emva kokuba sengibe nezingxoxo ezimbili nabahlanganyeli balolu cwaningo okwakungothisha ababefundisa kulezi zikole ezine okwakwenziwa ucwaningo kuzo, izingxoxo ezazihlelekile kanye nezingxoxo ezathatha izinsuku ezimbili zeqembu. Ekuhlanganeni kwami nabo emhlanganweni wesibili wokucina weqembu sesiwuphetha ngabacela bangihlelele izikhathi zabo ezikoleni ukuba ngikwazi ukubabona bobabili othisha esikoleni ngasinye. Ngacela ukuthi kube yizikhathi ezahlukene ukuze ngikwazi ukuthamela uthisha ngamunye ekilasini lakhe. Inhlosongqangi yami yokuyothamela izifunjwana sakhe ekilasini ngangifuna ukuthola ukuthi lokhu abekade engintshela khona ezingxoxweni ezihlelekile kanye nasezingxoxweni zeqembu ngabe uyakwenza ngempela yini ekilasini akhe.

Ngathokoza kakhulu uma bevuma ukuba ngifike ezikoleni zabo futhi bangihlelele izikhathi ezahlukene lokho kwangenza ukuthi ngikwazi ukubabona ngezikhathi

ezahlukene. Ngabe sengizenzela ngizibhalela uhlelo lwami lwezinsuku zokubabona ukuze ngingadideki ukuthi ngizoya kusiphi isikole kuqala nokuthi uthisha othile ngizombona ngasikhathi sini, ngoba banginika izikhathi zabo zokungena noma zokufundisa kulawo makilasi abo. Ngenkathi ngifika esikoleni uthisha wayengena nami ekilasini bese engethula kubafundi bakhe njengesivakashi zakhe esiqavile lokho wayekwenzela ukuthi abafundi bakhe bakhululeke bangathuki ukubona umuntu abangamazi. Wayengihlalisa emuva ekilasini lakhe lokho kwakungisiza ukuthi ngibone yonke into ekhona ekilasini nayeyenzeka. Ngangikwazi ukuthamela othisha ababili esikoleni ngasinye ngosuku. Ukwethamela uthisha efundisa ekilasini ngakwenza ngisebenzisa amathuluzi okwethamela isileko G2 obonakala ekugcineni kwalo msebenzi wocwaningo. Lesi sahluko kuhlaziywa imininingo ekhiqizwe ngokuthamela uthisha ekilasini ngenhloso yokunikeza izimpendulo zemibuzongqangi yocwaningo wokuqala othi, “Yiziphi izindlela namasu asetshenziswa othisha abafundisa isiZulu Ulimi Lwasekhaya uma befundisa izimo zokukhuluma ebangeni le-10 nele-11?” kanye nowesibili othi, “Yingani othisha besebenzisa lezi zindlela namasu okufundisa izimo zokukhuluma ngezindlela abazisebenzisa ngayo?”

5.6.1 Ukwethamela othisha befundisa

Usuku lwami lokuqala ngahambela esikoleni M, okuyigama okungesilona lalesi sikole ngempela kodwa engasipha lona ngenxa yokuvikela isithunzi zaso. Ngathamela uthisha uQwabe owayifundisa ibanga le-10 kanye nothisha uDuma yena owayefundisa ibanga le-11. Bangena ngezikhathi ezahlukene emakilasini abo lokho kwangisiza ukuze ngikwazi ukubathamela ngosuku olulodwa. Bobabili uhlelo lwezifunjwana zabo zosuku lwalumayelana nezimo zokukhuluma. Lokho kwakuyisicelo sami ukuthi bafundise ngezimo zokukhuluma ngoba inhlosongqangi yami ngangifuna kuphenduleke umbuzongqangi wokuqala othi, “Yiziphi izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11?”, nowesibili othi, “Lezi zindlela namasu okufundisa izimo zokukhuluma bazisebenzisa kanjani othisha besiZulu uLimi Lwasekhaya ebangeni le-10 nele-11?”

Ngaqala ngayothamela uthisha uQwabe ngoba uhlelo lokungena lukathisha (*timetable*) lwaluthi uthisha uQwabe akangene ngehora lesi-9 ekilasini ebangeni le-10. Ikilasi lakhe laligcwele phama abafundi babehlaliseni ngababili edeskini,

babengamashumi amahlanu nesithupha (56) sebebonke. Isifunjwana sakhe sathatha imizuzu engamashumi ayisithupha (ihora elilodwa). Isihlokwana sesifunjwane sakhe sosuku wasibhala ebhodini sithi, “Izimo zokukhuluma”. Wasebenzisa isu lombuzo nempendulo. Wababuza abafundi bakhe ukuthi. Yini izimo zokukhuluma futhi yini abangayisho ngezimo zokukhuluma? Abafundi baveza izimpendulo ezahlukene. Engakuqaphela ezimpendulweni zabafundi ukuthi kukhona ababekwazi ngezimo zokukhuluma okusho ukuthi banalo ulwazi lwazo. Uthisha wababonga abafundi bakhe ngezimpendulo ezinhle nezikhombisa ulwazi abanalo. Uthisha wabe esethula isifunjwana sakhe kahle ngendlela ecacile engenisa isifunjwana sakhe, wathulela abafundi izinjongo zesifunjwana sakhe sosuku. Waveza ubuhlakani obukhulu ngoba wabe esehlenganisa ulwazi olwavezwa abafundi lwangaphambili nabazokufunda esingenisweni sakhe.

Waqhubeka wachaza ngezimo zokukhuluma ukuthi zehlukene izingxenye ezintathu, izaga, izisho kanye nezifengqo. Esingenisweni sakhe waveza ukuthi namhlanje ufuna befunde ngezaga. Wayesebenzisa indlela yokuhlolwa okuqhubekayo ngoba wayebuyele elokhu ebabuza imibuzo ngokuqhubeka kwesifunjwana. Babephendula abafundi bese naye engezelela ezimpendulweni zabo ngawakhe amazwi. Wayephinde abalungise lapho bephambuka khona. Isibonelo: wabacela ukuthi basho izibonelo zezaga abazaziyo abanye babo babevele basho izibonelo zezisho, yilapho ayebalungisa khona wayeze achaze umehluko phakathi kwezaga nezisho. Ekugcineni kwesifunjwana sakhe wabe esebabuza nje imibuzo ngalokhu ababekade bekufunda ukubahlola ulwazi abaluzuzile ukubuyekeza isifunjwana sakhe. Ekugcineni wabhala amanothi ebhodini owabe ewathatha kwenye yezincwadi zakhe wabe esecela ukuthi abafundi bawabhale ezincwadini zabo zokubhalela.

Engakuqaphela okunye ukuthi, uthisha uQwabe wayenolwazi olukhulu futhi olugcwele ngesifunjwana sakhe ngezimo zokukhuluma okuyizaga. Lesi sifunjwana wayesihlelele kahle, enze amalungiselelo amahle futhi enze ucwaningo olujulile noluphelele ngezaga owayezozifundisa ngaphambi kokuba eze ekilasini. Lokho kwabonakala ngolwazi ayeluthululela abafundi bakhe ngenkathi efundisa kanye nezibonelo ayezenza ekilasini ngenkathi efundisa, ezinye zezibonelo zakhe zazithinta okwenzeka emhlabeni bese ekwayamanisa nesaga esithile lokho kwakwenza abafundi bakhe

bakhombise injabulo. Lokho kwakukhombisa ukuthi lo thisha uyayazi lento ayifundisayo.

Indlela abafundi bakhe ababenza ngayo ekilasini ngenkathi uthisha efundisa. Babethula, belalele bekhombisa ukuthi bathathekile yilento abafundiswa yona ngendlela lo thisha abalandisa ngayo nangamasu akhe awasebenzisayo ukuthi babeke imiqondo yabo kulento efundwayo. Lokho okwakwenzeka ekilasini kwangithokozisa ngoba kwakungivezela ukuthi indlela namasu uthisha awasebenzisayo enza abafundi bayizwe, bayithokozele lento abayifundiswayo. Kungenzeka njalo ukuthi abafundi basithokozele isifunjwana ngenxa yokuthi ulimi owayefundisa ngalo uthisha uQwabe kwakululimi olufanelekile lwesiZulu uLimi Lwasekhaya futhi olusezingeni lwabafundi bebanga le-10. Lolu limi lubanika intshisekelo yokuthanda isifunjwana abafundi.

Engakubona ukuthi uthisha uQwabe wayesebenzisa izinsizakufundisa ezifanele impela, ngabona phambi kwakhe edeskini lezingane ezihlala phambili lapho abeka khona izincwadi zakhe ngoba alikho itafula likathisha ekilasini, kwakunencwadi ethi Zibanjwa Zisemaphuphu kanye neNqolobane Yesizwe. Lezi zincwadi yizona ezinolwazi olwanele nezichaza kabanzi ngezimo zokukhuluma. Uyalisebenzisa ibhodi likashoki ngoba wayelokhu ebhala kulo lokhu ayekuchaza ekugcineni futhi wabhala kulo amanothi owathi abafundi abawabhale ezincwadini zabo zokubhalela.

Nakuba ukuhleleka kwekilasi kungangigculisanga ngendlela abafundi babehleli ngayo. Abafundi babehleli ngababili abanye behleli ngabathathu edeskini kukhona nalaba bafundi abanemizimba emikhulu, ababenza ukuthi abanye bangakhululeki kahle uma behleli edeskini. Nakuba kunjalo abafundi bonke bakhombisa ukusijabulela isifunjwana sosuku. Ngaqaphela ukuthi uthisha uQwabe wayesebenzisa indlela yokuhlolwa eyakhayo, ngoba maphakathi nesifunjwana kwakuba nemibuzo ayibuzayo kubafundi. Lokhu kuyahambisana nombono kaBennett (2011) lapho ethi, ukuhlolwa okwakhaya kuyinqubo esetshenziswa ngothisha nabafundi ngesikhathi sokufundisa enikeza impendulo elungisa ukufundisa nokufunda okuqhubekayo ukuze kuthuthukiswe impumelelo yabafundi yemiphumela yokufundisa ehlosiwe. Ebengikuqaphela ukuthi uthisha uQwabe ubethi eqhubeka efundisa kube khona imibuzo ayibuza abafundi ukubahlola, lokho ubekwenza ukuze abone amaphutha

abanawo abafundi nokuthola ukuthi bazwile yini. Akukho okuhlolwa okuqhubekayo engakubona ekwenza njengokunika abafundi umsebenzi okumele bawubhale ekilasini noma ekhaya.

Isifunjwana sesibili engasithamela nothisha uQwabe. Ngenxa yokuthi kwase kuzinsuku zokubhalwa kwezivivinyo zokuphela konyaka ezikoleni othisha sebeyabuyekeza lokhu ababekufundise unyaka uqala naphakathi nonyaka. Njengoba ngangibaceleli ukuthi uma ngifika ezikoleni zabo ngicela bangifundisele izimo zokukhuluma. Uthisha uQwabe wabe eseqhubeka nesufunjwana sakhe sokufundisa izaga, kulo leli kilasi esasikulo ngelanga lokuqala. Naso lesi sifunjwana sathatha imizuzu engamashumi ayisithupha (ihora elilodwa). Uthisha uQwabe abafundi wababuza ukuthi babegcinephi konje ngenkathi befunda izaga. Baphakamisa izindla abafundi befuna ukuphendula. Wakhomba omunye owaphendula ngokuthi, "Thisha wagcina usichazele ngesimo sokukhuluma isaga." Uthisha waqhubeka wabuza, Sathi yini isaga? Wakhomba omunye futhi umfundi wachaza, wathi thisha," Izaga ziyimisho ephelele ekwaziyo ukuzimela yenze imiqondo." Uthisha wabonga wanconcoza kubafundi bakhe ngezimpundulo ezishaya emhlohlweni. Waqhubeka wangenisa isifunjwana sakhe, njengoba bafundi sesizazi izaga ukuthi ziyini futhi zakheka kanjani njengoba nganichazela kwisifunjwana sethu esedlule, namhlanje sizoqhubeka naso isifundo sethu sezaga. Uthisha wacela abafundi ukube bakhiphe izincwadi zabo zokubhalela, wayesebanika amapheshana ayefothokhophiwe anezithombe. Wabacela ukuba lamaphepha bawanamathelise ezincwadini zabo zokubhalela, wayedame ezulazula eduze kwabafundi ebuka ukuthi abafundi bawathole bonke yini amaphepha futhi bayawanamathelisa yini ezincwadini zabo. Waqala wababuza imibuzo ngezithombe ezisephepheni. Wacela ukuthi basho ukuthi babonani, noma ngabe ezani lezi zithombe. Abafundi baphendula besho izithombe abazibonayo. Ekugcineni sebeshilo ukuthi ezani lezi zithombe wabe esebacela abafundi bakhe ukuthi ababhale izaga ezihambela nalezo zithombe abazibonayo. Wayehambela idesikhini ngalinye ebachazela abafundi indlela okumele benze ngayo, lokhu wayekwenzela ukucacisela abafundi ngamunye umyalelo nangendlela okumele enze ngayo.

Ngangimuzwa encoma abafundi abenze kahle umsebenzi ngenkathi ezulazula phakathi kwabo. Kwesinye isikhathi wayebuyela aphakanyelwe umoya athethise labo

bafundi abangenzi kahle bebanga umsindo, aphinde alungise labo ababengabhali okuyikho. Wayebacela abafundi bakhe ukuthi baphendule ngolimi olufanele nolwemukelekile okufundwa ngalo isiZulu uLimi Lwasekhaya. Kwathi sebeqedile ukubhala futhi esewuhlolile umsebenzi ukuthi bawubhale kahle bonke futhi baqedile, wathi abawumake ndawonye. Wayefike asho isithombe ethi, isithombe sokuqala okuyisithombe sento ethile yakha isaga ngaso, bese abafundi bephendula besho isaga ngaleso sithombe. Bese ebuza abafundi ukuthi bayavumelana yini nempendulo, uma abafundi bonke bevumelana ngempendulo wayethi abamake ngomsizi. Ekugcineni sebemakile bonke wawathatha amabhuku abo wawamaka yena ngepeni elibomvu. Lokho kwangithokozisa ukuthi wonke umsebenzi owenziwe uyahlolwa ngendlela efanele.

Uthisha uQwabe ngenkathi yemibuzo yengxoxo esakuhleleka kayedwana ngambuza umbuzo ngezinsizakufundisa, wangiphendula wathi usebenzisa ibhodi, izincwadi zabafundi nokunye, waze wathi ayikho insizakufundisa engamulekeleli uthisha uma efundisa ngezimo zokukhuluma, lokho kuya nokuthi lowo thisha uyisebenzisa kanjani. Lokhu akusho wakufakazelisa ngenkathi efika nepheshana ekilasini lakhe wacela abafundi ukuba bakhe ezaga besusela kuzo lezo zithombe. Nebhodi wayelisebenzisa ebhala amagama ayewachaza. Zonke izinsizakufundisa azisebenzisa zazihambisana nesifunjwana sosuku.

Kwakuwusuku olulodwa nosuku okwathanyelwa ngalo uthisha uQwabe ngoba bobabili babefundisa esikoleni M, okungesilona igama laso langempela kepha igama engaliqambe ukuvikela isithunzi sesikole sabo. Uthisha uDuma wayefundisa kuso lesi sikole isiZulu uLimi Lwasekhaya ebangeni le-11.

Ngathamela isifunjwana sokuqala nothisha uDuma, waqala wachazela abafundi bakhe ngenqubo ababezoyilandela ngalolo suku ekilasini. ngaqaphela ukuthi wasebenzisa isu lokusebenza ngokubambisana kwabafundi, wahlukanisa abafundi ngokwamaqembu bese kuthi iqembu ngalinye lizokhetha umholi walo ozolimela uma sekwethulwa lokho elikutholile. Waqale wabuza ngezimo zokukhuluma ukuthi basazikhumbula abazifunda emabangeni adlule. Wabalandlela ngokuthi ababuze nje imibuzwana embalwa ngezimo zokukhuluma ezama ukuthola ulwazi lwabo lwangaphambili. URosenblatt (2004) wakuveza ukuthi ukufundwa kwezimo

zokukhuluma kuyinto eyenzeka ngokuhlangukiswa komfundi nezindlela ezithile zokufundiswa kwezimo zokukhuluma okwenzeka ngesikhathi esithile endaweni ethile okuyikilasi. Lokhu kusho ukuthi umfundi ufika ekilasini lakhe enalo ulwazi ngezimo zokukhuluma, bese kuthi uma uthisha esemfundisa ngezimo zokukhuluma ube esehlangukiswa lokhu anakho emqondweni wakhe kanye nalokhu akufundiswa uthisha ekilasini bese ulwazi lwakhe luyathuthuka ngezimo zokukhuluma.

Ngalolo suku wayezofundisa ngesimo zokukhuluma yingakho wayelokhu ebabuza ngazo. Ngaleyo ndlela wayenenjongo yokucacisa esethulweni sakhe sesifunjwana ingqikithi yaso. Lokho kwaveza ukuthi uthisha uDuma uhlele kahle ngempumelelo futhi wacacisa izinjongo zesifundo, zonke izindlela ayezozisebenzisa wayezihlelele ezilungisile futhi wasingenisa kahle isifunjwana sakhe ngokuthola ulwazi abafundi bakhe ababenalo ngaphambi kokuba abathuthukise ngalolo analo.

Engakuthola ukuthi izinsizakufundisa zazingenele ukuthi angafundisa lesiya sihlokwana sakhe sezimo zokukhuluma ngoba izincwadi zazingekho. Waqala wachazela abafundi bakhe ukuthi izimo zokukhuluma zehlukene izigaba ezintathu, izisho, isaga kanye nezifengqo. Wabachazela kusakuxoxa ukuthi kunabantu abaqamba kudala izimo zokukhuluma ngoba kwakukhona ababekubona bese beqamba isimo sokukhuluma ngalokho okwakwenzeka usuku nosuku phambi kwabo. Wabavezela ukuthi kunomehluko phakathi kwezaga nezisho futhi zibalulekile, bese ziba nokwehlukana nangezimvelaphi zazo. Ngathola ukuthi uthisha unolwazi olukahle nolujulile ngesifunjwana sezimo zokukhuluma ngendlela abachazela ngayo abafundi bakhe.

Abafundi bakhombisa ukusijabulela nokusithokozela lesi sifunjwana sangalolo suku. Le ndlela ayisebenzisa yokuxoxa nokuchazela abafundi ngezimo zokukhuluma iyona eyenza basithokozele isifunjwana futhi nolimi owayelusebenzisa lwalufanele, kwakuwulimi lwesiZulu uLimi Lwasekhaya olusezingeni lwabafundi bebanga le-11. Isu lalokhu ebabuza imibuzo abafundi bakhe ngesihloko sesifunjwana samsisa uthisha lapho esechaza ngoba lokho owayesekucacisa kwakubonakala bekuqonda abafundi. Ngenkathi uthisha ebahlukanisa ngokwamaqoqo abafundi, wabacela ukuthi abahambe beye emtampweni wolwazi bathole izincwadi ezizobachazela ukuthi, yini izimo zokukhuluma, yini izaga, yini izisho, bese bethola imvelaphi yazo, akagcinanga

lapho wabe esebatshela ukuthi ulwazi oluningi bangaluthola kubantu abahlala nabo endaweni noma emakhaya akubo. Kulokho kokuthi abathole ulwazi kubantu abahlala nabo endaweni, uVygotsky (1978) kuthiwa wayenenkolelo yokuthi umfundi ukuze akwazi ukufunda ulimi, kumele axhumane nabanye abantu, azi ngezimo ezimzungezile ezenzeka endaweni nasemphakathini aphila kuwo. Lokhu kuveza ukuthi umfundi akafundi izimo zokukhuluma nje kuphela esikoleni nasemphakathini angazifunda. Izinto azifundiswa uthisha esikoleni kumele azihlanganise nolwazi analo kanye nosikompilo lwakhe.

Le ndlela yokwenza amaqembu yenza ukuthi abafundi basebenze futhi bafunde bonke ngempumelelo ngoba bazohamba bonke bayofuna ulwazi bese beyaluhlanganisa ndawonye njengeqembu. UWoolfolk (1999) waveza ukuthi ulwazi lwezimo zokukhuluma kumfundi lwakheka ngenxa yokuhlangana nabanye abantu kanye nezehlakalo ezithile. Lokhu kuveza ukuthi ukwehlukaniswa kwabafundi ngamaqoqo kwenza ukuthi umfundi akwazi ukuthola ulwazi komunye umfundi onguntanga yakhe. Uthisha ubebancoma abafundi bakhe abenze kahle aze asho namazwi okukhuthaza ukubagqungqumezela kokuhle. Abafundi bebephendula kahle ngendlela efanele abakho ebebedinga ukuqondiswa ubugwegwe ngenxa yokuziphatha kabi kwabo noma bekhombisa ukungazihloniphi.

Awukho umsebenzi uthisha uDuma owabanika wona abafundi owawudinga ukuba bawubhale emva kwesifunjwana, ngaphandle komsebenzi okwakumele beyowenza emakhaya bevakashele umtapo wolwazi, baxoxe nabantu abadala bendwo benze ucwaningo ngezihlokwana abanika zona. Ngenxa yokuphela kwesikhathi uthisha wasigoqa lapho isifunjwana sakhe ngokuthi abuyekeze konke okufundiwe ngokugcizelela ubuhle nokunotha kwezimo zokukhuluma.

Ngabuyela ngaphindela esikoleni M ukuyothamela uthisha uDuma okwesibili. Kulolu suku lwesibili uthisha uDuma wayebuyele kulo lelo kilasi esasikulo osukwini lokuqala, engakuqhaphela ngingena ekilasini nothisha abafundi babekhombisa injabulo, bekhombisa ukuthokoza okukhulu. Wababingelela abafundi bakhe abafundi bona bavuma, ngaphambi kokuba aqale athule isifunjwana sakhe wababuza abafundi ngomsebenzi (ucwaningo) owayegcine ebanike wona ukuba bayowenza emakhaya ukuthi bawenzile yini, ukuthi bayocobelela ulwazi kubantu abadala emakhaya noma

kubantu abadala endaweni abaphila kuyo, baphinde bayobheka ulwazi ezincwadini ezinolwazi ngezimo zokukhuluma emtapweni wolwazi oseduze nabo. Wabe eseqala esengenisela isifunjwana sakhe ngokuthi ebatshele ukuthi namhlanje bazokwenza inkulumo elungiselelwe, wabachazela ukuthi yini inkulumo elungiselelwe, yethulwa kanjani, yini elindelekile ngenkathi eyethula ngoba uzobe esebenzisa irubhrikhi yokumaka inkulumo elungiselelwe. Waqhubeka wathi abahlale ngokwamaqebu abo bese bekhetha oyedwa kubo ozobamele ethule le nkulumo ezobe iqhukethe lokhu abakutholile ocwaningweni lwabo futhi bavumelekile ukuthi bavule inkulumo-mpendulwano ngamaphuzu abangaboni ngaso linye nelinye iqembu.

Lokho kwangikhombisa ukuthi uthisha ubesihlele kahle isifunjwana sakhe ngendlela asingenisele ngayo, lwalukhona uhlaka lwesifundo ngoba kwakukhona ngisho nezinsizakufunda azinika abafundi amashadi ukuba bangabhala kuwo noma badwebe abangakudweba. Ngenkathi echaza ngenkulumo elunguselelwe uthisha wakhombisa ulwazi olunzulu ngesifunjwana sakhe sosuku. Indlela uthisha achaza ngayo inqubo yesifunjwana bonke abafundi bakuthokozela kanti nezinsiza nazo abafundi bazijabulela ngoba zazihambisana nesimo sesifunjwana. Kwakunamanzi asezigujini okuphuza, ayezophuzwa zikhulumi ukwehlisa uvalo noma ziphuze emva kokwethula inkulumo. Kukhona istendi lapho umfundi ayema khona uma esethula inkulumo yakhe. Konke kwakuhambela kusifanele isifunjwana.

Ngenkathi sokufunda abafundi bethula izinkulumo zabo babehleli ngamaqoqo abo, behlelekile iqoqo lihleli ekhoneni lalo nelinye iqoqo lihleli kwelalo kungekho ukuphazamisana kubafundi. Uthisha nguyena owayehola izinkulumo, futhi kunguye umngcini sikhathi, wayebanika ithuba lokukhuluma ngokulingana.

Engakuqhaphela ngenkathi abafundi bethula izinkulumo zabo babekhombisa ukuthi balwenzile ucwaningo lwabo ngezimo zokukhuluma, ekhaya, kubantu abaphila nabo endaweni kanti abanye kwakuzwakala ukuthi lolu lwazi abanalo baluthole ezincwadini. Le ndlela abafundi abaluthole ngalo lolu lwazi kuyahambelana nalokhu okwashiwo ngu Vygotsky (1978) eveza ukuthi ukukhula kwengane enobudlelwano nabantu abayizungezile noma endaweni ehlala kuyo, abantu abayizungezile yibo abayilekelela ngolwazi lwamagama nemvelaphi yawo. Le ndlela naleli isu likathisha uDuma lokuthi abafundi abayozifunela bona ulwazi kubantu abadala nakubantu abafundi abaphila

nabo endaweni abahlala kuyo, yiyo lena ebenza abafundi ukuba bathuthukise ulwazi lwabo ngezimo zokukhuluma. Ngenkathi abafundi bethula ucwaningo lwabo babeze besho ukuthi, ubaba othile uthena, abanye bathi encwadini ethile baze basho ikhasi laleyo ncwadi ukuthi yiliphi. U-Au (1997) uyakugcizelela ukuthi usikompilo lubalulekile ngoba lunomthelela ekuthuthukiseni kwengane ukuze yazi ngemvelaphi yezimo zokukhuluma.

Ngenkathi abafundi bathula izinkulumo zabo uthisha uDuma wayebonakala ebusweni ukuthi iyamjabulisa lento ekhulunywa zingane. Kwakungelula ukuthi amncome umfundi ngamunye ngenkathi eqeda inkulumo yakhe kodwa wayecela ukuthi uma umfundi eqeda ukwethula inkulumo bonke abafundi bamshayele ihlombe. Uthisha wayesebenzisa iphepha elalinerubhrikhi yokumaka inkulumo elungiselelwe, lokho ngakubona ngoba nami wayenginikile. Ekupheleni kwesifunjwana uthisha wabancoma bonke abafundi ngisho nalabo abangakhulumanga, washo ukuthi likhona iqhaza nabo abalibambile ngokuthola ulwazi baluletha eqoqweni labo. IRubhrikhi uthisha iyona ayeyisebenzisa ukuhlola umsebenzi wabafundi, futhi ekugcineni wabanika yona ukuze babone lapho benze khona amaphutha futhi konke kwakubhalwe ngolimi olwamukelekile ulimi lwesiZulu uLimi Lwasekhaya olusezingeni labafundi absebangeni le-11.

Ngathamela isifunjwana sikathisha uMakhunga owayefundisa esikoleni H okungesilo igama laso isikole langempela, kepha igama engasipha lona ngenxa yokuthi ngangifuna ukuvikela isithunzi sesikole kanye naye uthisha uqobo lwakhe. Uthisha uMakhunga wayefundisa ibanga le-10 isiZulu Ulimi Lwasekhaya. Ikilasi lakhe lalinabafundi abangamashumi amahlanu nane (54) indlela abahlala ngayo, bonke bahlala ngababili edeskini futhi ligcwele. Sangena wangithatha wangibeka emuva, kwasekunetafula elincane kanye nesitulo okukhombisa ukuthi wayesengihlelele ukuthi ngihlale khona. Ngangikujabulela ukuhlaliswa emuva ekilasini ngoba kwakungenza ngikwazi ukubona yonke into eyayenzeka ekilasini. Isifunjwana sakhe sasimayelana nezimo zokukhuluma. Isihloko sosuku sasithi, "Yini izisho.". Kwakuyisifunjwana esasihleleke kahle futhi izinjongo zazivezwe kahle ngokucacile ekwethulweni kwesifunjwana. Wabuza abafundi ukuthi konje basakhumbula yini ukuthi bagcinaphi. Baphakamisa izandla abafundi basho ukuthi bagcina befunde ngezaga. Ngayithanda

indlela aqala ngayo uthisha uMakhunga ngoba waveza ukuxhumanisa kwesifunjwana sangaphambili nesangalolo suku.

Wachaza ukuthi izaga ziyizimo zokukhuluma okuyizona ezinonga ulimi lwesiZulu ukuze luzwaka luhlwabusile, kanti izaga zinabo abafowabo okuyizisho kanye nezifengqo nabo abafowabo bayalunonga ulimi lwesiZulu. Wabachazela abafundi bakhe ukuthi ngaphansi kwezimo zokukhuluma okuyizaga, izisho kanye nezifengqo, namhlanje isifundo sakhe sizogxila kwizisho. Wabaxoxela ebachazela abafundi ukuthi yini izisho zehluka kanjani zona kwizaga, echaza nemvelaphi yazo noma ukuqambeka kwazo izaga. Ngendlela uthisha owayechaza ngayo izisho wayekhombisa ukuthi unolwazi olunzulu ngalento (izisho) ayifundisayo.

Engakuqaphela edeskini elaliphambili elalihleli izinto zikathisha kwakunamaphepha kanye namashadi. Ngenkathi uthisha echaza wayebuye ebhale ebhodini elaliphambili likashoki. Wathatha lawo maphepha wawanika abafundi ukuthi babheke izithombe ezazikuwo kanye nemdwebo eyayidwetshiwe. Wabayalela ukuthi babuke lezo lezo zithombe bese bakha izisho bezisusela kulezo zithombe abazibonayo. Ngokuka Kress (2003) lapho ekhuluma ngenjulalwazi isemiyothikhi uthi semiyothikhi iyakwazi ukuthi iyisayensi yezimpawu zokuhlanganisa okubonwayo kanye nencazelo yokushiwoyo. Uthisha uMakhunga usebenzisa yona le ndlela yokuthi abafundi mababuke izithombe ezisephepheni bese behlanganisa abakubonayo bese bakha okukhuluma noma okubhalwayo. Angabuka isithombe bese akha isisho ngaso. Kanti uDastejerd no-Alipour (2010) baveza ukuthi inhloso yaleli lisu lokufundisa kugxilwa ekuthuthukiseni ikhono lolimi.

Le ndlela yokufundisa ayisebenzisayo uMakhunga yayiyenza ukuthi umfundi nomfundi akwazi ukuzisebenzela azakhele esakhe isisho, le ndlela yenza abafundi bafunde kahle bazuze impumelelo. Ngendlela enza ngayo isifundo sakhe ngenkathi esingenisa kwavela ukuthi uxhumanisa lokhu abafundi abakunde ngaphambilini nalokhu abafunda ngalolo suku. Indlela abafundi ababehleli ngayo yayikhombisa ukuhleleka kahle nakuba babempitshene kodwa kwakufundiseka futhi abafundi babe sebekunjwayele ukuhlala kanjeyayana.

Sebeqedile ukubhala abafundi ezincwadini zabo zokubhalela lowo msebenzi, uthisha wacela umfundi ngamunye ukuba asho yena ukuthi ukhande siphilisi ngesithombe sokuqala, esesibili, esesithathu baze bazisho zonke. Ababesho wayebancoma ngokwenza umsebenzi omuhle, engakuqaphela akekho umfundi ongenzanga kahle ngoba basebencintisana sebefuna ukusho nabo okwabo. Enganguqaphela ukuthi kusuka ekuqaleni kwesifunjwana waze wasiphetha uthisha ubesebenzisa ulimi LwesiZulu uLimi lwasekhaya, futhi kuwulimi olusezingeni lwabafundi bebanga le-10. Ngisho izithombe ebezisetshenziswa njengesinsizakufundisa zazisezingeni labo abafundi. Ekugcineni uthisha wasonga kahle isifunjwana sakhe ngokuthi agcizelele ukuthi izimo zokukhuluma ziwumgogodla wolimi nezinongo zokunonga ulimi ukuze lunotho.

Ngaphindela esikoleni sikathisha uMakhunga okwesibili, waphindela wayofundisa kulo lelo kilasi esasikulo ngenkathi ngiyomthamela okokuqala. Konke kwahamba kahle ngathola ukuthi izinjongo zesifunjwana sakhe uzethule kahle zacaca kubafundi bakhe futhi wakuveza ukuthi yini ekugcineni afuna bakuzuze. Isifunjwana sakhe sasimayelana nezifengqo. Wasingenisa kahle isifunjwana sakhe ngokuthi aqale abakhumbuze abakufunde ngaphambili wase ekuhlobanisa nesifunjwana sangalolo lusuku. Wababuza nje umbuzo owodwa ukuthi yini izimo zokukhuluma, kwaphendula umfundi oyedwa wathi, izimo zokukhuluma zehlukene amabanga amathathu, izaga, izisho kanye nezifengqo. Uthisha wabonga kulowo mfundi wancoma impendulo enhle nemnandi. Wayeqhubeka ethi njengoba sesizifundile lezi ezimbili izimo zokukhuluma okuyizaga nezisho, namhlanje sizofunda ngezifengqo. Wakhombisa ukuthi unolwazi oluningi ngesifengqo nocwaningo ulwenzile olumayelana nalesi sifunjwana, ngoba waqala wabachazela abafundi ukuthi izifengqo ziyizo izimo zokukhuluma waze wabanika ngisho izibonelo zakhona. Ngathola ukuthi isifunjwana sakhe sasihleleke kahle.

Abafundi babebukeka bejabulile ngenkathi uthisha eqhubeka efundisa, sasibukeka simnandi futhi silula kubafundi lesi sifunjwana, ngingazi noma senziwa indlela uthisha ayesifundisa ngayo. Ngabe sengihleba nje nomunye umfundi engangihleli ecakwakhe ngibuza ukuthi yini lena ebona namhlanje bathokoze, bakhombise injabulo uma uthisha efundisa ngezifengqo. Lowo mfundi wavela wahleka wathi izifengqo ziyizimo

zokukhuluma ezijwayelekile futhi ziningi, kulula ukuzibamba nokwenza izibonelo zazo azifani nezaga kanye nezisho.

Uthisha wabanika amapheshana anendantshana, wabanika umyalelo wokuthi mabafunde leyo ndatshana esephepheni abanike lona bese bedwebela zonke izifengqo ezitholakala kuleyo ndatshana. Uma beqeda ukudwebela lawo magama ayizifengqo bese bezakhela imisho besebenzise lezo zifengqo bekhombise ukuthi bayayazi incazelo yazo. U-CAPS uthi ulimi olunencazelo ecashile namasu obuciko bokukhuluma, izaga, izisho, izifengqo (isifaniso, isingathekiso, ukwenzasamuntu, ukwenzasasilwazne ihaba, umbinqo, indida, njll) nakuba ulwazi lwalezi zimo zokukhuluma lubalulekile, kumele lwethulwe kubafundi njengokuvela kwazo embhalweni yeprozi, yezinkondlo, embhalweni yokuziqambela engakholakali eyethula amaqiniso. Lokhu kuveza ukuthi uthisha uma efundisa abafundi bakhe ngezimo zokukhuluma kumele abafundise noma ngayiphi indlela noma isu bese engasebenzisa noma yiyiphi insizakufundisa ukuze umfundi wakhe acijeke kuwo wonke amakhono. Engakuqaphela kule ndlela kaMakhunga ukuthi abafundi bakhe wabafundi onke amakhono, ikhono lokufunda, ikhono lokubhala, ikhono lokukhuluma kanye nekhono lokulalela.

Ngathamela isifunjwana sikathisha uMjadu owayefundisa esikoleni H, okungesilona igama lesikole langempela kepha yigama engaziqambela lona ngenxa yokuvikela isithunzi sesikole kanye nesithunzi sikathisha. Uthisha uMjadu wayefundisa ibanga le-11 isiZulu uLimi Lwasekhaya kulesi sikole. Wayefundisa abafundi abangamashumi amahlanu (50) ekilasini. Abafundi babehlala ngababili edesikini kodwa linye idesiki engabona abafundi behleli bebathathu kepha babengampinsthene ngoba babenemizimba ekahle engemikhulu. Wabingelela abafundi bakhe uthisha, bavuma kahle bakhombisa inhlonipho, wabazisa ngesivakashi sakhe esasiyimi wase engikhombisa indawo emuva ekilasi wathi ucela ngihlale khona. Wabhala isihloko sesifunjwana sakhe sosuku ebhodini. Isifunjwana sakhe sasimayelana nezimo zokukhuluma. Engakuqaphela wasethula kahle isifunjwana sakhe ngendlela yokuveza ubudlelwana nokuxhumana nokufundwe kwisifunjwana saphambilini esingenisweni sakhe. Waziveza zacaca izinjongo zesifunjwana sakhe kanye nakufisa ukuba bakubambe ekupheleni kwesifunjwana sakhe abafundi.

Engakuqaphela eqhubeka nesifunjwana sakhe indlela yokufundisa ayeyisebenzisa kwakuyindlela yokufunda ngokucaphuna endabeni kanye nesu lokusebenza ngawedwana. Wabanika amapheshana ayenesiqeshana sendaba. Waqala wabanika imiyalelo yokuqhuba isifunjwana sakhe. Wabayalela ukuba bafunde isiqeshana sendaba bese bedwebela izimo zokukhuluma abazithola kuleso siqeshana, uma bezitholile bazibhale phansi bese bezisebensisa emshweni umuntu azakhele wona ukuveza ukuthi incazelo yaleso simo zokukhuluma uyayiqonda. Into eyayiyinsisakufundisa ayeyisebenzisa kakhulu ibhodi likashoki, yonke into ayeyiyichaza wayeyibhala ebhodini. Aphinde athi ababheke izincazelo zezimo zokukhuluma emanithini abo. Abafundi bakhombisa inhlonipho enkulu, ukulalela ngoba wayengekho owayebanga umsindo futhi asikho isikhathi lapho uthisha okwadingeka khona ukuba omunye amqondisa ubugwegwe.

Lapha ngaqaphela ukuthi indlela yokufundisa ngokutshela uthisha yayimsebenzela. Uthisha wayesebenzisa ibhodi likashoki, izincwadi zokubhalela zabafundi, iziqeshana sephepha esasinendatshana njengezinsizakufundisa zakhe. Zonke lezi zinsizakufundisa ngazibona zisifanele lesiya sifunjwana sakhe, kepha angikhumbuli ngimuzwa ethi abafundi abasebenzise izichazimazwi zabo uma kukhona abangakuqondi njengenye yezinsiza owayethena uyazisebenzisa. Kepha ngabona besithakasela abafundi bakhe isifunjwana sangalelo suku.

Abafundi babehleleke kahle behleli ngokukhululeka emadeskini abo, akekho umfundi owayekhombisa ukungathokozi, ukumpintsheka noma ekhombisa indlela ahleli ngayo ingamenza angayizwa lento efundiswayo. Sebeqedile ukubhala umsebenzi wokuhlola okwakhaya, uthisha uMjadu kwakuba nje nemibuzo ayibuzayo ngenkathi eqhubeka echaza bese abafundi bephendula kahle bekhombisa ukuthi bayakuqonda konke futhi izincazelo zikathisha ziqondile futhi zicacile. Ngokuqaphela kwami okwakwenza isifunjwana sihambe kahle yingoba uthisha wayesebenzisa ulimi abalukuqonda kahle ulimi lwesiZulu uLimi Lwasekhaya. Ulimi owayelusebenzisa uthisha uMjadu lwalusezingeni lwabafundi abafunda ibanga le-11.

Kwangithatha izinsuku ezimbili nje vo ukubuyela esikoleni H isikole sikathisha uMjadu, lapho kwakumele ngiyomthamela okwesibili. Inkinga eyayenza ukuthi ngishehshe ngibuyele ukuyothamela uthisha uMjadu yikuthi zase zincane izinsuku ezasezisele

ukuthi abafundi bebanga le-11 beqale ukubhala isivivinyo zabo zokuphela konyaka. Engakuqaphela ukuthi bonke othisha engangibathamela babeba nekilasi elilodwa abafundisa ibanga le-10 kulo, bese eba nelilodwa alifundisa ebengeni le-11. Kanjalo-ke ngosuku lwesibili ngiyothamela uthisha uMjadu sabuyela kulo lelo kilasi esasikulo ngenkathi ngimthamela isifunjwana sokuqala. Sahamba naye saya ekilasini, wafika wababingelela abafundi bakhe njengenjwayelo, abafundi bavuma ngenhlonipho nangokuzithoba. Wabe esecela abafundi bakhe ukuthi bakhiphe izincwadi zabo zokubhalela bavule lapho bebhale khona umsebenzi wabo obebanike wona phambilini.

Uthisha uMjadu wacela abafundi bakhe ukuba bakhiphe izincwadi zabo zokubhalele bavule umsebenzi owayegcine ebanike wona phambilini. Lo msebenzi ababewuthathe esiqeshaneni esinendatshana lapho kwakumele bakhiphe izimo zokukhuluma ezazitholakala kuso, bese bezakhela imisho yabo besebenzize lezo zimo zokukhuluma baveze ukuthi bayaziqonda izincazelo zazo. Kwakuba nemibuzo ayebabuza yona eqondene nalowo msebenzi. Abafundi babephakamisa izindla ngobuningi babo bepmphendula. Lokho kuphendula kwabo kwakuveza ukuthi uthisha wayesethule kahle isifunjwana sakhe, abafundi bebandakanyekile bonke bethokozile futhi bekhombisa ukusithakasela isifunjwana sosuku sezimo zokukhuluma. Uthisha wayekhombisa ukuvuthwa ngolwazi lwesifunjwana ayefundisa ngaso ngalolo suku.

Kwakukhona ukuxhumana kwesifunjwana sangalolo suku kanye nesifunjwana esasifundwe ngaphambili, lokhu ngakubona ngendlela abafundi ababephendula ngayo nolwazi ababenalo. Bonke abafundi babekhombisa ukuthi izincazelo zesifunjwana neziqondiso uthisha wayezicacise kahle futhi ziqondile lokhu kubonakala ngesasasa abafundi ababenalo. Akekho umfundi owaziphatha ngendlela engamukelekile okwakungadinga uthisha ukuthi amqondise ubugwegwe, bonke babehlonipha, belalela ngenkathi kufundwa. Uthisha wayelokhu ebancoma njalo abafundi bakhe abenze kahle ekhuthaza ukusebenza okuhle. Engakuqaphela uthisha uMjadu wayesebenzisa ulimi olwalumukelekile nolufanele abafundi bebanga le-11 futhi ebafundisa ngolimi LwesiZulu uLimi Lwasekhaya.

Ikilasi lakhe lalihlelekile abafundi behleli bekhululekile ngendlela ekahle eyamukelekile yokufunda nokufundiswa. Akekho umfundi owayekhombisa ukungahlali kahle okwakungamenza ukuthi angasithokozeli isifunjwana sosuku. Izinsizakufundisa ezasisetshenziswa sazihambisana nesifunjwana, ibhodi likashoki, isiqeshana esasinendaba kanye nezincwadi zabafundi zokubhalela.

Ngaphinda ngayothamela isifunjwana sikathisha uMnqayi owayefundisa esikoleni D okungesilo igama laso langempela, kepha yigama engaziqambela lona ngenhloso yokuvikela isithunzi sesikole sakhe kanye nesithunzi zakhe uthisha. Uthisha uMnqayi wayefundisa ibanga le-11 efundisa isiZulu uLimi Lwasekhaya. Ikilasi lakhe lalinabafundi abangamashumi amane nesithupha (46). Abafundi babehlalisene ngababili edesikini. Ngaya naye ekilasini lakhe, ngenkathi singena naye abafundi basukuma bonke basibingelela, savuma, uthisha wasebacela ukuba bahlale phansi. Wabe esengethula kubafundi njengesivakashi sakhe maqede wangikhombisa indawo lapho kumele ngihlale khona emuva ekilasini.

Isifunjwana sakhe sasimayelana nezimo zokukhuluma. Isifunjwana sakhe sathatha imizuzu engamashumi ayisithupha (ihora). Wasethula kahle isingeniso sakhe, waqala wabhala isihloko sakhe ebhodini "Izifengqo". Wakwazi ukucacisa izinjongo zesifunjwana sakhe ngoba wathi eqala nje waveza kubafundi bakhe inhloso yesifunjwana sakhe ukuthi ufuna ekugcineni noma ekupheleni kwaso yini okumele bakuzuze. Wababuza imibuzwana ethile emayelana nesifunjwana sangaphambilini esasikhuluma ngezisho. Ngaqaphela imibuzo yakhe yayifuna ukuhlanganisa ulwazi lwalokho abafundi ababekufunde esifunjwaneni esiphambili nalokhu ayezokufundisa ngalelo suku. Lokho kwenzeka ngoba kwaba khona ukuxhumana nokufundwe ngaphambilini kanye naye yokufundisa, lokhu ngakubona ngendlela abafundi ababephendula ngayo imibuzo uthisha ayebabuza yona. Lelo lisu lakhe lakhombisa ngokusobala ukuthi uthisha uMnqayi unalo ulwazi ngesifundo ayesifundisa. Ngangiswa indlela ayechaza ngayo ukuthi yini izifengqo, eveza izinhlobo zazo kanye nokusetshenziswa kwazo uma kukhulunywa. Engigakubonanga uthisha uMnqayi ekwenza ukubheka mhlampe umsebenzi okungabe wayebanike wona ngaphambili abafundi ukuba bayowenza ekhaya noma ababewubhalele ekilasini. Uthisha awukho umsebenzi ake wawuhlola ohlelekile ngaphandle kwemibuzo ayebabuza yona nje abafundi eqhubeka nesifunjwana sakhe. Nasemva kwesifunjwana awukho umsebenzi

uthisha awunika abafundi ukuba bawenze. Ngaleyo ndlela uthisha akabanga nakho ukuhlola ngokucophelela umsebenzi wabafundi.

Indlela namasu ayewasebenzisa ayemahle lokho kwakwenza abafundi basithokozele isifunjwana sakhe. Okunye okwakungenza abafundi basithokozele isifundo ulimi uthisha ayelusebenzisa. Wayesebenzisa ulimi olwamukelekile nolufanele isiZulu uLimi Lwasekhaya.

Abafundi babehleli kahle behlelekile ekilasini ngendlela eyayenza ukuthi ukufunda nokufundisa kumukeleke. Akekho umfundi owayekhombisa ukungakhululeki ekilasini, bonke abafundi babebambe iqhaza ngenkathi isifunjwana siqhubeka ngoba uthisha wayebambandakanya bonke uma ebuza imibuzo noma lapho esechaza. Engakuqaphela okunye uthisha inye kuphela insizakufundisa ayisebenzisa kulezi ayezibalile phambilini, ishadi, ibhodi likashoki, incwadi Inqolobane Yesizwe kanye nesichazamazwi. Insizakufundisa ayisebenzisa ibhodi likashoki ngoba wabhala kulo isihloko waphinda wabhala konke ayekuchaza khona ebhodini.

Kwedlula izinsuku nje ezimbili kade ngihambile ukuyomthamela uthisha uMnqayi ngabe sengiphindela futhi sengiyomthamela okwesibili. Saphindela kulo lelo kilasi ayefundise kulo ngelanga lokuqala. Abafundi bakhe babeziphethe kahle bekhombisa inhlonipho futhi basebekhululekile sebengibona okwesibili. Akukho okusha akufundisa wabe esebuyekeza lokhu ayekufundise ekuqaleni. Wathi nje eqala isifunjwana sakhe wacacisa izinjongo zesifunjwana sakhe. Isifunjwana sakhe sasihleleke kahle. Waziveza kahle izinjongo nezinhloso zesifunjwana sakhe. Waqala wabakhumbuza ababekufunde phambilini ngezifengqo, ngaqaphela lapho wayefuna ukuxhumanisa lokhu ababegcine bekufundile ukuze kube nokuxhumana nalokhu ayezokusho. Wabanika imiyalelo yokuthi uzobanika amapheshana enesiqeshana esinendaba, bazoyifunda bese bedwebela amagama abazowathola kwisiqeshana ayizifengqo. Bazothi uma sebewatholile lawo magama bese bewatomula bawabhale ezincwadini zabo zokubhalela bese besho ukuthi lelo gama lulu hlobo luni lwesifengqo. Le ndlela ayisebenzisa yokufunda ngokucaphuna endabeni yayenza abafundi bakhululeke bonke ekilasini ngoba umfundi wayezozisebenzela yedwana. Lokhu kwangenza ngabona ukuthi uthisha unolwazi oluphelele nokuqonda isifundo sakhe sesiZulu uLimi Lwasekhaya. Engakuthola kubafundi bakhe ukuthi babehlonipha naye uthisha

ekhombisa uthando kubo ngoba wayenakho ukumncoma umfundi owenze kahle, kanti akekho umfundi owakhombisa ubuhlongandlebe lapho okwadingeka khona uthisha ukuthi amthathele izinyathelo eziqinile ngokuthi amqondise ubugwegwe.

Ngenkathi abafundi befunda isiqeshana sendaba epheshaneni uthisha wayelokhu ezulazula phakathi kwamadesikhi ehlola umsebenzi wabo. Umfundi owayengafundi noma engabhali wayemlekelela uthisha emkhuthaza ukuthi abhale kanjani, emlungisisa amaphutha uma ethola umfundi ewenzile emsebenzini wakhe. Engingakusho ngithi uthisha uMnqayi wawuhlola umsebenzi wabafundi bakhe ngenkathi befunda futhi bebhala ngokucophelela, akufananga nosuku lokuqala lokumthamela lapho wawungekho umsebenzi awuhlola.

Ulimi owayelusebenzisa ngenkathi efundisa nangenkathi ethula isifunjwana sakhe lwalumukelekile, lukahle, lusezingeni lwabafundi bebanga le-11 ababefunda isiZulu uLimi Lwasekhaya.

Ngathamela isifunjwana sikathisha uMngoma owayefundisa esikoleni D okungesilona igama lesikole langempela kepha yigama engaziqambela lona ngenhloso yokuvikela isithunzi sesikole kanye nesikathisha. Uthisha uMngoma wayefundisa ibanga leshumi nanye (10) isiZulu uLimi Lwasekhaya. Abafundi bakhe babengamashumi amahlanu nane (54) ekilasini. isifunjwana sakhe sathatha imizuzu engamashumi ayisithupha (ihora). Uthisha uMngoma wakwazi ukwethula ngokucacisa izinjongo zesifunjwana sakhe. Imibuzo ayeyibuza abafundi bakhe ngenkathi eqala ukwethula isifunjwana sakhe yayikhombisa ukuthi yini ayeyihlosile. Njengoba babenza isifunjwana esasimayelana nezifengqo eziyingxenyeye yezimo zokukhuluma. Wabayalela ukuba bahlukane ngamaqoqo ukuze basebenze ngokubambisana. Wabayalela ukuba bathathe izincwadi zabo zezinkondlo ababeyisebenzisa ebangeni le-10. Wabacela ukuba bavule ekhasini lekhulu namashumi amabili bafunde inkondlo ethi, “Mbali yezwe” Wabachazela ngezimo zokukhuluma ezazitholakala kuyo leyo nkondlo ikakhulukazi izifengqo, wabachazela ngazo zonke izifengqo ezazitholakala kuleyo nkondlo kangoba wazikhipha zonke izinhlobo zezifengqo ezazitholakala kuleyo nkondlo.

Ngenkathi uthisha uMngoma echazela abafundi kwakubonakala futhi kuzwakala ngendlela achaza ngayo ukuthi uthisha unolwazi olujulile nekhono elikhulu ngesifunjwana asifundisayo isiZulu uLimi Lwasekhaya. Ngangibona indlela ababelalele ngayo ngenkathi echaza wayengekho umfundi owayebanga umsindo, abafundi ngangibabona ngisho ebusweni ukuthi bayasithokozela lesi sifunjwana, imibuzo ababeyibuza uthisha yayiveza ukuthi basizwe kahle isifunjwana futhi basithokozele. Indlela ayebaphendula ngayo uthisha uma abafundi bebuza imibuzo yayikhombisa ukuthi uyasazi isifundo sakhe. Indlela ayelungisa ngayo abafundi uma sebephendula okungeyikho yayikhombisa ulwazi olunzulu ngesifunjwana. Uthisha wayeze abancome abafundi ngendlela ababebuzisa ngayo kuthi labo abaphendule kahle nabo abakhombise injabulo ukubakhuthaza ukuba basebenze kanzima ukuze bathuthukise ulwazi lwabo. Abafundi babekhombisa ukuthi bayaluthanda ulimi lwabo ngoba babesebenzisa ulimi ababefundiswa ngalo lwesiZulu uLimi Lwasekhaya uma bebuza noma bephendula imibuzo kathisha. Engangikuqaphela ukuthi nothisha wayesebenzisa ulimi lokufundisa olufanele nolusezingeni lwabafundi bebanga le-10 lwesiZulu uLimi Lwasekhaya. Indlela abafundi ababeziphethe kahle ngayo yayinokuhlonipha nokubambisana nothisha, kangangoba akekho umfundi uthisha owake wamthathela izinyathelo zokumqondisa ubugwegwe.

Isifunjwana sikathisha sasikhombisa ukuthi sasinakho ukuxhumana nesifunjwana sangaphambili. Indlela abafundi ababebuzisa ngayo uthisha imibuzo yayeyame emsebenzini ababekade bewufundiswe ngaphambili, nothisha uma esebachazela wayekuveza ukuthi njengoba sithena esifundweni esiphambili yebo kunjalo. Isifunjwana saphambilini sasimayela nesimo sokukhuluma izisho.

Akukho ukuhlolwa okwenzeka okusemthethweni okwenziwa uthisha ngalolo suku. Kuphela kwakuba nemibuzo eyayivela ngenkathi uthisha eqhubeka efundisa. Ekugcineni kwesifunjwana uthisha wabe esebuyekeza konke abafundi abakade bekufunda ukuhlola ukuthi bonke bazwe kahle, wabacela ukuthi babuze uma kukhona okungabakhanyelanga ngenkathi befunda. Akubangabikho umfundi owabuzayo lokho kwakukhombisa ukuthi isifunjwana sikathisha sahamba kahle. Ekugcineni uthisha wanika abafundi umsebenzi ukuba bayowenza emakhaya. Lo msebenzi wawumayelana nazo izifengqo ezazisenkondleni leyo ayethena abayifunde ekilasini.

Lowo msebenzi wayewudinga uma sebehlangene emaqoqweni abo ukuba baveze lokho umfundi ngamunye akutholile bese ekwethula eqoqweni lakhe.

Ngabuyela emva kosuku kade ngimthamele uthisha uMngoma esikoleni sakhe. Inkinga eyayenza ukuthi ngisheshe ngibuyele ngiyothamela uthisha uMngoma yingoba wayengomunye wothisha owayekhethwe uMnyango wezeMfundo Eyisisekelo ukuba ayomakela ibanga le-12, manje wayeselungiselela uhambo lwakhe ngokuthi ahlele isiviviyo esizobhalwa abafundi bebanga le-11 sokuphela konyaka, emaka namathaskhi esigamu sesine sonyaka ukuze kuthi uma ehamba engashiya umsebenzi engawuqedile. Ngenhlaha sabuyela ekilasini esasikade sikulo ngenkathi ngiyomthamela okokuqala. Abafundi babesebanjalo akekho owayengekho babephelele njengakuqala. Waqala wacacisa izinjongo zesifunjwana sakhe. Eqala nje isifunjwana sakhe wababuza imibuzo eyayibhekiswe kwisifunjwana esasifundwe ngaphambilini esasimayelana nomsebenzi ayewufundisile owawutholakala enkondlweni ayethena ayifundwe. Imibuzo owayebabuza yona yayiholela ekutheni ufuna ukuveza inhloso yesifunjwana sakhe, yonke imibuzo yayibheka ukuthi bangakwazi yini ukuzikhiphela izifengqo noma kwimiphi imibhalo ebhalwe ngesizulu. Le mibhalo kungaba inkondlo, uMdlalo okukanye iNoveli. Leli lisu lakhe ngokuqaphela kwami wayelisebenzisela ukuxhumanisa lokhu owayekufundise phambili naye zokufundisa ngalolo suku.

Wabanika umyalelo wokuthi mabahlukane ngokwamaqoqo, bese bekipha zonke izinhlobo zezifengqo ezitholakala kuleyo nkondlo. Indlela ayehlola ngayo umsebenzi wabafundi yangithokozisa wayekwenza ngokukhulu ukucophelela. Wayehambela onke amaqoqo ehlola ukuthi ngabe bayasebeza yini bonke abafundi futhi benza khona yini lokhu ababeyalelwe ukuba bakwenze. Kulelo qoqo uma wayebona ukuthi kukhona abafundi abenze iphutha wayebalungisa ngendlela eyakhaya ukuze bakhuthazeke ukuthanda ukufunda. Sonke isikhathi wayeba nemibuzo ayebahlola ngayo uthisha abafundi bakhe. Kwamanye amaqoqo uma abafundi benze kahle wayebancoma ebakhuthaza ukuthi baqhubekele phambili bethuthukisa ulwazi lwabo. abafundi babenza isiqinisekiso ukuthi baphendula imibuzo ngolimi lwesiZulu uLimi Lwasekhaya uthisha owayebafundisa ngalo bethanda ukusebenzisa izimo zokukhuluma uma bebuza uthisha imibuzo noma bemphendula. Bonke abafundi babesimbandakanya

nesifunjwana akekho owayekhombisa ukusalela emuva ngoba bonke babephendula ngendlela efanele.

Izinsizakufundisa uthisha awayezisebenzisa zazilungele ukusetshenziswa futhi sihambela nesifunjwana sosuku. Ibhodi likashoki wayelisebenzisa ukubhala lokho ayekuchaza, incwadi yabafundi yezinkondlo yayimukelekile ngoba kwakuyincwadi yesinkondlo eyayiphakanyiswe uMnyango weMfundo Eyisisekelo kaZwelonke ukuba ifudiswe ebangeni le-11 kulowo nyaka futhi nabafundi babebhalela ezincwadini zabo zokubhalela isifundo sesiZulu uLimi Lwasekhaya. Uthisha wayesebenzisa ulimi olwalufanele isiZulu uLimi Lwasekhaya olusezingeni lwabafundi bebanga le-11.

Ngahamba ngayothamela uthisha uMkhize esikoleni T, okwakungesilona igama laso langempela kodwa kwakuyigama engangiziqambeke lona ngenxa yokuvikela isithunzi sesikole kanye nesithunzi sikathisha. Uthisha uMkhize wayefundisa isiZulu uLiimi Lwasekhaya ebangeni le-10. Babengamashumi amahlanu nesithupha (56) abafundi ekilasini likathisha uMkhize. Isifunjwana sakhe sathatha imizuzu engamashumi ayisithupha (ihora). Isifunjwana sakhe sahamba kahle kunokukhulu ukubambisana phakathi kukathisha nabafundi ngaqaphela ukuthi isifunjwana sakhe sasihleleke kahle. Ngenkathi eqala nje ukufundisa uthisha wacacisa ngezinjongo zakhe ngenkathi engenisela isifunjwana sakhe, nasekugcineni kwaso wasibuyekeza isifunjwana sakhe ngokuthi agcizelele lokhu ayekade efundisa ngakho, waphinda wabuza imibuzo embalwa kubafundi ukuthola ukuthi bazwile yini lokhu akade ebafundisa khona. Wethula isihloko sosuku ngokusibhala ebhodini “izimo zokukhuluma” waqala wababuza ngolwazi lwesifundo esedlule esasimayelana nokufunda nokubukela (inoveli). Wabe esebahlalisa ngamaqoqo wase ethi abagagule izimo zokukhuluma abazaziyo, waphinde wababuza okuncane mayelana nazo.

Esebahlalisile ngamaqoqo wabe esechaza ngokujulile ngesihloko sakhe nangemiyalelo abanika yona yokuthi kumele benzeni. Ngendlela achaza ngayo ngesihloko sosuku wenaba kwaze kwacaciseleka ngisho nalaba okwakumnyama kubo ngenkathi eabuza imibuzo yokuqala. Lokhu kwaveza ukuthi uthisha unolwazi olukahle nolujulile ngesifundo sakhe. Lokhu ngangikubona ngisho ebusweni kwabafundi ngendlela ababesithokozela ngayo isifunjwana sosuku. Indlela ayeyisebenzisa yombuzo nempendulo uthisha iyona eyayenza abafundi bakhululeke

nokuthi wakwazi ukuxhumanisa okwakufundwe ngaphambili nalokho owayezokufudisa ngalolo suku. Abafundi babehleleke kahle ekilasini okwakwenza ukuthi ukufunda nokufundisa kuhambe kahle. Bonke abafundi babekhombisa ukuthi babekwamukela indlela ababehlaliswe ngayo ngamaqoqo kwabenza bafunde ukuzebenza ngakubambisana.

Indlela angenisa ngayo isifunjwana sakhe uthisha uMkhize ngemibuzo nezimpendulo wayezama ukuxhumanisa isifunjwana sosuku kanye nesifunjwana sangaphambili. Saba nakho ukuxhumana impela ngoba wayekade efundise ngenoveli. Inoveli owayeyifundise yayinezimo zokukhuluma eziningi ngakho kwamsiza kakhulu uma esezokwethula lesi sifunjwana sezimo zokukhuluma ngoba wayesesebenzisa izibonelo ebezisenovelini ayeyifundisile. Lokhu kwenza abafundi bashesha bakhanyelwa ukuthi izimo zokukhuluma zisebenza kanjani.

Ngenkathi uthisha uMkhize eqhubeka nesifunjwana sakhe sasibukeka sihlelekile ngendlela eyisimanga. Abafundi babesebenza ngokubambisana belekelelana emaqenjini. Uthisha wayebuye ebahlole ngenkathi isifunjwana siqhubeka nokuthi kube nemibuzo ababuza yona abafundi. Abafundi babephendula imibuzo kathisha bekhombisa ukusithokozela isifunjwana sosuku. Iqembu neqembu lalifuna ukuphuma phambili ngokuphendula imibuzo lijabulise uthisha. Ngenkathi abafundi besebenza emaqenjini abo uthisha wayelokhu ehla enyuka ehlola umsebenzi weqoqo ngeqoqo ehlola ukuthi benza kahle yini abafundi abakulo. Uthisha wayesebenzisa ulimi olukahle ngenkathi efundisa isiZulu uLimi Lwasekhaya nolimi olufanele abafundi bebanga le-10. Wayelusebenzisa kahle ngoba wayelokhu efaka izimo zokukhuluma lapho echaza, izaga, izisho kanye nezifengqo. Lokho kwenza ukuthi nabo abafundi uma bephendula imibuzo kathisha noma bebuza imibuzo kuthisha bagcine sebenza isiqinisekiso sokuthi abazishiyi izimo zokukhuluma noma bekhuluma ekilasini ngenkathi kuqhubeka ukufunda ngisho bekhuluma bodwa ngaphandle kwekilasi. Uthisha uMkhize wawuhlola kahle umsebenzi wakhe kubafundi ngokukhulu ukucophelela ngoba wayebazungeza ezulazula lonke ikilasi emaqenjini abo abafundi. Wayenza isiqiniseko sokuthi bonke abafundi bayabhala futhi babhala khona yini lokhu owayebanike khona. Engakuqaphela ukuthi wayefike abancome abafundi ngomsebenzi ababewenzile iqembu neqembu ngokuthi basebenze kanzima ukuba

wenzeke lo msebenzi abawenzile. Akekho umfundi owathathelwa izinyathelo ngenxa yokungaziphathi kahle ngenkathi kuqhutshekwa kufundwa.

Ngenkathi abafundi bephendula imibuzo eyayibuzwa uthisha babephendula ngolimi olufanele, okwakuwulimi uthisha ayelusebenzisa uma efundisa. Uthisha wayesebenzisa ulimi lwesiZulu uLimi Lwasekhaya olufanele abafundi bebanga le-10. Kwayona incwadi eyayinsizakufundisa eyayisetshenziswa yayinolimi olufanele futhi yayigunyazwe nguMnyango weMfundo Eyisisekelo kaZwelonke ukuba kufundiswe ngayo ebangeni le-10.

Uthisha uMkhize ngenkathi sengimvakashela okwesibili saphindela ekilasini esasikulo ekumuthameleni kwami okokuqala. Isifunjwana sikathisha uMkhize sasimayelana nezimo zokukhuluma. Engakuqaphela ukuthi isifunjwana sasihlelekile, izinjongo zesifunjwana sakhe waziveza ngokucacile esingenisweni kwesifunjwana kubafundi bakhe sacaca, kanti izincazelo neziqondiso zazicacile futhi ziqondile ngoba wayezethula ngesiZulu uLimi Lwasekhaya. Engakuthola ukuthi uthisha uMkhize wasebenzisa isu elihle lokuxhumanisa isifunjwana sakhe sosuku kanye nesifunjwana sangaphambili. Wayesebenzisa ulimi lokufundisa olufanele isiZulu uLimi Lwasekhaya. Ngenkathi eqhubeka uthisha uMkhize efundisa wayesebenzisa ulimi olwalunezimo zokukhuluma, kanti nabafundi babekhombisa ukuluthakasela lolu limi ngoba nabo uma sebembuza noma bephendula imibuzo yakhe babezisebenzisa izimo zokukhuluma.

Engaqaphela kulolu suku lwesibili izinsizakufundisa uthisha uMkhize owayezisebenzisa, wayesebenzisa ibhodi likashoki lapho afika wabhala khona isihloko sosuku kanye nokunye ayekuchaza, wayesebenzisa incwadi yenoveli eyayimiselwe ukufundwa ebangeni le-10. Lezi zinsizakufundisa uthisha uMkhize owayezisebenzisa sazisifanele isifunjwana sakhe ngoba zazihambisana nesihlokwana sosuku izimo zokukhuluma, zazitholakala kwinoveli ababekade beyifunde esifundweni saphambili.

Indlela abafundi ababehleli ngayo kwakuyindlela eyayemukelekile kubo abafundi ngoba babehleli ngababili edeskhini. Engakuthola ukuthi izincwadi zabafundi zazenele kahle ngoba umfundi ngamunye wayenencwadi yakhe owayeyivule phambi kwakhe

nakuba behleli ngababili. Nakuba abafundi babehleli ngababili edeskhini kodwa ikilasi labo lalingagcwele ngokweqile ngoba uthisha uMkhize wayekwazi ukuhamba phakathi kwamadeskhi ehlola umsebenzi weqoqo neqoqo.

Engakuqaphela ngenkathi uthisha uMkhize echazela abafundi bakhe izimo zokukhuluma wakhombisa ulwazi olujulile owayenalo ngesifundo sakhe. Indlela namasu okufundisa ayewasebenzisa ukudlulisa ulwazi kubafundi lwalufanelekile, lokho ngangikubona ngendlela abafundi ababekhombisa ngayo intokozo, ukujabula ngenkathi uthisha uMkhize efundisa. Wayesebenzisa isu lombuzo nempendulo ukuvukuza ulwazi lwabafundi ababenalo lwangaphambili mayelana nezimo zokukhuluma.

Ngenkathi isifunjwana siqhubeka uthisha uMkhize wayebambandakanya bonke abafundi bakhe, ebalalela uma bekhuluma noma bebuza imibuzo bese ebaphendula ngendlela efanele, kwakuthi uma bephendula bemphendule kahle noma bezamile ukuphendula uthisha uMkhize wayebancoma, ebatuza ngokwenza kahle kwabo. Abafundi babebeziphethe kahle saze saphela isifunjwana sosuku kangangoba akekho umfundi uthisha owamqondisa ubugwegwe njengomfundi osephume esandle.

Engakuqaphela ukuthi uthisha uMkhize wayewuhlola umsebenzi ngokucophelela umsebenzi wabafundi. Ngenkathi abafundi besebenza ngobuqembu uthisha yena wayedamana ehla enyuka ehambela amaqembu ehlola umsebenzi wabo, wayebuye abuze imibuzo abafundi ngenkathi isifunjwana siqhubeka. Lokhu kwakumsisa uthisha uMkhize ukuthola ukuthi abafundi bayayiqonda ngokuphelele yini imiyalelo abanikwe yona. Ekugcineni kwesifunjwana uthisha wanika abafundi umsebenzi wasekhaya ukuba bayowenza ekhaya. Wabayalela ukuba ukuthi bacele abadala nabahlala nabo endaweni ukuba babalekelele ekwenzeni lowo msebenzi.

Ngathamela isifunjwana sikathisha uBiyela esikoleni T, okungesilona igama laleso sikole langempela kepha yigama engaziqambela lona ngenhloso yokuvikela isithunzi sesikole kanye nothisha uqobo lwakhe. Uthisha uBiyela wayefundisa abafundi abangamashumi amahlanu (5) ebafundisa isiZulu uLimi Lwasekhaya ebangeni le-11. Isifunjwana sakhe sasimayelana nezimo sokukhuluma. Isihlokwana sosuku sasikhuluma ngesifengqo isingathekiso. Uthisha uBiyela wayesihlele ngempumelelo

futhi wazicacisa izinjongo zesifunjwana sakhe zaqondwa ngabafundi. Ngenkathi ethula isifunjwana sakhe waziveza izinjongo zakhe zesifunjwana lokho kwakukhombisa ukuthi wayenalo uhlelo lwesifundo.

Uthisha uBiyela wakhombisa ulwazi lwesifundo ngenkathi efundisa ngendlela ayechazela ngayo abafundi bakhe, lokho kwabonakala ngenkathi eqala nje ukwethula isifunjwana sakhe ngenkathi eseyamanisa nesifunjwana sangaphambili. Izinsizakufundisa azisebenzisa zaziqondene ngqo nesifundo sosuku, ngisho nezinsiza kufunda zabafundi zaziqondene nesifundo sangalolo suku. Ukuthokoza kubafundi kwakubonakala ngisho ebusweni nangendlela ababebuzwa ngayo imibuzo kuthisha ukuthi ulwazi abalutholile baluthokozele kakhulu futhi lwalusezingeni lwabo. Isifunjwana saba yimpumelelo ngoba abafundi babebukeka bekuthokozela ukusebenza ngamaqembu lapho uthisha ebanikeza iziqeshana zamaphepha anezithombe ethi abasho abakubonayo futhi bachaze ukuthi kwenzekani ezithombeni. Izithombe zazihambisana nesifunjwana esedlule lokhu kwakubonakala ngenkathi abafundi sebephikisana beqhathanisa isithombe nalokho ababekufundile. Babebuka izithombe bese bakha izimo zokukhuluma ezihambisana nazo. Imibuzo yayibuzwa uthisha nabo abafundi babebuyela babuzane bodwa ngokwamaqembu. Izimpendulo zazicaciswa futhi ziqondiswe nguye uthisha, bese ebalungisa lapho kwakumele abalungise khona.

Abafundi wayebaphathe ngendlela efana futhi elinganayo bonke ngoba wayebancoma lapho benze kahle khona aphinde abaqondise ngendlela efanele lapho bengenzanga kahle khona. Bonke ababenze kahle emaqenjini babeshayelwa izandla lokho wayekwenzela ukugqugqumezela nalabo ababethanda ukuhudula izinyawo. Babekhombisa ukubambisana okukhulu lapho belekelelana uma omunye ephendula. Bakhombisa ukuluthanda nokuluqonda ulimi ngenkathi bekhuluma, bebuza noma bephendula babesebenzisa izimo zokukhuluma. Uthisha uBiyela wayewahambela onke amaqoqo ebheka ukuthi bonke bayawenza umsebenzi. Ubebalungisa bonke abafundi ngenkulu inhlonipho nangothando lapho kwakuba namaphutha khona. Wonke umfundi wathanda ukubeka uvo lwakhe ngenkathi kufundwa futhi ebanika lelo thuba. Uthisha uBiyela wayesebenzisa ulimi lwesiZulu uLimi Lwasekhaya ukuqhuba isifunjwana sakhe, walusebenzisa kusukela ekuqaleni kwesifunjwana waze wayosiphetha. Abafundi bakhombisa ukuba nentshisekelo yokuluqonda

ngokwedlulele ulimi lwasekhaya. Uthisha uBiyela ulimi owayelusebenzisa lwalusesingeni lwabafundi bebanga le-11.

Uthisha uBiyela wakhombisa ukuhleleke ngoba nalokhu kumethamela kwesibili kwakhombisa ukuhleleka. Wayesihlele ngempumelelo isifunjwana sakhe ngoba ngalelo langa wayephethe uhlelo lwesifundo futhi luhambisana nalokhu ayekufundisa. Izinjongo waziveza ngokucacile ekwethulweni kwesifundo. Izinsizakufundisa kanye nezinsizakufunda zazilungisiwe futhi zasebenza zonke ngempumelelo ngoba kwakubhekwa ukusetshenziswa kwezifengqo enkondlweni. “umsebenzi owenziwe zifengqo enkondlweni.” Uthisha wayesebenzisa amanothi anezincazelo ngokusebenza kwezifengqo enkondlweni kanti abafundi besebenzisa izincwadi zabo zezinkondlo ezazimiselwe ukufundwa ebangeni le-11 kulowo nyaka. Isifunjwana wasibuyekeza ekugcineni.

Uthisha uBiyela wakhombisa ukuba nolwazi olukhulu ngesifundo owayesifundisa ngoba indlela owayeyisebenzisa kanye namasu ayewasebenzisa echaza ayewayamanisa nesifunjwana sangaphambili kanye nesifunjwana sangaloluya suku. Kwasetshenziswa izinsizakufundisa nezinsizakufunda kahle ezalungisiwe kahle futhi zihambisana nesifunjwana sangalolo suku. Abafundi bakhombisa ukusithakasela isifunjwana sosuku ngenkathi siqhubeka ngoba babekhombisa ukusithokozela isifunjwana sabo.

Isifunjwana saba nokuxhumana nokufundwe phambili, lokhu kwakuzwakala ngenkathi abafundi beveza ulwazi lwabo ngesifundo esedlule. Kwavela ukuxhumana okuhle nokumnandi lapho uthisha uBiyela esengenisa isifunjwana sakhe esisha sangalolo suku. Abafundi bonke babekhombisa ukuzimisela lapho besebenza ngamaqoqo nangalapho sebesebenza ngamunye ngamunye ngokuzimela. Umfundi nomfundi wayesebenzisa incwadi yakhe, uthisha wayebabuza imibuzo ngomlomo ngenkathi kuqhubeka ukufunda bese abafundi bephendula ngalena kokuba nenkinga. Abafundi babeziphethe kahle belalele bephendula imibuzo eyabe ibuzwe nguthisha. Uthisha wayebalekelela abafundi lapho kufanele khona, abuye abalungise uma kufanele. Abafundi babekujabulela ukuthola izimo zokukhuluma ezincwadini zabo, nabo baze bazenzele izibonelo zabo.

Uthisha uBiyela wayekhombisa uthando kubafundi bakhe, ngoba wayebagqugqumezela ukuba basebenze ngokuzimisela futhi abancome lapho benze kahle khona. Wayethatha izinyathelo ezisheshayo uma sekukhona osephuma esandleni ukuzama ukumbuyisa. Abafundi bona bakhombisa ukuziphatha kahle nokuhlonipha. Babebambisene nakuba babefunda ngabodwana kepha omunye uma ephendula ngokungeyikho babemlekelela abanye ngokuthi kumele aphenndule kanjani.

Uthisha uBiyela wawuhlola umsebenzi wekilasi lonke ngoba wayehamba ejikeleza ideskhi nedeskhi laba fundi ukuqinisekisa ukuthi bonke abafundi bayawenza umsebenzi futhi bawenza kahle. Wayethi uma efika kulabo ababenze amaphutha wayebalungisa ngokushesha ebakhombise ukuthi kumele benze kanjani. Uthisha labo bafundi ababenze kahle wayebancoma bese kuthi ababengenzanga kahle wayebagqugqumezela ukuze nabo bakhuthale bangazitholi sebekhishwe inyumbazane. Uthisha uBiyela wayesebenzisa ulimi olwamukelekile olusezingeni lwabafundi bebanga le-11. Wayefundisa ngesiZulu uLimi Lwasekhaya. Abafundi babekuthokozela ukubuza imibuzo bephenndule uthisha imibuzo yakhe ngolimi lwesiZulu uLimi Lwasekhaya kanti nezincwadi ababezisebenzisa zazibhalwe ngalo ulimi lwesiZulu uLimi Lwasekhaya.

5.6.2 Ukulinganisa izenzeko: Ababekusho ngikuhathanisa nabebekwenza

Kule ngxenye ngizoveza engakuthola kulababahlanganyeli abayisishiyagalombili engangibathamele emakilasini abo befundisa ngenkathi ngihambele ezikoleni zabo. Ngangibheka izindlela namasu ababewasebenzisa emakilasini abo uma befundisa izimo zokukhuluma ngesiZulu uLimi Lwasekhaya ebangeni le-10 nele-11. Ngizocacisa ngengakuthola ukuthi lokhu ababekusho ezingxoxweni engaba nazo nabo bethi bayakwenza emakilasini ngokungiphendula ngabe ngempela babekwenza yini ekilasini.

Engxoxweni esakuhleleka engaba nayo nothisha uMakhunga wangivezela ukuthi uma efundisa izimo zokukhuluma ebangeni le-10 ngesiZulu uLimi Lwasekhaya, wayefika nesithombe noma nomdwebo ekilasini omayelana nezimo zokukhuluma bese ethi abafundi abakhe izimo zokukhuluma ngezithombe abazibona esithombeni ayesiphethe. Nangempela lokho wakwenza ngosuku engamthamela ngalo. Wafika

nezithombe owayezithathe kuphephandaba wathi abafundi abazibuke bese bakha izimo zokukhuluma besusela kuzo lezo zithombe. Waphinda wabanika isiqeshana sendatshana wathi abatomule izimo zokukhuluma abazithola kuleyo ndatshana. Wazisebenzisa kahle izinsizakufundisa awayezibalulile ukuthi uyazisebenzisa uma efundisa izimo zokukhuluma. Isifunjwana sakhe sahamba kahle.

Ngenkathi nginezingxoxo nothisha uMjadu waveza ukuthi uma eqala isifunjwana sakhe kuba nemibuzo ayibuza abafundi bakhe ukuthola ulwazi abanalo ngesihloko sosuku. Imibuzo wababuza esingenisweni sesifunjwana, maphakathi kuze kube sesiphethweni sesifunjwana. Ngenkathi ngimthamele uthisha uMjadu ayikho imibuzo ayibuza abafundi esingenisweni sesifunjwana sakhe. Wakwenza ngempela ukunika abafundi isiqeshana esasisephephaneni ukuba basebenze ngaso. Izinsizakufundisa nesinsizakufunda ayethena uyazisebenzisa nebala wazisebensisa ukuqhuba isifunjwana sakhe. Angimzwanga eyalela abafundi ukuba basebenzise isichazimazwi uma kukhona amagama abangawaqondi ukuze bathole incazelo yawo, futhi kwayena angimbonanga esisebenzisa isichazimazwi njengenye yezinsizakufundisa owathi uyayisebenzisa.

Uthisha uMnqayi wakuveza ezingxoxweni zangaphambilini ukuthi uma eqala yena ukufundisa uba nemibuzo ayibuza abafundi ukuthola ulwazi lwangaphambili. Nangempela ngosuku engamthamela ngalo wakwenza lokho wababuza imibuzo abafundi. Kwizinsizakufundisa ayethena uyazisebenzisa uma efundisa izimo zokukhuluma akazisebenzisanga zonke kepha wasebenzisa ibhodi likashoki kakhulu. Indlela yokufundisa yokucaphuna esiqeshaneni waze wayisebenzisa uma sengiyomthamela okwesibili.

Ngenkathi nginengxoxo esakuhleleka nothisha uMngoma wakuveza ukuthi uma efundisa usebenzisa indlela yombuzo nempendulo bese ehlukhanisa abafundi bakhe ngokwamaqoqo. Ngempela ngokusuku engamthamela ngalo wakwenza lokho. Kwakunemibuzo ayeyibuza abafundi bampendule kanti nabo abafundi babeba nayo imibuzo abayibuza uthisha. Isizinsakufundisa ayezibalile kwizingxoxo ezisakuhleleka ukuthi uyazisebenzisa ngempela wazisebenzisa njengencwadi yomfundi incwadi yezinkondlo. Basebenzisa incwadi yezinkondlo eyayimiselwe ibanga le-10.

Uthisha uMkhize waveza ukuthi abafundi bakhe ubahlalisa ngamaqoqo uma ebafundisa engxoxweni esakuhleleka, bese ebanika ithuba lokuba babe nenkulumompendulwano. Wakwenza lokho ukubahlukanisa ngamaqoqo kepha akabanikanga ithuba lokuba babe nenkulumompendulwano ngenkathi efundisa. Awukho umbhalo noma isihloko owabanika sona ukuba babhale umbhalo omude odlulisa umyalezo ukuze basebenzise izimo zokukhuluma njengoba wayekuvezile kwingxoxo ezisakuhleleka. Izinsizakufundisa nezinsizakufunda wazisebenzisa njengoba wayekuvezile kwingxoxo esakuhleleka, izincwadi zabafundi, incwadi kathisha kanye nebhodi likashoki.

Uthisha uQwabe kwingxoxo esakuhleleka esabanayo waveza ukuthi uma efundisa izimo zokukhuluma abafundi bakhe uqale ababuze imibuze ukuthola ulwazi lwabo lwaphambili ngezimo zokukhuluma. Nangempela ngosuku engamthamela ngalo wakwenza lokho. Isibonelo: Wabuza abafundi ukuthi yini izimo zokukhuluma futhi yini abangayisho ngazo.? Abafundi baphendula ngezimpendulo ezahlukene. Ngakuqaphela ukuthi wayezisebenzisa izinsizakufundisa nezinsizakufunda owayethena uyazisebenzisa ukufundisa izimo zokukhuluma ekilasini lakhe. Wayesebenzisa izincwadi ayezinkwe uMnyango weMfundo ukwenza amanothi awabhala ebhodi. Angakuvezanga kwingxoxo esakuhleleka ukuthi uyazisebenzisa iziqeshana zamapheshana kanye nezithombe, kepha ngenkathi ngimthamele ngabona esekusebenzisa.

Ingxoxo esakuhleleka engaba nayo nothisha uDuma waveza ukuthi uma efundisa abafundi izimo zokukhuluma uqale abahlalise ngamaqoqo. Nebala ngenkathi ngimthamele ekilasini lakhe efundisa izimo zokukhuluma waqala wabahlukanisa ngempela abafundi ngamaqembu. Wayesebenzisa isu lokuchaza noma lokuxoxa ngenkatha echazela abafundi bakhe ngezimo zokukhuluma. Kwakuba nesikhathi lapho owayebabuza khona imibuzo bese abafundi bephendula. Ngathola ukuthi amanothi ayewasebenzisa kwakungamanothi ngempela ayezenzele yena wona.

Engxoxweni esakuhleleka nothisha uBiyela waveza ukuthi uma efundisa izimo zokukhuluma usebenzisa indlela yombuzo nempendulo kanye neyokwehlukana abafundi ngamaqoqo. Ngenkathi ngimthamele efundisa izimo zokukhuluma ekilasini lakhe ngathola ukuthi ngempela uyazisebenzisa lezi zindlela. Wathi eqala nje

ukufundisa kwaba nemibuzo ayibuza abafundi, abafundi bona baphendula. Wabe esebahlukanisa abafundi bakhe ngamaqembu wase ebanika amapheshana anesiqeshana sendatshana. Akakuvezanga kwingxoxo esakuhleleka ukuthi uyazisebenzisa iziqeshana zendantshana ukufundisa abafundi izimo zokukhuluma, kepha ngenkathi efundisa ngambona esenika abafundi bakhe lesi siqeshana. Azikho futhi izincwadi azisebenzisa njenge zinsizakufundisa ezazinezimo zokukhuluma njengoba wayekuvezile kwingxoxo esakuhleleka.

Leli tafula elilandelayo lisonga amaphuzu abalulekile ngengakuqaphela ngithamele izifunjwana zabahlanganyeli abayisishiyagalombili.

Ithebula 5.3: Isifingqo esichaza ngesifunjwana nemiphumela yaso

Abahlanganyeli	Iphuzu elalibalulekile	Kwaba namthelela muni kwimphumela yesifunjwana
Uthisha uMakhunga	Indlela yokuchaza nokubuka isithombe esisephepheni bese behlanganisa abakubukayo bakhe okukhulumayo.	Kugqugqumezela umfundi ukuthi acabange ngokushesha akwazi ukuzimela. Umfundi uthuthukisa ikhono lakhe lolimi.
Uthisha uMjadu	Indlela yokufundisa esebenzisa isiqeshana sendatshana eyayicashunwe kwiphephandaba. Ukuthi bakhipe izimo zokukhuluma ezitholakala kuleyo ndatshana.	Igqugqumezela abafundi ukuthi bathande izimo zokukhuluma futhi bakwazi ukuzibona embhalweni eyahlukene. Isiza abafundi ukuthi babone ukuthi izimo zokukhuluma zisebenza kanjani. Isiza abafundi baqonde kalula umqondo ophelele ngokusetshenziswa kwesimo sokukhuluma uma sisetshenziswe endabeni.

Uthisha uMnqayi	Indlela yokufundisa ngokucaphuna endabeni. Ukufundisa ukuthi abafundi abakwazi ukubona izimo endabeni bese bezigagula ngezinhlobo zazo.	Igqugqumezela abafundi ukuba babe nolwazi ngengqikithi yezimo zokukhuluma ukuthi zisebenza kanjani. Abafundi bayasizakala ukubona ukuthi izimo zokukhuluma zisebenza kuyo yonke imibhalo.
Uthisha uMngoma	Ukusebenza ngokubambisana kanye nesu lokusebenza ngawedwana. Ukwehlukana abafundi ngamaqoqo basebenze ndawonye. Ukuthi umfundi asebenze yedwa esebhala incwadini yakhe yokubhalela.	Abafundi bayalekelelana ngokuthuthukisana ngolwazi lolimi ngokushintshana ngolwazi ukuze bancintisane. Igqugqumezela abafundi ukuba babumbane futhi bafunde ukusebenza ndawonye njengeqembu.
Uthisha uQwabe	Uthisha uma eqala isifunjwana sakhe abuze imibuzo ngesifunjwana sangaphambili ukungenisa isifunjwana sakhe. abafundi sebenikeza izimendulo.	Ikhuthaza abafundi ukuthi bakhululeke ekilasini ngoba babuzwa ngento esebeke bayifunda futhi yenza bazibone njengengxenye yesifunjwana bese bethanda ukusebenzisa izimo zokukhuluma, bathande ukuzisebenzisa uma bezixoxela bodwa bengontanga futhi bakujabulele ukuzisebenzisa uma bebuza umbuzo kuthisha noma benikeza impendulo.
Uthisha uDuma	Ukwehlukana abafundi ngamaqoqo ukuba	Yelekelela abafundi ukuthi umfundi akwazi ukuqonda

	basebenze ndawonye njengeqembu.	izimo zokukhuluma ngokuzimela.
Uthisha uMkhize	Ukusebenza ngokubambisana kanye nokusebenza ngayedwana. Amaqoqo anikezwa imisebenzi okumele bayenze njengeqembu.	Ithuthukisa amakhono abafundi okucabanga okujulile nokuthuthukisa ikhono lokuxhumana nabanye abantu noma ontanga. Kwakha isimo lapho abafundi bekhuthazeka futhi bephishaphisheka ukukhuluma besebenzise izimo zokukhuluma kontanga yabo.
Uthisha uBiyela	Ukusebenza ngokubambisana kwabafundi emaqenjini abo.	Yelekelela ukuthi abafundi basebenze nontanga ukusiza labo bafundi abadinga usizo ngezimo zokukhuluma.

Kafushane nje, kulesi sahluko okutholakele kulaba bahlanganyeli abayisishiyagalombili kukhombisa ukuthi lezi zindlela namasu okufundisa izimo zokukhuluma isiZulu uLimi Lwasekhaya abaziveza kwizingxoxo ezisakuhleleka bayazisebenzisa ngempela. Iningi labo ngathola ukuthi bayazisebenzisa ngenkathi ngibathamele emakilasini abo befundisa zona izimo zokukhuluma. Nakuba zikhona ezinye eziningi izindlela ababengazisebenzisa kodwa kwabonakala ukuthi zimbalwa izindlela namasu abawasebenzisayo. Iningi labo lalilokhu lisebenzisa izindlela namasu afanayo.

5.7 Ukwethulwa nokuhlaziywa kwemininingo ekhiqizwe ngokuhlaziywa amadokhumenti

Ukuhlaziya amadokhumenti (amalungiselelo esifundo) kwenziwa ngokuthi kuhloliswe amalungiselelo esifundo sabahlanganyeli ababebambe iqhaza kulolu cwaningo abayisishiyagalombili. Uthisha wayenikeza ngekhophi eyodwa

yamalungiselelo esifundo sakhe kimi. Lokho wayekwenza ngaphambi kwesifunjwana ukuze ngikwazi ukubheka ukwethulwa kwesifunjwana sezimo zokukhuluma ayezifundisa. Inhloso yokuhlaziya imininingo yamadokhumenti ukuphendula imibuzo yocwaningo wokuqala kanye nowesibili. Umbuzo wokuqala othi, “Yiziphi izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimozokukhuluma ebangeni le-10 nele-11?” Kanti umbuzo wesibili wocwaningo wona uthi, “Lezi zindlela namasu okufundisa izimo zokukhuluma bazisebenzisa kanjani othisha besiZulu uLimi Lwasekhaya?”.

5.7.1 Ukuhlaziywa kwezifunjwana ngokufinqiwe

Uthisha uQwabe ngenkathi ngibheka amalungiselelo esifunjwana sakhe kulekhophi owanginika yona ngathola isihloko sesifunjwana sakhe sasibekwe sacaca. Isihloko sasithi, “Izimo zokukhuluma” kwakuyiso lesi sihloko esasivezwe kumalungiselelo ukuthi kuzofundiswa ngaso. Isifunjwana sathatha ihora elilodwa njengoba kwakuveziwe kumalungiselelo. Kwatholakala ukuthi izinjongo zesifunjwana sazihambisana nemigomo yeNqubomgomo yesifundo sesiZulu uLimi Lwasekhaya. Uthisha uQwabe indlela namasu okufundisa owayezowasebenzisa kwisifunjwana sakhe wayewabeka acaca kumalungiselelo esifunjwana. Indlela yombuzo nempendulo yiyona owayeyikhethile ukuyisebenzisa nebala wayisebenzisa ngenkathi efundisa. Waqala wabuza abafundi ukuthi yini izimo zokukhuluma futhi yini abayaziyo ngezimo zokukhuluma, abafundi babemphendula ngezimpendulo ezahlukene. Waphinde wasebenzisa indlela yokuhlola eyakhaya ngoba wayelokhu eabuza abafundi imibuzo ngisho naphakathi nesifunjwana.

Izinsizakufundisa ayezozisebenzisa kwisifunjwana sakhe wayezivezile kumalungiselelo akhe, nebala lezo zinsizakufundisa wazisebenzisa. Incwadi yomfundi kanye nebhodi likashoki owayelokhu echaza bese ebhala kulo ibhodi lokhu owayekuchaza kanye namanothi.

Uthisha uDuma wayekuvezile kumalungiselelo akhe esifunjwana sosuku ukuthi uzofundisa ngezimo zokukhuluma, isihlokwana sasithi, “Izaga”. Wakuveza ukuthi uzosebenzisa isu yokubuza nokuphendula lokho wakuchaza ukuthi usuke efuna ukuhlola ulwazi lwangaphambili lwabafundi bakhe, indlela yokuxoxa nokuchaza bese esebenzisa isu lokusebenza ngokubambisana ngokuthi ahlukane abafundi

ngamaqoqo, zonke lezi zindlela wayezichazile kumalungiselelo ukuthi kungani asebenzise zona. Ngenkathi ngimthamele lokhu ayekubhale kumalungiselelo esifunjwana wakwenza.

Lezi zindlela azisebenzisa zakhombisa ukusebenza ngokuxhumana phakathi kukathisha nabafundi naphakathi kwabafundi bebodwana. Izinjongo zesifunjwana zatholakala ukuthi zazihambisana neNgubomgomo yesifundo isiZulu uLimi Lwasekhaya. Isifunjwana sathatha ihora elilodwa njengoba kuveziwe kwiNqubomgomo yesifundo futhi uthisha uDuma wayekuvezile ukuthi isifunjwana sakhe sizothatha ihora. Inqubo ayezoyilandela ngenkathi efundisa wayeyibeke obala icacile ukuthi esingenisweni uzobuza imibuzo abafundi, bese eqhubeka nesifunjwana asebenzise indlela yokuxoxa lapho ezobachazela abafundi ngesifunjwana sosuku, ekugcineni bese ebahlukanisa ngokwamaqoqo. Nebala wabahlukanisa ngamaqoqo. Wakuveza kumalungiselelo esifunjwana ukuthi uyosebenzisa indlela yokuhlola ukuthi abafundi uyobanika i-asayimenti abayohamba nayo emakhaya okungumsebenzi wasekhaya. Abafundi wabayalela ukuba baye emtapweni wolwazi bayofunda bathole ulwazi ngemvelaphi yezaga. Kumalungiselelo esifunjwana uthisha uDuma akazivezanga izinsizakufundisa ayezozisebenzisa.

Uthisha uMakhunga owayefundisa isiZulu uLimi Lwasekhaya ebangeni le-10. Kumalungiselelo esifunjwana sakhe sosuku wayesibeke sacaca isihlokwana sesifunjwaa sakhe esithi, "Izisho". Ingqikithi enkulu yesifunjwana sasikhuluma ngezimo zokukhuluma. Lesi sifunjwana sathatha ihora elilodwa okwakuveza ukuhambisana nenqubo yeNqubomgomo yesifundo sesiZulu uLimi Lwasekhaya. Indlela namasu ayesetshenziswa uthisha uMakhunga indlela yokuchaza kanye nendlela yokufundisa ehambisana nokubuka. Lezi zindlela ziyavela kumalungiselelo esifunjwana sakhe ukuthi yizo azozisebenzisa uma efundisa izimo zokukhuluma kanti futhi wayekuvezile ngenkathi nginengxoxo esakuhleleka naye. Izinsizakufundisa owayezivezile kumalungiselelo esifunjwana ngempela wazisebenzisa ngenkathi ngimthamele efundisa, indatshana owayeyithathe kwiphephandaba eyayinezithombe lapho abafundi babakha izisho besusela kuzo lezo zithombe, waphinda wasebenzisa ibhodi likashoki owayechaza aphinde abhale kulo.

Le ndlela owayeyisebenzisa uthisha uMakhunga yayikhuthaza ukuxhumana phakathi kukathisha nabafundi, futhi igxile ekuholweini kwabafundi nguthisha nasekuholweni okugxile kubafundi. Ngokwamalungiselelo esifunjwana sikathisha uMakhunga wakuveza ukuthi uyohlola abafundi ngokuthi abanike isiqeshana sendatshana ayithathe kuphephendaba noma kuphephabhuku ukuba bayifunde bese bedwebele isigejana samagama ayizisho. Lawo magama bayobe seabkha imisho besebenzise lawo magama ukuze bakhombise ukuthi bayayazi incazelo yaleso sisho, lokhu bayekubeke kuwacaca kumalungiselelo esifunjwana sakhe. Ngempela wayisebenzisa uthisha uMakhunga le ndlela yokuhlola.

Uthisha uMjadu wayefundisa isiZulu uLimi Lwasekhaya ebangeni le-11. Kumalungiselelo esifunjwana sakhe isihloko sesifunjwana sosuku wayesibeke sacaca, isihloko sasithi “izimo zokukhuluma”. Wayeyivezile indlela yokufundisa ayoyisebenzisa kulesiya sifunjwana, waveza indlela azoyisebenzisa indlela yokucaphuna endabeni, ngenkathi ngimthamele efundisa ekilasini wayeyisebenzisa le ndlela. Injongo zesifundo ezisemqoka zazihambisana nezidingo seNqubomgomo yesifundi sesiZulu uLimi lwasekhaya. Isifunjwana sathatha ihora elilodwa njengoba wayevezile kumalungiselelo. Kuzinsizakufundisa owayezivezile kumalungiselelo esifunjwana nebala wazisebenzisa, wasebenzisa iphephandaba nebhodi likashoki. Wafika nendantshana ayeyicaphune kwiphephandaba ifothokhophiwe iyona owayeyisebenzisa. Wayethena kwingxoxo esakuhleleka usebenzisa ishadi kanye nezincwadi kepha ngenkathi ngimthamele wayengaliphethe ishadi kanye nencwadi kodwa ibhodi yilona owayelisebenzisa kakhulu.

Uthisha uMnqayi wayefundisa isiZulu uLimi Lwasekhaya ebangeni le-11. Kumalungiselelo esifunjwana sakhe isihloko sasibekwe sacaca kahle, isihloko, Izifengqo”. Isifunjwana sakhe sathatha ihora elilodwa. Izinjongo zesifunjwana zazihambisana nesidingo seNqubomgomo wesifundo isiZulu uLimi Lwasekhaya. Indlela owayeyivezile ukuthi uzoyisebenzisa kwisifunjwana sakhe okwakuyindlela yokucaphuna endabeni kanye nesu lemibuzo nezimpendulo. Le ndlela yayibakhuthaza abafundi okwakwenza ukuthi kube nokuxhumana phakathi kukathisha nabafundi. Indlela yokuhlola isifunjwana yayiveziwe icacile kumalungiselelo esifunjwana ukuthi ngenkathi abafundi befunda isiqeshana sendaba

yena uyolokhu ezulazula ehlola abafundi ukuthi bawenza kahle yini umsebenzi abanike wona, bese ebalekelela labo abanenkinga.

Uthisha uMngoma wayefundisa isiZulu uLimi Lwasekhaya ebangeni le-10. Izinjongo ezisemqoka zesifundo zazihambisana nezidingo seNqubomgomo yesifundo isiZulu uLimi Lwasekhaya. Izindlela namasu owayezowasebenzisa zazibekwe zacaca emalungiselelweni esifunjwana futhi kuchaziwe ukuthi kungani zifanele leso sifunjwana. Indlela owayeyivezile kumalungiselelo esifunjwana kwakuyindlela yokusebenza ngokubambisana lapho ayezohlukanisa abafundi ngamaqoqo. Le ndlela yayiveza ukuxhumana phakathi kukathisha nabafundi, le ndlela yayigxile ekubambisaneni nasekuholeni ngezindlela ezimbili, kuhola kwabafundi kanye nothisha kungabi ukuhola okugxile kuthisha kuphela. Isifunjwana sakhe sathatha ihora elilodwa. Isihloko sesifunjwana sosuku sasibekwe sacaca, isihloko sasimayelana nesimo zokukhuluma “izifengqo”. Uhlelo lokuhlola lwesifunjwana lwalungaveziwe ngokusemthethweni ukuthi abafundi bayohlolwa. Izinsizakufundisa wayezibeke zacaca, incwadi yomfundi yezinkondlo, ibhodi likashoki kanye nencwadi yokubhalela yomfundi. Lezi zinsizakufunda zazihambisana nesifunjwana.

Uthisha uMkhize wayefundisa isiZulu uLimi Lwasekhaya ibanga lele-10. Amalungiselelo esifunjwana sakhe sosuku izinjongo ezisemqoka zesifundo zazihambisana neNqubomgomo yesifundo isiZulu uLimi lwasekhaya. Isifunjwana sakhe sathatha ihora elilodwa, isihloko sesifunjwana sosuku sasibekwe sacaca, izinjongo zesifunjwana zazicacisiwe ukuthi yiziphi izinyathelo zokuthi isifunjwana sizokhula kanjani kusuka esingenisweni, esingenisweni uzobuza abafundi imibuzo bese abafundi bona baphendule leyo mibuzo ukuthola ulwazi lwaphambili. Isihloko sesifunjwana sosuku sasibekwe sacaca sasithi, “Izimo zokukhuluma embhalweni weNoveli”. Isu lokufundisa owayelizolisebenzisa lalicacisiwe, isu lombuzo nempendulo. Isinsizakufundisa nezinsizakufunda zazibekwe zacaca, ibhodi likashoki, incwadi yenoveli eyayimiselwe ukufundwa uMnyango weMfundo kanye namanothi kathisha. Ayikho indlela yokuhlola uthisha uMkhiza ayeyivezile kumalungiselelo esifunjwana sakhe sosuku ukuthi uyoyisebenzisa ukuhlola abafundi bakhe.

Uthisha uBiyela wayefundisa isiZulu uLimi Lwasekhaya ebangeni le-11. Uthisha uBiyela waveza kumalungiselelo esifunjwana sosuku sakhe konke kwacaca. Izinjongo

zesifunjwana ezisemqoka sezifundo zazibekwe zacaca futhi zihambisana neNqubomgomo zesifundo zesiZulu uLimi lwasekhaya. Isihloko sesifunjwana sasibekwe sacaca, isihloko sasithi, “Umsebenzi owenziwa zifengqo enkondlweni”. Isifunjwana sathatha ihora elilodwa njengoba kuveziwe kwiNqubomgomo wesiZulu uLimi Lwasekhaya. Indlela yokufundisa owayeyizoyisebenzisa ukufundisa izifengqo kwakuyilena eyayikhuthaza ukuxhumana egxile kubafundi, leyo ndlela kwakuyindlela yokusebenza ngokubambisana. Ngenkathi ngimthamele uthisha uBiyela ngathola eyisebenzisa le ndlela ngoba abafundi bakhe wayebahlukanise ngamaqoqo. Izinsizakufundisa owayezozisebenzisa wayezibeke zacaca, amanothi kathisha, incwadi yezinkondlo eyayimiselwe ukufundisa ebangeni le-11 nguMnyango wezeMfundo Eyisisekelo kaZwelonke kanye nencwadi yokubhalela yomfundi. Uhlelo lokuhlola wayelucacisile kumalungiselelo esifunjwana sakhe sosuku ukuthi umfundi ngayedwana uyobe esekhipha zonke izifengqo ezitholakala kuleyo nkondlo eyofundwa ngalelo langa, bese ezibhala encwadini yakhe yokubhalela.

5.7.2 Okutholakale kuqhathaniswa phakathi kokwakushiwo nobekwenzeka

Ngokwamalungiselelo esifunjwana sikathisha uMakhunga owayenginike wona ngenkathi ngimthamele ekilasini efundisa izimo zokukhuluma, izindlela namasu ayethena uzowasebenzisa ngempela wawasebenzisa. Indlela yokuchaza nendlela yokufundisa ehambisana nokubuka wayisebenzisa. Uthisha uMjadu kumalungiselelo esifunjwana sakhe kwingxoxo esakuhleleka waveza indlela yokufundisa izimo zokukhuluma ayisebenzisayo, ngempela ngenkathi ngimthamele ekilasini wayisebenzisa leyo ndlela. Waveza ukuthi uzosebenzisa indlela yokucaphuna endabeni ngempela wafika nayo leyo ndaba eyayikwisiqeshana sephepha wayinika abafundi. Wayeveze ukuthi uma engenisa isifunjwana sakhe uyoba nemibuzo ayoyibuza abafundi kepha ayikho imibuzo ayibuza abafundi. Uthisha uMnqayi kumalungiselelo esifunjwana sakhe sosuku waveza ukuthi uzosebenzisa isu lemibuzo nempendulo ukufundisa izimo zokukhuluma abafundi bakhe. Ngenkathi ngimthamele ekilasini lakhe ngempela walisebenzisa lelo isu njengoba ayelibalulile. Uthisha uMkhize izindlela namasu ayewabalule ngosuku lwengxoxo esakuhleleka kanye nakumalungiselelo esifunjwana sakhe ukuthi uyazisebenzisa uma efundisa izimo zokukhuluma ekilasini lesiZulu uLimi Lwasekhaya.

Ngosuku engamthamela ngalo efundisa ngathola ukuthi kuyahambisana futhi ukwenza njengoba wayekubalulile. Uthisha uQwabe ngathola ukuthi owayekeveze kumalungiselelo esifunjwana sakhe sosuku ukuthi usebenzisa indlela yombuzo nempendulo uma efundisa izimo zokukhuluma ekilasini lakhe. Ngenkathi ngimthamele ekilasini efundisa izimo zokukhuluma ngesiZulu uLimi Lwasekhaya ngathola ekwenza njengoba wayeshilo. Uthisha uDuma kumalungiselelo esifunjwana sakhe sosuku wayeveze ukuthi uma efundisa izimo zokukhuluma ekilasini lakhe abafundi ubahlukanisa ngamaqembu. Ngempela ngenkathi ngimthamele efundisa ekilasini lakhe abafundi wabacele ukuba bahlukane ngamaqembu abo njengoba bezazi ukuthi bakumaphi amaqembu. Uthisha uMngoma ngenkathi yengxoxo esakuhleleka nakumalungiselelo esifunjwana sosuku wayekevezile ukuthi uma efundisa izimo zokukhuluma kwizinsizakufundisa azisebenzisayo uyayisebenzisa incwadi yezinkondlo emiselwe ukufundiswa ngayo ebangeni le-10 uMnyango weMfundo Eyisisekelo kaZwelonke uyayisebenzisa.

Lokho ayekuvezile ngempela wakwenza ngenkathi yokumthamela efundisa ekilasini lesiZulu uLimi Lwasekhaya. Uthisha uBiyela wayekuvezile kumalungiselelo esifunjwana sosuku lapho ayefundisa izimo zokukhuluma ukuthi kunezindlela namasu okufundisa kanye nezinsizakufundisa azisebenzisayo ukuze abafundi bakhe baqonde izimo zokukhuluma kalula. Ngempela wakusebenzisa ngenkathi ngimthamele efundisa ekilasini lakhe lesiZulu uLimi Lwasekhaya.

5.7.3 Ukusetshenziswa kwezinsiza endaweni efanele ngendlela eyiqinso

Ngenkathi yengxoxo yeqembu nabahlanganyeli kwaba nombuzo owabuzwa bonke abahlanganyeli abayisishiyagalombili owawuthi, “Ngabe zikhona izinsizakufundisa esikoleni sakho ozisebenzisayo wena nabafundi bakho uma ufundisa izimo zokukhuluma ekilasini lesiZulu uLimi Lwasekhaya? Yiziphi lezo zinsiza? Bonke abahlanganyeli abayisishiyagalombili bawuphendula lowo mbuzo. Abahlanganyeli kumalungiselelo esifunjwana sosuku babeziveza izinsizakufundisa ababezisebenzisa ekilasini labo uma bezofundisa izimo zokukhuluma ngesiZulu uLimi Lwasekhaya ngenkathi ngibathamele ezikoleni zabo.

Uthisha uMakhunga kumalungiselelo akhe esifunjwana wayezivezile izinsizakufundisa azozisebenzisa ukuqhuba isifunjwana sakhe sosuku. Ngenkathi

ngimthamele ekilasini efundisa isimo zokukhuluma ngamthola ezisebenzisa. Kumalungiselelo esifunjwana kathisha uMjadu wayeveze ukuthi uzosebenzisa isiqeshana sendatshana azobe eyicaphune ephephandabeni njengensizakufundisa. Ngempela ngenkathi ngimthamele ekilasini lakhe efundisa izimo zokukhuluma zesiZulu ngathola ukuthi wenza njengoba wayeshilo. Kwingxoxo esakuhleleka esaba nayo wayeveze ukuthi ishadi nezincwadi uyazisebenzisa njengezinsizakufundisa sakhe kodwa ngelanga lokumthamela akakusebenzisanga lokho. Uthisha uMnqayi izinsizakufundisa owayeziveze kumalungiselelo esifunjwana sakhe sosuku ukuthi uzozisebenzisa ngempela wazisebenzisa, kwaba yizo owayeziphethe ngenkathi ngimthamele ekilasini futhi wazisebenzisa ngempumelelo.

Uthisha uMngoma zonke izinsizakufundisa owayezibhale kumalungiselelo esifunjwana sosuku ukuthi uzozisebenzisa, ibhodi likashoki, incwadi zokubhalela zabafundi kanye nencwadi yezinkondlo yabafundi eyayimiselwe ngempela wazisebenzisa zonke lezo zinsizakufundisa futhi waba neqiniso. Kumalungiselelo esifunjwana sosuku kathisha uMkhize waveza ukuthi wayezosebenzisa izinsizakufundisa, ibhodi likashoki, incwadi yenoveli emiselwe ukufundiswa ebangeni le-10 uma efundisa izimo zokukhuluma ngesiZulu uLimi Lwasekhaya. Ngenkathi ngimthamele efundisa ekilasini ngamthola ezisebenzisa ngempumelelo. Izinsizakufundisa ezazivezwe nguthisha uBiyela emalungiselelweni akhe esifunjwana sosuku okungamanothi akhuluma ngokusetshenziswa kwezifengqo ezinkondlweni, incwadi yezinkondlo emiselwe ukufundwa ebangeni le-11. Ngenkathi ngimthamela isifunjwana sakhe ekilasini lesiZulu uLimi Lwasekhaya, zonke lezi zinsizakufundisa ayezibalulile kumalungiselelo wazisebenzisa ngeqiniso kanye nempumelelo. Kumalungiselelo esifunjwana osuku kathisha uDuma azikho izinsizakufundisa aziveza ukuthi uzozisebenzisa. Ngenkathi yengxoxo esakuhleleka eyabakhona naye wayeveze ukuthi uma efundisa izimo zokukhuluma usebenzisa amaphephandaba, amaphephabhuku, umsakazo kanye nomabonakude kodwa ngenkathi ngimthamele efundisa ekilasini lesiZulu uLimi Lwasekhaya wayengaphethe ngisho neyodwa insizakufundisa kulezi owayezibalile.

Ithebula elingezansi liyisifingqo samalungiselelo esifunjwana.

Ithebula 5.4: Isifinyezo sezincazelo zezifunjwana kanye nemiphumela

Abahlanganyeli	Isihloko sesifunjwana	Isifunjwana sihlalangebezane kanjani nezinhloso noma nomphumela wesifunjwana
Uthisha uMakhunga	Izimo zokukhuluma (izifengqo)	Uthisha wasebenzisa umbuzo nempendulo ukuthola ulwazi lwaphambili lwabafundi. Abafundi baphendula imibuzo kathisha ukuveza ulwazi abanalo ngezimo zokukhuluma. Uthisha wanika abafundi indatshana eyayicashunwe kwiphephandaba, abafundi badwebela izifengqo abazithola kuleyo ndatshana base bakha imisho ngazo bekhombisa ukuthi incazelo yazo bayayazi lezo zifengqo.
Uthisha uMjadu	Izimo zokukhuluma	Uthisha wayalela abafundi ukuba bafunde indatshana ekusiqeshana owayebanike sona. Abafundi bakhipha izimo zokukhuluma esazisesiqeshaneni bazibhala ezincwadini zabo zokubhalela ukukhombisa ukuthi sebeyakwazi ukuzibona izimo zokukhuluma embhalweni.
Uthisha uMngoma	Izimo zokukhuluma (ukusetshenziswa kwezifengqo enkondlweni)	Uthisha wayalela abafundi ukuba bafunde inkondlo encwadini yabo yezinkondlo, bese bekipha izifengqo esikuleyo nkondlo. Abafundi bazikhipha izifengqo base bezibhala ezincwadini zabo zokubhalela ukuveza ukuthi sebeyakwazi ukubona izifengqo enkondlweni.

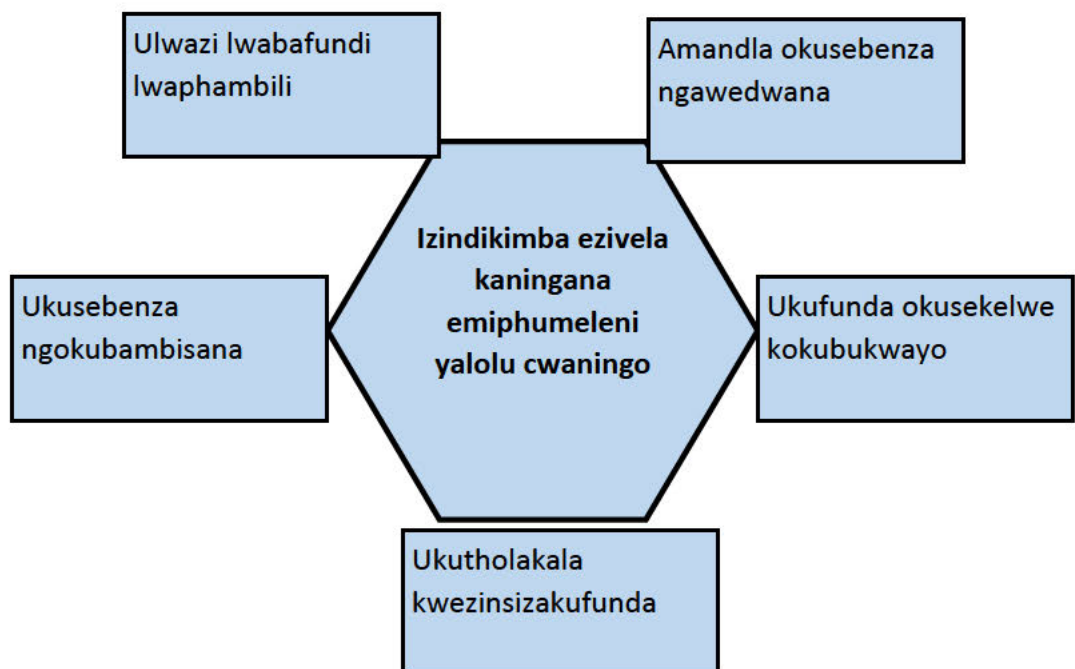
Uthisha uMnqayi	Izimo zokukhuluma (izifengqo)	Uthisha wanika abafundi amapheshana anesiqeshana sendabatshana ukuba badwebele isigejana samagama ayizifengqo bese begagula uhlobo lwesifengqo. Abafundi bawadwebela base besho ukuthi hlobo luni lwesifengqo leso sigejana samagama ukuveza ukwazi izinhlobo zezigengqo.
Uthisha Mkhize	Izimo zokukhuluma (Izimo zokukhuluma embhalweni wenoveli)	Uthisha wasebenzisa incwadi yenoveli efundwa abafundi ukuba bakhipe izimo zokukhuluma ezitholakala esahlukweni ababesifundile. Abafundi bakhombisa ukuthi bayakwazi ukubona izimo zokukhuluma embhalweni wenoveli.
Uthisha uDuma	Izimo zokukhuluma	Uthisha wahlukanisa abafundi ngamaqoqo. Abafundi benza umsebenzi ngokubambisana. Abafundi bafunda ukufunda ngokubambisana ngokuthi bathekelane ulwazi ngezimo zokukhuluma.
Uthisha uBiyela	Izimo zokukhuluma	Uthisha wayalela abafundi ukuba babuke izithombe ezazisemapheshanani ayebanike wona, bese bakha izimo zokukhuluma besusela kulezo zithombe abazibona. Abafundi bakha izimo zokukhuluma besusela kulezo zithombe ukukhombisa ukuthi bayakwazi izimo zokukhuluma bezisusela ezithombeni abazibukayo noma

		beyamanisa isimo sokukhuluma nento abayibukayo.
Uthisha uQwabe	Izimo zokukhuluma (Izaga)	Uthisha wayesebenzisa indlela yombuzo nempendulo ukuthola ulwazi lwaphambili. Abafundi babempendula uthisha ngenkathi ebabuza ngomlomo. Abafundi bathola ulwazi oluthuthukile ngezaga.

5.8 Izindikimba ezivele kaningana emiphumeleni yocwaningo

Ngenkathi ngihlaziya imininingo kulesi sahluko kwaba khona izindikimba ezazilokhu zivela nje futhi zikhona ezinye ezazilokhu zivela njalo ngokweqile kaningana kunezinye. Ngezansi ngiveza lezo zindikimba ezizihlokwana ezahlukenene ezivele kaningana ngenkathi emiphumeleni yalolu cwaningo.

Le ngxenye yethula izindikimba ezigqame kakhulu kunezinye emiphumeleni yalolu cwaningo.



Umfanekiso 5.5 Izindikimba ezivele kaningana kulolu cwaningo

5.8.1 Ulwazi lwabafundi lwaphambili

Kubahlanganyeli abaningi ababebambe iqhaza kulolu cwaningo obekungothisha bakuvezile ukuthi ngaphambi kokuba baqale ukufundisa isifunjwana sabo baqale babuze imibuzo kubafundi babo. Bakuvezile ukuthi inhloso yalokho ukuthola ulwazi abafundi babo abanolo ngesihlokwana sabo sosuku. UNtshangase (2022) waveza ukuthi ulwazi lwangaphambilini lwabafundi lungavukuza ngokuthi uthisha abuze abafundi imibuzo ehlaba umxhwele noma echukuluza imizwa, imibuzo eholela ekutheni kube nengxoxo ekilasini. Ngikubona kubalulekile ukuthi uthisha esukele kulokhu umfundi akwaziyo ukuze akwazi ukushesha ukubamba lokhu angakwazi okusha. Uthisha uBiyela wakuveza nje ukuthi uqala ababuze imibuzo abafundi bakhe lapho endlalela isifunjwana sakhe ukuze athole ukuthi abafundi bakhe yini abayaziyo.

UVygotsky (1978) wakuveza ukuthi uthisha womfundi udala inqubo yokufunda eholela enqubeni yokuthuthukisa ukuze kuvele ukuthi umfundi usendaweni yokuthuthuka eseduze, lokho okusho ukuthi abafundi bafinyelele ngokugcwele ekuthuthukisweni, okusho ukuthi sebeseduze nentuthuko. Le ndlela ngayibuka ibasiza othisha ukuthola ulwazi ngolwazi umfundi analo lwaphambili. Ulwazi lwaphambili lomfundi lwenza uthisha akwazi ukuthi uzomsiza kanjani umfundi, futhi kusuka kuphi ukuze umfundi athuthukise ulwazi lwakhe ngezimo zokukhuluma. Ngokwemininingo ekhiqizwe kulolu cwaningo othisha bayisebenzisile le ndlela ukuhlola ulwazi lwabafundi.

U-Ausuber (1960) waveza ukuthi ulwazi lwangaphambilini lubalulekile uma kufundwa into entsha. Ulwazi olukhona lwenza kube nokufunda into entsha ngempumelelo. Okusha kumuncwe ulwazi olwaziwayo. Amazwi ka-Ausuber anginika umqondo othi okudala kuzala okusha, okusha kumele kususelwe kokudala noma akwazeki ukuthi kwakhiwe into entsha kungekho lapho kususelwa khona kokudala. Ngibona kubalulekile ukuthi othisha balusebenzise ulwazi lwangaphambili uma befundisa izimo zokukhuluma emakilasini abo ukuze bathuthukise ulimi Lwasekhaya kubafundi ukubasiza ekuthuthukiseni ulwazi lwabo ngezimo zokukhuluma

5.8.2 Ukusebenza ngokubambisana

Dostjerdi no-Alipour (2010) baphawula ukuthi ukufunda okuvamile kwenzeka emakilasini olimi uma uthisha ebandakanya abafundi ekwakheni ulwazi olusha ngokuthi basebenze ngokubambisana. Kubalulekile ukuthi umfundi uma efuna

ukukhulisa ulwazi lwakhe azibandakanye nontanga yakhe ukuze afunde ukubambisana nabanye abantu. URodriguez noWinneberg (2013) bakuveza ukuthi ukufunda ulimi ngokubambisana kusekelwe emsebenzini yeqembu lapho abafundi kufanele bashintshanisane ngolwazi ukuze bafunde futhi ukufundisana kontanga kwenzelwa ukuba bakhuthazwe ukubambisana kunokuncintisana, ukuthuthukisa amakhono okucabanga okujulile nokuthuthulisa ikhono lokuxhumana ngemisebenzi yokuhleleka. URodriguez noWinneberg (2013) baqhuba bathi ukusebenza nontanga ekilasini kungaba nosizo lapho kufundiswa ngokunikezelana noma ngokubambisana kwabafundi. Lokhu kuveza ukuthi abafundi bebodwa bayakudinga ukuba bathekelelane ngolwazi abanalo. Kuyabalekelela ukuthi labo abanolwazi abanalo baludlulisele kwabangenalo lolo lwazi ukuze bathuthuke ngokulingana ngolwazi. UVygotsky (1978) wakuveza ukuthi abanolwazi oluningi kumele bahlephulele labo abangenalo ulwazi, nabo baze babe sesigabeni sesithathu sokukwazi ukuzimela. ULia (2008) wakuphawula ukuthi ulwazi luyadingaka ukuthi kwabelwane ngalo ukuze wonke oludingayo akhule, axazulule izinkinga angabhekana nazo.

Umfundi akakwazi ukuzimela eyedwa kodwa uyaludinga ulwazi azoluthola kontanga yakhe. Kubahlanganyeli balolu cwaningo imininingo etholakale kubo iyaveza ukuthi bebelisebenzisa leli isu lokuthi abafundi babahlukanise ngamaqoqo ukuze basebenze ngokubambisana. Lokhu kuhambelana nokuvezwa injulalwazi kaVygotsky (1978) lapho ikhuthaza ukuthi abafundi kumele bazakhele ulwazi lwabo ngokubamba iqhaza elibonakalayo ekusebenzelaneni nomphakathi nabanye abanolwazi oluthe xaxa ukuthuthukisa ulimi lwabo namakhono abo okuqonda. Ukusebenza ngokubambisana kwabafundi kungabenza ukuthi bazifunde kalula izimo zokukhuluma futhi baziqonde.

5.8.3 Amandla okusebenza ngawedwana

UQualls noHarris (1999) bathi isu lokusebenza ngayedwana lenza umfundi akwazi ukuqonda izimo zokukhuluma ngokuzimela. Lokhu kungenzeka ngokuthi uthisha anikeze abafundi bakhe umsebenzi okumele bawenze ngabodwana, kungaba umsebenzi abazowenza khona ekilasini noma bewenze emakhaya. Le ndlela igqungqumezela abafundi ukuthi bafunde ukuzimela basebenze ngabodwana, ngisho noma ngabe babhekana noma nanoma yini, yisiphi isimo empilweni yabo. UVygotsky (1978) waphawula ukuthi ofundisayo kumele adedele khona abafundi bakwazi ukuzimela. UKuzu (2016) uyakuveza ukuthi iSemiyothikhi iyamlekelela umfundi ukuthi

akwazi ukuhumusha izimpawu ngayedwana, lokho ukuveze ngokuthi akwazi ukuhumusha imibala isezimbathweni zabantu.

Le ndlela iyaphikisana noma ayikugqugqumezeli ukuthi umfundi ancike kwabanye abafundi, ngoba kuzomenza angazethembi, abe isinyemfu, abe yivila lokucabanga, angakwazi ukucabanga ngokujulile ukuze athuthukise ulwazi lwakhe. Ngokuka Bush (1993) uthi uthisha osebenzisa isu lokufundisa noma lokuhumusha izimo zokukhuluma alisebenzise nsukuzonke leli lisu ngezindlela ezahlukene, okungaba ngokwenkulumo noma ngokubhala phansi lokho kuba nosizo ekutholeni ithuba lokuzimela kubafundi. Injulalwazi kaVygotsky (1978) nayo iyakugqugquzela ukuthi umfundi akwazi ukuzensela ngokwakhe noma azitholele ngokwakhe ulwazi kunokuba athemebele kwiqeqebane labafundi ahlala nalo. UMaclead (2016) uyavumelana nokusebenza ngayedwana komfundi lapho eveza ukuthi indlela yokuthuthukisa eseduze isho umehluko phakathi kwalokho umfundi angakwenza yedwa ngaphandle kokusizwa kanye nokuqondiswa okungaba umlingani untanga wakhe onekhono. Le ndlela yokusebenza komfundi ngayedwa ivunywa ngisho uVygotsky (1978) eveza ukuthi indawo yokuzithuthukisa eduze isho isimo lapho umfundi egcina esebenze ngokuzimela ngemuza kokuqhubeka nokuthola ukusekelwa noma ukusekwa emsebenzini ngabanye abanolwazi nabangenalwazi.

5.8.4 Ukufunda okusekelwe kokubukwayo

URodrigues noWinneberg bakuveza obala ukuthi le ndlela yokufunda ngokubuka kuyindlela elula kumfundi wolimi ngoba isithombe sento umfundi ayibonile ayicimeki emqondweni wakhe. Kwimininingo ekhiqizwe kubahlanganyeli ngithole bebaningi abasebenzisa indlela yokufundisa okususelwa kokubukwayo. Izimo zokukhuluma kuba lula umfundi ukukhumbula uma efundiswe ngezithombe. Leyo ndlela yokufundisa iyisayensi ngoba ifundisa ngezimpawu ezithile. Isithombe esithile sisho into ethile noma iveza uphawu oluthile bese kwakhe isimo sokukhuluma. U-Atagul (2016) uyahambisana nale ndlela ngoba uveza ukuthi le ndlela yokufundisa akukhona nje ukuthi isiza ukuba okufundiwe kuhlale unomphela emqondweni wonfundi noma ukuhlala isikhathi eside, kepha kuba lula ukuba lolo lwazi alusebenzise kalula. Umfundi ulwazi lwezimo zokukhuluma angalusebenzisa ezindaweni eziningi ukuveza ukuthuthuka kwakhe ngolwazi. Umfundi ulwazi lwezimo zokukhuluma angalusebenzisa lapho ethula inkulumo ekilasini kungaba elungiselelwe noma

engalungiselelwe, embhalweni yokuziqambela kanye nalapho ezixoxela nontanga yakhe ukuveza ukuthuthuka ngolwazi ngezimo zokukhuluma. U-Evans noGable (1988) bayavumelana nalendlela yokufunda ngokubuka ngoba bathi abafundi bayakwazi ukweyamanisa isithombemagama sokubukekayo ngezimo zokukhuluma. USaussure (1976) wkuveza ukuthi Semiyothikhi ilekelela ukutolika nokuhumusha kwezimpawu zolimi ezisetshenziswayo ukuze kwedluliswe imyalezo ethile. Lokhu kuveza ukuthi umfundi uma efunda isimo sokukhuluma kuba nophawu olusetshenziswa kuso kepha beqonde ukuchaza okuthile ngalo. Umfundi kumele akwazi ukuhumusha lolo phawu ukuze akwazi ukutolika lesi simo sokukhuluma.

5.8.5 Ukutholakala kwezinsizakufundisa

Izinsizakufundisa kanye nezinsizakufunda zingamathuluzi okwenza ukufunda nokufundisa kube yimpumelelo kumfundi nakuthisha. Ukungabi bikho kwezinsiza esikoleni lokho kwenza ukufunda nokufundisa kungabi yimpumelelo ohlelweni lwemfundo. Uthisha nothisha uma efundisa kumele kube khona lapho ancela khona ulwazi bese lolo lwazi eluthululela kubafundi, ulwazi uthisha uluthola encwadini. Okusho ukuthi esikoleni kumele kube nezincwadi zabafundi kanye nezincwadi zikathisha. UMnyango weMfundo waKwaZulu-Natali kumele unikeze ngezincwadi esikoleni ukuze ukufunda nokufundisa kube yimpumelelo futhi lezo zincwadi uzithumelele ezikoleni ngesikhathi kungakaqalwa ukufunda.

UShulman (1986) waveza ukuthi othisha abanolwazi oluphusile lokuqokethwe nolwazi lokufundisa badinga ukusebenzisa izinsiza zokufundisa ezifanele, njengoba lezi zinsiza zidlala indima ebalulekile ekuthuthukiseni ikhono lokucabanga labafundi. Abahlanganyeli abaningi balolu cwaningo bakuvezile ukuthi izincwadi eziningi bona bazithola eMnyangweni weMfundo waKwaZulu-Natali lokho okusho ukuthi izinsiza abazisebenzisayo banazo futhi ziyahambisana nohlelo luka-CAPS. Lezo zincwadi zingikhombisa ukuthi zinolwazi oluningi olusiza abafundi nothisha. UCampton (2004) uyavuma ukuthi ulwazi lukhiqizwa lapho abafundi bazakhele incazelo ngokusebenzisa izinsiza ezahlukene, futhi ulwazi ludluliswa lapho othisha besebenzisa izinsiza ukuthuthukisa ukufundisa nokufunda.

Kuyangijabulisa ukuthola ukuthi othisha basebenzisa noma yini ezobasiza enjengensiza kufundisa abazakhele bona. Laba bothisha basebenzisa izinsiza

ezahlukene lokho kuya ngokuthi uthisha uyisebenzisela siphil isizathu futhi kuyiphi indlela noma isu lokufundisa izimo zokukhuluma, lokho okuzokwenza abafundi bakhe baqonde kalula izimo zokukhuluma. Izinsizakufundisa ziyimthombo yolwazi equkethe ulwazi olubanzi lwesifundo esifundwayo. Abanye othisha baveza ukuthi basebenzisa amashadi ababhale kuwo izinhlobo zezimo zokukhuluma ngokwehlukana kwazo. Abanye basebenzisa amaphephabhuku kanye namaphephandaba. Bonke baveza ukuthi banazo izinsiza ezikoleni zabo futhi zibambe iqhaza elikhulu ekwenzeni impumelelo yokufunda nokufundisa.

5.8.6 Ukubaluleka kokufundwa kwezimo zokukhuluma

Kule ngxenye yocwaningo bengibheka indikimba yokufundiswa kwezimo zokukhuluma. Le ndikimba ivele ngenkathi ngihlaziya imininingo engiyithole kubahlanganyeli bephendula umbuzongqangi wesithathu othi, “Kungani othisha basebenzisa lezi zindlela namasu okufundisa izimo zokukhuluma esizululwini uLimi Lwasekhaya?” Umbuzo engababuza wona othi,” Kungani kubalulekile ukufundiswa kwezimo zokukhuluma ngolimi lwesiZulu uLimi Lwasekhaya?”

Uthisha uMakhunga waveza ukuthi uma umfundi esekuleli banga umqondo wake usuke usujulile noma usuvuthiwe ukuthi usengaqonda izimo zokukhuluma. UMakhunga uthi kubalulekile-ke ukuthi kufundiswe izimo zokukhuluma ngolimi lwasekhaya ukuze umfundi azigqaje ngemvelaphi yazo futhi angazikhohlwa.

Uthisha uBiyela yena wathi ucabanga ukuthi kubalulekile ngoba abafundi akufanele bengakwazi ukusebenzisa izimo zokukhuluma lapho bethula inkulumo ekilasini, okungaba inkulumo elungiselelwe noma engalungiselelwe.

Uthisha uMnqayi wakuveza ukuthi ukufundiswa kwezimo zokukhuluma abafundi kubenza bengezeleke ulwazi abanalo ngolimi lwabo. Eqhubeka echaza uthisha uMnqayi waveza ukuthi izimo zokukhuluma zenza umfundi azigqaje ngolimi lwakhe ukuze uma ethula inkulumo yakhe ayibeke ngendlela engajwayelekile enobuciko.

Uthisha uDuma wakubeka kwacaca ukuthi ukufundiswa kwezimo zokukhuluma abafundi kubalulekile ngoba ukuze abafundi bekwazi ukusebenzisa ulimi ngendlela eyiyo. Uthisha uDuma waphinda waveza ukuthi kumele abafundi bafundiswe zonke izinhlobo zezimo zokukhuluma banikezwe nezibonelo zakhona ukuze kube lula

kubafundi ukuzisebenzisa emshweni nasezinkulumeni zabo zosuku noma uma bethula inkulumo.

Uthisha uMkhize wakuveza ukuthi ukufundiswa kwabafundi izimo zokukhuluma kubalulekile ngoba kuyabasiza abafundi ukuthi bangalahlekelwa kalula ulimi lwabo lwasekhaya. Uthisha uMkhize waphinda waveza ukuthi izimo zokukhuluma azigcini ngokunothisa ulimi lwabafundi kepha ziphinde zithuthukise ulwazi lomfundi ngalolo nalolo hlobo lwesimo zokukhuluma okungaba izaga, izisho kanye nezifengqo.

Uthisha uMngoma wakuveza ukuthi kubaluleke kakhulu ukufundiswa kwezimo zokukhuluma ngokohlelo lwesifundo isiZulu uLimi Lwasekhaya ngoba abafundi abasakwazi ukuzwa nokuziqonda kahle uma umuntu ekhuluma esebenzisa zona. Eqhubeka ecacisa uthisha uMngoma ngokubaluleka kokufundiswa kwezimo zokukhuluma, uveza imbangela yokuthi abafundi bengakwazi ukuqonda izimo zokukhuluma, uthi kwenziwa umthelela wokuthuthuleka kwabantu bokufika nolimi lwabo bese abafundi bethu bencela ulimi lwabokufika bekhohlwe ulimi lwabo.

Uthisha uQwabe waphawula ngokubaluleka kokufundiswa kwezimo zokukhuluma ngolimi lwesiZulu. Uthi izimo zokukhuluma zelekelela abafundi ukuba bakwazi ukuzisebenzisa ezinkulumeni zabo zansuku zonke. Eqhubeka echaza uthisha uQwabe wathi ziyabalekelela abafundi lapho bebhala imibhalo yokuziqambela (indaba yokuziqambela kanye nemibhalo emide edlulisa imiyalezo).

Uthisha uMjadu waveza ukuthi kubalulekile ukufundiswa kwezimo zokukhuluma uma abafundi besekuleleli banga. Ukubafundisa izimo zokukhuluma kuyabakhuthaza abafundi ngokuba baluthande ulimi lwabo lwesiZulu uLimi Lwasekhaya njengolimi olunothile.

5.8. 7 Imiphumela ehlukene ekufundisweni kwezimo zokukhuluma

Kule ndikimba abahlanganyeli babephendula umbuzongqangi wokuqala othi, “Yiziphi izindlela namasu asetshenziswa othisha abafundisa isiZulu uLimi Lwasekhaya? Kule ngxenye ngababuza umbuzo othi “Ngabe othisha abafundisa izimo zokukhuluma ngesiZulu uLimi Lwasekhaya basebenzisa izindlela namasu ngendlela efanayo yini?”

Abahlanganyeli ababebambe iqhaza kulolu cwaningo babesebenzisa izindlela namasu ahlukehukene noma angafani uma befundisa izimo zokukhuluma ngolimi lwesiZulu. Kukhona othisha ababesebenzisa izindlela namasu afanayo bodwa bese kubakhona abanye abasebenzisa nabo okufanayo kepha kungafani nokwabanye. Abanye othisha ngathola ukuthi basebenzisa izindlela namasu angaphezu kwawodwa.

5.8.7.1 Izindlela ezisetshenziswa othisha ezingefani uma befundisa izimo zokukhuluma

Uthisha uDuma, uthisha uMjadu kanye nothisha uBiyela bona baveza ukuthi basebenzisa indlela yokufundisa egxile ekuxazululeni inkinga. Uthisha uMjadu wabeka ukuthi le ndlela uyayisebenzisa ngoba imsize ekutheni abone ukuthi abafundi bakhe bayakwazi yini ukubona izimo zokukhuluma embhalweni ehlukehene. Uthisha uDuma yena waphumela obala waveza ukuthi naye uyayisebenzisa le ndlela kepha wehlukile ngendlela uthisha uMjadu enza ngayo. Uthisha uBiyela usebenzisa isiqeshana sendatshana ayikhipha kwiphephandaba, bese ethi abafundi abatomule izimo zokukhuluma abazithola kuleso siqeshana.

Indlela yokufundisa elandisayo uthisha uMakhunga waveza ukuthi uyayisebenzisa. Le ndlela uyisebenzisa ngokuthi afike nesithombe bese exoxa nabafundi bakhe ngesithombe lesi. Uyabacela ukuba baxoxe ngaso lesi sithombe bebheke izimo zokukhuluma abangazakha bezisusela kulesi sithombe. Uthisha uMakhunga ekugcineni ube esebalandisa noma exoxe nabo ngokwakheka kwezimo zokukhuluma. Uthisha uDuma wathi naye uyayisebenzisa le ndlela yokufundisa elandisayo. Uyaxoxisana nabafundi bakhe ngokuthi abalandise ukuthi izimo zokukhuluma zehlukehene kathathu, izaga, izisho kanye nezifengqo. Ubabuza imibuzo bona bamphendule bese kuthi yena achaze sakulanda imvelaphi yezimo zokukhuluma. Uthisha uMnqayi waveza ukuthi le ndlela yena uyisebenzisa ngokuthi afike nenkulumo eqoshiwe ekilasini bese elalelisa abafundi.

Ekupheleni kwaleyo nkulumo uye ethi abafundi abaphawule ngezimo zenkulumo ezisetshenziswe yilowo othule inkulumo. Uthisha uMnqayi uveza ukuthi uye esebalandisa ngezimo zokukhuluma ezisenkulumeni achaze ukuthi hlobo luni lwesimo senkulumo nokuthi zichaza ukuthini futhi savelaphi lesi simo sokukhuluma.

Uthisha uMkhize naye waveza ukuthi uyayisebenzisa le ndlela yokufundisa elandisayo ngokuthi athule isihlokwana sesifunjwana sosuku bese esichaza kubafundi. Uyabalandisa abafundi ngezimo zokukhuluma. Uthisha uQwabe yena uthi uma esebenzisa le ndlela naye uye alandise abafundi ngezimo zokukhuluma achaze enabe ngokwehlukana kwezimo zokukhuluma.

Laba bahlanganyeli bonke basebenzisa indlela eyodwa yokufundisa okuyindlela yokulandisa. Izindlela abazisebenzisa ngayo le ndlela azifani. Uthisha uMakhunga ufika nesithombe nomdwebho bese efundisa ngakho izimo zokukhuluma. Uthisha uDuma indlela yakhe enza ngayo ayifani nekathisha uMakhunga ngoba ufundisa izimo ngokuthi baxoxe nabafundi. Uthisha uMnqayi usebenzisa insizakufundisa inkulumo eqoshiwe. Bobathathu azifani izindlela abazisebenzisayo uma befundisa izimo zokukhuluma besebenzisa indlela yokufundisa elandisayo.

Indlela yokufundisa exhumanisa okufundwayo ekilasini nokwenzeka emhlabeni kwavela ezingxoxweni engaba nazo nabahlanganyeli ukuthi bakhona abayisebenzisayo. Nakuba bekhona othisha abayisebenzisayo kodwa ayifani indlela abayisebenzisa ngayo. Uthisha uMakhunga waveza ukuthi ufika nesiqeshana sendatshana asithatha ephephandabeni lesiZulu. Ucela abafundi ukuba bayifunde bese betomula izimo zokukhuluma abazithola kuyo leyo ndatshana, bese bazakhela imisho abaziqambele bona besebenzise lezo zimo zokukhuluma ukuveza ukuthi bayaziqonda izincazelo zazo. Uthisha naye wenza okufanayo nothisha uMakhunga kepha yena uthi abakhiphe izifengqo bese besho ukuthi lesi sifengqo siluhlobo luni lwesifengqo.

Indlela yokufundisa ngokucaphuna endabeni kanye nendlela yokufundisa ehambisana nokubuka. Lezi zindlela zombili othisha bazisebenzisa ngokufana.

5.8.7.2 Amasu asetshenziswa othisha angafani uma befundisa izimo zokukhuluma

Isu lengxoxo noma inkulumo eholwa nguthisha yilona lisu uthisha uDuma owaliveza ukuthi uyalisebenzisa. Indlela alisebenzisa ngayo eyokuthi aveze isihlokwana sosuku uma efundisa izimo zokukhuluma bese exoxa indaba yokuqambeka kwezimo zokukhuluma. Ngenkathi exoxa noma echaza ngezimo zokukhuluma abafundi bona

basuke belalele. Uthisha uMkhize wakuveza naye ukuthi uyalisebenzisa leli lisu. Unikeza abafundi isihloko senkulumo elungiselelwe ukuba abafundi basethule ekilasini besebenzise izimo zokukhuluma enkulumeni yabo ukuze ihlwabuse. Uthisha uMnqayi yena ufika nenkulumo eqoshiwe bese ecela abafundi ukuba bayilalele. Ekugcineni uvula ithuba lokuba kugxoxiswane ngezimo zokukhuluma ezizwakale kuleyo nkulumo. Ngenkathi kuxoxwa kuvezwa imibono ngezimo zokukhuluma ezitholakele nguyena njengothisha olawula lezongxoxo. Kuyavela ukuthi labothisha bayalesebenzisa leli lisu kodwa balisebenzisa ngendlela engafani kepha ekugcineni abafundi babo bayaziqonda izimo zokukhuluma.

Ukusetshenziswa kwesu lokusebenza kwabafundi ngokubambisana. Leli lisu uthisha uDuma wakuveza ukuthi uyalisebenzisa uma efundisa izimo zokukhuluma ngokuthi uhlukhanisa abafundi ngokwamaqoqo. Iqoqo lokuqala lenza ucwaningo ngezaga bese lichaza ngazo, iqoqo lesibili lenze ucwaningo ngezisho bese lichaze ngelikutholile njengeqembu kanye neqoqo lesithathu lona lenze ucwaningo ngezifengqo. Iqoqo neqoqo lisebenza ngokubambisana ukuthola ulwazi. Uthisha uMkhize naye waveza ukuthi uyalisebenzisa leli lisu ekufundiseni izimo zokukhuluma. Indlela alisebenzisa ngalo wathi unika abafundi umsebenzi ngokweqembu ukuba bawenze ndawonye, emva kwalokho bakhethe oyedwa eqenjini ukuba abathulele lowo msebenzi sebewuqedile ekilasini. Uthisha uMngoma wakuveza ukuthi abafundi ubahluhanisa ngokwamaqoqo bese besebenza ndawonye. Uthisha uBiyela waveza ukuthi ulisebenzisa kanjena yena lelisu, uhlukhanisa abafundi ngokwamaqoqo bese ebanika amagama amahlanu iqoqo ngalinye ukuba lakhe ngawo izaga bese bese bekhetha umfundi oyedwa ozomamela njengeqembu ukuba abathulele izaga abazakhile ekilasini.

Isu lokusebenza ngayedwana bakhona othisha ababelisebenzisa. Uthisha uDuma wakuveza ukuthi uyalisebenzisa uma efundisa izimo zokukhuluma. Uthisha uDuma wathi ulisebenzisa ngokuthi afike nesiqeshana sendatshana, acele abafundi ukuba bayinamathelise ezincwadini zabo zokubhalela bese beyayifunda. Ekupheleni kwendatshana kuba nemibuzo lapho umfundi kudingeka ukuba ayiphendule ngayedwana. Uthisha uMngoma yena waveza ukuthi abafundi ubasebenzisa beliqembu bese kuthi ekugcineni abanike umsebenzi onezimo zokukhuluma ukuba bawuphendulele ezincwadini zabo zokubhalela. Uthisha uMjadu wakuveza ukuthi

uyalisebenzisa leli lisu ngokuthi afike nesiqeshana esinesigejana samagama adwetshelwe. Uyalela abafundi ukuba umfundi ngayedwana abhale encwadini yakhe yokubhalela aveze uhlobo lwesimo sokukhuluma esidwetshelwe.

Engikuthole kulababahlanganyeli ukuthi basebenzisa isu elilodwa lokufundisa izimo zokukhuluma kepha balisebenzisa ngezindlela ezingafani. Uthisha ulisebenzisa ngendlela abona ngayo ukuthi abafundi bakhe bazosheshe bazibambe izimo zokukhuluma.

5.8.7.3 Ukusetshenziswa kwezindlela zokuhlola ezingafani ngothisha ngenhloso yokufundisa.

Ukuhlola okwakhaya enye yezindlela zokuhlola othisha abayisebenzisayo ukuhlola abafundi babo. Uthisha uMakhunga waveza ukuthi uyayisebenzisa le ndlela yokuhlola ngokuthi ngenkathi ethula isihlokwana sesifunjwana sosuku kuba nemibuzo ayibuza abafundi. Inhloso yokusebenzisa le ndlela wathi usuke efuna ukuhlola ulwazi laphambili abafundi abanalo ngesihloko. Uthisha uDuma waveza indlela ahlola ngayo abafundi bakhe yokuthi abanike isifundo sokuqondisisa esinezimo zokukhuluma. Ekugcineni kwendaba kuba nemibuzo okumele abafundi bayiphendule ngaphambi kokuba qhubekele phambili nesifunjwana. Abafundi uma sebeqedile ukuphendula ube esemaka nabo lowo msebenzi. Uthisha uQwabe naye kwavela ukuthi uyayisebenzisa le ndlela yokuhlola. Uthisha uQwabe wathi ngenkathi esaqhubeka nesifunjwana sosuku efundisa uye elokhu ebuza imibuzo abafundi. Kuyavela ukuthi labothisha bobathathu bayayisebenzisa le ndlela yokuhlola okwakhaya kepha bayisebenzisa ngezindlela ezingefani.

Ukuhlola okugcina ubufakazi bokufundiwe. Le ndlela yokuhlola bakhona othisha abayisebenzisa kepha bayisebenzisa ngendlela engafani. Uthisha uMakhunga waveza ukuthi uyisebenzisa ngenkathi esathula isifunjwana sosuku lapho ebuza abafundi imibuzwana yokwedlalela isifunjwana. Inhloso yakhe usuke efuna ukuhlola ulwazi lwaphambili lwabafundi abanalo. Uthisha uMjadu wathi yena uyayisebenzisa le ndlela yokuhlola ngokuthi ahlele izinkulumo ezahlukene ukuba abafundi bazethule ekilasini, inkulumo engalungiselelwe noma elungiselelwe. Ngenkathi bezethula lezi zinkulumo abafundi uthisha yena uyabahlola ebe ezebenzisa irubhlikhi yokumaka inkulumo elungiselelwe noma inkulumo engalungiselelwe.

Indlela yokuhlola yokubuyekeza okubalulekile abanye othisha babeyisebenzisa le ndlela ukuhlola abafundi babo. Uthisha uMnqayi wayisebenzisa ngokuthi aqale ngokubuza imibuzo abafundi eyayimayelana nesihlokwana sesifunjwana sosuku. Lokhu uthi wayekwenzela ukuthi ahlole ulwazi abafundi ababenalo ngesihlokwana esasimayelana nezimo zokukhuluma. Le ndlela yokuhlola ngathola ukuthi nguyena yedwa uthisha uMnqayi owayisebenzisa.

Indlela yokuhlola yependulo kanye nokuneliseka kwabafundi indlela abanye othisha abayisebenzisayo ukuhlola abafundi babo uma befundisa izimo zokukhuluma. Uthisha uQwabe wayisebenzisa le ndlela ngokuthi aqale avukuze umqondo wabafundi ngemibuzo ngaphambi kokuba afundise. Uthisha uQwabe waphinda wababuza eminye imibuzo ekupheleni kwesifunjwana. Uthisha uDuma ngamthola eyisebenzisa le ndlela yokuhlola ngoba kwathi ekupheleni kwesifunjwana sakhe sosuku waba nemibuzo ayibuza abafundi ngesifunjwana ayekade esifundisa. Inhloso yakhe kwakuwukuhlola ukuthi bangakanani abafundi bakhe abasalele emuva ukuze agcizelele kulabo abathole ukuthi banenkinga. Uthisha uMkhize yena wakuveza ukuthi ubuza abafundi imibuzo emva kwesifunjwana sezimo zokukhuluma.

Kuyavela ukuthi nakuba othisha beisebenzisa izindlela zokuhlola abafundi kepha basebenzisa izindlela ezingafani, noma beyisebenzisile leyo ndlela efanayo kepha izindlela abenza ngazo zona azifani.

5.9 Ingxoxo ngemiphumela yocwaningo

Kulesi sigatshana ngizobe ngethula ingxoxo ngempumelelo esemqoka yalolu cwaningo. Le ngxoxo yehlukaniswe ngezihlokwana ezilandelayo ngezansi lapho ngichaza ngenaba kabanzi ngazo.

5.9.1 Ukwethula imiphumela ephambanayo kanye nemiphumela engalindelekile

Kulolu cwaningo kuvela ukuthi othisha banika imisebenzi eminingi ukuba bayenze ukuthuthukisa ulwazi lwabo ngezimo zokukhuluma. Kungaba imisebenzi abayenza ekilasini noma imisebenzi abayenza emakhaya. Kuyavela ukuthi basebenzisa izinsizakufundisa ezahlukene ukuthuthukisa ulwazi lwabafundi ngezimo zokukhuluma, izincwadi, amashadi, ibhodi kanye nokunye. Othisha bakuvezile ukuthi bayabanika ithuba abafundi ukuba bayofuna ulwazi ngezimo zokukhuluma emakhaya kubantu

abaphila nabo okungabazali, umphakathi obazungezile abaphila nawo endaweni kanye nokuthi baye emtapeni wolwazi olusendaweni. Okutholakalayo ukuthi othisha bakuvezile ukuthi ulimi lwesiZulu uLimi Lwasekhaya lungathuthuka ngokusebenzisa izimo zokukhuluma emkhakheni eminingi yokufunda. Umfundi angazithuthukisa ngezimo zokukhuluma ezithola embhalweni yobuciko, izinkondlo, umdlalo, inoveli njengoba abanye abahlanganyeli bekuvezi ukuthi bazisebenzisa kanjani izindlela namasu okufundisa izimo zokukhuluma ngezingxoxo. Lokhu okwenziwa othisha kuyahambisana nenjulalwazi uVygotsky (1978) lapho owayekholelwa ekutheni umfundi ukuze akwazi ukufunda ulimi, kufanele axhumane nabanye abantu futhi azi ngezimo ezimzungezile ezenzeka endaweni nasemphekathini aphila kuwo.

Nakuba othisha bekwenza lokhu ukuthuthukisa ulwazi kubafundi ngezimo zokukhuluma kepha akekho otholakale eyalela abafundi ukuba bahambele imicimbi nemigubho yamasiko esintu. Imicimbi yesintu kuye kusetshenziswe ulimi olunothile olunezimo zokukhuluma olungenza abafundi bathuthuke ngokujulile ngemvelaphi yezimo zokukhuluma. UVygotsky (1978) wakuveza ubudlelwana phakathi kolwazi umfundi analo nesikompilo lapho befundiswa. U-Au (1997) wakuchaza naye ukuthi usikompilo lubalulekile njengoba lunomthelela ekuthuthukisweni izingane ngolwazi lwemvelaphi yezimo zokukhuluma. Lokhu okwenziwa ngothisha ukuba bangabayaleli abafundi ukuba bahambe noma babambe iqhaza emcimbi yamasiko esintu kungenza abafundi abafunda isiZulu uLimi Lwasekhaya ebangeni le-10 nele-11 bengathuthuki ngolwazi lwezimo zokukhuluma. UVygotsky (1978) waveza ukuthi *i-Social constructivism* igcizelela ukuthi ulimi nesikompilo yikhona okuxhumanisa abantu kuphinde kwenze abantu baqonde ubuqiniso nobunjalo ngempilo. Lokhu kugcizelela ukubaluleka kokubambisana phakathi komfundi nontanga, uthisha nomphakathi, okuyimfundo enxantathu. Lolu cwaningo lwami luyayiqhakambisa le mfundo enxantathu, nokuthi uma othisha besebenzisa izindlela namasu ahlukene okufundisa kumele bayifake le mfundo enxantathu.

5.9.2 Ukuyamanisa imiphumela yocwango nemibuzongqangi yocwango

Kulesi sihlokwana ngiveza imiphumela yalolu cwaningo ngiphinde ngiqhathanise phakathi kwabahlanganyeli balolu cwaningo bese kuba yimiphumela emihle ekufezeni izinhlozongqangi nokuphendula imibuzongqangi emithathu yalolu cwaningo. Umbuzongqangi wokuqala walolu cwaningo othi: Yiziphi izindlela namasu

asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11?. Lo mbuzo uphendulekile ngenkathi kunezingxoxo nabahlanganyeli abangothisha balolu cwaningo basesifundeni sase King Cetshwayo. Lolu cwaningo luthole ukuthi othisha abafundisa isiZulu uLimi Lwasekhaya basebenzisa izindlela namasu ahluahlukene uma befundisa izimo zokukhuluma kubafundi besiZulu uLimi Lwasekhaya ezikoleni ezakhele isifunda sesi King Cetshwayo, elokishini laseSikhaleni. Labothisha baveze izindlela namasu ahluahlukene okuyiwona abawagqamisile ukuthi bayawasebenzisa. Laba bahlanganyeli abayisishiyagalombili baveze lezi zindlela namasu alandelayo ukuthi yiwona abawasebenzisayo, indlela yokufundisa egxile ekuxazululweni izinkinga, indlela yokufundisa elandisayo, indlela yokufundisa exhumanisa okufundwa ekilasini nokwenzeka emhlabeni, indlela yokufunda ngokucaphuna endabeni, indlela yokufundisa ehambisana nokubuka bese kuba nezinhlalo ezahlukene zamasu abawasebenzisayo, isu lokusebenza ngokubambisana kanye nesu lokusebenza ngawedwana.

Lezi zindlela namasu asetshenziswa yilaba bothisha abukeka emahle kakhulu futhi encomeka ukuthi othisha abafundisa isiZulu uLimi Lwasekhaya ukuba bawasebenzise ukufundisa abafundi abafunda isiZulu uLimi Lwasekhaya ebangeni le-10 nele-11 uma befundisa izimo zokukhuluma ngoba imfundo enxantathu iyagcizeelwa.

Imiphumela yalolu cwaningo nokuqhathanisa kwabahlanganyeli kuphinde kwaphendula umbuzongqangi wesibili walolu cwaningo othi: “Lezi zindlela namasu okufundisa izimo zokukhuluma bazisebenzisa kanjani othisha besiZulu uLimi Lwasekhaya ebangeni le-10 nele-11?” Ngokuvela kwemiphumela yalolu cwaningo, kuvela ukuthi bonke labothisha bazisebenzisa kahle nangendlela efanele izindlela namasu uma befundisa izimo zokukhuluma uma befundisa abafundi besiZulu uLimi Lwasekhaya ebangeni le-10 nele-11. Kutholakale ukuthi izindlela namasu othisha bazisebenzisa ngokuthi bafundise abafundi ngokuthi babalandise ngokwehlukana kwezimo zokukhuluma kanye nemvelaphi yazo. Othisha bafika nenkinga ekilasini ukuba abafundi bayixazulule ngokuthi bayibhale njengomsebenzi wekilasi noma wasekhaya. Othisha bafika nesiqeshana sendatshana ekilasini ukuba abafundi bakhipe izimo zokukhuluma ezitholakala kuso,basebenzisa imibhalo yobuciko (inoveli umdlao kanye nezinkondlo) nakhona nakhapha izimo zokukhuluma.

Basebenzisa izithombe noma imidwebo ukuba bayihumushe bese beveza izimo zokukhuluma ezisuselwa kulezo zithombe. Banikwa ithuba lokwethula inkulumo elungiselelwe noma engalungiselelwe bebe besebenzisa izimo zokukhuluma ukunonga inkulumo yabo. Othisha banika abafundi imisebenzi ngezimo zokukhuluma ukuba basebenze ndawonye ngokuhlanganyela, bese bephinda basebenze ngayedwana umfundi ukwenza umsebenzi.

Okuvele ekugcineni emphumeleni yalolu cwaningo kuqhathaniswa nokwenziwa ngabahlanganyeli kuphendule umbuzongqangi wesithathu othi: “Kungani othisha besebenzisa lezi zindlela namasu ukufundisa izimo zokukhuluma ngendlela abazisebenzisa ngayo”? Abahlanganyeli balolu cwaningo baveze izizathu ezahlukeni eziyimiphumela yalolu cwaningo. Baveze izizathu ebezichaza ukuthi kungani othisha basebenzise lezi zindlela namasu ukufundisa abafundi abafunda isiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma ebangeni le-10 nele-11.

Imiphumela yalolu cwaningo iveza ukuthi lezi zindlela namasu bazisebenzisela ukuthi bathuthukise ulwazi olujulile lwabafundi ngezimo zokukhuluma, othisha bayisebenzisela ukukhuthaza abafundi ukuba baluthande ulimi lwabo lwesiZulu uLimi Lwasekhaya. Kuyavela ukuthi lezi zindlela namasu bawasebenzisela ukuthi abafundi bakwazi ukusebenzisa izimo zokukhuluma ezinkulumeni zosuku nosuku. Imiphumela iveza ukuthi othisha lezi zindlela namasu bawasebenzisela ukuthi abafundi banothe ngolwazi nangemvelaphi nokuqambeka kwezimo zokukhuluma zolimi lwesiZulu uLimi Lwasekhaya. Kuyavela ukuthi bazisebenzisela ukuthi bafundise abafundi ukuthi bekwazi ukusebenzisa izimo zokukhuluma ngendlela efanele uma bethula inkulumo elungiselelwe noma engalungiselelwe.

Imiphumela yalolu cwaningo iveza ukuthi ezingxoxweni zothisha balolu cwaningo basebenzisa amanye amasu okufundisa ngenhloso yokuthi abafundi bafunde ukusebenza ngokubambisana uma befunda, nasempilweni yabo yemihla ngemihla, bafunde ukusizana emisebenzini yabo emayelana nezimo zokukhuluma, ukwemukela imibono yabanye ontanga yabo uma befunda noma bezixoxela ngempilo yemihla ngemihla. Injulalwazi ye-*Social constructivism* kaVygotsky (1978) ikhuthaza ukuba othisha basebenzise izindlela namasu okufundisa adinga ukuthi abafundi baxoxisane ngesikhathi belekelelwa ngabasondelene nabo abazi kancono, kanti injulalwazi

yeSemiyothikhi kaSaussure (1976) ngokukaDian nabanye (2010) bathi le njulalwazi iyabasiza abafundi ukuba bakwazi ukuhumusha izimpawu, bekwazi ukuthi uphawu oluthile lumeleni futhi bekuqondweni uma kusetshenziswe lona esifengweni. Njengesifaniso sakheka ngezimpawu ezibonakalayo entweni ethile noma ngendlela into eyenzeka ngayo bese kuthathiwa lezo zimpawu zifakwe kuleyonto bese kuthi uma sezihunyushwa kubhekwe ukuthi ziqambeke kanjani.

Kuvelile futhi ukuthi isu lokusebenza ngayedwana balisebenzisela ukuthi benze umfundi akwazi ukuzimela yedwa uma enikwe umsebenzi onezimo zokukhuluma, anganciki kwabanye abafundi, akwazi ukuzisebenzisela yedwa izimo zokukhuluma uma ethula inkulumo elungiselelwe noma engalungiselelwe. Kuvelile ukuthi umfundi kumele akwazi ukusebenzisa izimo zokukhuluma uma ebhala indaba yokuziqambela ukuze azuze amamaki nemiphumela emihle ngesikhathi sokuhlolwa.

5.9.3 Ukwamukeleka kwemiphumela emphakathini wesayensi yocwaningo

Inqubo esetshenziswe kuqhutshwa lolu cwaningo ingeyemukelekile neneqiniso yingakho kufanele imiphumela yalo yemukeleke njengeyiqiniso nethembekile. UGadding noMadaly (1923) baveza ukuthi ukwethembeka kocwaningo kudinga ukuthi kwenziwe ubulungiswa kulo, kube nokucophelela futhi kungabi namaphutha. Okwenza lolu cwaningo lukholakale ukuthi ngasebenzisa izindlela ezahlukene ukukhiqiza imininingo yalo. Ngasebenzisa abahlanganyeli abayisishiyagalombili abangothisha abafundisa abafundi abafunda isiZulu uLimi Lwasekhaya ukwenza iziqinisekiso sokuthi ngikhiqiza imininingo eyiqiniso.

Ukuqinisekisa ukuthi lolu cwaningo imiphumela yalo iyamukeleka njengeyiqiniso ngasebenzisa izingxoxo ezisakuhleleka, lapho ngaba nengxoxo esakuhleleka nothisha ngamunye, ngaba nezingxoxo zeqembu, lapho ngaba nemibuzo nothisha ngokuhlanganyela, ngathamela izifunjwana zothisha ngamunye emakilasini ngenhloso yokuzibonela abakwenza ekilasini uma befundisa. Ngaphinda ngahlaziya amadokhumenti ezifunjwana zabahlanganyeli. Ngaqala ngabacacisela lababahlanganyeli ngokuzokwenzeka nokwenaba okuzothathwa yilolu cwaningo.

Konke okwakushiwo abahlanganyeli njengezimpendulo embuzweni engangibabuza yona ngangiyibhala phansi ngiphinde ngiyiqophe ukuze ngingakhohlwa noma

ngikudide lokho ababekushilo, futhi ngikwazi ukuthi ngiphinde ngikulalele uma sengikubhala phansi njengomqiko walolu cwaningo. Le ndlela yokuqopha amazwi nokubhala phansi ababekusho kwangisiza ukuba ngingakhohlwa ngibhale into injengoba beyishilo abahlanganyeli. Lokhu yikho okwenza lolu cwaningo lube ngolwethembekile nolunobuqiniso nokwenza imiphumela yalo yamukeleke.

Ezinye izizathu esenza imiphumela yalolu cwaningo yamukeleke ukusebenzisa kwami izinjulalwazi ezihambisana nokuthuthukiswa kokufundiswa kwabafundi, ukucaphuna imibhalo yongoti abahlukene ukuhlaziya nokuyamanisa izimpendulo ezitholakala kubahlanganyeli. Okunye okwenza imiphumela yalolu cwaningo yemukeleke ukuthi ayikho imininingo engangiyisebenzisa ngiyisusela ekhanda lami engenabufakazi kepha ngangiyithola emthonjeni eyahlukene kanye nakubahlanganyeli engangibakhethile balolu cwaningo.

Imiphumela yalolu cwaningo okwenza kufanele yamukeleke emphakathini yocwaningo yingoba ingaba umhlahlandlela kulabo abafisa ukwenza ucwaningo ngesihloko esithi asifane nalesi ukuze benze ucwaningo ngobuqotho. Lolu cwaningo luyoba usizo kulabo abayofunda lo mqingo kanye noMnyango weMfundo Eyisisekelo kaZwelonke kanye noMnyango weMfundo waKwaZulu-Natali uqobo.

5.10 Isiphetho

Kulesi sahluko kuhlaziywe kwaphindwa kwahunyushwa imininingo eyakhiqizwa kubahlanganyeli bocwaningo abayisishiyagalombili. Imininingo yakhiqizwa kubahlanganyeli kusetshenziswa izindlela ezahlukene, okuyizingxoxo ezisakuhleleka, izingxoxo zeqembu, ukwethamela kanye nokuhlaziya amadokhumenti. Inhloso enkulu yokusebenzisa lezi zindlela kwakuwukuthola izimpendulo zemibuzongqangi emithathu yocwaningo.

Ngakho-ke, imiphumela yalolu cwaningo eyethulwe kulesi sahluko iveza ukuthi ziningi izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma ebangeni le-10 nele-11. Okwatholakala ukuthi iningi labahlanganyeli basebenzisa izindlela namasu athi awafane: indlela yokufundisa ngokucaphuna endabeni, indlela yokufundisa ehambisana nokubuka kanye nendlela yokufundisa exhumanisa okufudwayo ekilasini nokwenzeka emhlabeni. Othisha

baphinde basebenzise amasu ahlukahlukene: isu lombuzo nempendulo okuyilona elisetshenziswe othisha abaningi, isu lokusebenza ngokubambisana kanye nesu lokusebenza ngawedwana.

Ukusetshenziswa kwalezi zindlela namasu kulekelela othisha abafundisa isiZulu uLimi Lwasekhaya ukucija abafundi ngolwazi lwezimo zokukhuluma. Lezi zindlela namasu asetshenziswa ngothisha ukukhuthaza abafundi ukuba basebenzise ngendlela efanele izimo zokukhuluma emsebenzi yabo yesikole nasekukhulumeni kwansuku zonke.

Ngaphandle kwezindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma, ngathola ukuthi othisha basebenzisa izindlela zokuhlola ngenhloso yokufundisa. Kulezi zindlela zokuhlola ngenhloso yokufundisa ngingabala ukuhlola okwakhaya, ukuhlola kokugcina ubufakazi bokufundiwe, ukuhlola okufingqiwe, indlela yokubuyekeza okubalulekile, impendulo kanye nokuneliseka kwabafundi.

Ngaphezu kwalokho imiphumela yocwaningo yathola ukuthi othisha abafundisa isiZulu uLimi Lwasekhaya basebenzisa izinsizakufundisa ezinhlobonhlobo uma befundisa izimo zokukhuluma kubafundi bebanga le-10 nele-11. Babesebenzisa ezinye zalezi zinsizakufundisa: ibhodi likashoki, izincwadi zabafundi nezothisha ezimiselwe uMnyango weMfundo waKwaZulu-Natali, amaphephandaba nkanye nezithombe ezazitholakale kumaphephabhuku. Kwabonakala ukuthi bonke abahlanganyeli bocwaningo babenokukholelwa ekutheni abafundi kuhle bazijwayeze noma ngasikhathisini, noma bekuphi basebenzise izimo zokukhuluma ukuze bathuthukise ulwazi lwabo ngezimo zokukhuluma nabo othisha basebenzise noma yini engabasiza ukuthuthukisa ulwazi lwabafundi. Okwavelayo ukuthi iningi lalababahlanganyeli basebenzisa izinsizakufundisa ezithi azifane.

Imiphumela yalolu cwaningo iveza ukuthi ukuze abafundi bathuthuke ngolwazi ngezimo zokukhuluma kumele kube khona ukubambisana phakathi komfundi nothisha, umfundi nabazali, umfundi nomphakathi aphila phakathi kwabo, umfundi kanye nontanga yakhe. Lokhu kuveza ukuthi umfundi angakwazi ukucijeka athuthuke ngezimo zokukhuluma ngokusebenza nabanye abantu noma ezisebenzela yedwa. Imiphumela iyaveza ukuthi abafundi uma benganiwa ithuba basebenze ndawonye

njengeqembu lontanga, banikezelana ngolwazi, bahlanganyele nomphakathi, baxoxe ngolimi lwabo nabadala emphakathini abanolwazi ngolimi bangathuthuka ngolwazi lwezimo zokukhuluma.

Ngaphezu kwalokho, ngaphinda ngayothamela izifunjwana emakilasini othisha befundisa ngenhloso yokuthi ngizibonele ukuthi lokhu othisha ababekusho ezingxoxweni ezisakuhleleka ngabe bakwenza ngempela yini. Ukuba khona kwami njengomthameli kwakubanikeza umdlandla othisha ukuba bafundise ngokuzimisela izifunjwana zosuku. Izifunjwana zazigeleza futhi kunobudlelwane obuhle phakathi kothisha nabafundi. Nokho imiphumela yalolu cwamingo iveze ukuthi abafundi abakwazi ukucabanga ngokujulile, okuwukuthi ukucabanga kwabo kuyantengantenga. Abafundi futhi bayehluleka ukuhluzisa nokuhumusha imibhalo ebhalwe ngolimi lwesiZulu enezimo zokukhuluma. Ngakho-ke, nakuba othisha bezisebenzisa izindlela namasu okufundisa izimo zokukhuluma ngendlela efanele, abafundi basenezinkinga zokuphendula imibuzo enezimo zokukhuluma ngenxa yokungaziqondisisi ukuthi zisho ukuthini nokuthi zisebenza kanjani, okudalwa ukungathuthuki kwamakhono abo okucabanga nokuzidalela ulwazi olusha. Yingakho-ke lolu cwamingo lugcizelela kakhulu imfundo enxantathu, efaka phakathi abafundi, umphakathi kanye nothisha, ukuze kulekelelwane ekwakhweni kolwazi olusha mayelana nokufundiswa kwezimo zokukhuluma.

Isahluko esilandelayo sifingqa imiphumela yocwamingo, sinekeze iziphakamiso kanye nesiphetho.

ISAPHLUKO 6

UKUFINGQA IMIPHUMELA, IZIPHAKAMISO NESIPHETHO

6.1 Isingeniso

Esahlukweni esadlule ngethule futhi ngahlaziya imininingo engiyikhiqize kothisha ababengabahlanganyeli balolu cwaningo. Kulesi sahluko sesithupha ngifingqa imiphumela yocwaningo, ngethule iziphakamiso nesiphetho. Inhloso yalolu cwaningo bekuwubheka izindlela namasu asetshenziswa ngothisha abafundisa isiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma ebangeni le-10 nele-11. Lokhu ngikwenze ngokuthi ngihlaziye ngiphinde ngihumushe imininingo eyakhiqizwa kubahlanganyeli neyayiphendula le mibuzongqangi elandelayo:

1. Yiziphi izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11?
2. Lezi zindlela namasu okufundisa izimo zokukhuluma bazisebenzisa kanjani othisha besiZulu uLimi Lwasekhaya ebangeni le-10 nele-11?
3. Kungani othisha besebenzisa lezi zindlela namasu okufundisa izimo zokukhuluma ngendlela abazisebenzisa ngayo?

Lokhu ngakwenza ngibheka lokhu esasixoxe ngakho ezingxoxweni engabanazo nabahlanganyeli balolu cwaningo, ngabheka izenzeko ezazenzeka emakilasini ngenkathi ngethamele izifunjwana zothisha befundisa emakilasini abo kanye nengakuthola kumadokhumenti othisha ngenkathi ngiwahlaziya.

6.2 Ukufingqa imiphumela yalolu cwaningo

Imiphumela yalolu cwaningo iveza ukuthi othisha abafundisa isiZulu uLimi Lwasekhaya basebenzisa izindlela namasu ahluahlukene uma befundisa izimo zokukhuluma emakilasini ebanga le-10 nele-11 ukuthuthukisa ulwazi lwabafundi ekukwazini izimo zokukhuluma. Kutholakale ukuthi othisha ababengabahlanganyeli balolu cwaningo abafundisa isiZulu uLimi Lwasekhaya ebangeni le-10 nele-11 baziveze zagqama izindlela abazisebenzisayo uma befundisa izimo zokukhuluma ezahlukene. Izindlela abazigqamisa laba bothisha abayisishiyagalombili kulolu cwaningo yilezi: indlela yokufundisa egxile ekuxazululeni inkinga, indlela yokufundisa

elandisayo, indlela yokufundisa exhumanisa okufundwa ekilasini nokwenzeka emhlabeni, indlela yokufundisa ngokucaphuna endabeni kanye nendlela yokufundisa ehambisana nokubuka. Imiphumela etholakele ithi uthisha ngamunye akathembeli endleleni eyodwa ekufundiseni izimo zokukhuluma kepha uyakwazi ukusebenzisa izindlela ezingaphezu kweyodwa. Okutholakele ukuthi uthisha usebenzisa leyo ndlela ayisebenzisayo ngendlela eyayihambisana nesihlokwana sesifunjwana sakhe sosuku, yingakho engayisebenzisi indlela eyodwa, futhi indlela yokufundisa uyishintsha kuye ngohlobo lwabafundi abafundisayo ngaleso sikhathi.

Imiphumela yalolu cwaningo ivezile ukuthi kungani othisha basebenzise lezi zindlela ngendlela abazisebenzise ngayo uma befundisa izimo zokukhuluma. Kutholakale ukuthi indlela yokufundisa egxile ekuxazululeni inkinga uthisha uyisebenzisa ukuze imlekelele ukuthi umfundi akwazi ukuzitholela incazelo ngezimo zokukhuluma. Le ndlela iyamlekelela umfundi akwazi ukuzimela ukuze aphumelele. Imiphumela iveze ukuthi indlela yokufundisa elandisayo othisha bayisebenzisela ukuthi bachaze, balande bese bejula ngemvelaphi yezimo zokukhuluma nangokwehlukana kwazo. Kuphindwe kwatholakala ukuthi othisha basebenzisa indlela yokufundisa exhumanisa okufundwa ekilasini nokwenzeka emhlabeni. Imiphumela yalolu cwaningo ithole ukuthi othisha le ndlela bayisebenzisela ukuthi abafundi babo bekwazi ukuxhumanisa impilo yabo nokwenzeka emhlabeni abaphila kuwona, bakwazi abafundi ukusebenzisa izimo zokukhuluma ezinkulumeni zabo zemihla ngemihla kontanga yabo noma esikoleni. Kutholakale ukuthi othisha basebenzisa indlela yokufundisa ngokucaphuna endabeni. Imiphumela yalolu cwaningo ithole ukuthi othisha bayisebenzisa le ndlela ngenhloso yokuthi umfundi akwazi ukuhumusha umbhalo. Kutholakale futhi ukuthi othisha basebenzisa indlela yokufundisa ehambisana nokubuka. Lokhu bakwenza ukuthi umfundi akwazi ukweyamanisa akubonayo nezimo zokukhuluma ukuze kube lula ukuqonda izimo zokukhuluma. URodrigues noWinnberg (2013) baveza ukuthi abafundi into abayibonile ayicimeki, iyahlala emqondweni womfundi inganyamalali, akulula umfundi ukuba akhohlwe isimo sokukhuluma esakheke ngento ayaziyo nayibonayo.

Imiphumela yalolu cwaningo iveze izindlela ezahlukene ezisetshenziswa ngothisha besiZulu uLimi Lwasekhaya ukufundisa izimo zokukhuluma ebangeni le-10 nele-11, luphinde lwaveza namasu asetshenziswa yibona laba bothisha besiZulu uLimi

Lwasekhaya abafundisa izimo zokukhuluma. Amasu asetshenziswa ngothisha besiZulu uLimi Lwasekhaya isu lokusebenza kwabafundi ngokubambisana kanye nesu lokusebenza komfundi ngayedwana. Imiphumela yalolu cwaningo iveza ukuthi ukusetshenziswa kwamasu okufundisa izimo zokukhuluma ngothisha ababengabahlanganyeli balolu cwaningo bawasebenzisa ngendlela efanele. Imiphumela yalolu cwaningo iveza ukuthi kungani othisha besiZulu uLimi Lwasekhaya besebenzise lawa masu ngendlela abawasebenzisa ngayo. Imiphumela iveza ukuthi abanye othisha ababebengabahlanganyeli balolu cwaningo basebenzisa isu lokubambisana ukusiza abafundi ukuba bafunde ukusebenza ndawonye, ngokubambisana. Ngokwenjulalwazi kaVygotsky (1978) *i-Social constructivism*, ukusebenzisana kwabafundi kuyisu elihle elikhuthaza ukufunda kubafundi ngokuthi bashintshisane ngemibono baphinde bathole ulwazi. Abafundi bafunda ukusebenza ngokubambisana kanye nokwemukela imibono yabanye abafundi. Ukugqumemezela ukusebenza kwabafundi ngokubambisana kumele othisha banikeze abafundi imisebenzi ezodinga ukuba basebenzisane ukuze abafundi bashintshisane ngolwazi olusha. UVygotsky (1978) uthi kubalulekile ukuthi umuntu axoxisane nabanye abantu, asebenzisane nabanye abantu ukuze azothuthukisa ikhono lakhe lokucabanga.

Imiphumela iveza ukuthi othisha uma besebenzisa isu lokusebenza komfundi ngayedwana kubasiza ngokuthi umfundi akwazi ukusebenza ngokuzimela engathembeli kwabanye abafundi, akwazi ukuzihumushela yena izimo zokukhuluma ngendlela yakhe. Injulalwazi kaVygotsky (1978) *i-Social constructivism* iveza ukuthi abafundi bafika ekilasini benolwazi oluyisisekelo abazakhele lona ngokuqoqa abakubuka kwenziwa ngabantu emphakathini. Lokhu kuveza ukuthi othisha kumele banikeze abafundi ithuba lokuba baveze ulwazi abanalo ngezimo zokukhuluma ekilasini, lokhu bangakwenza ukuthi banike abafundi ithuba lokuthi bathule inkulumo ekilasini elungiselelwe noma engalungiselelwe, basebenzise izimo zokukhuluma ezinkulumweni zabo. Othisha banganika umfundi umsebenzi azowubhala yedwa, okungaba umsebenzi umfundi angawubhala ekhaya noma umsebenzi angawubhala ekilasini. UQualls noHarris (1999) baveza ukuthi leli lisu lokusebenza komfundi ngayedwana lenza umfundi akwazi ukuqonda izimo zokukhuluma ngokuzimela.

Imiphumela yocwaningo etholakale ngokwethamela izifunjwana iveze ukuthi othisha ababengabahlanganyeli balolu cwaningo babezisebenzisa zona lezi zindlela namasu ababethe bayawasebenzisa ngenkathi nginezingxoxo nabo ezisakuhleleka kanye nezingxoxo zeqembu. Imiphumela iveze ukuthi othisha babezisebenzisa kahle ngoba kwatholakala ukuthi abafundi babekhombisa ukuthuthuka ngolwazi lwezimo zokukhuluma, okwabonakala ngendlela ababephendula ngayo imibuzo ababebuzwa yona ngothisha ngenkathi befundisa.

6.3 Ukubaluleka kwalolu cwaningo

Lolu cwaningo lubaluleke ngokuthi luzolekelela mina kanye nabanye othisha abafundisa isiZulu uLimi Lwasekhaya ngezindlela namasu okufundisa izimo zokukhuluma ezikoleni ezifundisa isiZulu uLimi Lwasekhaya futhi lulekelele nabafundi ekutholeni imiklomo emikhulu, emihle nephezulu ekuhlolweni kwabo. Lolu cwaningo luzolekelela othisha ekucijeni abafundi babo ukuba baqonde izimo zokukhuluma kahle nokuthi lezi zimo zokukhuluma zingawacija kanjani amakhono abafundi okucabanga ngendlela ejulile futhi basebenzise ulimi oluhle uma bethula izinkulomo zabo ekilasini nasemphakathini abaphila kuwona. Lolu cwaningo lubalulekile kothisha abafundisa isiZulu uLimi Lwasekhaya ekuthuthukiseni izinga lokufundiswa kwezimo zokukhuluma emakilasini abo. Lolu cwaningo lubalulekile ekuthuthukiseni ulwazi lwabafundi ekuphenduleni imibuzo emayelana nezimo zokukhuluma kuwona wonke amaphepha okuhlolwa, ikakhulukazi iphepha lesithathu, lapho umfundi kulindeleke ukuba abhale indaba yakhe yokuziqambela. Izihlokwana ezilandelayo zichaza kabanzi ngokubaluleka kwalolu cwaningo.

6.3.1 Imithelela yezinjulalwazi emiphumeleni yalolu cwaningo

Kulolu cwaningo ngasebenzisa izinhlanganisela zezinjulalwazi ezimbili ezangilekelela ukuhlaziya imiphumela yalolu cwaningo ekuxazululeni inkinga yalolu cwaningo. Inkinga yalolu cwaningo kwakuyinkinga yabafundi bebanga le-10 nele-11 yokuphendula imibuzo yokuhlolwa ethinta izimo zokukhuluma ngendlela eyiyona. Lezi zinjulalwazi engazisebenzisa ukuqhuba lolu cwaningo injulalwazi iSemiyothikhi kaDe Saussure (1857-1913) kanye nenjulalwazi *i-Social constructivism* kaVygotsky (1978).

Lezi zinjulalwazi zangilekelela ukufeza izinjongo zalolu cwaningo. Imiphumela yololu cwaningo iveza ukuthi abafundi kumele basebenze ndawonye ngokubambisana ukuze bakwazi ukuxazulula inkinga yabo yokwehluleka ukuphendula imibuzo emayelana nezimo zokukhuluma. Lokhu kufakazelwa injulalwazi kaVygotsky (1978) lapho ethi ukuthuthuka kwabafundi baye ezingeni eliphezulu kuncike ekufundiseni ngempumelelo kukathisha kanye nokuzimbandakanya kwabafundi ekusebenzeni ndawonye nabanye. Le njulalwazi i-Social constructivism ingelekelelile ukuthola ukuthi yikuphi okumele kwenziwe ukuze abafundi bakwazi ukuphendula imibuzo emayelana nezimo zokukhuluma. Lokhu kusho ukuthi umfundi kumele alekelelwe nguthisha kanye nabanye abafundi ukuze athuthuke ngolwazi lwezimo zokukhuluma. Lokhu kungivule amehlo okuthi othisha bebengakunaki ukuthi ukusebenza ngokwamaqembu kwabafundi kuyelekelela ekuthuthukiseni ulwazi lwabafundi ngezimo zokukhuluma ukuze abafundi bakwazi ukuphendula imibuzo uma behlolwa ngezimo zokukhuluma. Ukungasebenzisi kahle izindlela namasu okufundisa kungaba yiyona imbangela yokwehluleka kwabafundi ukuphendula imibuzo ngoba othisha bebevele babahlukanise ngamqembu bese bengabalandeleli emaqenjini abo ukuthi basebenza kanjani.

Injulalwazi i-Social constructivism yangisiza ekutholeni ukuthi yiziphi izindlela namasu asetshenziswa ngothisha uma befundisa izimo zokukhuluma. Umthelela wenjulalwazi i-Social constructivism ukuthi ithi ukuthuthukiswa kwengqondo yomfundi kanye nekhono lolimi kungathuthukiswa ngokusebenzisa indlela yokwelekelela (Vygotsky, 1978). Lokhu kuveza ukuthi abafundi ukuze bakwazi ukuthuthuka ngezimo zokukhuluma ukusuka ezingeni lokungazazi izimo zokukhuluma baye esigabeni esilandelayo sokucijeka kuzona, kusho ukuthi kumele balekelelwe nguthisha, ontanga kanye nomphakathi. UWright (2018) uveza ukuthi ukulekelelwa kusho ukwesekwa noma ukunikezwa usizo kumuntu ongenalo ulwazi olwanele ngumuntu onolwazi ukuze umuntu ongenalwazi olwanele ekugcineni asebenze ngokuzimisela. Lokhu kusho ukuthi uthisha kumele abalandelele abafundi uma befunda ukuze abone ukuthi yibaphi abasalela emuva bese uthisha nabafundi abangontanga yakhe nabazali noma umphakathi bamseke noma bamlekelele lowo mfundi ukuthi akhuphukele ezingeni elilandelayo ngolwazi lwezimo zokukhuluma. Uthisha, ontanga yomfundi kanye nomphakathi kumele babe zitebhisi noma izikhafula zokukhuphula omunye umfundi

ongenalwazi ngezimo zokukhuluma bamenze ukuthi azazi izimo zokukhuluma, bese kuba lula ukuba aphenandle imibuzo engezimo zokukhuluma.

Le njulalwazi *i-Social constructivism* igcizelela ukubaluleka kokusebenza ngokubambisana ndawonye phakathi kukathisha, umfundi kanye nomphakathi umfundi aphila kuwona. Lokhu kwavela ngenkathi nginezingxoxo nabahlanganyeli beveza ukuthi bayabacela abafundi ukuba bayocela ulwazi kubantu abadala abaphila nabo endaweni abahlala kuyona ngezimo zokukhuluma. Bakuveza abahlanganyeli ukuthi ngenkathi befundisa izifunjwana zabo ekilasini babenza izibonelo ngezinto abafundi abazaziyo nabazibonayo emphakathini abaphila kuwona. Lokho babekwenzela ukuthi abafundi basheshe bakubambe lokho abakufundiswayo ngoba babebona kulula kubafundi ukufunda ngento abayaziyo kwesinye isikhathi abakuchazelwe abantu abadala abaphila nabo.

Injulalwazi kaVygotsky (1978) *i-Social constructivism* yangilekelela ukuveza umphumela walolu cwaningo wokuthi kwesinye isikhathi umfundi kuyadigeka ukuba asebenze yedwana. Umfundi uma esebenza yedwa ngaphandle kukathisha nontanga yakhe kuyamsiza ukuthi akwazi ukuzihlelela imibono yakhe eyedwa. Lokhu kuveza ukuthi umfundi angakwazi ukuzihlanganisela izimpendulo ekuhlolweni kwakhe embuzweni asuke ebuzwe yona ngezimo zokukhuluma engalekelelwa ngomunye umfundi. Imithelela yale njulalwazi *i-Social constructivism* ivela lapho uVygotsky (1978) ethi le njulalwazi isiza abafundi ukuba bagqugquzeleke ukuthi bacacise futhi bahlele imibono yabo, okwenza abafundi ukuba babhekisise ukwenzeka kwezinto emhlabeni abaphila kuwona nezinto ezibazungezile.

Lokhu kuveza imiphumela yocwaningo yokuthi othisha kumele basebenzise indlela yokufundisa abafundi ngokuxhumanisa okwenzeka ekilasini nokwenzeka emhlabeni. Le njulalwazi kaVygostky (1978) ikuveza obala ukuthi abafundi kumele babe nolwazi lokuthi kukhona ubudlelwane obukhona phakathi kokwenzeka esikoleni kanye nokwenzeka emhlabeni abaphila kuwona. Lokhu kwenza abafundi babe nolwazi olujulile lokuhlanganisa okwenzeka ngaphandle kwesikole nempilo yakhe yemihla ngemihla. Umfundi uyaqeqeka emqondweni wakhe bese kuba lula ukuphendula imibuzo emayelana nezimo zokukhuluma. Lokhu okuvezwa injulalwazi kaVygotsky (1978) *i-Social constructivism* kunomthelela wokuthi umfundi akwazi ukuzitholela yena

eyedwa ulwazi engabi nankinga ekufundeni nasekuphenduleni imibuzo emayelana nezimo zokukhuluma ekilasini lakhe. Le njulalwazi *i-Social constructivism*, ephathelene nokufundiswa, iyakugcizelela ukuthi ukwakheka kolwazi olusha olwazini lomuntu obeluvele lukhona, eluthathela emphakathini akhulele kuwona. Lokhu kuveza ukuthi umfundi kumele azitholele yena ulwazi ngesingaye bese uthisha emlekelela ngolunye ulwazi oluthe thuthu. U-Ahmed (2017) uthi injulalwazi *i-Social constructivism* iyamsiza umfundi osuke enalo ulwazi kodwa lunganele ngokuthi azitholele yena eselekelelwa ngabanye abafundi abanolwazi kanye nabanolwazi olunzulu njengothisha, ukuze ulwazi lwakhe lugcine luthuthukile. Lokhu kungamlekelela umfundi ukuthi akwazi ukuphendula imibuzo enezimo zokukhuluma. Kubukeka sengathi othisha abafundi babavalela ekhoneni ngolwazi olutholakala ezincwadi kuphela, bengabaniki abafundi ithuba lokuthi bazitholele bona ulwazi ngaphandle kwesikole, emphakathini kanye nakubazali babo futhi lolo lwazi babuye nalo balusebenzise ekilasini.

Injulalwazi kaVygotsky (1978) *i-Social constructivism* yangilekelela ekuvezeni umphumela walolu cwaningo othi abafundi kumele bakwazi ukuzixazululela izinkinga zabo. Injulalwazi *i-Social constructivism* ithi indawo yokuthuthuka eseduze nomfundi injengebanga eliphakathi kwezininga lentuthuko yangempela njengoba linqunywe ukuxazulula izinkinga ezizimele kanye nezinga lokuthuthuka elingenzeka njengoba linqunywe ngokuxazulula izinkinga ezingaphansi kokuqondiswa kwabantu abadala (Vygotsky, 1978). Lokhu kuveza ukuthi umfundi kumele akwazi ukuzixazululela izinkinga zokuphendula imibuzo emayelana nezimo zokukhuluma uma zibuzwe emibuzweni yokuhlolwa esikoleni. UVygotsky (1978) uthi indlela yokuthuthukiswa ngabaseduze iwukubuka isigaba nokukhula noma sokuthuthuka komqondo womfundi ekukwazini ukuzixazululela izinkinga.

Injulalwazi *i-Social constructivism* yaba nomthelela omkhulu kulolu cwaningo. Kubukeka sengathi othisha babengabaniki abafundi umsebenzi ozokwenza abafundi bakwazi ukuzitholela ulwazi ngesingabo ukuze bakwazi ukuxazulula inkinga abasuke bebhekene nayo ngaleso sikhathi. Abafundi kudingeka banikwe imisebenzi okumele bayenze emakhaya, okungaba amaphrojethi okukanye ucwaningo bacwaninge ngemvelaphi yezimo zokukhuluma. Lokhu kungenza ukuthi abafundi bekwazi ukuzitholela bona izimpendulo, ekugcineni kuyoba lula kubona abafundi ukuba

bakwazi ukuphendula imibuzo engezimo zokukhuluma ekuhlolweni kwabo ngoba bayobe sebekwazi ukuzixazululela izinkinga ababhekene nazo njengayo lena yemibuzo emayelana nezimo zokukhuluma.

Imiphumela yalolu cwaningo izeza ukuthi kumele kuchazelwe abafundi ngolwazi lwezimpawu nangemvelaphi yezimo zokukhuluma. Lokhu ngakuthola ngokulekelelwa yinjulalwazi iSemiyothikhi. Kuyavela ukuthi indlela yokuchaza esetshenziswa uthisha uma efundisa abafundi izimo zokukhuluma iyibalekelela ekuxazululeni inkinga yabafundi ekuphenduleni imibuzo emayelana nezimo zokukhuluma ekilasini. Kwavela ezingxoxweni engaba nazo nabahlanganyeli ukuthi othisha abaningi bayabachazela abafundi ngezimo zokukhuluma. Injulalwazi iSemiyothikhi iyona eyangilekelela ukuthola imiphumela yalolu cwaningo. UMwhia (2015) uthi injulalwazi iSemiyothikhi iyinkolelo yokukhiqiza nokuchazwa kwezenzeko zemigomo eyisisekelo sokuthi leyo ncazelo yenziwa ngokuthunyelwa kwezenzeko nezinto ezisebenza njengezimpawu maqondana nezinye izimpawu.

Incazelo kathisha ngokwakheka kwesimo sokukhuluma kuyamsiza umfundi ukuthi athuthuke ngolwazi lwemvelaphi yezimo zokukhuluma. U-Ezama (2013) uthi iSemiyothikhi ibandakanya uphenyo, ukubuyekezela kanye nencazelo futhi kucutshungulwe ukuthi into yenzeka kanjani. Ngenkathi uthisha echaza ngemvelaphi yezimo zokukhuluma ekilasini esebenzise uphawu oluthile, okungaba yinto, isilwane, amanzi, isembatho esithile esinombala othile nokunye ukuveza isakhiwo saleso simo sokukhuluma kuba lula kumfundi ukushesha asibambe leso simo sokukhuluma. Kubalulekile ukuthi umfundi ayibambe kahle incazelo ngophenyo nokucubungulwa kwesakhiwo sokukhuluma ngoba lokhu kuyomsiza ekukwazini ukuphendula umbuzo omayelana nezimo zokukhuluma ekilasini uma behlolwa. Lolu cwaningo luveza ukuthi baningi abahlanganyeli balolu cwaningo ababesebenzisa indlela yokuchaza nendlela yokulandisa. Lokhu kuveza ukuthi othisha ababaniki ithuba abafundi ukuba baveze ulwazi lwabo abanalo kepha othisha bafuna ukuba abafundi bathathe lokho abakushoyo. Lezi zindlela zombili zakha uhlobo lwabafundi abavilaphayo ukucabanga ngoba lonke ulwazi baluthola kuthisha lokho okungenza abafundi bahluleke ukuziphendulela imibuzo emayelana nezimo zokukhuluma ngoba abakwazi ukuzimela.

Imiphumela yocwaningo iveza ukuthi abafundi kumele bafundiswe ngendlela ehambisana nokubuka, injulalwazi iSemiyothikhi yangilekelela ukuthola lowo mphumela. Ukufunda ngokubuka isithombe kuyayixazulula inkinga yomfundi ekukwazini ukuphendula imibuzo enezimo zokukhuluma ekilasini. Lokhu kufakazelwa nguKress (2003) uma ethi injulalwazi iSemiyothikhi iyisayensi yezimpawu zokuhlenganisa okubonwayo kanye nencazelo. Lokhu kuveza ukuthi umfundi kumele akwazi ukuhumusha uphawu oluthile alubonayo noma inkulumo eveza uphawu oluthile, okusho ukuthi yisimo sokukhuluma sakheke kanjani noma isimo sokukhuluma esithini lesi. Le ndlela yokufunda ehambisana nokubuka esetshenziswa othisha abafundisa isiZulu uLimi Lwasekhaya ibukeka ingakwazi ukuxazulula inkinga yabafundi ekuphenduleni imibuzo emayelana nezimo zokukhuluma. Kepha le ndlela yokufunda ngokubuka idinga uMnyango weMfundo waKwaZulu-Natali uxhase izikole ngomabonakude lapho bezobuka izithombe kanye namafilimu angabalekelela ukuthi uma bewabuka bakwazi ukweyamanisa izithombe abazibukayo nezimo zokukhuluma. UMariarty (1995) uthi injulalwazi iSemiyothikhi iyindlela yenjulakucabanga efuna ukuhumusha imiyalezo ebonwa ngezimpawu zayo nangamaphethini ophawu. Ukubukwa kwamafilimi kumabonakude kungenza abafundi baqonde ngezimpahla ezigqokwe umlingisi othile odlala indawo ethile, lezo zimpahla zinemibala ethile, lokho kungaveza uphawu oluthile olusho okuthile. Inkinga abekho omabonakude ezikoleni lokho okwenza kube lukhuni kubafundi ukuqonda izimo zokukhuluma bese bekwazi ukuphendula imibuzo emayelana nezimo zokukhuluma.

Lezi zinjulalwazi zombili (*i-Social constructivism* neSemiyothikhi) yizona ezaba nomthelela ekucubunguleni nasekuhlaziyeni imininingo engangiyikhiqize kubahlanganyeli balolu cwaningo.

6.3.2 Imithelela yezindlela zocwaningo emiphumeleni yalolu cwaningo

Kulolu cwaningo ngasebenzisa izindlela ezahlukene okuyizo ezangilekelela ekuhlaziyeni inkinga yocwaningo. Lezi zindlela zangilekelela ekutheni zingilawule ukuthi kwakumele ngiluhube kanjani lolu cwaningo. Izindlela engazisebenzisa kulolu cwaningo, ipharadymu yomhumusho, imiklamo nobunjalo bocwaningo, izindlela zokukhiqiza imininingo kanye nendlela yokuhlaziya imininingo.

Kulolu cwaningo ngasebenzisa ipharadymu yomhumusho. Inhloso yokuthi ngikhethe ukusebenzisa le pharadymu ukuthi ngangifuna ukuthi ingelekelele ekuqondeni nasekuhumusheni umongo owawumayelana nenkinga yocwaningo yokuthi kungani abafundi behluleka ukuphendula imibuzo emayelana nezimo zokukhuluma. UMaxwel (1994) uthi ipharadymu yomhumusho iqonde ukuchaza kabanzi ngezizathu kanye nemiqondo ethuthukile ecashe ngemuva kwezindlela zokuphila. Ipharadymu yomhumusho yangilekelela ekuqondeni izindlela namasu asetshenziswa othisha ekufundiseni izimo zokukhuluma zesiZulu emakilasini abo. Lezi zindlela namasu okufundisa izimo zokukhuluma zesiZulu ngazithola ngokuba sezingxoxweni ezahlukene nabahlanganyeli balolu cwaningo. Abahlanganyeli ngangibabuza imibuzo ehlukenene ngenkathi ngikhiqiza imininingo ezingxoxweni ezisakuhleleka kanye nasezingxoxweni zamaqembu.

UMazibuko (2008) uthi ipharadymu yomhumusho yenza umzamo wokudidiyela imininingo ngalokho okucwaningwayo futhi iphinde yenze umzamo wokuqonda nokuhumusha imicabango noma incazelo yalokho okucwaningwayo. Ipharadymu yomhumusho yangilekelela ngokuthi ngibheke bese ngihumusha yonke imininingo eyayikhiqizwe kubahlanganyeli balolu cwaningo. UNeurman (2000) uthi umcwaningi osebenzisa ipharadymu yomhumusho ungena athi shi embonweni wokwethulwa yilokho okucwaningwayo njengento ephelile. Le pharadymu yomhumusho yangilekelela ngesikhathi sezingxoxo ezisakuhleleka kanye nezingxoxo zamaqembu lapho ngangibuza abahlanganyeli imibuzo emayelana nesihloko socwaningo. Izimpendulo zabahlanganyeli ngazihumusha lapho ngathola ukuthi uma befundisa izimo zokukhuluma zesiZulu uLimi Lwasekhaya basebenzisa izindlela namasu afanayo. Nakuba zifana lezi zindlela namasu kepha indlela abazisebenzisa ngayo ayifani. Lokhu ngaze ngakubona ngenkathi ngithamele izifunjwana emakilasini.

Ucwaningo oluyikhwalthithevi lwaba nomthelela omkhulu emiphumeleni yalolu cwaningo. UParkinson noDrislane (2011) bathi ucwaningo oluyikhwalthethevi luyindlela yocwaningo ehlanganiswa ngokwemvelo, kusetshenziswa abantu bendawo, indlela yokubona abahlanganyeli. Ngangihlangana nabahlanganyeli ngezingxoxo ezisakuhleleka kanye nezingxoxo zamaqembu lapho ngangibabuza imibuzo ukuze ngikhiqize imininingo yocwaningo. USherman noWebb (1988) bathi ucwaningo oluyikhwalthethevi lukhiqiza imininingo ngokuxoxisana nabantu kubuzwe

imibuzo noma kufundwe imiqulu yemibhalo kanye nokubhekisisa abahlanganyeli bocwaningo ukuze kuqondwe noma kuchazwe izinto ezenzekayo. Izimpendulo engazithola kubahlanganyeli ngesikhathi sisezingxoxweni ezisakuhleleka kanye nezingxoxo zamaqembu nemibhalo yongoti yangilekelela ekutholeni izindlela namasu asetshenziswa ngothisha abafundisa isiZulu uLimi Lwasekhaya.

Ucwaningo lwesimo lwangilekelela kakhulu kulolu cwano. UYin (2003) uthi ucwaningo lwesimo lwehlukiseke izindlela ezintathu: ucwaningo lwesimo oluphenyayo, ucwaningo lwesimo oluchazayo kanye nocwaningo lwesimo olucacisayo. Ucwaningo lwesimo lwaba nomthelela omuhle kulolu cwano ngoba ngangiphenya izindlela namasu asetshenziswa ngothisha abafundisa isiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma. Lokho ngangikuphenyela ekutheni ngithole ukuthi kungani abafundi bengakwazi ukuphendula imibuzo emayelana nezimo zokukhuluma. U-Ong noWeiss (2000) bathi ucwaningo lwesimo liwuphenyo olujulile ngomuntu oyedwa noma iqembu, lapho kusuke kuhlanganiswa uhlu lwamathuluzi ocwaningo. Yingakho ngaba nezingxoxo nomhlanganyeli eyedwa ngimphenya ngemibuzo engangimbuza yona, ngaphinda ngaba nezingxoxo zamaqembu ngihlanganisa imininingo eyethembekile engabe sengiyihumusha ngaphinda ngiyihlaziya. Ngaphinde ngathamela izifunjwana, ngahlaziya namadokhumenti.

6.3.3 Imithelela yenqubomgomo emiphumeleni yalolu cwano

Inqubomgomo yohlelo lwesifundo ingumqulu owathulwa uNgqowegqoshe woMnyango wezeMfundo Eyisisekelo kaZwelonke ngonyaka we-2011. Inqubomgomo yesifundo yiyona elekelela uthisha ukuthi kumele afundise ini futhi kumele asebenzise ziphi izindlela zokufundisa uma efundisa. Ekugcinni iyamyalela uthisha ukuthi uma sekuhlolwa kumele ahlole kanjani. Le nqubomgomo yesifundo isiZulu uLimi Lwasekhaya iyamlekelela uthisha ukuthi kumele afundise kanjani, anganhlahlathi nje ukuze isifunjwana sakhe sibe yimpumelelo. Inqubomgomo ithi Isitatimende SoHlelo lwesifundo LukaZwelonke weBanga-R kuya kwele-12 sikhombisa inqubomgomo yezinhlelo zezifundo kanye nezokuhlola emkhakheni wokufunda esikoleni (Department of Basic Education, 2011). Lo mqulu uveza ukuthi uNgqogqoshe weMfundo Eyisisekelo kaZwelonke ukwazi ukunquma imiphumela kanye nemigomo emincane nje okungasukelwa kuyona, kanye nenqubo, nendlela yokwenza ukuhlola

kokuphumelela komfundi ukuba kusetshenziswe ezikoleni zomphakathi nalezo ezizimele (Department of Basic Education, 2011). Lokhu kuveza ukuthi akukho uthisha azokufundisa noma azokuhlola abafundi azokuthathela ekhanda engayilandeli imiyalelo nemigomo yalenqubomgomo.

NgokoMnyango weMfundo Eyisisekelo kaZwelonke, inqubomgomo yakhelwa ukuthi kube nesiqinisekiso sokuthi abafundi banikezwa ithuba elanele lokuthi kukhiqizwe abafundi abazokwazi:

Ukubona, bexazulula izinkinga, bekwazi nokwenza izinqumo besebenzisa ukucabanga ngokuhlaziya nangokubuchule, abafundi abakwazi ukusebenza ngokuzinikela nabanye njengamalunga eqembu, abafundi abakwazi ukulungiselela, bakwazi ukuziphatha bona baphathe nemisebenzi yabo ngokuyikho, abafundi abakwazi ukuqoqa, bahlaziye, bahlele, bahlanganise, bahlolisise ngokucubungula ulwazi, abakwazi ukuxoxisana ngempumelelo besebenzisa izinto ezibukwayo, ukufanekisa ngezimpawu kanye namanye amakhono olimi ezimweni ezahlukene, ukusebenzisa isayensi nobuchwepheshe ngempumelelo nangokuhlolisisa bekhombisa nokuzinikela kwezemvelo kanye nempilo yabanye kanye nokukhombisa ukuqondisisa umhlaba njengenkundla yezinhlelo ezihlobene ngokubona ukuthi izinto zokuxazulula izinkinga azenzeki ngazodwana (Department of Basic Education, 2011, p. 5).

Nakuba uMnyango weMfundo Eyisisekelo kaZwelonke uzivezile izinhlobo zabafundi othisha abalindeleke ukuthi bazikhiqize, kepha azikho izindlela namasu abawavezile ukuthi othisha bawasebenzise uma befundisa izimo zokukhuluma. Lokhu yikhona okungenza abafundi bengakwazi kahle ukuphendula imibuzo emayelana nezimo zokukhuluma. Ngabe kulula ukuba nawo uMnyango weMfundo Eyisisekelo kaZwelonke uyabanika othisha izindlela namasu okufundisa izimo zokukhuluma ukuze ukufundisa kube yimpumelelo bese bekwazi othisha ukukhiqiza uhlobo lwabafundi uMnyango weMfundo waKwaZulu-Natali obadingayo.

Nakuba zingekho izindlela namasu okufundisa izimo zokukhuluma zesiZulu uLimi Lwasekhaya, kepha kuyavela kubahlanganyeli ukuthi banazo izindlela namasu okufundisa izimo zokukhuluma. Imiphumela yocwaningo iveza ukuthi othisha bayakwazi ukukhiqiza abafundi abakwazi ukuzixazululela izinkinga zabo, lokho bakwenza ngokuthi bafundise abafundi ngendlela yokukwazi ukufunda ngokuxazulula inkinga, lokhu kuveza ukuthi lolu cwaningo lukwazile ukuthola ukuthi othisha bayakwazi ukukhiqiza abafundi abakwazi ukuxazulula izinkinga, njengoba inqubomgomo ikuvezile ukuthi kumele imfundo etholwa ngabafundi ibalekelele ekukwazini ukuzixazululela izinkinga. Imiphumela yocwaningo iveza ukuthi abafundi kumele basebenze ngokubambisana ndawonye nokuthi futhi kumele umfundi akwazi ukusebenza yedwana. Ngokwemigomo yenqubomgomo kuyavela ukuthi uthisha kumele akhiqize abafundi abakwazi ukusebenza ngokuzinikela nabanye njengamalunga eqembu. Lokhu kwangicacela ukuthi othisha bayayilandela imigomo yenqubomgomo yesifundo ukufundisa abafundi izimo zokukhuluma ngolimi lwesiZulu uLimi Lwasekhaya.

Imiphumela yocwaningo iveze ukuthi abafundi kumele bafunde ngendlela ehambisana nokubuka. Le ndlela yokufunda ehambisana nokubuka othisha abaningi bakuveza ukuthi bayayisebenzisa kubafundi babo ngoba bafika nezithombe ekilasini bese becela abafundi ukuba bakhe izimo zokukhuluma bezisusela kulezo zithombe abazibonayo, kanti abanye othisha baveza ukuthi bayawusebenzisa umabonakude kanye namafilimu ukufundisa abafundi ngezithombe. Le ndlela yokufundisa inawo umthelela emigonyeni yenqubomgomo ukuthi kumele kukhiqizwe abafundi abakwazi ukuxoxisana ngempumelelo besebenzisa izinto ezibukwayo nokufanekisa ngezimpawu.

6.3.4 Umthelela wemiphumela yocwaningo kwabathintekayo

UMazibuko (2015) uthi ulwazi lokufundiswayo ngezimo zokukhuluma kubalulekile, uma unolwazi olwanele ngalokho okufundiswayo uyakwazi ukubhekana nanoma yiziphi izimo zempilo lapho ukhula. Izimo zokukhuluma kumele zifundiswe uthisha onolwazi lwazo nowazi izindlela namasu okuzifundisa ngendlela efanele. Lolucwaningo luzosiza othisha abafundisa isiZulu uLimi Lwasekhaya ukuze basize noma balekelele abafundi ukuba balolongeke kahle futhi babe nomqondo ojulile ekusebenziseni nasekuqondeni izimo zokukhuluma emsebenzini yesikole. Lolucwaningo

cwaningo imiphumela yalo izolekelela abafundi uma bebhala izindaba zokuziqambela besebenzise izimo zokukhuluma ngendlela efanele. Abafundi bazokhalipha bacijike ngezimo zokukhuluma. Lolu cwaningo luzolekelela abafundi ezikoleni ukuba bakwazi ukuphendula imibuzo emayelana nezimo zokukhuluma kalula. Abafundi bazokwazi ukuhlaziya inkulumo ebekwe ngolimi olusebenzise izimo zokukhuluma, bokwazi ukuhumusha izimpawu ezisetshenziswe enkulumweni noma abazibona kumabonakude.

Lolu cwaningo luzohlomisa othisha ngolwazi lwezindlela namasu abangawasebenzisa ukufundisa izimo zokukhuluma zesiZulu. Ucwanningo luzolekelela othisha ukuthi bakwazi ukufeza izinhloso zoMnyango weMfundo Eyisisekelo zokuthi kumele kukhiqizwe abafundi abakwazi ukuzixazululela izinkinga ababhekana nazo esikoleni nangaphandle emhlabeni. Imiphumela yalolu cwangi ingabalekelela othisha ukuthi bathole izindlela namasu abangawasebenzisa ukuze abafundi babo bakwazi ukuphendula imibuzo emayelana nezimo zokukhuluma uma sebehlolwa emakilasini, okukanye sebebhala izivivinyo zabo noma ukuhlola okuba maphakathi nonyaka noma ekupheleni konyaka. Lolu cwaningo luzolekelela othisha ekucijeni abafundi babo ukuba babe nokuqonda okuhle ngezimo zokukhuluma futhi nangokuthi lezi zimo zokukhuluma zingawacija kanjani amakhono abafundi besiZulu uLimi Lwasekhaya okucabanga ngendlela ejulile. Imiphumela yalolu cwaningo izohlomisa othisha liphinde ithuthukise izinga lokufundisa izimo zokukhuluma.

6.3.5 Umnikelo walolu cwaningo kwezocwaningo

Lolu cwaningo luzomukeleka kalula emkhakheni wezocwaningo ngoba luthuthukisa othisha ngezindlela ezisebenzayo abangazisebenzisa ukufundisa izimo zokukhuluma. Besengike ngakuphawula esahlukweni sokuqala ukuthi luningi ucwaningo elwenziwe abacwaningi abaningi mayelana nezimo zokukhuluma. Nokho luncane ucwaningo olubheka izindlela namasu okufundisa izimo zokukhuluma ezilimini zomdabu, ikakhulukazi isiZulu, okuyilona limi lolu cwaningo olugxile kusona. Ucwanningo oluningi lucubungula amasu nezindlela zokufundisa izimo zokukhuluma ezilimini zaseNtshonalanga, ezifana nesiNgisi. Lokhu-ke kwenza lolu cwaningo lubaluleke kakhulu ngoba alugcini nje ngokunikeza incazelo kanye nemvelaphi yezimo zokukhuluma kodwa lucija nothisha ngezindlela namasu okufundisa lezi zimo zokukhuluma. Mina engihluke ngakho kulolu cwaningo ukuthi ngibheka omunye

umunxa ongajwayelekile ezilimini zomdabu. Ngakho-ke, lolu cwaningo luzobamba iqhaza elikhulu kabi ekuthuthukisweni kolwazi nasekuvaleni isikhala esikhona ocwaningweni mayelana nokufundiswa kwezimo zokukhuluma ezilimini zomdabu, ezifana nesiZulu.

6.4 Iziphakamiso

Kubalulekile ukuthi emva kokutholakala kwemiphumela yocwaningo bese kwenziwa iziphakamiso ezingavula amehlo iminyango ebhekene nalokho obekucwaningwa ngakho ukuze kwenziwe kangcono. Kule ngxenye yalolu cwaningo ngethula iziphakamiso ezahlukene ezethulwe ngezihlokwana ezilandela ngezansi.

6.4.1 Isidingo sokungenelela ekufundisweni kwezimo zokukhuluma

UMnyango weMfundo Eyisisekelo kaZwelonke kufanele ube nezinhlalo zokuthuthukisa othisha ngezindlela namasu othisha abangawasebenzisa ukufundisa izimo zokukhuluma. UMnyango weMfundo waKwaZulu-Natali kumele ukhiphe umyalelo wokuthi izinhloko zeMinyango yeZilimi esikoleni kumele isigamu nesigamu sonyaka zithamele isifunjwana sikathisha uma efundisa ekilasini izimo zokukhuluma, zihlole amalungiselelo ezifunjwana zabo ukuthi bayazifundisa yini izimo zokukhuluma. Izinhloko zeMinyango yeZilimi esikoleni kufanele zibheke imisebenzi enikwa abafundi ukuba bayenze ukuthi inazo yini izimo zokukhuluma, futhi bayazisebenzisa yini izindlela namasu okufundisa izimo zokukhuluma agxile emfundweni enxantathu nokuthi ezobuchwephesha othisha bazisebenzisa ngokuyikho yini uma befundisa. Imfundo enxantathu iyona eyenza lolu cwaningo lubaluleke kakhulu kwezokucwaninga ngoba luvula umgudu wokuxhumana komfundi nontanga, uthisha kanye nomphakathi, okuyinto othisha abaningi abangayikhuthalele, ikakhulukazi ebesiZulu uLimi Lwasekhaya.

Iqhaza elingabanjwa uMnyango weMfundo waKwaZulu-Natali ukuthi uthumelele abeluleki bolimi ezifundeni ukuba bahlele imihlangano yokucobelelana kothisha ngezindlela namasu okufundisa izimo zokukhuluma futhi ungathathi ngokuthi uthisha wazi konke kepha uma kufundiswa izindlela namasu okufundisa izimo zokukhuluma kuthathwe sengathi othisha abazi lutho. Kumele uMnyango weMfundo waKwaZulu-Natali ube nendlela yokulandelela ukuthi othisha abafundisa isiZulu uLimi Lwasekhaya bayawulandelela yini umqulu oyiSitatimende seNqubomgomo yoHlelo lwesiFundo

nokuHlola obekwe nguMnyango weMfundo Eyisisekelo kaZwelonke mayelana nokufundiswa kwezimo zokukhuluma.

Izinhloko zeMnyango yeZilimi ezikoleni kufanele zeseke othisha abafundisa isiZulu uLimi Lwasekhaya ngokuthi zenze imihlangano yamaqoqo yokuthekelelana ngolwazi, zibaseke ngezinsizakufundisa ezanele nezifanelekile esikoleni ukuthi zingafundisa izimo zokukhuluma. UMnyango weMfundo waKwaZulu-Natali bekumele ugqugqumezele othisha abafundisa isiZulu uLimi Lwasekhaya ngokubaluleka ngolwazi ngokusebenzisa izindlela namasu okufundisa izimo zokukhuluma emakilasini, futhi babakhuthaze othisha ukuthi bazensele ezabo izinsizakufundisa ezingagqugquzela abafundi ukuba bazithande izimo zokukhuluma.

6.4.2 Ukungenelela kwamanyuvesi ekucijeni othisha

Ukuqeqesheka kothisha ngezindlela namasu okufundisa izimo zokukhuluma eNyuvesi kungenza abafundi abafundela ukuba ngothisha baqonde kabanzi ngezimo zokukhuluma. Lokhu kungenza ukuthi uma sebefundisa abafundi bafike ezingeni eliphezulu lokuzigqaja nokuzethemba uma bekhuluma ngokujulile ulimi lwabo, baveze ukunotha kolimi lwesiZulu uLimi Lwasekhaya. Kubalulekile ukuthi abafundi bakwazi ukubuka isithombe esithile bese besihumusha. Lokho kungaba ikhono elikhulu elingathuthukisa umnotho wezwe laseNingizimu-Afrika, okulikhona izwe elilidingayo.

Ukusetshenziswa kwalezi zindlela namasu ngothisha kungenza abafundi babe nekhono lokukwazi ukuxazulula izinkinga ababhekene nazo noma izwe elibhekene nazo. U-Ali (2019) uthi indlela yokufundisa egxile ekuxazululeni inkinga iyamsiza umfundi ngokuba akwazi ukuzimela ezinkingeni zomhlaba, akwazi ukubhekana nazo, afunde ukuzimela abe nolwazi ngento ethile futhi kumenza umfundi akwazi ukusebenza nabanye abafundi. Abafundi banganothisa izwe ngokusebenzisa indlela yokuthi beyamanise lokhu abakufunde esikoleni kanye nalokhu okwenzeka endaweni noma emhlabeni abaphila kuwo ukuthuthukisa umnotho wezwe laseNingizimu-Afrika. URodrigues noWinnberg (2013) bathi ukufundisa abafundi ngendlela yokufundisa exhumanisa okufundwa ekilasin nokwenzeka emhlabeni, bathi ukufundisa ngale ndlela kuholela ekufundiseni izimo zokukhuluma ngale ndlela kuholela ekufundiseni abafundi ngolimi nolwazimagama, hhayi khona kuphela kepha nolwazi lomhlaba kanye nokuqwashiswa ngamasiko.

Ngakho-ke, amanyuvesi kumele abambe iqhaza elikhulu ekucijeni othisha abanohlonze emiphakathini yabo. Othisha besiZulu uLimi Lwasekhaya kuhle bagqugquzele abafundi ukuthi balusebenzise ngokuzigqaja uLimi lwesiZulu ukuze lukhule.

6.4.3 Iziphakamiso ezithathelwa ocwaningweni oluvela emazweni ahlukene

UVentrone (2017) ocwaningweni lwakhe waveza inselelo ebhekene nabafundi baseMelika yokuthi banenkinga yokusebenzisa izimo zokukhuluma ezingxoxweni zabo zansuku zonke. UKathpalia noCarmel (2011) bathi othisha baseMelika abagxili kakhulu ekufundiseni izimo zokukhuluma. UKathpalia noCarmel (2011) baqhuba bathi abafundi baseMelika abakwazi ukusebenzisa izimo zokukhuluma uma kunezingxoxo ekilasini. UDong (2004) ocwaningweni lwakhe wathola ukuthi othisha bafundisa izimo zokukhuluma ekugcineni ngoba besaba ukuthi ukufundisa izimo zokukhuluma ekuqaleni kuzoqeda amandla abafundi bolimi.

UBereiter noScardnalina (1987) baveza ocwaningweni lwabo ukuthi othisha kumele basebenzise izindlela ezifanele zokufundisa izimo zokukhuluma ukuze abafundi nabo uma bebhala imisebenzi yabo babe nokuzethemba. UXiao (2016) waseChina waveza ukuthi kuvamisile ukuthi kube nzima ukukhuluma ngendlela ehlelekile uma uthisha efundisa izimo zokukhuluma ekilasini, zihlale ziqinile kubafundi nakothisha ngokufanayo. Imiphumela yocwaningo lukaXiao (2016) yaveza ukuthi ubunzima abafundi abanakho ngezimo zokukhuluma kudalwa ukwentuleka kokunakwa kwabafundi ngothisha ekilasini.

UMamba (2000) wenza ucwaningo ngokufundiswa kwezimo zokukhuluma ngesiNgisi ezikoleni zamabanga aphantsi naphezulu ezikoleni zaseKingdom of Eswatini. Imiphumela yalolo cwano yaveza ukuthi kunezinkinga ekufundiseni izimo zokukhuluma zesiNgisi, kanti izindlela namasu okufundisa asetshenziswayo yiwona adala izinkinga ekufundiseni ekilasini, wathola ukuthi ezinye izindlela namasu okufundisa yikona okudala ukuthi abafundi bangazithandi izimo zokukhuluma nokungabi nalo uthando lwazo.

UMsibi (2016) Imiphumela yocwaningo lwakhe yaveza ukuthi ukuqeqesheka ngokunganele kothisha yikhona okubonakala kunomthelela ongemuhle ekufundisweni kwezimo zokukhuluma. UQwabe (1996) waveza ukuthi iningi lothisha alikaze lifundiswe izindlela namasu okufundiswa kwezimo zokukhuluma. UMsibi (2016) waphinda wakuveza ukuthi iningi lothisha libhekana nokufundisa okungaphelele, izindlela namasu okufundisa abawasebenzisi ngendlela efanele lapho benza izifunjwana ekilasini. UBouali (2014) wakuveza ocwaningweni alwenza eNigeria ukuthi othisha basebenzisa izindlela namasu ahlukene ahlobene nenqubo yokufundiswa kwezimo zokukhuluma, kepha ayikho indlela noma isu abangalikhetha nje ukuthi yilona elilungile abangalisebenzisa ukufundisa izimo zokukhuluma. UBouali (2014) ocwaningweni lwakhe uphakamisa ukuthi othisha baqinise ukubaluleka kwezimo zokukhuluma ukuze kufezeke imizamo yokufundiswa kwezimo zokukhuluma ngendlela efanele.

Ngakho-ke, uMnyango weMfundo Eyisisekelo kaZwelonke waseNingizimu-Afrika kungakuhle ukuthi lezi ziphakamiso uzisukumele phezulu. Ukuzisukumela kwawo phezulu lezi ziphakamiso kungenza leli lizwe lithuthuke libe sezingeni eliphezulu ekuqhudelaneni namanye amazwe angaphandle ngokusetshenziswa kolimi.

6.5 Iziphakamiso ezibhekiswe kubacwaningi bakusasa

Kule ngxenye yalolu cwaningo ngizobe ngethula iziphakamiso eziqondiswe kubacwaningi bakusasa. Lezi ziphakamiso zichazwe kulezi zihlokwana ezingezansi ezilandelayo:

6.5.1 Ukuntuleka kocwaningo ngokuhlola ukufundisa izimo zokukhuluma

Kulolu cwaningo abahlanganyeli baveza ezinye izinto ezaba zikhala ucwaningo lwami olungagxilanga kuzona ngenkathi nginezingxoxo nabo. Lezi zikhala zavela ngenkathi nginezingxoxo ezisakuhleleka kanye nezingxoxo zamaqembu engaba nazo nabahlanganyeli balolu cwaningo.

Kwavela izindlela zokuhlola ngenhloso yokufundisa. Lolu lwazi angigxilanga kulona ngoba isihloko socwaningo lwami lwalungangxilile ukuthola ulwazi ngezindlela zokuhlola ngenhloso yokufundisa. Nakuba kubalulekile ukuthi ngenkathi umfundi efundiswa kumele kuphindwe kuhlolwe ukuthi lokhu afundiswa khona

kuyamthuthukisa yini ngolwazi, kuhlolwe ukuthi imigomo ethile yokuhlola iyalandelwa yini. Angigxilanga ukuthola ukuthi othisha bayakwazi yini ukubaluleka kokuhlola abafundi abakufundile. Lolu cwaningo belungagxilile ezindleleni zokuhlola ngenhloso yokufundisa kepha belugxile ezindleleni namasu asetshenziswa ngothisha ukufundisa izimo zokukhuluma ebangeni le-10 nele-11 ezikoleni zaseSikhaleni ezenza isiZulu uLimi Lwasekhaya.

6.5.2 Ukuntuleka kwezinsizakufundisa

UShulman (1986) uthi othisha abanolwazi oluphusile lokufundisa basadinga ukusebenzisa izinsiza zokufundisa ezifanele, njengoba lezi zinsiza zidlala indima ebalulekile ekuthuthukiseni ikhono lokucabanga. Kuvele ukuthi kumele othisha bazakhele izinsizakufundisa, abazakhele ezabo, kungabi kuphela ngabazinikezwa nguMnyango weMfundo waKwaZulu-Natali. Omunye wabahlanganyeli ngesikhathi sinezingxoxo ezisakuhleka wakuveza ukuthi ezinye zezincwadi azinawo umsebenzi owanele abangawunika abafundi ukuba bawenze ukuthuthukisa ulwazi lwabo, kanti ezinye zezincwadi zinamaphutha olimi, futhi zincane izincwadi ezinezincwadi zezimo zokukhuluma kanye nemvelaphi yazo. Ukusetshenziswa kwensizakufundisa eyibhodi kubalulekile futhi bakwazi ukulisebenzisa kahle. UCampton (2004) uthi ulwazi lukhiqizwa lapho abafundi bezakhele incwadi ngokusebenzisa izinsiza ezahlukene ukuthuthukisa ukufundisa nokufunda. Kubalulekile ukuthi othisha basebenzise imithombo yolwazi ukukhiqiza ulwazi, kepha kungabi ukuthi bathembela emibhalweni ebhalwe ngongoti kuphela. Kumele othisha basebenzise nezobuchwepheshe besimanje ukuthola ulwazi. Kumele babe newebhusayidi abazoyisebenzisa ku-inthanethi ukuthola ulwazi, bangethembeli ezincwadini kuphela ngoba kuyokwenzeka kube nokhuvethi lapho abantu bengasavunyelwe ukuba basebenzise izincwadi noma baye emtapweni wolwazi, njengoba kwenzeka ngonyaka wezi-2020.

Isikhathi esihlelwe nguMnyango weMfundo eyisisekelo kaZwelonke sokufundiswa kwezimo zokukhuluma kuyavela ukuthi asenele. Ongoti bakuvezile ukuthi kunzima futhi akulula ukufundisa izimo zokukhuluma. UXiao (2016) uthi izimo zokukhuluma zivamise ukuba nzima ukuzikhuluma ngendlela ehlelekile ekufundiseni ekilasini. Lobu bunzima abafundi abanakho ngezimo zokukhuluma cishe kungenxa yokuntuleka ukunakwa okwanele kwabafundi ngothisha. Lokho kuveza ukuthi kudingeka isikhathi esengeziwe ukuba kufundiswe izimo zokukhuluma. Othisha uma benganiwa isikhathi

esanele sokufundisa izimo zokukhuluma kwenza bangakwazi ukusebenzisa kahle izindlela namasu okufundisa izimo zokukhuluma.

Lokhu okuvelile ngenhla, ucwaningo lwami belungagxilile kukhona kepha ngingaphakamisa ukuthi abacwaningi bakusasa bakubheke, benze ucwaningo olugxile kukhona.

6.5.3 Ukuxazulula izinkinga ezivele kulolu cwaningo

Lolu cwaningo luvundulule izinkinga ezimayelana nezindlela namasu asetshenziswa ngothisha ukufundisa izimo zokukhuluma zesiZulu uLimi Lwasekhaya. Kulolu cwaningo ngiveze iziphakamiso kubacwaningi bakusasa ukuba bangasebenzela phezu kwazo.

Engikuphakamisa kubacwaningi bakusasa abazolandelela kulolu cwaningo ukuthi kebenze ucwaningo ngezinsizakufundisa ezisetshenziswa ngothisha besiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma zesiZulu. Engingafisa ukuthi bakuthole ukuthi ngabe lezi zinsizakufunda izincwadi abazisebenzisayo zisezingeni elikahle yini ekucijeni abafundi ngezimo zokukhuluma. Babheke ulimi ukuthi bayaluqonda noma luyahambelana yini nabafundi abasemabangeni abacwaninga ngawo. Ngabe imisebenzi okumele yenziwe abafundi etholakala kuzona lezi zincwadi yenele yini ukuthi ingathuthukisa ulwazi iphinde imcije umfundi ngezimo zokukhuluma. Ngiphakamisa ukuthi babheke ukuthi lezi zincwadi ziyachaza yini ngomehluko okhona ophakathi kwezimo zokukhuluma kanye nemvelaphi yazo izimo zokukhuluma, kungabi nje abafundi bafunda ngezimo zokukhuluma kepha abazi ngemvelaphi yazo. Ngiphakamisa ukuthi abacwaningi kebebheke baphinde baphakamise ezinye izinsizakufundisa ezingasetshenziswa ngothisha abafundisa isiZulu uLimi Lwasekhaya ezingabasiza ekufundiseni izimo zokukhuluma ngaphandle kwezincwadi, kungabe izinsizakufundisa othisha abazensele bona.

Ngiphakamisa ukuthi abacwaningi benze ucwaningo ngokubakhona noma ukubaluleka kwemitapo yolwazi ezikoleni. Kuvelile kwabanye abahlanganyeli balolu cwaningo ukuthi bathumela abafundi emtatshweni wolwazi womphakathi waseSikhaleni ukuba bayothola khona ulwazi ezincwadini ezikhona ngoba abanawo umtapo wolwazi ezikoleni zabo. Kuyenzeka uthisha athumele umfundi emtatshweni

wolwazi kwayena thisha angakaze aye khona abone ukuthi ngabe lo mfundi uzoluthola yini ulwazi aludingayo, kanti ukube umtapo wolwazi ukhona esikoleni ngabe ayikho inkinga. Umtapo wolwazi wesikole ungathola izincwadi ezanele ezinezincwadi ngezimo zokukhuluma, lokho okungenziwa uthishanhloko, abazali, inhloko yoMnyango weZilimi yasesikoleni kanye nothisha. Kungenza ukuthi abafundi basezikoleni ezakheleni bahlangane emtatshweni wesikole esisodwa bezothekelelana ngolwazi.

Ezinxoxweni nabahlanganyeli kwavela umbuzo owawufuna ukuthola ukuthi lukhona yini usizo ngezobuchwepheshe besimanje abaluthola kuMnyango weMfundo waKwaZulu-Natali, kubaphathi besikole noma ezikoleni zomakhelwane ekufundiseni izimo zokukhuluma. Abahlanganyeli baphendula bathi alukho. Ngiphakamisa ukuthi kubacwaningi bakusasa benze ucwaningo ngezindlela zobuchwepheshe besimanje ezingelekelela othisha besiZulu uLimi Lwasekhaya ngezindlela namasu abangawasebenzisa ukufundisa abafundi izimo zokukhuluma zesiZulu. Kungabi othisha kuphela kepha nabafundi abafunda isiZulu uLimi Lwasekhaya babe nokulekelelwa ekutholeni ulwazi ezinkundleni zokuxhumana olumayelana nezimo zokukhuluma, zingatholakali ezincwadini nje kuphela. Kumele kube nekhasi kwi-webhusayidi naku-inthanethi elizobhekelela ukulekelela abafundi emisebenzini yabo engezimo zokukhuluma. Kumele kube nemisebenzi okumele abafundi bayibhale etholakala kuzona izinkundla zobuchwepheshe. Lokhu makwenzeke njengakwezinye izifundo abafundi abazifundayo lapho bethola khona ulwazi ezinkundleni zokuxhumana. Lolu lwazi lungakwazi ngisho ukutholwa ngabafundi abasuka emindenini empofu, engasebenzisa omakhalekhukhwini babo.

Ngakho-ke, ngibona ukuthi abacwaningi abalandelayo uma bangenza ucwaningo ngazo zonke lezi zinto esengiziphakamise ngenhla bese bexoxisana noMnyango weMfundo Eyisisekelo kaZwelonke ngabakutholile ocwaningweni lwabo kukhona uMnyango weMfundo Eyisisekelo kaZwelonke ongakwenza. Isiphakamiso sezinsizakufundisa ezisetshenziswa othisha ukuthi zisesimeni esikahle, lokhu uMnyango weMfundo Eyisisekelo kaZwelonke ungakuthathela phezulu uqale ukuhlola izincwadi ezisetshenziswayo bese uletha izincwadi ezisezingeni elifanele. UMnyango weMfundo waKwaZulu-Natali udaba lwemitapo yolwazi ungaluthathela phezulu wakhele izikole imitapo yolwazi futhi ungaguqula amanye amagumbi okufundela angasasetshenziswa aphenkulwe imitapo yolwazi. Kungenzeka ukuthi abacwaningi

belethe imiphumela yocwaningo lwabo ngokusetshenziswa kwezobuchwepheshe besimanje kuMnyango weMfundo waKwaZulu-Natali bese ukubona ukubaluleka kokusethenziswa kobuchwepheshe besimanje. Lokho kungenza uMnyango weMfundo waKwaZulu-natali ukukhathalele ukuthumela ubuchwepheshe besimanje ezikoleni zesiFundazweni saKwaZulu-Natali, njengoba kwenzeka kwezinye izifundazwe zakuleli lizwe laseNingizimu-Afrika.

6.6 Ukujeqeza emuva ngohambo lwami kulolu cwaningo

Ohambweni olude umuntu asuke eluthathile kuyaye kube khona izingqinamba ezivelayo esahamba emaqeleni, emathafeni, ehlangabezane nemiqansa kepha aphokophele phambili aqhubeke nohambo lwakhe ngoba usuke enenhlosongqangi ethile asuke efuna ukuyizuza ekupheleni kohambo lwakhe. Ohambweni kuba khona ubunzima lapho khona umuntu aze khona afise ukuphonsa ithawula azisole ukuthi ubethi wenzani, acabange ukuluyeka lolo hambo aselugqalile. Kuningi okuzivuvatha ebengibhekana nakho ngenkathi ngiqhubeka ngenza lolu cwaningo lwami. Ukuba ubaba wekhaya, uthisha osebenza ngokuphelele esikoleni sikahulumeni, umndeni omkhulu onezinselelo zabo ezidinga ukuxazululwa, okunye kwezinto ebezingilethela ukhwantalala kanye nengcindezi ukuba ngiqhube kahle ucwaningo lwami. Kepha ngenxa yokusekwa yiwona umndeni, abangani, uMeluleki onothando ngabafundi bakhe abalulekayo, yikho okungenze ngaphokophela ukulugojela lolu cwaningo.

Inkinga enkulu yavela ngenkathi ngiyokwethamela izifunjwana ezikoleni. Ukwethamela bekwenzeka ngesikhathi sesikole nami lapho kumele ngibe sekilasini ngifundise. Imihlangano bengiyibamba nabahlanganyeli emva komsebenzi noma ngezimpelasonto lapho kumele ngibe sekhaya nomndeni wami. Besengizithola ngingasayihambeli imicimbi yomndeni eba ngezimpelasonto neyomakhelwane, imshado, imingcwabo kanye nemihlangano yomndeni ngoba ngisuke ngihlangene nabahlanganyeli noma ngisemtapweni wolwazi ngikhiqiza imininingo yalolu cwaningo.

Ukwenza lolu cwaningo kungikhulisile kakhulu ezintweni ezingi ebengingazinakile emhlabeni. Kungikhulise ngolwazi oluphathelene nemfundo kanye nempilo nje jikelele kanye nokuphilisana nabantu abangizungezile. Ngokwemfundo kuningi engikuzuzile ngenkathi ngikhiqiza imininingo yalolu cwaningo kothisha ababengabahlanganyeli balolu cwaningo. Kukhona okubi engivuleke amehlo kukhona ngokomsebenzi kepha

angizukugxila kukho ngoba akungakhanga. Kukhona okuhle engikuzuzile futhi ngokomsebenzi engiwezayo njengothisha ofundisa isiZulu uLimi Lwasekhaya. Okunye bekudinga ukuba mina ngihlale phansi nami ngizihlole njengothisha ukuthi ngiyakwenza yini noma uma ngikwenza ngabe ngikwenza kahle yini. Lokhu bekwenzeka ngenkathi nginezingxoxo nothisha nalapho bengithamela izifunjwana zabo emakilasini abo. Ngifunde izindlela namasu amasha asetshenziswa ngothisha besiZulu uLimi Lwasekhaya uma befundisa izimo zokukhuluma nami ebengingakusebenzisi. Izindlela namasu asetshenziswa ngothisha amanye angifundise ngempilo nje iyonke. Lezi zindlela namasu sengiyawasebenzisa emakilasini ami uma ngifundisa.

Ukusetshenziswa kwesu lokusebenza ndawonye kwabafundi, lingifundise ukuthi kumele ngisebenzisane nabanye abantu. Ngingasebenzisana nabo emphakathini, lokho okungangenza ngizuze ulwazi olukhulu kubona. Ukusebenzisana nozakwethu emsebenzini, ikakhulukazi labo esifundisa nabo isiZulu uLimi Lwasekhaya, kungamele sihlele amalungiselelo esifunjwana esizosifundisa ndawonye, sihlele imisebenzi esizoyinika abafundi, sihlele indlela namasu esizowasebenzisa uma sifundisa leso sifunjwana. Kulolu cwaningo ngifunde ngezindlela zokuhlukanisa abafundi ngamaqoqo ukuthi kwelekelela kanjani ukucija abafundi ngezimo zokukhuluma,

Lolu cwaningo lungikhulisile lwangithuthukisa kakhulu ngolwazi oluphakeme lokucwaninga nangezindlela zokuqhuba ucwaningo. Lokhu kungenza ngibe nesibindi nokuzethemba ukuthi ngingakwazi ukweluleka nokugqogquzela abanye ozakwethu abafisa ukuthatha lolu hambo lokwenza ucwaningo. Sengiyazethemba nami ngoba sengiyakwazi ukuhlangana nezingwazi zolimi lwesiZulu uLimi Lwasekhaya, sithekelelane ngolwazi olukhulisa ulimi.

Lolu cwaningo luphinde lwangiqeqesha ngokusetshenziswa kobuchwepheshe besimanje obehlukene ukuthungatha ngendlela esheshayo ulwazi ngocwaningo. Ngingabala u*Google*, amaJenali ngiwafunda ngekhompyutha, u*Google Scholars*, u-*Online University of KwaZulu-Natal Library*, nezincwadi ezitholakala ku-Inthanethi kanye nemiqulu yocwaningo. Ukusebenzisa imigudu eyahlukene ukuthekela ulwazi kungilekelele ekutheni ngikwazi ukuthola ulwazi engiludingayo. Ukufunda imibhalo

eminingi eyahlukene yababhali nezifundiswa kungifundise izindlela eziningi zokubhala engizisebenzise ukubhala lolu cwaningo, njengokuqinisekisa ukucaphuna amazwi ababhali ngendlela efanele nokulokothisa ngemithombo efanele.

Kulokhu esengikuvezile ngenhla, bengifisa ukuthi ngihlomise abacwaningi bakusasa ngolwazi lokuthi uma benza ucwaningo lwabo kufanele bazinikeze isikhathi. Isikhathi sokufunda ngesimo abahlose ukucwaninga ngaso ukuze bakwazi ukuhlaziya izimpendulo ezinembayo ngemibuzongqangi yocwaningo lwabo sibalulekile. Lokhu kuzobasiza ekutheni baqonde kangcono isimo abasicwaningayo ukuze kuqinisekiswa ukwethembeka kocwaningo lwabo. Abacwaningi bakusasa kumele basebenzise izindlela zokucwaninga ezizokwazi ukubakhiqizela imininingo enolwazi olunzulu ngesimo esicwaningwayo ukuze kuphenduleke imibuzongqangi yocwaningo, kufezeke nezinhlalo zalo.

6.7 Isiphetho

Imiphumela yalolu cwaningo iveza ukuthi othisha abafundisa isiZulu uLimi Lwasekhaya ebangeni le-10 nele-11 uma befundisa izimo zokukhuluma basebenzisa izindlela namasu ahlukahlukene. Othisha basebenzisa lezi zindlela namasu okufundisa ukucija ngolwazi abafundi ukuze bakwazi ukuzixazululela izinkinga ababhekana nazo empilweni yabo. Abafundi abafunda ngolimi lwesiZulu uLimi Lwasekhaya kubalulekile ukuthi balandiswe ngolwazi bachazelwe ngokujulile. Lokhu kuzokwenza abafundi bafunde ukulalela imiyalelo abayithola kubantu abaphila nabo endaweni noma abafunda nabo. Ngenkathi umfundi elalele lowo omlandisayo usuke encela ulwazi azolusebenzisa empilweni yakhe bese eyathuthuka aphinde aciyeke ngolwazi.

Kumele kube nobudlelwane ngolwazi lolimi phakathi komfundi aluthola esikoleni afunda kusona kanye nomphakathi aphila nawo endaweni emzungezile. Imiphumela yalolu cwaningo iveza ukubaluleka kokuxhumana phakathi kokufundwa umfundi ekilasini kanye nokwenzeka emhlabeni awakhele. Ngakho-ke, kufanele uthisha uma efundisa ngezimo zokukhuluma ekilasini enze izibonelo noma asebenzise izinsizakufundisa abafundi abazaziyo nabazibona phambi kwabo nsuku zonke. Lokho kuzokwenza abafundi basheshe bazibambe izimo zokukhuluma ngoba azoziyamanisa nokwenzeka nsuku zonke phambi kwabo. Kuhle nokufundisa abafundi

ngento bebe beyibuka bese beyiyamanisa nesimo lesi sokukhuluma, nalokho kuyalucija ulwazi lomfundi. Kuyavela kulolu cwaningo ukuthi umfundi akumele athole ulwazi kuthisha kuphela. Umfundi kufanele athole usizo ngolwazi lolimi okungaba izimo zokukhuluma ezindaweni ezahlukene, kuthisha, kubazali, emphakathini kanye nontanga bakhe umfundi afunda nabo noma ahlala nabo endaweni yangakubo. Lokhu kuveza ukuthi ulwazi luyathekelelana futhi kumele emhlabeni abantu bafundisane.

Kulesi sahluko ngiphetha ngokuthi kufanele kube khona ukubambisana phakathi kwabafundi bebodwa, besebenze ngamaqoqo ukuze bathekelane noma bathuthukisane ngolwazi bese becijana ngezimo zokukhuluma. Abafundi bangaba bathathu noma ngaphezulu eqoqweni ngalinye kepha basebenze ngokwethembeka nangokwethembana, kungabi bikho oqhuba abanye ngamadolo ukuze bafunde izimo zokukhuluma ngempumelelo. Ukuhlungana kwabafundi ngamaqoqo kuyabenza ukuba bacijane ngolwazi lwezimo zokukhuluma, ulwazimagama kanye nokunotha kolimi lulodwa. Abafundi bahlangana beliqembu lengoma, iqembu elicula amaculo omshado, esicathamiya, behlangane emcimbini wokukhuliswa kwentombazane, umkhosi wezintombi womhlanga, njalonzalo. Kuyona yonke leyo micimbi abafundi bathola ulwazi kwabanye kanye nakumagoso abo nakomama abahlola izintombi nabaholi bezintombi. Emiphumeleni yalolu cwaningo kuvela ukuthi abafundi bolimi lwesiZulu uLimi Lwasekhaya kufanele baphinde banikezwe ithuba lokuba bafunde ukusebenzisa izimo zokukhuluma ngabodwana ukuze bazithuthukise ngolwazi ngezimo zokukhuluma. Kumele aqhinde afundiswe ukusebenza yedwa umfundi ngokuthi enze umsebenzi awunikwe yedwa, kungaba umsebenzi wasekilasini, umsebenzi wasekhaya, inkulumbo elungiselelwe kanye nengalungiselelwe, ukubhala indaba aziqambele yena asebenzise izimo zokukhuluma ngendlela efanele engalekelelwa ngumuntu. Ngakho-ke, emiphumeleni yalolu cwaningo kutholakale ukuthi othisha abafundisa abafundi besiZulu uLimi Lwasekhaya abasebenzisa lezi zindlela namasu abalulwe kulolu cwaningo ukufundisa izimo zokukhuluma ebangeni le-10 nele-11 bazisebenzisela ukucija nokuthuthukisa abafundi ngolwazi lwezimo zokukhuluma. Lezi zimo zokukhuluma abafundi babafundisa ngokuthi babakhuthaze ukuba bazisebenzise kahle uma benza imisebenzi yabo yesikole ukuze babe nempumelelo kanye nokuthi bazisebenzise uma bekhuluma emiphakathini ebazungezile, hhayi nje ekilasini noma esikoleni kuphela.

IMITHOMBO YOLWAZI ESETSHENZISIWE

- Abrahams, M.H., & Harphan. G. (2005). *A glossary of literary terms*. Thomson Higher Education.
- Ackoff, R.L. (1953). *The design of social research*. University of Chicago Press.
- Adham, S.A. (2012). *A semiotic analysis of the iconic representation of women in the Middle Eastern Media*. Centre of English Language Studies [Master's thesis, University of Birmingham] University of Birmingham Research Space.
<https://www.birmingham.ac.uk/documents/college-artslaw/cels/essays/matefltesdissertations/tflasemioticanalysisoftheiconicrepresentationofwomeninthemiddleeasternmedia.pdf>
- Ahmed, S. (2017). *Impact and implementation of sociocultural theory in ESL classroom* [Doctoral thesis, BRAC University] BRAC University Research Space.
<https://hdl.handle.net/10361/9048>.
- Akinoglu, O. & Baykin, Y. (2015). Raising critical thinkers: Critical thinking skills in secondary social studies curricula in Turkey. *Anthropologist*, 20(3), 616-624.
<https://doi.org/10.1080/09720073.2015.11891765>.
- Ali, S.S. (2019). Problem based learning: A student-centered approach. *English Language Teaching*, 12(5), 73-78. <https://doi.org/10.5539/elt.v12n5p73>
- Aljohani, M. (2017). Principles of “constructivism” in foreign language teaching. *Journal of Literature and Art Studies*, 7(1), 97-107.
- Atagul, Y.Y. (2016). Using films to teach proverbs and idioms for lifelong learning. *Anthropologist*, 24(1), 373-379. <https://doi.org/10.1080/09720073.2016.11892027>
- Anderson, L. (2006). Autoethnography; analytic ethnography; qualitative research. *Journal of Contemporary Ethnography*. 35 (4), 373-395, 2006. Sage Publications.
<http://jee.sagepub.com>
- Aronson, J. (1995). A pragmatic view of thematic analysis. *Qual Report*, 2 (1), 1-3.
<https://doi.org/10.46743/2160-3715/1995.2069>
- Arvius, C.A. (2003). *Figures of speech*, Studentlitteratur, Lund.
www.studentlitteratur.se
- Ashtiani, T.F. & Zafarghandi, A.M. (2015). The effect of English verbal songs on the connected speech aspects of English learners' speech production. *Advances in Language and Literacy Studies*, 3(1), 213-226. [http://doi:10.7575/aiac.all.6\(1\).212](http://doi:10.7575/aiac.all.6(1).212)
- Atagul, Y.Y. (2016). Using films to teach proverbs and idioms for lifelong learning. *Anthropologist*, 24(1), 373-379.
<https://doi.org/10.1080/09720073.2016.11892027>
- Ausubel, D.P. (1960). The use of advance organizers in the learning and retention of meaningful verbal material. *Journal of Educational Psychology*, 51(5), 267-271.
<https://doi.org/10.1037/hoo46669>
- Au, K.H. (1997). A sociocultural model of reading instruction: The Kamehameha Elementary Education Program. In: S. A. Stahl and D. A. Hayes (Eds.). *Instructional model in reading*, 181-202. NJ. Erlbaum
- Babbie, E. & Mouton, J. (2004). *The practice of social research*. Oxford University Press.
- Barnett, J.E. & Francis, A.L. (2011). Using higher order thinking questions to foster critical thinking A classroom study. *Educational Psychology*, 32, 201-210,
<https://doi:10.1080/01443410.2011.638619>
- Barthes, R. (1993). *L' Aventure Semologique-* (Trans:M-Rifat, &-Rifat) Istanbul: Yap, Kred, Yayinlari.

- Berger, P.L. & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge*. Doubleday.
- Bennett, R.E. (2011). Formative assessment: A critical review. *Assessment in education: principles, policy & practice*, 18(1), 5-25
<https://doi.org/10.108019969594x.2010.513678>
- Bereiter, C. & Scardamalia, M. (1987). *The psychology of written composition*. Routledge.
- Berk, L.E., & Winsler, A. (1995). *Scaffolding children's learning: Vygotsky and early childhood learning*. National Association for Education of Young Children.
- Bertram, C. & Christiansen, I.M. (2010). *Understanding Research, An Introduction to reading research*. Faculty of Education. University of KwaZulu-Natal.
- Bhardway, P. (2019). Types of sampling in research. <https://www.i-pcs.org> on Saturday, December 2, 2019, IP: 185-189, 185-233. *Journal of the Practice of Cardiovascular Sciences, volume 5*.
- Bhayi, L. & Thabethe, F. (2013). *IsiZulu Sanamuhla esicebile*. Macmillan South Africa (Pty) Ltd.
- Blaikie, N. (2000). *Designing social research*. Cambridge Polity Press.
- Blake, W. (2013). *An analysis of figurative on the poems entitled "Classic Poetry Series"*. Cirebon.
- Bodrova, E. & Leong, D.J. (2011). When everything new is well-forgotten old: Vygotsky/ Luria insights in the development of executive functions. Presses de Universite du Owebec. *New Directions for Child and Adolescent Development*, 133, 11-28. <https://doi.org/10.1002>
- Bonuali, A. (2014). *Enhancing students' figurative competence through an intergrated-approach to teaching poetry* [Masters thesis, University of Abou-Bekr Belkaid]. University of Abou-Bekr Belkaid Research Space. <http://dspace.univ-tlemcen.dz/bitstream/112/5560/1/amin-bouali.pdf>
- Braun, V. & Clarke, V. (2006). Using thematic analysis in Psychology. *Qualitative Research in Psychology*, 3(2), 77-101.
<https://www.tandfonline.com/doi/abs/10.1191/1478088706qp063oa>
- Bredenkamp, S. (1997). *Developmentally appropriate practice in early childhood programs*. National Association for the Education of Young Children.
- Brennon, P., Dovey, B. & Mkholini, L.E. (2007). *Focus study guide English First Additional Language*. Maskew Miller Longman (Pty) Ltd.
- Brophy, J. (1990). Teaching social studies for understanding and higher-order applications. *The Elementary School Journal*, 90(4), 351-417.
<https://doi.org/10.1086/461623>.
- Bush, H.K. Jr. (1993). *Poetry and the teaching of figurative language skills*.
<https://files.eric.ed.gov/fulltext/ED352676.pdf>
- Campbell, S. (2006). What is Qualitative Research. *American Clinical Laboratory Sciences*, 27(1), 3. <https://doi:10.29074/ascls.27.1.3>
- Campton, V. (2004). *Technological knowledge: A development framework for technology education in New Zealand* (briefing paper prepared for New Zealand Ministry of Education Curriculum project).
<https://nzcurriculum.tki.org.nz/content/download/576/4053/file/technological-kn.doc>
- Carless, D. (2006). Differing perceptions in the feedback process. *Studies in Higher Education*, 31(2), 219-33.
<https://hub.hku.hk/bitstream/10722/85168/1/Content.pdf?accept=1>

- Chew, Y.C. & Lai, H.I. (2011). EFL Learner's Awareness of metonymy-metaphor Continuum in figurative expressions. *Language Awareness*, 21(3) 235-248. <https://doi:10.1080/09658416.2011.598527>
- Chiliza, M.R. (2001). *Ucwaningo Olunzulu Ngengqikithi Yobunkondlo Bezibongo Zomdabu* [Doctoral thesis, University of Zululand]. UNIZULU Research Space. <http://hdl.handle.net/10530/292>
- Cho, Y. (2014). Critiquing Research Interviews from an CA Perspective: Treating Interviews in Social Practice. *ARECLS*, 11, 35-54. Y.j.cho@ncl.ac.uk
- Christiansen, I. & Betran, C. (2010). *Understanding research*. UKZN Press.
- Cohen, J., Monion, L., & Marrison, K. (2007). *Research methods in education*. (6th Ed.). Routledge.
- Cohen, J., Monion, L., & Marrison, K. (2011). *Research methods in education*. (6th Ed.). Routledge.
- Coppele, C. & Bredekamp, S. (2009). Developmentally appropriate practice in early childhood programs. *Serving Children from Birth through Age 8* (3rd Ed.): *National Association for the Education of Young Children*.
- Cox, G. (2005). Cox Review of Creativity in Business: *building on the UK's Strengths* http://www.hm-treasury.gov.uk/independent_reviews/coxreview_index.cfm.
- Creswell, J.W. (2003). *Research design: Qualitative, Quantitative and mixed methods*. Sage Publications.
- Cresswell, J.W., & Tashakkori, A. (2007). Developing publishable mixed methods manuscripts. *Journal of Mixed Methods Research*, 1(2)-111. <http://dx.doi.org/10.1177/1558689806298644>
- Culler, J. D. (1974). *Semiotics. Princeton encyclopedia of poetry and poetics*. Van Schaik,
- Daniels, H. (2002). *Vygorsky and pedagogy*. Routledge Falmer.
- Dastjerdi, H.V. & Alipour, J. (2010). Teaching idiomatic expressions in context through focus on form techniques. *English Language Teaching*, 3(4), 71-74. <https://files.eric.ed.gov/fulltext/EJ1081981.pdf>
- Davis, D. (2004). *Business research for decision making*. Thomson South-Western.
- De Caro, R. (2009). The advantages and importance of learning and using idioms in English. *Cuadernos de Lingüística Hispánica*, 14, 121-136. <https://www.redalyc.org/pdf/3222/322227520009.pdf>
- De Vos, A.S. (2005). Qualitative data analysis and interpretation. In: De Vos, A.S, Strydom, H, Fouche CB & Delport, CSL, (2005). *Research at grassroots: For the social sciences and human services professions*. Third edition, Van Schaik, 333-349.
- Deetz, S. (1996). *Handbook of organization*. SAGE Publications.
- Delpit, L. (2006). Lessons from teachers. *Journal of Teacher Education*, 57(3), 220-223. <https://doi:10.1177/0022487105285966>
- Denzin, N. K., & Lincoln, Y. S. (2005). *The sage of handbook of qualitative research*. SAGE.
- Department of Basic Education, (2011). *Isitatimende soHlelo lweziFundo lukazwelonke (TAHFUZWE)*. Government printing works.
- Department of Justice and Constitutional Development, (1996). *The constitution of the Republic of South Africa*. South Africa.
- Derakhshesh, A. (2015). Comparative study of the figures of speech between top 50 English and Persian pop song lyrics. *Advances in Language and Literary Studies*, 6(5), 225-229. <https://dx.doi.org/10.7575/aiac.all.v.6n.5p.225>.

- Darmer, P. (1995). Kvalitativa intervjuer. In: Darmer, P. and Freytag, P.V. (Eds.), (1995). *Foretagsekonomisk undersoknsmetodik*, Lund: Student litteratur, 252-272.
- Derrida, J. (1967). *Writing and difference*. University of Chicago Press.
- Devet, B. (1988). Stessing figures of speech in freshman composition. *College Composition and Communication*, 39(1), 67-69.
<https://cccc.ncte.org/cccc/ccc/online-archive/v39-1>
- Devi, K. B. L. (2020). Cade Study Methods. Manipur University.
<https://www.researchgate.net/publication/344780835>.
- Dewey, J. (1992). *The quest for certainty: a study of the relation of knowledge and action*. Putnan.
- Dian, S.K. (2010). *The figurative language of Nirvana's song*. Cirebon Syekh Nurjati State Institute for Islamic Studies Cirebon.
- Diane, C.R., & Zuo, C. (2020). *English nature idioms: fresh as a daisy*. Language Lizard.
- Diko, M. (2015). *A comparative study of the use of isiXhosa and English as media of instruction in the teaching and learning of static electricity in Physical Sciences* [Master's thesis, University of Western Cape]. UWC Research Space.
<http://hdl.handle.net/11394/5920>
- Dixon-Krauss, L. (1996). *Vygotsky in the Classroom: Mediated Literacy Instruction and Assessment*. Longman Publishers.
- Dladla, S.T. (2020). *Ubumqoka benjulawazi yokusebenziseka kwezichazamazwi esilulimimbili esifaka amalema ngezilimi ezimbili sika-Doke (1996) ukwelekelela ukufunda nokufundisa isiZulu nesiNgisi eNingizimu Afrika* [Master's thesis, University of KwaZulu Natal]. UKZN Research Space.
<https://researchspace.ukzn.ac.za/handle/10413/19840>
- Donato, R. (1994). Collective scaffolding in second language learning. Vygotskion approaches to second language research. In J. P. Lantolf, & G. Appel (Eds.), *Vygotskian approach to second language research*, 33-56. Ablex.
- Dong, Y. (2004). Don't keep them in the dark, teaching metaphors to English language learners. *The English Journal*, 93(4), 29-35.
<https://www.jstor.org/stable/pdf/4128977.pdf?refreqid=excelsior%3A3687ce481b2aa2de79edc3f6e7f805b6>
- Dudduan, C.N., & Sumalee, C. (2015). Development of learning management model based on constructivist theory and reasoning strategies for enhancing the critical thinking of secondary students. *Educational Research and Reviews*, 10(16), 2324-2330. <https://doi.org/10.5897/err2015.2193>.
- Durrheim, M.T.B.K. (1999). *Research in practice: Applied methods for the Social Sciences*. University of Cape Town Press.
- Elder, L., & Elder, R.P. (2008). *The mimiature guide to critical thinking concepts and tools*. The Foundation for Critical Thinking.
- Ellis, R. (1985). *Sources of variability in interlanguage*. Applied linguistics.
- Eloff, T. (2019). Can mother-tongue in South African schools became a reality? Politics wed. <https://www.politicswed.co.za/opinion/can-mothertongue-education-in-south-african-school>.
- Eulie, J. (1968). Developing critical thinking and understanding through the Social Studies. *The Social Studies*, 59(5), 216-221.
<https://doi.org/10.1080/00220973.1942.11018922>.

- Evans, M.A. & Gamble, D.L. (1988). Attribute saliency and metaphor interpretation in school-age children. *Journal of Child Language*, 15(2), 435-449.
<https://doi.org/10.1017/s0305000900012447>
- Ezema, P.A. (2018). Semiotic translation and the expression of African thoughts and cultural values in English. *Journal of African Studies and Development*, 5(8), 18-223. <https://academicjournals.org/journal/JASD/article-full-text-pdf/D74EDAB41331>
- Facione, P.A. (1990). *The Delphi report*. The California Academic Press.
- Fadaee, E. (2010). Symbols, metaphors and similes in literature: A case study of Animal Farm. *Journal of English and Literature*, 2(2), 19-27.
<https://www.academicjournals.org/ijel>
- Fadaee, E. (2011). *Translation techniques of figures of speech: A case study of George's "1984 Animal Farm"*. *Journal of English and literature*, 2(8), 174-181.
<https://www.academicjournals.org/ijels>
- Falk, A., & Szeck, N. (2003). Supplementary material for "moral and markets".
www.sciencemag.org/cgi/content/full/340/6133/707/DC1
- Feigl, H. (1951). Principles and problems of theory Construction in psychology. In w. Dennis (Ed.), *Current trends in Psychological Theory*, 179-213. University of Pittsburgh Press. 52(5),250-259. <http://dx.doi.org/10.1037/h0056755>
- Ferris, D. (2008). *Feedback: Issue and options*. In *Teaching academic writing*. (Ed. P. Friedrich). 93-120. Continuum.
- Fiegen, A.M. (2010). Systematic review of research methods: The case of business instruction. *Reference Services Review*, 38(3), 385-397.
<http://dx.doi.org/10.1108/00907321011070883>
- Flick, U. (1998). *An Introduction to qualitative research*. SAGE.
- Flick, V. (2009). *An Introduction to qualitative research*, SAGE.
- Galafshari, N. (2003). Understanding reliability and validity in qualitative research. *The Qualitative Report*, 8(4), 597-606.
<https://nsuworks.nova.edu/cgi/viewcontent.cgi?article=1870&context=tqr>
- Gautan, K.R. (2014). *Figures of speech in Flax-Golden tales* [Masters thesis, Sopta Gandaki Campus] T.U.
- Ghari, P. & Gronhang, K. (2005). *Research methods in business*. FT/Prentice Hall.
- Giddings, T.P. & Madaly, J.E. (1923). *The universal teacher: Dependability in qualitative research*. <https://universalteacher.com/1dependability-in-qualitative-research/>
- Gill, A., & Jackson, W. (2002). *Research methods for nurses: Methods and interpretation*. F. A. Davis Company.
- Gill, P., Stewart, K., Treasure, E. & Chadwick, B. (2008). Methods of data collection in qualitative research interviews and focus groups. *British Dental Journal*, 204(4), 291-295. <http://dx.doi.org/10.1038/bdj.2008.192>
- Gordon, M. (2009). The misuse and effective uses of constructivist teaching, teachers and teaching. *Theory and Practice*, 15(6), 737-746.
<https://doi.org/10.1080/1354060093357058>.
- Gough, (1991). *Thinking about*. ERIC.
- Graham, S., Berninger, V. & Fan, W. (2007). The structural relationship between writing attitude and writing achievement in first and third grade student. *Contemporary Educational Psychology*, 32(3), 516-536.
<https://doi.org/10.1016/J.ced.psyc-2007-01-002>.
- Gray, D. (2013). *Doing research in the real world*. SAGE.

- Greenbaum, T.L. (1993). *The practical handbook and guide to focus group*. Lexington Books.
- Grey, M. (2003). *A dictionary of Literary terms*. Pearson Education Limited.
- Grix, J. (2010). *The Foundations of research*. Palgrave MacMillan.
- Guba, E. & Lincoln, Y. (1994). Competing paradigm in qualitative research in Denzin N, Lincoln, Y. (Eds.). *Handbook of qualitative research*. SAGE.
- Gule, Z.W. (1992). *Iqoma*. Reach out Publishers.
- Gule, Z.W., Maphumulo, A.M. & Thwala, J.J. (1993). *Ubhedu*. Lexican Publishers.
- Gulsecen, S. & Kubat, A. (2006). Teaching ICT to teacher candidates using PBLA qualitative and quantitative evaluation. *Educational Technology & Society*, 9(2), 96-106. <https://eric.ed.gov/?id=EJ836798>
- Halpen, D.F. (2003). *Thought and Knowledge: An introduction to critical thinking* (4th Ed). Laurance Erbaurn Associates Publishers.
- Hammerberg, D.D. (2004). Comprehension instruction for socioculturally diverse classrooms: A review of what we know. *The Reading Teacher*, 57(7), 2-12. <https://www.jstor.org/stable/20205412>
- Harlen, W. & James, M. (1997). Assessment and learning: Differences and relationships between formative and summative assessment. *Assessment in Education* 4, (3), 365-79. <http://dx.doi.org/10.1080/0969594970040304>
- Hart, C. (2018). *Doing a Literature Review*. SAGE.
- Hartshorne, R., Waring, S.M., & Okraski, H. (2019). Developing Well-informed, Critically Thinking and Active Citizens Through the Connection of Modeling Simulation and Social Studies Education. *The Clearing House: A Journal of Educational Strategies, Issues and Ideas*, 92(1-2), 48-52. <https://doi.org/10.1080/00098655.2019.1571988>.
- Hawking, A. (1996). *Properties of Expanding Universe*. Cambridge University.
- Hay, W.K., & Miskey, C.G. (2013). *Educational Administration, Theory Research and Practice*. Random House, Inc.
- Higgins, R., Hartley, P & Skelton, A. (2001). Getting the message across: The problem of communicating assessment feedback. *Teaching in Higher Education*, 6, (2), 269-74. <http://dx.doi.org/10.1080/13562510120045230>
- Higgins, R., Hartley, P. & Skelton, A. (2002). The conscientious consumer: Reconsidering the role of assessment feedback in student learning. *Studies in higher education*, 27(1), 53-64. <http://dx.doi.org/10.1080/03075070120099368>
- Haggis, E.T. (2004). Making a theory useful: Lessons handed down. *Personality and Social Psychology Review*, 8(2), 138-145. <https://doi.org/10.1207/s15327957pspr08027>
- Hlongwane, J.B., Msimang, C.T. & Ntuli, D.B.Z. (1987). *IsiZulu samaciko* 8. Shuter & Shooter (Pty) Ltd.
- Hlongwane, K.E. & Seme, M.C. (2016). *Emihleni yokhokho bethu neyethu: Umthombo wolwazi esalushiyelwayo*. Siyalondwa Publishers.
- Hlongwane, N. (2009). *Ukuhlelwa kolimi*: Shuter & Shooter (Pty) Ltd.
- Horstmanshof, L. & Brownie, S. (2013). A scaffolded approach to discussion board use for formative assessment of academic writing skills. *Assessment & Evaluation in Higher Education*, 38(1), 61-73. <https://doi.org/10.1080/02602938.2011.604121>.
- Hounsell, D. (1987). Essay writing and the quality of feedback. Student learning: Research in education and cognitive psychology, ed. J. Richardson, M.W. Eysenck, and D.W. Piper, 109-119, Milton Keynes. Open University Press.

- Hyland, F. (1998). The impact of teacher written feedback on individual writers. *Journal of Second Language Writing*, 7(3), 255-286. [https://doi.org/10.1016/51060-3743\(98\)90017-0](https://doi.org/10.1016/51060-3743(98)90017-0).
- Jaashan, H.M.S. (2022). Teaching Figures of speech as a productive skill and its influence on EFL learners's creative writing. *Journal of Language and Linguistic Studies*, 18(Special Issue 1), 423-433. <https://files.eric.ed.gov/fulltext/EJ1328440.pdf>
- Jupp, V. (2006). *The Sage Dictionary of Social Research Methods*. SAGE.
- Kaboub, F. (2006). *Positivist and Hermeneutic Paradigms*. <http://PosHermSSP.htm>
- Kathpalia, S.S. & Cornel, H.H. (2011). Metaphorical competence in ESL Student writing. *RELC Journal: A Journal of Language Teaching and Research*, 42 (3), 273-290. <https://eric.ed.gov/?id=EJ949806>
- Karpov, Y.V. (2014). *Vygotsky for Educators*. Cambridge University Press.
- Kent, N. (1989). *The student writer's guide, on A to Z of writing and language*. Thornes Publishers.
- Kerlinger, F.N. (1986). *Foundation of Behavioral Research*. Holt, Rinehart and Winston.
- Khathi, T.M. (2002). *Ikhono likaMagolwane Jiyane ekusebenziseni izithombemagama, izifengqo nezakhiwo Ezibongweni Zenkosi uDingane* [Doctoral thesis, University of Zululand]. UNIZULU Research Space. <https://hdl.net/10530/875>
- Khazaal, E.N. (2019). Improving postgraduates' academic writing skills with strategy. *Arab world English Journal*, 10(3), 413-428. <https://dx.doi.org/10.24093/awej/vol10no3.29>
- Kheswa, A.T. & Mthiyane, E.T.Z. (1993). *Imibengo*. Shutter & Shooter Publishers.
- Khohliso, X.D. (2015). *Ucwaningo oluphenya ngomakadebona (experiences) kanye namasu okufundisa kothisha bamabanga aphansi ekufundiseni ikhono lokufunda nokubukela esiZulwini uLimi Lwesibili ezikoleni ezisemaphethelweni eNingizimu yeTheku, eNingizimu-Afrika* [Masters thesis, University of KwaZulu Natal]. UKZN Research Space. <http://hdl.handle.net/10413/13815>
- King, N. (2004). Using templates in the thematic analysis of text. In Cassell, C. Symon., G. Editors. *Essential guide to qualitative methods in organizational research*. SAGE: 257-270. <http://doi:10.4135/9781446280119.n21>
- Kiran, A. (1998). *La Semiotique Litteraire Actuelle.X11. Dilbilim Kurultayi Bildireleri*. Safak Matabaasi.
- Kisutu, W. (2008). *Early childhood care and education in Uganda: The challenges and possibilities for achieving quality and accessible provision* [Doctoral thesis, University of Edinburgh]. University of Edinburgh Research Space <http://hdl.handle.net/1842/5823>
- Knowles, E. (2005). *Oxford dictionary of phrase and fable*. Oxford University Press.
- Kourtries, I. (2017). *Teaching and learning of language structures and conventions in the Intermediate Phase English Home Language classroom: A comparative study of a public and an independent school in South Africa* [Masters thesis, University of Witwaterand]. Wits Research Space. <https://hdl.handle.net/10539/25696>
- Kozulim, A. (1986). *Vygotsky in context*. In Vygotsky-L., *language and thought*. MITpress.
- Kress, G. & Van Leeuwen, T. (1999). Representation and interaction: Designing the position of the viewer: In Jawarski, A., and Couplond. N. (eds) (1999). *The discourse reader*. Routledge, 377-404.
- Kress, G. (2003). *Literaly in the new media age*. Routledge.

- Kress, G. (2011). Multimodal discourse analysis in Gee, J., & Handford, M. (edn) (2011). *The Routledge Falmer*, p. 41.
- Kucer, S.B. (2001). *Dimensions of literacy: A conceptual base for teaching reading and writing in school setting*. Laurence Erlbakin.
- Kufakunesu, P. (2017). *The historical and contemporary sociolinguistic status of selected minority languages in civil courts of Zimbabwe* [Doctoral thesis, University of South Africa]. UNISA Research Space.
<http://hdl.handle.net/10500/23584>
- Kumar, R. (2014). *Research methodology: A step-by-step guide for beginners (4th edition)*. SAGE.
- Kuzu, S.T. (2016). The impact of a semiotic analysis theory-based writing activity on student writing skills. *Eurasian Journal of Educational Research*, 63,37-54.
<https://dx.doi.org/10.14689/ejer.2016.63.3>.
- Lai, E.R. (2011). *Critical thinking: A literature review*. *Language Teaching*, 12(5), 73-78. <https://doi.org/10.5539/elt.v12n5p73>
- Larsen, R.J. & Diener, E. (1992). Promises and problems with the circumplex model of emotion. In M. S. Clark (Ed.), *Emotion* (pp. 25–59). Sage Publications, Inc.
- Lea, M. R., & Street, B. V. (1998). Student writing in higher education: An academic literacies approach. *Studies in Higher Education*, 23(2), 157-172.
<https://doi.org/1080/0307507981233/380364>.
- Leedy, P.D., & Omrod, J. E. (2005). *Practical research -Planning and design*. (8th Ed). Upper Saddle River. N.J. Practice Hall.
- Leech, N.L. & Onwinegbusie, A. J. (2008). Qualitative data analysis: A Compendium of techniques and a framework for selection for school Psychology research and beyond. *School Psychology Quarterly*, 23(4), 587-604.
<https://doi.org/10.1037/1045-3830.23.4587>
- Lewis, J., & McNaughton Nicholls, C. (2013). Design Issues. In: J. Ritchie, C. Mcnaughton Nicholls & R. Ormston eds. *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. Thousand Oaks: SAGE, 47-76.
- Liddel, S. (2017). *Straight from the horse's mouth, 100 idioms: Their meaning and origins*, Scotts Valley. Create Space Independent Publishing Platform.
- Locaria, A. (2018). *Figures of speech in English song analysis: A case study of third year student in a private University in Thailand* [Masters thesis, Thammasat University]. Thammasat University Research Space.
http://ethesisarchive.library.tu.ac.th/thesis/2018/TU_2018_5821042016_9916_9749.pdf
- Lonny, D.R. (2020). What is transferability in qualitative research? *My dissertation coach*. <https://mydissertation.coach/q-and-a/what-is-transferability-in-qualitative-research>
- Lori, H.Z. (2014). *Fundamentals of Social Science Research Methods: An African Perspective*. Juta and Company Ltd.
- Luncoln. Y. & Guba, E. (1985). *Naturalistic is the inquiry*. SAGE.
- Lunevich, L. (2021). Creativity in teaching and teaching for creativity in Engineering and Science in high education-revisiting Vygotsky's Psychology of art. *Creative Education*, 12, 1445-1457. <https://doi.10.4236/6ce-2021.127110>.
- Lynch, M. (2016). Social constructivism in education.
<https://www.theedadvocate.org/social-constructivism-in-education>
- Lynch, M. (2017). Science & Technology Studies. *Symmetry and Post-Truth*, 47(4), 593-599. <http://DOI:10.1177/0306312717720308>
- Mabuza, L.T.L. (1988). *Izinhlansi zomlilo*. Shuter & Shooter.

- Mabuza, T.L. (1992). *Zinqunywa amakhanda!* Aktua Press.
- Mackenzie, N. & Knipe, S. (2006). Research dilemmas: Paradigms, methods and methodology. *Issues in Educational Research*, 16(2). 193-205.
<http://www.iier.org.au/iier16/mackenzie.html>
- Magwaza, T. S. C. (2004). Towards a contemporary understanding and relevance of Zulu proverbs. *South African Journal of Folklore*, 14, 32-41.
<https://www.scirp.org/reference/referencespapers?referenceid=2725542>
- Mahlangu, S. (2014). *Lemmatization of loan words in the isiNdebele. English isihlathululi-imagama/dictionary and their successful. Incorporation into the language.* Lexikos.
- Mahlangu, A.B., Mbhele, N.F. & Zulu, N.E. (2013). *IsiZulu soqobo.* Shuter & Shooter.
- Makhambeni, N. (1989). *Ihluzo 3.* De Jager-Haum Publishers.
- Makhambeni, N. (1990). *Izaqheqhe.* De Jager-Haum Publishers.
- Makhambeni, M. N. (1990). *Amaseko.* Centaur Publications.
- Makhoba, K.L. (2014). *Uju lwezizukulwane.* Oxford University Press Southern African (Pty) Limited.
- Malibe, M.J. (2009). *Ubunkondlo obutholakala ezithakazelweni zesiZulu* [Masters thesis, University of Zululand]. UNIZULU Research Space. [http://hdl-handle.net/10530/604](http://hdl.handle.net/10530/604)
- Malima, A. (2013). *Enhancing income tax collection in SMEs customers' perspective: A case of Tanzania Revenue Authority (TRA), Kinondoni.* Mzumbe University.
- Mamba, T.A. (2000). *The problems encountered between teachers of English poetry in selected senior secondary schools in the Manzini Region.* [Bachelor Degree, University of Swaziland]. (Unpublished –Bachelor Education project).
- Manana, F.H. (1997). *Imvulamehlo ngomnyombo nobunjalo bezaga,* [Honours Degree, University of Zululand]. (Unpublished –Honours project).
- Maphumulo, A.M. (2001). *Esithangamini sezethameli.* Shuter & Shooter.
- Maphumula, A.M. & Thwala, J.J. (1989). *Sincinda odengezini.* R.A. Burns & C.O. (Pty) Ltd.
- Maree, K. (2012). Theoretical approaches: An overview. In K. Maree & L. Ebersohn (eds.), *Lifeskills and carrier Conselling*, 3-32. Heinemann.
- Maree, K. (2007). *First Steps in Research,* Van Schaik Publishers.
- Maree, K. (2013). *First Steps in research:* Van Schaik Publishers.
- Mashumi, V.E., Tlou, B., Gule, W.T.Z., & Ntuli, N.S. (1994). *IsiZulu sezikhuthali. Ibang 9.* Kagiso Publishers.
- Masubelele, M.R. (2015). A critical analysis of face-managing factors in isiZulu Idioms. *Literator*, 36(1), 1-5.
<https://literator.org.za/index.php.literator/article/view/1150>
- Masuku, M. M., & Chiliza, T. H. (2021). Cross-parallels in IsiZulu proverbial messages, *South African Journal of African Languages*, 41:1, 69-75,
<https://doi:10.1080/025712117.2021.1902140>
- Mathenjwa, L.F. & Maphumulo, A.M. (2001). *Udondolo.* AKTUAPERS.
- Mathonsi, N.N. (2004). Aspect of social commitment in oral literature. *South African Journal of African Languages*, 24(1): 46-56.
<https://doi.org/10.1080/0257211.2004.10587225>.
- Matiza, V.M. (2014). *Language for development through drama and theatre in Zimbabwe: An African perspective* [Doctoral thesis, University of South Africa] UNISA Research Space. <http://hdl.handle.net/10500/18671>

- Maxwell, J. A. (1994). Using qualitative methods for casual explanation. *Field Methods*, 16(3), 243-264. <http://Doi:10.1177/1525822x04266831>
- Mazibuko, G.B. (2008). *Ucwaningo lokuqhathanisa amanoveli omlando kaR.R.R. Dhlomo kanye nezibongo zamakhosi aKwaZulu ezaqoqwa uNyembezi (1958)* [Doctoral thesis, University of KwaZulu-Natal]. UKZN Research Space. <http://hdl.handle.net/10413/8641>
- Mazibuko, G.T. (2015). *Ucwaningo lokuhlola okuzuzwa abafundi uma befundiswa izimo zokukhuluma (izaga, izisho nezifengqo) ngesiZulu uLimi Lwasekhaya esikoleni esiseNtuzuma* [Masters thesis, University of KwaZulu Natal]. UKZN Research Space. <https://hdl.handle.net/10413/13168>.
- Mazibuko, Z.R. (2007). *Percetions and conceptions about E-education among learners in KwaZulu Natal* [Masters thesis, University of KwaZulu Natal]. UKZN Research Space. <http://hdl.handle.net/10413/1220>
- Mbatha, A.M. (2006). *Isichazamazwi sesiZulu*. New Dawn.
- Mbatha, S.T. (2020). *Ukucwaninga ukulungela kothisha abaqeqeshwa ukufundisa iziBalo ngezilimi zomdabu emabangeni ayisisekelo* [Masters thesis, University of KwaZulu Natal]. UKZN Research Space. <https://researchspace.ukzn.ac.za/bitstream/handle/10413/19094/MbathaSipheleleTrueman2020.pdf?sequence=1&isAllowed=y>
- McArthur, T. (Ed). (1992). *The Oxford companion to the English Language*. Oxford University Press.
- McDevitt, T.M. & Ormrod, J.E. (2002). *Child development and education*. Merrill Prentice Hall.
- McDonough, J. & McDonough, S. (1997). *Research methods for English language teachers*. Arnold.
- McKinley, T. (2010). *Inclusive growth criteria and indicators: An inclusive growth index for diagnosis of country progress*. Asian Development Bank.
- McLeod, S.A. (2019). *What is the zone of proximal development? Simply Psychology*. www.simplypsychology.org/Zone-of-Proximal-Development
- McMillan, H. (1993). *Research in Education a Conceptual Introduction*, The Lehigh Press, Inc.
- McMillan, J.H. & Schumacher, S. (2010). *Research in education: Evidence-based inquiry*. Pearson.
- McMillan, J.H. & Schumacher, S. (2006). *Research in education-evidence-based inquiry* (6th Ed.). Library of Congress Cataloging-in-Publication Dato.
- Merisi, P.O. (2014). *Pedagogic practices in an academic writing module for undergradute education students: A phenomenological case study* [Masters thesis, University of KwaZulu Natal]. UKZN Research Space. <http://hdl.handle.net/10413/13759>
- Mhlongo, B.Y. (2017). *Ukusetshenziswa kwenzulalwazi yokwethiwa kwamagama njengesu lokwakha abalingiswa-kubuyekizwa imibhalo eqokiwe ebhalwe emva kokuzuzwa kwentando yabantu*. [Doctoral thesis, University of KwaZulu Natal]. UKZN Research Space. <https://hdl.handle.net/10530/1527>
- Mhlongo, P.P. (2012). *Teaching methods used by grade one educators whilst developing reading skills*. [Masters thesis, University of KwaZulu Natal]. UKZN Research Space. <http://hdl.handle.net/10413/9388>
- Mitchel, M. A. & Jolley, I. (1988). *Research design explained*. Rinehart and Winston, Inc.

- Mkhize, S.A. (2016). *Ukufundisa ukufunda okubhalwe ngesiZulu uLimi Lwasekhaya ngohlelo lwe-CAPS kubafundi babanga le-10 ezikoleni ezimbili esiyingini saseMhlathuze* [Masters thesis, University of KwaZulu-Natal]. UKZN Research Space. <http://hdl.net/10413/13763>
- Mlondo, Z.W. (2015). *Ucwaningo lokuhlola ukufundiswa kokufunda okubhaliwe ebangeni leshumi esiZulwini uLimi Lokuqala Lokwengeza esikoleni esisesiFundeni sasePinetown* [Masters Degree, University of KwaZulu Natal]. UKZN Research Space. <http://hdl.handle.net/10413/13166>
- Morgan, D.L. (1989). Adjusting to widowhood: Do social networks really make it easier? *The gerontologist*, 29(1), 101-107. <https://doi.org/10.1093/geront/29.1.101>.
- Moriarty, S. (1995). *Visual semiotic and the production of meaning in advertising*. <http://spot.Colorado.edu/~moriarts/vissemiotics.html>.
- Mouton, J. (2001). *How to succeed in your Master's and Doctoral studies. A South African guide and resource book*. Van Schaik Publishers.
- Mncube, V. S. (2007). *Social justice, policy and parents' understanding of their voice in School Governing Bodies in South Africa*. *Journal of Educational Administration and History*, 39, 129-143. <https://doi.org/10.1080/0022062071342395>
- Mpungose, Z.M. (2010). *Perceived gender inequality reflected in Zulu Proverbs. A Feminist approach* [Masters thesis, University of KwaZulu Natal]. UKZN Research Space. <http://hdl.handle.net/10413/1515>
- Msibi, T.N. (2016). *Teaching isiSwati poetry and pre-in-service training experiences of teachers in selected high schools of the Hhohho Region in Swaziland*. [Masters thesis, University of KwaZulu Natal]. UKZN Research Space. <http://hdl.handle.net/10413/13707>
- Msimang, C.T. (1988). *Izimbongi izolo nanamuhla. Umqulu 1*. Board Publishers.
- Msimang, C.T., Buthelezi, L.B.Z., Khumalo, D.S., Dlamuka, M.N., Mthombeni, S.B., Mhlongo, S.W., Banda, M.C., Dlamuka, B.D. & Mkhize, A.S. (2006). *Izinyembezi Zokulangaza*. NASOU AFRIKA.
- Msimang, C.T., Mathaba, S.C. & Mkhize, S.O.Z. (2013). *Ishungu lezizukulwane*. Baord Publishers.
- Mthiyane, E.T.Z. & Nhlumayi, S.S. (1988). *IsiZulu samaciko* 7. Shuter & Shooter (Pty) Ltd.
- Muthusamy, C. Salleh, S.M., Michael, A.S., Arumugam, A.N. & Thayalan, X. (2017). Methods used in teaching and learnig of literature in the ESL classroom and adult learners` attitude. *Journal of Applied linguistics and Language Research*, 4(2), 17-25. www.jallr.com.
- Murawski, L.M. (2014). Critical thinking in the classroom ...and beyond. *Journal of Learning in Higher Education*, 10(1). 25-30. <https://files.eric.ed.gov/fulltext/EJ1143316.pdf>
- Mwihia, M.N. (2015). The Essence of semiotic theory in Athol Fugard's four elected plays. *Mediterranean Journal of Social Sciences*, 6(2), 268-274. DOI: [10.5901/mjss.2015.v6n2s1p268](https://doi.org/10.5901/mjss.2015.v6n2s1p268)
- Neuman, W.L. (2000). *Social research methods: Qualitative and Quantitative approaches* (7th Ed.). Pearson Education Limited.
- Ngwenya, E.T. (2010). *Ucwaningo ngemithelela yezilimi ezimbili: isiSwazi nesiNdebele ezinganeni ezifunda isiZulu esifundazweni saseMpumalanga*. [Masters thesis, University of Zululand]. UNIZULU Research Space. <https://hdl.handle.net/10530/1110>

- Nkosi, S.P. (2020). *Ukuvezwa kwabafelokazi emibhalweni yesiZulu eqokiwe* [Doctoral thesis, University of KwaZulu Natal]. UKZN Research Space. <https://researchspace.ukzn.ac.za/handle/10413/19457>.
- Nkosi, Z.P. (2011). *An exploration to the pedagogy of teaching reading in selected Foundation Phase isiZulu Home Language classes in Umlazi Schools* [Doctoral thesis, University of KwaZulu Natal]. UKZN Research Space. <https://researchspace.ukzn.ac.za/bitstream/handle/1041B/7372/nkosi>.
- Nkumane, K.G.A. (1995). *Study of L.B.Z. Buthelezi's poetry* [Masters thesis, University of South Africa] UNISA Research Space. <https://hdl.handle.net/10500/29411>
- Nkwi, P., Nyamango, L. & Ryan, G. (2001). *Field research into social issues: Methodological guidelines*. Family Health International.
- Nomlomo, V.S. (2007). *Science teaching and learning through the medium of English and isiXhosa. A Comparative Study at two primary schools in the Western Cape* [Doctoral thesis, University of the Western Cape]. UWC Research Space. <http://hdl.handle.net/11394/2406>
- Nowell, L.S., Norris, J.M., White, D.E. & Moules, N.J. (2017). Thematic analysis: Striving to Meet the Trustworthiness Criteria. *International Journal of Qualitative Methods*, 16, 1-13. <https://doi.org/10.1177/1609406917733847>
- Ntshangase, S.Z. (2018). The power of dreams and religious philosophy of the Zulu people as portrayed in the novel, Umshado. *South African Journal of African Languages*, 38(2), 237-245. <https://doi.org/10.1080/02572117.2018.1463719>
- Ntshangase, S.Z. (2022). Interactive pedagogy elevating learners as producers of knowledge in the isiZulu classroom. *South African Journal of Education*, 42(2), 1-11. [http://doi.org/10.15700/saje.42\(2\)a2095](http://doi.org/10.15700/saje.42(2)a2095)
- Ntuli, S., Kheswa, T., Qwabe, T. & Vilakazi, P. (2015). *Insengwakazi*. Shuter & Shooter Publishers (Pty)Ltd.
- Ntuli, S.L. (2006). *Ucwaningo lwamagalelo ka-M.M. Masondo ekubhalweni kwenoveli esiZulwini* [Master thesis, University of Zululand]. UNIZULU Research Space. <https://hdl.handle.net/10530/94>
- Nyembezi, C.L.S. (1990). *Zulu proverbs*. Shuter & Shooter.
- Nyembezi, S. & Nxumalo, O.E.H. (2006). *Inqolobane yesizwe*. Shuter & Shooter (Pty) Ltd.
- Ong, A.D., & Weiss, D.J. (2000). The impact of anonymity on responses to sensitive questions 1. *Journal of Applied Social Psychology*, 30(8), 1691-1708. <https://doi.org/10.1111/j.1559-1816.2000.tb02462.x>
- Ollerhead, S. (2018). Teaching across semiotic modes with multilingual learners: translanguaging in an Australian classroom. *Language and Education*, 33(2), 106-122. <https://doi.org/10.1080/09500782.2018.1516780>
- Ong, A.D. & Weiss, D.J. (2000). The impact of anonymity on responses to sensitive question 1. *Journal of Applied Social Psychology*, 30, 1691-1708. <https://doi:10.1111/j.1559-1816.2000.tb02462.x>
- Ornstein, A.C. & Hunkins, F.P. (2005). *Curriculum foundations, principles and issues*. Pearson Education Incorporation.
- Ortony, A. (1997). *The representation of knowledge in memory: Schooling and the Acquisition of Knowledge*. Erlbaum Hillsdale.
- Palit, K. (2018). Social constructivism in classroom. *International Journal of Recent Research Review*, 25(1), 9-11. <https://doi.org.10.1111/14-9604.00206>.

- Palmer, B.C. & Brooks, M.A. (2004). Reading until the cow came home: Figurative language and reading Comprehension. *Journal of Adolescent & Adult Literacy* 47(5), 370-379. <https://eric.ed.gov/?id=EJ782189>
- Palmer, B.C., Shackelford, V.S., Miller, S.C. & Leclere, J.T. (2007). Bridging two words: reading Comprehension, Figurative language instruction, and the English learners. *Journal of Adolescent and Adult Literacy*, 50(4), 258-267. <http://doi:10.1598/jaai.50.4-2>.
- Parkinson, G.A. & Drislane, R. (2011). *Qualitative research*. Online dictionary of the social sciences.
- Patel, I. (2021). *Improve Your writing by using figures of speech*. India Press.
- Perrie, M. (1992). The Peasants. In: Service, R, (Eds). *Society and Politics in the Russian Revolution. Studies in Russia and East Europe*. Palgrave Macmillan.
- Paul, R. & Elder, L. (2012). The miniature guide to critical thinking: Concepts and tools. 27th international Conference on Critical Thing. <https://doi.org/10.1002/pfi.4170340606>.
- Phakathi, A.B. (1970). *IsiZulu sethu Ibanga 5*. Shuter & Shooter (Pty) Ltd.
- Qualls, C.D. & Harris, J.M.L. (1999). Effects of familiarity on idiom comprehension in African and European American fifth graders. *Language, Speech and Hearing Services in Schools*, 30(2), 141-151. <https://doi.org/10.1044/0161-1461.3002.141>
- Qwabe, N.C. (1996). *An investigation of the methods to teach poetry by teachers of English at the J.C. Level in Swaziland*. [Bachelor of Education, University of Swaziland]. (Unpublished Bachelors project).
- Radebe, V.O.S. & Mchunu, B.A. (1989). *Izindlela zokufundisa kwesiZulu*. Reach Out Publishers.
- Ravitch, S.M. & Riggan, M. (2016). *Reason & rigor: How conceptual frameworks guide research*. SAGE.
- Reeves, T.C. & Hedberg, J.G. (2003). *Interactive learning system evaluation*. Educational Technology Publications.
- Regmi, L.R. (2014). Analysis and use of figures of speech. *Journal of Neltha Surkhet*, 4, 76-80. <https://doi.10.3126/jns.v410.12864>
- Ren, C. & Yu, H. (2013). Translation of English idioms from the Perspective of Cultural Context. *Cross-CulturalCommunication*, 9(5), 78-81. <https://dx.doi.org/10.3968/j.ccc.1923670020130905.C089>.
- Ritcshie, J. & Lewis, J. (2003). *Qualitative research practice*. SAGE.
- Riley, R. (2009). Research Designs. *American Accounting Association*, 23(2), 113-147. <https://doi.org/10.2308/acd.2004.23.2.169>
- Robson, S.K.A. (2002). A review of psychological and cultural effects on seating behavior and their application to food service setting. *Journal of Foodservice Business Research*, 5(2), 89-107. https://doi.org/10.1300/j369v05n02_07
- Rodriguez, J.K. & Winnberg, H. (2013). *Teaching Idiomatic Expressions in Language Classrooms- Like the Icing on the Cake*. <https://www.diva-portal.org/smash/record.jsf?pid=diva2:1494647>
- Rosenblatt, L. M. (2002). Litteraturlasning so utforskning och upptacksresa. Studentlitteratur.
- Rozsahegyi, T. (2019). Case study. In: M. Lambert (Ed.), *Practical research methods in education. An early research's critical Guide*. Routledge.
- Ruddell, R.B. & Unrau, N.J. (2004). Reading as a Meaning-Construction Process: The Reader, the Text, and the Teacher. *Theoretical Models and Processes of Reading*. (15th Edition), 1462-1521. Network: International Reading Association.

- Ruggiero, V.R. (2012). *The art of thinking: A guide to critical and creative thought* (10th ed.). Longman.
- Sadler, D.R. (1989). Formative assessment and the design of instructional systems. *Instructional Science*, 18(2), 119-144. <https://link.springer.com/article/10.1007/BF00117714>
- Sainssure, F. (1976). *Semiotic for Beginners*. <https://wvow.aber.ac.uk/Documents/S4B/semiotic.html>
- Sakadolskis, E.A. (2003). *The use of figurative language in the construction of musical meaning: A case study of three sixth grade general Music classes* [Doctoral thesis, University of Maryland at College Park]. University of Maryland at College Park Research Space. <https://hdl.handle.net/1903/60>.
- Saltmarsh, D. & Saltmarsh, S. (2008). Has anyone read the reading? Using assessment to promote academic literacies and learning cultures. *Teaching in Higher Education*, 13(6), 621-632. <https://doi.org/10.1080/13562510802452343>.
- Schutt, R.K. (2006). *Investigating the social world in the process and practice of research*. SAGE.
- Schwardt, T.A. (2007). *The SAGE dictionary of qualitative inquiry* (3rd Ed.). Urbana-champaign.
- Seing, S. (1997). Zone of proximal development and the world of the child. The Educational Research Information Centre (ERIC). Research Across the discipline: Educational Research Association of Singapore. <https://files.eric.ed.gov/fulltext/ED416957.pdf>
- Serpieri, A. (1984). *A Semiotics Approach to Shakespeare`s Plays*. [Unpublished lecture notes, University of South Africa].
- Shange, O.L. (2011). *Injula nokujiya kwesiZulu*. Shuter & Shooter Publishers (Pty) Ltd.
- Shavelson, R.J. & Townes, L. (2002). *Scientific Research in Education* (1st Ed.). National Academy Press.
- Sherman, R. & Webb, R.B. (1998). *Qualitative research in education focus and method*. Falmen Press.
- Sherman, R.R., Sherman, R.R. & Webb, R.B. (Eds.). (1988). *Qualitative research in education: Focus and methods* (3). Falmer Press.
- Shozi, B.P. (2015). *Ucwaningo ngezomqondo zothisha nabafundi bebanga le-11 ngesifundo sesiZulu esikoleni esiseThekwini* [Masters thesis, University of KwaZulu-Natal]. UKZN Research Space. <http://hdl.handle.net/10413/13395>
- Shulman, L.S. (1986). Those who understand: Knowledge growth in teaching educational analysis. *Educational Researcher*, 15 (2), 4-14. <https://www.wcu.edu/webfiles/pdfs/shulman.pdf>
- Sibiya, N.G. (2001). Some aspects of symbolism in D.B.Z. Ntuli`s Radio Plays. [Masters thesis, University of Zululand]. UNIZULU Research Space. <http://hdl.handle.net/10530/258>
- Silver, D. (2011). Using the 'zone' help reach every learner. *Kappa Delta Pi Record*, 47(1), 28-31. <https://doi.org/10.1080/0022895.2011.10516721>.
- Simpson, M. & Tuson, J. (2003). *Using observation in small-scale research: A beginners` guide*. University of Glasgow, SCRE Centre.
- Statistic South Africa. (2021). *General household survey*. <http://www.statssa.govza/publications/PD3182018.pdf>
- Sitompul, Y.E. & Rotua, E. (2018). Figures of speech in the book of Angka Ende in Batak Toba. *The Episteme journal of English literature and linguistics*, 4 (2), 1-12. <http://repository.uhn.ac.id/handle/123456789/669>

- Smith, J.K. & Heshusius, L. (1986). Closing down the conversation: The end of qualitative-quantitative debate among educational inquiries. *Educational Research*, 15(1), 4-12. <https://files.eric.ed.gov/fulltext/ED258985.pdf>
- Sreejesh, S., Mohapatra, S. & Anusree, M.R. (2014). *Business Research Methods- An Applied Orientation*. Springer International Publishing.
- Stake, R.E. (1998). Case study methods in educational research: Making sweetwater. In: R.M. Jaegar (Ed.). *Complementary methods for research in education*, 253-265. American Educational Research Association.
- Sternberg, R.T. (1986). *Critical thinking: Its nature, measurement, and improvement*. National Institute of Education.
- Sternberg, R.T. (2006). The Rainbow Project Collaboration (2006). The Rainbow project: Enhancing the SAT through assessments of analytical, *Practical and creative skills*. *Intelligence*, 34(4), 321-350. <http://doi:10.1016/j.intell.2006.01.002>
- Sternberg, R.J. & Kaufman, J.C. (1998). Human abilities. *Annual Review of Psychology*, 49, 479-502. <https://doi.org/10.1146/annurev.psych-49.1-479>
- Stetsenko, A. & Arieviditch, I. (1997). Constructing and Deconstructing the self: Comparing Post-Vygotskion and Discourse-based Versions of Social Constructivism. *Mind, Culture, and Activity*, 4(3), 159-172. <https://doi.org/10.1207/s15327884mca04033>
- Straus, A.L. & Carbin, J. (1990). *Basics of qualitative research, Grounded, theory procedures and techniques*. SAGE.
- Strickland, D.S. (2004). The role of literacy in early childhood education. *Reading Teacher*, 58(1), 86-100. <http://dx.doi.org/10.1598/RT.58.1.9>
- Summons, J.S. & Palmer, B.C. (1994). *Reading by Doing: An Introduction to Effective Reading*. National Textbook Company.
- Suter, E. & Busiene, A.J. (2013). Material and Instructional approaches used by Secondary Teachers in Kiswahili oral literature in Mora Kwet District, Kenya. *Journal of emerging Trends in Research and Policy studies (JETERps)*, 4(3), 566-572.
- Taber, K.S. (2011). Constructivism as educational theory: Contingency in learning, and optimally guided instruction. In: *Educational Theory*. Editor: Jaleh Hassaskhah, pp. 39-61. <https://cepa.info/473>
- Tellis, W. (1997). Introduction to Case. *The Qualitative report*, 3 (2). <http://www.nova.edu/ssss/QR/QR3-2/tellis/.html>.
- Thembeke, A.J. (1992). *Amasu okufundisa isiZulu ezikoleni zasemasekhondari*. University of Zululand.
- Thembeke, A.J., & Nxumalo, O.E.H. (1981). *Ukufundiswa kwesiZulu*. Shuter & Shooter (Pty) Ltd.
- Thomas, R.M. (1996). *Comparing theories of child development* (4th Ed.). Brookes Cole.
- Thwala, J.J. (2000). *An explication of some aspects of Christain Themba Msimang` poetry* [Doctoral thesis, University of Zululand]. UNIZULU Research Space. <http://hdl.handle.net/10530/844>
- Tompkins, G.E. (2002). *Language arts: Content and teaching strategies* (5th Ed.). Pearson.
- Tompkins, J. (2002). *Strategic human resource management in government: Unresolved issues*. SAGE.

- Torrance, H. (2007). Assessment as learning? How the use of explicit learning objectives, assessment criteria and feedback in post-secondary education and training can come to dominate learning. *Assessment in Education*, 14(3), 281-294. <https://doi.org/10.1080/09695940701591867>
- Thompson, B.E. (1985). Seedling morphological evaluation-what you can tell by looking. In: M. I. Durvea (Ed.), proceedings of Workshop on Evaluating Seedling Quality: Principles, Procedures, and Predictive Abilities of Major Tests, 59-71. Forest Research Laboratory. <https://doi.org/10.1080/21580/03.2015.1007897>
- Tosi, H.L. (2009). *Theories of organization*. SAGE.
- Tremper, L. (2002). *How to read proverb*. Intervarsity Press
- Trochim, W.K. (2020). *Qualitative validity*. Conjointly.
- Troon, H. & Joyeeta, N. (2020). *Icing on the cake: Food idioms*. Language Lizard, LLC.
- Tudge, J. (1990). Vygotsky, the Zone of proximal development, and peer Collaboration Implications for classroom practise. In L.C. Mall. (Ed.). *Vygotsky and Educational implications and applications of sociohistorical psychology*. 155-172. Cambridge University Press. <https://PSYcnet.apa.org>
- Taylor-Powell, E., & Steele, S. (1996). *Collecting evaluation data: Direct observation*. University of Wisconsin Cooperative Extension. <https://learningstore.wwe.edu/assets/pdfs/G3658-s.PDF>
- Uyen, N.N.N. (2013). *Linguistic features of proverbs expressing wisdom and foolishness in English versus Vietnamese* [Masters thesis, University of Danang]. University of Danang Research Space. http://tailieuso.udn.vn/bitstream/TTHL_125/4815/3/Summary.pdf
- Ventrone, A.L. (2017). *Using Figurative Language in American English: Challenges and Successes of Adult English Learners* [Masters thesis, Grand Valley State University]. Grand Valley State University Research Space. <https://scholarworks.gv5u.edu/theses/852>
- Verenikina, I. (2003). *Understanding scaffolding and the ZPD in educational research*. University of Wollongong.
- Vygotsky, L.S. & Cole, M. (1978). *Mind in society: Development of higher psychological processes*. Harvard University Press.
- Vygotsky, L.S. (1986). *Thought and language*. University Press.
- Walsham, G. (1993). *Doing interpretive research*. University of Cambridge Operation Research Society Ltd.
- Welman, J. & Kruger, S. (2001). *Research methodology*. Oxford University Press.
- Watts, M., Jofili, Z. & Bezerra, R. (1997). A case for critical constructivism and critical thinking in Science education. *Research in Science Education*, 27(2), 309-322. <https://doi.org/10.1007/BF02461323>.
- Weaver, K. & Olson, J. K. (2006). Understanding paradigms used for Nursing research. *Journal of Advanced Nursing*, 53(4), 459-469. <http://dx.doi.org/10.1111/j.1365-2648.2006.03740.x>
- Webster, M. (2003). *Collegiate Dictionary*. Merriam Webster Inc.
- Wertsch, J.V. (1985). *Vygotsky and the social formation of mind*. Harvard University Press.
- Wertsch, J.V. (1984). In B. Ragaff & J.V. Wertsch (Eds.). *Children's learning in the zone of proximal development*. 7-18. C.A: Jossey-Bass. <https://iccn.ioc.gov/83082716>
- Whittonne, E. & Toner, H. (2008). *As Level English Language and Literature*. University Press.

- William, D., Lee, C., Harrison, C. & Black, P. (2004). Teachers developing assessment for learning: Impact on student achievement. *Assessment in Education: Principles, Policy & Practice*, 11(1), 49-65.
<https://doi.org/10.1080/0969594042000208994>.
- Wilson, J. (2010). *Essentials of business research: a guide to doing your research project*. SAGE.
- Wojtas, O. (1998, September 25). Feedback? No, just give us the answers. *Times Higher Education Supplement*.
<https://www.timeshighereducation.com/news/feedback-no-just-give-us-the-answers/109162.article>
- Wood, D., Bruner, J.S. & Ross, G. (1976). The role of tutoring in problem solving. *Journal of child psychology and psychiatry*, 17(2), 89-100.
<https://doi.org/10.1111/j.1469-7610.1976.tb00381.x>.
- Wright, V. (2018). *Vygotsky and a global perspective on scaffolding in learning mathematics*. In *Globalisation and Education Reforms*. 123-135. Springer, Dordrecht. <https://doi:10.1007/978-94-1204-8-8>.
- Wyne, G. & Stuart, M. (2001). *Research methodology: An introduction*. Juda & Co.Ltd.
- Xiao, F. (2016). An empirical study of figurative competence of Chinese EFL learners. *American Journal of Educational Research*, 4(11), 806-810.
<https://pubssci epub.com/education/4/11/5>.
- Yakin, H.S.M. & Totu, A. (2014). The semiotic perspectives of Peirce and Saussure: A brief comparative study. *Social and Behavioral Sciences*, 55 (2014), 4-8.
<https://doi.org/10.1016/j.sbspro.2014.10.247>.
- Yin, R.K. (1988). *Case study research: Design and methods*. SAGE.
- Yin, R.K. (2003). *Case study research: Design and methods*. SAGE.
- Yin, R. & Moore, G. (1987). The use of advanced technologies in special education. *Journal of learning Disabilities*, 20(1), 60.
<https://doi.org10.1177/002221948702000111>.
- Yin, R.R. (1994). *Case study research*. SAGE.
- Yin, R.R. (1994). *Case study research: Design and methods*. SAGE.
- Yorke, M. (2003). Formative assessment in higher education: Moves towards theory and the enhancement of pedagogic practice. *Higher education*, 45(4), 477-501.
<https://wwwjstor-org/stoble/3447452>.
- Zainal, Z. (2003). *An investigation into the effects of discipline-specific knowledge, proficiency and genre on reading comprehension and strategies of Malaysia ESP student* [Doctoral thesis, University of Reading]. University of Reading Research Space. <http://ePrint.utm.myidleprint/10/740/>
- Zibani, A.N. (1999). *Some themes and techniques in the poetry of C.T. Msimang* [Masters thesis, University of Zululand]. UNIZULU Research Space.
<http://hdl.handle.net/10530/15450>
- Zucker, D.M. (2009). How to Do Case Study Research. School of Nursing Faculty Publication Series. Paper 2. <https://scholarworks.umass.edu//nursing-faculty-pubs/2>.
- Zulu, E.S.Q. & Mbhele, N.F. (1991). *IsiZulu soqobo*. Reach out Publishers.

- Zulu, M.N. (2010). *Ucwaningo lokuhlola izinselelo ezibhekene nothisha abakhuluma isiZulu uLimi Lwebele lapho befundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengoLimi Lwesibili ezikoleni ezimbili zamabanga aphezulu ezisendaweni yasePhayindane ezansi nelakwaZulu-Natali*. [Masters thesis, University of KwaZulu-Natal]. UKZN Research Space. <https://hdl.handle.net/10413/10570>.
- Zulu, S.C. (2017). *Ukuveza kokuhlukunyezwa kwabesifazane nezingane emibhalweni yesiZulu*. [Masters thesis, University of KwaZulu-Natal]. UKZN Research Space. <https://researchspace.ukzn.ac.za/handle/10413/15450>.
- Zungu, J.N. (2009). *Introduction to the language of Africa*. Africa World Press.
- Zungu, T.G. (2021). Intellectualization of isiZulu at the University of KwaZulu-Natal through the development of isiZulu terminology and the implementation of the Doctoral Rule. *Alternation Special Edition 38b (2021)*, 252-264. <http://orcid.org/0000-0002-2075-0955>

IZELEKO

ISELEKO A: INCWADI YESICELO EYA KUBAHLANGANYELI



School of Education, College of Humanities, University of KwaZulu-Natal,
March 2022 Edgewood Campus

Dear Participant

INFORMED CONSENT LETTER TO PARTICIPANTS

My name is Sibonelo Edgar Zulu. I am a Doctor of Philosophy candidate studying at the University of KwaZulu-Natal, Edgewood Campus, in South Africa.

You cordially invited to become a participant in a study titled, “**Izindlela Namasu Okufundisa Izimo Zokukhuluma Ebangeni le-10 nele-11 Ezikoleni zaseSikhaleni Ezenza IsiZulu uLimi Lwasekhaya.**”

The study hopes to develop innovative and pragmatic strategies of teaching the figures of speech. This study will assist teachers who are teaching isiZulu Home language with methods and strategies that they can use when they are teaching the figures of speech in Grade 10 and 11, and also assist teachers to sharpen their learners to understand the figures of speech better, developing learners’ knowledge and application of the figures of speech in a real life context and with the isiZulu curriculum. This study is expected to have eight participants, who are teaching isiZulu Home Language in Grades 10 and 11, and two teachers will be selected from each grade per school.

In the study, I will utilise semi-structured interviews, focus group discussions, classroom observations, and document analysis as my research instruments. This would be a face-to-face fieldwork research study, but participants who will feel uneasy

to meet physically due to the fear of contracting the Covid-19 virus, will be offered an opportunity to participate in the study via digital platforms such as Zoom, Microsoft Teams, Google Meet, and WhatsApp video calls.

I will start generating data once the University of KwaZulu-Natal has granted me the Ethical Clearance Certificate. The name of the school along with the names of participants will be kept confidential and all data generated will only be used for the purpose of this research. Real names of participants will not be used when data is analysed. Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable, and no penalty will be imposed to any individuals.

The following points give you a further guarantee that the study will always protect you as the participant:

- Your confidentiality will be guaranteed. I will use pseudonyms instead of your original names. If it happens that I choose to watch and listen to recorded videos of lessons, I will make sure that after watching them I do not expose them in public. I will keep the videos safe through the use of password protected files in my phone or computer. I will arrange with my supervisor that it is deleted after a period of five years.
- Your inputs will not be attributed to you in person, but will be reported only as a population member opinion.
- The interview may last for about 45 minutes to 1 hour.
- Any information given by you cannot be used against you, and the generated data will be used for purposes of this research only.
- You have a choice to participate, not participate or stop participating in the research and you will not be penalised for taking such an action.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to partake in the study, please indicate (by ticking as applicable) whether or not you are willing to allow your contribution to be recorded by the following equipment:

Equipment	Willing	Not willing
Audio equipment		
Photographic equipment		
Video equipment		

I can be contacted at:

Email: magezulu@gmail.com



My supervisor is Dr. SZ Ntshangase who is located at the School of Education, Edgewood campus, University of KwaZulu-Natal (UKZN).

Contact details: Room F512, Main Tutorial Building, Edgewood Campus, UKZN.

Email: ntshangases2@ukzn.ac.za

Phone number: +27312603995

You may also contact the Research Office through:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

PrivateBagX54001

Durban

4000

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.

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.

I can also contacted the researcher at:

Email: magezulu@gmail.com



Or the supervisor, Dr SZ Ntshangase at:

Email: ntshangases2@ukzn.ac.za

Phone number: +27312603995

I may also contact the Research Office through:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

PrivateBagX4001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

SIGNATURE OF PARTICIPANT

DATE

.....

.....

SIGNATURE OF PARENT (If participant is a minor)

DATE

.....

.....

ISELEKO B1: INCWADI YESICELO EYA KUBAZALI (ISINGISI)



March 2022

LETTER TO PARENTS

Dear Parents

My name is Sibonelo Edgar Zulu. I am a Doctor of Philosophy candidate studying at the University of KwaZulu-Natal, Edgewood Campus, in South Africa.

I am conducting a research study titled, **“Izindlela Namasu Okufundisa Izimo Zokukhuluma Ebangeni le-10 nele-11 Ezikoleni zaseSikhaleni Ezenza IsiZulu uLimi Lwasekhaya.”**

This study will assist teachers who are teaching isiZulu Home language with methods and strategies that they can use when they are teaching the figures of speech in Grade 10 and 11, and also assist teachers to sharpen their learners to understand the figures of speech better, developing learners’ knowledge and application of the figures of speech in a real life context and with the isiZulu curriculum. This study is expected to have eight participants, who are teaching isiZulu Home Language in Grades 10 and 11, and two teachers will be selected from each grade per school.

Learners are secondary participants and I will not be engaging with them physically. However, since they are minors I request parents to please allow their children to be present in the classroom while I observe their lessons. Rules and regulations of Covid-19 will be ensured. Learners attendance of the class during the observations is completely optional. A decision for the learner not to attend the class will not result in any form of disadvantage. Several steps will be taken to protect learner’s anonymity and identity. If the lessons are recorded, the identity of the learners will not be

disclosed in public. I will keep the videos safe through the use of password protected files in my phone or computer. I will arrange with my supervisor that it is deleted after a period of five years.

Please fill in the reply slip provided on the next page to indicate whether you allow or disallow your child to be secondary or silent participant in the study. The reply slip must be returned to school via your child.

Thank you

Yours sincerely



Mr Sibonelo Edgar Zulu

Doctor of Philosophy student

Language and Media Studies

University of KwaZulu-Natal

Supervisor: Dr SZ Ntshangase



REPLY SLIP

I/We

parent(s) of _____ a Grade _____ student
at _____ hereby allow _____ or disallow _____ (**tick
what is applicable**) my child to be a secondary or silent participant in the study.

Signature _____ Date _____

Signature _____ Date _____

ISELEKO B2: INCWADI YESICELO EYA KUBAZALI (ISIZULU)



March 2022

INCWADI EYA KUBAZALI

Bazali

Igama lamai nguSibonelo Edgar Zulu. Ngingumfundi owenza iziqu zobuDokotela kweZemfundo, eNyuvesi yaKwaZulu-Natali, e-Edgewood, eNingizimu-Afrika.

Ngenza ucwaningo olusihloko sithi, **“Izindlela Namasu Okufundisa Izimo Zokukhuluma Ebangeni le-10 nele-11 Ezikoleni zaseSikhaleni Ezenza IsiZulu uLimi Lwasekhaya.”** Lolucwaningo luzosiza othisha abafundisa isiZulu uLimi Lwasekhaya ngezindlela namasu okufundisa izimo zokukhuluma ebangeni le-10 nele-11, luzophinda lusize ngokubalekelela othisha ukuba bacije abafundi babo baqonde izimo zokukhuluma, luzophinde lulekelele nabafundi ukuqonda kangcono nokusebenzisa ngendlela efanele izimo zokukhuluma. Lolucwaningo luzoba nabahlanganyeli abayisishigalolunye okungothisha abafundisa isiZulu uLimi Lwasekhaya ibanga le-10 nele-11 futhi esikoleni ngasinye kuzothathwa othisha ababili.

Abafundi ngeke ngixhumane nabo ngqo kodwa ngicela imvume yokukwazi ukucubungula izinsizakufunda zabo. Lokhu ngizokwenzangokuqinisekisa ukuthi imiqathango yokuzivikela kukhuvethe iyalandelwa kahle. Kuzoqinisekiswa ukuthi abafundi bavikelekile futhi abadalulwa. Abafundi abaphoqiwe ukubamba iqhaza ocwaningweni, akukho lapho abazokhinyabezeka khona uma bengalibambanga iqhaza kulolu cwaningo. Abafundi bakhululekile ukuhoxa ocwaningweni uma bezizwa bengasathandi. Ngenxa yeminyaka yabo, ngiyacela ukuba abazali bagcwalise isiliphu

sokuphendula ekhasini elilandelayo ukukhombisa ukuthi bayavuma noma abavumi. Kuyacelwa ukuba abafundi basibuyisele esikoleni isiliphu uma sesisayiniwe. Mzali uyacelwa ukuba ugcwalise isiliphu esisekhasini elilandelayo uveze ukuthi uyavuma noma awuvumi yini ukuba ingane yakho ibe yingxenye yalolu cwaningo ngokuba umhlanganyeli wesibili noma ongakhulumi. Uyacelwa ukuthi isiliphu esigcwalisiwe usinikeze ingane yakho uma isiya esikoleni.

Ngiyabonga

Yimina Ozithobayo



U Sibonelo Edgar Zulu (Mnu.)

Umfundi weziqu zobuDokotela kwezeMfundo

UMnyango Wokufundiswa KoLimu

Inyuvesi yaKwaZulu-Natali

Umeluleki: Dkt. SZ Ntshangase



IMPENDULO

Mina//Thina _____ umzali/
abazali ka/baka _____ ofunda ibanga _____
esikoleni _____ siyavuma _____ asivumi _____
(**Thikha ovumelana nakho**) ukuthi abe ngumhlanganyeli wesibli noma ongakhulumi
kulolu cwaningo.

Sayina _____ usuku _____
Sayina _____ usuku _____

ISELEKO C: INCWADI YESICELO EYA KUTHISHANHLOKO



March 2022

The Principal

Dear Sir/ Madam

APPLICATION FOR PERMISSION TO CONDUCT A RESEARCH STUDY AT YOUR SCHOOL

My name is Sibonelo Edgar Zulu. I am a Doctor of Philosophy candidate studying at the University of KwaZulu-Natal, Edgewood Campus, in South Africa.

I am conducting a study titled, **“Izindlela Namasu Okufundisa Izimo Zokukhuluma Ebangeni le-10 nele-11 Ezikoleni zaseSikhaleni Ezenza IsiZulu uLimi Lwasekhaya.”**

This study will assist teachers who are teaching isiZulu Home language with methods and strategies that they can use when they are teaching the figures of speech in Grade 10 and 11, and also assist teachers to sharpen their learners to understand the figures of speech better, developing learners' knowledge and application of the figures of speech in a real life context and with the isiZulu curriculum. This study is expected to have eight participants, who are teaching isiZulu Home Language in Grades 10 and 11, and two teachers will be selected from each grade per school.

In the study, I will utilise semi-structured interviews, focus group discussions, classroom observations, and document analysis as my research instruments. This would be a face-to-face fieldwork research study, but participants who will feel uneasy to meet physically due to the fear of contracting the Covid-19 virus, will be offered an

opportunity to participate in the study via digital platforms such as Zoom, Microsoft Teams, Google Meet, and WhatsApp video calls. I will start generating data once the University of KwaZulu-Natal has granted me the Ethical Clearance Certificate. The name of the school along with the names of participants will be kept confidential and all data generated will only be used for the purpose of this research study. Real names of participants will not be used when data is analysed. Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable, and no penalty will be imposed to any individuals.

If it happens that I choose to watch and listen to recorded videos of lessons, I will make sure that after watching them I do not expose them in public. I will keep the videos safe through the use of password protected files in my phone or computer. I will arrange with my supervisor that it is deleted after a period of five years.

Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable and no penalty will be imposed. This will be disclosed in the consent forms handed out to all participants.

Thank you for your cooperation

Yours Sincerely

Researcher: Sibonelo Edgar Zulu

Signature : 
 
Email : magezulu@gmail.com

Supervisor: Dr SZ Ntshangase

Signature 
Tel: (031) 260 3995
Email: Ntshangases2@ukzn.ac.za

ISELEKO D: INCWADI YESICELO SOKWENZA UCWANINGO EYA KUMNYANGO WEMFUNDO EYISISEKELO



March 2022

The Head of DBE
Research Division

Dear Sir/ Madam

APPLICATION FOR PERMISSION TO CONDUCT A RESEARCH STUDY AT FOUR SCHOOLS IN ESIKHALENI TOWNSHIP

My name is Sibonelo Edgar Zulu. I am a Doctor of Philosophy candidate studying at the University of KwaZulu-Natal, Edgewood Campus, in South Africa.

I am conducting a study titled, “**Izindlela Namasu Okufundisa Izimo Zokukhuluma Ebangeni le-10 nele-11 Ezikoleni zaseSikhaleni Ezenza IsiZulu uLimi Lwasekhaya.**”

This study will assist teachers who are teaching isiZulu Home language with methods and strategies that they can use when they are teaching the figures of speech in Grade 10 and 11, and also assist teachers to sharpen their learners to understand the figures of speech better, developing learners’ knowledge and application of the figures of speech in a real life context and with the isiZulu curriculum. This study is expected to have eight participants, who are teaching isiZulu Home Language in Grades 10 and 11, and two teachers will be selected from each grade per school.

In the study, I will utilise semi-structured interviews, focus group discussions, classroom observations, and document analysis as my research instruments. This would be a face-to-face fieldwork research study, but participants who will feel uneasy to meet physically due to the fear of contracting the Covid-19 virus, will be offered an opportunity to participate in the study via digital platforms such as Zoom, Microsoft Teams, Google Meet, and WhatsApp video calls.

I will start generating data once the University of KwaZulu-Natal has granted me the Ethical Clearance Certificate. The name of the school along with the names of participants will be kept confidential and all data generated will only be used for the purpose of this research study. Real names of participants will not be used when data is analysed. Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable, and no penalty will be imposed to any individuals.

If it happens that I choose to watch and listen to recorded videos of lessons, I will make sure that after watching them I do not expose them in public. I will keep the videos safe through the use of password protected files in my phone or computer. I will arrange with my supervisor that it is deleted after a period of five years.

Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable and no penalty will be imposed. This will be disclosed in the consent forms handed out to all participants.

Thank you for your cooperation

Yours Sincerely

Researcher: Sibonelo Edgar Zulu

Supervisor: Dr SZ Ntshangase

Signature : 
Cell : 
Email : magezulu@gmail.com

Signature: 
Tel: (031) 260 3995
Email: Ntshangases2@ukzn.ac.za



KWAZULU-NATAL PROVINCE
EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9133, PIETERMARITZBURG, 320
Anton Lembede Building, 24 Burg Street, Pietermaritzburg, 320 Email: buvi.nti@kzndoe.gov.za
Tel: 033 91 1 5

3887

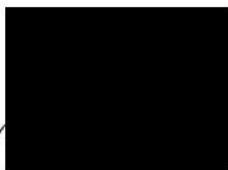
Dear Mr Zulu

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **“TEACHING METHODS AND STRATEGIES OF TEACHING THE FIGURE OF SPEECH IN ISIZULU HOME LANGUAGE IN THE FET PHASE, WITH SPECIFIC FOCUS TO GRADE 10 - 11”**, 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 **24th February 2022 to 21st March 2024**
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.



Dr M.J.B. Mthembu

Acting Head of Department: Education Date: 24th February 2022

ISELEKO F1: IMIBUZO YEZINGZOXO EZISAKUHLELEKA (ISINGISI)

Questions gathering personal information:

1. How long have you been teaching?
2. How long have you been teaching IsiZulu Home Language?
3. In what grade have you been teaching?
4. What are your major teaching subjects?
5. Which resources are available in your school that you use to teach IsiZulu Home Language?
6. Explain how using these resources benefit your learners.
7. Which other resources are available out of school do your learners use to access IsiZulu Home Language information?
8. What are your learners' understanding of the language of the materials /textbooks they are using in IsiZulu Home Language lessons?
9. Explain if there are any possible barriers or challenges that learners encounter when they use these resources.

Questions addressing research question number one and three.

1. How do you encourage learners to engage actively with content during the lesson when teaching figures of speech?
2. What are the classroom practices (methods, approaches or strategies of teaching) do you use when teaching figures of speech?
3. Explain how your learners improve the proficiency of the figures of speech.
4. Apart from the resources provided by the school, list any teaching aids/ materials that you found useful for lessons when teaching figures of speech in your class.
5. Which forms of assessment do you use to assess the learners during lessons?
6. According to your opinion, what are other factors that may contribute/ may not contribute to the enhancement of the knowledge of this topic amongst your learners?
7. Which abilities and knowledge do your learners grasp faster with regard to different figures of speech lessons?
8. What are the challenges teachers often faced with when teaching this subject of figures of speech?

Questions addressing research question number one, two and three.

1. Are they able to distinguish between the figures of speech?
2. Are they able to identify the figures of speech?
3. Are they able to properly locate the functions of figures of speech?
4. Which figures of speech do they fail most to understand? What could be the reason?
5. Are there any questions that need the construction of words in the figures of speech during the lesson?
6. When do you start asking questions based on the text?
7. Which question is harder to answer for the learners? What do you think is the reason?
8. What could be the main reason for the failing of the question based on the figures of speech?

ISELEKO F2: IMIBUZO YEZINGZOXO EZISAKUHLELEKA (ISIZULU)

Imibuzo ebuza ngemininingwane yabahlanganyeli:

1. Usunesikhathi esingakanani ufundisa?
2. Usunesikhathi esingakanani ufundisa isiZulu Ulimi Lwasekhaya?
3. Ubufundisa lphi ibanga?
4. Yiziphi izifundo ogogode ngazo ozifundisayo?
5. Yiziphi izinsizafundisa ezitholakala esikoleni sakho ozisebenzisa ukufundisa isiZulu Ulimi Lwasekhaya?
6. Chaza ukuthi uzisebenzisa kanjani lezi zinsiza ukuzuzisa abafundi bakho?
7. Yiziphi ezinye izinsiza ezitholakala ngaphandle kwesikole sakho ezisetshenziswa abafundi bakho ukuze bathole ulwazi lwesiZulu Ulimi Lwasekhaya?
8. Abafundi bakho baluqonda kanjani ulimi lwezincwadi abazisebenzisayo ekufundiseni isiZulu Ulimi Lwasekhaya?
9. Chaza ukuthi ngabe zikhona yini izingqinamba noma izinselelo ezikhona abafundi bakho abahlangabezana nazo uma besebenzisa lezi zinsiza?

Imibuzo ephendulo imibuzo yocwaningo yokuqala, yesibili kanye neyesithathu

1. Ubakhuthaza kanjani abafundi bakho ukuba bazimbandakanye ngokukhuthala ngokuqokethwe ngesikhathi sokufunda lapho ufundisa izimo zokukhuluma?
2. Yiziphi izinqubo ozisebenzisayo ekilasini (izindlela namasu okufundisa) lapho ufundisa izimo zokukhuluma?
3. Chaza ukuthi abafundi bakho balithuthukisa kanjani ulwazi lwabo ngezimo zokukhuluma?
4. Ngaphandle kwezinsizakufundisa ozinikezwe yisikole sakho, awubale ezinye izinsizakufundisa noma izinto zokufundisa ozithola ziwusizo ekufundiseni izimo zokukhuluma ekilasini lakho?
5. Yiziphi izinhlobo zokuhlola ozisebenzisa ukuhlola abafundi bakho ngenkathi ufundisa?

6. Ngokombono wakho, yiziphi ezinye izinto ezingaba nomthelela noma ezingeke zibe nomthelela ekuthuthukiseni ulwazi lwesihloko esiphakathi kwabafundi bakho?
7. Yimaphi amakhono kanye nolwazi abafundi bakho abawabamba ngokushesha maqondana nezimo zokukhulua ezahlukene uma ufundisa?
8. Yiziphi izinselelo othisha abajwayele ukubhekana nazo uma befundisa ngesihloko sezimo zokukhuluma?

Imibuzo ephendula imibuzo yocwaningo yokuqala, yesibili kanye neyesithathu.

1. Bayakwazi yini ukuhlukanisa izimo zokukhuluma?
2. Bayakwazi yini ukuhlonza izimo zokukhuluma?
3. Ingabe bayakwazi yini ukuthola kahle umsebenzi wezimo zokukhuluma?
4. Yiziphi izimo zokukhuluma abahluleka kakhulu ukuziqonda? Kungaba yini isizathu?
5. Ingabe ikhona imibuzo edinga ukwakhiwa kwamagama ezimo zokukhuluma ngenkathi yesifundo?
6. Uqala nini ukubuza imibuzo ebhekiswe esihlokweni sokufundwayo?
7. Yimuphi umbuzo onzima ukuwuphendula abafundi? Ucabanga ukuthi yini isizathu?
8. Kungabe yini isizathu esikhulu sokungaphumeleli kwabafundi ukuphendula lowo mbuzo osuselwe kwizimo zokukhuluma?

ISELEKO G1: IMIBUZO YEZINGXOXO EZISAKUHLELEKA (ISINGISI)

1. Questions addressing research questions

1.1	Why do you think it is crucial to teach the figures of speech in the isiZulu Home Language Grades 10-11 curriculum?
1.2	Do think isiZulu Home language teachers are able to employ appropriate methods and strategies when teaching the figures of speech in Grades 10 and 11?
1.3	If not, what do you think are the measure causes of the problem?
1.4	What methods and strategies do you employ when teaching the figures of speech in your isiZulu home Language classroom?
1.5	How do you employ the abovementioned methods and strategies?
1.6	Why do you employ the methods and strategies the way you do?
1.7	What sort of professional support do you receive from the Head of Department (HOD), senior educators (from your school and neighbouring schools), Subject Advisor or Department of Basic Education regarding how to teach figures of speech?
1.8	What do you benefit from the professional support and how does it influence your approach to teaching the figures of speech?

2. Questions addressing availability of teaching resources

2.1	Are teaching resources available in your school that you and your learners utilise to teach the figures of speech in isiZulu Home Language classroom? What are those resources?
2.2	How do you and your learners utilise these resources to improve the knowledge of the figures of speech in isiZulu Home Language?
2.3	Which other resources are available outside of school do your learners use to help them to understand the figures of speech activities that you give them?

2.4	Are your learners able to maximise the use of materials that are at their disposal in preparation to understand the figures of speech tasks?
2.5	Are there any possible challenges that learners encounter when utilising resources? What are the causes of the challenges, if there are any?

ISELEKO G2: IMIBUZO YEZINGXOXO EZISAKUHLELEKA (ISIZULU)

1. Imibuzo ephendula imibuzo yocwaningo

1.1	Kungani ucabange ukuthi kubalulekile ukufundiswa kwezimo zokukhuluma ngolimi lwesiZulu Ulimi Lwasekhaya ebangeni le-10 nele-11 ohlelweni lwesifundo?
1.2	Ucabanga ukuthi othisha abafundisa isiZulu Ulimi Lwasekhaya bayakwazi ukusebenzisa ngokufanele izindlela namasu lapho befundisa izimo zokukhuluma ebangeni le-10 nele-11?
1.3	Uma kungenjalo, ucabanga ukuthi yiziphi izimbangela zenkinga?
1.4	Yiziphi izindlela namasu owasebenzisayo uma ufundisa izimo zokukhuluma ekilasini lakho lesiZulu Ulimi Lwasekhaya?
1.5	Uzisebenzisa kanjani lezi zindlela namasu abalulwe ngenhla?
1.6	Kungani usebenzise lezi zindlela namasu ngendlela ozisebenzisa ngayo?
1.7	Hlobo luni losizo lobuchwepheshe noma ubungcweti oluthola kwinhloko yoMnyango, kothisha abanamava esikoleni sakho nasesikoleni ezingomakhelwane bakho, umeluleki wesifundo noma uMnyango weMfundo eyisisekelo mayelana nendlela yokufundiswa kwezimo zokukhuluma?
1.8	Uzuzani ngokusekelwa ngobuchwepheshe futhi kunamthelela muni endleleni yakho yokufundisa izimo zokukhuluma?

2. Imibuzo emayelana nokutholakala kwezinsizakufundisa

2.1	Ngabe zikhona izinsizakufundisa esikoleni sakho ozisebenzisayo wena nabafundi bakho uma ufundisa izimo zokukhuluma ekilasini lesiZulu Ulimi Lwasekhaya, yiziphi lezo zinsiza?
2.2	Ngabe wena nabafundi bakho nizisebenzisa kanjani lezi zinsiza ukuthuthukisa ulwazi lwezimo zokukhuluma ngesiZulu Ulimi Lwasekhaya?
2.3	Yiziphi ezinye izinsizakufundisa ezitholakala ngaphandle kwesikole sakho enizisebenzisa nabafundi ukubasiza baqonde izimo zokukhuluma ngemisebenzi abanikwa yona?
2.4	Abafundi bakho bayakwazi ukukhulisa ukusebenziswa kwezinto ezisetshenziswayo ekulungiselelweni ukuqonda imisebenzi enezimo zokukhuluma?
2.5	Ngabe zikhona izinselelo okungenzeka abafundi bakho abahlangabezana nazo lapho besebenzisa lezi zinsizakufundisa?, yiziphi izimbangela zalezo zinselelo, uma zikhona.

ISELEKO H1: IMIBUZO YEZINGXOXO ZAMAQEMBU (ISINGISI)

Focus group instrument addressing research question 1 and 2

1	What impresses you about teaching the figures of speech in isiZulu Home Language?
2	Did you get any special training or professional development in how to teach the figures of speech in isiZulu Home Language after graduating from the Education Institution (TEI)?
3	Which problems do you encounter in teaching the figures of speech in isiZulu Home Language classroom?
4	What do you think are the causes of these problems? Explain
5	How do you solve these problems?
6	Apart from the problems relating to the teaching of the figures of speech, which other problems do you experience in teaching isiZulu Home Language?
7	How do you solve these problems?
8	What do you think needs to be done to improve the teaching of the figures of speech in isiZulu Home Language?
9	How do you assess your learners while you are a teaching the figures of speech?
10	Explain the methods and strategies you use when you are teaching the figures of speech in your classroom.

ISELEKO H2: IMIBUZO YEZINGXOXO ZAMAQEMBU (ISIZULU)

Ithuluzi lezingxoxo zokuhlanganyela ekuphenduleni imibuzo wo-1 nowe-2

1	Yini le ekuhlaba umxhwele ngokufundisa izimo zokukhuluma ngesiZulu Ulimi Lwasekhaya?
2	Uke waluthola uqeqesho olukhethekile noma ukuthuthukiswa ngochwepheshe mayelana nendlela yokufundiswa kwezimo zokukhuluma ngolimi lwesiZulu Ulimi lwasekhaya emva kokuphuthula kwakho esiKhungweni semfundo ephezulu?
3	Yiziphi izinkinga ohlangabezana nazo ekufundiseni izimo zokukhuluma ekilasini lesiZulu Ulimi Lwasekhaya?
4	Ucabanga ukuthi ngabe yini imbangela yalezo zinkinga? Chaza
5	Uzixazulula kanjani lezo zinkinga?
6	Ngaphandle kwalezo zinkinga ezithinta ukufundiswa kwezimo zokukhuluma, yiziphi ezinye izinkinga ohlangabezana nazo ekufundiseni isiZulu Ulimi Lwasekhaya?
7	Uzixazulula kanjani lezo zinkinga?
8	Ucabanga ukuthi yini okumele kwenziwe ukuthuthukisa ukufundiswa kwezimo zokukhuluma ngolimi lwesiZulu Ulimi Lwasekhaya?
9	Ubahlola kanjani abafundi bakho ngenkathi ufundisa izimo zokukhuluma?
10	Chaza izindlela namasu owasebenzisayo lapho ufundisa izimo zokukhuluma ekilasini lakho.

ISELEKO I1: ITHULUZI LOKWETHAMELA IZIFUNJWANA (ISINGISI)

Name of the teacher: _____ **Lesson no:** _____

Name of the observer _____ **Length of the lesson:** _____

Subject:

Topic

Period/Time: _____ **Date:** / /

Levels:

3: strong 2: apparent 1: not displayed

Classroom observation instrument addressing research question 1,2, and 3

	3	2	1
1. The teacher plans effectively and set clear objectives of the lesson that are understood by learners			
a. Objectives are communicated clearly at the introduction of the lesson.			
b. All materials are ready.			
c. There is a structure of the lesson.			
d. The lesson is reviewed at the end.			
2. The teacher shows knowledge and understanding of the subject			
a. The teacher reflects good knowledge of the subject content covered in the lesson.			
b. The instructional materials are appropriate for the lesson.			
c. Knowledge is made relevant and interesting for learners.			
3. Teaching methods used enable all learners to learn effectively			
a. The lesson is linked to the previous teaching or learning.			
b. The class organisation accommodates all the learners during the lesson.			

c. A variety of activities and questioning techniques are used.			
d. Explanations and instructions are clear and specific.			
e. The teacher involves all learners, listens to them and responds appropriately.			
f. The teacher uses the resources during the lesson to facilitate the teaching and learning of listening and speaking skills.			
4.Learners are managed and high standards of behaviour are insisted upon			
a. Learners are praised regularly for their effort and hard work.			
b. Prompt action is taken to address poor behaviour.			
c. The learners use or respond to language of teaching and learning effectively.			
5. Learners' work is assessed thoroughly			
a. Learners' understanding is assessed throughout the lesson by the teacher's question.			
b. Mistakes and misconceptions are recognised and used constructively to facilitate learning.			
c. Learners' written work is assessed regularly and accurately.			
6.Medium of instructions			
a. Throughout the lesson, the teacher uses isiZulu language appropriate for the Grade 10-11 isiZulu Home Language learner.			
b. The language used in the instructional materials capture the interest of the learners.			

ISELEKO I2: ITHULUZI LOKWETHAMELA IZIFUNJWANA (ISIZULU)

THE CLASSROOM OBSERVATION INSTRUMENT (IsiZulu version)

Igama likathisha: _____ Inamba yesifundo: _____

Igama lobukayo _____ Ubude besifundo: _____

Isifundo :

Isihloko

Isikhathi : _____ Usuku: / /

Amazinga:

3: ukuqina 2: Kubonakele 1: Akuboniswa

Classroom observation instrument addressing research question 1,2, and 3

	3	2	1
1. Uthisha uhlele ngempumelelo futhi wacacisa izinjongo zesifundo esiqondwa ngabafundi			
e. Izinjongo zivezwe ngokucacile ekwethulweni kwesifundo.			
f. Zonke izinto ezisetshenziswayo bezilungisiwe.			
g. Belukhona uhlaka lwesifundo.			
h. Isifundo sibuyekeziwe ekugcineni.			
2. Uthisha ukhombisa ulwazi nokuqonda isifundo			
d. Uthisha ukhombisa ulwazi olukahle ngesifundo uma efundisa.			
e. Izinto zokufundisa (izinsizakufundisa) zisifanele isifundo.			
f. Ulwazi lwenziwe lwafaneleka futhi lwathakazelwa abafundi.			
3. Izindlela zokufudisa ezisetshenzisiwe zenze abafundi bafunde bonke ngempumelelo.			
g. Isifundo sibe nokuxhumana nokufundwe ngaphambili.			
h. Ukuhleleka kwekilasi kwamukelwe yibo bonke abafundi ngesikhathi sesifundo.			

i. Kusetshenziswe imisebenzi namasu okubuza imibuzo ahlukehlukehene.			
j. Izincazelo neziqondiso bezicacile futhi ziqondile			
k. Uthisha ubebandakanya bonke abafundi, belalela futhi bephendula ngendlela efanele.			
l. Uthisha usebenzise izinsizakufundisa ngesikhathi sesifundo lapho kufundwa izimo zokukhuluma.			
4. Ukuphathwa kwabafundi futhi nokugcizelelwa kwamazinga aphezulu okuziphatha.			
d. Abafundi bebenconywa njalo ngemzamo yabo nokusebenza kanzima.			
e. Bekuthathwa izinyathelo ezisheshayo ukuze kubhekwane nokuziphatha okubi.			
f. Abafundi bebesebenzisana noma bephendula ngolimi lokufundisa nokufunda ngempumelelo.			
5. Umsebenzi wabafundi uhlolwa ngokuchophelelwa.			
d. Ukuqonda kwabafundi kuhlolwa kuso sonke isifundo ngemibuzo kathisha.			
e. Amaphutha kanye nemibono eyiphutha ibibonwa futhi isetshenziswa ngendlela eyakhayo ukuze kube lula ukufunda.			
f. Umsebenzi obhalwa abafundi uhlolwa njalo ngokuchophelela nokungenaphutha.			
6. Ulimi lokufundisa			
c. Kuso sonke isifundo, uthisha usebenzisa ulimi lwesiZulu olufanele kubafundi bebanga le-10 nele-11 abafunda isiZulu Ulimi Lwasekhaya.			
d. Ulimi olusetshenziswa ezincwadini zokufundisa ludonsa intshisekelo noma uthando kubafundi.			

ISELEKO J1: ITHULUZI LOKUHLAZIYA AMADOKHUMENTI (ISINGISI)

Aspects of the lesson plan to consider:

1	If the topic of the lesson is clearly stated.
2	If the main objectives of the lesson are congruent with the CAPS requirements.
3	If the methods and strategies to be used in a lesson are clearly stated and explained why they are suitable for the lesson.
4	If the teaching methods and strategies used by the teacher promote a communicative learning approach, which is learner-centred, not teacher-centred.
5	If the steps of how the lesson will develop, from the introduction, delivery, and consolidation have been clearly laid out.
6	If the learning outcomes and assessment plan of the lesson are clearly laid out.
7	If the possible questions have been enlisted and whether they promote different cognitive levels.

ISELEKO J2: ITHULUZI LOKUHLAZIYA AMADOKHUMENTI (ISIZULU)

Okubhekwayo ohlelweni lwesifundo:

1	Uma isihloko sohlelo lwesifundo sibekwe ngokucacile.
2	Uma izinjongo ezisemqoka zesifundo ziyahambisana nesidingo sika-CAPS.
3	Uma izindlela namasu azosetshenziswa esifundweni abekwe ngokucacile futhi kuchaziwe ukuthi kungani zifanele esifundweni.
4	Uma izindlela namasu okufundisa asetshenziswa othisha ekhuthaza indlela yokufunda ngokuxhumana, egxile ekuholweni kwabafundi, hhayi egxile ekuholweni nguthisha.
5	Uma izinyathelo zokuthi isifundo sizokhula kanjani, kusukela esethulweni noma esingenisweni, ekunikezelweni, kanye nasekuhlanganiseni kubekwe ngokucacile.
6	Uma imiphumela yokufunda kanye nohlelo lokuhlolwa kwesifundo kubekwe ngokucacile.
7	Uma kungase kube nemibuzo engaba khona evelayo nakuba futhi ingathuthukisa amazinga ahlukene engqondo.

ISELEKO K1: IZIKHATHI ZOKUKHIQIZA IMININGO (ISINGISI)

Data generation instrument	How often/ quantity	Tentative date of data generation	Means of generating or capturing data	Tentative date of data presentation, Analysis & Presentation	Tentative date of confirmability of the findings
Semi-structured Interviews	Two interviews per participant	August – December 2022	-Questions (open-ended) -Audio recordings -Digital platforms	March 2022 – May 2023	After completion of the study electronic copies will be emailed to participants
Focus groups	Two meetings	August – December 2022	-Group discussions -Writing notes	March 2022 – May 2023	After completion of the study electronic copies will be emailed to participants
Classroom observations	Two visits per participant	August – December 2022	-Writing notes -Audio or audio-visual lessons (optional)	March 2022 – May 2023	After completion of the study electronic copies will be emailed to participants
Document analysis	Two lesson plans per participant	August – December 2022	-Lesson plans	March 2022 – May 2023	After completion of the study electronic copies will be emailed to participants

ISELEKO K2: IZIKHATHI ZOKUKHIQIZA IMINININGO (ISIZULU)

Ithuluzi lokukhiqiza imininingo	Ubuningi	Usuku olumiselwe imikhiqizo yemininingo	Izindlela zokukhiqiza imininingo	Usuku lwesikhashana lokwethulwa kwemininingo, ukuhlaziya kanye nokwethulwa	Usuku olumisiwe lokuqinisekisa lokutholiwe
Izingxoxo ezisakuhleleka	Izinhlokokhono ezimbili ngomhlanganyeli ngamunye.	August – December 2022	-Imibuzo evulekile -Imisindo eqoshiwe. -Izinkudla zokuxhumanisa.	March 2022 – May 2023	Emva kokuphothulwa kocwaningo kuyokwenziwa amakhophi bese ethunyelwa kubahlanganyeli nge-imeli
Izingxoxo ngokuhlanganyela/zamaqembu	Imihlangano emibili	August – December 2022	-Izingxoxo zamaqembu -Amanothi abhaliwe	March 2022 – May 2023	Emva kokuphothulwa kocwaningo kuyokwenziwa amakhophi bese ethunyelwa kubahlanganyeli nge-imeli.
Ukuthamela ekilasini	Umhlanganyeli uzovakashelwa kabili	August – December 2022	-Amanothi abhaliwe. -Isifundo esibukwayo noma esilalelwayo.	March 2022 – May 2023	Emva kokuphothulwa kocwaningo kuyokwenziwa amakhophi bese ethunyelwa kubahlanganyeli nge-imeli.
Ukuhlaziya amadokhumentini	Kuzotholakala izinhlelwo zesifundo ezimbili kumhlanganyeli ngamunye	August – December 2022	-Uhlelo lwesifundo.	March 2022 – May 2023	Emva kokuphothulwa kocwaningo kuyokwenziwa amakhophi bese ethunyelwa kubahlanganyeli nge-imeli.

ISELEKO L: INDLELA YOKULOKOTHISA (APA 7th REFERENCING EDITION)

Vula ilinki engezansi uma ufisa ukufunda kabanzi:

https://libguides.ukzn.ac.za/ld.php?content_id=55781705