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LWE-CAPS KUBAFUNDI BEBANGA LE-10
EZIKOLENI EZIMBILI ESIYINGINI
SASEMHLATHUZANA**

NGU

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**UMBIKO WOCWANINGO OWETHULWE UKUFEZA
IZIMFANELO ZEZIKU**

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**TEACHING READING TO GRADE 10 LEARNERS IN THE
FET PHASE ISIZULU HOME LANGUAGE CAPS IN TWO
UMHLATHUZANA CIRCUIT SCHOOLS**

BY

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SUPERVISOR:

Doctor Zinhle P. Nkos

DECLARATION

I, *SANDILE AMANDLA MKHIZE*, DECLARE THAT:

1. The research reported in this dissertation, except where otherwise indicated, is my own original work.
2. This dissertation has not been submitted for any degree or examination at any other university.
3. This dissertation does not contain other persons' data, or other information, unless specifically acknowledged as being sourced from others.
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Signed by *Sandile A Mkhize* _____

Day _____, in the month of _____, 2016.

As the candidate's supervisor(s), we have approved this dissertation for submission

Doctor Zinhle P. Nkosi

ISIFUNGO

MINA, SANDILE AMANDLA MKHIZE, NGIYAFUNGA NGIYAGOMELA
UKUTHI:

1. Ucwangingo okubikwa ngalo kulo mqingo, ngumsebenzi wami othi mina, ngaphandle kwalapho kukhonjiswe khona.
2. Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu kumbe ukuhlolwa okuthile kunoma yiyiphi inyuvesi.
3. Akukho lwazi nazithombe, nanoma yikuphi okunye okuqukethwe kulo mqingo okungumsebenzi wabanye abantu, ngaphandle kwalapho okuchazwe khona.
4. Akukho msebenzi wabanye abantu osikwe waphinde wananyekwa kulo mqingo otholakale kwi-*internet*, ngaphandle uma lokho kuveziwe, kwaphinde kwavezwa kahle ohlwini lwemithombo endaweni efanele.
5. Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele. Lapho amazwi abanye esetshenzisiwe:

(a) Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.

(b) Lapho amazwi abanye ecashunwe enjengoba enjalo, kwenziwe lokhu ngokuthi afakwe kokhulunyiwe kumbe abhalwa ancishiswa, ukuze abonakale ukuthi angamazwi acashuniwe enjengoba enjalo, futhi lokhu kwabe sekuvezwa ngendlela efanele ukuthi akabani lawo mazwi.

Signed by SANDILE AMANDLA MKHIZE _____

Day _____, in the month of _____, 2011.

Doctor Zinhle P. Nkosi

DEDICATION

I dedicate this thesis to the following people:

- My mother, Duduzile Grace Mkhize, who passed away in 2001, on a day where she was supposed to celebrate her 5th year in her marriage. She would have been very happy to see me achieving this degree.
- My late aunt, Ntombifuthi Gabisile Nkumane. My aunt, you have given me a special gift (She paid my first institution fees). Thank you so much!
- My father, Zakhele “Stoli” Mkhize, and my grandmother, Mothi Buthlezi, the ones who guided me all the way until I was able to live an independent life.

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ISIFINGQO

Aphansi amazinga okufunda okubhaliwe kubafundi baseNingizimu Afrika futhi kuseyinkinga engakasitholi isisombululo. Kuze kube yimanje awukho umbiko usuke wabika ubungcono kule nkinga, nakuba ikhona imizamo eyenziwayo ukulwa nale nkinga kodwa asikabi bikho isisombululo.

Inhloso yalolu cwaningo ukubheka Ukufundisa ukufunda okubhaliwe ngesiZulu uLimi Lwasekhaya ngokohlelo lwe-CAPS kubafundi bebanga le-10. Ucwangingo luhlose ukuphendula imibuzongqangi emithathu elandelayo: (i) Othisha besiZulu ulimi lwasekhaya bebanga le-10 basezikoleni zaseMhlathuzana bakuqonda kanjani ukufundisa ukufunda okubhaliwe belandela uhlelo lwe-CAPS? (ii) Othisha besiZulu ulimi lwasekhaya bakufundisa kanjani ukufunda okubhaliwe ebangeni le-10 ezikoleni ezisesiyingini zaseMhlathuzana? (iii) Zizathu zini ezenza othisha besiZulu uLimi lwasekhaya bafundise ukufunda okubhaliwe ngendlela abenza ngayo ebangeni le-10 lapho belandela uhlelo lwe-CAPS ezikoleni ezisesiyingini saseMhlathuzana?

Ucwangingo lwenziwe elokishini lakwaNdengezi ePinetown, lapho isiZulu siwulimi olukhulunywa emphakathini, kanti nasezikoleni zamabanga aphezulu kusetshenziswa sona njengolimi lwasekhaya ekufundeni. Ucwangingo lwenziwe ezikoleni ezimbili ezisesiyingini saseMhlathuzana. Othisha ababeyingxenywe yocwaningo babebane, isikole nesikole kwakuba othisha ababili.

Ucwangingo lulucwaningo lobunjalo besimo (*qualitative case study*), ngaphansi kwe-*interpretivist paradigm*. Kusetshenziswe izingxoxo ezisakuhleleka (*semi-structured interviews*) nokubukela othisha befundisa (*observations*), njengezindlela zokuqoqa ulwazi locwaningo. Kusetshenziswe insizakuhlaziya i-*schema theory* (Bartlett, 1932) njengohlaka lwenjulalwazi kanye nohlaka lwemicabango ukuhlaziya ulwazi olutholakele.

Kugqama izindikimba ezinhlanu olwazini olutholakalayo. Kukhona emayelana nolwazi ngesifundo sokufundisa okubhaliwe kothisha abafundisa isiZulu uLimi Lwasekhaya ngohlelo lwe-CAPS. Lapha kuvela ukuthi sengathi othisha badinga ukulekelelwa ngolwazi lwesifundo ikakhulukazi ukufunda okubhaliwe nokufundisa. Enye imayelana namasu okuzakhela izinsizakufundisa. Lapha kuvela ukuthi othisha bathembele ezincwadini ezifundwa ngabafundi zemibhalo efundwa ekilasini. Enye imayelana nezinsalelo ezimayelana nokuqeqesheka kothisha ohlelweni lwe-CAPS. Othisha baveza ukuthi abaqeqeshekile ngokwanele ekulandeleni uhlelo lwe-CAPS ezifundweni abazifundisayo.

Enye imayelana nobude besikhathi sokufundisa. Kutholakale ukuthi isikhathi sokufundisa ukufunda okubhaliwe asanele uthisha uze angakwazi ukuhlola abafundi esifundweni sokufunda okubhaliwe. Enye indikimba imayelana nokungasebenzi kwebhodi uma kufundwa isifundo sokufunda okubhaliwe. Lokhu akujwayelekile ukusebenzisa ibhodi uma ufundisa ukufunda okubhaliwe.

Imiphumela yocwaningo ikhombisa ukuthi abakwenzayo othisha kunomthelela ongemuhle kubafundi abafundisayo ekufundiseni kwabo ukufunda okubhaliwe.

UHLU LWEZIFINGQO NEZIFINYEZO (LIST OF ACRONYMS & ABBREVIATIONS)

1. NRP: National Reading Panel
2. OBE: Outcomes Based Education
3. ALTA: African Languages Teachers Association
4. PIRLS: Progress in International Reading Literacy Study
5. NAEP: National Assessment of Educational Progress
6. DoE: Department of Education
7. DBE: Department of Basic Education

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IZINCAZELO ZAMANYE AMAGAMA ABALULEKILE KULO MBIKO

1. Ukufunda noma ukufunda izifundo (to learn): Lokhu kuqondise nanoma yini umfundi angase ayifunde ebhaliwe nengabhaliwe, esikoleni noma ekhaya.
2. Isifundo (subject/lesson): Kokubili lokhu kuchazwa yileli gama lesiZulu.
3. Ukufunda ngokuqondisisa (comprehension): Lokhu kusho ukuqondisisa umbhalo umfundi awufundayo.
4. Uhlamvu (letter): Lokhu kusetshenziswe ukuchaza nanoma yiluphi uhlamvu olusolimini.
5. Ulwazi lokufunda nokubhala' noma 'ukufunda nokubhala' (Literacy): Ngenxa yokuthi ziningi izincazelo zegama elithi 'literacy', kulo mqingo lisho ukufunda nokubhala, noma ulwazi lokufunda nokubhala.
6. Inqubomgomo yolimi (language policy): Lokhu kusho imigomo ephathelene nolimi noma imithetho ethile elawula ukusebenza kolimi.
7. Ukufunda okufufusayo noma okusafufusa (emergent literacy): Lokhu kusho ukufunda komntwana osemncane, okuqala kusukela ingane izalwa, futhi okuhlenganisa onke amakhono olimi.
8. Abahlanganyeli bocwango noma abacwangingwayo (research participants / the researched): Lokhu kusho labo umcwaningi aqoqe kubo ulwazi oludingwa wucwango.
9. Ucwango lobunjalo: Lokhu kusho i-qualitative research.
10. Ucwango lobunjalo besimo: Leli gama lisetshenziswe ukuchaza i-case study.
11. Inhlololwazi (interviews) izingxoxo phakathi komcwaningi nababambe iqhaza ocwangingweni.
12. Inhlololwazi esakuhleleka: Lokhu kusetshenziswe ukuchaza i-semi-structured interview.

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ISINGENISO NESENDLALELO SOCWANINGO

1.1 ISINGENISO

Lo mqingo wethula umbiko otholakale lapho kuhlaziywa ulwazi locwaningo maqondana nokufundisa ukufunda okubhaliwe/imibhalo isiZulu uLimi Lwasekhaya kusetshenziswa uhlelo IsiTatimende neNqubomgomo yoHlelo lwezifundo nokuHlola (*Curriculum and Assessment Policies Statement (CAPS)*) ebangeni leshumi (10) ezikoleni ezimbili ezisesiyingini saseMhlathuzana entshonalanga yeTheku. Lolu cwaningo ngilwenze ngenxa yamava ami njengothisha ofundisa isiZulu uLimi lwaseKhaya esikhathini lapho sekusetshenziswa uhlelo lwe-CAPS, okuwuhlelo lokufundisa kumbandakanya nokuhlola abafundi. Nakuba isemalwa iminyaka ngisebenza njengothisha wolimi lwesiZulu lwasekhaya ebangeni le-10, kodwa ukusebenza kwami ngifundisa lesi sifundo kungifake ugqozi lokuba ngicwaninge ngalolu limi. Ugqozi ngilufakwe yinkinga engiqhubeka nokuyibona yokuthi abafundi abaningi bayehluleka ukufunda imibhalo ngokuyiqondisisa, okwenza ukungaba yimbangela yokuthi lapho behlolwa ingabi mihle imiphumela yabo.

Kuye kungikhathaze ukuthi abafundi babe nezinkinga ekufundeni ulimi lwesiZulu, okululimi lwabo lwasekhaya, bese ngicabanga ngobunzima ababa nabo lapho sebefunda imibhalo ebhalwe ngolimi okungelona olwabo isiNgisi. Ucwano oluningi luveza ubumqoka bokuthuthuka komfundi ekufundeni imibhalo ngolimi lwakhe lwasekhaya (Department of Basic Education, 2014). Impokophelo kulolu cwaningo bekungukuthola kabanzi ngokweniwa othisha bezikole ezimbili ezisesiyingini saseMhlathuzana lapho befundisa ukufunda okubhaliwe/imibhalo kubafundi bebanga le-10 ngokohlelo lwe-CAPS esifundweni sesiZulu uLimi lwaseKhaya. Ngakho-ke kulesi sahluko sokuqala ngethula ucwano kanye nomqingo ngaphansi kwalezi zahlukwana: isendlalelo, izinhlosongqangi zocwano, imibuzongqangi yocwano, ubumqoka bocwano, izingqinamba nemingcele yalolu cwaningo, nokuhleleka kwezahluko ezitholakala kulo mqingo kanye nesiphetho salesi sahluko.

1.2 ISENDLALELO SOCWANINGO

UMnyango wezeMfundo eyisiSekelo (2014) ubika ukuthi esinye sezizathu zokwehla kwemiphumela yabafundi ebangeni le-12 ibangelwa izinga eliphansi lokufunda okubhaliwe/imibhalo kubafundi bakuleli kusukela emabangeni aphantsi kuze kufike kwaphezulu. Lokhu yinkinga ekhungethe umhlaba wonke, kuhlanganisa namazwe apshesheya kwezilwandle. Lokhu kufakazelwa nayi-Union of Professionals (2008) kanye noMachet benoPretorius (2008) abagcizelela ukuthi uma izingane zehluleka ukufunda okubhaliwe/imibhalo zisesemabangeni aphantsi ziba nenkinga ngisho sezikhulile. Ucwaningo lukaNkosi (2011) olwaluhlola ukufundiswa kokufunda okubhaliwe emabangeni aphantsi esiZulu uLimi Lwasekhaya ezikoleni zaseMlazi lolu cwaningo lwasonga ngokuthi abafundi abakulezi zikole banenkinga yokufunda okubhaliwe olimini lwesiZulu nje yingoba inkinga iqala emabangeni aphantsi, besebancane bakhule baqhubeka nayo emfundweni, yebo lokhu kufakazela umbiko woMnyango wezeMfundo eyisiSekelo wangonyaka wezi-2014, owabika ukuba phansi kwamazinga okufunda okubhaliwe kubafundi njengesinye sezizathu zokwehla kwemiphumela ebangeni le-12.

UNkomo (2010) uveza ukuthi uHulumeni waseNingizimu-Afrika wachitha imali engaphezulu kwezigidigidi ezingama-550 zamarandi ukulwa nale nkinga yezingane zesikole yokungakwazi ukufunda okubhaliwe. Kanti uVan der Rheede (2008) uthi akukakafinyelelwa ezinhlosweni zemizamo eyahlukahlukene yokulungisa le nkinga yamazinga aphantsi okufunda okubhaliwe ezinganeni zesikole. Ngakho-ke lena yinkinga esadinga ukuba abacwaningi babe belokhu beqhubeka nokuzama ukuyicwaninga, ukuze kutholakale isixazuluo esiwusizo.

UNkosi (2011) uveza ukuthi ngonyaka wezi-2001 kuya kowezi-2004, uMnyango wezeMfundo eyisiSekelo eNingizimu-Afrika wenza ucwaningo lokuhlola amazinga okufunda okubhaliwe kubafundi bamabanga aphantsi ezikoleni. Lolu cwaningo lwaveza imiphumela eyethusayo ngamazinga aphantsi okufunda okubhaliwe kulabo bafundi ababebambe iqhaza ocwaningweni. Laba bafundi babethathwe ezikoleni kuzwelonke laseNingizimu-Afrika, imiphumela yocwaningo yasonga ngokuthi abafundi bakulezi zikole banenkinga yokufunda okubhaliwe olimini lwesiZulu nje yingoba inkinga iqala

emabangeni aphantsi, besebancane, bakhule baqhubeke nayo impilo yabo yonke emfundweni. UNkosi uqhuba athi le miphumela yenza uMnyango wezeMfundo eyisiSekelo ungenelele kakhulu ekuzameni ukuthola okungaba isixazululo kule nkinga. Kwase kusungulwa isu lokufunda kuzwelonke (*National Reading Strategy*), okuyilona okwakuhloswe ngalo ukwenza ngcono amazinga aphantsi abafundi okufunda okubhaliwe ezinganeni zamabanga aphantsi (Nkosi, 2011).

1.2.1 IZIZATHU EZINGIHOLELE OKWENZENI LOLU CWANINGO

Nakuba isemalwa iminyaka ngisebenza njengothisha wolimi lwesiZulu lwasekhaya ebangeni leshumi, kodwa ukusebenza kwami ngifundisa lesi sifundo kungifake ugqozi lokuba ngicwaninge ngalolu limi. Ugqozi ngilufakwe yinkinga engiyibonayo yokuthi abafundi abaningi bayehluleka ukufunda imibhalo ngokuyiqondisisa, okwenza ukuba nemiphumela yabo lapho behlolwa ingabi mihle. Kuye kungikhathaze ukuthi abafundi babe nezinkinga ekufundeni ulimi lwesiZulu, okululimi lwabo lwasekhaya, bese ngicabanga ngobunzima ababa nabo lapho sebefunda imibhalo ebhalwe ngolimi okungelona olwabo. Ucwanningo oluningi luveza ubumqoka bokuthuthuka komfundi ekufundeni imibhalo ngolimi lwakhe lwasekhaya (Department of Basic Education, 2014). Isizathu salokhu ukuthi uma ingane ikwazi ukufunda kahle okubhaliwe ngolimi lwayo lwasekhaya, iyakwazi ukuthatha lawo makhono ewazuze ngolimi eluzwa kangcono, iwasebenzise nalapho isifunda olunye ulimi (Pretorius, 2008; Nkosi, 2011).

Ngale kwalokhu, ukufundisa ngokohlelo lwe- siTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (*Curriculum and Assessment Policy Statement {CAPS}*) kubonakala kuphinde kwenezelele izinkinga ekufundisweni kolimi lwesiZulu. Ngikusho lokhu ngoba iningi lothisha liye libe nesikhalo ngalolu hlelo olusha lokufundisa i-CAPS, njengokuthi nje, baye babike ukuthi luyabaxaka, abakalujwayeli, njalonjalo. Ngaphandle kwalokhu, umbiko kaNqongqoshe wezeMfundo, uNkk. Peggy Nkonyeni, lapho ephawula ngokwehla kwezinga lemiphumela yebanga leshumi nambili ngonyaka wezi-2013, waveza ukuthi othisha abakaluqondi kahle uhlelo lwe-CAPS. Lokhu kwenza kube nzima ukuba balusebenzise ngempumelelo njengoba kulindelekile (DBE, 2014). UNqongqoshe waphinde wabeka ukuthi uMnyango wezeMfundo uzozama ngayo yonke indlela ukulekelela othisha ekubaqeqesheni ngokwalolu hlelo olusha, ukuze bangabi nezinkinga ekulusebenziseni (DBE, 2014). Lokho-ke kwaletsa

ugqozi kumina ukuba ngihlolisise ukuthi othisha besiZulu uLimi Lwasekhaya ebangeni leshumi bakufundisa kanjani ukufunda imibhalo olimini lwesiZulu ngokwalolu hlelo olusha lwe-CAPS. Ngaba nokulangazelela ukwazi nokuthi baluqonda kanjani lolu hlelo, nokuthi ngicwaninge ukuthi bakufundisa kanjani ukufunda okubhaliwe kulolu limi lwesiZulu lapho belandela uhlelo lwe-CAPS. Ngale kwalokhu, kuyisifiso sami ukuba ngithole nezizathu ngabakwenzayo lapho befundisa ukufunda okubhaliwe kulolu limi, besebenzisa uhlelo lwe-CAPS.

Okunye okwangifaka ugqozi yisigameko esangiphatha kabi ngesikhathi ngisewuthisha osaqeqeshwa. INyuvesi engangifunda kuyo (iNyuvesi yaKwaZulu-Natali) kwakuba nesikhathi lapho sasiphuma njengabafundi siye ezikoleni njengothisha abasaqeqeshwa ukuze sizuze amakhono okufundisa kothisha abasezikoleni. Uthisha engamfica lapho esikoleni engangiqeqeshwa kuso naye wayefundisa ibanga leshumi. Ngathi lapho ngizama ukulandela indlela yohlelo lwe-CAPS lapho ngifundisa isiZulu uLimi Lwasekhaya kuleli banga, wangibabaza, engitshela ukuthi akumele engabe ngididiyela amakhono olimi ngendlela engangenza ngayo. Kwangidida lokhu ngoba ulwazi enganginalo olokuthi uthisha wolimi uyawadidiyela amakhono olimi, akabheki nje kuphela ikhono elilodwa, ngoba yilelo nalelo linobudlelwane namanye amakhono, noma ngabe ngaleso sikhathi usuke egxile kulelo elithile (Department of Basic Education, 2013). Lokhu kwangenza ngaba nesifiso sokwenza ucwaningo, lapho engangizohlola khona ukuthi othisha abafundisa isiZulu uLimi Lwasekhaya lapho befundisa ukufunda okubhaliwe bayibuka kanjani indaba yokusebenza kohlelo lwe-CAPS. Lokhu kwakuzohambisana nokuthi ngifise ukuthola ulwazi ngabakufundisayo, ulwazi abanalo ngesifundo, nendlela abaqonda ngayo uhlelo lwe-CAPS.

1.3 IZINJONGONGQANGI ZOCWANINGO

Lolu cwaningo lunalezi zinjongongqangi ezilandelayo:

1. Ukuveza indlela othisha bebanga leshumi abakuqonda ngayo ukufundisa ukufunda okubhaliwe esifundweni sesiZulu ulimi lwasekhaya ngokohlelo lwe-CAPS.

2. Ukuqonda indlela othisha bebanga leshumi besiZulu ulimi lwasekhaya abafundisa ngayo ukufunda okubhaliwe ngemigomo ye-CAPS ezikoleni ezisesiyingini saseMhlathuzana.
3. Ukuthola izizathu ezenza othisha besiZulu uLimi Lwasekhaya bebanga leshumi bafundise ukufunda okubhaliwe ngendlela abenza ngayo lapho besebenzisa uhlelo lwe-CAPS.

1.4 IMIBUZONGQANGI YOCWANINGO

Njengalo lonke ucwaningo, lunemibuzongqangi okuyiyona eluholayo, nokudinga ukuthi iphenduleke. Leyo mibuzo-ngqangi yilena:

1. Othisha besiZulu ulimi lwasekhaya bebanga leshumi basezikoleni zaseMhlathuzana bakuqonda kanjani ukufundisa ukufunda okubhaliwe belandela uhlelo lwe-CAPS?
2. Othisha besiZulu ulimi lwasekhaya bakufundisa kanjani ukufunda okubhaliwe ebangeni leshumi ezikoleni ezisesiyingini zaseMhlathuzana?
3. Zizathu zini ezenza othisha besiZulu uLimi Lwasekhaya bafundise ukufunda okubhaliwe ngendlela abenza ngayo ebangeni leshumi lapho belandela uhlelo lwe-CAPS ezikoleni ezisesiyingini saseMhlathuzana?

1.5 UBUMQOKA BOCWANINGO

Lolu cwaningo njengalokhu lugxile ekufundiseni ukufunda imibhalo kubhekwa ibanga leshumi ngohlelo lwe-CAPS isiZulu uLimi Lwasekhaya. Ngakho-ke ukwenziwa kwalolu cwaningo ngesiZulu kuzothuthukisa ulwazi maqondana nesiZulu uLimi Lwasekhaya. Ingakho-ke ngingqume ukuthi nawo lo mqingo ngiwubhale ngesiZulu ukuze ngenze umnikelo wokuthuthukisa ulimi luye phambili, kwande ucwaningo olwenziwe ngalo.

Lokhu kuthuthukiswa kolimi lwesiZulu phela umkhankaso vele osewuqalile ukwenzeka ngisho ezikhungweni zemfundo ephakeme okungumgomo kahulumeni, obhekele ukuthuthukiswa kwezilimi zomdabu zase-Afrika, okuyizilimi ezazicindezelwe ngesikhathi sikahulumeni wobandlululo. Ukuthuthukiswa kwezilimi zomdabu zase-

Afrika akukhona nje ukuthi kumele kugcine ezikoleni zemfundo eyisisekelo, kodwa nasemfundweni ephakeme ikhona Imizamo ezanywayo.

Lolu cwaningo luzosiza uMnyango wezeMfundo, othisha, abalawuli bezikole, abazali kanye nabafundi. Ngikholwa ukuthi lolu cwaningo luzovumbulula okuthile mayelana nokufundiswa kokufunda okubhaliwe/imibhalo ngokwalolu hlelo lwe-CAPS, okuwuhlelo oluselusha ezikoleni. Lokhu kuzosiza uMnyango wezeMfundo kanye nabalawuli bezikole ukuze bakwazi ukweseka othisha, abafundi kanye nabazali ngezincomo engizozethula ngemuva kocwaningo olunzulu engilwenzile.

1.6 IZINGQINAMBA ZOCWANINGO

NgokukaSimon (2011) izingqinamba zocwaningo ziwukuntengezela okungenzeka ocwaningweni futhi umcwaningi angeke azilawule, nokho okudingeka ukuba akwazi ukubhekana nazo zingamthiyi ocwaningweni. Kulolu cwaningo, abahlanganyeli bocwaningo bonke bahlukile ngokwezindawo abadabuka kuzona kanye nangezimilo zabo. Ngakho lokhu kusho ukuthi imingcele yocwaningo ingavela ngendlela abahlanganyeli ababuka ngayo izinto, izimfihlo okungabe banazo kanye nendlela abangathatha ngayo umcwaningo kumbe ucwaningo uqobo. Lokhu akubanga yingqinamba kimi njengomcwaningi.

Okunye okungaba yingqinamba kulolu cwaningo ukuthi imiphumela yalo ngeke iveze isithombe ngokwenzeka kwezinye izikole kodwa izobe iqondene nezikole ezizobe zicwaningwa kuphela. Njengoba lolu cwaningo lugxile ekufundiseni ukufunda okubhaliwe olimini lwasekhaya lwesiZulu kubafundi bebanga leshumi ezikoleni ezimbili ezisesiyingini saseMhlathuzane, kuyosho ukuthi imiphumela ngeke kuthiwe iveza okwenzeka ezilimini zonke zomdabu zase-Afrika futhi iyobe iveza kuphela okwenzeka ebangeni leshumi kulezi zikole. Imiphumela eyotholakala ngeke ifane nengatholakala olimini lwesiZulu njengolimi lokuqala lokwengezwa noma lwesibili. Okunye okuyingqinamba ukuthi aluluningi ucwaningo oseluke lwenziwa ngolimi lwesiZulu ngakho amakhonsephtsi athile angangixaka lapho ngithi ngiyawahumusha uwasusela esiNgisini. Kodwa-ke ngiyosebenzisana nabacwaningi asebeke babhala ngesiZulu ngethekele ulwazi mayelana nalawo makhonsephtsi angaba yinkinga.

Okunye okungabalwa njengomngcele kulolu cwaningo ukungandi kwemibhalo yolimi lwesiZulu eyabhalwa ngaphambilini ehlobene nesihloko salolu cwaningo kodwa-ke ngizosebenzisa imibhalo yolimi lwesiNgisi evele ikhona, ukuzama ukuxazulula le nkinga.

1.7 UKUHLELEKA KWEZ AHLUKO

Isahluko Sokuqala: Lesi sahluko sethula isingeniso kanye nesendlalelo salo msebenzi. Siveza kabanzi ngomsuka kanye nesisusa salolu cwaningo lapho kuvela khona ukuthi ngabe yini egququzele noma efake ugqozi ukuba ngiqale lo msebenzi. Lesi sahluko siphinde sethule izinhloso nemibuzongqangi yocwaningo. Ngaso sonke isikhathi uma kwenziwa ucwaningo kuhlale kuba khona izingqinamba kanye nemingcele yalo ngakho kulesi sahluko kuyaphawulwa ngakho. Ekugcineni okuqukethwe ezahlukeni zonke ezakha lo mqingo.

Isahluko Sesibili: Lesi sahluko sethula ukubuyekezwa kwemibhalo ehlobene nesihloko salolu cwaningo. Lapha kubhekwa ukuthi ngabe abanye ababhali kanye nabacwaningi bathini ngenkinga engizama ukuyicwaninga. Le ngxenye iveza ucwaningo oseluke lwenziwa ngaphambilini oluncike ekufundiseni ukufanda okubhaliwe/imibhalo.

Isahluko Sesithathu: Kulesi sahluko kuxoxwa ngomklamo nezindlela zocwaningo. Uma kwenziwa ucwaningo kunengxenye ebaluleke kakhulu ebizwa ngokuthi umklamo wocwaningo. U-Bertram kanye no-Christiansen (2010) bachaza umklamo wocwaningo njengamalungiselelo aveza ukuthi ngabe umcwaningi uzoluqoqa, aluhlele futhi aluhlaziye kanjani ulwazi alutholile. Ngakho-ke kuzoxoxwa ngocwaningo oluyikhwalithethivu, ipharadayimu yomhumusho esetshenziswe kulolu cwaningo, *i-case study*, izindlela zokuqoka abahlanganyeli, izindlela noma amathuluzi okuqoqa ucwaningo okuyinhlolelwazi esakuhleleka kanye nendlela yokuqoqa ulwazi ngokubuka okwenziwayo, izindlela zokuhlaziya, nenkambiso elungileyo yocwaningo.

Isahluko Sesine: Lesi sahluko sidingida uhlaka lwenjulalwazi kanye nohlaka lwemicabango esetshenzisiwe njengohlaka ekuhlaziyeni ulwazi olutholakele yinjulalwazi ye-*schema theory*. UBartlett uchaza abuye aveze ukusebenza kwale njulalwazi, ekusebenziseni ulwazi oluqoqelwe emqondweni (*memory*) ukuze umfundi akwazi ukwakha isithombe kumbe indaba ngakufundayo. U-Strickland (2004, p. 80)

uveza ukuthi lokho ingane ekufunda ngokulalela nangokukhuluma kuneqhaza elikubambayo ekuthuthukiseni ulwazi lwayo lokufunda nokubhala.

Isahluko Sesihlanu: Lesi sahluko sethula lonke ulwazi olutholakele ocwaningweni olwenziwe kothisha abane, abafundisa ibanga leshumi ezikoleni ezimbili ezisesiyingini saseMhlathuzane entshonalanga yeTheku. Lapha kuzokwethulwa ulwazi olwatholakala ngezingxoxo. Kulesi sahluko kubuye kubhekwa kuhlaziywe lonke ulwazi olutholakele ngokubuka othisha befundisa emakilasini, ngasekugcineni naso sidingida okuyizona zizathu zokwenza kothisha, kuyahlaziywa kusetshenziswa injulalwazi kaBartlett ye-*schema theory*. Nokuyobe sekusongwa ucwaningo kwethulwe nezincomo.

1.8 IQOQA SESAHLUKO

Kulesi sahluko kuxoxwe ngesingeniso nesendlalelo salo mbiko wocwaningo. Lesi sahluko siveze kabanzi ngomsuka kanye nesisusa salolu cwaningo. Lapho kuvele khona ukuthi ngabe yini egququzele noma evuse ugqozi lokuba ngiqale lo msebenzi. Isahluko siveze izinhloso zocwaningo, imibuzo yocwaningo sagcina ngokubeka amanqampunqampu ngezahluko ezakha lo mqingo.

ISAHLUKO SESIBILI

UCWANINGO OSELWENZIWE

2.1. ISINGENISO

Ngaphambilini ngethule isahluko sokuqala ebesibheka isendlalelo socwaningo, silandisa nangezahluko zonke ezikulolu cwaningo. Lesi sahluko sethula imibhalo exoxa ngocwaningo oseluke lwenziwa ngaphambilini oluncike ohlelweni lokufunda nokuhlola IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (*Curriculum Assessment and Policy Statements* {CAPS}) nemvelaphi yalo, bese sibuye sibheke ucwaningo oseluke lwenziwa ekufundiseni ukufunda okubhaliwe olimini lwesiZulu uLimi Lwasekhaya nangezinye izilimi. Kuzobhekwa ucwaningo oselwenziwe eNingizimu Afrika nezwekazi laseAfrika kanye naphesheya kwezilwandle. Kuzobhekwa nezinjulalwazi ezimayelana nokufunda okubhaliwe/imibhalo.

Ucwaningo lwe-*National Reading Strategy (data)* lwaveza ukuthi iNingizimu-Afrika ibhekene nezinsalelo eziningi ekuthuthukiseni ikhono lokufunda okubhaliwe/imibhalo futhi kukancane kakhulu ukuthola izikole ezinemitapo yolwazi isetshenziswa ngendlela efanele. Ezikoleni iningi lamagumbi okufundela awanazo izincwadi zokufunda kanti nalawo anazo, uthola ukuthi azikho ezingeni lalelo banga.

Ucwaningo lukaMlondo (2015) lwathola ukuthi abafundi abaningi abanazo izincwadi emakhaya ezingabasiza ukuzijwayeza ukufunda futhi izincwadi zolimi lwabo lwasekhaya/lwebele nazo zimbalwa kakhulu kumbe azitholakali kalula. Ngakho-ke abafundi abalitholi ithuba lokufunda ngolimi lwabo lwasekhaya (Department of Education, 2008). Njengalokhu uhlelo lwe-CAPS luselusha emfundweni, ngesikhathi ngiqoqa imibhalo yocwaningo ngithole ukuthi ayikabi bikho ngokwanele imibhalo ekhiqizwe ucwaningo olungaphambilini maqondana nokufundisa ukufunda okubhaliwe ebangeni leshumi isiZulu uLimi Lwasekhaya.

2.2. IYINI I-CAPS?

NgokoMnyango wezeMfundo eyisiSekelo IsiTatimende seNqubomgomo yoHlelo

IweziFundo nokuHlola (CAPS) akulona uhlelo noma inqubomgomo entsha kodwa isichibiyelo sokuhlola sohlelo olwalubizwa ngokuthi yi-*National Curriculum Statement* (Pinnock, 2011). Yingakho sisasebenzisa inqubo nemigomo yohlelo lwe-*National Curriculum Statement* (NCS) kusuka emabangeni aphansi kuya kwaphakeme (*Grades R-12*) (Pinnock, 2011). I-CAPS lena ayigqugquzeli izindlela zokufundisa kodwa uqhakambisa ulwazi oludluliselwa kumfundi, okungukuthi ibheka ukuthi yini efundiswayo bese ikhipha umhlahlandlela wokuhlola.

2.2.1. UCWANINGO OSELWENZIWE NGE-CAPS

Selube khona ucwaningo oselwenziwe ngezinguquko ezibe khona ohlelweni lwezeMfundo eyisiSekelo eNingizimu Afrika. Noma lungeluningi kangako, ikakhulukazi olubheka isiZulu njengolimi lwasekhaya. Kulolu cwaningo sizosebenzisa kakhulu imibiko yesigungu esibhekele ukudluliselwa emabangeni alandelayo ezemfundo nokuqeqesha *Umalusi (Council for Quality Assurance in General and Further Education and Training)*.

Ocwaningeni oluke lwenziwa Umalusi ngonyaka wezi-2014, lapho kwakuqhathaniswa uhlelo lokufunda olubizwa nge-*Curriculum National Statement* (NCS) kanye *Curriculum and Assessment Policy Statement* (CAPS) emazingeni aphezulu (*FET Phase*), kwezinye zalezi zifundo ezilandelayo: ezifundweni zolimi (*Languages*), ezokubala (*Mathematics and Mathematics Literacy*), ezesayensi kanye nezamabhizinisi kanye nokulawulwa kwawo (*Business and Commerce and Management*). Lo mbiko uqanjwe ngokuthi “*What’s in the CAPS package?*”

Isiphetho nokuphawulekayo ngezifundo ngasinye kwezingenhla kuveza lokhu okulandelayo:

Ekugudlukeni kusuka ku-NCS kuya ku-CAPS kucacile ukuthi isisekelo sendlela yokufundisa, kusuka ku-*Outcomes-Based Education* (OBE) ye-NCS engachazwa ngokuthi “*Learner- Centered and based approach*” (DoE, 2002, p. 7), kuya endleleni ye-CAPS yona echazwa ngokuthi “*active and critical approach to learning, rather than rote and uncritical learning of given truths*” (Umalusi, 2014, p. 21).

Okunye i-CAPS isondele kakhulu ezinjongweni zayo; ngokudidiyela isifundo, imigomo kanye nokusungula imingcele yezifundo (Mngomezulu, 2014). UMngomezulu uyakuveza futhi ukuthi sekube nokugudluka ekusebenzeni

ngamaqembu njengoba i-NCS kade isho njalo, manje sekubhekwa umfundi ngamunye kanye nolwazi analo.

2.2.2. OKUKHUTHAZWA I-CAPS

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola i-CAPS (2011) sikhuthaza ukuthi abafundi kumele bazejwayeze ukusebenzisa uLimi lwabo lwebele/lwasekhaya ngezinhloso ezahlukene. Lapha kubalwa nokuthi abafundi bakwazi ukuzibhalela imibhalo yomuntu ngayedwana njenge-dayari, ijenali, incwadi yobungani nokunye (p. 9). Lokhu kukodwa nje esinye sezizathu, kumele othisha baqikelele ukuthi abafundi bayathuthuka ekhonweni lokufunda okubhaliwe. I- CAPS (2011) iqhubeka iveze ukuthi ngasekupheleni kwebanga lesishiyagalolunye (*Grade 9*) abafundi kumele ukuba sebekwazi ukusebenzisa ulimi lwasekhaya ngempumelelo nangokuzethemba, ezinhlosweni ezahlukene, okufaka kuzo nokufunda imibhalo ngokuyiqondisisa (p.12). Kuphinde kudingeke ukuba abafundi bayiqonde inhloso yokubhala kwabo kanye nokucabangela izethameli. Abafundi bakwenza lokhu ngokudamane babhala bephinde bafunde amathekisthi ahlukene azobafaka inselelo (p. 12). Kubuye kuvele ngokuqondile ukuthi othisha kumele bathuthukise amasu abafundi ekufundeni okubhaliwe nasekubhaleni ukuze bezogcina bekwazi ukuzimela nokuba babe ngabafundi nababhali impilo yabo yonke (CAPS, 2011, p. 13).

KwiCAPS, uMphumela wokuFunda wesibili (*Learning Outcome 2*) ukuveza ngokusobala ukuthi abafundi abasebangeni leshumi, abafunda isiZulu uLimi lwasekhaya, kufanele ukuthi bakwazi ukufunda okubhaliwe ngokuzethemba. Lapha basuke sebelindeleke ukuba bakwazi ukuzikhethela amathekisthi abawathandayo bazithuthukise ngokuzifundela (p.15). I-CAPS iqhubeka iveze ukuthi ebangeni leshumi kuya kweleshumi nambili, othisha kumele babheke ukufundisa ukufunda okubhaliwe ngokwamazinga amathathu: ukufundisa ukufunda okubhaliwe ngaphambi kokufunda, ngesikhathi sokufunda kanye nangemva kokufunda. Okumele kwenziwe ngaphambi kokufunda wukuba uthisha agqugquzele abafundi ukuba baqagele ngethekisthi noma ngombhalo ngokubuka nje isihloko. Lokhu-ke kubhekwa njengokusiza abafundi ukuba bavuselele ulwazi lwabo lwaphambilini ngaphambi kokuqhubeka nokufunda umbhalo. Kuleli banga lokufundisa ukufunda okubhaliwe, kufika umbuzo wokuthi; Ingabe othisha bayakuqaphela yini okungalekelela abafundi

ukuba bakwazi ukufunda lowo mbhalo noma lesi sihloko ngokuqondisisa? Abafundi bengakwazi ukwenza lokhu uma befundiswe kahle ukufunda imibhalo ngokuyiqondisisa. Ebanga lesibili lokufunda umbhalo, i- CAPS igcizelela lokho okufanele kwenziwe nguthisha ngesikhathi sokufunda umbhalo. Lapha abafundi basuke sebefunda wona umbhalo ngqo futhi basuke belindeleke ukuba bawufunde ngokuwuqondisisa, kungabi nje ukufunda amagama ngokulandelana kwawo kodwa bakhe umqondo kulokho abasuke bekufunda? Lapha abafundi balindeleke ukuba basebenzise ‘amasu athile abawasebenzisa ekufundeni umbhalo ngokuwuqondisisa, becabanga okungahle kwenzeke (CAPS, 2011, p.15).

Njengoba sekuke kwavela phambilini ukuthi abafundi bebanga leshumi abafunda isiZulu ulimi lwasekhaya sebefanele ukukwazi ukufunda ngokuzethemba, kufanelekile futhi ukuba bafunde ngokuqondisisa. Nakulo leli banga, kusemqoka ukuthi othisha babalekelele abafundi ekuthuthukiseni amakhono abo okufunda okubhaliwe ngokuqondisisa.

Ebanga lesithathu ekufundiseni ukufunda okubhaliwe, umqulu we-CAPS (2011, p.15) ugcizelela okwenziwa ngemva kokufunda. Lapha kulindeleke ukuba abafundi babuke futhi bahlele umbhalo usuwonke, baqoqe imibono esethekisthini noma embhalweni bese beveza eyabo imibono (esingathi ukufingqa ngamazwi abo). Futhi kulindeleke ukuba kube nemisebenzana efana nomsebenzi wohlu lolwazimagama olutholakala embhalweni. Kuwo wonke la mabanga okukhulunywe ngawo ngenhla, kubalulekile ukuqaphela ukuthi ngabe umfundi yena uqobo uyakwazi yini ukuzifundela imibhalo. Lo-mqulu uyakucacisa ukuthi umfundi ulekelelwa nguthisha ukuze athuthuke ekuzifundeleni imibhalo ngokuyiqondisisa. Ngakho-ke, kunesidingo ukuba othisha balekelele abafundi ukuthuthukisa ulwazi lwabo lokufunda okubhaliwe ikakhulukazi ngoba isiZulu basifunda njengolimi kwasekhaya.

Kuningi okubhekeke ukuba kwaziwe ngumfundi lapho efunda okubhaliwe. Lapha singabala ukuthi umfundi kumele ahlaziye isakhiwo sombhalo, angabhala nezinhlabo zezindaba njengendaba eningayo, angafunda ngokuqondisisa, ukufingqa kanye nokuhlolisisa indlela ulimi olusetshenziswe ngayo (CAPS, 2011). Kuphinde kuvele futhi ukuthi embhalweni abafundi kumele basebenzise amakhono okufunda ngokushesha nangokugeleza, baqaphele amaphuzu abalulekile kanye nokufundisisa. Kumele kube nezinhlabo zamathekisthi abhaliwe futhi afinyelele kubafundi. Lokhu

kukodwa nje kungaba yisiphakamiso esiveza ukuba semqoka komtapo wolwazi esikoleni, ozoba nalokhu okulandelayo: amaphephabhuku, amaphephandaba, izincwadi eziyimibhalo yobuciko (amanoveli, izincwadi zezinkondlo kanye nasezindabeni ezimfishane).

Phezu kwakho konke lokhu okuvezwe ngenhla, kubalulekile ukuba umfundi athuthukiswe ekukwazini ukufunda okubhaliwe/imibhalo ngokuqondisisa. Zingaba khona izinhlobo zemithombo yemibhalo, kepha ngeke yaba lusizo kubafundi uma bengathuthukile ngokwanele ekufundeni umbhalo ngokuwuqondisisa ukuze bayisebenzise ngokuphumelelayo nangenzuzo lapho bekhula ekufundeni noma bedlulela emabangeni aphakeme emfundo.

2.3. UKUFUNDA OKUBHALIWE/IMIBHALO

NgokukaMlondo (2015) ukukwazi ukufunda okubhaliwe (*reading*) kuyisihluthulelo sokukwazi ukuziqoqela ulwazi ngalokho okwenzekayo ezweni esiphila kulo. Umlondo uqhuba athi ukufunda imibhalo kungaba ngokokuzijabulisa (*entertainment*) njengoba kunezinhlobo ezahlukene zemibhalo efundwayo. Ziningi izindlela ababhali abachaza ngazo ukufunda okubhaliwe U-Eisner (1991) uchaza ukufunda okubhaliwe kanje:

Reading is about meaning. Reading is a synthesis of word recognition and comprehension. Reading is developing a representation of text by relating what is on the page to one's own fund of knowledge (p. 69).

Ngokwalo mbhali ukufunda okubhaliwe kusiza ukuletha izincazelo ngalokho okubhaliwe kofundayo. Ugcizelela nokuthi ukufunda imibhalo kusiza ofundayo ukuba abe nolwazi lokuhlonza amagama abuye afunde ngokuqondisisa (*comprehension*). Ukuze abafundi bathuthuke ekufundeni imibhalo, kudingeka ukuba othisha babe nendlela yokufundisa abafundi ukukwazi ukufunda okubhaliwe.

2.3.1. IZINKINGA ZOKUKUFUNDA OKUBHALIWE KUBAFUNDI

UMnyango weMfundo eyisiSekelo ubika ukuthi esinye sezizathu zokwehla kwemiphumela yokuphasa ebangeni leshumi nambili ibangelwa izinga eliphansi lokufunda okubhaliwe kubafundi bakuleli kusukela emabangeni aphantsi kuze kuya kwaphezulu (DBE, 2014). Lokhu kufakazelwa nayi-Union of Professionals (2008)

kanye noMachet benoPretorius (2008) abagcizelela ukuthi uma izingane zehluleka ukufunda okubhaliwe zisesemabangeni aphantsi ziba nenkinga ngisho sezikhulile. Ucwangingo lukaNkosi (2011) olwaluhlola ukufundiswa kokufunda okubhaliwe emabangeni aphantsi akhethiwe esiZulu ulimi lwasekhaya ezikoleni zaseMlazi, lwasonga ngokuthi abafundi abakulezi zikole banenkinga yokufunda okubhaliwe olimini lwesiZulu nje yingoba inkinga iqala emabangeni aphantsi, besebancane bakhule baqhubeke nayo emfundweni, yabo yonke. Umbiko woMnyango weMfundo eyisiSekelo wangonyaka wezi-2014, wabika lokhu njengesinye sezizathu zokwehla kwemiphumela ebangeni leshumi nambili.

UNkomo (2010) uveza ukuthi uHulumeni waseNingizimu-Afrika wachitha imali engaphezulu kwezigidigidi ezingama-550 zamarandi ukulwa nale nkinga yezingane zesikole, yokungakwazi ukufunda okubhaliwe. Noma kunjalo uVan der Rheede (2008) uveza ukuthi akukakafinyelelwa ezinhlosweni zemizamo eyahlukahlukene yokulungisa le nkinga yamazanga aphantsi okufunda okubhaliwe ezinganeni zesikole.

U-Nkosi (2011) uveza ukuthi ngonyaka wezi-2001 kuya kowezi-2004, uMnyango weMfundo eyisiSekelo eNingizimu-Afrika wenza ucwangingo lokuhlola amazanga okufunda okubhaliwe kubafundi bamabanga aphantsi ezikoleni. Lolu cwangingo lwaveza imiphumela eyethusayo ngamazanga aphantsi okufunda okubhaliwe kulabo bafundi ababebambe iqhaza ocwangingweni. Laba bafundi babethathwe ezikoleni kuzwelonke laseNingizimu-Afrika. UNkosi uqhuba athi le miphumela yenza uMnyango weMfundo eyisiSekelo ungenelele kakhulu ekuzameni ukuthola okungaba isixazululo kule nkinga. Kwase kusungulwa isu lokufunda kuzwelonke (*National Reading Strategy*), okuyilona okwakuhloswe ngalo ukwenza ngcono amazanga aphantsi abafundi okufunda okubhaliwe ezinganeni zamabanga aphantsi (Nkosi, 2011).

UClay (2003) ubalula ukuthi uma ufunda umbhalo kusuke kungekhona nje ukuthi uphimise imisindo izwakale, ukufunda izimpawu nemifanekiso kodwa ikakhulu ukuba umuntu osuke efunda athole umyalezo kanye nomqondo kulokho akufundayo kanye nokukwazi ukwenza noma ukuphendula imibuzo ayinikeziwe eqondene nalowo mbhalo awufundile. Ngakho-ke ukungakwazi ukufunda kwabafundi kuba nemithelela eminingi eyahlukahlukene esikhathini abasuke bephila kuso kanye nangesikhathi esizayo. UYoungblood (2007) uveza ukuthi ukuhluleka ukufunda okubhaliwe kukhubaza

inqubekelaphambili yomfundi ekufundeni jikelele, abonakale ehluleka ngenxa yokungabi nawo amakhono okufunda okubhaliwe. Kanti futhi lo mbono ufakazelwa nguNkosi (2011) uma ethi inkinga yabafundi yokungakwazi ukufunda iba nomthelela omubi kakhulu uma sebekhulile besemazingeni aphakeme emfundo. Lokhu ukufakazela ngokubeka isizathu sokuthi uma abafundi sebefunda imibhalo eminingi eyahlukene bazithola bengasaqondi lutho. Isibonelo, kungaba isifundo sokuqondisisa lapho abafundi kusuke kulindeleke ukuba baphendule imibuzo emva kwesifundo. Yilapho-ke kuvela khona izingqinamba zokuthi baphendule noma banikeze izimpendulo ezingenamqondo ngenxa yokuthi behluleka ukufunda baqonde kahle umbhalo.

UZimmermann benoHutchinins (2003, p.4) baveza ukuthi ukungakwazi ukufunda nokubhala kuholela ekuhluphekeni, okuhlanganisa ukwanda kwesibalo sabantu abangasebenzi, ubuphofu kanye nokwanda kobugebengu. Kanti lokhu kufakazelwa uNaiker (2009) oveza ukuthi abafundi abaningi eNingizimu-Afrika baye bazithole sebephuma ezikoleni ngesizathu sokuba nezingqinamba ezisondelene nakho ukungakwazi ukufunda okubhaliwe phela kuyiqiniso elingephikwe ukuthi uma abantu behlukana nesikole akubona bonke abagcina bethole imisebenzi emihle kanye namabhizinisi kodwa iningi labo liba uhlupho emiphakathini ngenxa yokuthi basuke bengenayo imfundo eyisikhali sempilo.

UNkosi (2011) uveza ukuthi akuyona into eyejwayelekile ukuthola ukuthi abazali ikakhulukazi emakhaya bakhuthaze izingane zabo ngokufunda okubhaliwe. Isibonelo, baningi abazali abangakwazi ngisho ukuthenga iphepha nje lodwa leli ukuthola izindaba ezintsha, ngaleyo ndlela kuba umqansa ukuba umzali athengele ingane yakhe incwadi yokufunda okungenani ukufundela ukuzijabulisa. Kuvela nokuthi imbangela yalokho ukuthi izinto eziningi abafundi abahlangabezana nazo emakhaya kusuke kuyimibhalo ebhalwe ngesiNgisi. Le mibono engenhla ibe seyishayisana kancane nalokho okushiwo uStrickland (2014) ukuthi yonke into eyenziwa abantu abadala emakhaya iba nomthelela ekukhuliseni ulwazi lolimi nokufunda okubhaliwe enganeni esuke ibukela kubo. Uqhuba athi abanye abazali noma ngabe bampofu kodwa bayazama okusemandleni ukuba balekelele izingane zabo ngokufuna usizo bakhe nobudlelwano nabangabasiza ekulekeleleni izingane zabo ukuze zingabi nobunzima ekufundeni imibhalo esikoleni.

Ngakolunye uhlangothi, uStrickland (2004, p. 80), uveza ukuthi lokho umfundi akufunda ngokulalela nangokukhuluma kuneqhaza okulibambayo ekuthuthukiseni ulwazi lwakhe lokufunda nokubhala. Isibonelo, ulwazi lwabafundi abancane lokusho imilolozelo nezilandelo, nokukwazi ukusebenzisa imisindo emagameni akhulunywayo kuyinto esemqoka neyinkomba yekhono lengane lokufunda ngempumelelo. Ngokunjalo uNkosi (2011) uyakufakazela lokhu okushiwo uStrickland ngaphezulu ngokuveza ukuthi ukuqala kokukwazi ukufunda okubhaliwe akusewona nje kuphela umsebenzi owenziwa uthisha esikoleni, kodwa kusukela ekhaya lapho ingane izalelwa khona, iye njalo ngokuthuthuka ifunda ukukhuluma nokulalela kuze kufike lapho ikwazi khona ukufunda kahle okubhaliwe kanye nokubhala.

UBlaine (2007) uveza ukuthi uma ukufunda kwengane esikoleni kuhamba kahle ngendlela yokuthi ingane ikwazi ukufunda okubhaliwe, ukubhala kanye nokubhala, lokhu kungaba nomphumela omuhle kakhulu lapho ingane iqhubeka nokufunda idlulela emfundweni yamabanga aphezulu, ngisho nasezikhungweni zemfundo ephakeme. Kanti lokhu kufakazelwa uCommeyras (2009, p.1) lapho ebalula ukuthi ukufunda nokubhala kuyahambisana futhi kumele zombili lezi zinto zithathwe njengezisemqoka ekuthuthukeni kolimi. Ngale ndlela uveza ukuthi ofundiswa ukufunda akumele ukufundiswa kwakhe ukufunda okubhaliwe kuthathwe njengento eyehlukile noma eqhelelene nokubhala. Laba bacwaningi bazama ukuveza ukuthi ngeke kwamsiza umfundi ukukwazi ukufunda kuphela futhi aze abe inkunzimalanga ekufundeni kodwa abe engakwazi ukubhala. Lokhu kugcizelela ukuthi la makhono womabili abaluleke kakhulu futhi ayahambisana esigabeni sokukhula komfundi emfundweni yakhe.

2.4. UKUNTULEKA KWEZINSIZAKUFUNDISA

UNkosi (2011) ngesikhathi enza ucwaningo evakashele esikoleni eqoqa ulwazi ngokuhlala abukele waqaphela ukuthi othisha abasebenzisi izinsizakufundisa ngokwanele ezizothuthukisa ikhono labafundi lokufunda. Konke lokhu kwakwenziwa ukushoda kwazo izinsizakufundisa esikoleni. Uveza ukuthi ukubuka nje incwadi kanye nombhalo ebhodini lokho akuvusi ugqozi lokuthanda ukufunda kumfundi.

UNkosi ugcizelela ukuthi kufanele othisha basebenzise izinto eziphathelele nobuchwepheshe besimanje njengemisakazo, omabonakude, amakhompuyutha njalo njalo, ukuze abafundi bakuthande futhi bakujabulele ukufunda okubhaliwe. Kanti

uSingh (2011) uthi yizinsizakufundisa ezibalulekile njengezincwadi zokufunda ezifanele zinikezwe othisha. Ukuba khona kwezinsizakufundisa kwenza umsebenzi kathisha ube lula futhi awuthakasele umsebenzi wakhe, ngoba ngesikhathi efundisa ukufunda okubhaliwe kumele kube wukuthi ngesikhathi umfundi efunda naye uyabona lapho efunda khona ukuze uma kwenzeka eba nenkinga amsize. Lokhu kwachaza nogqozi kuthisha lokuya ekilasini futhi afundise ngeqophelo eliphezulu. Lokhu kube sekwenza nempilo yabafundi ibe lula ngoba basheshe bayibambe ingqikithi yalokho okufundwayo.

UMnyango weMfundo kumele ukuqinisekise ukuthi umtapo wolwazi wesikole nesikole usebenza ngendlela efanele futhi uhlonyiswe ngabasebenzi abawuqeqeshelwe lo msebenzi (*teacher librarians*). Wonke amakilasi kumele abe nalo ikhona lokufunda (*reading corner*) elinezincwadi ezihhayo nezimnandi zolimi lolo olukhethiwe (Khohliso, 2015). UCofu (2013) uyakufakazela lokhu lapho eveza ukuthi igumbi lokufundela abafundi kumele libe sezingeni elifanele ukufunda okubhaliwe kanye nokuthi umfundisi akwazi ukwethula izifundo zakhe eziqondene nekhono lokufunda. Uqhuba athi nokuba khona kwekhona lokufunda egunjini lokufunda kwenza abafundi bazithole eduze izincwadi abangaziqeqesha ngazo ekufundeni kwabo.

UGovender (2009) uyakusekela lokhu okungenhla lapho ethi igumbi lokufundela kumele libe nekhona lokufunda lapho abafundi bezokwazi ukuzikhethela izincwadi abathanda ukuzifunda ngaphandle kokuthi baphazanyiswe noma badidiswe ezinye izincwadi ezingekho ezingeni labo. Lokhu ukusho ngoba uma umfundi eya emtatsheni wolwazi ufika izincwadi ziziningi kakhulu agcine esedideka athathe izincwadi ezingeke zamusiza kumbe zathuthukisa ikhono lakhe lokufunda. Ngakho-ke kuba yisu elihle ukuba uthisha abasondezele eduzane abafundi izincwadi futhi aziyo naye ukuthi zisezingeni labo lokukhula futhi zizobasiza.

NgokukaHart noZinn (2007) ezinye zezikole ziyaba nazo izinsizakusebenza kodwa inkinga iba kubona othisha ngokungabi nalo ulwazi lokusebenzisa izinsizakusebenza eziphambi kwabo. Kuphinde kuzoba ukunganeli kwazo izinsizakusebenza lapho zabelwa abafundi. Lokho kuyayidala inkinga. Okunye kungaba ukufika kwazo sekudlule isikhathi ebezidingeka ngaso kumbe zibe nokuhlukile kunalokho obekulindelwe ngothisha. UHart noZinn (2007) baqhuba bathi izikole eziyingcosana zasemalokishini zinayo imitapo yolwazi kodwa kwayona ayinazo izinsiza ezanele.

Baphinda baveze nesinye isibonelo ngabakuthola ocwaningweni lwabo ukuthi esifundazweni saKwaZulu-Natali esinezikole eziningi kakhulu (6129), izikole ezingamaphesenti angamashumi amabili zazingenayo nhlobo imitapo yolwazi. Esimweni esifana naleso kusuke kulindelwe ukuthi othisha basebenze kanjani ekuthuthukiseni ikhono lokufunda ngoba abafundi abanayo indawo abazoyivakashela ngaphakathi esikoleni ukuyothola ulwazi. Akusikho nje kuphela ukuthi bayela ukufunda kodwa miningi eminye imisebenzi yabafundi edinga ukuba isikole sibe nomtapo wolwazi.

NgokukaNaidoo, uDorasamy noReddy (2012) ukungabi bikho kwezinsizakufunda kanye nabantu abangasiza abafundi okubalwa kubo umndeni kanye nabangani emakhaya, kuvimba inqubekela phambili yomfundi ekufundeni ulimi. Baqhuba bathi uma othisha befaka izicelo kubazali zokuthi bathengele izingane izinsizakufunda ezinjengamabhuku noma amaphephandaba bese bewaletha esikoleni ukuze bawasebenzisele ukufunda. Lapha uthisha uzithola ebhekene nenkinga yokuthi abafundi bazifikela esikoleni bezishayela nje bengaphethe lutho ngoba abazali bezishaya indiva izicelo zothisha.

UCofu (2013) ube eseveza ukuthi abazali abanengi kanye nabanakekeli bezingane abakhuluma isiZulu emalokishini abekho ezingeni lokuba bangaqinisekisa futhi bagxilise ikhono lokufunda ezinganeni zabo. Uthi iqiniso ukuthi abazali basebenza amahora amaningi emisebenzini babuye bekhathele emakhaya, futhi abanalo ulwazi namakhono okusiza izingane zabo. Abazali babuya babhekane neminye imisebenzi yasemakhaya esuke ibahlalele. Okugcwele emiqondweni yabazali ukuthi vele kuwumsebenzi wothisha nje kuphela ukusiza ingane ukuthi akwazi ukufunda hhayi umzali.

Ngakho-ke ngibona ukuthi noma abazali bebuka ngeso lokuthi umsebenzi wothisha ukufundisa ingane kuphele kodwa iqiniso lithi kunzima ukuba aphumeleleuthisha ekufundiseni ingane ngaphandle kosizo oluvela kubazali. Ngoba uma izingane sezisemakhaya yilapho zithola ithuba elanele lokubhekana nomsebenzi wazo wesikole. Ngikusho lokhu ngoba phela esikoleni isikhathi sisuke siklanyiwe siklanyelwe izifundo eziningi ezahlukahlukene. Ngenxa yalokho kuyenzeka ukuba angasitholi uthisha kahle isikhathi sokuthi agxilise ikhono lokufunda okubhaliwe. Ingakho-ke othisha bayaye

bathi abafundi abaqhubeke emakhaya nokuziqeqesha ekufundeni lapho besebenzisa izincwadi, amaphephabhuku, amaphephandaba njalonzalo.

2.5. UMSEBENZI OBHEKENE NOTHISHA BOLIMI

UMaphumulo (2010) ubika ukuthi othisha banenkinga yokushoda kwezinsizakufundisa eziqondene nokufunda okubhaliwe, ukugcwele ngokweqile kwamakilasi nesimo sabafundi abantulayo. Lokhu kube sekwenza kube nzima ukufundisa ikhono lokufunda ngempumelelo kothisha.

Lolu cwaningo lufakazelwa olwenziwa uPhajane (2012) olwaveza ukuthi othisha bathwele kanzima futhi banomsebenzi omningi. Lokhu kwakungenxa yokuthi izincwadi eziqondene nokufunda abafundi babengavunyelwe ukuya nazo emakhaya noma ngabe banikwe umsebenzi wasemakhaya. Uqhuba athi le nkulumo yakhe iqonde ukuveza ngokusobala ukushoda kwezinsizakufundisa, ukungabi bikho kwesikhathi kanye namasu aphasile okufundisa ukufunda konke lokhu kunomthelela omubi esikoleni sonke maqondana nekhono lokufunda. Lapho othisha bebhekene nomsebenzi okumele bawenze baphinde babhekene nenkinga yokusebenza ngaphansi kwezimo ezingabavumeli ukuba basebenze ngokukhululeka. UMnyango wezeMfundo (2007) uthi ukuba hlwempu kwezindawo abafundi abafundela ngaphansi kwazo kwenza kube nzima ukuthi nothisha badlulisele imfundo yeqophelo eliphezulu kubafundi. Lokhu kudalulwa kahle ucwaningo lukaMhlongo (2012) oluveza ukuthi ezinkingeni othisha ababhekene nazo ezikoleni umthwalo wokuchichima kwamagumbi okufundela awusali ngaphandle. Uqhuba athi ubuningi babafundi emakilasini kuholela ekutheni kungabi bikho ngisho nesikhala nje sokudlula phakathi kwamatafula abafundi. Lokhu kwenza indawo yokufundela kungabi yindawo egculisayo ukuthi kungasetshenzelwa kuyona.

2.6. IMIZAMO KAHULUMENI YOKUTHUTHUKISA AMAZINGA APHANSI ABAFUNDI OKUFUNDA IMIBHALO

UHulumeni kazwelonke eMnyangweni WezeMfundo eyisiSekelo wathatha igxathu lokusungula isu lokufunda kuzwelonke (National Reading Strategy, 2008). Lokho UMnyango wakwenza ngenxa yokubuka amazinga aphansi okufunda kwabafundi bakuleli. Kuningi okubalulwa kulo mkhankaso okuqondene nokufunda kanye nezindlela abafundi abangasizwa ngazo ukuthuthukisa ikhono lokufunda. Leli su elasungulwa uMnyango wezeMfundo lase liqhamuka namaphuzu ayizinsika

eziyisithupha amqoka nokuyiwo angaholela izikole zaseNingizimu-Afrika empumelelweni. La maphuzu ayalandela: ukuqapha indlela abafundi abenza ngayo emfundweni (*monitoring learner performance*), ukufundisa kanye nezindlela zokufundisa (*teaching practice and methodology*), izindlela zokufundisa ukufunda okubhaliwe, amasu okufundisa ukufunda okubhaliwe, ulwazi lokuhlonza amagama (*word recognition*), ukufunda ngababili/ngokuhlanganyela (*paired reading*) kanye nokuqeqeshwa, ukuthuthukiswa kanye nokulekelelwa kothisha (*teacher training, development and support*)

2.6.1. UKUQAPHA INDLELA ABAFUNDI ABENZA NGAYO EMFUNDWENI (*MONITORING LEARNER PERFORMANCE*)

Isu lokufunda kuzwelonke liqaphelisisa indlela abafundi abenza ngayo ekufundeni njengenye yezinto eziyinsika kanye nebalulekile ekuthuthukiseni ikhono lokufunda ngokungangingizi kanye nokufunda ngokuqondisisa. Le nsika ibuka ukuthi ukuthuthuka kwekhono lokufunda kubafundi kuncike ekutheni uthisha uyakwazi yini ukuhlela kanye nokubona ukuthi ngabe amasu akhe okufundisa ayalwenza yini ushintsho kubafundi ekufundeni okubhaliwe. Le ndlela iqhuba ngokuthi UMnyango wezeMfundo unika othisha amathuluzi okuhlola ukufunda. Lawa mathuluzi atholakala ngokwezilimi eziyi-11 ezisemthethweni. La mathuluzi alekelela othisha kakhulu ekuqaphelisiseni inqubekela-phambili yabafundi, ukubeseka kanye nokunakekela ukuthuthuka kwabo (DoE, 2008).

2.6.2. UKUFUNDISA KANYE NEZINDLELA ZOKUFUNDISA (*TEACHING PRACTICE AND METHODOLOGY*)

Le nsika iveza ukuthi uthisha nomfundi banobudlelwano obubaluleke kakhulu. Ngakho-ke uthisha kumele athenjwe ukuthi uyena ongaba namandla okufundisa abafundi ikhono nothando lokufunda. Uthisha wempela ugququzela hhayi kuphela ubumqoka bokukwazi ukufunda kodwa nokukwazi ukufunda ngenjabulo. Lokhu kusho ukuthi ukufunda kuyikhono uthisha okumele alifundise njengalokhu abafundi bengeke bavele balicoshe phansi. Othisha kumele bazi ngqo ukuthi bazobasiza kanjani abafundi ukuze bafinyelele esigabeni esigculisayo sokufunda okubhaliwe ngokuqondisisa. Uma othisha bebona isidingo sokuthola usizo oluthe xaxa kumele benze isiqiniseko sokuthi bayaluthola usizo ngobungcweti bokufundisa. Othisha kumele benze isiqiniseko

sokuthi abafundi banalo ulwazi lwezindlela kanye namasu ahlukahlukene okufunda ikhono lokufunda ngokuqondisisa. Othisha kumele bayeke ukusebenzisa isu elilodwa elijwayelekile lokufundisa ikilasi lonke kanye kanye incwadi eyodwa. UMnyango wezeMfundo ukhuthaza ukuthi kumele izikole zihlele isikhathi esingangemizuzu engama-30 usuku nosuku. Le mizuzu kumele ibizwe ngokuthi “yeka konke ufunde” (*Drop all and read*). Lo mkhankaso wawenzelwa ukwakha isiko lokufunda emakilasini kanye nasezikoleni. Wonke umuntu oyingxenye yesikole kumele azibandakanye nalo mkhankaso kusukela kumfundi, uthisha, kuye kuthishanhloko, kanye nabasizi esikoleni (DoE, 2008).

2.6.3. IZINDLELA ZOKUFUNDISA UKUFUNDA OKUBHALIWE

Ukwazi ukufunda okuyimpumelelo yilapho umfundi eseqonda izindlela ezahlukene zokufunda, ngakho-ke kubalulekile ukuba abafundi bajwayezwe izindlela ezahlukahlukene zokufunda ukufunda okubhaliwe. Lokho kulekelela umfundi ukuba athuthukise ikhono lakhe ekufundeni okubhaliwe/imibhalo. Ngakho-ke, kudingeka ukuba othisha basebenzise amasu ahlukene okufundisa ukufunda okubhaliwe kusukela emabangeni aphansi kuze kuyofika emabangeni aphezulu. Lezi zindlela engizoxoxa ngazo kule ngxenye elandelayo zavezwa uRose ocwaningweni alwenza ngo-2005 lapho aveza khona izindlela zokuthuthukisa amakhono okufundisa ukufunda okubhaliwe.

2.6.4. AMASU OKUFUNDISA UKUFUNDA OKUBHALIWE

Ngaleli su lokufundisa ukufunda okubhaliwe, uthisha ufundela abafundi umbhalo ngokuwuphindaphinda kuze kufike ezingeni lokuthi abafundi bawuqonde kahle lowo mbhalo abawufundayo, futhi bakwazi ukukhuluma ngalokho abakufunde embhalweni. Leli su lokufundisa ukufunda okubhaliwe liyafana nalelo elisetshenziswa ngumzali lapho efundela ingane yakhe ingakaqali ukufunda esikoleni, lapho umbhalo ufundwa uphindaphindwe kuze kufike ezingeni lokuthi ingane iwuqondisise umbhalo. Kanti futhi leli su lokufunda igqugquzela abafundi ukuba umbhalo bawufundele ukuzijabulisa (Rose, 2005, p. 149).

2.6.5. ULWAZI LOKUHLONZA AMAGAMA (*WORD RECOGNITION*)

Elinye lamasu lokufundisa ukufunda okubhaliwe ukuba kuthuthukiswe ulwazi labafundi lokukwazi ukuzihlonzela amagama embhalweni abawufundayo. Lapha uthisha angafunda imisho ibe mibili, ayiphindaphinde bese enikeza abafundi ithuba lokuqhubeka nokuzifundela kuze kufike ezingeni lokuthi abafundi bawazi amagama abawafundayo futhi bawaqondisise (Rose, 2005). Nokho-ke, uRose wabona leli su lisebenza kahle ekufundiseni ukufunda okubhaliwe emabangeni aphantsi. UMLondo (2015) wabona leli su lokufundisa ukufunda okubhaliwe incikene nemodeli ye-landscape, ngoba uthisha ubamba iqhaza elikhulu ekulekeleleni abafundi ukuba bathuthukise izinga labo lokufunda okubhaliwe.

2.6.6 UKUFUNDA NGABABILI/NGOKUHLANGANYELA (*PAIRED READING*)

Ukufunda ngababili/ngokuhlanganyela (*paired reading*) uRose (2005) ukuchaza njengesu elikhuthaza abafundi ukuba bafundisane ukufunda okubhaliwe/imibhalo, befunda ngokudedelana. Kungaba abafundi abathuthuke ngokufanayo ekufundeni okubhaliwe noma kube nothuthukile nalowo ongathuthukile kahle ekufundeni imibhalo. Lapho abafundi befunda ngababili bathuthukela ekukhuthaleleni ukufunda imithombo eminingi yokubhaliwe ukuze baxoxelane ngalokho abakutholile ngesikhathi umfundi ezifundele umbhalo wakhe ohlukile. Ngamanye amazwi, ngenkathi bexoxelana ngalokho abakufundile kuthuthuka ikhono labo lokukhuluma, okungelinye lamakhono amane olimi i-CAPS ekhuluma ngawo futhi elincike kulo leli lokufunda okubhaliwe.

2.7 UKUQEQQESHA, UKUTHUTHUKISWA KANYE NOKULEKELELWA KOTHISHA (*TEACHER TRAINING, DEVELOPMENT AND SUPPORT*)

Othisha yibona ababamba iqhaza ekufundiseni ukufunda ngempumelelo. Ngakho-ke UMnyango wezeMfundo uhlele ukunika othisha imiqulu ekhuluma ngamasu okufunda. Le miqulu iyonikwa zonke izikole zakuleli ikakhulukazi emabangeni aphantsi lapho

abafundi beqala khona ukuqeqeshwa ekhonweni lokufunda. UMnyango wezeMfundo uzophinde wakhe futhi ugcine uhlu lwezincwadi zokufunda nokufundisa zesigaba samabanga aphantsi (*General Education and Training*). Lokhu kuhlenganisa ngisho nezincwadi zokufunda kanye nokulekelela ekhonweni lokufunda ukuze othisha bakwazi ukuthuthukiswa ngezifundo zoqeqesho ezigunyaziwe emaswini okufundisa ukufunda ezitholakala ezikhungweni zemfundo ephakeme. Izinhlelo zokuthuthukisa othisha abangakaqali nasebeqalile ukusebenza emaswini okufundisa zizogxila ezindleleni namasu aphasile okufundisa ukufunda. Izikhulu ezibhekelele ikharikhulamu eziyingini nazo zizoxhasa othisha ngezincwadi kanye nangezinye izinsizakusebenza ngoba zizobe ziqeqeshiwe ngokukhethekile emaswini okufunda. Imindeni emakhaya kumele nayo ibhukule ekunakekeleni izingane maqondana nekhono lokufunda noma besemakhaya. Osomabhizinisi kanye nezinhlangano ezinesifiso sokulekelela kulo mkhankaso nazo ziyanxenxwa ukuba zinikele ngezincwadi ezisezingeni lokufundwa abantwana balelo nalelo banga (DoE, 2008).

2.8 UKUHLOLWA KOKUFUNDA OKUBHALIWE

uJoubert nabanye (2008, p. 128) babeka ukuthi lapho uthisha ehlola ukufunda okubhaliwe, ukwenza lokhu esebenzisa izindlela zokuhlola ezihambisana nokufunda okubhaliwe, ukuze ahlole ukuthi izindlela namasu abewasebenzisa kusebenziseke ngempumelelo yini, nokuthi ingane ifunda ngendlela okulindeleke ukuba ifunde ngayo, futhi iyathuthuka ekufundeni okubhaliwe. Isibonelo, lapho umntwana ehluleka ukufunda umbhalo, kusuke kuchaza ukuthi umbhalo asuke ewufunda usuke ungaphezu kwezinga lakhe lokufunda, kuye kufanele anikwe omunye ongaphansi ngokwezinga. Lokhu kungenxa yokuthi umntwana nomntwana wehlukile kwabanye, kanti futhi akaqhudalani namuntu, okusho ukuthi uthisha kumele amlekelele ekutheni aphumelele ngokwakhe, angaqhathaniswa nabanye abafundi ekilasini (Joubert *et al*, 2008, p. 128).

2.9. UCWANINGO OSELWENZIWE MAYELANA NOKUFUNDA OKUBHALIWE

Inkinga yokufunda okubhaliwe/imibhalo akuyona nje eyakuleli kuphela, kodwa yinkinga ekhona nakwamanye amazwe omhlaba.

2.9.1 UCWANINGO OSELWENZIWE PHESHEYA KWEZILWANDLE MAYELANA NOKUFUNDA OKUBHALIWE

Luningi ucwaningo oseluke lwenziwa emazweni angaphandle nangaphakathi kweNingizimu Afrika olumayelana nokufunda okubhaliwe. Kuyaqapheleka ukuthi iningi locwaningo beluvama ukubheka okwenza abafundi bangaphumeleli ngendlela encomekayo ezifundweni zabo kuwo wonke amabanga ezemfundo (Mampuru, 2008; Webb, 2002; Baruthram, 2006; Cooper, 2000; Pretorius, 1995; Nkosi, 2011; Westwood, 2001; Duffy, 2002; Pearson, 2006; Pretorius & Mchet, 2004). Ocwaningweni olwenziwa eMelika, olwenziwa uGuthrie, uWigfield, uMetsala noCox (1999) kanye noStanovich benoCunningham (1995) kuyavela ukuthi kunobudlelwano phakathi kokukwazi ukufunda okubhaliwe kanye nokuphumelela kahle emfundweni (*academic performance*). Ngamanye amazwi, umuntu othuthukile ekukwazini ukufunda imibhalo (*reading*) usemathubeni amahle okuphumelela ngamalengiso emfundweni yakhe. Kanti labo abangathuthukile futhi abangenalo ikhono lokufunda okubhaliwe bakuthola kunzima ukuphumelela kahle emfundweni yabo. Lokhu kukuveza obala ukuthi kubalulekile ukuba umuntu athuthuke ekhonweni lokufunda okubhaliwe ukuze aphumelele emfundweni yakhe. Nokho, kuyaphawuleka ukuthi ucwaningo oluningi lwenziwe olimini lwesiNgisi. Nakuba lukhona ucwaningo olwenziwe olimini lwesiZulu, luyindlala olubheka ukufundiswa kokufunda imibhalo noma okubhaliwe esiZulwini uLimi lokweNgeza.

Ezweni lase-Australia, uWolley (2005) wenza ucwaningo olwavela ukuthi othisha babengazisabalalisi izindlela zokufundisa okubhaliwe kubafundi babo ukuze bathuthuke ekhonweni labo lokukwazi ukufunda imibhalo. Ngonyaka wezi-2005, i-*National Assessment of Educational Progress* (NAEP) eMelika, ehlola ulwazi lokufunda okubhaliwe kubafundi bamabanga esi-4, elesi-8 kanye nele-12; yaqinisekisa ukuthi abafundi basemazingeni aphezulu ezikoleni nasezikhungweni zemfundo ephakeme, bafunda kalukhuni. I-NAEP (2005) yaveza ukuthi ukufunda kwalezo zingane ngokuqondiswa kwakusezingeni eliphansi kakhulu (USA Department of Education, 2005).

Ocwaningweni olwake lwenziwa eMelika olwalumayelana nokuhlola amakhono othisha okufundisa okubhaliwe, kwatholakala ukuthi othisha bakholelwa ekutheni ukufundiswa kwemibhalo yobuciko kuthathwa njengokuyikhona okulekelela abafundi

ukuba baziqoqele inqwaba yamagama amasha. Lawo magama aphenyuka inqolobane esiza abafundi ekufundeni eminye imibhalo ngokuqondisisa (USA Department of Education, 2006).

Ezwenikazi laseYurophu i-Eurydice Network (2011) izeza ukuthi maningi amazwe akuleli zwekazi anenkinga yamazanga aphantsi okufunda okubhaliwe kubantwana abaneminyaka esukela kwemithathu kuya kweyishumi nanhlanu (3–15years). Okwakubhekwa kulolu cwaningo kwakuyizindlela othisha ababekwenza ngayo ukufundisa okubhaliwe kubafundi kanye nokuthi kungabe othisha babekuqeqeshelwe yini ukufundisa okubhaliwe kubafundi (p. 1). Okunye okwagugquzelwa kulolu cwaningo kwaba ukuthi kumele abantwana bafundiswe noma bajwayelane nemibhalo ngisho bengekho esikoleni. Imiphumela yalolu cwaningo lwaseYurophu yaveza ukuthi inqubomgomo yezeMfundo yayikhuthaza ukuthuthukiswa kokufunda nokubhala kubafundi bamazwe akuleli zwekazi. Kwavela nokuthi amazanga okufunda okubhaliwe ayephansi kakhulu kubantwana babafana abavela emakhaya aswele (*disadvantaged households*) nakubantwana abavela emazweni angaphandle (*migrant children*) (p.1). Kwavela ukuthi inqubo yokufunda esekelwe ematheksthini (text-based learning) iyona eyayingalekelela ekuthuthukiseni ukukwazi ukufunda okubhaliwe.

Ezweni laseNew Zealand uDokotela Elley (2004) wenza ucwaningo ezikoleni eziyishumi nantathu olwalubheka ukuthi othisha bakubheka kanjani ukufundiswa kokufunda okubhaliwe ezikoleni. Embikweni wonyaka i- *Reading Recovery* kanye ne-PIRLS (2011) kwavela ukuthi amazanga okufunda okubhaliwe ayephansi ngendlela efanayo nangonyaka wezi- 2001 kanye nowezi- 2006 (p.ii). Ngamanye amazwi ukufunda okubhaliwe ezweni laseNew Zealand kwakusadinga ukuthuthukiswa.

Ngonyaka wezi-2010 eNgilandi, u-Rosen wabhala iphepha eveza ukuthi amazanga okufunda okubhaliwe kubafundi ababesemfundweni ephantsi ayehla nakakhulu. Nakuleli zwe kwavela ukuthi abantwana abaneminyaka eyishumi yobudala kanye nalabo abaphuma emindenini entulayo babengathuthukile ekufundeni okubhaliwe. Lesi simo sicishe sifane naleso esenzeka ezweni laseYurophu.

Kukho konke lokhu osekukhulunywe ngakho ngenhla, kuyavela ukuthi amazanga

okufunda okubhaliwe aphantsi kakhulu nakwamanye amazwe. Lokhu kuyaveza ukuthi sikhona isidingo sokuthi kuthuthukiswe izinga lokukwazi ukufunda imibhalo. Lokhu kuphinde kuveze isithombe sokuthi nakulo ulimi lwesiNgesi, nakuba luwulimi oluseqophelweni eliphezulu futhi oluhlonishwayo emhlabeni wonke jikelele, zisekhona izingqinamba emkhakheni wezemfundo ezimayelana nokwenziwa kwemizamo yokuthi kuthuthukiswe izinga lokukwazi ukufunda okubhaliwe. Lokhu kunikeza umqondo wokuthi njengoba isiZulu siwulimi olusanda kuba semthethweni, kusekukhulu okudingeka kwenziwe ukuze kuthuthukiswe ukukwazi ukufunda okubhaliwe nasoLimini lwesiZulu (Nkosi, 2011).

2.9.2. UCWANINGO OSELWENZIWE EMAZWENI ASE-AFRIKA

Njengoba sekuke kwaxoxwa ngakho phambilini, inkinga yamazanga aphantsi okufunda okubhaliwe ikhungethe amazwe amaningi emhlabeni wonke jikelele. Ezweni laseGhana u-Adu-Yeboah (2011) wethula umbiko wocwaningo lohlelo lokufundisa othisha ukufundisa okubhaliwe. Lo mcwaningi waveza ukuthi kubalulekile ukuthi othisha basebenzise amasu ahlukahlukene okufundisa okubhaliwe ukuze kunakekeleke izidingo zabo bonke abafundi ngokwamazanga okufunda kwabo, kusukela emabangeni aphantsi okufunda. U-Adu-Yeboah (2011) uthi othisha kumele baqaphele lokhu:

Beginning readers need to learn the sounds and structure of spoken words i.e. phonics, and to learn to connect parts of the text through systematic, explicit instruction focused on actual text in tandem with word meaning – or comprehension (p.7).

Kula mazwi acashunwe ngenhla, u- Adu-Yeboah (2011) uveza elinye lamasu uthisha angalisebenzisa ukufundisa ukufunda okubhaliwe. Lapha uphawula ukuthi labo abasuke besaqalisa ukufundiswa ukufunda okubhaliwe bangaqaliswa ngokufundiswa imisindo kanye nezakhiwo zamagama futhi bafundiswe nokuhlanganisa izingxenye ezithile zamagama ukuze lawo magama agcine esenikeza umqondo ophelele.

ESwazini, uLukhele (2010) wenza ucwaningo olwalubheka isimomqondo sokufunda okubhaliwe (*reading attitudes*), ukukwazi ukufunda okubhaliwe kanye nokwenza komfundi ezifundweni. Kulolu cwano uLukhele (2010) uveza esinye sezizathu ezenza ukufunda okubhaliwe kube sezingeni eliphansi. Ubeka athi:

Reading is neglected for various reasons, one of which may be the lack of a reading culture in most Black Southern African homes and schools. With time, students' language proficiency levels reflect the effects of such a lack, especially when they enter tertiary institutions, where reading in order to learn is the norm and expected to be highly developed for the purpose of gathering information and acquiring knowledge from written texts (p. 3).

Amazwi kaLukhele (2009) acashunwe ngenhla aveza ukuthi ukufunda okubhaliwe kuyinto enganakiwe ngenxa yosikompilo lwabantu abamnyama baseNingizimu Afrika olungabakhuthazi ukuba bazithukise ekufundeni okubhaliwe. Uqhubeka aveze ukuthi ukungathuthuki ekufundeni okubhaliwe kubafundi kubonakala ngisho nalapho sebesemfundweni ephakeme. Phela lapho umfundi esesenyuvesi, ikhono lokufunda okubhaliwe kudingeka libe sezingeni eliphezulu ngoba imfundo ephakeme incike ekutheni umuntu afunde kakhulu ukuze aphumelele.

EMalawi, uWilliams wethula umbiko ngonyaka we-1993 omayelana nokufunda okubhaliwe ngolimi lwesiNgisi kubafundi bamabanga aphansi, waveza ukuthi ukuba nolwazi lolimi kwenza umuntu asheshe akwazi ukufunda okubhaliwe futhi uyashesha ukukwazi ukuhlonza amagama. Lokho kumenza athuthukele ekufundeni ngokushelelayo (*fluently*) (p. 2). UWilliams (1993) ugcizelela ukuthi kubalulekile ukuba uthisha aqaphele ukusebenzisa amasu afanele ekufundiseni ukufunda okubhaliwe ukuze kusizakale nalabo bafundi abangathuthukile olimini. Ngawo unyaka we-1993 uWilliams waphinda wenza ucwaningo olwaluqhathanisa ukukwazi ukufunda okubhaliwe phakathi kwezingane zaseMalawi nezaseZambia ezineminyaka emithathu kuya kweyisithupha. Ngokwalolu cwaningo, izingane zezikole eziyi- 15 zaseMalawi zazisebenzisa ulimi lwesiChichewe njengolimi lokufunda nokufundisa (*Language of Teaching and Learning*) okululimi lwasekhaya. Kanti izingane zasezikoleni eziyi- 13 zaseZambia zona zazisebenzisa ulimi lwesiNgisi (p. 923). Umbiko waveza ukuthi izingane zaseMalawi zazifunda imibhalo kangcono kunezaseZambia. Okwaphawuleka wukuthi othisha babesebezisa indlela yokubuka ube usho okubonayo (*look-and-say*) lapho befundisa ukufunda okubhaliwe (p. 923). Le ndlela yayenza abafundi bakwazi ukubuka amagama bese bewaphimisela enjengoba ebhaliwe kodwa bengayazi incazelo yawo. Lokhu kuveza ukuthi izindlela noma amasu okufundisa ukufunda okubhaliwe kumele kuncike kakhulu ekutheni umntwana akwazi ukufunda aphinde aqondisise. Ukufunda ngokuqondisisa yikhona okusiza umfundi ukuba akwazi ukuphendula imibuzo.

2.9.3. UCWANINGO OLUKE LWENZIWA ENINGIZIMU AFRIKA

Lapha eNingizimu Afrika ngonyaka wezi-2001, uLessing beno-de Witt benza ucwaningo lapho babebheka ukuthi othisha bayadinga yini ukuqeqeshelwa ukufundisa ukufunda okubhaliwe. Imiphumela yocwaningo lukaLessing beno-de Witt (2001) yaveza ukuthi othisha bazibona bedinga ukuqeqeshelwa ukuba namakhono okukwazi ukufundisa okubhaliwe. Lokhu kwatholakala ngababekusho othisha ngoba babezibona besalele emuva ekuthuthukiseni amakhono abafundi okubafundisa ukufunda okubhaliwe. Laba bacwaningi benza i-workshop okwakuhloswe ngayo ukuhlomisa othisha ngokufundiswa kokufunda okubhaliwe ngendlela ye-*Outcomes Based Education* (OBE) eyabe isetshenziswa ngalezo zikhathi ezikoleni. Kulolu hlelo lo mhlomiswano wokufundiswa kokufunda okubhaliwe, othisha baveza umbono wesidingo sokuhlonyiswa ngezindlela zokufunda ulwazimagama, ulwazi lokuzihlonza amagama, ukufunda amagama ngendlela kanye nokufunda ngokuqondisisa (Nkosi, 2011).

Kanti eNyuvesi yaseNingizimu Afrika (*University of South Africa*, UNISA), uLe Roux (2002) wenza ucwaningo olwalubheka amasu asetshenziswa ngabafundi abafunda ulimi lokwethekelwa lapho befunda imibhalo. Okwavela kulolu cwano wokuthi abafundi ababefunda kangcono imibhalo yolimi lwasekhaya bakhombisa ukufunda kangcono nasolimini lokwethekelwa. Imiphumela kaLe Roux (2002) yaveza umuzwa wokubaluleka kokwazi ulimi lwasekhaya ukuze lufundeke kalula olokwethekelwa. Lokhu kungenxa yokuthi abafundi abaningi abafunda isiZulu njengoLimi lokuQala lokweNgeza, iningi labo bangabafundi abakhule bekhuluma futhi abasasebenzisa sona isiZulu njengolimi lwasekhaya lapho bexhumana nomphakathi. Nakuba izingxoxo zabafundi zivame ukuxuba amagama esiZulu nawesiNgisi, ngeke kwaphikwa ukuthi isiZulu siwulimi lwabo lwasekhaya. Ngakho-ke lokhu kuvusa umbuzo wokuthi ingabe othisha bakuthatha kanjani-ke ukufundisa ukufunda okubhaliwe kubafundi abafunda kuleli zinga lolimi (uLimi lokuQala lokweNgeza).

Abanye abacwaningi sebeke baveza okungaba yisona sizathu sokuthi abafundi bahlangabezane nobunzima lapho sebesezikhungweni zemfundo ephakeme okudalwa yindlela abafunda ngayo okubhaliwe. Baveza ukuthi ukungaphumeleli ukufunda okubhaliwe kwabafundi kunomthelela ekungaphumelelini kahle kwabafundi

ezifundweni (Cooper, 2000; Pretorius, 2000), okuyinto enomthelela ngisho nakwezomnotho. Ocwaningweni lukaPretorius (2000) kuvela ukuthi aphansi kakhulu amazanga okufunda okubhaliwe kubafundi abasemanyuvesi. UPretorius thi ukungaphumeleli kahle kwabafundi abasemanyuvesi kwenziwa ukungathuthuki kahle ekufundeni okubhaliwe (p.12). Ngaleyo ndlela kuyacaca ukuthi kudingeka ukuba umfundi athuthuke ekukwazini ukufunda okubhaliwe ukuze kunciphe izingqinamba. Lokhu kuthuthukiswa kokufunda okubhaliwe kudingeka kuqashelwe kusukela emabangeni aphansi emfundo kuye ngokuya umfundi athuthuke ngokwebanga lemfundo asuke esekulona. Lokhu kuyahambisana nocwaningo oluveza ukuthi ikhona inkinga yamazanga aphansi okufunda okubhaliwe kusukela emazingeni aphansi emfundo (Nkosi, 2011). Ulwazi lokufunda okubhaliwe nokubhala (*literacy*) kuyinto esemqoka kakhulu kubafundi bemibhalo. Lokhu ikhona osekuyisisekelo emfundweni yesikhathi sanamuhla. Ukuveza isibonelo esisemqoka, ukuze umfundi abe yingxenye yokufunda (*learning*) endlini yokufundela, kudingeka ukuba abe ngothuthukayo ekhonweni lokufunda okubhaliwe (*reading*) nokubhala (*writing*). UNkosi (2010, p.12) uthi: Lapho ukufunda nokubhala imibhalo (*literacy*) kuthathwa njengesihluthulelo sokufunda izinto (*learning*), ukufunda okubhaliwe (*reading*) yinto yokuqala eholela ekufundeni (*learning*).

Ocwaningweni lukaNkosi (2011) olwalubheka ukufundiswa kokufunda imibhalo emabangeni aphasi ezikoleni zaseMlazi, kwagcizelelwa ukuthi kubalulekile ukuthuthukiswa kokufunda okubhaliwe emabangeni aphansi ukuze bakhule nalo lolwazi futhi lubasize ekuthuthukeleni ekukwazini ukufunda ngokuqondisisa. Ngakho-ke kubaluleke kakhulu ukuba kuthuthukiswe izinga kubafundi lokukwazi ukufunda okubhaliwe.

Nakuba lukhona ucwaningo oseluke lwenziwa kuleli nasemazweni aphesheya kwezilwandle emkhakheni wokufunda okubhaliwe, kodwa luseyindlala ucwaningo olubheka ukufunda okubhaliwe olimini lwesiZulu esikhathini lapho sekusetshenziswa uhlelo lwe-CAPS, ukuze siqonde ukuthi othisha balusebenzisa kanjani lapho befundisa ukufunda okubhaliwe/imibhalo. Ngale kwalokhu, lolu cwanningo luzobheka isiyingi saseMhlathuzana lubheka ibanga le-10, yingakho nemiphumela yalo ingeke yathathwa njengemele okwenzeka ezikoleni zonke zaKwaZulu Natali.

2.10. IZINJULALWAZI ZOKUFUNDA OKUBHALIWE

2.10.1 UKUFUNDA OKUBHALIWE NGOKWE- *SCHEMA THEORY*

Nakuba ziningi izinjulalwazi zokufunda okubhaliwe, kulolu cwaningo ngizosebenzisa eyodwa kuphela, *i-schema theory* kaBartlett (1932). Ngizohalamuza ngale njulalwazi *i-schema theory* kulesi sahluco ngoba yona kuzochazwa ngayo kabanzi esahlukweni sesine, njengoba izosetshenziswa njengensizakuhlaziya/ njengenjulalwazi kulolu cwaningo. Emva kwalokho ngizobe sengixoxa nangezinye izinjulalwazi zokufunda okubhaliwe, ukuze kucace ukuthi ukufundisa okubhaliwe yinto esike yabukwa ngosonjulalwazi abehlukene, bayichaza ngezindlela ezahlukene, ukuze kucace ukuthi ukufunda okubhaliwe akukhona nje ukuthi yinto engathathwa kalula.

Injulalwazi esondele kakhulu kwebizwa nge-*top-down processing* ibizwa ngokuthi yi-*schema theory*. Ingezinye zezinjulalwazi ezinomthelela ekufundeni okubhaliwe. Ichaza ngokujulile imininingwane ngokuwulwazi lwangaphambili ekufundeni komfundi imibhalo ibuye ichaze nokuthi ulwazi kanye namava (*experiences*) angaphambilini okwazi umhlaba kubaluleke kangakanani ekuchazeni imibhalo. Isibonelo ; umfundi usuke eyazi imbuzi lokho okwenza awuqonde kangcono umbhalo okhuluma ngembuzi. Ukwazi komfundi ukusebenzisa ulwazi lwangaphambilini (*schemata*) kudlala indima enkulu ekutheni ayifunde ngokuyiqonda imibhalo.

Ngakho-ke *i-schema theory* igxile embonweni wokuthi ulwazi lwangaphambilini luholela ekusungulekeni komhlahlandlela wokuthi umfundi akhe umqondo wolwazi olusha. USmith (1994) uthi “*schema are extensive representations of more general patterns or regularities that occur in our experience*”. Isibonelo; ulwazi lokushayela imoto lukwenza ukwazi ukushayela nemoto ongafundanga ngayo ukushayela. Lokhu kusho ukuthi ulwazi lwangaphambilini luhlobene nolwazi olusha, okubandakanya ulwazi lwezinto, isimo kanye nezehlakalo (*events*), kanjalo nolwazi lokuthola, ukuhlela kanye nokuhlaziya/ukuhumusha ulwazi kumbe umbiko (Kucer, 1987).

U-Anderson (1994) ubika ukuthi ukukhumbula ulwazi embhalweni kuveza indlela umfundi acabanga ngayo, bese kuchaza ukuthi umfundi ukwazi ukwakha umyalezo ngesikhathi ekwazi ukuletha imicabango kulokho okusuke kunikwe kuleso sehlo noma isimo esichazwe embikweni. U-Anderson uthi ukuqondisisa kuyinqubo

ebandakanya ukwakha umqondo oletha incazelo enokuthelelana naleyo nto noma isimo okusuke kukhulunywa ngaso embhalweni. Ngokuka-Anderson benoPearson (1988), ukuqondisisa kuphakathi kolwazi oludala nolusha. U-Anderson benoPearson bagcizelela ekutheni umfundi kumele akuqonde okusembhalweni ukuze kuthiwe usethuthukile ekufundeni umbhalo ngokuwuqondisisa, futhi usethuthukise useyakwazi ukwamukela ulwazi olusha noma aluthola embhalweni ngesikhathi efunda. Ngakho-ke, indlela yokucabanga yomfundi izihlela yona ngokwayo ukuze ikwazi ukumukela ulwazi olusha, ngesikhathi lwengezeka koluvele lukhona (Omaggio, 1993).

2.10.2 UKUFUNDA OKUBHALIWE NGOKWE-SOCIAL CONSTRUCTIVIST THEORY

Umcwaningi wase-Russia, uVygotsky (1978) wasungula injulalwazi i-*socio-constructivist* njengenjulalwazi yokufunda okubhaliwe. NgokukaVygotsky (1978) ukufunda okubhaliwe kuhlobene nalokho umuntu akubona emphakathini ahlala kuwo kanye nalokho akwenzayo akufunda ekhaya njalonzalo. Lapha umuntu efunda okubhaliwe usuke enalo ulwazi lwezinto azibonayo zenzeka bese ezigcwalisa ngokufunda imibhalo eqondene nalezo zimo nezinto ezenzeka imihla namalanga. Ngakho-ke, injulalwazi kaVygotsky isisiza ukuba siqonde ukuthi umuntu ufunda futhi athuthuke kanjani ngalokho akubona emphakathini wakhe, nayingxenye yakho.

Lapho ebheka izigaba namazinga okuthuthuka komuntu elwazini, uVygotsky wabiza leso simo sokukhula elwazini nge-Zone of Proximal Development (ZPD). UVygotsky (1978) uyichaza kanje i-ZPD:

It is a distance between the actual developmental level as determined by independent problem solving and the level of potential as determined through problem solving under adult guidance or in collaboration with more capable peers (p.86).

Ngamafuphi, la mazwi aveza ukuthi i-ZPD iwukubuka izigaba zokukhula noma ukuthuthuka komqondo womntwana ekukwazini ukuzixazululela izinkinga ngosizo lomuntu omdala noma ke ngokulekelelwa ontanga, kuze kube usesezingeni lapho engasaludingi khona usizo kodwa esekwazi ukufunda ngokuzimela. Ngamanye amazwi, kulindelekile ukuthi lapho ingane ikhula kube nezinto ezifundayo bese

ukufunda kwayo kuvela ngokukwazi ukuhlunganisa imiqondo ethile ukuze kuphume isisombululo. Le ngxenye iyahambisana nokuthi uthisha abe ngumelekeleli ekuthuthukeni kwengane ekufundeni njengoba kunguthisha onolwazi olungaphezu kwalolo umfundi analo. Nokho-ke, le ngxenye kuzochazwa ngayo kabanzi esahlukweni sesine lapho kuyobe kuchazwa ngenjulalwazi esetshenziswe ukuhlaziya kulolu cwaningo.

Ama-*constructivist* akholelwa wukuthi umuntu ulimi ulufunda kangcono uma eyingxenye yalokho okufundwayo futhi ebamba iqhaza ekufundeni kwakhe. Lokho kusho ukuthi ingane izitholela ulwazi ngalokho ekubona kwenzeka emphakathini ekhulela kuwo. Ngamanye amazwi, izinto ingane ehlangabezana nazo ekukhuleni kwayo kulowo mphakathi zinomthelela ekuthuthukiseni isisekelo sokufunda ulimi. Ngokwenjulalwazi ye-*constructivist*, uVygotsky (1978) ubeka ukuthi ulimi lukhula enganeni ngokuthi ihlale izwa amagama ahluahlukene kubantu abadala esondelene nabo. Kanjalo, nabantu abadala balekelela ingane ngokuyilungisa ekusebenziseni lawo magama ngendlela efanele ize iwaqonde futhi iwazi kahle. Ukwenaba, le ndlela yokufunda ulimi iyahambisana nokufundisa ukufunda okubhaliwe kubafundi njengoba besuke benikezwa umbhalo noma okubhaliwe, okuyizigaba eziqukethe amagama amaningi abhalwe ngenhloso yokunikeza umqondo othile kulowo ofundayo. Futhi, okubhaliwe kusuke kunomlayezo othile okuwudlulisela kulowo ofundayo, okungabalwa njengokuzitholela ulwazi noma amagama amasha adingekayo ukuthuthukisa ukunotha nolwazi lolimi. Ngakho-ke, indlela yomfundi yokuthi aziqoqele amagama amasha iwukuba abe ngothuthukile ekufundeni okubhaliwe futhi afunde ngokukuqondisisa lokho akufundayo ukuze abe ngothuthukile olimini. Lokho kungenzeka lapho othisha bekubheka ngeso elibanzi ukubaluleka kokufundisa okubhaliwe kubafundi bolimi.

2.10.3 UKUFUNDA OKUBHALIWE NGOKWE-SOCIO-CULTURAL THEORY

I-*Socio-cultural theory* ibheka ukufunda okubhaliwe njengento eyenzeka emphakathini (*society*) kuhlunganise nosikompilo (*culture*) lwalowo mphakathi. I- *Socio-cultural theory* ka-Au (1997) igcizelela ukuthi umqondo womuntu wakhiwa yizinto ake wahlangabezana nazo zamehlela (*experiences*), zihambelane nosikompilo lwalowo mphakathi. Ngaleyo ndlela, lapho umuntu efunda okubhaliwe, kuwakha kakhulu umqondo nezithombe ezithile ezakhiwa umqondo, ngamagama asetshenziswe

embhalweni uma umuntu efunda ngezinto azaziyo ekuphileni kwakhe.

2.10.4 UKUFUNDA OKUBHALIWE NGOKWE-EMERGENT LITERACY THEORY

Igama elithi injulalwazi yokufunda nokubhala okufufusayo (*emergent literacy theory*) laqalwa nguClay (1966), ukuchaza okwenziwa izingane ezincane lapho zifunda okubhaliwe noma zibhala, noma ngabe zazingafundi noma zingabhali into enomqondo. UClay wayekholwa ukuthi ukufunda nokubhala kuqala ngesikhathi ingane izelwe kanti futhi kuyinto eqhubeka njalo (Tracey & Morrow, 2006, p. 85). Ngale ndlela *i-emergent literacy theory* yakhiwe isuselwa ezinkolelweni eziphathelene nezindlela okwenzeka ngazo ukuthuthuka kwengane ekufundeni nasekubhaleni ulimi (p. 85). Ngakho-ke enye yezinkolelo ezisemqoka yosonjulalwazi abacwaninga ukuthuthuka kwengane esafufusa ekufundeni nasekubhaleni; ukuthuthukiswa kwamakhono omane olimi (ukukhuluma, ukulalela, ukufunda, nokubhala), njengoba enobudlelwano. Kanti futhi ikhaya lengane linomthelela omkhulu ekufundeni kwayo (Tracey & Morrow, 2006, p. 87). Ngenxa yalokhu, le njulalwazi ichaza nangeqhaza elibanjwa yikhaya lengane ekuthuthukeni kwamakhono olimi, konke okuholela ekutheni ingane igcine ikwazi ukufunda nokuqonda okubhaliwe.

Kusemqoka ukuba kugcizelelwe ukuthi injulalwazi yokufunda nokubhala okufufusayo (*emergent literacy theory*), akukhona nje ukuthi ibheka ingane esencane ukuthi ifunda kanjani ukufunda nokubhala ngoba ayigxilile ekukhuleni ngokweminyaka yobudala, kodwa ibheka iqophelo/izinga lokwenza komfundi. Isibonelo; umuntu omdala angaba sezingeni lomfundi osafufusa (*emergent reader*), kodwa lokhu akusho ukuthi kudingeka abe neminyaka yobudala emithathu, emihlanu, kumbe eyisikhombisa ukuze abe ngumfundi osafufusa. Ngale ndlela lokhu kuchaza ukuthi kungenzeka ingane ithi iqambe ifika ebangeni leshumi, ibe isikwazi kudala ukufunda okubhaliwe. Uma-ke ingane leyo ingumfundi ofunda kanzima (*struggling reader*), angahlala kuleli zinga lokuba ngumfundi osafufusa isikhathi eside, ngisho noma ngabe usedlulile ebangeni le-10 esikoleni, kumbe ahlale ekuleli zinga impilo yakhe yonke ngoba phela abantu abafani (Tracey & Morrow, 2006, p. 85).

Ngale ndlela, izingane ezisuke sezikwazi kahle ukukhuluma nokulalela, ziyavama

ukuthi zenze kahle nalapho sekufanele zifunde okubhaliwe, kanjalo nalapho sekufanele zibhale. Kanti ingane engakakwazi ukukhuluma nokulalela kahle, iyavama ukuthwala kanzima lapho kufanele ifunde okubhaliwe/imibhalo kumbe ibhale (Tracey & Morrow, 2006; Morrow, 2005; Snow *et al*, 1998).

2.10.5 UKUFUNDA OKUBHALIWE NGOKWE-SOCIO-COGNITIVE THEORY

I-*Socio-cognitive theory* kaGee (2004) ichaza ukufunda okubhaliwe/imibhalo njengento eletha/eyakha umqondo othile kulowo ofunda umbhalo. Lapha umqondo ulethwa/wakhiwa ngamagama anikeza izithombe ezithile ezakhiwa ngamehlo engqondo. Kulawo magama kuba khona kanye nabalingiswa nezidalwa ezithile ezisetshenziswe kulowo mbhalo, njengabalingiswa kumibhalo yobuciko, ukuze kwakheke umqondo othile ngalowo myalezo ohloswe ukwedluliswa umbhali. Ngakho-ke ngokukaGee (2004) ukufunda okubhaliwe/imibhalo kusho ukukhula olwazini ngokwengqondo ngezinto ezenzeka emphakathini umuntu azihlanganisa/ahlala nawo.

2.10.5.1 Ukufunda okubhaliwe ngokwe-*reader-response theory*

UHirvela (2004) yena ukhuluma nge-*Reader-Response Theory* lapho achaza khona ukufunda okubhaliwe njengesibopho esimicu mithathu. Ubeka athi:

Reading is considered to involve three main elements: the author of a text, the text itself and the reader of the text (p. 45).

La mazwi agcizelela ukuthi ukufunda okubhaliwe/imibhalo kuhlangukisa umbhali walo mbhalo, yiwona umbhali uqobo kanye nalowo ofunda lowo mbhalo. Ngamanye amazwi, kubalulekile ukuthi lowo ofunda okubhaliwe/umbhalo azakhele isithombe kube sengathi uxoxa nalowo obhale lowo mbhalo. Nokho-ke, kuba nzima ukukwazi ukulandela le micu emithathu yokufunda okubhaliwe/imibhalo uma ngabe lowo muntu ofunda umbhalo engakuqondi lokho akufundayo.

2.11. IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngocwaningo oselwake lwenziwa mayelana nokufunda okubhaliwe eNingizimu Afrika, kwamanye amazwe ase-Afrika naphesheya

kwezilwandle. Ngixoxile nangezinjulalwazi ezahlukene ezizama ukuchaza indaba yokufunda okubhaliwe, ngaxoxa kafushane nangenjulalwazi esetshenzisiwe ukuhlaziya okutholakele ngenxa yokuthi kuzoxoxwa kabanzi ngayo esahlukweni sesine. Ngaphandle kwalokhu, ngixoxile nangeziphakamiso nangamasu okufundisa ukufunda okubhaliwe/imibhalo. Ngixoxile futhi ngokwentuleka kwezinsiza kufundisa. Esahlukweni esilandelayo ngizoxoxa ngezindlela ezisetshenzisiwe ekutholeni ulwazi locwaningo

ISAHLUKO SESITHATHU

UMKLAMO NEZINDLELA ZOCWANINGO

3.1. ISINGENISO

Esahlukweni esedlule ngikhulume ngokubuyekwezwa kwemibhalo. Ngixoxe ngocwaningo oseluke lwenziwa mayelana nokufunda okubhaliwe eNingizimu Afrika nakwamanye amazwe aphenesheya kwezilwandle. Ngixoxe nangezinjulalwazi ezahlukene zokufunda okubhaliwe, kuhlenganisa naleyo esetshenziswe ukuhlaziya ulwazi olutholakele okukhulunywe kafushane ngayo esahlukweni esedlule ngenxa yokuthi kusazokhulunywa kabanzi ngayo esahlukweni sesine. Kulesi sahluko kuzokhulunywa ngomklamo nezindlela ezisetshenzisiwe ukuqoqa ulwazi locwaningo ukuze kutholakale izimpendulo zemibuzongqangi yocwaningo. Kuzokhulunywa ngezindlela ezalandelwa ekuqoqeni ulwazi olwaludingeka, kulandele izindlela zokuhlaziya. Emva kwalokho kuzoxoxwa ngenkambiso elungileyo eyalandelwa ukuze ucwaningo lungephuli imigomo yenkambiso elungileyo. Ngaphandle kwalokhu kuzovezwa ukuthi yikuphi umcwaningi akwenza ukuze aqinisekise ukuthi ucwaningo kube ngolukholekayo nelinobuqiniso.

3.2. ZIYINI IZINDLELA UCWANINGO?

Uma kwenziwa ucwaningo kunengxenywe ebaluleke kakhulu ebizwa ngokuthi umklamo wocwaningo. UBertram kanye no-Christiansen (2010) bachaza umklamo wocwaningo njengamalungiselelo aveza ukuthi ngabe umcwaningi uzoluqoqa futhi aluhlele kanjani ulwazi alutholile olubalulekile ekuphenduleni imibuzo yocwaningo. Ukwengeza kulokho, uBertram kanye noChristiansen (2010) babalula nokuthi umklamo wocwaningo ngokwejwayelekile uphendula le mibuzo elandelayo: Yiluphi ulwazi umcwaningi okumele aluqoqe ukuze akwazi ukuphendula imibuzo yocwaningo? Ngabe umcwaningi uzoluqoqa kanjani ulwazi? Ngabe umcwaningi uzoluhlela futhi aluhlaziye kanjani ulwazi aluqoqile ukuba lunike umqondo? Yonke le mibuzo engenhla maqondana nomklamo wocwaningo izama ukuveza ngokucacileyo ukubaluleka kohlelo okumele lwenziwe uma umuntu enza ucwaningo. Ngakho-ke lesi sahluko siveza

ipharadayimu yomhumusho esetshenziswe kulolu cwaningo, khwalitheyvi noma isimo socwaningo, izindlela zokuqoka abahlanganyeli, izindlela namathuluzi okuqoqa ulwazi okuyinhlololwazi esakuhlekela kanye nendlela yokuqoqa ulwazi ngokuhlala ubukele, bese kuchazwa nenkambiso elungileyo yocwaningo.

3.2.1 UCWANINGO OLUYI-KHWALITHEYITHIVU (QUALITATIVE RESEARCH)

Lolu cwaningo lufuna ukuthola indlela othisha abafundisa ibanga le-10 abaqonda ngayo ukufundisa ukufunds, indlela abakwenza ngayo kanye nezizathu ezibenza benze ngendlela abenza ngayo lapho besebenzisa uhlelo lwe-CAPS. U-Sherman no-Webb (1988, p.84) baveza ukuthi:

Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts, and participant's observation data, to understand and explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography.

Kulolu hlobo locwaningo olubizwa ngekhwalitheyithivu okubalulekile ukuthi lubheka amava abahlanganyeli bocwaningo. Ngaleyo ndlela lulandela ukwenzeka kwezinto imihla ngemihla njengokubona kwalabo abakulezo zimo. USherman noWebb (1988) nabo njengabacwaningi bolimi bavumelana ngokuthi indlela yocwaningo lwekhwalitheyithivu iyona ngqo eshaya emhlohlweni malungana nocwaningo lwalolu hlobo. Lapha ngaxoxisana nothisha sokuba othisha besiZulu ulimi lwasekhaya, ekufundeseni ikhono lokufunda okubhaliwe.

OStraus benoCorbin (1990, p.17) babeka bathi ucwaningo lwekhwalitheyithivu luchazwa njenganoma yiluphi ucwaningo olukhiqiza imiphumela engafaki ubungako futhi engavelanga ngezindlela noma ngemigudu efaka izibalo zokuthile noma izindlela ezifaka ukubala. Kanti-ke uJohnson (1995) yena uveza ukuthi ucwaningo lwekhwalitheyithivu lona lufuna ukuthola ukuqonda okujulileyo ngalokho okucwaningwayo. Kube sekucaca ukuthi izindlela zekhwalthitheyithivu izona ezifanelekile uma umcwaningi efuna ukuqonda bese akha umqondo ophelele maqondana nezimo zokufundisa ukufunda okubhaliwe olimini lwesiZulu lwasekhaya ebangeni leshumi ngokohlelo lwe-CAPS. UDenzin noLincoln (2005, p. 3) bathi,

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the

world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them (p. 3).

URoberts (2007) uveza ukuthi ucwaningo lwekhwalitheyithivu luzama ukwakha umqondo kususelwa olwazini olutholakele kulabo abanamava abangabahlanganyeli bocwaningo. Kanti uMerriam (2009) uveza ukuthi umcwaningi osebenzisa ucwaningo lwekhwalitheyithivu usuke egxile ekuqondeni kabanzi ngemiqondo nezincazelo abantu abazakhela zona.

Kulolu cwawano kuqokwe uhlobo lwekhwalitheyithivu, ngenxa yemibuzongqangi okumele iphenduleke ngamagama akhulunywa abahlanganyeli bocwaningo nangokubuka ukwenza kwabo, okuyinto ezochazwa, engadingi lwazi lwezibalo kumbe izinombolo. UNeuman noRoskos (2005) bathi amandla endlela yocwaningo lwekhwalitheyithivu ukuthi avumele umcwaningi ukuba azakhele isithombe esijulileyo kanye nesinithile ngalokho okwenzakalayo ngaleso simo asicwaningayo. Lokhu-ke kuchaza khona ukuthi njengoba lolu cwawano lwalugxile ekufundiseni ukufunda okubhaliwe/imibhalo, ngasebenzisa lona ulwazi engangilutholile ukuzakhela isithombe esijulile nesinithile ngothisha uma befundisa ukufunda okubhaliwe olimini lwasekhaya lwesiZulu ebangeni leshumi.

3.2.2 IPHARADAYIMU YOCWANINGO (RESEARCH PARADIGM)

Uma kwenziwa ucwaningo, ziningana izingxenye ezisemqoka okumele umcwaningi azibuke futhi aziqaphelisise ukuze ucwaningo luphumelele. Eyodwa yalezi zingxenye ibizwa ngokuthi ipharadayimu. UWeaver no-Oslon (2006, p.460) baveza ukuthi amapharadayimu angamaphethini ezinkolelo kanye nokwenza okuqondisa ukuhlolwa kumkhakha othile wemfundo aletha izipopolo, nezizinda kanye nezinqubeko okusetshenziswa ocwaningweni (*paradigms are patterns of beliefs and practices that regulate inquiry within a discipline by providing lenses, frames and processes through which investigation is accomplished*). Kanti-ke uTaylor, uKermode kanye noRoberts (2007, p.5) banikeza enye incazelo ethi ipharadayimu iyindlela ethize nenobuchwepheshe yokubuka into noma isimo esithile. Lokhu kube sekusho ukuthi

umcwaningi kumele abe nayo ipharadayimu ayisebenzisayo ocwaningweni lwakhe ukuze akwazi ukwenza ucwaningo oluqondile.

UBertram noChristiansen (2010) bathula amapharadayimu amathathu amqoka, iphost-phosithivisti (*Post-positivist*), ikhrithikhali (*Critical*) kanye nepharadayimu yomhumusho (*Interpretivist*). Baphinde, uBertram noChristiansen (2010) baveza ukuthi iphost-phosithivisti ihlose ukuletha incazelo, ukuqonda, kanye nokuqagela izimo zemvelo kanye nenhlalo. Lokhu kuvame ukusebenza kahle ocwaningweni olubanzi kakhulu

UBertram noChristiansen (2010, p.26) baphinde baveze ukuthi ikhrithikhali pharadayimu ibuka iqiniso njengento eyakheke ngesimo senhlalo, sezepolitiki, sezamasiko, sezomnotho kanye nobunjalo balo. Le pharadayimu ihlose ukhuluzisa, iguqule bese ikhulula, lokho okubonakala kuyisigqila sengcindezelo, bese yona iletha ushintsho emphakathini.

Kulolu cwano ngikhethe ukusebenzisa ipharadayimu yomhumusho (*interpretivist*) ukuze ngikwazi ukuveza futhi ngakhe umqondo ngemiphumela yocwaningo okanye ngolwazi oluqoqiwe. UWalsham (1993) uthi kwipharadayimu yomhumusho awekho amathiyori ashaya emhlohleni okanye angashayi emhlohleni kodwa kumele akalwe ngokwendlela aheha ngayo kumcwaningi kanye nakulabo abambandakanyekayo ocwaningweni olufanayo. NgokukaMaxwell (1994) indlela yomhumusho iqonde ukuchaza kabanzi ngezizathu kanye nemiqondo ethile ecashe ngemuva kwezindlela zokuphila/noma zosikompilo. UDeetz (1996) uveza ukuthi ipharadayimu yomhumusho izama ukuqondisisa isimo sento (*phenomenon*) kusetshenziswa umqondo abantu abazakhele wona. UReeves noHedberg (2003, p.32) baveza ukuthi ipharadayimu yomhumusho igxile kakhulu esidingweni nasekubhekeni isimo esithile (*context*). Yingakho uCohen, uManion noMorrison (2007, p. 20) bethi:

Interpretive research is subjective, small-scale, and non-statistical, interprets individual specificities, aims to understand actions and meanings rather than causes, and focuses on micro-concepts such as individual perspectives, personal constructs or negotiated meanings (p. 20).

Le pharadayimu yomhumusho yona ibhekisisa ukukwazi ukuqonda umhlaba. Kusetshenziswa izindlela ezifana nenhlololwazi kanye nokubheka (*observer*)

kwabahlanganyeli bocwaningo okuncike kakhulu ebudlelwaneni bomcwaningi kanye nocwaningo lwakhe. Ngakho-ke ngibone ipharadayimu yomhumusho ingena ithi khaxa kulo msebenzi ngoba lolu cwaningo lucwaninga ukufundisa ukufunda isiZulu ulimu lwasekhaya ebangeni leshumi ngokohlelo lwe-CAPS, olufuna ukuqonda kabanzi ngothisha abafundisa ukufunda okubhaliwe olimini lwe isiZulu lwasekhaya.

3.2.3. UMKLAMO NEZINDLELA ZOKUQHUBA UCWANINGO

Ngokuka-Rajasekar (2006), indlela yocwaningo iyona ndlela ehlelekile yokuxazulula izinkinga futhi iyikhono lokufunda ukuthi ngabe ucwaningo lwenziwa kanjani. Uqhuba athi imigudu okufanele umcwaningi ayilandele emsebenzini wakhe wokuchaza isimo ingavezwa njengendlela yocwaningo (*research methodology*). U-Punch (2006) yena uveza indlela yocwaningo njengendlela yokufundisisa (*study*) okuyiyona okwazi ukuthola ngayo ulwazi, kanti inhloso yakho ukuletha uhlelo lokusebenza locwaningo. Ngakho-ke njengalokhu lolu cwaningo lubheka ukufunda ukufundisa isiZulu ulimi lwasekhaya ebangeni leshumi kusetshenziswa uhlelo lweCAPS, ucwaningo lusebenzisa izindlela zekhwalthethivu.

Lolu wucwaningo lwekhwalithethivu (*qualitative*). UCreswell (2009) uthi abacwaningi bocwaningo lwekhwalithethivu baqoqa ulwazi oludingwa ucwaningo kulabo abangabahlanganyeli bocwaningo, besendaweni ababa kuyo nsukuzonke benza izinto abavama ukuzenza njengokwejwayelekile. Abacwaningi bocwaningo lwekhwalithethivu baqoqa ulwazi nge sikhathi labo abangabahlanganyeli bocwaningo besesimweni esejwayelekile, babuke ukuthi yikuphi abakwenzayo noma abakukhulumayo, njalonjalo (p. 175). Ubeka kanje uCreswell (2009, p. 175):

Researchers do not bring individuals into a contrived situation nor do they typically send out instruments for individuals to complete. This up close information gathered by actually talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research. In the natural setting, the researchers have face-to-face interaction overtime (p. 175).

Le ndlela yocwaningo iyahambelana nalolu cwaningo ngoba ukuze ngithole ulwazi olwaluzophendula imibuzongqangi kwadingeka ukuba ngiye ezikoleni lapho ngangizoqoqa khona ulwazi kothisha ababefundisa ibanga le-10 n ezikoleni zamabanga aphezulu ezisendaweni yakwaNdengezi. ULincoln benoGuba (1985) babeka ukuthi ucwaningo lwekhwalithethivu ‘*yi-natural inquiry*’ lapho kungekho into eyenzekayo

engathathwa njengengenamsebenzi noma ithathwe noma yikanjani, futhi ongeke wachaza ngayo ungakayicwaningi. Nanxa izingxoxo nabahlanganyeli bocwaningo kanye nokubukela othisha befundisa (*observations*) kwaba yizindlela ezibalulekile ekuqoqeni ulwazi locwaningo, akuzange kube khona kunonga okwenziwa noma engazakhela khona ngokwami, kodwa konke okwasetshenziswa njengolwazi oluqoqwe kwabacwaningwayo kwaba njengoba kunjalo.

3.2.3.1. UCWANINGO LWE-CASE STUDY

Ngokomklamo wocwaningo (*research design*) ngabe sengikhetha ukusebenzisa ucwaningo lwe-*case study* njengoba ucwaningo lumayelana nokufundisa ukufunda okubhaliwe ngesiZulu ulimi lwasekhaya ebangeni leshumi ngokohlelo lwe-CAPS. URobson (2002) uthi ucwaningo lwe-*case study* lugxila esigamekweni esisodwa noma ezimbili ezisemqoka, ukuqonda kahle ngesimo noma isehlakalo okuyisona esicutshungulwayo/esicwaningwayo. Lokhu kufakazelwa kahle futhi kucaciswa kahle uBabbie noMouton (2004, p.640) uma bethi:

A case study research is an intensive investigation of single unit. This unit ranges from individual people, families, communities, social groups, organisations and institutions to events, roles and relationships and countries and nations.

Umcwaningi lapha usuke ehlose ukubambisisa izindlela kanye nemicabango yabahlanganyeli bocwaningo esimeni esithile (Cohon, Manion noMorrison, 2011). Indlela yocwaningo lwe-*case study* iyona eyasetshenziswa ekuqondeni kanye nasekutholeni umqondo wangempela maqondana nezindlela zothisha ababefundisa ukufunda isiZulu ulimi lwasekhaya ebangeni leshumi ngokohlelo lwe-CAPS. Lokhu umcwaningi ukusho ngoba phela lolu cwaningo lwalubheke ngqo esimeni esisodwa esibhekana nothisha. Lokhu kusekelwa uBertram noChristiansen (2010) uma beveza ukuthi ucwaningo lwe-*case study* luwucwaningo olugxile ekubukeni isimo esisodwa noma umuntu oyedwa noma iqoqo labantu abanze into efanayo okungaba othisha, abazali, othishanhloko noma abafundi.

Kanti uCohen, uManion no-Morrison (2011) baveza ukuthi ucwaningo lwe-*case study* lunika ingqayizivele yesibonelo ngobunjalo bezempilo kwabantu ezimweni abaphila kuzo, lwenza abafundayo baqonde kangcono nangokucacile ngemibono kunokuba

bethulelwe ngamathiyori kumbe ngemigomo ethile ebekiwe. Kulolu cwaningo okuhlanganisa abahlanganyeli bocwaningo ukuthi bonke bafundisa ezikoleni zamabanga aphezulu ezisendaweni eyodwa yakwaNdengezi ngaphansi kwesiyingi saseMhlathuzana. Bonke bangothisha abafundisa isiZulu ulimi lwasekhaya futhi bafundisa ibanga leshumi. Isimo esasicwaningwa kulezi zikole ezimbili ezehlukahlukene nothisha bazo siyafana njengoba kwakucwaningwa ukufundisa ukufunda isiZulu ulimi lwasekhaya ebangeni leshumi ngokohlelo lwe-CAPS. Lolu cwaningo lwahleleka ngendlela yokuthi kubo bonke othisha aba-4 ababengabahlanganyeli, kwasetshenziswa amathuluzi afanayo ukuqoqa ulwazi kubona.

3.2.3.2 UHLELO LWEZINDLELA ZOKUQOQA ULWAZI (*DATA GENERATION PLAN*)

Imibuzo yokwakha uhlelo lokuqoqa ulwazi	Uhlelo lokuqoqa ulwazi
Lwaqoqwelani ulwazi?	Ukucwaninga indlela othisha abakuqonda ngayo ukufundisa ukufunds okubhslwiwe, yindlela abakwenza ngayo, kanye nezizathu ngabakwenzayo.
Yiliphi isu lalolu cwaningo?	Lolu cwaningo lwasebenzisa amasu amabili okuqoqa ulwazi, ngaba nengxoxo nothisha besiZulu ngaphinde ngabavakashela emakilasini ngiyobabuka befundisa.
Obani noma yini eyaba umthombo wolwazi?	Kwasetshenziswa othisha aba-4 abafundisa isiZulu ulimi lwasekhaya ngokohlelo lwe-CAPS ebangeni le-10 ezikoleni ezimbili ezisesiyingini saseMhlathuzana
Lungakanani ulwazi olwaqoqwa?	Kwenziwa inhlololwazi nothisha aba-4 kwavakashelwa/kwabukelwa ababili befundisa.
Lwaqoqwa kuphi lolu lwazi?	Ulwazi lwaqoqwa kothisha ezikoleni ezimbili ezakhele inyakatho yeTheku ezingaphansi kwesiyingi saseMhlathuzana
Lwaqoqwa izihlandla ezingakhi ulwazi?	Uthisha ngamunye waba nengxoxo nomcwaningi kanye. Abane ababukelwa befundisa nabo kwaba kanye.
Lwaqoqwa kanjani lwazi?	Ngaqoqa ulwazi ngokusebenzisa ithuluzi lokuqoqa

	ulwazi ngokuhlala ngibukele kanye nolwenhlololwazi esakuhleleka lapho ngaqopha khona ingxoxo ngesiqophamazwi.
Ukusekela indlela eyasetshenziswa ngesikhathi kuqoqwa ulwazi.	Ngisebenzise indlela yokuqoqa ulwazi ngenhlololwazi kanye ngokuhlala ngibukele okwenzekayo. Lezi zindlela ziqokwe ngenxa yokuthi ngifuna ukuthola kabanzi kothisha asebenamava kanye namasu abawasebenzisayo ukufundisa ukufunda okubhaliwe olimini lwesiZulu ulimi lwasekhaya kusetshenziswa uhlelo lwe-CAPS. UDenscombe (2004, p.136) uthi ngenhlololwazi kungaqoqwa ulwazi olujulileyo kanye nolunothile, olwazini oluqoqiwe kungatholakala ukuqondisisa okusezingeni eliphezulu. Kanti u-Bertram kanye noChristiansen (2010) baveza ukuthi ukuqoqa ulwazi ngokubuka kumele umcwaningi avakashele indawo leyo enolwazi aludingayo afike azibonele ngokwakhe ukuthi ngabe kwenzekani futhi kusetshenzwa kanjani.

3.2.4 IZINDLELA ZOKUQOQA ULWAZI (*DATA GENERATION METHODS*)

UMouton (2003) uthi inhloso enkulu ekuqoqeni ulwazi ocwaningweni ukuthola inking kumbe udaba lolo umcwaningi asuke ecwaninga ngalo okulethe ugqozi enhliziyweni nasemqondweni wakhe. U-Ellenwood (2007, p.21) uveza ukuthi:

Data collection steps involve setting boundaries for the study, collecting information through observation, interviews, documentary data collection such as diaries, photographs, official documents, newspaper articles and visual materials, and establishing the protocol for recording the information (p. 21).

Njengoba sengike ngaveza phambilini, ngakhetha ukusebenzisa lezi zindlela ezilandelayo ukuqoqa ulwazi maqondana nalo msebenzi; indlela yenhlololwazi esakuhleleka (*semi-structured interview*) kanye nokuqoqa ulwazi ngokubukela othisha

befundisa (*observation*). Lezi zindlela zokuqoqa ulwazi ziyahambisana kahle nepharadayimu yomhumusho kanye nendlela yocwaningo lwekhwalitheyithivu kanye nocwaningo lwe-*case study* okusetshenziswe kulolu cwaningo. Lezi zindlela zokuqoqa ulwazi engaziqoka zaba usizo kakhulu futhi zakwazi ukuthola ulwazi oluhle kanye noludingekayo olwakwazi ukuphendula imibuzongqangi yomsebenzi walolu cwaningo. Lokhu kwase kuphinda kungisiza ukuthola imbangela yakho konke okuyimiphumela yocwaningo.

3.2.4.1. INHLOLOLWAZI ESAKUHLELEKA (*SEMI-STRUCTURED INTERVIEWS*)

Inhlololwazi iyithuluzi/iyindlela eselisetshenziswa kakhulu ekutholeni amava abantu abasuke beqokiwe kanye nendlela ababuka ngayo izinto kanye nemizwa yabo ngezinto ezenzekayo neziyiqiniso (Fontana noFrey, 2005). UDenscombe (2004, p.136) uveza lobu buhle obulandelayo maqondana nenhlololwazi: (i) Ngenhlololwazi kungaqoqwa ulwazi olujulileyo kanye noludingekayo. (ii) Olwazini oluqoqiwe kungatholwa ukuqonda okuseqophelweni eliphezulu, mancane kakhulu amathuluzi adingekayo uma wenza inhlololwazi. (iii) Inhlololwazi inikeza abahlanganyeli noma abaphendulayo ithuba lokuveza amava/imibono yabo ngokungenamkhawulo. (iv) Inhlololwazi inikeza abahlanganyeli ithuba lokuveza imibono kanye nemizwa yabo ngalokho abacabanga ukuthi kusemqoka. (v) Okunye ukuthi inhlololwazi inikeza ithuba lokuhlela indlela okubuzwa ngayo ngenhloso yokuthuthukisa ulwazi. OCohon, Manion noMorrison (2007) baveza ukuthi;

A useful protocol for conducting interviews would include instructions to the interviewer (opening statements); the key research questions to be asked; probes to follow key questions; space for recording the interviewer's comments; and space in which the researcher records reflective notes (p. 212).

Ngakho-ke ngenxa yokubonisa ngokucacileyo ubuhle benhlololwazi obubalwe ngenhla, ngabe senginquma ukusebenzisa inhlololwazi esakuhleleka ekutholeni amava othisha bebanga leshumi ekufundiseni ukufunda okubhaliwe isiZulu ulimi lwasekhaya. Uthisha ngamunye wanikezwa imizuzu engama-40 ukuba aphenule imibuzo ayeyibuzwa ngesikhathi senhlololwazi. Ngesikhathi kuqhubeka inhlololwazi kwakunesiqophamazwi okuyisona esasiza ekuqopheni ulwazi olwaluthulwa

abahlanganyeli bocwaningo. Le ndlela yenhlohlolwazi ivumela noma yimiphi imibuzo engaqubuka ngesikhathi ingxoxo iqhubeka phakathi kukamcwaningi kanye nomhlanganyeli omcwaningo.

Ngabe sengilalela ngiphinde ngibhale phansi enjengoba enjalo wonke amazwi ezaba phakathi kwami njengomcwaningi kanye nabahlanganyeli bocwaningo ngesikhathi senhlohlolwazi, futhi ngangisebenzisa isiqophamazwi. Iningi labahlanganyeli lakhombisa ukulithakasela leli thuba lokuthi babe nesikhathi lapho bekipha okusezinhliziyweni ngokuxoxa name njengomcwaningi, nangale kokuthi yayikhona imibuzo eyayihleliwe. Abanye abahlanganyeli babekhuluma ngendlela yokuthi baze baphendule neminye imibuzo ebebengakayibuzwa ngekho phela ukumnika ithuba lokukhuluma ngokukhululeka nokungenamibandela. Lokhu-ke kwakwenziwa ukuhleleka kahle kwemibuzo ekhulula umhlanganyeli ukuthi aphenndule ngokwanele enaso nesikhathi esanele. Imiphumela nolwazi olwatholakala yikhona okuwubufakazi bokuthi le nhlohlolwazi esakuhleleka yayihleleke kahle njengoba yakwazi ukuthola ulwazi olunomsoco.

3.2.4.2 UKUQOQA ULWAZI NGOKUBUKELA (*OBSERVATIONS*)

UBertram kanye noChristiansen (2010) baveza ukuthi ukuqoqa ulwazi ngokubukela kusho ukuthi umcwaningi kumele avakashele endaweni lapho ucwaningo lwenziwa khona afike azibonele ngokwakhe okwenzekayo, angaxoxelwa. Lapho-ke umcwaningi uthola ulwazi lunjengoba lunjalo ngoba ubhala ngento azibonele yena mathupha. Nakulolu cwanningo ngaqoka ukuthi kumele ngiziyele mathupha ezikoleni ukuze ngizibonele othisha ngesikhathi befundisa ukufunda okubhaliwe/imibhalo emakilasini, ngihlezi phansi ngibukela ukwethulwa kwezifundo zabo. Ngabe sengithola ulwazi nolukholakalayo ngoba ngangizibonele mina lokho okwenzekayo emakilasini. OCohen, noManion kanye noMorison (2007) baveza ubuhle bendlela yokuqoqa ulwazi ngokuhlala ubukele lapho bethi le ndlela ivumela umcwaningi ukuba abukele indlela abahlanganyeli abenza ngayo izinto nendlela abaxhumana ngayo. Le ndlela iphinde ivumele umcwaningi ukuba aqaphelisise lokho okwenzakalayo, kube ubufakazi abubonayo. Lokhu kusiza ukuqinisa nokulekelela ezinye izindlela zokuqoqa ulwazi, kuhlolisise ulwazi olutholakele kweminye imithombo okuqoqwe kuyo ulwazi kanti futhi lezi zindlela zokuhlala ubukele zingamathuluzi anamandla ukuvumbulula nokuthola umsoco wesimo esicwaningwayo. UBertram kanye noChristiansen (2010)

bafakazela ubuhle bale ndlela ngokuveza ukuthi ukuqoqa ulwazi ngokubuka kwenza umcwaningi aqoqe ulwazi ngezinto eziningi ezenzakalayo.

Ngabe sengiqoka ukusebenzisa leli thuluzi lokuqoqa ulwazi ngokuhlala ngibukele ngenhloso yokufuna ukuthola ukuthi ngabe konke okushiwo wothisha ngesikhathi senhlolwazi kwabe kuyiqiniso yini nokuthi yiziphi izizathu eziholela ekutheni benze ngendlela abenza ngayo. Yingakho ngavakashela ezikoleni ukuze ngikwazi ukuqhathanisa ukuthi ezimpendulweni zonke zenhlololwazi ikhona kuphi okwenzeka ngempela.

3.2.5 UKULANDELWA KWENKAMBISO ELUNGILEYO *(ETHICAL CONSIDERATIONS)*

Ngabhala izincwadi ezicela imvume yokwenza lolu cwaningo eMnyangweni wezeMfundo (KZN), kothishanhloko bezikole eziqokelwe ucwaningo, kothisha ababekelwe ukuba abahlanganyeli bocwaningo nakubazali. Incwadi ngayinye yabe iqinisekisa ukuthi lolu cwaningo alunabo ubungozi futhi konke umcwaningi akudalulayo akusoze kwasetshenziselwa ukumfaka ogibeni. Imvume yokwenza ucwaningo yatholakala kubo bonke ababalwe ngenhla. Ngesikhathi sokuqoqa ulwazi ngokubukela, umhlanganyeli kwakungafanele azame ukushintsha indlela ahlale efundisa ngayo kodwa kwakumele afundise ngendlela ayejwayele nakhululekile ukuyisebenzisa. Abahlanganyeli abazange baphazamiseke emsebenzini wabo wesikole futhi ucwaningo alwenziwanga ngesikhathi sesikole ngaphandle kwalolo suku olwaba lunye lapho umcwaningi ayongena ekilasini abukele uthisha efundisa ngakho izinhlelo zesikole zokufunda nokufundisa azizange ziphazamiseke.

Ngabe sengazisa abahlanganyeli ukuthi ulwazi olutholakele luyohunyushwa luhlaziywe kubhalwe umqulu. Lo mqulu wocwaningo uyobe sewuba ngowesikhungo engangifundisa kuso. Ngachaza ukuthi lokhu kwakusho ukuthi abanye ababhali abasazobhala imiqulu ehlukehlukehene bangawusebenzisa lo mqulu. Ngakho-ke abahlanganyeli bathola isiqiniseko esibhalwe phansi ukuthi imininingwane yabo okubalwa amagama nezibongo kanye nezikole abasebenzela kuzo ngeke kudalulwe kuyohlala kuyimfihlo phakathi kwami njengomcwaningi kanye nabahlanganyeli. Amagama abahlanganyeli baqanjwa ngokuthi uSdu, uMamazi, uMzila kanye

noSimindlo kanti izikole zaqanjwa ngokuthi iSebenzakahle High School kanye Kwesethu High School.

UDenzin kanye noLincon (2005) bathi bonke abahlanganyeli bocwaningo kumele baziswe ngokuthi uma bezibophezela ekuhlanganyeleni kulolu cwaningo lokho bazokwenza bevolontiya futhi banalo lonke ilungelo lokuhoxa uma bezizwa kanjalo. UGravetter kanye noForzano (2003, p.59) bathi abahlanganyeli banelungelo lokulindela inhlonipho kanye neqiniso kumcwaningi, kanti futhi umcwaningi kumele aziphathe ngokwemigomo yocwaningo ngaso sonke isikhathi maqondana nabantu abathintekayo kucwaningo. Nami-ke ngazibophezela ekugcineni imininingwane yabahlanganyeli bocwaningo iyimfihlo ngaphansi kwanoma isiphi isimo futhi akukho lwazi oluyinkohliso engalunikeza

Ngaphinde ngafaka isicelo semvume ekomidini laseNyuvesi yaKwaZulu-Natali ebhekele inkambiso elungileyo yocwaningo. Ngabe sengithola igunya lokuqoqa ulwazi kubahlanganyeli bocwaningo ezikoleni. Ngaphinde ngafaka isicelo semvume yokwenza lolu cwaningo eMnyangweni wezeMfundo kwaZulu-Natali. Nalapho futhi ngathola incwadi eyimvume eyangigunyaza ukwenza ucwaningo ezikoleni. Zonke izincwadi zezimvume zinanyathelisiwe kulo mqingo njengezithasiselo.

3.2.6 IZINDLELA ZOKUQOKA ABAHLANGANYELI BOCWANINGO (SELECTION OF PARTICIPANTS)

Kulolu cwaningo, abahlanganyeli bocwaningo baqokwa ngokwendlela yokuqoka ngenhloso (*purposive sampling*). Lena yinqubo yokukhetha abahlanganyeli abanganikeza imininingwane ethembekile yesimo esicwaningwayo kanye nabazokwazi ukundlulisa ulwazi oludingwa wucwaningo (Yin, 2003). Kanti-ke ngokukaTeddlie (2007) izindlela zokuqoka ngenhloso zifuna ukumbandakanya amalunga athile akhethiwe kumbe izikhungo ukuba ziphendule imibuzo yocwaningo eyakhelwe kuleyo nhlosomfezo yesitadi. UBall (1990) (ku-Cohen, u-Manion no-Morrison, 2011, p. 157) yena uthi:

In many cases purposive sampling is used in order to access knowledgeable people, i.e. those who have in-depth knowledge about

particular issues, maybe by virtue of their professional role, power, access to networks, expertise or experience.

Kulolu cwaningo kwaqokwa ngokwenhloso othisha abane esikoleni ezimbili kothisha abafundisa isiZulu ulimi lwasekhaya ebangeni leshumi. Lokhu kwakungenxa yokuthi njengoba babefundisa lolu limi, yibona ababefanele ukuba bangabafundisa ukufunda okubhaliwe, njengengxenywe yolimi. Laba bahlanganyeli ngabaqoka ngoba ngithemba futhi ngikholelwa ukuthi ulwazi abanalo ekufundiseni ukufunda isiZulu ulimi lwasekhaya luyoba usizo olukhulu ekuphumeleliseni lolu cwaningo.

3.2.7 UKUHLAZIYWA KOLWAZI (*DATA ANALYSIS*)

Uma kwenziwa ucwaningo kufika isikhathi lapho sekuthathwa lonke ulwazi oluqoqiwe maqondana nocwaningo ukuze luhlaziywe. NgokukaMiles kanye noHuberman (1994, p.10) ukuhlaziywa kolwazi kuhlukene izigaba ezimbili ezenzeka ngesikhathi esisodwa; ukuqoqelwa ndawoye kolwazi, kanye nokuqhamuka nesiphetho ekuhloleni okuyiqiniso. Kulolu cwaningo ukuqoqwa kolwazi kuhlelwe ngokwemigudu kufakwe ngokwezogatshana kanye nezindikimba kulezi zigaba ezibalwe ngenhla. Ulwazi luhlaziywe ngokwemibuzo ngqangi yocwaningo. Lokhu ngikusho ngoba uMouton (1996, p.176) ubeka ukuthi ulwazi lungahlaziywa ngezindlela ezehlukeneyo kanti futhi lezo zindlela zingaholela ocwaningweni olwahlukahlukene olutholakele. UMouton (2001) uqhubeka aveze ukuthi umcwaningi kufanele ethule umhumusho kanye nesiphetho sokutholakele maqondana nobunjalo benkinga ebikade icwaningwa.

OCohen, uManion noMorrison (2011) baveza ukuthi ukuhlaziywa kolwazi locwaningo lwekhwalitheyithivu kumbandakanya ukuluhlela, nokulumela kanye nokuluchaza lolu lwazi. Lolu lwazi kumele luhlelwe ngezindlela ezithile, izindikimba, ngokohlobo olufanayo (*categories*) kanye nangezindlela ezejwayelekile (*regularities*). Ngakho-ke ulwazi oluqoqiwe maqondana nalolu cwaningo luhunyushwe lwahlaziywa ngokuncikene nemibuzo yocwaningo. Ngesikhathi kuhlaziywa lolu lwazi locwaningo kube sekuvezwa nobufakazi obucashunwe ezimpendulweni zabahlanganyeli ezindikimbeni ezahlukene esahlukweni sesihlanu.

3.2.8 IZIMO ZOKWETHEMBEKA (ISSUES OF TRUSTWORTHINESS)

Uma kwenziwa ucwaningo, kumele kwenziwe isiqiniseko kolwazi oluqoqiwe. Ukuqinisekisa (*trustworthiness*) ikhonsepthe esetshenziswe uGuba kanye noLincoln (1994) maqondana nocwaningo lwe-*case study*. Kanti uBurton noBartlett (2005, p.27) bathi, “*validity to the truthfulness, correction or accuracy of research data*”. Lokhu okusho ukuthi uma kubukwa imiphumela yocwaningo ngokuthi iyiqiniso ngakho-ke nethuluzi locwaningo olusetshenzisiwe kumele lihambisane nemiphumela ethathwa njengeyiqiniso.

Ngakho-ke ngizoveza ubufakazi obususelwa kokutholakele ngesikhathi socwaningo. Indlela eyiyonayona kuzoba eyokuletha incazelo ephelele yokuthi ngabe ulwazi olutholakele beluqoqwe kanjani futhi lwahlaziywa kanjani kulo msebenzi. UPunch (2010) ube esvela nenye indlela yokubuka ukuthembeka kolwazi. Le ndlela iyona encike kakhulu endleleni yokuhlaziya egcizelela indlela yokugcina yokuchaza iphinde igagule ukuthi umcwaningi uyakwazi ukwakha umqondo ekuhlaziyeni akwenzile kususelwa olwazini olutholakele.

Ngakho-ke njengalokhu lolu cwaningo lusebenzisa inhlololwazi esakuhleleka kanye nokuqoqa ulwazi ngokubuka, ngisebenzise isiqophamazwi kanye nesithwebulizithombe kanjalo namanothi engabhala kuwo lokho engakubonayo ngesikhathi socwaningo. Amakhasethi kanye nomqulu walokho okuqoshwe phansi kugcinwe endaweni ephephile njengobufakazi bokuqoqwa kolwazi. Ukuqinisekisa ukwethembeka, abahlanganyeli banikezwa amazwi abo eseqoshwe phansi ukuze bahlole ukuthi ngabe lokhu okubhalwe phansi yiwo yini amazwi abo abawashilo ngesikhathi senhlololwazi. Abahlanganyeli babe sebesayinda ekugcineni njengobufakazi bokuthi bawuhlolile lo msebenzi futhi baqinisekisa ukuthi lokhu kwakunikeza isithombe salokho ababekushilo nababekwenzile.

3.3. IQOQA LESAHLUKO

Kulesi sahluko ngikhulume ngomklamo nezindlela zocwaningo. Ngiqale ngachaza ukuthi ziyini izindlela zocwaningo, ngachaza ngocwaningo oluyikhwaltheyithivu, ngepharadaymu esetshenzisiwe ukuze kuphenduleke imibuzongqangi yalolu cwaningo,

Ngibe sengichaza ukuthi lolu cwaningo lwasebenzisa indlela ye-case study okuyiyona ehambelana kahle nepharadaymu eyakhethwayo. Ngibe sengikhuluma nangezindlela ezasetshenziswa ukuqoqa ulwazi lwalolu cwaningo, engibala kuzo izingxoxo (*interviews*) kanye nokubukela (*observations*) lapho othisha befundisa. Ngixoxile nangokuqokwa kwabahlanganyeli bocwaningo kanjalo nangamathuluzi asetshenzisiwe ukuqoqa ulwazi lwalolu cwaningo. Ngibe sengixoxa ngobuqiniso nokukholakala kocwaningo. Ngiqhubekile ngakhuluma nangokulandelwa kwenkambiso elungileyo yocwaningo. Esahlukweni esilandelayo ngizoxoxa ngohlaka lwenjulalwazi okuyiyona esetshenziswe njengesibuko lapho sekuhlaziywa ulwazi olutholakele.

IS AHLUKO SESINE

UHLAKA LWENJULALWAZI KANYE NOHLAKA LWEMICABANGO YOCWANINGO

4.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngomklamo nezindlela zokuqhuba lolu cwaningo. Ngikhulume nangezindlela ezasetshenziswa ukuhlaziya ulwazi olutholakele ngachaza nangenkambiso elungileyo yocwaningo ukuthi yalandelwa kanjani ekuqhubeni lolu cwaningo. Kulesi sahluko ngizokhuluma ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yalolu cwaningo. Ngizochaza ngenjulalwazi esetshenzisiwe kanye naleyo micabango noma imibono esetshenziswe kulolu cwaningo, ukuze kucace ukuthi ukusetshenziswa kwayo kunamuphi umqondo. Ukwenza lokhu, ngizoqala ngokuthi ngichaze ukuthi iyini yona injulalwazi. Okuyolandela ngiyobe sengiveza ukuthi kukhulunywa ngani lapho kukhulunywa ngohlaka lwenjulalwazi. Emva kwalokho ngiyobe sengichaza injulalwazi okuyiyona esetshenziswe njengensizakuhlaziya yolwazi olutholakele. Lapho sengikuchazile lokhu, ngiyobe sengichaza ngohlaka lwemicabango, ngiphinde ngichaze nangaleyo micabango esetshenziswe njengohlaka lwemicabango. Ngizoveza nobudlelwano obukhona phakathi kwalokhu kokubili ukuze kucace ukuthi lokhu kusetshenziswe lapha ngasizathu sini.

4.2 INJULALWAZI / INSIZAKUHLAZIYA (*THEORY*)

Ngokwe-*The American Heritage Dictionary* (2001, p. 848) injulalwazi/ insizakuhlaziya yiqoqo lezitatimende noma inqubomgomo kumbe inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento, noma ukusebenza kwento ethile. Lokhu kungaba yiqembu elithile labantu, isimo noma isikhungo esithile, ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa liphindelelwa, noma abantu abaningi bavumelana ngalo. Izinjulalwazi ziyizincazelo eziwumphumela wocwaningo olunzulu futhi zeyeme ezinkolelweni ezithile kanti zisetshenziswa ngabantu abaningi. UThomas (1996), uqinisekisa ukuthi:

Theory is an explanation of how the facts fit together. More precisely, theorizing about a topic means the act of proposing, which facts are most important for understanding that topic and what sorts of relationships among the facts are most significant for producing this understanding. Theory is what makes sense out of facts, and it gives facts their meaning.

Ngale ndlela kuyacaca ukuthi injulalwazi ilekelela ekukwazini ukuchaza amaqiniso athile ngesimo esithile njengoba phela isukela ocwaningweni.

4.2.1 UHLAKA LWENJULALWAZI (*THEORETICAL FRAMEWORK*)

Uhlaka lwenjulalwazi lungumgogodla kumbe isibuko sokubuka into ethile (*reflection*), noma yiso lokubuka kumbe lokuqonda into ethile; kanti futhi luyinhlanganisela yemicabango ethile ehambalena nenjulalwazi (*theory*), kodwa lona alucutshunguliwe/aluhloliwe njengenjulalwazi. Uhlaka lwenjulalwazi yilona oluba ngumgogodla wocwaningo. Luchaza izinto okuyizona zizohlolwa wucwaningo nokuthi kuyohlaziywa kanjani lokho okuyohlolwa lucwaningo (Nkosi, 2011). UNkosi uqhuba athi uhlaka lwenjulalwazi lusebenza njengensizakuhlaziya esetshenziswa ukwenza ucwaningo. Isibonelo, uhlaka lwenjulalwazi lubalulekile lapho wenza ucwaningo ngokufunda umbhalo, nanoma yisiphi-ke nje isimo esicwaningwayo, noma ngabe kungasizathu sini. Isizathu salokhu ukuthi abafundi bemiphumela yocwaningo bazodinga ukwazi ukuthi obecwaninga ubesebenzisa yiphi injulalwazi (Nkosi, 2011).

Ngakho-ke uhlaka lwenjulalwazi kumele luveze kucace kumfundi wombiko wocwaningo ngesimo sepolitiki, senhlalo, sosikompilo kanye nomlando lapho ucwaningo luvela khona. Lokhu kuchaza ukuthi ngisho indlela umcwaningi azohlaziya ngayo ulwazi alutholile kufanele kucaciswe kahle (Nkosi, 2011). Lokhu kungenxa yokuthi abafundi bombiko wocwaningo bazofisa ukwazi ukuthi umcwaningi wayebuka ngasiphi isibuko esiyinjulalwazi. Isibonelo, umcwaningi kungenzeka ukuba ubesebenzisa indlela yokubuka yama-*cognitivist*, yama-*constructivist* noma yama-*behaviourists*. UNkosi uthi kuyamsiza umcwaningi ukuba ahlaziye ngokwakha amaqoqwana namaphethini olwazini aluqoqile uma lokhu kudingekile futhi kuhambisana nendlela esetshenzisiwe yokuqhuba ucwaningo.

4.2.2 INJULALWAZI YE-SCHEMA (*Schema theory*)

Injulalwazi ye-*schema (schema theory)* yasungulwa uBartlett (1932) encwadini ethi; “*Remembering*”. UBartlett (1932) uyichaza athi:

...An active organization of past reactions, or past experiences, which must always be supposed to be operating in any well-adapted organic response (p. 201)

UBartlett uchaza abuye aveze ukusebenza kwale njulalwazi, ekusebenziseni ulwazi oluqoqelwe emqondweni (*memory*) ukuze umfundi akwazi ukwakha isithombe kumbe indaba ngakufundayo. Ngokwezincithabuchopho ze-*science* ezinjengoSuppe (1977), uBartlett nguye oyinzululwazi ekuhlaziyeni ngokwakheka kwama-*schema*. USuppe uyaveza ukuthi i-*schema* usibona njengohlelo olwenzeka emqondweni ngokungaqondisiwe kodwa kuyazenzakalela (*unconsciously*). UBartlett uveza ukuthi “*schemata are active, without any awareness at all*” (Bartlett, 1932, p. 200). Uqhuba athi ama-*schema* ayinto efanayo nezithombe kumbe imibono kodwa engatholakali kumbe engekho emqondweni (1932, p. 207).

UBartlett uncoma uHead ngokusungula isihlawumbiselo senjulalwazi i-*schema theory* kodwa-ke injulalwazi kaBartlett ihluke kakhulu kwekaHead. UHead (1918) unikeza amanqampunqampu nje ngalokho okushiwo i-*schema theory*, akachazi enabe njengoBartlett. Okunye ukuthi uHead kubukeka sengathi ubuka ama-*schema* njengento efanele noma engamalungelo ama- *physiologist* kuphela, futhi uthi:

Schemata’s lie forever outside consciousness; they are physiological process with no direct psychical equivalent (Head, 1918, p. 158).

Lokhu kusho ukuthi ama-*schema* amagama akheke engqondweni yomuntu osekufana nokuthi aseyingqolobane yakhe azitapela kuyo, kanti umnikazi wale nqolobane yamagama noma ulwazi oluthinta la magama usenalo ngaphandle kokuba awafundiswe ngokuqondisiwe. La magama uwazi ngoba useke wezwa ngawo ngaphambilini noma wawabona esebenza kungahlosiwe. Ama- *psychologist* azama ukuchaza indaba yama *schema*, ake athola ukhulaselwa okuvela kuma-*introspective psychologists*, okuyiwona acabanga ukuthi ayazi kangcono indaba yokuchaza ukwakheka kwama-*schema*. Ama-*introspective psychologist* lawo ayekholwa ukuthi ulwazi lwe-*psychology*

lunomkhawulo (*restricted*) lwe-*phenomena* ethile (Humphery, 1951). Ama-*psychologist* athola ukuhlaselwa okuvela kuma-*behaviorist*, ayecabanga ukuthi ulwazi lwe- *psychology* lwabe lunomngcele ekutholeni ulwazi ngokubukela (*observations*) nasekuziphatheni komuntu (Watson, 1913). Noma kunjalo, kule minyaka esandakudlula iningi lezincithabuchopho libe nezingxoxo ezijulile ekwamukeleni okubizwa nge- *unconscious mental process* (Fodor, 1968; Putnam, 1973). Lolu hlelo lwenza umgogodla we-*Modern Information* eyenzeka kwi-*psychology*.

Ukuhlangana kolwazi oludala nolusha kungezinye zezindlela uBartlett akubuka njengezingxenye ezibalulekile ekuchazeni i-*schema theory*. Lokhu kuholela ekutheni athi; ama-*schemata* wulwazi lwangaphambilini (*past experiences*) (uBartlett, 1932, p. 197). Zihlukene kaningi izindlela ulwazi oludala oluchazwa kumbe luvezwe ngazo. UBartlett unesihlawumbiselo esithile ngohlelo lokuthula i-*schema theory*. Empeleni uBartlett wayefuna ukusungula ezinye izindlela ngokwezinga lwama-*British Empiricist* ebuka ukuthi ulwazi oludala lwaluchazwa ngendlela ethile.

UBartlett wenza iziphakamiso eziningi ngokusebenza kwe-*schema theory*, ekwakheni kwakhe izindlela zokusebenza kwayo. Imicabango yayithi ulwazi olusha luxhumana noma lusebenzisana nolwazi oludala oluvele lukhona emqondweni. Lena eminye yemicabango yenjulalwazi kaBartlett efana neyenjulalwazi kaHead (1918). UHead benoHolmes (1920) bathi:

“Every recognizable change enters into consciousness already charged with its relation to something that has gone before” (Head, 1920, p. 605).

UBartlett wacaphuna le ngxenye yephepha labo benoHolmes eqhubeka echaza kabanzi ngama *schemata* nokusebenza kwe-*schema theory*. Lokhu akuhlukile emsebenzini uBartlett ayewuthule ngaphambilini. Ngamanye amagama kubalulekile ukuba uthisha aqikelele ukuthi uma efundisa ukufunda okubhaliwe uyaluhlobanisa ulwazi lwangaphambilini kanye nolwazi olusha, ukuze isifundo sokufunda okubhaliwe sibe ngesiyimpumelelo kubafundi bakhe bolimi.

Injulalwazi ebheka ubukhona bolwazi lwangaphambilini ekuqondeni ulimi selwaziwa nge-*schema theory* (Bartlett 1932; Rumelhart &Ortony 1977; Rumelhart 1980).

Ngokwe-*schema theory* umbhalo udlulisa ulwazi kumfundi wombhalo ngokuthi akwazi ukwakha ulwazi kusukela olwazini lwangaphambilini. Ulwazi umfundi aluthole ngaphambilini lubizwa nge-*background knowledge*, kanti ulwazi olwakhiwe kusukela kolwangaphambilini lubizwa nge-*schemata* (Bartlett, 1932; Adams & Collins, 1979; Rumelhart, 1980). U-Anderson (1977) uveza ukuthi:

According to schema theory, the process of interpretation is guided by the principle the every input is mapped against some existing schema and that all aspect of that schema must be compatible with the input information (Anderson et al. 1977, p. 201)

Ngokwalesi sicaphuno esingenhla, lo mthetho uholela ezindleleni ezimbili zokwakha ulwazi ezibizwa ngokuthi i-*bottom-up* ne-*top-down processing*. Indlela ye-*bottom-up* ivukuzwa ulwazi olusuke lungena, ingxenye yalolo lwazi ingena ngendlela engcono. Njengoba izinga le-*bottom-up schemata* lukhula luya ezingeni eliphakeme kumbe ngaphezu kwe-*schemata* esijwayelekile, lokhu kokubili kuyavuseleleka. Indlela ye-*bottom-up* yingakho nje kuthiwa “*it is data-driven*”.

Ngakolunye uhlangothi indlela ye-*top-down* ivela njengohlelo oluncike ezingeni eliphezulu, bese i-*general schemata* ibheka ulwazi olungenayo ukuze yanelise izinga lama-*schemata*. Ingxenye ebalulekile yezindlela ze-*top-down* kumbe *bottom-up*, ile yokuthi kokubili kufanele kuvele kanyekanye kuwo onke amazinga (Rumelhart, 1980). Ulwazi oludingekayo ekumeleni kumbe ekugcwaliseni i-*schemata* luvela ngendlela ye-*bottom-up*, bese indlela ye-*top-down* yona ingamele ekuqondeni ukwenza kumbe okulindelwe umfundi wombhalo. Indlela ye-*top-down* isiza umfundi wombhalo ukukwazi ukuxazulula izinkinga zombhalo kumbe ukukhetha indlela engcono yokuhumusha ulwazi olungenayo.

4.2.3 UKUFUNDA OKUBHALIWE NGOKWE- SCHEMA THEORY

Injulalwazi esondelene kakhulu kwebizwa nge-*top-down processing* ibizwa ngokuthi yi-*schema theory*. Ingezinye zezinjulalwazi ezinegalelo ekuchazeni ukufunda okubhaliwe. Ichaza ngokujulile imininingwane ngokuwulwazi lwangaphambili ekufundeni komfundi imibhalo ibuye ichaze nokuthi ulwazi kanye namava (*experiences*) angaphambilini okwazi umhlaba kubaluleke kangakanani ekuchazeni

imibhalo. Isibonelo; umfundi usuke eyazi imbuzi lokho okwenza awuqonde kangcono umbhalo okhuluma ngembuzi. Ukwazi komfundi ukusebenzisa ulwazi lwangaphambilini (*schemata*) kudlala indima enkulu ekutheni ayifunde ngokuyiqonda imibhalo.

Ngakho-ke i-*schema theory* igxile embonweni wokuthi ulwazi lwangaphambilini luholela ekusungulekeni komhlahlandlela wokuthi umfundi akhe umqondo wolwazi olusha. USmith (1994) uthi “*schema are extensive representations of more general patterns or regularities that occur in our experience*”. Isibonelo; ulwazi lokushayela imoto lukwenza ukwazi ukushayela nemoto ongafundanga ngayo ukushayela. Lokhu kusho ukuthi ulwazi lwangaphambilini luhlobene nolwazi olusha, okubandakanya ulwazi lwezinto, isimo kanye nezehlakalo (*events*), kanjalo nolwazi lokuthola, ukuhlela kanye nokuhlaziya nokuhumusha ulwazi kumbe umbiko (Kucer, 1987).

U-Anderson (1994) ubika ukuthi ukukhumbula ulwazi embhalweni kuveza indlela umfundi acabanga ngayo, bese kuchaza ukuthi umfundi ukwazi ukwakha umyalezo ngesikhathi ekwazi ukuletha imicabango kulokho okusuke kunikwe kuleso sehlo noma isimo esichazwe embikweni. U-Anderson uthi ukuqondisisa kuyinqubo ebandakanya ukwakha umqondo oletha incazelo enokuthelelana naleyo nto noma isimo okusuke kukhulunywa ngaso embhalweni. Ngokuka-Anderson benoPearson (1988), ukuqondisisa kuphakathi kolwazi oludala nolusha. U-Anderson benoPearson bagcizelela ukuthi umfundi kumele akuqonde okusembhalweni ukuze kuthiwe uthuthukile ekufundeni umbhalo ngokuwuqondisisa, futhi useyakwazi ukwamukela ulwazi olusha noma aluthola embhalweni ngesikhathi efunda. Ngakho-ke, indlela yokucabanga yomfundi izihlela yona ngokwayo ukuze ikwazi ukumukela ulwazi olusha, ngesikhathi luhlangana noluvele lukhona (Omaggio, 1993).

4.2.3.1 Ulwazi oluqukethwe embhalweni nolwazi umfundi avele enalo (*schemata*)

Ukuhleleka kwemicabango kuncike ohlotsheni lombhalo ngamunye. Isibonelo; ukufundwa kombhalo kungenzeka ngokuba umfundi afunde incwadi eya kumhleli wephephandaba, isithombe, inkondlo, isiqephu, noma indaba. Ngakunye lokhu kunendlela eyahlukile esakhiweni nasekuhlelekeni, okwenza kube umbhalo ohlukile. Ulwazi lwalezi zinhlobo zemibhalo kanye nokuqukethwe umbhalo uma umfundi

enolwazi oluthile ngakho, lungalekelela ukuba awuqonde umbhalo, njengoba lokhu kungamnika ulwazi oluyisisekelo ekutheni acabange ukuthi umbhalo ungani (Smith, 1994). Isibonelo, lokhu kungabe kusho ukuthi umfundi wombhalo kumele akwazi ukuthi iphepha locwaningo/i-athikili (*research paper*) linalezi zingxenye ezisemqoka; ezilandelayo: Isingeniso, ucwaningo oselwenziwe, uhlaka lwenjulalwazi, izindlela zocwaningo, imiphumela, nesiphetho. Lolu lwazi lungasiza indlela umfundi wombhalo axhumana ngayo nombhalo lowo ukuze ayiqonde i-athikili leyo. U-Anderson (1994) uthi umfundi uqondisisa umyalezo uma ekwazi ukuletha emqondweni umcabango othile ngokwenzeka entweni noma esimweni afunda ngaso bese echaza umlayezo wombhalo.

4.2.3.2 Ukuvuselela nokwakha ama-schemata (*Activating and building schemata*)

Njengoba umfundi wombhalo edlala indima enkulu ekwakheni nasekuletheni umqondo; iminyaka yobudala, ubulili, amava (*experiences*) kanye nosikompilo lwakhe kubalulekile. Uthisha unjengomuntu okhethela umfundi wakhe okufundwayo. U-Anderson (1994) uveza ukuthi uma abafundi bombhalo behluleka ukuletha umcabango ongena uthi khaxa embhalweni, bangekuqonde okuqukethwe wumbhalo. Kuyenzeka abafundi bengabi nawo umcabango onembayo kumbe ongena uthi khaxa embhalweni. U-Anderson uqhuba athi kwesinye isikhathi kuyenzeka ukuthi umfundi awufunde ngokuwuqonda umbhalo kodwa uthi uthisha kufanele akulungele ukuzibandakanya ekwakheni ulwazi lwangaphambilini kanjalo avuselele ulwazi obeluvele lukhona kumfundi (Carrel, 1988). Ngokufanayo, uBransford (1994) uveza ubunzima ekufundeni ngokuqondisisa ukuthi bungabangelwa ukushoda kolwazi lwangaphambilini nolulethwa umbhalo. Lokhu ukubona njengomthwalo kuthisha ukuba avuselele ulwazi oluvele lukhona “ebhange lemicabango” lomfundi kanye nokusiza umfundi ukuba adidiyele ulwazi analo ngezinto azibona njalo emihleni nezisemcabangweni wakhe kanye nolwazi olusha.

Uma umbhalo uqukethe usikompilo olwehlukile kolomfundi, kuba yinkinga ukuhlobanisa okuqukethwe wumbhalo ngenxa yokuthi kusuke kwehlukile kulokhu akwaziyo, ikakhulukazi uma engakathuthuki ngokwanele ekufundeni imibhalo. UMcDonough (1995) uthi lokhu kuyisizathu esenza umfundi ofunda ngokutotoba

ngisho nalowo ofunda ngokushesha ukuba kube nzima ukufunda ngolimi lwesibili (*second language*) uma umbhalo uqukethe usikompilo olumayelana nolimi okungesilona olwakhe. Ocwaningweni lukaMcDonough (1995) aselwenze kaningi kuvela ukuthi abantu abangalukhulumi ulimi abasuke befunda ngalo umbhalo kuyavama ukuba bangawuqondi umbhalo ngoba usuke ukhuluma ngosikompilo lwalolo limi abangalwazi. UMcDonough (1995) uthi:

Students from different cultural backgrounds taking standardized tests which assume common schemata will face the problem (p. 47).

Lokhu kusho ukuthi noma yimuphi umfundi osuke engafundi ngolimi lwakhe lwasekhaya noma okhuluma ngezinto angazibonanga ngaphambilini, ukuthola kunzima ukuqonda umbhalo okhuluma ngosikompilo lalolo limi. Isibonelo; imibhalo ekhuluma ngemikhuba yasekwaluseni kumntwana okhulele endaweni yasedolobheni kungaba nzima ukuba ayifunde ngokuyiqondisisa.

4.2.3.3 UKUSEBENZISA INJULALWAZI YE-SCHEMA EKUFUNDENI UMBHALO (*Applying schema theory to L2 reading*)

Kusobala ukuthi ukuze uthisha afundise ukufunda ngokuyimpumelelo, kumele avuselele aphinde alekelele abafundi ekwakheni ulwazi olusha, ngamanye amazwi kukhula ulwazi lwezinto noma lwamagama awaziyo umfundi (*schemata*). Ukufundisa ukufunda ngokuyimpumelelo, ngaphambi kokufunda uthisha kumele akhethe umbhalo ohambelana nabafundi bakhe. Ngale kwalokhu kufanele umbhalo uhambelane nomfundi ngamanye kumbe usikompilo lwabafundi bakhe, ukuze umbhalo ulethe umqondo. Ngemva kokukhetha umbhalo, uthisha kudingeka alandele izigaba ezintathu zesifundo ekuvuseleleni kanye nasekwakheni umcabango. (1) *Kwi-Pre-reading stage* kubalulekile ukuba uthisha acabange, abhale aphinde aninge ngayo yonke into ethinta isihloko sosuku nabafundi, afake namasu afana nokubikezela, ukuqagela, izincazelo, okumele kwenziwe abafundi. Inhloso yalokhu ukuqinisekisa ukuthi abafundi bawuqonde umbhalo lowo. (2) *Ngesikhathi sokufunda umbhalo (During-reading stage)*, uthisha ulusa aphinde aqaphe ukuxhumana phakathi ngomfundi nombhalo. Uthisha angalethe ikhono elibalulekile kulesi sigaba ngokubhala phansi amanothi, okuvumela abafundi ukuba bazihlanganisele ulwazimagama olusha nolwazi olusemqoka nemininigwane yalo, ayingqe ulwazi abheke nendlela abenza ngayo abafundi ngesikhathi befunda aphinde abheke

nemibono yabo. (3)Isigaba sangemva kokufunda umbhalo (*Post-reading stage*): Lapha uthisha uhlola abafundi ukuthi bawuhumushe kanjani umbhalo. Emqondweni uthisha kufanele akubeke ukuthi ukuqonda komfundi kuhlobene nalokhu umbhalo okushoyo futhi iyafezeka inhloso yakhe ngombhalo (Tiernery & Pearson 1994). I-*post-reading stage* igxile ekuvuleleni imibuzo evumela ukuhumusha ngezindlela ezahlukene. Ngesikhathi ukuvuselela nokwakha umcabango kuvela esigabeni sesithathu, i-*pre-reading stage* ibalulekile ngoba umfundi usuke esazama ukuxhumana nombhalo, okuyilapho-ke umcabango ovele ukhona usuke uvuselelwa khona.

4.2.3.4 UMSEBENZI WANGAPHAMBI KOKUFUNDA UMBHALO (*Pre-reading activities*)

I-*pre-reading stage* ihlose ukuvuselela umcabango kumbe yakhe umcabango omusha. Iveza uthisha evukuza ulwazi lwalokho umfundi asuke esekwazi. Embikweni obika ngokuhle okwenziwa i-*pre-reading stage* ekufundeni umbhalo ngokuqondisisa, uChen benoGraves (1995) bachaza leli themu; njengenjini evala igebe phakathi kokushiwo umbhalo kanye nomcabango womfundi wombhalo. Imisebenzi eyehlukene nezinsizakufunda zingamsiza uthisha ekuthuleni ulwazimagama olungumgogodla (*key vocabulary*) kumbe olugcizelela amakhonsepthi ayamaniswa nokuvuselela kokubili okuqukethwe nokwenzeka ngokohlelo lwemicabango. Okuqukethwe umcabango kungavuselelwa ukusebenzisa amathaski (*task*) ehlukene e-*pre-reading stage* ukusiza abafundi basabalalise umqondo baphinde bahlonze ukuthi ulwazi lwabo lungena kanjani olwazini olusha.

Elinye lamasu abalulekile esigabeni se-*pre-reading stage* yilelo elasungulwa izinjulalwazi zama-*schemata* elibizwa nge-*prediction* (ukubikezela). UGoodman (1988) uthi i-*prediction* ibalulekile ngoba umqondo uhlezi ufuna ukuzitholela wona ngezinto osuke uzibona futhi uhlonze ngokuzakhela izithombemagama ngezinto osuke uzazi. USmith (1994) uyichaza i-*prediction* njenge “*the prior elimination of unlikely alternatives*”. Ngokwakhe i-*prediction* imibuzo umfundi wombhalo azibuza yona bese ehlanganisa izimpendulo. USmith ugcizelela ukuthi i-*prediction* yenza umfundi wombhalo abe nohlonze ngoba uye akhe isithombe ngokuzokwenzeka embhalweni, abikezele. USmith uthi;

Prediction brings potential meaning to texts, reducing ambiguity and eliminating in advance irrelevant alternatives. Thus, we are able to generate comprehensible experience from inert pages of print” (Smith 1994, p. 113).

Esigabeni *se-pre-reading* kunelinye isu elibizwa ngokuthi *yi-previewing*, lapho abafundi bebuka khona igama lombhalo, kumbe izihloko okanye izithombe, bese befunda izindima ezimbalwa zokuqala kanye neyokugcina. Lokhu kusiza abafundi ukuba baqonde ukuthi umbhalo lowo ungani, ngokuvuselela okuqokethwe kanye nokwenzeka ngokohlelo lwemicabango, ngokubajwayeza isihloko ngaphambi kokuba baqale ukufunda. Elinye lamasu alesi sigaba *yi-semantic mapping*. I-*semantic mapping* ingelinye lamasu afanele ukusetshenziselwa *i-pre-reading stage*. UCarrel noPharis kanye noLiberto (1989) bachaza lokhu njengesu elisebenza ngaphambi kokufundisa ulwazimagama (*vocabulary*) liphinde linike uthisha indlela yokuhlola ulwazi lwangaphambilini okanye imicabango ngesihloko kubafundi. Ngaleli su uthisha usuke eqonde ukuba abafundi basabalale emqondweni ngesihloko sombhalo abazowufunda njengoba izisho nje “*mapping*”. Ngesikhathi abafundi beyamanisa umbhalo, umqondo uyasabalala. Lokhu kubalulekile kumfundi ngamunye futhi uthisha kuhle akwazi ukumkhethele umbhalo olingana naye ngokwezinga lokukhula, ukuze umhehe ukuba awufunde. Isibonelo abafana abaningi bathanda ibhola lezinyawo, uma uthisha ekhetha amathekisti kuhle ukuthi abakhethela ezemidlalo, okungaba indaba ekhuluma ngemidlalo ekade idlala noma ezodlala ngosuku olulandelayo.

UReutzel (1985) uphakamisa elinye lamasu *e-pre-reading stage* elibizwa nge-*reconciled reading lesson*. USmith (1994) uthi ukuhlola imisebenzi yabafundi ngasekupheleni kombhalo ukuthatha njengensizakuhlola ukuthi umfundi ukhumbula kangakanani. Uqhuba ngokuveza ubufakazi obukhomba ukuthi ulwazi lwangaphambilini lunomthelela omuhle ekutheni umfundi wombhalo awuqonde, noma kunjalo akusho ukuthi ngaso sonke isikhathi imibuzo yombhalo wangaphambilini kulula ukuyiguqula isebenze esigabeni *se-pre-reading*. Leli su kungenzeka lingasebenzi ekuvuseleleni umcabango.

4.3 UHLAKA LWEMICABANGO (*CONCEPTUAL FRAMEWORK*)

UKhan (2004, p.11) uveza ukuthi ngale kokukhomba ibanga elizohanjwa ngumcwaningi ngohlaka lwemicabango, umcwaningi uyakwazi ukukhombisa ubudlelwane ngemicabango noma ngamagama athile ahlukeni adinga ukuwahlola ocwaningweni. NgokukaMhlongo (2012) uhlaka lwemicabango luwuhlaka lwemibono noma amakhonsepthe ahlelwe ngendlela yokuthi kube lula ukuwasebenzisela ukuxhumana nabanye. Lokhu kuyasisiza ekuchazeni ngokunabileyo ukuthi kungani senza imisebenzi ethile ngendlela esenza ngayo.

Njengalokhu uhlaka lwemicabango lusebenza ngokufana nohlaka lwenjulalwazi, uhlaka lwemicabango olwethulwe ngezansi yilona olusetshenziwe ukwelekelela uhlaka lwenjulalwazi lapho lungafinyeleli kahle khona. Imicabango exoxwe ngezansi iyona esize uhlaka lwenjulalwazi lapho kuhlaziywa ulwazi olutholakele ocwaningweni.

4.3.1 ULWAZI LUKATHISHA EKUFUNDISENI UKUFUNDA

UShulman (1986) uveza ukuthi ulwazi lukathisha lungahlukaniswa ngokwezigaba ezimbili okuwulwazi olubizwa nge-*procedural* kanye nolwazi oluthiwa yi-*propositional*. Kusemqoka ukuba uthisha abe nazo zombili lezi zinhlobo zolwazi. Ulwazi lukathisha luhlobene nalolu cwaningo njengoba lolu cwaningo lumayelana nokufundisa ukufunda imibhalo ngolimi lwesiZulu lwasekhaya ngokohlelo lwe-CAPS, nokuyinto okufanele othisha bayiqonde uma bedidiyela ikhono lokufunda kanye namanye amakhono olimi.

4.3.1.1 *Propositional Knowledge*

UWilson benoDenetrious (2007) bayichaza i-*propositional knowledge* njengohlelo lolwazi oluthatha ukufunda okubhaliwe njengomsebenzi wengqondo (*activity of the mind*). Bathi ulwazi lungafundwa ngokufunda okuhlelekile (*formal learning*) futhi lungadluliselwa ngokufunda imibhalo ehlukehlukeni. U-Eraut (2002) uthi lolu lwazi uluqonda njengolwazi olusembhalweni, osikwenimpilo ekufundeni imfundo ephakeme kanye nasocwaningweni. UShulman (1986) uveza ukuthi zintathu izinhlobo ze-*propositional knowledge*, kanti futhi ngakolunye uhlangothi uBernstein (1999) uveza i-*propositional knowledge* njengolwazi oluhlanganisa amazinga ezigaba ezahlukeni

(*vertical knowledge*). Lolu lwazi luhlotschaniswa nezincithabuchopho ekusunguleni nasekuqhubekeleni phambili kulandelwa indlela engcono ekuqondeni ukufundisa ukufunda. UWilson benoDemetrious (2007) baveza ukuthi *i-propositional knowledge* ingatholakala ngezindlela eziningi. Yingakho kubalulekile ukuthi othisha bazibandakanye ezindleleni zokufunda ulwazi olusha ngaso sonke isikhathi.

4.3.1.2 Procedural Knowledge

Lolu ulwazi olwenzeka esimweni esithile (*context-specific*). UBernstein (1999) ulubuka njengolwazi olufaka olunye ulwazi kanti u-Eraut (2004) ukubiza ngolwazi olutholakala osikwenimpilo. Lolu lwazi akulula ukuluhlela, kodwa luneqhaza elibalulekile kothisha abafundisayo. U-Eraut uqhuba athi lolu lwazi lunzima ukuthi ungalubona emibhalweni noma lubhaliwe, ngoba isikhathi esiningi lutholakala ngokuzibandakanya ezintweni ezenziwa emphakathini esiphila kuyo. U-Eraut uhlobanisa lolu lwazi ne-*pedagogical knowledge*.

Abakwaziyo othisha kumbe indlela abakuqonda ngayo kuvezwa izindlela abazisebenzisayo lapho bengamele izifunjwana emakilasi. UShulman (1987) uchaza lolu lwazi njengolwazi okumele othisha babe nalo. UShulman (1987) wasungula izindlela eziyi-7 zolwazi oludingwa othisha: *general pedagogical knowledge, content knowledge, pedagogical content knowledge, curriculum knowledge, knowledge of educational context, knowledge of learners and their characteristics, and knowledge of educational content*.

Okubalulekile ubuhlakani nomlando walapho abafundi bombhalo bevela khona. Ulwazi lokufundisa isifundo (*pedagogical content knowledge*) luhlanganisa isihloko esithile solwazi lwesifundo (*content knowledge*) kanye nolwazi lokufundisa (*pedagogical knowledge*). Ulwazi lwesifundo (*content knowledge*) uhlobo lolwazi olusebenza kakhulu. UMnyango weMfundo eyisiSekelo kanye nezinyunyana zothisha (*teacher unions*) bayavumelana uma bethi, lapha eNingizimu Afrika ulwazi lothisha ikakhulukazi esifundweni sezibalo (*mathematics*) kanye nezifundo zolimi yikhona okunakwa okwedlula zonke izidingo zothisha nezinye izifundo.

ULeanne Jansen (The Mercury, July 21, 2014) wabhala ukuthi “*There is a recognition across the system that the knowledge of teachers must be deepened*”. UGrossman (1990) uvumelana nombono wokuthi ulwazi lwesifundo olunganele kothisha ludala umonakalo kubafundi abafundiswayo.

UGrossman (1990) uyazemukela lezi zinhlobo zolwazi eziyisikhombisa zikaShulman (1987), bese eveza ezine okuyilezi: *general pedagogical knowledge, subject matter knowledge, pedagogical content knowledge* kanye ne-*knowledge of context*. Esigabeni esilandelayo, ngizodingida ngazo lezi zinhlobo zolwazi lukathisha ezivezwa uGrossman ngiphinde ngichaze ukuthi zihlobene kanjani nolwazi oludingwa yi-*Further Education Phase (FET)*, othisha besiZulu ulimi lwasekhaya kulesi simo sohlelo lokufunda esibuyekeziwe i-CAPS.

4.3.2 ULWAZI LWESIFUNDO (*Content Knowledge*)

Imibhalo egxile olwazini lothisha ngesifundo iphakamisa ukuthi uthisha onolwazi olunzulu ngesifundo uyakwazi ukufundisa kangcono. UGrossman (1990) uyavumelana nalokhu uma echaza ulwazi lokuqukethwe njenge “*knowledge of the major facts and concepts within a field and the relationship amongst them*”. Kanti uShulman (1986) ubuka i-*content knowledge* njengenani kanye nokuhleleka kolwazi okusemqondweni kathisha. Bobabili laba bacwaningi bachaza lokhu njengokusemqoka ekufundiseni isifundo. Kusemqoka ukuba uthisha abe nokujula ekuqondeni nasekwazini amakhono olimi ngokuhlukana kwawo. Lawo makhono yilawa: ukulalela nokukhuluma, ukufunda nokubukela kanye, ukubhala nokwethula, ukwakheka kolimi nangendlela izinto ezenzeka ngayo (DBE, 2011b). Kubalulekile ukuba uthisha akuqonde kahle okuqukethwe yikhono ngalinye, ukuze acabangisise indlela angawadidiyela ngawo la makhono lapho efundisa. Njengasekhonweni lokufunda nokubukela, uthisha kumele ajwayele imibhalo enhlobonhlobo enjengenoveli, izindaba ezimfushane kanye nemidlalo. Ekhonweni lokubhala nokwethula, kumele othisha banike abafundi ithuba lokuzisungulela imibhalo baphinde bakwazi ukuyihumusha. Othisha kumele babe nolwazi olwanele ezingxenyeni ezihlukene ze-*language structure and conventions*. Uthisha kufanele azazi aphinde aziqonde izinsiza zohlelo lokufundisa, ubuthaka kanye nobuchule bokuzisebenzisa, azi nezinye izinsiza ekufundiseni okubhaliwe (Shulman, 1986; Grossman, 1990).

Ukwengeza olwazini lwesifundo, uthisha kumele abe nalo ulwazi lwe-*lateral* kanye ne-*vertical curricula* (Shulman, 1986). NgokukaShulman, i-*lateral curriculum knowledge* ulwazi uthisha alusebenzisayo ukuchaza nokuhlobanisa ulwazi olufundiswa kwesinye isifundo asuke esifundisa. I-*vertical curriculum knowledge* uShulman uyifanisa nokufundisa isihloko noma okuthile esifundweni, sibe sisazofundwa futhi ngokuqhubeka konyaka. Othisha kumele babe nolwazi lwesifundo, ukuze baqonde ulwazi abafundi abafika sebenalo.

4.3.3 ULWAZI LOKUFUNDISA (*General Pedagogical Knowledge*)

Ulwazi oluqukethwe lulodwa alwanele kodwa uthisha kumele asebenzise amasu ehlukene azosiza abafundi bakuqonde kangcono abakufundayo. Ngakho-ke uyaludinga ulwazi lokufundisa (*pedagogical knowledge*), okuwulwazi olumayelana nokufundisa. UGrossman (1990) uchaza lolu hlobo lolwazi uthi:

[The one which] encompasses a body of general knowledge, belief and skills related to teaching knowledge and beliefs concerning learning and learners, knowledge of general principles of instruction, such as academic learning time, wait-time or small-group instruction, knowledge and skills rotated to classroom management, and knowledge and beliefs about the aims and purposes of education (p. 6)

UTurner-Bissert (1999) uthi ulwazi olumayelana nokufundisa, ngokujwayelekile lutholakala ngokwenza (*practice*). Lolu lwazi wulwazi olujwayelekile kanti futhi alunamkhawulo nambandela ngokuqukethwe yisihloko. UGrossman (1990) ubuye athi enye indlela yothisha yolwazi lokufundisa ibangelwa indlela othisha abafundiswa ngayo bona luqobo beseyizingane. Kodwa-ke kufanele sikuqonde ukuthi lezo zindlela zazisondelene nezindlela zokufundisa zesintu (*Indigenous Knowledge System*) (IKS), ezazibuka umuntu onguthisha noma omdala kunguyena ongumthombo wolwazi, omncane kumele alalele afunde loho akufundiswa omdala. Okunye kuzoxoxwa ngakho esigabeni esilandelayo. Kubalulekile ukuba othisha bolimi babe nolwazi olugcwele ngezifundo abazifundisayo. Lokho kunika abafundi ithuba lokuba bafunde izindlela zokuxhumana ngolimi ngendlela okuyiyona. Njengamanje indlela okuyiyona esetshenziswayo ekufundiseni ulimi ngokohlelo lwe-CAPS, yindlela yokufundisa ngokudidiyela ikhono lolimi namanye amakhono (DBE, 2011a). Le ndlela igqugquzela ukuthuthuka kokusetshenziswa kolimi.

4.3.4 GPK for Language Teachers

Ukuhleleka kwamagama emshweni (*syntax*) nezincazelomagama kolimi (*semantic*) kubalulekile ekufundiseni ukubhala nokufunda okubhaliwe. Ukujula kolimi kubandakanya ulwazimagama nencazelo esegameni ngalinye. Ukuhlelwa kwamagama olimi kubheka ukuma kwamagama emshweni, noma emabinzeni nasekutheni imisho ngokuhlukana kwayo imiswe kanjani. Ulimi nolimi lunendlela yalo ehlukile yokuhlela amagama, nokusho ukuthi ulimi nolimi lunendlela yalo yokuhlela amagama (*syntax*). Ekuhleleni amagama kukhona okufanayo kanjalo nokuhlukile ezilimini ezahlukene.

Othisha bolimi lwesiZulu badinga ulwazi losikompilo lwesiZulu, imidlalo, izinkondlo, izindaba ezimfushane kanye namanoveli. Ngaphezu kwalokhu badinga ulwazi ngezinjulalwazi zokufundisa ulimi kanye nokufundisa ukufunda. Lokhu kufana nezinsika ekufundiseni ukufunda ngokuqondisisa. Ulwazi olujulile lwesifundo (*content knowledge*) kothisha besiZulu ulimi lwasekhaya, luletha umhlahlandlela ekutheni uthisha akhetha indlela azoyisebenzisa ekufundiseni, ukuhlela isifunjwana nasekuthuleni isifundo ukuze abafundi basiqonde bese kuthuthuka indlela abenza ngayo ekufundeni (*to improve learner performance*). URichards (2011) uveza ukuthi uthisha onolwazi oludingekayo ekufundiseni ulimi uyakwazi ukwenza izinqumo ezisezingeni eliphezulu ngokufundisa nasekufinyeleleni esixazululweni esisezingeni eliphezulu, kangcono kunothisha ongenalo lolu lwazi.

4.3.5 Ulwazi lokufundisa isifundo (Pedagogical Content Knowledge) PCK

Ulwazi lwesifundo (*content knowledge*) kanye nolwazi lokufundisa (*pedagogical knowledge*) akukwazi nje ukuzimela nokusebenza ngakodwana, kodwa kuyahlangana ngesikhathi uthisha efundisa egumbini afundisela kulo. Kuleli banga ukuhlangana kwalokhu kokubili, kusuka kulwazi lukathisha olubizwa nge-*pedagogical content knowledge* olwenziwe.

UShulman (1986) ukholelwa ekutheni okuqukethwe kanye nolwazi lokufundisa kuyinto enje:

Its includes an understanding of what makes the learning of specific topic easy or difficult; the conception and preconception that students of different ages and background bring with them to the learning of those most frequently taught topics and lessons. If those preconceptions are misconception, which they so often are, teachers need knowledge of the strategies most likely to be fruitful in reorganizing the understanding of learners (p. 123)

I-pedagogical content knowledge isichazwe, yabuyekwezwa yaphinde yahlolwa abacwaningi abahlukene, kwavezwa nokubaluleka kwayo ekufundiseni. UTurner-Bisset (1999) ubona *i-pedagogical content knowledge* njengolwazi oluhlukanisa phakathi kukathisha nongoti ekufundiseni. Uqhuba athi ulwazi lwesifundo (*subject knowledge*) kanye ne-*pedagogical content knowledge* kokubili kuyayithinta indlela yokwenza ekilasini kuphinde kube nomthelela ekwenzeni kukathisha (*practice*). UTurner-Bisset (1999, p. 42) uthi ubona *i-pedagogical content knowledge* njenge:

development model of pedagogical content knowledge which includes four component of understanding; pedagogy, subject matter. Students and the environmental content.

UTurner-Bisset (1999) wathola ukuthi akwenzeki kuhlukane lokhu kokubili; *i-content knowledge* ne-*pedagogical content knowledge* ngoba ngesikhathi sokufundisa ulwazi ludluliseka ngendlela yokufundisa (*pedagogically*). *I-pedagogical content knowledge* imayelana nokwethulwa kolwazi, ukwakhiwa (*formulation*) kwamagama, amasu okufundisa, ulwazi lokuthi yini eyenza amagama abe nzima kumbe abe lula ukuwafunda, ulwazi lwabafundi lwangaphambilini kanye nezinjulalwazi ze-*epistemology*.

UGrossman (1990) uchaza izinsika ezine ze-*pedagogical content knowledge*. Esingakubala njengensika yokuqala, ulwazi kanye nezinkolelo ngezinjongo zokufundisa isifundo emabangeni ahlukene. Isibonelo, inhloso yokufundisa ulimi ukuthi abafundi bakwazi ukubhala kanye nokuxhumana besebenzisa lolo limi. Insika yesibili ye- *pedagogical content knowledge* esondelene nolwazi lomfundi ekuqondeni nasekungaqondini (*conception and misconceptions*) ngesihloko kokusuke kukhulunywa ngaso. Indlela othisha abafundisa ngayo kumele engabe izama ukuqinisekisa ukuthi abafundi baqonda kangcono izihloko ezahlukene esifundweni sabo. Eyesithathu insika ye-*pedagogical content knowledge* ibizwa nge-*curricular knowledge* embandakanya

ulwazi lohlelo olulandelwayo uma kufundwa (*curriculum*) kanye nezinsizakufunda nezinsizakufundisa zaleso sifundo.

Othisha besiZulu ulimi lwasekhaya kuhle bazi izincwadi zokufundisa onke amakhono olimi, bakuqaphele nalokho abafundi abasuke sebekufundile emabangeni angaphambilini nokumele bakufunde ebangeni abakulo. Insika yesine nokungeyokugcina ye-*pedagogical content knowledge*, ehlanganisa ulwazi lokukwazi ukukhipha imiyalelo (*instructional strategies*) kanye nokwethulwa kwesifunjwana. Othisha bolimi, kubalwa nabesiZulu ulimi lwasekhaya, bangasebenzisa amasu ahlukene ekufundiseni, izindlela zokufundisa ezisekelwe ezincwadini zokufundisa ukufunda okubhaliwe kubafundi asebethethuthu, njengalabo basemabangeni aphezulu.

4.4 IQOQA LESAHLUKO

Kulesi sahluko ngikhulume ngohlaka lwenjulalwazi kanye nohlaka lwemicabango. Ngichaze ukuthi iyini injulalwazi (*theory*), ngachaza nokuthi iyini injulalwazi yokuhlaziya (*theoretical framework*). Ngixoxe ngenjulalwazi ye-*schema* okuyiyona esetshenziswe ukuhlaziya ulwazi olutholakele kulolu cwaningo, ngaveza nohlaka lwemicabango. Ngivezile ukuthi injulwazi ye-*schema* ihlobene kanjani nohlaka lwemicabango. Isahluko esilandelayo siqukethe ulwazi olwatholwa ngezingxoxo kubahlanganyeli bocwaningo, okwakungothisha abafundisa isiZulu ulimi lwasekhaya ebangeni leshumi (*Grade 10*).

ISAHLUKO SESIHLANU

OKUTHOLAKELE NOKUHLAZIYA

5.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngohlaka lwenjulalwazi kanye nohlaka lwemicabango, okusetshenziswe ukuhlaziya ulwazi olutholakele. Kulesi sahluko ngizophendula imibuzongqangi emithathu yalolu cwaningo. Ngizokhuluma ngokwenziwa abahlanganyeli bocwaningo uma befundisa ukufunda okubhaliwe nezindlela abakwenza ngazo kanye nezizathu zabakwenzayo lapho befundisa ukufunda okubhaliwe. Ngiyobe sengibhala iqoqa lokugcina kanye nezincomo zalolu cwaningo. Isiyonke imibuzongqangi yalolu cwaningo imi kanje:

1. Othisha besiZulu ulimi lwasekhaya bebanga le-10 basezikoleni zaseMhlathuzana bakuqonda kanjani ukufundisa ukufunda okubhaliwe belandela uhlelo lwe-CAPS?
2. Othisha besiZulu ulimi lwasekhaya bakufundisa kanjani ukufunda okubhaliwe ebangeni le-10 ezikoleni ezisesiyingini zaseMhlathuzana?
3. Zizathu zini ezenza othisha besiZulu uLimi lwaseKhaya bafundise ukufunda okubhaliwe ngendlela abenza ngayo ebangeni le-10 lapho belandela uhlelo lwe-CAPS ezikoleni ezisesiyingini saseMhlathuzana?

Esahlukweni sesithathu ngichazile ukuthi izingxoxo zaba phakathi kwami kanye nothisha abane abafundisa isiZulu uLimi Lwasekhaya ebangeni leshumi ezikoleni ezimbili; Sebenzakahle High School kanye Kwesethu High School (lawa akuwona amagama angempela kodwa asetshenziswe ukuze kuvikeleke izikole okwakwenziwa kuzo lolu cwaningo) kanye nothisha abane; uSdu, uMamazi uMzila kanye noSimindlo (lawa akuwona amagama angempela kodwa asetshenziswe ukuze kuvikeleke isithunzi sabo othisha akade bengabahlanganyeli kulolu cwaningo). Lezi zingxoxo zenzeka izinsuku ezine ezingalandelani ngenxa yokuthi othisha kwakungamele baphazamiseke ezinhlelweni zomsebenzi wabo wokufundisa. Lokhu kwakwenziwa ukuthi isikhathi ababetholakala ngaso kwabe kuyisikhathi esifanayo njengoba babefundisa isifundo esifanayo ngezikhathi ezifanayo. Oyedwa wothisha wanikeza ulwazi locwaningo

ngokuthi ngimvakashele kwakhe ngenxa yokungabi bikho kwesikhathi. Ngakho wabona ukuthi ukuze ucwaningo lungaphazamiseki, mangifike emzini wakhe sixoxe khona bese ngiyombuka ekilasini efundisa ukufunda okubhaliwe, okuyinto engayemukela kahle.

5.2. INDLELA ABAKUQONDA NGAYO OTHISHA BESIZULU UKUFUNDISA UKUFUNDA OKUBHALIWE NGOKOHHLELO LWE-CAPS EBANGENI LESHUMI

Lesi sihloko siqukethe uhlaziyo lwezingxoxo ezimayelana nombuzongqangi wokuqala othi: Othisha besiZulu ulimi lwasekhaya bebanga le-10 basezikoleni zaseMhlathuzana bakuqonda kanjani ukufundisa ukufunda okubhaliwe belandela uhlelo lwe-siTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (CAPS) (*Curriculum Assessment and Policy Statements*)? Ngaphansi kwalo mbuzo kwavela lezi zindikimba eziyisikhombisa ezilandelayo

- ❖ Incazelo ngokufundisa okubhaliwe.
- ❖ Incazelo ngohlelo lwe-CAPS.
- ❖ Indlela okwenzeka ngayo ukufunda okubhaliwe ekilasini.
- ❖ Ukuhlola ukufundisa ukufunda okubhaliwe ngokohlelo lwe-CAPS.
- ❖ Isimomqondo sothisha ngokufundisa ukufunda okubhaliwe ngokohlelo lwe-CAPS.
- ❖ Umthamo womsebenzi.
- ❖ Ukuzethemba ngoqeqesho lwe-CAPS kothisha

Njengoba ngivezile ngenhla, lo mbuzo uphendulwa yizindikimba eziyisikhombisa ezikhonjiswe ngenhla. Ngakho-ke kuzoxoxwa ngaleyo naleyo ndikimba ngezansi.

5.2.1. Incazelo ngokufundisa okubhaliwe

Lesi sigaba siveza izincazelo othisha abanazo ngokufundisa ukufunda okubhaliwe ebangeni leshumi ngohlelo lwe-CAPS.

Indlela othisha bezikole ezimbili ezisesiyingini saseMhlathuzana bebanga leshumi abakuqonda ngayo ukufundisa ukufunda okubhaliwe iletha ukungabaza. Lokhu kusukela ezincazelweni abanazo ngokufundisa ukufunda okubhaliwe ngokohlelo lwe-CAPS ebangeni leshumi. Ezingxoxweni engaba nazo nabo, ukufundisa ukufunda okubhaliwe bakuchaza njengento ehlukeni kabili: ukufunda okuhlelelwe nokufunda okungahlelelwe. Uthisha uSdu wabeka wathi:

Ukufunda esinakho kuhlukeni kabili; okuhlelelwe nokungahlelelwe. Kulokhu okuhlelelwe sibanika umsebenzi bayozilungiselela abafundi ukuthi bazofunda phambi kwekilasi bese kuthi lokhu okungahlelelwe ubanika isihloko ngaleso sikhathi.

Uthisha uSdu uqhubeka aveze ukuthi ukufunda kwamanje sekuncike kakhulu ezintweni umfundi athanda ukuzifunda. Nakhona wachaza wathi:

Ayisafani nakuqala kuqala besigxile kakhulu ezincwadini, njengamanje sekukhona namaphephandaba usuyakwazi ukuthi uthi umntwana akahambe ayosika noma yiyiphi leyo ngxenye afuna ukuyifunda azoyifunda ekilasini kanti kuqala sasithatha nje kuphela izincwadi ukufunda kwakugxile ezincwadini wawumnika incwadi uthi funda la, omunye agcine la, funda la, omunye agcine la.... manje kubenza nabo babe nothando lokufunda, umuntu uma eqhamuka nento yena azifikele nayo yena ukuba azoyifunda, ngeke uze umphoqe ukuthi funda la, agcine engasafundi kahle. Manje abantwana sebeyazikhethela ukuthi bazofundani.

Kanjalo nothisha uMzila naye uveza okuthi makufane nokushiwo uthisha uSdu. Ukufunda ukubuka njengento okumele umfundi azenzele yona, uthisha angaba khona nje ukuqapha umfundi ukuthi uyakwenza yini okumele akwenze ngesikhathi sokufunda okubhaliwe. Uthisha uMzila wathi:

Ukufunda kuwuhlelo la kucubungulwa khona amakhono kubafundi okukhuluma befunda izigejana zenkulumo, kungaba yinkondlo, kungaba yindatshana kuyehluka-ke ngokwezigaba. Ku-CAPS-ke kwenzeka ngendlela yokuthi kuthi akufane naku-NCS ngoba kusadingeka yena umfundi ukuthi kube uyena ofundayo, ngoba angikwazi ukuthi ngizofundisa ukufunda bese kufunda mina, ngamafuphi kunjalo nje.

Lokhu kuqagula ukuthi izinga labafundi lokufunda okubhaliwe alikezokuthuthuka manje. Othisha ababengabahlanganyeli balolu cwaningo baveza ukungakuqondi ukuthi kuyini ukufundisa ukufunda, kunalokho bakhuluma ngemisebenzi enikwa abafundi ngesikhathi sokufundisa ukufunda okubhaliwe ekilasini. Lokhu yinto abacwaningi

asebeke baphawula ngayo, njengoba ngike ngaveza esahlukweni sesibili. Isibonelo, u-Asmal (1999) waphawula ukuthi abafundi bebanga lesishiyagalombili bafunda kube sengathi bangabafundi bebanga lesibili. Kanti noHorne (2002) naye wabika ukuthi amazinga abafundi okufunda okubhaliwe nokubhala aphantsi ngale ndlela yokuthi awahambelani nezinga labo lokukhula, kumbe amabanga abawenzayo, abafundi abaningi abenza ibanga leshumi nambili abakwazi ukufunda umbhalo futhi izinga labo lokufunda umbhalo lilingana nelomfundi owenza ibanga lesine. Imbangela yalokhu kungaba ukungaqondi indlela okumele balifundise ngayo ikhono lokufunda okubhaliwe othisha.

5.2.2 Incazelo ngohlelo lwe-CAPS

Lapho othisha bebanga le-10 besiZulu uLimi Lwasekhaya bebuzwa ukuthi iyini i-CAPS? Iningi labo othisha laphawula lathi u-CAPS ungumhlahlandlela okumele ulandelwe othisha uma befundisa. I-CAPS lena bayibona njengohlelo olubheka kakhulu ukuthi uthisha angene ekilasini. Uthisha uMzila wathi:

I-CAPS uhlelo olubheke kakhulu ukuthi uthisha angene ekilasini, athule ulwazi bese ehlola abafundi.

Nokho-ke le incazelo ayizwakali ngokucacile, njengoba lokhu kusho uhlelo lokufunda nokuhlola, othisha noma bazi ukuthi i-CAPS uhlelo lokuhlola, lokhu kukodwa akukhombisi ukuthi bayakwazi ukululandela lolu hlelo lokuhlola. Uthisha uMzila uqhuba athi:

U-CAPS uhambisana kakhulu nesikhathi, ngiwuqonda njengento encike kakhulu esikhathini iphinde incike nakuthisha. Loluhlelo lunomhlahlandlela onquma ukuba othisha bahlole njalo makuphela isigamu (*term*)

Lapho uthisha uSimindlo washo into ethi mayifane nalokhu okusho uthisha uMzila, echaza ngohlelo lwe-CAPS. Wabeka wathi:

Ukufundisa emabangeni aphezulu ngokusebenzisa uhlelo lwe-CAPS, kuyilapho usuke uthekela ngolwazi kubafundi, kodwa bese ukuqinisekisa njengothisha ukuthi akube sewungena kakhulu. Kodwa ungu-*driver we-lesson* kodwa into oyenzayo uya-*facilitator* wenza *sure!!* ukuthi izingane yizona ezihamba ne-*lesson* khona uzoba *sure* ukuthi ziya-*understander*.

Noma ngihambisana nalokho okwashiwo othisha, kodwa kuyadingeka ukuba abafundi balekelelwe lapho befunda ukuze bezokukhuthalela ukufunda imibhalo kubandakanya neyokuzisungulela. IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola i-CAPS (2011) sikhuthaza ukuthi abafundi kumele bazejwayeze ukusebenzisa ulimi

Iwasekhaya ngezinhloso ezahlukene. Lapho kubalwa nokuthi abafundi bakwazi ukuzibhalela imibhalo yomuntu ngayedwana njenge-dayari, ijenali, incwadi yobungani nokunye (p. 9). Ngakho-ke, kunesidingo sokuthi abafundi bathuthukiswe ezingeni lokukwazi ukufunda okubhaliwe ukuze bakwazi ukuzifundela leyo mibhalo yabo yokuziqambela. I- CAPS iqhubeka iveze ukuthi ngasekupheleni kwebanga lesishiyagalolunye (Grade 9) abafundi kumele ukuba babe sebekwazi ukusebenzisa ulimi lwasekhaya ngempumelelo nangokuzethemba, ezinhlosweni ezahlukene, okufaka kuzo nokufunda okubhaliwe (CAPS, 2011, p.12). Kusobala-ke ukuthi ngandlela thile othisha bayayiqonda inqubomgomo ye- CAPS yaleli banga le-10.

5.2.3 Indlela okwenzeka ngayo ukufunda okubhaliwe ekilasini

Le ndikimba iveza izindlela zothisha besiZulu uLimi Lwasekhaya abazisebenzisayo uma befundisa ukufunda okubhaliwe, nokuyinto ewumphumela wendlela abakuqonda ngayo ukufundisa ukufunda okubhaliwe besebenzisa uhlelo lwe-CAPS lapho befundisa ukufunda okubhaliwe ebangeni leshumi.

Bobane lab’thisha bathembele olwazini lwabafundi lwangaphambilini nasezintweni abafundi abake bazibona okungaba izithombe, amaphephabhuku, amaphephandaba, nokunye okuningi emphakathini. Uthisha uMamazi wathi:

Kuye kwenzeka mhlampe sizofunda nge-*comprehension* ethize mhlampe ngithathe iphephabhuku mhlampe elizoba nesithombe sento engizoyifundisa eyela ngalapho kuze khona engeke abe nokudideka umfundi, mhlampe ngiveze leso sithombe bese ngifuna ukuhlola ulwazi lwabo ukuthi ena bona ngesingabo bangathini ngingakayifundi indaba ngibone-ke imibono yabo ukuthi ubani nobani uthini, bese kuyima ngingena endabeni, ukuze abafundi basheshe baqonde abakufunda phansi endabeni.

Uthisha uSdu uyavumelana nokushiwo uthisha uMamazi, yena wabeka wathi;

Ukufunda esinakho kuhlukaniswe kabili; kukhona okuhlelelwe nokungahlelelwe. Kulokhu okuhlelelwe sibanika umsebenzi bayozilungiselela abafundi ukuthi bazofunda phambi kwekilasi bese kuthi lokhu okungahlelelwe ubanika isihloko ngaleso sikhathi, eh! Kwesinye isikhathi uyahamba uyosika emaphepheni amadala leyo ngxenye afuna ukuyifunda bese sibanika isikhashana sokuthi baphinde bazikhumbuze ekilasini bese-ke umfundi nomfundi eza phambili ezofunda, elungiselelwe leyo. Kule engalungiselelwe sivamise ukuthi senze amaphepha sibhale izihloko emaphepheni, oh umuntu simbhalele into azoyifunda ephepheni.

Kanjalo nothisha uMzila washo okuthi makufane nokushiwo uthisha uMamazi benothisha uSdu:

Abafundi bami, ngisebenzisa izindlela ezihlukene ngiqale ngezinsizakufunda nezinsizakufunda engizisebenzisayo; izincwadi zika-CAPS, izincwadi sika-NCS

ukuthi bona baphathe amaphephandaba ngesikhathi-ke bona bezofunda nabo-ke baphethe amaphephandaba okuqala ukuthi; bayazithanda izindaba.

Lokhu okucashunwe ngenhla noma kungebona bonke othisha abakwaziyo ukulekelela ulwazi olutholwa yingane ngokufunda okubhaliwe kodwa bakhona abakwaziyo nokwengeza izinsizakufundisa, bebheka nakweminye imithombo ekwazi ukuthuthukisa ulwazi lomfundi ngokufunda umbhalo. Uqhuba uthisha uMzila athi:

Ngesikhathi bethanda izindaba kwenza ukuthi kumina kube lula ngoba ngithi ok we, Siyabonga! Awusiphe iphepha oliphethe usitshela ukuthi likhuluma ngani. asifundele uSiyabonga sebeyaqaqala bayalalela bayalalelisisa ngesikhathi uSiyabonga efunda esho isihloko. Mina sengiyazi ukuthi uma ngabe kukhulunywa kuyiphephandaba, ake ngithi mhlampe kuzoke kuthinteka le indaba engike ngathi nami ngayibuka ezindabeni, kulona iphephandaba sengizobhala imibuzo ukuthi kukhulunywa ngobani la isiphi isigameko esenzekile kanjalo kanjalo.

Lokhu okushiwo uthisha uMzila, kuveza ukuthi ukuze uthisha enze isifundo kube esihehayo kubalulekile ukuthi asebenzise izinsizakufundisa ezinohlonze kubafundi bakhe, ikakhulukazi uma efundisa ikhono lokufunda okubhaliwe ngoba lihambelana kahle nekhono lokubhala, kanjalo elokulalela. Lokhu kubuyela ekutheni abafundi bakuqonda kangcono ukufunda imibhalo lapho befunda ngezinto abazithandayo kumbe abake bazibona. Njengoba esho nje uthisha uMzila ukuthi bayazithanda izindaba, lokhu kusiza nasekutheni balalelane ngesikhathi omunye efunda.

Izindlela ezisetshenziswa yibona bobane othisha abangabahlanganyeli kulolu cwaningo zinomthelela endleleni abakuqonda ngayo ukufundisa ukufunda okubhaliwe. Ziningi izindlela zokufundisa ukufunda okubhaliwe. Lokhu kuyenzeka kuwo wonke amazanga emfundo (emabangeni aphansi, emabangeni aphakathi nendawo, kanye nasemabangeni aphezulu). Lezi zindlela sezake zatholwa ngabacwaningi abaningi kanye nothisha njengeziwusizo ekufundiseni ukufunda umbhalo (Felder, 1995). Kodwa-ke iqiniso ukuthi ukusebenziseka ngempumelelo kwanoma yiyiphi indlela yokufundisa ukufunda okubhaliwe kweyeme ekutheni oyisebenzisayo uyisebenzisa kanjani (Nkosi, 2011). Ngikusho lokhu ngoba kungenzeka uthole ukuthi indlela ethathwa ngabanye njengesebenziseka ngempumelelo futhi elusizo, kodwa uthole ukuthi omunye akakwazi ukuyisebenzisa ngendlela ukuze imiphumela yokufundisa ukufunda okubhaliwe ibe yimpumelelo (Joubert, 2004; Joubert *et al*, 2008; Nkosi, 2011).

Amasu okufundisa ahluahlukene, kuya ngokuthi lowo nalowo thisha uphokophele ukuba bazuze ini kumbe batholeni abafundi abafundisayo ekugcineni. Abanye othisha bakholelwa ekutheni uma efundisa kube nguyena uthisha kuphela okhulumayo kuze

kuphele leso sifundo ngale kokunikeza abafundi ithuba lokuziveza. Kanti abanye bafundisa ngokukhombisa (*demonstrate*), abanye ngokuxoxisana nabafundi (*discuss*) ngesihloko salokho okufundwayo. Abanye bagxila ezibonelweni kanti abanye bagcizelela ukubaluleka kokuqondisisa lokho okufundwayo (Felder, 1995). Nakuba uthisha ngamunye engasebenzisa amasu ngokwendlela yakhe, kudingeka singakulibali ukuthi umfundi ngamunye unendlela yakhe yokufunda (*to learn*) kumbe ukuqondisisa lokho okusuke kufundwa (Nkosi, 2011). Abanye othisha banikeza abafundi imibhalo ngababili noma ngabane ukuba bafunde, babe semaqenjini, bafundelane imibhalo yabo abazisungulela yona, omunye afunde owomunye njalonzalo. Kwesinye isikhathi baze balungiselane amaphutha ngaphambi kokuba uthisha awubone lowo mbhalo.

Kuzo zonke lezi zincazelo ezingenhla, isithombe esicacile ngezindlela abathi bayazisebenzisa aziveli. Lokhu kushiya imibuzo eminingi enjengokuthi kungabe othisha banazo yini izindlela eziwusizo ekulekeleleni izingane ngokufunda okubhaliwe besebenzisa uhlelo lwe-CAPS ebangeni leshumi.

5.2.4 Ukuhlola ukufundisa ukufunda okubhaliwe ngokohlelo lwe-CAPS

Ngike ngakuveza esahlukweni sesibili ukuthi lapho uthisha ehlola ukufunda okubhaliwe, ukwenza lokhu esebenzisa izindlela zokuhlola ezihambisana nokufunda okubhaliwe. Lokhu ukwenza ukuze ahlole ukuthi izindlela namasu abewasebenzisa kusebenziseke ngempumelelo yini, nokuthi ingane ifunda ngendlela okulindeleke ukuba ifunde ngayo, futhi iyathuthuka ekufundeni okubhaliwe (Joubert *et al*, 2008, p. 128). Isibonelo, lapho umfundi ehluleka ukufunda umbhalo, kungenzeka ukuthi umbhalo asuke ewufunda usuke ungaphezu kwezinga lakhe lokuthuthuka ekufundeni okubhaliwe, ngakho-ke kuye kufanele anikwe omunye ongaphansi ngokwezinga. Lokhu kungenxa yokuthi umfundi nomfundi wehlukile kwabanye, kanti futhi akaqhudalani namuntu, okusho ukuthi uthisha kumele amelekelele ekutheni aphumelele ngokwakhe, angaqhathaniswa nabanye abafundi ekilasini (Nkosi, 2011).

Olwazini olwatholakala ngezixoxo nothisha, kwavela ukuthi othisha bebanga leshumi kabakuqondi ukuthi kuyini ukuhlola uma kufundiswa ukufunda okubhaliwe. Lokhu kwavezwa yindlela abaphendula ngayo lapho bebuzwa ukuthi babahlola kanjani

abafundi ikhono lokufunda okubhaliwe. Bobane othisha abangabahlanganyeli kulolu cwaningo baveza izimpendulo ezithi mazifane. Uthisha uMamazi wabeka wathi:

Ngiyazihlola izingane ngokuthi kube khona izivivinyo abazibhalayo, lezo zivivinyo ziyamsiza umfundi ukuthi azi ukuthi akade ekwenza mhlampe nge-*term* ethize azibone ukuthi uzuzile ngokuthi abhale izivivinyo ezithize.

Lokhu okucashunwe ngenhla kuveza ngokusobala ukuthi uthisha uMamazi akakuqondi ukuthi kuyini ukuhlola abafundi lapho efundisa ukufunda okubhaliwe. Akusho la yilokhu kuhlola okwenzeka ezifundweni zonke njalo uma kuphela isigamu sonyaka, futhi okungaxilile ekufundeni umbhalo, kodwa lapho uthisha ehlola ulwazi lomfundi nganoma yini aseiyifundisile. Akuyena yedwa okhombisa ukungaqondi ukuhlola uthisha uSdu yena wabeka wathi:

Uma sekuyilowo msebenzi abafundi uthi ma esefunda bese siba ne-*rubric* kusho ukuthi uhlelo olulandelwayo ukubheka ukuthi ufunda kahle yini, ulalele ukuma kwezwi i-*tone* yezwi nayo yonke into nokuthi wenza njani uma emephambili. Siyabahlola ukuthi ufunde kahle yini uyakwazi yini ukulandela into asuke ekhonjiswe yona ukuthi kufanele ayenze uma efunda.

Kule nkulumo engenhla kuyacaca ukuthi uthisha uSdu uyakwazi ukubaluleka kokuhlola ekufundiseni ukufunda. Lapho abafundi sebefundile umbhalo. Kodwa futhi kule nkulumo engenhla kuyaqapheleka ukuthi uthisha noma ekuqonda ukubaluleka kokuhlola kodwa akucaci indlela akwenza ngayo. Lokhu kukhombisa ukuthi akanalo ulwazi ngakwenzayo.

Uthisha uMzila wathi uma ebuzwa ukuthi ukwenza kanjani ukuhlola lapho efundisa ukufunda waphendula wathi:

Ngisebenzisa zonke izindlela, engicabanga ukuthi zifanelekile akusebenzi indlela eyodwa, eka-CAPS nayo ngiyayisebenzisa kodwa ukuhlola kwami izingane kuyinqubo eqhubekayo ekilasini. Ingane ngiyihlola ngokuthi uma ngingena ngiyayihlole noma sengiyophuma ekilasini ngoba ngezikhathi ngiyinika nje iphepha iyaqala iyafunda sengiyaqala ngiyahlola lapho ok ngesikhathi yena engimnikeza iphepha ngabe kuqala uke walibuka yini iphepha ukuthi limphatheleni noma ngithe ngimnikeza iphepha wayekhuluma nomngani wakhe so ukuhlola kwami kuqala nje ngilibeka iphepha phambi kwengane noma ngesikhathi ngisakhipha imiyalelo ngichza, yikhona kuhlola lokho, ngikwazi ukuthi ngibabone ukuthi benza kanjani, ukuhlola kuyinto eqhubekayo kuyingxubevange ukuhlola kwami ngoba ngiyabheka ku-CAPS ngibheke ku-NCS ngiphinde ngicaphune nalokhu engicabanga ukuthi kufanele kufakwe la njengesibonelo engike ngasenza ekuqaleni uma ngabe bezofunda ngibhale imibuzo ebhodini ngesikhathi befunda sengiyabahlola ukuthi loya mbuzo bayakwazi yini ukuphendula, ngesikhathi befunda leso sigejana samagama noma inkulumo elungiselelwe abayibuka iphambikwabo ebhaliwe bayakwazi ukubona ukuthi lokhu kuyaphenduleka; ubani umbhali wale ndaba noma intatheli ethize ikhuluma ngani lentatheli oh ikhuluma nge- *olrando pirates*, *i-olrando pirates* idlale kanjani *or* idliwe ok yah kanjalo kanjalo....ngesikhathi bekwazi ukufunda bathole lezo mpendulo ezincane ilapho beqonda khona lokho

okubhaliwe yikhona-ke lokho kuhlola engikwenzayo, othola ukuthi kungaphezulu kwalokhu okudingwa u-CAPS.

Kwangimangaza ukuthola impendulo enjengalena mayelana nokuqonda kukathisha ukuhlola ukufunda okubhaliwe. Ngokwale engehla, kuyacaca ukuthi uthisha uMzila lapha wayechaza ukuhlolwa kwezivivinyo okwenzeka ezifundweni zonke, nokuthi kulezi zivivinyo kungeke kuhlolwe ikhono lokufunda umbhalo kuphela kodwa kusuke kuwulwazi oluhlukene oluhlolwayo. Lokhu kuveza isithombe sokuthi uthisha uMzila akaqondi ukuthi kusho ukuthini ukuhlola ukufunda okubhaliwe kumfundi. Lokhu kukhombisa ukuthi akanaso isiqiniseko ngakushoyo nangayaye akwenze. Noma yimuphi uthisha lapho efundisa, kuye kudingeke ukuba ahlole abafundi. Ucwangingo luveza ukuthi ukuhlola kuhlukene izigaba ezintathu; okokuqala ngaphambi kokufunda lapho uthisha esuke ehlola khona ulwazi lwangaphambilini kubafundi ngalokho okusuke kufundwa. Okwesibili yingesikhathi isifundo siqhubeka uthisha usuke ehlola ukuthi abafundi bayawaqonda yini amagama asetshenzisiswe embhalweni, nokuthi bayawulandela yini umbhalo. Okwesithathu ukuhlola kwenzeka emva kwesifundo, lapho uthisha ebahlola ukuze athole izinga labafundi bakhe ekuqondeni isihloko sangalolo suku (Joubert *et al*, 2008, p. 128).

5.2.5 Usimomqondo sothisha (*attitudes*) ngokufundisa ukufunda okubhaliwe ngokohlelo lwe-CAPS

Okushiwo othisha abebengabahlanganyeli kulolu cwaningo kukhomba ngokusobala ukuthi isimomqondo sabo ngohlelo lwe-CAPS sikulungele yize-ke noma bengatshengisi ulwazi olunzulu ngalolu hlelo lwe-CAPS. Uthisha uMamazi wathi uma ebuzwa ukuthi lukhona yini ushintsho oselukhona ekufundiseni ukufunda okubhaliwe uma kuqhathaniswa nasesikhathini esiphambilini lungakaqaliswa uhlelo lwe-CAPS, waphendula wathi:

Lukhona khona ushintsho akusafani njengakuqala la imisebenzi ibiba miningi manje nama-*task* asehlelwe ngezindlela ezahlukene kanti kuqhala umuntu ubenza imisebenzi eminingi, yona inalo ushintsho eyindaweni ezithile ngoba asisenayo imisebenzi eminingi nama-*task* ngokunjalo asevamise ukuba abe mancane akusafani njengakuqala.

La mazwi acashunwe ngenhla akhombisa ukuthi isimomqondo sikathisha siyavumelana nohlelo lwe-CAPS, ngokwakhe akukubi ukusetshenziswa kwe-CAPS. Wabuye waphawula wathi:

Ngokubuka kwami iza nobungcono ngoba sesike sibone kwesinye isikhathi abafundi abebengenzi kahle sibathola sebenza kahle ngoba kunemhlahlandlela esiyilandelayo, nathi esisizayo siwothisha ukuthi siyilandele nabo sibona ukuthi masilandela ngendlela esiyilandela ngayo kubangcono baba baningi abaphasayo kungafani nakuqala bebengaphumeleli abaningi.

La mazwi acashunwe ngenhla akhombisa ukuthi uthisha uMamazi uyahambisana nalolu hlelo lwe-CAPS. Uthisha uSduh wathi uma ebuzwa ukuthi wanelisekile yini izinguquko eziza nohlelo lwe-CAPS waphendula wathi;

Yebo nganelisekile esikhathini esiningi besingabi naso isikhathi la unikwa khona nje ukuthi *i-period* yonke abafundi bayafunda nje, njengamanje kulolu hlelo lwe-CAPS, lusenza sibe nesikhathi esiningi sokuthi abafundi bakwazi ukuzilungiselela ukufunda.

Nakuwo la mazwi angenhla kuyacaca ukuthi uthisha uSdu akalucasukeli uhlelo lwe-CAPS.

5.2.6 Umthamo womsebenzi

Le ndikimba iveza okushiwo othisha mayelana nomthamo womsebenzi njengoba befundisa ukufunda okubhaliwe ngokohlelo lwe-CAPS. Bebuswa othisha ukuthi bafundisa kanjani ukufundisa okubhaliwe belandela uhlelo lwe-CAPS, kwavela ukuthi iningi labo lilandela umhlahlandlela okulo lolu hlelo lwe-CAPS. Uthisha uSdu wathi;

Ngilandela umhlahlandlela vele esiwunikiwe ukuthi asiwulandele. Lezi yizinto okufanele kuthi kuphela unyaka noma kuphela isikhathi bebhala abafundi sibe sesizifundile. Kunomhlahlandlela esiwunikwayo kulo lolu hlelo lwe-CAPS. Noma-ke isikhathi singanele ukuba uthisha engawuqede wonke umsebenzi.

Njengoba othisha bekhala ngobuncane besikhathi ekutheni bafundise ukufunda okubhaliwe. Lokhu kuveza ukuthi umthamo womsebenzi ababekelwe wona ekufundiseni ukufunda okubhaliwe abawuqedi. Uma uthisha uMzila ethi;

Imiphumela yokufunda yohlelo lwe-CAPS idinga abafundi ukuba bakuqonde ukufunda okubhaliwe, nokusho ukuthi mina njengothisha fanele ngicathulise abafundi lokho okungidalela umsebenzi omuningi, ngoba ne-CAPS isuke inohlelo okumele lulandelwe.

La mazwi acashunwe ngenhla akhomba ukuthi uthisha osuke ecathulisa abafundi bakhe lapho efundisa ukufunda okubhaliwe, uyasala ohlelweni luka-CAPS. Uthisha uzithola engasaqedi ngesikhathi noma esecathulisa abafundi ngenxa yesibalo sabafundi asuke enaso ekilasini. Lokhu kudalulwa kahle ucwaningo lukaMhlongo (2012) oluveza ukuthi

ezinkingeni othisha ababhekene nazo ezikoleni umthwalo wokuchichima kwamagumbi okufundela awusali ngaphandle. Uqhuba athi ubuningi babafundi emakilasini kuholela ekutheni kungabi bikho ngisho nesikhala nje sokudlula phakathi kwamatafula abafundi. Lokhu kwenza indawo yokufundela kungabi yindawo egculisayo ukuthi kungasebenzeki kuyona.

Lokhu akuhlukile kunalokhu uthisha uMamazi akushoyo. Uthisha uMamazi wabeka wathi:

Umsebenzi wamanje sekuba nokuthi; i-term ethile kufanele umsebenzi wakhona ube ongaka kanti kuqala wawenza umsebenzi omningi nento oyibonayo ukuthi le ayinasidingo uthole ukuthi sekuphuma iphepha, umntwana agcine edideka ngenxa yomsebenzi omningi. Kanti ku-CAPS sesithatha laphaya nalaphaya akusafani nje nakuqala.

La mazwi kathisha uMamazi aveza uhlelo lwe-CAPS njengohlelo olufike nobungcono ekufundiseni ukufunda. I-CAPS isondele kakhulu ezinjongweni zayo; ngokudidiyela isifundo, imigomo kanye nokusungula imingcele yezifundo (Mngomezulu, 2014). UMngomezulu uyakuveza futhi ukuthi sekube nokugudluka ekusebenzeni ngamaqembu njengoba Isitatimende Esibukeziwe Sohlelo Lwezifundo Sikazwelonke (NCS) (*National Curriculum Statements*) kade isho njalo, manje sekubhekwa umfundi ngamunye kanye nolwazi analo. I-CAPS lena ayigqugquzeli izindlela zokufundisa kodwa iqhakambisa ulwazi oludluliselwa kumfundi, okungukuthi ibheka ukuthi yini efundiswayo iphinde iveze umhlahlandlela wokuhlola (DBE, 2012).

5.2.7 Ukuzethemba ngoqeqesho lwe-CAPS kothisha

Le ndikimba iveza indlela othisha abathi baqeqesheke ngayo ngokohlelo lwe-CAPS, okuyinto engaba nomthelela endleleni abakuqonda ngayo ukufundisa ukufunda okubhaliwe besebenzisa uhlelo lwe-CAPS.

Okushiwo othisha kukhomba ukuthi abanakho ukuzethemba ngokoqeqesho lwe-CAPS ngoba bobane othisha bathi abalutholanga uqeqesho olwanele ngohlelo lwe-CAPS. Lokhu kungaba nomthelela omubi ekufundiseni kwabo ukufunda okubhaliwe. Noma othisha bebeka uMnyango wezeMfundo eyisiSekelo icala ngokuhluleka ukubaqeqesha uma kufika izinguquko ohlelweni lwezemfundo, kodwa abakushoyo akunaso isisekelo esiqinile. Kubalulekile ukuthi uthisha wolimi azithukise olwazini lolimi ngokufunda

imibhalo eminingi aphinde acwaninge lapho kudingeka khona. Ngale kwalokhu, kumele uthisha akulungele ukuhambisana nezinhlelo ezintsha, ezihambisana nezinguquko zangaleso sikhathi, nanxa elulindele useko oluvela eMnyangweni weMfundo.

Uthisha uSimindlo waphawula kanjena ngalo mbuzo:

Eh Ah ngeke ngisho ukuthi nganelisekile kuningi okusadinga ukuthi uhulumeni nabo othisha nawo wonke ama-*stakeholders* akwa-*Education* athi ukwenza ukuze u-CAPS ugcine u-*user-friendly* kothisha kanjalo nakubafundi.

Uthisha uMamazi yena wathi:

Angikulungele kahle ngenxa yokuthi asinikwanga izikhathi eziningi zokuqeqeshwa sibe sincane kakhulu isikhathi zokuqeqeshwa kodwa-ke siyazama.

Kanti nothisha uMzila wahamba emazwini kathisha uMamazi uma eveza eyakhe impendulo ngoqeqesho analo ngohlelo lwe-CAPS. Uthisha uMzila lapho ebuzwa ngoqeqesho lwakhe ekufundiseni ukufunda ngohlelo lwe-CAPS, waphendula wathi:

Angiqeqeshokile kahle ngo-CAPS uMnyango wezeMfundo nje, angikhumbuli unginika ulwazi. Ulwazi ngaluthola enyuvesi alukho ulwazi engiluthola eMnyangweni wezeMfundo olwanele. Lokhu kwenza ngingabi nayo i-*sure* ngendlela engihlola ngayo noma iyasebenza noma cha.

La mazwi kathisha uMzila awalethi isithombe esihle ngolwazi analo nge-CAPS kanye nalokho akufundisayo. U-CAPS uneminyaka engevile kweyisihlanu ufundiswa ebangeni leshumi. Uma ngabe waphothula eminyakeni eyishumi eyadlula kusho ukuthi usahlola aphinde afundise ngezindlela zakudala. Naye uqobo uyazingabaza engxoxweni njengoba wakuveza ukuthi akanasiqiniseko ngakufundisayo ngoba naye akazi kahle-hle, ngokumele akwenze, akaqeqeshokile ngendlela. Wabeka wathi:

Indlela yokuletha ulwazi ezinganeni usebenzisa uhlelo luka-CAPS kuhamba kuhambe kubuye kube khona lezo khala ezishoyo ukuthi ene awuzange waqeqeshoka ngohlelo olusetshenziswayo.

Lokhu kufakazela engike ngakusho ngaphambilini, okwatholwa ucwaningo lapha eNingizimu Afrika ngonyaka wezi-2001, nguLessing beno- de Witt, abenza ucwaningo lapho bebheka ukuthi othisha bayadinga yini ukuqeqeshelwa ukufundisa ukufunda okubhaliwe. Imiphumela yocwaningo lukaLessing beno- de Witt yaveza ukuthi othisha bazibona bedinga ukuqeqeshelwa ukuba namakhono okukwazi ukufundisa okubhaliwe. Lokhu kukhombisa ngokusobala ukuthi lokhu kunomthelela ngisho nakuzo izindlela zokufundisa lapho othisha belekelela abafundi ukuze bathuthuke ngokwazi ukufunda

okubhaliwe. Ngakho-ke kubalulekile ukuba othisha kwabona bathuthuke kwabakufundisayo, bahambisane futhi nesikhathi ukuze abakufundisayo kuhlale njalo kungokunomnqondo, futhi kube ngokuyinzuzo kubafundi. Ngaleyo ndlela kubalulekile ukuba othisha bathole uqeqesho olusezingeni elifanele ngezinhlelo ezintsha zangaleso sikhathi nangezindlela zokufundisa. Lokhu kungabenza ukuthi nabo babe nokuzethemba.

5.3 INDLELA ABENZA NGAYO OTHISHA LAPHO BEFUNDISA UKUFUNDA OKUBHALIWE

5.3.1 UKUBUKELA OTHISHA BEFUNDISA (*Observations*)

Emva kwezingxoxo engaba nazo nothisha abangabahlanganyeli bocwaningo, ngabe sengihlela ukuba ngibabukele lapho befundisa (*observations*). Njengoba ngichazile ngenhla, abahlanganyeli bocwaningo babebane. Uthisha uSdu benoMzila ngababukela kabili uthisha ngamunye. Kwase kuthi uthisha uMamazi benoSimindlo ngababukela kanye uthisha ngamunye. Isizathu kwaba ngokuthi ngokohlelo lwe-siTitimende seNqubomgomo yoHlelo lweziFundo nokuHlola (CAPS) (*Curriculum Assessment and Policy Statements*) ukufundisa ukufunda kwenziwa kanye ngesonto, kanti ngekhathi engavakashela ngaso ezikoleni kwase kusondele ukuhlolwa kokuphela konyaka. Uthisha uSdu benothisha uMzila bafundisa esikoleni esisodwa bese kuthi uthisha uMamazi kanye nothisha uSimindlo nabo bafundisa kwesisodwa. Ngizoqale ngixoxe ngokwakwenziwa othisha baseSebenzakahle High School (okuyigama okungelona elangempela) okunguthisha uSdu kanye nothisha uMzila, bese ngilandelisa ngokwakwenzeka eKwesethu High School (njengoba ngike ngachaza ngaphambilini ukuthi la magama asetshenzisiwe akuwona awangempela). Lokhu kuzoveza isithombe esicacile ngokuthi ukufundisa ukufunda okubhaliwe kwenzeka kanjani kula mabanga kulezi zikole.

5.3.1.1 OKWAKWENZEKA ESIKOLENI ISEBENZAKAHLE HIGH SCHOOL

5.3.1.1.1 Ukubukela uthisha uSdu efundisa okokuqala

Kuthisha uSduh, ngathola isikhathi esiyimizuzu engamashumi amane nanhlanu. Lokhu kungenxa yokuthi wangivumela ukuba ngizobukela isifundo sakhe ngoMsombuluko. Uthisha uSdu ufundisa amakilasi amabili esiZulu uLimi Lwasekhaya ebangeni leshumi, izikhathi zokufunda/ukufundisa (*periods*) kula makilasi; kukhona esisekuseni ngehora leshumi aphinde angene ligamenxe ihora leshumi nambili. Lokhu kwangisiza njengomcwaningi ukuba ngithole ithuba lokubukela uthisha uMzila ngehora leshumi nomuvo.

Uthisha uSdu ngambukela kabili efundisa. Lokhu kwenzeka ngezinsuku ezahlukene. Ukubukela kokuqala kwaba ngosuku lwangoMsombuluko okwaba yisikhathi esiyimizuzu engamashumi amane nanhlanu (*45 minutes*) kanti okwesibili kwenzeka osukwini olulandelayo, imizuzu engamashumi amathathu nanhlanu (*35 minutes*). Kuzo zombili lezi zinsuku kwakufundwa incwadi yomdlalo eyayiqokelwe ukuba ifundwe ebangeni leshumi. Le ncwadi inesihloko esithi: “Kudela Owaziyo”, ibhalwe ngu-B.P. Maphumulo.

Isifundo saqala sekudlule imizuzu eyishumi. Lokhu kungenxa yokuthi abafundi babehamba kancane ngesikhathi bephuma kwelinye ikilasi beya kuleli okufundelwa kulona isiZulu uLimi Lwasekhaya. Uthisha wakhomba abafundi ababili ukuba bathathe izincwadi banikeze abanye. Abafundi babehleli ngababili kodwa incwadi yayiba yinye edesikini, amanye amadesiki engenayo incwadi. Uthisha wacela ukuba abafundi bahlalisane ukuze labo abangenazo izincwadi bezothola ithuba lokubukela kulaba bafundi ezazikhona emadesikini abo. Nokho abafundi babethanda ukuba nomsindo, owawenziwa ukuthi abanye babengafuni ukuhlala nabanye. Kodwa-ke uthisha wazama ukubathulisa, ebancenga ukuthi bahlalisane.

5.3.1.1.2 Okwenzeka phakathi kukathisha uSdu nabafundi bakhe ngosuku lokuqala

Uthisha wabuza kubafundi ukuthi babegcine kusiphi isigcawu. Baphakamisa izandla abafundi, abanye bememeza benganikiwe ithuba lokukhulama futhi bengenandaba

nothisha ukuba uzothini. Isibonelo senkulumo-mpendulwano sinje:

Abafundi: Sesiyaqeda, ezokugcina enkundleni yokugcina.

Uthisha: Yekani ukuqina nina yeyi!!!! Phakamisa isandla uma wazi impendulo. Sigcine kuphi?

Umfundi 1: Inkundla yesine, isigcawu sesithathu.

Uthisha: siyabonga asivuleni enkundleni yesine, isigcwawu sesithathu. Osetholile akasitshela ikhathi

Abafundi: Page 79

Uthisha: Ngitheni kini?

Abafundi: Uthe asithule.

Uthisha: Nithule pho?

Abafundi: Ilezingane nje Miss

Uthisha: Yazi nina engathi umuntu enganishiya kanje ahambe.

Abafundi: (bahleke)

Abafundi baphenya ikhasi ezincwadini zabo. Uthisha wayala ukuba bangaqali bavule izincwadi zabo, owaqhuba wathi:

Uthisha: Esigcawini esiphuma kuso kukhulunywa ngani?

Umfundi 2: Sithola ixoxo phakathi kukaChivenga noMbhebhezeli (wahlala phansi)

Uthisha: Akuphelele. Ofuna ukumsiza?

Umfundi 3: Kusesibhedlela kwaDukuza, uMbhebhezeli uvakashele uChivenga emva kokuthi eshaywe uMdaluli ngoba ethi umthathela umsebenzi wakhe wokwakha izindlu.

Uthisha: Yebo Zethu! (kunanela uthisha), sithole uMbhebhezeli esewadini limbe esibhedlela somphakathi kwaDukuza exoxa noChivenga, emvakokuthi eshaywe kanzima nguMdaluli. UMdaluli umshaya emva kuthi wayezwe ngoMbhebhezeli ukuthi kukhona umuntu wokufika okwazi ukwakha and futhi uthandwa ngabantu ngoba akabizi.

Uthisha wabe esethula isigcawu esilandelayo, wakhetha nabafundi abahlanu abazofunda. Isizathu kwaba ngukuthi kunabalingisi/abadlali abahlanu kulesi sigcawu esilandelayo. Bafunda ngokudelelana bobahlanu abafundi, umfundi nomfundi efunda amazwi alowo mlingisi ayoqokelwe ukumlingisa. Lokhu babekwenza abafundi umcwaningi wayezibonela nje ukuthi indlela ehlezi isetshenziswa, uma kufundwa umdlalo ekilasini. Emva kwesigcawu uthisha wayehlele imibuzo yokuhlola abafundi ukuthi bazwile yini ukuthi isigcawu sikhuluma ngani. Ezimpendulweni zabo wayegcizelela ukuthi basebenzise amagama abalingisi njengoba enjalo, ukuze bakhombise ukuthi babefunda kahle futhi bebelalele ngesikhathi kufundwa ekilasini.

Ngaphandle kwalo msebenzi uthisha ayewunike abafundi, kwathi sekuphele isikhathi, uthisha wabatshela ukuthi wayesazobanika eminye imibuzo/imiyalelo yomsebenzi abazowenza emakhaya. Lo msebenzi wabe ungadingi ukuba bamphendule ngomlomo kepha baphendule ngokwenza lokho okudingwa yileyo mibuzo/imiyalelo ukuthi kwakukhona yini emsebenzini wabo. Ngakho-ke, uthisha wayala abafundi ukuba babhale phansi umyalelo ayezobanika wona. Umyalelo uthisha awunika abafundi;

Uthisha: Thola iphephandaba elikhuluma ngokuhlukunyezwa kwamalungelo abokufika kuleli, bese ulisika uphathe isiqephu ngesonto elizayo, uyobe usuphinda uzosifundela sona lapha ekilasini usitshela ukuthi kuhlobene kanjani nalokhu okukhulunywa ngakho kulesi sigcawu, bese ubhala phansi okungamalungelo ahlukunyezwayo kwabokufika.

Umfundi 5: Noma elesiNgisi memu?

Uthisha: Uzoliphatha kanjani elesiNgisi kodwa Valencia ngoba phela kufundwa isiZulu nje. Nifune awesiZulu, kungaba iBayende, iSolezwe kumbe iLanga.

Abafundi: Yes teacher

Engakuqaphela ngalolu suku lokuqala ukuthi uthisha nabafundi baxoxisana ngokufunda kwabo kwangosuku olwedlule ngaphambi kokuba baqale isifundo sabo sosuku. Uthisha wanikeza abafundi ithuba lokuba baveze ulwazi lwabo ngalokho okwakufundwe ngosuku olwedlule. Abafundi babesebenzisana nothisha ekuphenduleni leyo mibuzo eyayilekelela ukuba abafundi baveze abakuzwile ekufundweni kwalo mbhalo. Ngenkathi benikezwe ithuba lokuyozifunela bona indlela abokufika abahlukunyezwa ngayo kuleli. Ngamanye amazwi, lapha uthisha wahlobanisa ukufunda nokubhala njengoba abafundi babesebenzisa izinsizakufunda ezingamaphephandaba. Babebhala abakuthole emaphephandabeni akhuluma ngokuhlukunyezwa kwabokufika, kanjalo

nokuphendula imibuzo ayebanike yona bebhala ngabakufundile (Farahzad & Emam 2010). UFarahzad beno-Emam (2010) bathi kunobudlelwano phakathi kokufunda umbhalo kanye nokubhala kanti futhi womabili la makhono olimi adinga ukuthuthukiswa kuwo wonke amabanga emfundo (p. 596).

5.3.1.1.3 Usuku lwesibili lokubukela uthisha uSdu

Njengoba sengike ngachaza, okwenza izikhathi zingafani ukuthi ngosuku lwesibili, lesi sikole sisebenzisa umjikelezo wezinsuku eziyisikhombisa (*seven days cycle*). Nangalolu suku, kwakusafundwa incwadi yomdlalo eyayiqokelwe ukufundwa ebangeni leshumi. Isihloko sayo sithi; “Kudela Owaziyo”. Kodwa-ke ngalolu suku yabe izofundwa ngenye indlela. Abafundi babecelwe ukuba baphathe iziqeshana ababezisike emaphephandabeni ezikhuluma kokuhlukunyezwa kwabokufika kuleli, bese benza uhla lwamalungelo ahlukunyezwayo. Umfundi wabe ezoqala ngokuthi afunde isiqephu ekilasini ngesikhathi yena efaka amamaki omsebenzi athi ukufunda okulungiselwe. Lena noma kwakuyindlela yokuhlola abafundi, kodwa lalithuthuka nekhono labafundi lokufunda imibhalo ngokuyiqondisisa.

5.3.1.1.4 Okwenzeka phakathi kukathisha uSdu nabafundi bakhe osukwini lwesibili.

Uthisha wakhumbuza abafundi ukuthi luzohamba kanjani uhlelo lokufunda ngalolu suku. Lapha wabala ukufundwa kwesiqeshana ngenhloso yokubafakela amamaki afunwa yi-*grid* kulesi sigamu sonyaka nokuyisigamu sesine. Wabeka wathi kubafundi:

Uthisha: Ngizosebenzisa i-alphabetical order ukubiza abazofunda, siyazwana?

Abafundi: Yes teacher

Akukuningi okwenziwa ngalolu suku ngaphandle kokuthi uthisha wabe esebenzisa lokhu okubizwa ngokuthi yi-*rubric* ukwaba amamaki abafundi bakhe. I-*rubric* umhlahlandlela okhomba othisha ukuthi abiwa kanjani amamaki noma iziphi izinto okumele uthisha aziqaphele lapho ehlola ikhono elithile. Nami njengomuntu owayenikiwe i-*rubric* ngangizibona izinto ezibhekwayo; iphimbo, ukuphinyiswa kwamagama kanye nokuzethemba komfundi ngesikhathi efunda. Konke lokhu kunamazinga akhona kusukela ezingeni lokuqala kuya kwelesihlanu, umfundi unikwa amamaki ngokwezinga akulona ekufundeni.

Engakuqaphela ngalolu suku wukuthi uthisha uSdu wasingenisa kahle isifunjwana (lesson) ngokuthi achazele abafundi ngenqubo eyayizolandelwa ngesikhathi sokuqhubeka kwesifunjwana. Waphinda wazama ukuthola ulwazi abafundi abavele benalo ngesihloko, elokhu eabuza imibuzo ephathelene nesifundo ayezosethula. Wababuza nangabakutholile emakhaya ngesikhathi ayethe abayofunda, ukuzebalungiselele lesi sifundo. Abanye abafundi babengenalo ulwazi lomsebenzi owawufuneka ngenxa yokuthi babengawenzile umsebenzi okwathiwa abawenze. Waveza ukuthi ukufunda kuphela okuzokuba sekuhlolweni kwabafundi ngalolu suku.

5.3.1.1.5 Izinsizakufunda nezinsizakufundisa ekilasini likaSdu

Kuleli kilasi, kwakukhona itafula elinefayili kathisha namaphephandaba. Izincwadi zesiZulu kwabe kuyilezo ezaziqokelwe ukuba zifundwe njengengxenye yemisebenzi yabafundi yonyaka. Ezinye zazo zabe zisekhabetheni likathisha, nalapho eyezikhapha khona uma ezozinika abafundi. Ngakwazi ukuzibona ngenkathi abafundi bekhapha izincwadi zomdlalo “Kudela Owaziyo” ofundwayo.

Okunye okwatholakala kuleli kilasi kwakuyibhodi likashokhi. Nakuba likhona ibhodi kuleli kilasi, kukho kokubili ukubukela, uthisha akazange alisebenzise. Amaphephandaba asebenza ukulekelela abafundi ababengawaphethe awabo. Uthisha wayelokhu egxile ekutheni asisekho isikhathi umfundi ongaliphethe iphephandaba noma isiqeshana akazothatha kulawa ayewaphethe, kwazise umsebenzi wama-maki lowo owawenziwa. La maphephandaba uthisha wawakhipha ekhabetheni lakhe. Lokhu kwaveza isithombe sokuthi la maphephandaba ahlezi ekhona ekhabetheni, akukhona ukuthi wayewafake ngelanga lesifundo. Lokhu kunika imibuzo mayelana nezindlela namasu asetshenziswa uthisha nsukuzonke. I-LOTECED (1995, p. 1) ibeka ithi:

As teachers, we continue to search and explore new ways to design and deliver instruction in order for our students to reach their learning potential.

La mazwi acashunwe ngenhla agcizelela ukuthi othisha kumele baqhubeka nokuhlwaya izindlela ezintsha zokwenza izifundo zethuleke ngendlela efanele kubafundi. Ngamanye amazwi, kuyadingeka ukuba othisha bazithuthukise endleleni yabo yokufundisa ukufunda okubhaliwe kubafundi ukuze nabafundi babe nothando lokufunda okubhaliwe. Isu elilodwa lokufundisa lenza uthisha agxile kuzinsizakufundisa ezizodwa njengoba sibona nje lapha uthisha wayegxile

ekufundiseni ngamaphephandaba. Nanxa zazikhona izinsiza lezo ezazisekhabetheni ezinjengezincwadi nokunye, akuzange kusebenze ngaleli langa kulesi sifunjwana.

5.3.1.1.6 Ukuhleleka kwakilasi

Kuleli kilasi lokufundela kwakukhona itafula likathisha nesitulo sakhe okwakungaphambi kwebhodi likashokhi. Ngemuva ekhoni lekilasi kwakukhona ikhabethe elinezincwadi ezisetshenziswa abafundi ngesikhathi sokufunda nokufundisa. Njengoba ngivezile ngenhla, odongeni olungemuva kwabafundi kwakukhona izingqwembe kanye namaphepha ananyathiselwe odongeni. Amadeski ayebekwe ngendlela yokuthi abafundi bahlale ngababili futhi babheke phambili. Odongeni olungemuva kwabafundi, kwakukhona izingqwembe eziningana. Eziningi kulezi izingqwembe zabe zibhalwe ngolimi lwesiNgesi. Kwakukhona futhi amaphepha abhalwe ngomshini (*typed*) okwakuyizaziso ngokusebenza kwesikole, ezemidlalo esasibhalwe ukuthi-*class grades league fixture*. Engakuqaphela ukuthi indlela leli kilasi elihleleke ngayo akulenzi ukuthi likufanele ukufunda/ukufundisa ukufunda okubhaliwe. UNkosi (2011) ocwaningweni lwakhe wathola ukuthi abanye othisha ababeyingxenywe yocwaningo lakhe abasebenzisi izinsizakufundisa ngokwanele ezizothuthukisa ikhono labafundi lokufunda okubhaliwe. Konke lokhu kwakwenziwa ukushoda kwazo izinsizakufundisa esikoleni. UNkosi uveza ukuthi ukubuka nje incwadi kanye nombhalo ebhodini lokho akuvusi ugqozi lokuthanda ukufunda kumfundi.

5.3.1.1.7 Ukubukela uthisha uMzila

Uthisha uMzila ngambukela izinsuku ezimbili evikini elilodwa. Kwaba ngoMsombuluko noLwesine, ngemva kokuba engiluleke ngokuthi abafundi bazobe bengasezi esikoleni ngesonto elilandelayo, okwangiphoba ukuba ngibuye kabili esontweni. Usuku lokuqala kwaba imizuzu engamashumi amane ngenxa yokuthi kwakunokunqamuka kwamanzi esikoleni, ngakho-ke izingane zazizoshesha ukuphuma esikoleni, kwadingeka ukuba isikole sinciphise izikhathi zothisha zokufundisa. Ukubukela kwangosuku lwesibili kwaba imizuzu engamashumi amahlanu, lolu kwakuwusuku olwejwayelekile lokufunda nokufundisa.

5.3.1.1.8 Usuku lokuqala lokubukela uthisha uMzila

Ngosuku lokuqala lokubukela uthisha uMzila efundisa, kwakuqhutshekwa nokufundwa kwencwadi yomdlalo eyingxenywe yomsebenzi wonyaka wasebangeni leshumi. Lo mdlalo uyafana nalowo owawufundiswa nguthisha uSduh. Isihloko sawo sithi; “Kudela Owaziyo”, ibhalwe ngu- B.P. Maphumulo.

5.3.1.1.9 Okwakwenzeka phakathi kukathisha uMzila nabafundi bakhe ngosuku lokuqala

Abafundi bangena bahlala phansi kwase kuthi abafundi abathile abaziyo ukuthi yibona okumele bathathe ukhiye kuthisha bavule ikhabethe bathathe incwadi, banikeza ozakwabo. Nakhona kuleli kilasi, izincwadi zazingabeneli bonke abafundi. Ngakho, abafundi babesebenzisa izincwadi ngokuhlanganyela ngababili kuya kwabathathu. Emva kokuthi uthisha esekuqinisekisile ukuthi wonke umfundi unencwadi edesikini ahlezi kulo, uthisha wathi:

Uthisha: Konje sigcine kuphi nokufunda umdlalo wethu osihloko sithi “Kudela Owaziyo”

Umfundi 1: inkundla yesihlanu, isigcawu sesine. Sithole uMdaluli edlezi endlini yakhe nowakwakhe kanye namadodakazi abo.

Uthisha: Yebo kunjalo, sithola uMdaluli nomdeni wakhe bebuka umabonakude kanti bawusheba nezindaba zabo. Yiziphi lezondaba zabo?

Umfundi 2: Uxoxela izingane zakhe ukuthi wakhula kanjani.

Uthisha: Okunye futhi?

Umfundi 3: Ubatshela ngohambo lakhe azoluthatha eya ezweni eliseNyakatho neAfrika.

Uthisha: Yebo sigcine lapho impela, ukhona onokuhlukile kulokhu (kwathuleka)

Abafundi basebevele bevulile ekhasini okuzoqalwa kulona ukufundwa, ikhasi 111. Uthisha wabuza abangakaze bafunde zaphakama zayishumi izandla, wathi;

Uthisha: Asithole uMaMlanduli, uZenyezile, Londiwe, Khombephi kanye noNenelezi.

Abafundi: Bahleka bekhombana (nokwakwenziwa ukuthi kwase kusele abafana bodwa ababengakaze bafundi kanti labalingiswa ngabesifazane).

Uthisha: Akusho ukuthi fanele uze ube ngowesifazane ukuze ufunde amazwi omuntu wesifazane, ngakho-ke anifunde.

Nangempela waqala uthisha wafunda imibhalo ekubakaki, emva waqala wafunda umfundi owayefunda endaweni kaZenyezile. Maningi amagama avela abafundi ababengawaqondi futhi behluleka nokuwafunda afana nelithi ungqeqe, nokuyincwadi echaza amaphupho. Uthisha wayengenelela lapho ngokuchazela abafundi bakhe. Ucwangingo oselwenziwe luyaveza ukuthi kubalulekile ukuba kuthuthukiswe ulwazi lwezincazelo zamagama kubafundi ngoba lokho kukhuphula izinga lokufunda ngokuqondisisa (Pretorius, 2004). Nokho-ke, ababhali abafana noBlock beno- Israel (2005) noDuffy (2009) abahambisani nokuthi uthisha achazele abafundi amagama amasha nezimo zokukhuluma ngenkathi kufundwa, kodwa umfundi kumele azitholele yena izincazelo, esebenzisa isu lokuqagela.

Abafundi bafunda baze basiqeda isigcawu sesihlanu, uthisha elokhu elalele ebasiza lapho behluleka khona ukubiza noma ukuphimisa amagama njengoba enjalo, ngesikhathi kuqhubeka ukufunda. Kwathi ukuba baqede wathatha wathi:

Uthisha: Siquketheni lesi sigcawu, shono ngamazwi akho?

Umfundi 5: Siqukethe ingxoxo esakuvalelisa phakathi kukaMdaluli nezingane zakhe lokhu engingathi i-family bond. Kuyavela nokuthi izingane zakhe azithokozile ngenxa yephupho elike laba khona elingaqondakali.

Uthisha: Yebo Hammond, ngenxa yesikhathi asisibambe lapha isifundo sethu sanamhlanje, ngaphandle uma ekhona enombuzo.

Umfundi 3: Izophuma le ncwadi ku-examination Sir?

Uthisha: Akukho esikufundile esingeke sihlolwe kukho.

Umfundi 3: Yes Sir.

Konke lokhu kwenzeka nje uthisha wayelawula ukuba kungabi nomsindo, ngenxa yokuthi nensimbi yase ikhalile. Uma kukhona ofuna ukusho okuthile kwakumele aphakamise isandla. Kuthe kusephakathi kokuchaza kukathisha, kwabonakala sekunothisha osemi emnyango, nokwacaca ukuthi uyakhononda ngesikhathi sakhe esesidliwe nguthisha uMzila.

Ngaqaphela ukuthi akuzange kube khona okwenziwa nguthisha emva kokufunda (*after reading*) ngaphandle nje kwale mibuzo aba nayo ngasekuqaleni kwesifunjwana.

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (i- CAPS, 2011) siveza okumele kwenziwe ngaphambi kokufunda, njengokuthi uthisha agqugquzele abafundi ukuba baqagele ngethekisthi noma ngombhalo ngokubuka nje isihloko. Lokhu-ke kubhekwa njengokusiza abafundi ukuba bavuselele ulwazi lwabo lwaphambilini ngaphambi kokuqhubeka nokufunda umbhalo (p.15). Esinye isazi sokufundisa ukufunda okubhaliwe (DoE, 2003b) sibeka ukuthi:

During the reading process, students should be required to continually practice and apply the comprehension strategies that good readers employ almost subconsciously, such as making connections, monitoring understanding, stopping to summarize, asking questions, etc (DoE, 2003b, p. 149).

La mazwi acashunwe ngenhla agcizelela ukubaluleka kweqhaza okufanele libanjwe nguthisha lapho ukufunda kuqhubeka (*during reading*). Lapha uthisha kufanele agqugquzele abafundi ngalokho abakufundayo ukuze bafunde ngokuqondisisa babuye bafingqe abakufundile babuze nemibuzo njalonjalo. Ngakho-ke, nakuba eminye imiyalo ye- CAPS beyilandela kodwa eminye abayilandeli ngokwanele.

5.3.1.1.10 Usuku lwesibili lokubukela uthisha uMzila

Njengoba ngike ngaveza ngenhla, ngalolu suku ngabukela isifundo sesiZulu isikhathi esiyimizuzu engamashumi amahlanu. Abafundi benza okufanayo ngesikhathi benika abanye abafundi izincwadi zomdlalo ofundwayo osihloko sithi “Kudela Owaziyo”. Ngalolu suku babebancane abafundi ekilasini. Lokhu kwakusho ukuthi izincwadi zizokwanela idesiki nedesiki elihlala abafundi ngababili.

5.3.1.1.11 Okwenzeka phakathi kukathisha uMzila nabafundi bakhe ngosuku lwesibili

Uthisha wakhuluma nabafundi sakubakhumbuza ukuthi kubalulekile ukuthi bayiqede incwadi ngoba sasingasekho isikhathi. Emva kwalokho, uthisha waziqokela abafundi okwakumele basukume bazofundela ikilasi. Uthisha wathatha wathi:

Uthisha: Asiqaleni la esigcine khona.

Umfundi 1: Sir kuphinda thina nanamhlanje?

Uthisha: Yebo, ngoba senifunde nonke nizophinda.

Umfundi 2: Yes Sir

Baqhubeka nokufunda abafundi uthisha ayesebakhombile, befunda ngokudedelana umfundi nomfundi efunda amazwi omlingisi ayemlingisa. Emva kwalokho kwakhala insimbi eyayikhomba ukuphela kwesikhathi. Uthisha wayengakabuyekezi ngisho obekufundwa, engasabahlolanga nokubahlola abafundi ngasekupheleni kwesifunjwana. Lokhu kufakazela okwakushiwo yibona othisha, ukuthi bagcina begijimisa isikhathi kunokuthi baqikelele ukuthi ukufundisa ukubhala kwenzeka ngendlela okuyiyona yini. Lokhu bakwenza ngenxa yokuthi ukufundisa ngokohlelo lwe-CAPS kuyamkethela uthisha ukuthi yini okumele abe eseyifundisile uma kufika isikhathi sokuhlolwa kwabafundi.

5.3.1.1.12 Izinsizakufunda nezinsizakufundisa

Kuleli kilasi, kwakukhona itafula elalinezincwadi zesiNgisi ezazibukeka zindala. Futhi kwakukhombisa ukuthi yizincwadi ezazingasasetshenziswa. Lezi zinsizakufundisa ziyafana nezingekho, akukho lapho uthisha ake azisebenzisa khona lapho efundisa, okusho ukuthi leli kilasi alinazo izinsizakufundisa. UWylie (2012) uveza ukubaluleka kokusetshenziswa kwebhodi lapho uthisha efundisa ngoba kuxhumanisa uthisha nabafundi kanye nalokho okufundwayo (p. 258). Noma kunjalo ibhodi lodwa alanele ekulekeleleni uthisha lapho efundisa ukufunda okubhaliwe. Kuyaye kudingeke izincwadi, amaphephabhuku kumbe amaphephandaba nokunye. USingh (2011) uthi yizinsizakufundisa ezibalulekile njengezincwadi zokufunda ezifanele zinikezwe othisha. Ukuba khona kwezinsizakufundisa kwenza umsebenzi kathisha ube lula futhi awuthakasele umsebenzi wakhe, ngoba ngesikhathi efundisa ukufunda okubhaliwe kumele kube wukuthi ngesikhathi umfundi efunda naye uyabona lapho efunda khona ukuze uma kwenzeka eba nenkinga amsize. Lokhu kube sekwenza nempilo yabafundi ibe lula ngoba basheshe bayibambe ingqikithi yalokho okufundwayo.

5.3.1.1.13 Ukuhleleka kwekilasi

Ukuhleleka kwaleli kilasi kwakufana nokukathisha uSduh, bonke abafundi babehlala babuke phambili, okwehlukile kokukathisha uMamazi lapho abafundi babehlala babhekane. Nakuleli kilasi kwakukhona izingqembe ezimbili odongeni olungemuva kwabafundi. Uqembe lokuqala lwalunohlu lwezigaba zamabizo ngokohlelo lukaMeinhof kanye neshadi lonkamisa. Okunye okwakukuleli kilasi amashadi axwayisa

ngezidakamiswa kanye nesifo sengculazi. Kwakukhona nebhodi kodwa uthisha akazange alisebenzise, njengoba ayenzile nangesifunjwana sokuqala. Okutholakele kuleli kilasi akufani nokwakusekilasini likathisha uMamazi noSduh. UJoubert nabanye (2008, p. 112) babeka ukuthi ekilasini kumele kube nekhosomba elinezinto zokufunda (*reading corner*), okumele lihehe abafundi ukuba baye kulo bazifundele noma yiyiphi incwadi, iphephandaba kumbe iphephabhuku. Kufanele libe nokhaphethi phansi wokuhlala abafundi lapho befunda ekhoneni lokufunda, umqamelo wokuncika kumbe wokuhlala, nokunye okuningi. Lokhu kusitshela ukuthi ikilasi likathisha uMzila lalingakulungele ukuthi lingaba yikilasi lokufundela ukufunda okubhaliwe. Lalinganazo izincwadi kumbe amaphephandaba angafundwa abafundi ngesikhathi sokufunda.

5.3.1.2 OKWAKWENZEKA ESIKOLENI IKWESETHU HIGH SCHOOL

5.3.1.2.1 Ukubukela uthisha uMamazi efundisa ukufunda okubhaliwe

5.3.1.2.1.1 Okwenzeka phakathi kukathisha uMamazi nabafundi bakhe

Njengoba ngike ngachaza ngenhla, uthisha uMamazi ngambukela usuku olulodwa efundisa ngenxa yokuthi ngokohlelo lwe-CAPS ukufundisa ukufunda, kufundiswa ngoMsombuluko kuphela. Isifundo saqala sengifikile ekilasini. Ngalolu suku ngiyombuka efundisa, wangena ekilasini. Kuthe emva kokuba sebehleli phansi abafundi, uthisha wangethula kubo njengesivakashi esizofunda naso. Lokhu wayekwenzela ukuthi bangangexwayi ngesikhathi ngibhala phansi futhi enzela nokuvikela isithunzi sakhe ngoba abafundi bakhe bazi ukuthi umuntu obukelwayo ngesikhathi efundisa kusuke kunguthisha osaqeqeshwa (*student teacher*), ngokusho kwakhe. Waqala uthisha wathi;

Uthisha: Sonke sinazo izifiso ezinhle ngabantu abasikhulisayo angithi?

Abafundi: Yebo!! Nkosazana.

Uthisha: Ake baphakamise izandla abafuna ukungixoxela ngazo.

(zaphakama izandla eziningi)

Uthisha: Ngizothatha izandla ezintathu nje kuphela, niyezwa?

Umfundi 1: Ngifuna ukuthengela ugogo nomkhulu i-TV

Umfundi 2: Mina isifiso sami ukuthi ngilungisele umama umuzi wakhe

Umfundi 3: Eish nami ngizosho njalo yazi

(lahleka ikilasi)

Uthisha: Ngiyajabula ukuzwa izifiso zenu ngabantu abanikhulisayo. Kula maphepha aphambukwenu bukani isithombe esilapho bese ningitshela ukuthi nibonani.

Nami nganginalo iphepha uthisha abe ekhuluma ngalo. Okwakusesithombeni ugogo nomkhulu kanye nentombazana bemi phambi kwendlu enkulu enhle, kwase kubhalwa ngamagama amakhulu athi “DLANINI IZINYONI ZABANTABENU”. Kulona leli phepha elabe linesithombe kanye nombhalo kwakukhona nesifundo sokuqondisisa.

Uthisha wakhomba umfundi uNhlakanipho ukuba afundele ikilasi. Kodwa lokhu umfundi wabe engakwenzi yedwa. Kwakuthi uma kunegama angaliphimisanga ngendlela efanele uNhlakanipho, uthisha angenelele ngokumlungisa ukuthi lelo gama kufanele libizwe kanjani. Ucwangingo luveza ukuthi umfundi akumele alungiswe amaphutha lapho ewenza kodwa kufanele kube nesikhathi sokuwalungisa emva kwesikhathi (Joubert *et al*, 2008) .Le ndaba yayikhuluma ngentombazanyana egama layo uNomfundo eyakhuliswa ugogo nomkhulu wayo ngemva kokudlula emhlabeni kwabazali bayo. UNomfundo wakhula kanzima ekhula ngemali yempesheni eyayiholwa ugogo nomkhulu wakhe. Noma kunjalo wayesithanda isikole, aziwa nawothisha bakhe ukuthi uyingane ekhuthela futhi ethanda nezemidlalo.

Kwathi eseqede ukufunda uNhlakanipho, uthisha wancoma wase ethi “Ake sinike nembokodo (abafundi bamantombazane) nayo ifunde”, wabe esekhomba uZamajobe. Kwabe sekuba nguyena ofundela ikilasi. Kuthe ukuba aqede ukufunda uthisha, wabhekisa kubafundi wathi:

Uthisha: Ningathi yini okukhulunywa ngayo kulesi siqephu?

Umfundi 4: Kukhulunywa ngokubonga

Uthisha: Yebo siyabonga omunye engathini?

Umfundo 2: Kukhulunywa ngentombazanyana eyakhuliswa ugogo nomkhulu wayo, yathi isisebenza yabakhela umuzi.

Uthisha: Yebo ikhuluma ngalezi zinto enizibalayo.(Yaqhubeka-ke inkulumo mpendulwano)

Lesi sifundo sokuqondisisa sabe sinemiyalelo yezinto okumele abafundi bazenze ngesikhathi sokufunda nangemva kokufunda. Uthisha waqhuba wathi:

Uthisha: Ok, umuntu akakhiphe incwadi yakhe yokubhalela, bese nibhala izimpendulo zaleyo mibuzo engezansi. Siyatholana ?

Abafundi: Yebo nkosazana.

Kwathuleka ekilasini, kuyilowo nalowo mfundi egqolozele iphepha lakhe elinesifundo sokuqondisisa. Kwathi emva kwemizuzu engaba amashumi amabili, uthisha wayala ukuba imibuzo iphendulwe ngokuzwakalayo ekilasini. Uthisha wayefunda umbuzo, abafundi babephakamisa izandla bephendula imibuzo ebuzwa nguthisha. Abafundi babuye babhala ukulungisa ngamapeni emisizi (*pencils*) ezincwadi zabo zokubhala. Kuthe kusenjalo, kwangena ingane ithunywe nguthishanhloko izocela uthisha ngoba kunomzali osehhovisi likathishanhloko owayemdinga. Wathi engena nje ekilasini ebuya kuthishanhloko emva kwemizuzwana embalwa yakhala insimbi yokuqeda isifunjwana sosuku.

Engakuqaphela kuthisha uMamazi ukuthi isifundo sakhe wasingenisa ngokubuza abafundi umbuzo omayelana nalokho okwakuzofundwa kulesi sifunjwana. Emva kwezimpendulo zabafundi, kwaqhutshekwa nokufundwa kombhalo. Kwaqale kwafunda abafundi ababekhunjwe nguyena uthisha, emva kwalokho kwalandela yena uthisha wafundela abafundi. Emva kokuba uthisha esebafundelile abafundi umbhalo, walandelisa ngemibuzo eyayihamba nendaba. Abafundi babephendula bekhombisa ukuthi babeyingxenye yesifundo. Lokhu kwakufakazela okushiwo uBean benoPeterson (2004) lapho bethi:

Classroom participation increases motivation, as students need to take responsibility for their own learning. It also encourages students to prepare for class and to do the weekly readings... (p.1).

Ngamanye amazwi, ukuzibandakanya kwabafundi ekufundeni kubasiza ekuthuthukiseni ugqozi lwalokho abakufundayo futhi kubakhuthaze ukuze bahlale bekulungele ukufunda kwasekilasini ngokuzilungiselela ngokuthi bafunde imibhalo efanele. Noma-ke kungebona bonke abakhuthazekayo, abanye kungabenza basabe ukuya ekilasini ngelanga lokufunda okubhaliwe (Bean & Peterson, 2004).

Kulesi sifunjwana sikathisha uMamazi, kwakufundwa isifundo sokuqondisisa. Ngamanye amazwi, kwakulindeleke ukuba abafundi bafunde umbhalo

ngokuwuqondisisa bese bephendula imibuzo. Kulesi sifundo awamaningi amagama avezwa njengamagama amasha lawo magama ayengasebenza njengokuthuthukisa ulwazimagama lomfundi. Amagama athi:

Ungqeqe, inswempe, makadebona, umeselani, kwandabazabantu
--

Njengoba sengike ngachaza phambilini ucwaningo oselwenziwe luyaveza ukuthi kubalulekile ukuba kuthuthukiswe ulwazi lwezincazelo zamagama kubafundi ngoba lokho kukhuphula izinga lokufunda ngokuqondisisa (Pretorius, 2004). Ngichazile futhi ukuthi abanye abacwaningi abafana noBlock beno- Israel (2005) noDuffy (2009) abavumelani nokuthi uthisha achazele abafundi amagama nezimo zokukhuluma ngenkathi kufundwa, kodwa umfundi kumele azitholele yena izincazelo, esebenzisa isu lokuqagela. UGoodman (1986) uyakufakazela okushiwo yilaba babhali abangenhla lapho ethi: ... *“reading is a psycholinguistic guessing game. It involves an interaction between thought and language”* (p. 2). Yingakho kusemqoka ukuthi abafundi bazitholele bona izincazelo zamagama ngenkathi umbhalo ufundwa. Ngakho-ke, okwenziwa nguthisha uMamazi kuyahambisana nokuvezwa abacwaningi abafana okungukuthi akwenzayo uthisha uMamazi yinto esike yatholakala ocwaningweni lokufunda okubhaliwe.

5.3.1.2.1.2 Izinsizakufunda nezinsizakufundisa

Kuleli gumbi lokufundela, ngalolu suku lokubukela kwabonakala amaphepha agayiwe uthisha awanikeza abafundi ukuba bawafunde. Ibhodi noshoki kwakukhona kodwa akuzange kusetshenziswe ngalesi sikhathi kuqhubeka ukufunda. Kwakukhona namashadi ananyathiselwe odongeni, ngemuva kwabafundi. Kuya qapheleka ukuthi lokhu noma kukhona kodwa abakusebenzisi.

5.3.1.2.1.3 Ukuhleleka kwekilasi

Kuleli kilasi lokufundela kwakukhona itafula likathisha nesitulo sakhe okwakusekhoneni ngasewindini. Ngemuva kukathisha kwakukhona ikhabethe elingavaleki elalinezincwadi ezindala. Njengoba ngivezile ngenhla, odongeni olungemuva kwabafundi kwakukhona amashadi kanye namaphepha ananyathiselwe.

Amadeski ayebekwe ngendlela yokuthi abafundi bahlale ngababili, indlela abafundi abahlala ngayo akubona bonke abafundi abahlala babheke uthisha. Lapho uthisha efundisa ukufunda okubhaliwe uyawudinga umtapo wolwazi ukuze abafundi bazikhethole imibhalo ngokukhululeka. Wonke amakilasi kumele abe nalo ikhosomba (*reading corner*) lokufunda (*reading corner*) elinezincwadi ezihehayo nezimnandi zolimi lolo olukhethiwe (Khohliso, 2015). U-Cofu (2013) uyakufakazela lokhu lapho eveza ukuthi igumbi lokufundela abafundi kumele libe sezingeni elifanele ukufunda okubhaliwe kanye nokuthi umfundisi akwazi ukwethula izifundo zakhe eziqondene nekhono lokufunda. Uqhuba athi nokuba khona kwekhosomba lokufunda egunjini lokufundela kwenza abafundi bazithole eduze izincwadi abangaziqeqesha ngazo ekufundeni kwabo, ikakhulukazi nokufundela ukuzi jabulisa okuyinto esemqoka ekugqugquzeleni uthando lokufunda kubafundi.

5.3.1.2.1.4 Ukubukela uthisha uSimindlo efundisa

Uthisha uSimindlo ngambukela efundisa, kungoLwesithathu, wakubalula ukuthi angeke asiqale phansi isifundo kodwa uzoqhubeka kulokho ayevele esekuqalile ngaphambi kokuba singene naye ekilasi. Wakubalula futhi ukuthi wenza ukuhlola ngalolu suku engangizombukela ngalo efundisa. Waveza ukuthi wayengenaso isikhathi esanele, kwazise izivivinyo zokuphela konyaka zase zisondele.

Ngalolu suku ngabukela isifundo sesiZulu isikhathi esiyimizuzu engamashumi ayisithupha. Lokhu kwakwenziwa ukuthi uthisha uSimindlo wayexoxisene nozakwabo ukuthi kumele aqedele ukuhlola ikhono lokufunda okubhaliwe ezinganeni zakhe. Abafundi babephethe iziqeshana zamaphephandaba esiZulu, nokwavela ukuthi kwabe kungumyalelo kathisha ukuthi ngalolu suku baphathe iziqephu zamaphephandaba. Abanye babephethe amaphephandaba aphelele. Ngokunjalo nothisha wayewaphethe amaphephandaba ngenhloso yokuboleka labo ababezobe ngengawaphethe.

5.3.1.2.1.5 Okwakwenzeka phakathi kukathisha uSimindlo nabafundi bakhe

Uthisha wakhuluma sakubakhumbuza ukuthi uma umfundi emile efunda phambi kwekilasi, iziphi izinto ezibalulekile; ukuba aqaphele indlela ami ngayo phambi kwezethameli noma ngabe ziningi kangakanani. Wabakhumbuza nokuthi indlela umfundi okumele akhiphe ngayo iphimbo kumele lizwakale ngokucacile. Emva kwalokho, uthisha wakhapha *i-register* (uhlu lwamagama abafundi ababezofunda),

washo nesikhathi umfundi ngamunye okumele asithathe ngesikhathi efunda, okwakufanele kube imizuzu emibili. Abafundi kuleli kilasi babengamashumi amathathu nambili, umfundi ngamunye wayezothatha imizuzu emibili efunda isiqeshana ayesiphethe noma ngabe side kangakanani. Uthisha wakubeke kwacaca ukuthi akulindelekile ukuba size siphela isiqeshana lezo. Waveza nokuthi yena iziphi izinto azihlodayo, ngoba kwakuvela ngenhla. Uthisha wasebenzisa indlela yokuma kwezibongo zabo kwi- *register* yakhe, okwakuyibhuku lwamagama abafundi ayenawo.

Uthisha wayephawula kumfundi ngamunye ngokuthi yikuphi la okufanele athuthuke khona ethathela emaphuzwini ayekade ebaqaphelise ngawo ngaphambi kokuba bafunde. Emva kwalokho kwakhala insimbi eyayikhomba ukuphela kwesikhathi, kodwa ukufunda kwaqhubeka ngoba uthisha wayekade enze isivumelwano nozakwabo, sokuba asebenzise ingxenye yesikhathi sakhe.

Kwancacela ukuthi uthisha uSimindlo, noma ayenayo inhloso yokuthi abafundi bafunde ngokuqondisisa kodwa ngenxa yesikhathi wagcina esehlola kuphela. Ngakho-ke isifundo sakhe sagcina sibukeka njengesingenanhloso yokuthuthukisa abafundi ngokufunda umbhalo ngokuwuqondisisa nokuyinto egcizelelwa u-Israel benoDuffy (2005) njengomgodla wokufunda umbhalo/okubhaliwe.

5.4 IZIZATHU ZOKWENZA KOTHISHA NGOKUFUNDISA UKUFUNDA OKUBHALIWE NGOKWE-SITATIMENDE SENQUBOMGOMO YOHLELO LWEZIFUNDO NOKUHLOLA (CAPS)

Kuso lesi sahluko ezigabeni ezedlule, ngikhulume ngezingxoxo engaba nazo nothisha abangabahlanganyeli bocwaningo kanye nokubabukela befundisa ukufunda okubhaliwe emakilasini. Kulesi sigaba ngizokhuluma ngezindikimba ezijulile ezatholwa ngokuhlaziya okwakugxile embuzweni wesithathu wocwaningo othi: Zizathu zini ezenza othisha besiZulu uLimi lwaseKhaya bafundise ukufunda okubhaliwe ngendlela abenza ngayo ebangeni leshumi lapho belandela uhlelo lwe-CAPS ezikoleni ezisesiyingini saseMhlathuzane? Lolu cwanningo lwathola izindikimba ezinhlanu ezijulile, okuyilezi:

- Ulwazi ngesifundo sokufunda okubhaliwe.
- Amasu okuzakhela izinsizakufundisa.

- Ubude besikhathi sokufundisa.
- Izinselelo ezimayelana nokuqeqesheka kothisha nge-CAPS.
- Ukungasebenzi kwebhodi.

Ngezansi ngizoxoxa ngaleyo naleyo ndikimba eyatholakala kuhlaziywa.

5.4.1 Ulwazi ngesifundo sokufunda okubhaliwe

Ingxenye yothisha ababengabahlanganyeli kulolu cwaningo kubukeka sengathi badinga ukwelekelelwa ngolwazi lwesifundo, ikakhulukazi ukufundisa okubhaliwe nokufunda. Lokhu kwagqama ngesikhathi kuhlaziywa ulwazi olwavela kubo bobane othisha ababengabahlanganyeli kulolu cwaningo. Bebonke nje abanikezi isithombe esicacile ngokufundisa ukufunda okubhaliwe. Isibonelo uthisha uSdu wabeka wathi:

Ukufunda esinakho kuhlukene kabili; okuhlelelwe nokungahlelelwe. Kulokhu okuhlelelwe sibanika umsebenzi bayozilungiselela abafundi ukuthi bazofunda phambi kwekilasi bese kuthi lokhu okungahlelelwe ubanika isihloko ngaleso sikhathi.

Le ncazelo enenghla ayitshengisi ukuthi uthisha uSdu unalo ngokwanele ulwazi lwesifundo kanye nokusifundisa. Le ncazelo ayichazi lutho ngokufundisa okubhaliwe. Loku kuvusa imibuzo ngolwazi analo ngesifundo nangokusifundisa. Ulwazi lwesifundo (*content knowledge*) kanye nolwazi lokufundisa (*pedagogical knowledge*) akuziphileli nje ngakodwana, kodwa kuyahlangana ngesikhathi uthisha efundisa ekilasini. Kuleli banga ukuhlangana kwalokhu kokubili, ikakhulukazi kusukela kulwazi lukathisha olubizwa nge-*pedagogical content knowledge* olwenziwe. UShulman (1986) ukholelwa ekutheni okuqukethwe kanye nolwazi lokufundisa kuyinto enje:

Its includes an understanding of what makes the learning of specific topic easy or difficult; the conception and preconception that students of different ages and background bring with them to the learning of those most frequently taught topics and lessons. If those preconceptions are misconception, which they so often are, teachers need knowledge of the strategies most likely to be fruitful in reorganizing the understanding of learners (p. 123)

Okunye okwagqama ukuthi othisha babegqamisa ubumqoka bokuphimisa amagama njengekhono okuyilona elisemqoka lapho befundisa ukufunda okubhaliwe. Ngakho-ke abakushoyo othisha nalokho abakwenzayo lapho befundisa ukufunda okubhaliwe akutshengisi ukuthi ulwazi lwesifundo nolokufundisa kwanele. Ngisho lokhu ngoba ngokwabo ukufunda okubhaliwe kusho ukuphimisa kahle amagama, ukukwazi ukuma

kahle lapho ufunda, ukwazi nokuphendula imibuzo. Lokhu yinto eyabonakala kubo bonke othisha ababeyingxenywe yocwaningo. Uthisha onolwazi ngesifundo sokufunda okubhaliwe, ukwazi ukuqonda ulwazi abafundi abafika sebenalo (Wylie, 2012). Nanxa kunjalo ulwazi oluqokethwe lulodwa alwanele kodwa uthisha kumele asebenzise amasu ahlukene azosiza abafundi bakuqonde kangcono abakufundayo. Ngakho-ke uthisha uyaludinga ulwazi lokufundisa (*pedagogical knowledge*), okuwulwazi olumayelana nokufundisa, aphinde adinge ukuba nolwazi olujulile ngesifundo nangamakhono ahlose ukuwathuthukisa kubafundi.

5.4.2 Amasu okuzakhela izinsizakufunda

Othisha bathembele ezincwadini ezifundwa ngabafundi zemibhalo efundwa ekilasini. Bonke othisha ababeyingxenywe yocwaningo abasebenzisi amasu okuzakhela izinsizakufundisa ezizoba wusizo lapho bethula izifunjwana zabo. Lokhu kusho ukuthi bobane othisha akekho phakathi kwabo owake wasebenzisa izinsizakufundisa ezingadala uthando kubafundi lokuba balandele kahle isifunjwana. Izinsizakufundisa ziyalwakha uthando lokufundwayo kumfundi (Baruthram, 2006) Okuqaphelekayo ukuthi namashadi lawo akhona ezindongeni awabi yingxenywe yesifunjwana, okwenza afane ezingekho nesinsiza ngoba zihlobise ikilasi nje kuphela, othisha abazisebenzisanga ngesikhathi ngibabuka befundisa.

5.4.3 Ubude besikhathi sokufundisa

Ukungabi bikho kwesikhathi esanele sokufundisa ukufunda okubhaliwe kungezinye zezinto lolu cwaningo olwazithola. Uthisha uze angakwazi ukuhlola abafundi esifundweni sokufunda okubhaliwe, njengoba ngivezile ngenhla lapho bengixoxa ngengangikubona kwenzeka emakilasini. Ngokuka-*Section 4 of Employment of Educator Act (1998)* othisha kumele babe sesikoleni amahora angekho ngaphansi kwayisikhombisa ngosuku. Ngokosomqulu kaCAPS (2011) isikhathi esabelwe ukufundisa ukufunda okubhaliwe amahora amabili ngesonto, ngakho-ke ukunganeli kwesikhathi kubukeka njengenselelo ekufundiseni ukufunda okubhaliwe kothisha. UKerski (2003) uveza ukuthi ukungabi bikho kwesikhathi esanele ekufundiseni kumele kubukwe njengengqinamba enkulu ekufundiseni ngokuyimpumelelo okwenzekayo isithombe sokuthi. Isikhathi esivela ohlelweni lokufundisa kothisha abafundisa ukufunda okubhaliwe asanele. Lokhu kuqagula ukuthi ukufundisa ukufunda okubhaliwe akubi okuyimpumelelo. Uma ngabe othisha beba nesikhathi esanele

sokufundisa bazoba nesikhathi esanele futhi sokuhlola abafundi ngemuva kwesifundo sokufunda okubhaliwe. Ukuhlola kuchazwa njengendlela yokuhlanganisa, ukuhumusha, ukugcina kanye nokusebenzisa ulwazi lwabafundi abaphendula ngalo uthisha ngenhloso yokufunda (Lambert & Lines, 2000). Kodwa-ke lapho ngibukela othisha befundisa, kwacaca ukuthi uthisha uSdu nothisha uMamazi abazange besafinyelela kuleso sigaba sokuhlola okungemva kokufunda umbhalo. Lokhu kuphambene nokuvezwe abacwaningi abaningi bokufunda okubhaliwe, ngengokuthi lapho uthisha efundisa makahlole abafundi ngaphambi, maphakathi nangemva kokwethula isifundo (Joubert, 2008).

5.4.4 Izinselelo ezimayelana nokuqeqesheka nge-CAPS

Othisha baveza ukuthi abaqeqeshekile ngokwanele ekufundiseni ukufunda okubhaliwe nge-CAPS lwangaleso sikhathi. Lokhu kuyinselelo ngoba kudinga ukuthi othisha babe nokuzethemba ngohlelo lwezifundo abalusebenzisayo. Lokhu akunawo umthelela omubi kubo kuphela njengothisha, kodwa nakubafundi ababafundisayo uqobo.

UShulman (1986) uveza ukuthi ulwazi lukathisha lungahlukaniswa ngokwezigaba ezimbili; okuwulwazi olubizwa nge-*procedural* kanye nolwazi oluthiwa yi-*propositional*. Kusemqoka ukuba uthisha abe nazo zombili lezi zinhlobo zolwazi. Ulwazi lukathisha luhlobene nolwazi lukathisha olumayelana nohlobo kumbe uhlelo lwezifundo olusetshenziswa ngaleso sikhathi ngakho lapho othisha beqonda uhlelo lwe-CAPS, lokhu kungakhulisa nolwazi lwesifundo njengoba i-CAPS iveza kucace okumele uthisha akufundise, okuyinto engakhuphula ulwazi lwakhe lwesifundo. Le nselelo igcizelelwe nayibo othisha ngamazwi abo lapho beveza ukuthi abaqeqeshekile ngokwanele nge-CAPS. Lokhu kungaba yimbangela yokufeyila kwabafundi ebangeni leshumi nambili, njengoba lehla izinga lemiphumela yokuphasa yebanga leshumi nambili kusukela. Ngo-2014 uMnyango wezeMfundo eyisiSekelo (2014) wabika ukuthi esinye sezizathu zokwehla kwemiphumela yokuphasa ebangeni leshumi nambili ibangelwa izinga eliphansi lokufunda okubhaliwe kubafundi bakuleli kusukela emabangeni aphantsi kuze kuye kwaphezulu (DBE, 2014).

Lolu cwaningo lwathola ukuthi akubona bonke othisha abanelisekile ngoqeqesho abaluthola. Isibonelo okwashiwo uthisha uSimindlo lapho ebuzwa ngoqeqesho abaluthola nge-CAPS waphendula wathi:

Uqeqesho engaluthola nge-CAPS, ngingathi nje lwalunganele ukuba ngingahloma ngokuphelele ekufundiseni ikhono lokufunda imibhalo.

Lokhu kukhomba izinselelo ezibhekene nothisha abebengabahlanganyeli balolu cwaningo mayelana noqeqesho abaluthola ngohlelo lwe-CAPS. Noma bekubalula ukuthi akhona ama-*workshops* abaya kuwona kodwa lokho akwenzi ukuthi baqeqesheke ngokwanele ekufundiseni ukufunda okubhaliwe. Ngikusho lokhu ngoba kwabakushoyo nabakwenzayo awubonakali umphumela wama-*workshops* abawatholayo.

5.4.5 Ukungasebenzi kwebhodi

Kubo bobane othisha ababengabahlanganyeli kulolu cwaningo, akukho noyedwa owasebenzisa ibhodi njengenzisakufundisa, okuyinto engavezi isithombe esihle. Ukusebenzisa ibhodi uma uthisha efundisa ukufunda okubhaliwe kubalulekile njengoba ngokujwayelekile uthisha uyaye abhale kulona ikakhulukazi uma kunamagama amasha avelayo ngesikhathi kufundwa ukufunda okubhaliwe (Lukhele, 2010). Lokhu kungasiza abafundi ukuba bazi ulwazimagama futhi bathuthukise inqolobane yabo yamagama bakwazi nokufingqa imibhalo abasuke beyifunda.

5.5 IZINCOMO

- Kungancomeka uma ngabe uMnyango wezeMfundo eyisiSekelo ungasungula izindlela ozolekelela ngazo ulwazi lothisha ngokufunda okubhaliwe kusetshenziswa uhlelo lwe-CAPS ebangeni leshumi. Ukwenza lokhu kuyokwenza othisha bakuqonde ukufundisa ukufunda okubhaliwe kubafundi abafunda isiZulu uLimi Lwasekhaya. Ukulekelelwa kwabo kungasiza ekutheni ulwazi lwabo lokufunda okubhaliwe luthuthuke ukuze bakwazi ukudlulisela kubafundi ukubaluleka kokukwazi ukuzifundela imibhalo ngokuqondisisa. Ukulekelelwa kothisha ekufundiseni ukufunda okubhaliwe kungabenza bakuqonde ukuthi kuyini futhi bathuthuke ekuzihleleni ukufundisa okubhaliwe kubafundi. Kungasiza uma uMnyango wezeMfundo eyisiSekelo ungeke wathatha njengokuthi wonke uthisha uyakwazi lokhu, kodwa othisha bafundiswe kube sengathi yima beqala ukuthola uqeqesho olumayelana nokufundisa ukufunda okubhaliwe.

- Njengoba ocwaningweni kuvelile ukuthi kubukeka sengathi othisha ababeyingxenye yocwaningo abaqhamuki namasu amasha okufundisa ukufunda okubhaliwe, kanye nawokuzakhela izinsizakufundisa, kungancomeka uma othisha bengagqugquzelwa baphinde bafundiswe ngezindlela zokuzakhela izinsizakufundisa ezizogqugquzela abafundi ukuba bathande ukufunda imibhalo.
- Njengoba kuvelile ocwaningeni abanye othisha abasiqedi isifundo sokufundisa okubhaliwe. Kungancomeka uma uMnyango wezeMfundo ungaqeqesha othisha ngokusebenzisa isikhathi ngendlela ehlelekile. Ngikusho lokhu ngoba nakuba izincwadi ze-CAPS zisiveza isikhathi ukuthi kumele sisetshenziswe kanjani, kepha kubukeka othisha bengakulandeli ukwabiwa kwesikhathi okugunyaziwe. Lokhu kungasiza ekutheni othisha bakwazi ukwaba isikhathi sokufundisa ngendlela. Lokhu kungaholela ekutheni othisha babe naso isikhathi sokuhlola abafundi, ngaphambi kokufunda (*pre-reading*), ngesikhathi sokufunda (*during reading*) kanye nangemuva kokufunda (*after reading*).
- UMnyango wezeMfundo keyisiSekelo kudingeka wandise izifundo zokuqeqeshwa kothisha ngohlelo lwe-CAPS ukuze baluqonde bakwazi nokulusebenzisa kahle.
- Othisha kumele bagqugquzelwe ngokubaluleka kwebhodi lapho kufundwa imibhalo, kungabi sengathi ukufunda okubhaliwe yinto yokuqhuba usuku.

5.6 ISIPHETHO

Lesi yisiphetho sokugcina socwaningo. Lolu bekulucwaningo obeluhlose ukubheka Ukufundisa ukufunda okubhaliwe ngesiZulu uLimi Lwasekhaya ngokohlelo lwe-CAPS kubafundi bebanga le-10 ezikoleni ezimbili ezisesiyingini saseMhlathuzana. Esahlukweni sokuqala ngixoxe ngesingeniso nesendlalelo salolu cwano lapho ngiphawule ngesimo samazinga aphantsi okufunda okubhaliwe kubafundi. Ngixoxile

nangemibiko okhombisa ukuthi abafundi abenzi kahle ezifundweni zazo zonke izilimi, kuhlenganisa naso isiZulu.

Esahlukweni sesibili ngixoxe ngocwaningo oseluke lwenziwa olumayelana nokufundisa ukufunda okubhaliwe. Ngixoxile nangocwaningo ngohlelo lwe-CAPS, ucwaningo ngokufunda okubhaliwe kanye nocwaningo olwenziwe kuleli nakwamanye amazwe ase-Afrika kanye naphesheya kwezilwandle. Ngivezile ukuthi nakuba lukhona luluningi ucwaningo kodwa oselwenziwe, oluningi lwenziwa emazweni angaphandle futhi lwenziwa kakhulu olimini lwesiNgisi. Nangale kwalokhu, ngiphawulile nangokuthi aluluningi ucwaningo oselwenziwe oluphathelene ne-CAPS, njengoba lokhu kuwuhlelo olusanda kuba khona emfundweni.

Esahlukweni sesithathu ngikhulume ngomklamo kanye nezindlela ezasetshenziswa ukuqoqa ulwazi lwalolu cwaningo. Ngichazile ukuthi lolu kwabe kulucwaningo oluyikhwalthethivu nepharadaymu eyasetshenziswa yi-*interpretivist*. Esahlukweni sesine ngixoxe ngenjulalwazi yokuhlaziya i-*schema theory* (Bartlett, 1932) ngaxoxa nangohlaka lwemicabango esebenze ohlaziyweni olujulile lwalolu cwaningo.

Isahluko sesihlanu siqukethe ulwazi locwaningo olutholakale ngezingxoxo kubahlanganyeli bocwaningo okwakungothisha abane abafundisa isiZulu uLimi Lwasekhaya kulezi zikole engangicwaninga ngazo. Ngixoxile nangolwazi olwatholakala lapho ngibukele othisha befundisa ukufunda okubhaliwe. Kuso lesi sahluko kuphinde kwatholakala uhlaziyo olujulile ngokutholakele. Phakathi kokunye, lolu hlaziyo luthole: ulwazi ngesifundo sokufunda okubhaliwe, amasu okuzakhela izinsizakufundisa, ubude besikhathi sokufundisa, izinselelo ezimayelana nokuqeqesheka kothisha nge-CAPS, ukungasebenzi kwebhodi.

Lezi zindikimba ezinhlanu zisize ekuphendulekeni kombuzo wesithathu. Ngibe sengiveza nezincomo ezingasiza ukuba kuthuthukiswe ukufundiswa kokufunda okubhaliwe kubafundi abafunda isiZulu uLimi Lwasekhaya ngokohlelo lwe-CAPS, okuwuhlelo ucwaningo oluveza ukuthi othisha abakwalwejwayeli.

Ngakho-ke, engingasonga ngakho kulolu cwaningo ukuthi kuyacaca ukuthi amazanga okufunda okubhaliwe kubafundi abakulezi zikole aphansi nje yingenxa yokuthi kuncane ukusizakala abakutholayo kothisha ababafundisayo. Ngaleyo ndlela kudingeka

ukuba othisha bakulezi zikole bashintshe ukwenza kwabo ekufundiseni okufunda okubhaliwe ngokwezidingo ze-CAPS, bathuthukisa nolwazi lwabo ngokufundisa ukufundisa ukufunda okubhaliwe olimini lwasekhaya lwesiZulu. Ukuthuthukisa ulwazi lokufunda okubhaliwe kungehlisa ukukhononda ngobuphansi bamazinga okufunda okubhaliwe ezingenini zesikole.

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Interview Schedule

“Teaching reading to grade 10 learners in the FET Phase isiZulu Home Language CAPS Curriculum in two Mhlathuzane Circuit schools” (*Ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwaseKhaya ngohlelo lwe-CAPS curriculum kubafundi bebanga le-10 ezikoleni ezimbili esiyingini saseMhlathuzane*).

1. Ake ungichazele ngokufudiswa kokufunda emabangeni amazinga aphezulu, kuyini futhi ukwenza kanjani usebenzisa uhlelo olusha lokuhlola olubizwa nge-CAPS?
.....
.....
2. Uye uphatheke kanjani uma uzofundisa ukufunda izingane zakho zamabanga aphezulu? Chaza.
.....
.....
3. Usunesikhathi esingakanani ufundisa ukufunda kubafundi bamabanga aphezulu? Yikuphi osukufundile kulesi sikhathi osunaso ufundisa amabanga aphezulu?
.....
.....
4. Indlela ofundisa ngayo ukufunda manje, isafana yini nendlela owawufundisa ngayo phambilini? Uma ingasafani, yikuphi osekushintshile?
.....
.....
5. Ulukhulise kanjani ulwazi lwakho lokufundisa ukufunda kubafundi bamabanga aphezulu?
.....
.....
6. Ikhona yini indlela othola ngayo ukuzithuthukisa noma ukukhula ekufundiseni ukufunda esiZulwini? Ngale kwalokho, ukuthuthukisa ulwazi lwakho ngesifundo sesiZulu yikuphi okwenzayo noma osukwenzile?
.....
.....
6. Uyakuthanda yini ukufundisa ukufunda olimini lwesiZulu? Chaza.
.....
.....
7. Uyakulungiselela yini ukufundisa ukufunda kubafundi bakho? Kanjani?
.....
.....
8. Uyaye uthathe kanjani isinqumo ngosuke uzokufundisa ekufundiseni ukufunda kubafundi bakho bamabanga aphezulu?

.....
.....
9. Sewake wathola uqeqesho ngokufundisa ukufunda kubafundi bamabanga aphezulu? Waluthola kanjani mayelana nokufundiswa kokufunda emabangeni aphezulu?

.....
.....
10. Ucabanga ukuthi uqeqesho owaluthola lwakuhlomulisa ngokwanele ekufundiseni ukufunda ezinganeni zakho? Ake uchaze

.....
.....
13. Likhona yini usizo olutholayo esikoleni noma emnyangweni wezemfundo ukuthuthukisa ikhono lakho lokufundisa ukufunda amabageni aphezulu? Ake uchaze ngalolo sizo olutholayo.

.....
.....
14. Ngale kwalokhu okufundiswa yizikhulu zomnyango mayelana nokufundiswa kokufunda, ucabanga ukuthi yikhona yini lokhu okufanele kwenzeke ekilasini la kufundiselwa khona ukufunda? Chaza.

.....
.....
15. Ake uchaze ukusuka nokuhlala, ukuthi wena ngokwakho, ukufundisa kanjani ukufunda kula mabanga aphantsi?

.....
.....
16. Ungakwazi yini ukufundisa abanye othisha ukufundisa ukufunda kubantwana bamabanga aphantsi? Ungabafundisa kanjani?

.....
.....
17. Lapho usufundisile ukufunda uyazihlola yini izingane zakho ngobukufundisa? Ubahlola kanjani ulandela imigomo ye-CAPS?

ISELEKO 2

OBSERVATION SCHEDULE

“Teaching reading to grade 10 learners in the FET Phase isiZulu Home Language CAPS Curriculum in two Mhlathuzane Circuit schools” (*Ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwaseKhaya ngohlelo lwe-CAPS curriculum kubafundi bebanga le-10 ezikoleni ezimbili esiyingini saseMhlathuzane*).

Grade:

Group:

Date:

Teacher:

Focus of observation: Resources:

Classroom Plan:	Lesson Structure:

The nature of the classroom:

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

Classroom interaction

General comments:

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

Specifics: (be descriptive) note time, setting, seating arrangement, routine followed in class, teacher’s movement during the lesson, how is the lesson taught, content covered, ways of teaching, materials used, language used, body language, interactions, etc.

ISELEKO 3

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

Dear Participant

INFORMED CONSENT LETTER

My name is Sandile Mkhize, I am a Masters of Education candidate studying at the University of KwaZulu-Natal, Edgewood campus, South Africa. I am interested in conducting a study titled “Teaching reading to grade 10 learners in the FET Phase isiZulu Home Language CAPS Curriculum in two Mhlathuzane Circuit schools” (*Ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwaseKhaya ngohlelo lwe-CAPS curriculum kubafundi bebanga le-10 ezikoleni ezimbili esiyingini saseMhlathuzane*).

The study is focused on reading in isiZulu home language teaching in grades ten at FET phase. To gather the information, I will first conduct interviews with isiZulu grade 10 teachers. From the interviews, observations will follow each session will be +/- 45 minutes.

Please note that:

- Your confidentiality is guaranteed, as your inputs will not be attributed to you in person, but reported only as a population member opinion.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.
- The study is focused on reading in isiZulu home language teaching in grades ten at FET phase.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

	Willing	Not willing
Voice Recorder		

I can be contacted at:

Email: 210527326@stu.ukzn.ac.za

My supervisor is Dr. Zinhle P. Nkosi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: email: nkosiz@ukzn.ac.za

(Tel) 031 260 3678

You may also contact the Research Office through:

P. Mohun

HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

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

SIGNATURE OF PARTICIPANT

DATE

.....

.....

ISELEKO 4

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

Dear Parent

INFORMED CONSENT LETTER

My name is Sandile Mkhize I am a Masters of Education candidate studying at the University of KwaZulu-Natal, Edgewood campus. I am interested in conducting a study titled “Teaching reading to grade 10 learners in the FET Phase isiZulu Home Language CAPS Curriculum in two Mhlathuzane Circuit schools” (*Ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwaseKhaya ngokohlelo lwe-CAPS curriculum kubafundi bebanga le-10 ezikoleni ezimbili esiyingini saseMhlathuzane*).

The study is focused on reading in isiZulu home language teaching in grades ten at FET phase. To gather the information, I will first conduct interviews with isiZulu grade 10 teachers. From the interviews, observations will follow; each session will be +/- 45 minutes.

Please note that:

- Your child’s confidentiality is guaranteed, as your inputs will not be attributed to you in person, but reported only as a population member opinion.
- Any information given by your child cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- Your child has a choice to participate, not participate or stop participating in the research. She/he will not be penalized for taking such an action.
- The study is focused on reading in isiZulu Home Language teaching in grades ten at FET phase.
- Your child’s involvement is purely for academic purposes only, and there are no financial benefits involved.
- If your child is willing to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

	Willing	Not willing
Voice Recorder		

I can be contacted at:

Email: 210527326@stu.ukzn.ac.za

My supervisor is Dr. Zinhle P. Nkosi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: email: nkosiz@ukzn.ac.za

(Tel) 031 260 3678

You may also contact the Research Office through:

P. Mohun

HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

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

SIGNATURE OF PARENT

DATE

.....

.....

Mzali

Ngiyabonga ukuba uvumele ingane yakho ukuba ibe khona ekilasini ngesikhathi ngizobukela othisha befundisa ukufunda. Ngingumfundi waseNyuvesi yaKwaZulu-Natali owenza iziqu zeMasters. Ngiqale ukuzenza ngonyaka wezi-2015. Njengamanje ngisembhidlangweni wokubhala umqingo mayelana nokufundiswa kokufunda emabangeni aphezulu esiZulu ulimi lwasekhaya, njengezimfanelo zalezi ziqu.

Isihloko socwaningo engihlose ukulwenza sithi: Ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwaseKhaya ngokohlelo lwe-CAPS curriculum kubafundi bebanga le-10 ezikoleni ezimbili esiyingini saseMhlathuzane

Ucwaningo lugxile ekufundisweni kokufunda olimini lwasekhaya lwesiZulu emabangeni aphezulu. Ngikhethe isikole sengane yakho ukuze ngikwazi ukuthola ulwazi ngokufundiswa kokufunda. Ngizosebenzisana nothisha bamabanga eshumi, ukutholeni ulwazi oludingwa yilolu cwano. Kuyoba nezingxoxo nokubukwa kothisha befundisa emakilasini, lapho ingane yakho ikhona. Ngaleyo ndlela ukufunda kuyiqhubeka njengokwejwayelekile. Ngiyocela imvume yokusebenzisa isithwebulizithombe nesiqophqmazwi ngesikhathi ngibuka okwenzeka emakilasini lapho othisha befundisa. Ngaleyo ndlela, okwenziwa ngothisha kanye nokuyobe kwenziwa yizingane kuyothweshulwa.

Ngiyozama ukungathathi isikhathi eside kakhulu ekuqoqeni ulwazi locwaningo. Izingxoxo nothisha ziyothatha imizuzu engama-45 nangaphansi ngamunye uthisha. Ucwaningo ngeke luthunaze igama lesikole kumbe ingane yakho, ngenxa yokuthi ulwazi oluyotholakala aluyukuhlotsaniswa namagama abo. Ngaleyo ndlela amagama othisha, elesikole, kanye nelengane yakho akuyukuba ngawangempela, kodwa kuyosetshenziswa okungewona awangempela ukuze bavikeleke. Ulwazi oluyotholakala lapha luyimfihlo, ngeke luvezwe noma kanjani, ngaphandle uma kuyobe kungemvume yakho. Ulwazi oluyotholakala luyohlala endaweni ephephile iminyaka emihlanu enyuvesi, bese emva kwalokho lushiswa.

Ukubamba iqhaza ocwaningweni akusiyo impoqo, kanti nanini lapho uyofuna ukuthi ingane yakho ingabe isaba yingxenywe yocwaningo, uvumelekile ukuthi uyikhiphe noma ingasiphi isikhathi. Lokhu akuyukuba namphumela omubi enganeni yakho. Ekupheleni kocwaningo isikole siyozuza amathuba okuxoxisana nami mayelana nezindlela zokufundisa ukufunda kanye nezinjulalwazi ezihambisana nokufunda. Okwesibili ukuthi imiphumela yocwaningo iyokwaziswa esikoleni.

Uma unemibuzo mayelana nalolu cwaningo, ungaxhumana nabeluleki bami kule mininingwane elandelayo:

Ngiyabonga kakhulu ukuba wamukele isicelo sami. Ngiyokujabulela ukuphendula noma yimuphi umbuzo oyofisa ukuba ngiyicacise. Ngiyethemba ngizothola ulwazi olusemqoka esikoleni sengane yakho.

Uma ingane inesifiso sokuba ibuzwe imibuzo, ngicela ukhombise ngokumaka esikhaleni. Ukuthi uyahambisana noma awuhambisani nokuba iqhoshwe ngesiqhophu mazwi.

	Uyahambisana	Awuhambisani
Isiqhophu mazwi		

Yimina Ozithobayo

u-S.AMkhize

(Inombolo yomfundi:210527326)

Email: 210527326@stu.ukzn.ac.za

My supervisor is Dr. Zinhle P. Nkosi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: email: nkosiz@ukzn.ac.za

(Tel) 031 260 3678

You may also contact the Research Office through:

P. Mohun

HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

ISIFUNGO

Mina.....(amagama aphelele omzali wengane) ngiyaqinisa ukuthi okuqukethwe kule nqwadi kanye nohlobo locwaningo ngiyakuqonda, kanti ngiyavuma ukuba ingane yami ibe yingxenywe yalolu cwaningo oluzokwenziwa. Ngiyaqonda futhi ukuthi nginelungelo lokukhipha ingane yami kulolu cwaningo noma nini lapho ngiyofisa ukwenzenjalo, ngaphandle kwemiphumela emibi enganeni yami.

ISAYINA YOMZALI

USUKU

ISELEKO 6

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

To the Principal

Sebenzakahle High School (*Pseudonym*)
KwaNdengezi
3607

Dear Principal

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

My name is Sandile Mkhize. I am a Masters of Education candidate studying at the University of KwaZulu-Natal, Edgewood campus, South Africa.

I would like to request your permission to conduct research in your school titled “Teaching reading to grade 10 learners in the FET Phase isiZulu Home Language CAPS Curriculum in two Mhlathuzane Circuit schools” (*Ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwaseKhaya ngohlelo lwe-CAPS curriculum kubafundi bebanga le-10 ezikoleni ezimbili esiyingini saseMhlathuzane*).

The study is focused on reading in isiZulu home language teaching in grades ten at FET phase. To gather the information, I will first conduct interviews with isiZulu grade 10 teachers. From the interviews, observations will follow each session will be +/- 45 minutes.

Please note that:

- A fictitious name will be used instead of real school name.
- Participants’ confidentiality is guaranteed, as their inputs will not be attributed to them in person, but reported only as a population member opinion.
- Any information given by participants cannot be used against them, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- They have a choice to participate, not participate or stop participating in the research. They will not be penalized for taking such an action.
- The study is focused on reading in isiZulu home language teaching in grades ten at FET phase.
- The research aims at knowing the practices of Secondary school teachers when teaching and promoting reading.
- Their involvement is purely for academic purposes only, and there are no financial benefits involved.

Your positive response to this request will be highly appreciated

Yours Sincerely
S A Mkhize

I can be contacted at:

Email: 210527326@stu.ukzn.ac.za

My supervisor is Dr. Zinhle P. Nkosi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

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P. Mohun

HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

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

SIGNATURE OF PARTICIPANT

DATE

ISELEKO 7

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

To the Principal

Kwesethu High School (*Pseudonym*)

KwaNdengezi

3607

Dear Principal

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

My name is Sandile Mkhize. I am a Masters of Education candidate studying at the University of KwaZulu-Natal, Edgewood campus, South Africa.

I would like to request your permission to conduct research in your school titled “Teaching reading to grade 10 learners in the FET Phase isiZulu Home Language CAPS Curriculum in two Mhlathuzane Circuit schools” (*Ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwaseKhaya ngohlelo lwe-CAPS curriculum kubafundi bebanga le-10 ezikoleni ezimbili esiyingini saseMhlathuzane*).

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HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

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

SIGNATURE OF PARTICIPANT

DATE

ISELEKO 8

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

Dear Participants

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 conducted by Sandile Mkhize who is a Masters student at the University of KwaZulu-Natal, Edgewood campus, South Africa. The research is titled “Teaching reading to grade 10 learners in the FET Phase isiZulu Home Language CAPS Curriculum in two Mhlathuzane Circuit schools” (*Ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwaseKhaya ngohlelo lwe-CAPS curriculum kubafundi bebanga le-10 ezikoleni ezimbili esiyingini saseMhlathuzane*).

The study is focused on reading in isiZulu home language teaching in grades ten at FET phase. To gather the information, I will first conduct interviews with isiZulu grade 10 teachers. From the interviews, observations will follow each session will be +/- 45 minutes.

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

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview / focus group discussion	YES/ NO
Video-record my interview / focus group discussion	YES/ NO
Use of my photographs for research purpose	YES/ NO

SIGNATURE OF PARTICIPANT

DATE

.....

.....

I can be contacted at:

Email: 210527326@stu.ukzn.ac.za

My supervisor is Dr. Zinhle P. Nkosi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: email: nkosiz@ukzn.ac.za

(Tel) 031 260 3678

You may also contact the Research Office through:

P. Mohun

HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

ISELEKO 9

A. UKULALELA NOKUKHULUMA Amanora ama-2

sendlalelo

- * Kulesi sahluko sizolalela indaba esizoyifundelwa nguthisha encwadi esihloko sithi: **Ukwanda Kwaliwa Umthakathi**, okuzothi ekugcineni a imibuzo ngayo.
- * Sizolandela le nqubo ukuze silalele ngempumelelo: (i) **Ukulungiselela ukulalela** (ii) **Ngesikhathi sokulalela** (iii) **Ngemuva kokulalela**
- * Esifundweni sesibili khona-ke sizokwenza umsebenzi wokufunda okulungiselela

Isifundo sokuqala : ihora eli-1 Ukulalela ngokuqondisisa Isihloko sendaba : **Ukwanda Kwaliwa Umthakathi**



Nazi izinyoni zengane yenu

Umsebenzi 1 : **Ukulungiselela ukulalela** **Uxoxisana okuholwa uthisha ekilasini**

Ake sibukisise lesi sithombe esingenhla bese siseyamanisa nesihloko sendaba esizoyilalela esihloko sithi, **Ukwanda Kwaliwa Umthakathi**, sibuye futhi siseyamanise nombhalo obhalwe ngezansi kwesithombe othi, "**Nazi izinyoni zengane yenu**", bese siphendula imibuzo elandelayo:

- Kwenzekani kulesi sithombe?
- Uma nicabanga le ntombazana ikwenzelani lokhu kulaba bantu abadala.

Ukwanda Kwaliwa Umthakathi

UNtombi phela washonelwa abazali bakhe esemncane kakhulu. Eqinisweni akabazi nakubazi ngoba bahamba emhlabeni eneminyaka emine nje vo. Noma khona wake wabakhumbula iminyakana emibili emva kokudlula kwabo kodwa engena esikoleni wabe engasazi lutho ngabo, esefana nophakathi komhlane nembeleko ezandleni ezifudumele zogogo benomkhulu.

Wakhula eyintombazane enamahloni ngenxa yakho njalo ukuhlala nabantu abadala. Phela abantu abadala babekwazisa ukuba ingane ikhule ihlonipha, iyazi indawo yayo lapho iphakathi kwabantu abangeyona untanga yayo. Kwakuthi uma ugogo evakashelwe abangangaye uNtombi athule cwaka ngoba wayazi ukuthi ingane ayiziphenduli izindaba zabantu abadala. Wagcina esezichithela isizungu

ngokuzenzela umsebenzi wesikole, lokho okwenza ukuba aphume phambili kukho konke esikoleni.

Wayekuthanda ukuzibandakanya emidlalweni eyehlukahlukene eyenziwa esikoleni sakhe. Wayedlala ibhola lomnqakiswa kanti nelomphebezo wayaziwa kulona. Lona-ke elomphebezo washeshe waliyeka ngoba lalingenalo isasasa endaweni ayekhulela kuyona. Wayethandwa othisha bakhe ngokukhalipha kwakhe. Wayekhethelwa imisebenzi eminingi esikoleni. Uma kunenkulumbo-mpikiswano wayengasali, ikakhulukazi uma ibandakanya ukuqhudelana nezikole ezingomakhelwane,

Bazimisela ogogo nomkhulu bakaNtombi ukuba afundele lokho okuyokhethwa uyena emva kukamatikuletshe. Babethi bona abazange bayithole imfundo. Uma kufunde umzukululu wabo, kuyofana nokuthi nabo bayizitatanyiswa, lapho uNtombi esenegama emphakathini. UNtombi wazikhethela ukuba uNonhlalakahle. Ekukhuleni kwakhe, wayethanda ukuqoqa izinganyana lezi ezithanda ukudlala emgwaqweni lize lishone, azibuze ukuthi azilambile yini. Pho-ke, izingane azikaze zingalambi. Wayeziphakela ukudla zidle zisuthe.

Esesebenza uNtombi, wacabanga ukuthi konje angabenzelani ogogo benomkhulu abamkhulise ngothando olungaka, bamenza umuntu. Wayebona ukuthi nabo abanamali engakanani kodywa bathatha kulona lolo bala abalunikwa uhulumeni ukuba baziphilise. Wasebenza, wabeka imali. Uthe uma esebona ukuthi isingumthanyana, waqala ukuthenga impahla yokwakha umuzi. Wazitshela nje ukuthi abantu abayigugu kangaka empilweni yakhe, angeke baze bafe behlala ezindlini zodaka. Kwathi uma seyenele impahla, wafuna umakhi. Yakhiwa ngokuphazima kweso indlu enamagumbi ayisithupha.

Yathi ukuba iphele, wacela kugogo nomkhulu ukuba ivulwe ngetiyana nje elingengakanani. Kwaba usuku olukhulu eseyimemezela phambi kwezihlewe zabantu ethi, "Mkhulu! Nawe gogo! Namuhla ngithi kinina, yidlani! Nazi izinyoni zengane yenu enaphiwa yona senibadala. Ngithi ngiyabonga ngokungikhulisa kwenu.

ISELEKO 11



18 November 2015

Mr Sandile AmandlaMkhize 210527326
School of Education
Edgewood Campus

Dear Mr Mkhize

Protocol reference number: HSS/1050/015M

Project Title: Ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwasekhaya ngokohlelo lwe-CAPS kubafundi bebanga le-10 ezokoleni ezimbili esiyingini saseMhlathuzane

Full Approval – Expedited Application

In response to your application received on 4 August 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have 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.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

.....
Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

Supervisor: Dr ZP Nkosi
Academic Leader Research: Prof P Morojele
School Administrator: Ms T Khumalo

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)

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Website: www.ukzn.ac.za



Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

ISELEKO 12



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Nomangisi Ngubane

Tel: 033 392 1004

Ref.:2/4/8/502

Mr SA Mkhize
PO Box 1678
NQUTHU
3135

Dear Mr Mkhize

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: "UKUFUNDISA UKUFUNDA OKUBHALIWE NGESIZULU ULIMI LWASEKHAYA NGOKOHELO LWE-CAPS KUBAFUNDI BEBANGA LE-10 EZIKOLENI EZIMBILI ESIYINGINI SASEMHLATHUZANE", 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 15 August 2015 to 31 August 2016.
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 Connie Kehologile at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the research office of the Department. Please address it to The 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.

UThungulu District

Nkdsinathi S.P. Sishi, PhD
Head of Department: Education
Date: 11 August 2015

KWAZULU-NATAL DEPARTMENT OF EDUCATION

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