



UNIVERSITY OF
KWAZULU-NATAL
INYUVESI
YAKWAZULU-NATALI

COLLEGE OF HUMANITIES

**Izindlela Namasu Okufundisa Ikhono Lokubhala Kubafundi BesiZulu
Ulimi Lokuqala Lokwengeza Emabangeni Aphansi Kusukela
Kwelokuqala kuya Kwelesithathu Esiyingini sasePhayindane,
Esifundazweni saKwaZulu Natali**

UMQINGO WOCWANINGO UBHALWE NGU:

THULILE S`LONDIWE NDLOVU

(211544721)

UMELULEKI NGU:

Dr NOKUKHANYA NGCOBO

2023



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UMQINGO WETHULWA UKUGCWALISA IZIMFANELO ZEZISU

EZIPHAKEME ZEMASTER OF EDUCATION

SCHOOL OF EDUCATION, COLLEGE OF HUMANITIES

INYUVESI YAKWAZULU-NATALI

UMELULEKI: DR N NGCOBO.

2023

ISIFUNGO.

Mina THULILE S`LONDIWE NDLOVU, ngiyafunga ngiyagomela ukuthi ucwaningo okubikwa ngalo kulo mqingo, ngumsebenzi wami engizenzele wona mina uqobo. Konke okucashunwe kwabanye ababhali nemibono okungesiyona eyami ngikuveze ngokucacile ngokulokothisa okuvumelekile. Lo mqingo ulethwa njengomsebenzi odingeka ukufeza izimfanelo zeziqu ze-Master of Education eCollege of Humanities, School of Education eNyuvesi yaKwaZulu-Natali ekhempasini yase-Edgewood. Lo msebenzi wocwaningo awukaze ulethwe ngaphambili ukuze uhlolwe kunoma iyiphi inyuvesi ngenjongo yokuthola iziqu.

UKUSAYINA _____

Usuku: ____ 29 January 2024 _____

NjengoMeluleki, ngiyaqinisekisa ukuthi lo wumsebenzi wakhe uThulile S`londiwe Ndlovu.

UKUSAYINA _____

Usuku: ____ 29 January 2024 _____

ISETHULO.

Lo mQingo ngiwethula ngiwunikele ngenhliziyo emhlophe negcwele uthando nentokozo kubazali bami uCynthia Ndlovu, kanye nawo wonke umndeni kaMaMbambo: indodakazi yami uLethokuhle othole ithuba elincane ukulichitha nami ngenxa yokuthi bengimatasa ngihlanganisa lo mQingo. Ngibonga uthando, ukungibekezelela nokungeseka ngenkathi ngizithuthukisa ngemfundo nezifiso ezinhle abanazo ngami. Yize ngingakafiki lapho engifisa ukufika khona kodwa sengiyayibona indlela, sekuyakhanya. Ngithi nje ngiyohlezi nginithanda njalo mndeni wami. Niqhubeke nime nami kulolu hambo lwemfundo, nani nithole ukukhuthazeka niyilandele le ndlela engiyihambayo.

AMAZWI OKUBONGA

Mangiqale ngokubonga kuMdala wezinsuku, okuwuyena ongithwalile kulolu hambo lokwenza lo mqingo; ngibonge izinyanya zami ezingiphe amandla lapho esephela zona zama nami. Ngibonge kubo bonke abantu abangesekile ngesikhathi ngihamba lolu hambo. Ngiphinde ngibonge kubo bonke abantu abathe bangithwala bangelekelela ngezindlela ezahlukahlukene, babambe iqhaza ngezindlela ezahlukene ekuqinisekiseni ukuthi lo mqingo uba impumelelo. Kubona bonke laba abalandelayo, ngithi kini ngiswele imilomo ibe izinkulungwane ngizwakalise ukubonga kwami. Ngibonga kakhulu kuDokotela Nokukhanya Ngcobo ngokungeseka angikhuthaze ngisho sengiphela amandla, akwenze kimi kungaphezulu kokungenziwa umeluleki, nokungilolonga ungibuyisa endleleni lapho ngiphambuka khona. Ungifundise okuningi Mapholoba. Ulwazi onginike lona lungelifaniswe nalutho kanye nesineke obenaso ngami sisho lukhulu kimi. Wenze isiqiniseko sokuthi ngenza lo msebenzi ngendlela efanele nangempumelelo. Ngiyabonga kakhulu. Ngibonge kakhulu kumndeni wami ngokungiseka ngezindlela ezehlukene, ngiyabonga bZIngelwayo, Nogiyela kaMpongo. Ngibonge kozakwethu ngokungeseka nokungipha ugqozi lokuba ngibekezele ngize ngiphothule lo msebenzi. Ngibonge kubona bonke nje abangilekelele ukuba le ndlela ihambeke kalula yize inzima angeke nganibala nonke ngamagama kodwa ngidlulisa ukubonga okakhulu. Ngingalibali ukubonga ababambiqhaza balolu cwaningo, okungothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezazikhethelwe ukuba yingxenye yalolu cwaningo. Enikwenze kimina nikwenze nakwabanye.

IQOQA LOCWANINGO.

Ucwaningo oluningi oselwenziwe lukhomba ukuthi aphantsi kakhulu amazinga okuchwephesha ikhono lokubhala kubafundi BesiZulu ulimi lokuQala lokwengeza. Nakuba ikhona imizamo esiyenziwe ukulwa nalesi sihlava kodwa imibiko eyehlukile asikayiboni mayelana nokuthuthuka kwekhono lokubhala. Ukushintshashintsha kwezinqubomgomo zokufundisa kuleli lase Ningizimu Afrika kukhomba khona ukuthi amakhono okubhala kanye nolwazi lolimi kusayincikinciki, akukathuthuki. Nakho lokhu kushintshashintsha kuyizinkomba zokuthi lesi sihlava okuliwa naso asikakaphumi. Lolu cwaningo luphenya kabanzi ngamasu kanye nezindlela ezisetshenziswa othisha ukufundisa abafundi bolimi lokuqala lokwengeza, ikhono lokubhala kusukela eBangeni lokuQala kuya kwelesiThathu, ezikoleni ezisesiyingini sasePhayindane KwaZulu Natali. Lezi zikole ziyizikole ezixube izinhlanga, phambilini zazikade kungezabohlanga lwaseNdiya. Kubuye kwahlaziywa noma kwabuyekezwa imisebenzi yabanye abacwaningi emazweni ahlukene nalapha eNingizimu Afrika maqondana nezindlela namasu asetshenziswa othisha ukufundisa ikhono lokubhala emfundweni eyisisekelo kusukela eBangeni lokuQala kuya kwelesiThathu, kubafundi abenza ulimi lokuQala lokwengeza.

Lolu cwaningo beluphendula umbuzo okuyiwona owumgogodla walolu cwaningo othi yiziphi izindlela namasu ezisetshenziswayo ukufundisa ukubhala kubafundi besiZulu Ulimi Lokuqala lokweNgeza emaBangeni aphantsi kusukela lwelokuQala kuya kwelesiThathu, esiyingini sasePhayindane KwaZulu Natali? Ucwaningo lwenziwe ezikoleni ezimbili ezisesiyingini sasePhayindane. Bathathu othisha abagcine beba yingxenye yocwaningo. Lolu cwaningo beluwucwaningo lobunjalo besimo (*qualitative case study*), ngaphansi kwepharadayimu yomhumusho (*interpretivist paradigm*). Ulwazi olutholakele luhlaziywe lwahlukaniswa ngezindikimba. Kusetshenziswa injulalwazi kaVygotsky (1978), injulalwazi ye *Sociocultural*, njengohlaka lwenjulalwazi kanye nohlaka lwemicabango ukuhlaziya ulwazi olutholakele. Kugqama izindikimba ezimbili olwazini olutholakalayo. Kukhona ekhuluma ngezindlela ezitshenziswa othisha ukufundisa ikhono lokubhala kanye namasu asetshenziswa othisha ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza. Okutholakele kulolu cwaningo ukuthi othisha basebenza indlela yokuqapha (*guided writing*) ekufundiseni ikhono lokubhala. Enye yezindlela abayisebenzisayo, indlela yokufundisa uhlamvu olulodwa ngosuku. Enye indlela okuvele ukuthi bayaysebenzisa futhi indlela yokufundisa ukubhala ngokuhlanganyela. Amasu okuvele ukuthi bayawasebenzisa afaka ukufundisa ukubhala usebenzisa imibala eyahlukene (*colour coding*). Elinye futhi elivelile imodeling and scaffolding, lapho befundisa ngokungenelela, okwenzeka phakathi kukathisha nomfundi, umfundi kanye nozakwabo, bese kuba umzali nomfundi futhi. Okunye futhi okuvelile ukuthi othisha bakhombisa ukuthi bayaziqonda izindlela namasu okufundisa ikhono lokubhala kubafundi besiZulu ullimi lokuqala lokwengeza kusukela eBangeni lokuqala kuya Lwelesithathu. Imiphumela yalolu cwaningo izolekelela kakhulu ekutholeni ukuthi inkinga iba kuphi

uma abafundi sekumele bachwepheshe ikhono lokubhala, ngoba sekukhona ulwazi olukhona ngezindlela namasu. Osekushoda-ke ukuthi kutholakale-ke ukuthi inkinga ikuphi. Lolu cwaningo luyisisekelo sokutholakala kwesisombululo senkinga yokungakwazi ukubhala kwabafundi.

Amatemu anqala: IsiZulu ulimi Lokuqala LokweNgeza, ZPD, ikhono lokubhala, izindlela zokufundisa, amasu okufundisa.

IZINQAMULELO

CAPS:	Curriculum Assessment Policy Statements
TAHFUZWE:	IsiTatimende soHlelo lweziFundo lukaZwelonke.
NLS:	National Literacy Studies.
ANA:	Annual National Assessments
PIRLS:	Progress in International Reading Literacy Study
ZPD:	Zone of Proximal Development

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ISAPHLUKO1

ISENDLALELO SOCWANINGO KANYE NESETHULO SOMQINGO

1.1 Isingeniso.

Ucwaningo oluningi oselwenziwe lukhomba ukuthi aphansi kakhulu amazinga okuchwephesha ikhono lokubhala kubafundi bolimi lokuqala lokwengeza. NgokukaHorne (2002), amazinga ezingane okufunda okubhaliwe nokubhala aphansi ngale ndlela yokuthi awahambelani nezinga lazo lokukhula, noma amabanga eziwenzayo. NgokukaMbatha (2012), ulwazi lolimi kanye nokukwazi ukusebenzisa amakhono okufunda nokubhala kuyisisekelo semfundo kanye nenkululeko kwezomnotho, ezenhlalakahle kanye nezepolitiki. Ukushintshashintshwa kwezinqubomgomo zokufundisa kuleli laseNingizimu-Afrika kukhomba khona ukuthi amakhono okubhala kanye nolwazi lolimi kusayingcikingini, akukathuthuki. Ngokuka-Asmal (1999), owake waba nguNgqongqoshe wezemfundo ngonyaka wezi (2002), enkulumweni yakhe ecashunwe uNkosi (2011), uveza ukuthi aphansi kakhulu amazinga okufunda nokubhala kubafundi baseNingizimu-Afrika. Ngokocwaningo olwenziwe nguLenyai (2011), othisha abafundisa emabangeni aphansi emfundo abanalo ikhono lokufundisa amakhono okubhala olimi lokuqala lokwengeza. Iyona le mibiko esuse intshisekelo kumcwaningi, ukuba ake acwaninge ukuthi uma kubikwa ukuthi abanalo ikhono lokufundisa amakhono okubhala, ngabe kwenzekani ezindlini zokufundela lokhu okugcina kuholela ekutheni abafundi bangabi nalo ulwazi lokusebenzisa ikhono lokubhala. Ngaleyo ndlela umncwaningi uzokwazi ukuthola ukuthi othisha basebenzisa ziphi izindlela namasu zokufundisa ukubhala nokuthi bakusebenzisa kanjani futhi kungani bekusebenzisa kanjalo. Lolu cwaningo belugxile ekuphenyeni kabanzi ngezindlela namasu ezisetshenziswa othisha ukufundisa abafundi isiZulu ulimi lokuqala lokwengeza ikhono lokubhala kusukela ebangeni lokuqala kuya kwelesithathu; ezikoleni ezisesiyingini sasePhayindane, KwaZulu-Natali.

Lo mqingo wethula umbiko otholakale kucwaningwa ngezindlela kanye namasu asetshenziswa othisha ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza kusukela ebangeni lokuqala kuya kwelesithathu ezikoleni ezikhethiwe ezisesiyingini sasePhayindane. Lezi zikole ziyizikole ezixube izinhlanga, ngaphambilini zazikade kungezabohlanga lwaseNdiya, kubuye kwahlaziywa noma kwabuyezwa imisebenzi yabanye abacwaningi maqondana namasu asetshenziswa othisha ukufundisa ikhono lokubhala emfundweni eyisisekelo kusukela ebangeni lokuqala kuya kwelesithathu, kubafundi abenza ulimi lokuqala lokwengeza. Lolu cwaningo lwenziwe kulandelwa ipharadaymu yomhumusho, kanti luwucwaningo lwesimo. Ngenxa yokwentuleka noma yendlala yemisebenzi egxile esiZulwini umcwaningi ugcine esephokeleka ukuthi abheke eminye imisebenzi esiyenziwe yalapha eNingizimu-Afrika nasemazweni angaphandle, njengoba sazi ukuthi nabo bayalufunda ulimi lokuqala lokwengeza emabangeni aphansi emfundo. Impokophelo kulolu

cwaningo bekuwukuthola kabanzi ngezindlela namasu asetshenziswayo ukufundisa ikhono lokubhala, asetshenziswa othisha bamabanga aphantsi emfundo. Kulesi sahluko sokuqala kuzothulwa ucwaningo kanye nomqingo ngaphansi kwalezi zihlokwana: isendlalelo kanye nenhlosongqangi yocwaningo, isitatimende sezinkinga ezicwaningwayo, ubumqoka bocwaningo, izinhlosongqo zocwaningo, imibuzo-ngqangi yocwaningo, nokuhleleka kwezahluke ezitholakala kulo mqingo kanye nesiphetho salesi sahluko.

1.2. Isendlalelo socwaningo.

Inhloso yalolu cwaningo bekuwukubheka kabanzi ukuthi othisha balifundisa besebenzisa ziphi izindlela namasu ikhono lokubhala; nokuthi abanye ababali bathini ngokufundiswa kwekhono lokubhala kubafundi abenza isiZulu njengolimi lokuqala lokwengeza emabangeni aphantsi ezemfundo. Ukadebona umcwaningi awuthole kade egeqeshelwa ubuthishela umvezele ukuthi ziningi izinkinga ezibhekana nabafundisi bamabanga aphezulu, ezidalwa ukungafundiswa kahle kwamakhono olimi, ikakhulukazi kwekhono lokubhala emabangeni aphantsi emfundo. Esafunda amabanga aphantsi emfundo, othisha ababemfundisa babegxila kakhulu ekutheni imilolozelo eyayikhona kumele siyazi ngekhandla sikwazi ukuyisho singayiboni, lokhu akusisizanga ukuthi sikwazi ukuchwephesha ikhono lokubhala. NgokukaBlease (2014), ikhono lokubhala livela njengelingathokozisi eNingizimu-Afrika yonkana, ngoba kuningi okwenziwe ngabaphathi bezemfundo ukusebenzisana nothisha nabeluleki babo kodwa namanje imibiko kazwelonke neyangaphandle isathi aligculisi. NgokukaBlease (2014), ezemfundo eNingizimu-Afrika ziyinhlekelele, izikole eziningi aziyikhiqizi imiphumela okumele ngabe ziyayikhiqiza. Kumele ngabe basungula amasu nezindlela zokuthuthukisa ikhono lokubhala njengamanye amazwe, bashintshe indlela abasebenza ngayo. NgokukaJobert (2010), uMnyango wezeMfundo kumele usungule izinhlangano lapho othisha bezocijwa khona amakhono abo okufundisa ikhono lokubhala babuye bathole khona usizo ngokukhetha izinsiza kufundisa ezishaya emhlozeni zokufundisa ikhono lokubhala.

Ngokocwaningwo olwenziwe nguPretorius, Veronica, Murray, Jackson kanye no Ospaul (2016), inqubomgomo yezemfundo (CAPS), ithi othisha kumele balinganise ukufunda kanye nokubhala, kodwa othisha abanengi abafundisa emabangeni aphantsi emfundo bagcina begxile ekufundiseni ikhono lokufunda kuphela. NgokukaTaylor (2008), othisha abafundisa emabangeni aphantsi emfundo babhekana namakilasi amaningi okumele bawafundise, lokhu kugcina kuholela ekutheni uthisha angakwazi ukuhlela kahle isifundo sakhe sosuku, esizogxila ekhonweni lokubhala ngalodwana. NgokukaJobert (2010), inhlele yokucwasana ngokobuhlanga inomthelela ekutheni ukufundwa kwezinye izilimi kuthathwe njengokubalulekile kodwa ezinye zingathathwa ngokulinganayo.

NgokweWhats up teach (2013), ukungakwazi ukufunda nokubhala kwabafundi kuyinkinga yezwe lonkana. Ngokwa-ANA (2014); Whats up teach (2013), kanye nePIRLS (2021), abafundi bayahluleka ukwakha imisho eqondile kanye nokupela amagama ngendlela efanele; kanye nokusebenzisa izimpawu zokuloba ngendlela efanele. Umqakuliswano kaSaxton (2010), uthi abafundi bangenza kahle kwezemfundo uma bengachwephesha emakhonweni okufunda nokubhala.

Ngokuka-Ahn (2012), ikhono lokubhala lithathwa njengekhono elinzima, uma kufundwa ngolimi lokuqala lokwengeza emhlabeni wonke jikelele. NgokukaHyland (2003), kunzima kubafundi bolimi lokuqala lokwengeza ukufunda baqonde indlela yokubhala imibhalo ehlukahlukene ngoba kumele baqonde nezinye izingxenye zolimi ezisetshenziswa kuleyo mibhalo ngokwehlukana kwayo. UFlowerdew (2002), uthi kunzima kakhulu kubafundi bolimi lokuqala lokwengeza ukukwazi ukubhala ngendlela efanele neqondene nezinhlobonhlobo zemisebenzi ebhalwayo. Ngokuka-Ahn (2012), abafundi abaningi abafuna ukufunda ulimi lokuqala lokwengeza eYurophu bayaye baye kulezi zindawo ezilusebenzisa njengolimi lokuqala lolo limi abafuna ukulufunda. Laba bafundi bafike bahlangabezane nezingqinamba ikakhulukazi ekwenzeni imisebenzi yesikole ebhalwayo. Ngokuka-Ahn (2012), othisha baqaphela ukuthi laba bafundi banalo ulwazi lohlelo lolimi futhi basheshe bakufunde ukukwazi ukufunda ngalolo limi kodwa bangabi nakho ukuzethemba ngekhono labo lokubhala.

1.3. Isitatimende senkinga

Kulolu cwaningo into eyayiyinkinga ukuthi othisha abaningi emabangeni aphezulu emfundo, banenkinga yokuthi kumele bafundise amakhono okubhala nokufunda okubhaliwe kubafundi, ngoba basuke bengakwazi ukuwasebenzisa ngokusezingeni elifanele la makhono. Lokhu kufakazelwa nayimiphumela yocwaningo lwe-ANA (2011), olwaveza ukuthi abafundi bayahluleka ukusebenzisa ikhono lokubhala. Imiphumela abayizuzayo emisebenzini ehlola ikhono lokubhala ayigculisi neze. Ngokuka-Ahn (2012), ikhono lokubhala lithathwa njengekhono elinzima, uma kufundwa ngolimi lokuqala lokwengeza emhlabeni wonke jikelele. Ngokwezwe laseNingizimu-Afrika imfundo yangesikhathi sobandlululo yaba nomthelela omubi ekuqeqesheni othisha, kwaba nokwenzelela kwabamhlophe kwathi abanyama bangaqeqeshwa ngendlela efanayo neyabamhlophe. NgokukaFredericks (2013), othisha abamnyama abaqeqeshekile njengabamhlophe, lokhu kungenxa yokuthi kwakungamele bathole imfundo esezingeni elifanayo neyabamhlophe. UFredericks (2013) uqakulisa ngokuthi ingcindezelo yabamnyamayadala ukuthi kube khona ukwabiwa kwezinsizakufunda okunokwenzelela ezikoleni, kwase kuba nokufundiswa okungekho ezingeni kulabo abacindezelwe, nokwenza amazinga emfundo yabo abe phansi. NgokukaFredericks (2013) lesi esinye sezizathu zokungathuthuki kwezinga lokufunda ikhono

lokubhala nelokufunda eNingizimu-Afrika, ikakhukulazi ezinganeni zabantu abanyama. Ngokombiko wocwaningo olwenziwa nguMullis, Kennedy, Martin kanye noSainsburry (2004), babalelwa emaphesentini ayi-17 kuya kwayi-18 abafundi baseNingizimu-Afrika abaphasa kahle izivivinyo zelitharesi (ANA, 2011) zikazwelonke. Lokhu kukhomba khona ukuthi amazinga aphansi okusebenzisa ikhono lokubhala ngempumelelo kubafundi.

Ngokocwaningo lwe-*South African National Systemic Evaluations* [(SANSE) 2002]] abafundi bebanga lesithathu eNingizimu-Afrika, abenzanga kahle ezivivinyweni zabo zelitharesi. Abafundi ababengenzi kahle ilabo abasezikoleni ezisemakhaya eziyizisulu zobandlululo. NgokukaFredericks (2013), le miphumela yokuhlolwa kazwelonke iveza ukuthi bancane abafundi ababekwazi ukufunda nokubhala, kubalwa nalabo ababesezikoleni zabamhlophe, ezamaNdiya kanye nezamaKhaladi. Le miphumela yayiveza ukuthi abafundi abathuthukile ngokwanele emakhonweni okubhala nokufunda. Amakhono okubhala nokufunda achazwa kabanzi nguYeh (2003); Mullis, Martin, Kennedy noFoy (2007); Callaga noMadelaine (2012) njengamakhono okufunda uqonde ulimi olubhaliwe oluhambelana nomphakathi lowo osebenzisa lolo limi. Abantu abachwephesha ikhono lokufunda bakwazi ukufunda imibhalo eyahlukene, bakhe incazelo eqondekayo ngaleyo mibhalo; bafundele ukuzithokozisa nokuthi bakwazi ukusebenzisa ulwazi nezindlela zokubhala abazifunda emibhalweni eyahlukene ukuze bezozibhalela bona ngokwabo imibhalo enhlobonhlobo (Hyland, 2002).

Isona sizathuke lesi esenza umcwaningi waba nogqozi lokuthi ake abheke acwaninge ukuze ezothola ukuqonda ukuthi kwenzakalani ezikoleni ezisemabangeni aphansi. Lolu cwaningo walubona kuyilona oluzomelekela ukuthi abe nokuqonda okunzulu ngalokho okwenzeka ezikoleni uma kufundwa futhi kufundiswa leli khono. Ubenokukholelwa kakhulu ukuthi izindlela zokwenza lolu cwaningo izona ezimulekelele waba nokukhanyiseleka nokuqonda ukuthi kwenzakalani emagunjini okufundela uma kufundiswa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza. Okunye okuqaphelekile ukuthi kubalulekile ukuthi kube khona ukuqonda ukuthi izindlela zingasetshenziswa kanjani ukuthi kuqinisekise ukuthi abafundi bayaluthola ulwazi lokukwazi ukubhala; nokuthi imaphi amasu angasetshenziswa futhi esetshenziswa kanjani ukuze kulekelelwe abafundi bakwazi ukuchwephesha ikhono lokubhala.

1.4. Intshisekelo yokucwaninga/ Isisusa socwaningo

Lapha sibheka into okuyiyona eyenze umcwaningi waba nelukuluku lokuthi ake aphenye kabanzi ngokwenzekayo ezikoleni okuholela ekutheni amazinga okuphumelela kwabafundi ukusebenzisa ikhono lokubhala abe phansi kangaka. Sibheke lokho okusuka kuyena uqobo umcwaning kanye neqhaza elizobanjwa ilolu cwaningo ekuvaleni igebe elikhona ocwaningweni oselwenziwe.

1.4.1 Isisusa socwaningo esithinta umncwaningi ngqo

Ukubona ukuntengantenga kwekhono lokubhala kubafundi abasemabangeni aphezulu emfundo, kwenza umcwaningi waba nokuzibuza ukuthi kanti inkinga iba kuphi lena eyenza ukuthi abafundi bahluleka ukuzuza amakhono okubhala. Omunye wabantu abasondelene nomcwaningi uze waphothula ibanga leShumi enenkinga yokubhala ngolimi lwesiZulu nokuwulimi aqale ukulufunda emabangeni aphansi ezikoleni ezixube izinhlanga. Abanye babafundi ake asebenzisana nabo ebangeni lemfundo ephakeme bebenenkinga yokukwazi ukuchwephesha ikhono lokubhala. Lokhu kwenza umncwaningi waba nokukhathazeka emqondweni ukuthi kungani kwenzeka kanjena. Nokuthe uma efunda ucwaningo wabe esebona ukuthi inkinga ebhekene nezikole eziningi.

NgokukaHorne (2002), eNingizimu-Afrika amazinga ezingane okufunda okubhaliwe nokubhala aphansi ngalendlela yokuthi awahambelani nezinga lezingane lokukhula, noma amabanga eziwenzayo. Lokhu kukhomba ukuthi kukhona inkinga ekhona mayelana nokufunda okubhaliwe kanye nokubhala kubafundi. Uma isimo sinje akwazeki ukuthi inkinga ikuphi kuze kube kwenziwa ucwaningo oluzoveza ukuthi inkinga ngabe ikuphi. Yingakho-ke abacwaningi bethatha izinqumo zokuthi benze ucwaningo bebheka izindlela abafundi abafunda ngazo abanye babheka izindlela namasu othisha abazisebenzisayo uma befundisa ukuze bathole ukuthi ngabe yini edala lesi simo semiphumela ephansi. Yingakho umcwaningi walolu cwano ebone kunesizathu sokuba athole ukuthi ngabe yini imbangela yalesi simo semiphumela emibi. NgokukaMbatha (2012) ulwazi lolimi kanye nokukwazi ukusebenzisa amakhono okufunda okubhaliwe nokubhala kuyisisekelo semfundo kanye nenkululeko kwezomnotho, ezenhlalakahle kanye nezepolitiki. Okunye okususe intshisekelo kumncwaningi ukubona umfowabo ehluleka ukufunda nokubhala ngolimi lwesiZulu okuwulimi lwakhe lwasekhaya kodwa alufunda esikoleni njengolimi lokuqala lokwengeza.

1.4.2 Isisusa socwaningo esithinta iqhaza elizobanjwa yilolu cwano

Abafundisi abanengi abafundisa emabangeni aphezulu emfundo kuyaye kudingeke ukuthi baqale phansi bafundise abafundi babo ikhono lokubhala, lokhu ngikubone ngenkathi ngenza izifundo zobuthisela. Abanye abafundi baze baqede isikole kodwa bengakwazi ukusebenzisa ikhono lokubhala ngendlela efanele. Abafundi abanalo ikhono lokubhala nokuyinto okufanele ngabe bayifunda emabangeni aphansi emfundo. Abacwaningi abanengi bagxila ekutheni uthini usomqulu wokufundiswa kwamakhono elitharesi ezikoleni zamabanga aphansi, ababheki ukuthi bawafundisa besebenzisa maphi amasu la makhono. UFuneka-Mthembu (2009) wabheka ukuthi uthini usomqulu wezemfundo ngokufundiswa kwamakhono okufunda nokubhala emabangeni aphansi ezemfundo olimini lwasekhaya. Abanye bagxila ekutheni liyathuthuka yini izinga lokuphaswa kwala makhono ezikoleni zamabanga aphansi. UZama (2014), wabheka ukuthi iziphi izingqinamba othisha abafundisa amakhono elitherasi abahlangabezana nazo ezikoleni abafundisa kuzo.

Ucwaningo lwakhe lwaveza ukuthi othisha bakhala ngokuthi abakutholi ukwelekelelwa ezinhlakeni zomphakathi abafundisa kuwo; lokhu kwenza abafundi bagcine bebheke othisha kuphela ukuthi babafundisa la makhono elitharesi. Ucwaningo lwakhe lugxile kakhulu ekhonweni elilodwa lelitharesi okuwukufunda; kanti la makhono omabili ayahambisana futhi akumele ahlukaniswe kakhulu njengoba elinye lincike kakhulu kwelinye (abafundi akulula ukuthi bafunde ikhono lokubhala bengakalizuzi ikhono lokufunda) ngoba ukufunda ikhona okunika abafundi izimiso kanye nohlelo lolimi. ULenyai (2011), wabheka ukuthi ngabe izinga lokuphasa amakhono elitherasi liyathuthuka yini. Wabalula ukuthi ucwaningo selukuvezile ukuthi into ebaluleke kakhulu ukuthi uthisha uwafundisa kanjani amakhono okufunda nokubhala kunokuthi usebenzisa ziphi izinsiza kusebenza. Waqhuba wathi izinsizakufundisa ezisetshenziselwa ukufundisa ikhono lokubhala ziyefana nezibekiwe uma uthisha uqobo ehluleka ukufundisa ikhono lokubhala kubafundi bakhe. Wathi lokhu kunomthelela omubi ekuthuthukiseni amakhono elitherasi (okungamakhono okufunda nokubhala).

UNkosi (2011) waveza ukuthi imiphumela yamazanga aphantsi amakhono okufunda nokubhala kuleli laseNingizimu-Afrika idala ukuthi izinkulungwane zabafundi zikhetha ukushiya phansi imfundo ngoba zehluleka ukumelana nobunzima bokusebenzisa futhi bachwepheshe amakhono okufunda nokubhala ezikoleni. Waveza iphuzu elubalulekile lokuthi amakhono olimi anjengokufunda okubhaliwe kumele athuthukiswe ingane isangena esikoleni ngoba iwona la makhono aholela ekutheni umfundi awachwepheshe onke amakhono alandelayo afana nalo elokubhala.

Ucwaningo lwe-Annual National Assessment (ANA) (2014) lona lwabheka kakhulu ukuthi ngabe liyathuthuka yini izinga lokuphasa kwabafundi kunokubheka ukuthi yimaphi amasu asetshenziswa othisha ekuqinisekiseni ukuthi abafundi bayalifunda futhi bayaliqonda ikhono lokubhala ukuze nemiphumela yabo izoba mihle. I-ANA yabheka ukuthi bangaki abafundi abaphasa imisebenzi ehlelelwe ukubhalwa, kodwa ibe ingabheki ukuthi yini lena edala ukuthi abafundi bangakwazi ukuzuza bachwepheshe ikhono lokubhala, futhi ababheki ukuthi yini lena eyenziwayo nesadinga ukwenziwa ukuze kuthuthuke amazanga ekhono lokubhala. UZama (2014), wabheka imiphumela yala makhono ukuthi ngabe iyathuthuka yini kuphela. Ocwanigweni lwakhe kwahlaluka ukuthi awathuthuki la makhono kunalokho aya ngokuya ebangcikingcini.

Abanye abacwaningi bona babheka izindlela namasu okufundisa amakhono elitherasi kodwa bagxile engxenyeni eyodwa kuphela okuyingxenye yokufunda kuphela, futhi bagxila olimini lokuqala okuwulimi lwaseKhaya hhayi kwelokuqala lokwengeza (uNkosi, 2011; kanye noMbatha 2012). UNkosi (2011) wenza ucwaningo ebheka amasu asetshenziswa uma kufundiswa ikhono lokufunda emabangeni aphantsi kube kufundiswa ulimi lwesiZulu okuwulimi lwaseKhaya, alwenze eThekwini. Wathola ukuthi indlela abafundisa ngayo othisha inobudlelwano nezinkolelo abanazo ngezindlela zokufundisa kanye nezinsizakusebenza abazisebenzisayo.

Izingqinamba ezibhekene nothisha abafundisa emabangeni aphezulu emfundo (abafundi abangakwazi ukuchwephesha ikhono lokubhala), kanye nocwaningo olugxila kakhulu emiphumeleni yabafundi yekhono lokubhala kodwa kungabhekwa ukuthi lifundiswa kanjani leli khono; ikhona okususe intshisekelo kumcwaningi ukuthi akake abheke ukuthi lifundiswa kanjani leli khono emabangeni aphantsi. Lolu cwaningo luhlose ukuvala igebe elibonakala likhona ocwaningweni eselwenziwe, lugxile kakhulu ekutholeni ukuthi yingani amazinga okuphumelela kwabafundi engathuthuki kodwa kungabhekwa ukuthi lifundiswa kanjani leli khono. Lolu cwaningo lubheke zindlela namasu okufundisa leli khono nokuzokwelekelela ekuhlonzeni ukuthi ngabe inkinga isekufundiseni noma ekufundeni kwabafundi. Ukugxila emiphumeleni yabafundi kuhle impela kodwa siyadinga ukuthi sibuye sibheke ukuthi ngabeke lezi zindlela namasu esikusebenzisayo akuyidlali yini indima enkulu eholela ekutheni abafundi bagcine bengalizuzi leli khono lokubhala ngendlela esifisa ngayo.

1.5. Ubumqoka balolu cwaningo

Abacwaningi abanengi bagxila ekutheni uthini usomqulu wokufundiswa kwamakhono elitharesi ezikoleni zamabanga aphantsi, ababheki ukuthi bawafundisa besebenzisa maphi amasu nezindlela zokufundisa la makhono. Ngokwe Whats up teach (2013); -ANA (2014); kanye nePIRLS (2015 & 2021), abafundi babonakala behluleka ukwakha, babhale imisho eqondile kanye nokupela amagama ngendlela efanele, kanti kuyabahlula futhi nokusebenzisa izimpawu zokuloba ngendlela efanele. Lokhu kuyimiphumela evele ngemuva kokuba kwenziwa ucwaningo olwabheka imiphumela yokufundiswa kwakhono elitherasi kodwa engabhekwanga amasu nezindlela ezitshenziswayo ukufundisa la makhono elitherasi.

Lolu cwaningo njengoba belubheka ukuthi iziphi izindlela namasu asetshenziswa othisha ukufundisa ikhono lokubhala kubafundi bolimi lokuqala lokwengeza emabangeni aphantsi, lulekelele kakhulu ukuthi kuqondakale ukuthi njengoba othisha befundisa ikhono lokubhala iziphi izindlela abazisebenzisayo nokuthi bazisebenzisa kanjani. Lokhu kuzolekelela ekutholeni ukuthi lesi sihlava sokungakwazi ukubhala kwabafundi sidalwa yini futhi singanqandeka kanjani. Lolu cwaningo luzolekela futhi ukuthi kuhlonzwe izindlela namasu angaletha isiqiniseko sokuthi imiphumela yabafundi yokusebenzisa ikhono lokubhala iyathuthuka futhi igcina isisezingeni eliphezulu. Njengoba sekutholakele ukuthi iziphi izindlela namasu asetshenziswa othisha ukufundisa leli khono, kungalekelela ukuthi kuphinde kuhlonzwe ukuthi ngabe lezi ndlela namasu kuyabasebenzela yini othisha nabafundi kanye noMnyango weseMfundo?, noma kumele kushintshwe kuqanjwe ezinye izindlela namasu othisha abangazisebenzisa ukuthi bafundise leli khono. Imiphumela yalolu cwaningo ingahlanganiswa kanye neyocwaningo obelubheka izindlela namasu okufundisa ukufunda ngoba la makhono ayahambisana, ukuze kuzophuma ikhambi lokulwa nesihlava

sokungakwazi ukubhala kwabafundi. Ngakho-ke lolu cwaningo lubalulekile futhi luzosiza thina bothisha ukulwa nezinkinga esibhekene nazo mayelana nokufundisa kangcono abafundi ngekhono lokubhala esifundweni isiZulu uLimi LokuQala Lokwengeza ezikoleni ezixube izinhlanga.

1.5.1 Izinhlolongqangi zocwaningo

- i. Ukuhlola izindlela namasu okufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela kwelokuqala kuya kwelesithathu.
- ii. Ukuhlola ukuthi othisha bazisebenzisa kanjani izindlela namasu okufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela kwelokuqala kuya kwelesithathu.
- iii. Ukuveza izizathu zokusebenzisa izindlela namasu okufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela kwelokuqala kuya kwelesithathu.

1.5.2 Imibuzongqangi yocwaningo

- i. Yiziphi izindlela namasu ezisetshenziswayo ukufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela lwelokuqala kuya kwelesithathu?
- ii. Bazisebenzisa kanjani othisha izindlela namasu okufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela lwelokuqala kuya kwelesithathu?
- iii. Kungani othisha besebenzisa lezi zindlela namasu okufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela lwelokuqala kuya kwelesithathu?

1.6. Ukubuyekezwa kwemibhalo

Injongo yalolu cwaningo ukuqonda kabanzi ngezindlela namasu okufundisa ikhono lokubhala kubafundi bamabanga ayisisekelo abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni zasePhayindane ezixube izinhlanga. Selukhona olunye ucwaningo oselushicilelwe phansi olweziwe emazweni aphesheya, e-Afrika kanye naseNingizimu-Afrika mayelana nezindlela namasu okufundisa ikhono lokubhala kubafundi, kepha bekubhekwa ikakhulukazi abafundi abenza isiNgisi uLimi Lokuqala Lokwengeza. Ucwaningo oluningi lube selubhalwa ngesiNgisi. Lapha kulolu cwaningo kusetshenziswe yona le mibhalo ukubheka ukuthi abacwaningi bathini ngesihloko sezindlela namasu okufundisa ikhono lokubhala. Lapha kubhekwe imibhalo ehlukahlukene okungaba ama-athikhili, izincwadi, nemithetho yoMnyango wezeMfundo nokunye okuthinta lesi sihloko ngezindlela namasu okufundisa ikhono lokubhala. Le mibhalo icwaningiwe yahlaziywa ukuzama ukuqonda okuningi mayelana nezindlela namasu okufundisa ikhono lokubhala.

NgokukaKirkland noPatterson (2005), amakhono okufunda nokubhala, athathwa njengayisisekelo nabalulekile emfundweni. NgokukaFountain noPinnel (2001); Guthrie (2013) ikhono lokufunda

nelokubhala lincikene kakhulu njengoba omabili agxila encazelweni nasekusetshenzisweni kwamagama. Ngokuka-Applebee benoLanger (1986) ikhono lokubhala lithathwa njengelibalulekile, ukuze uphumelele esikoleni, emsebenzini nasezintweni eziningi ezenzeka empilweni udinga ukuthi ube nekhono lokubhala elicijekile. Ngokocwaningo ikhono lokufunda nokubhala kusezingeni eliphansi kakhulu, ikakhulukazi lapha eNingizimu-Afrika (ANA, 2011; Lenyai 2011; kanye noMbatha 2012).

1.6.1 Injulalwazi yocwaningo/ uhlaka lwezinsiza kuhlaziya.

NgokukaPunch (2009) uhlaka lwezinsizakuhlaziya luyisibuko esethula isithombe esithile ngendlela yokuxoxa egxile kumakhonsepthe athile. Ngakho-ke le ngxenye ixoxa ngohlaka lwensizakuhlaziya ehlobene nokufundiswa kwekhono lokubhala olimini lokuqala lokwengeza. Iyona futhi esetshenzisiwe uma sekuhlaziywa ulwazi olutholakele ocwaningweni. Uhlaka lwezinsizakuhlaziya luyingxenye ebalulekile uma wenza ucwaningo. NgokukaGrant no-Osanloo (2014), uhlaka lwezinsiza kuhlaziya ilona olulekelela ukuthi ukwazi ukukama ukuthi ucwaningo lwakho luzohamba lugcinephi futhi iziphi izindlela zocwaningo ozozisebenzisa. Uhlaka lwezinsizakuhlaziya ilona olukulekelela ukuqondisa ucwaningo lwakho. NgokukaGrant no- Osanloo (2014), uhlaka lwezinsiza kuhlaziya oluyisisekelo socwaningo, lonke ulwazi olufakwa ocwaningweni luncika kakhulu ohlakeni lwezinsizakuhlaziya olukhethiwe, aluvele lunhlanhlatho kungabonakali ukuthi lwakhelwa kuphi. Uhlaka lwezinsizakuhlaziya luyiso esibuka ngalo imicabango esinayo, kanye nendlela esicubungula, sihlaziye ngayo izimo esibhekana nazo (Grant no-Osanloo, 2014).

Kulolu cwaningo umcwaningi usebenzise injulalwazi kaVygotsky i-*socio-cultural* egxile endimeni edlalwa umphakathi namasiko ekuthuthukiseni ulwazi lolimi kanye namakhono olimi lomfundi osemncane. Le njulalwazi iveza ukuthi abafundi bafunda ngokuxhumana nalabo abanolwazi oluningi kunabo emphakathini nasezikoleni kanye nokuhlanganisa ulwazi abalutholayo nendlela abacabanga, basebenzise ngayo imiqondo yabo ukuze bakhe imibhalo ezwakalayo neqondekayo (Vygotsky, 1978). Injulalwazi kaVygotsy (1987) ikhuthaza ukuxhumana phakathi kukathisha nabafundi kusetshenziswa indlela yokutshela kanye nokubukela wenze lokho okubona kwenziwa ilabo abanolwazi, njengezindlela zokufundisa nokulekelela abafundi ukuthi baqonde kangcono lokho abakufundayo. Lokhu kungezinye zezindlela umcwaningi athole ukuthi izindlela ezisetshenziswa othisha abangabambiqhaza, abazisebenzisayo uma befundisa emagunjini abo okufundisa. Ngakho-ke le njulalwazi ibonakale ilufanele lolu cwaningo ngesizathu sokuthi othisha basebenzisa izindlela namasu ahlukene ukufundisa ukubhala kubafundi bebanga lokuqala kuya kwelesithathu abenza IsiZulu uLimi Lokuqala Lokwengeza.

1.7. Izindlela zocwaningo

Lolu cwaningo lwenzelwe esiyingini sasePhayindane, ezikoleni zamabanga aphansi ezixube izinhlanga. Lolu cwaningo lwenziwa kusetshenziswa inkambiso yocwaningo lobunjalo botho, lapho umcwaningi ebeqoqa ulwazi eluqoqela khona lapho ababambiqhaza abasebenzela khona, esebenzisa inhlolelwazi kanye nokubukela njengamathuluzi okuqoqa ulwazi. Konke lokhu kwenzeka ngaphansi kwepharadayimu yomhumusho. Kulesi sigaba esilandelayo kuchazwe kafushane ngezindlela zocwaningo, zokuqoqa ulwazi kanye nokuhlaziya ulwazi ezasebenza kulolu cwaningo.

Izindlela zocwaningo zichazwa njengendlela ehlelekile yokuxazulula izinkinga, oRajaseker, Pitchai, noVeerapadran (2006), bachaza izindlela zocwaningo njengekhono lokufunda ukuthi ucwaningo luzokwenziwa kanjani futhi kulandelwa miphi imigudu uma sekwenziwa ucwaningo. Ngakolunye uhlangothi uPunch (2006) uthi izindlela zocwaningo ziyindlela yokufundisisa eyenza umcwaningi akwazi ukuthola ulwazi aludingayo noluhambelana nocwaningo lwakhe. UPunch (2006) ugcizelela ukuthi inhloso yokufundisisa uthole ulwazi iletha uhlelo lokusebenza locwaningo. NgokukaLynch (2014), izindlela zocwaningo ezingaphansi kocwaningo lobunjalo botho ziyizindlela eziqondeka kalula futhi zisebenziseka kalula. Kunezingxenye ezibalulekile uma kwenziwa ucwaningo; enye yezindlela ezibalulekile umklamo wocwaningo. Umklamo wocwaningo uchazwa uBetram beno Christiansen (2010) njengamalungiselelo akhomba ukuthi luzoqoqwa kanjani ulwazi locwaningo, lubuye luhlelwe kanjani uma seluqoqiwe lolo lwazi ukuphendula imibuzo kanye nokufeza izinhloso zocwaningo. Umklamo wocwaningo uthathwa njengeqhinga necebo lokuthi luzokwenziwa kanjani ucwaningo. Umklamo ukhombisa zonke izingxenye zocwaningo kusuka kwipharadayimu; uhlobo locwaningo; ubunjalo bocwaningo; ukuqokwa kwababambiqhaza; indawo okwenzelwa kuyo ucwaningo; izindlela zokuqoqa ulwazi; izindlela zokuhlaziya ulwazi olutholakele; izimo zokwethembeka nokukholakala kolwazi olutholakele, kanye nemingcele nezinselelo zocwaningo (Cohen 2007).

1.7.1 Ipharadayimu yomhumusho

Ipharadayimu yomhumusho, ngokukaHammersely (2013) isuselwa ezindleleni ezisetshenziswayo ukuqonda ulwazi oluncike kubantu kanye nendlela abenza ngayo izinto. Kukholakala ukuthi abantu bahumusha ngezindlela ezahlukene izwe abaphila kulo kanye nezimo ababhekana nazo; futhi izincazelo eziqhamuka ekuhumusheni kwabo, zehlukahlukene nokwenza futhi kube namaqiniso ahlukahlukene ngesimo ababhekana naso. Abacwaningi abasebenzisa ipharadayimu yomhumusho bakholelwa ekutheni ubunjalo bezinto buhlanganisa ikakade lababambiqhaza bocwaningo (Myers 2008). Lolu cwaningo lungaphansi kwepharadayimu yomhumusho. Le pharadayimu imelekelele kakhulu umcwaningi ukuthi akwazi ukuqonda futhi ahumushe indlela

ababambiqhaza bocwaningo abasebenza ngayo uma befundisa ikhono lokubhala. Into eyenze umcwaningi athole ulwazi olunzulu ukuthi ubehambele lapho ababambiqhaza besebenzela khona nokwenze kwaba lula ukuqonda izimo kanye nezindlela abasebenza ngazo.

1.7.2 Ucwaningo lobunjalo botho

Ngokusho kukaCresswell (2007) ucwaningo lobunjalo botho ucwaningo olubheka ubunjalo bezinto. Le ndlela yocwaningo yenza ucwaningo lube nobuqiniso ngokwababambiqhaza bocwaningo, lungahlawumbiseli ukuthi kungaba into efanayo kubo bonke abantu kodwa kuba ilabo kuphela abathintekayo ocwaningweni (Cresswell 2007; Hammersely 2013). Lolu hlobo locwaningo lubuye lulekelele ekutholeni ulwazi ngezimo ababambiqhaza ababhekana nazo noma abamelana nazo kanye nomthelela wazo (Cresswell (2007). Abacwaningi bagcina bebuka isimo esisodwa ngezindlela ezahlukahlukene, ukuze bezoba nokuqonda okunzulu ngalokhu abakubhekayo. Lolu hlobo locwaningo lubheka imibono, ukuziphatha, kanye nendlela abaxhumana ngayo bebodwa ababambiqhaza bocwaningo. Lolu cwaningo luthinta kakhulu ikakade lababambiqhaza bocwaningo kanye nokuqonda abanakho ngeleso simo esicwaningwayo. Lokhu kusho ukuthi ulwazi olutholwayo luphuma kubo ngqo ababambiqhaza ngokuveza imibono yabo ngalokhu okucwaningwayo. Lolu cwaningo belubheka izinto ezithinta ababambiqhaza nokwenze ukuthi umcwaningi asebenzise ulwazi aluthole kubo ababambiqhaza ngesikhathi sokubukela kanye nenhlololwazi. Lokhu kulekelele kakhulu umcwaningi ukuthi abe nokuqonda okungcono ngezindlela namasu asetshenziswa othisha ukufundisa ikhono lokubhala, ebabukela lapho besebenzela khona.

1.7.3 Ucwaningo lwesimo

NgokukaYin (2003) ucwaningo lwesimo enye yezindlela zokwenza ucwaningo lapho kusuke kuhloswe khona ukuqondisisa abantu nezimo ababhekana nazo, nendlela abaphila ngayo, kanye nendlela abasebenza ngayo. Ucwaningo lwesimo lulungele ucwaningo lapho umcwaningi engenakho ukwenzelela ezigamekweni nasolwazini aluthola ocwaningweni lwakhe (Ritchie noLewis 2003; kanye no Yin 2003). Ucwaningo lwesimo lubheka indlela ulwazi olutholakala ngayo; nezindlela ezisetshenzisiwe ukuthola lolo lwazi (Ritchie noLewis 2003).

Kulolu cwaningo kusetshenziswe ucwaningo lwesimo njengoba bekwethamelwa izifundo futhi kwaba nezingxoxo ezisakuhleleka nababambiqhaza, okungothisha bezikole ezimbili zase siyingini sasePhayindane abafundisa isiZulu uLimi Lokuqala Lokwengeza. Umcwaningi akabanga nakho ukwenzelela olwazini alutholile njengoba lonke ulwazi kube ngoluvela kubabambiqhaza bocwaningo. Izindlela azisebenzisile kube ukubukela kanye nezinhloololwazi nokwenze kungabi lula ukuthi umcwaningi abe nokwenezelela olwazini alutholile ngoba belukhiqizwa ababambiqhaza uqobo futhi luqoqwa nabo bekhona. Umcwaningi usebenzise indlela yokuqopha lokho

ababekukhuluma ukuze asizakale uma esehlaziya imininingo. Lokhu ukwenziswe ukuthi angaba maningi amaphutha angawenza uma ebhala ngesikhathi sokuxoxisana nalabo abangababambiqhaza bocwaningo, kuphinde kube khona akushiyayo ngephutha. Ngakho-ke ukuqopha kwenza waba nesiqiniseko sokuthi konke obekushiwo nobekwenzeka ukutholile. Kulolu cwano imininingo ikhiqizwe ngokusebenzisa izingxoxo ezisakuhleleka phakathi komcwano nababambiqhaza okube ngothisha abathathu.

1.7.4 Izindlela zokukhiqiza imininingo

NgokukaCohen beno Manion (2011), indlela yokuqoqa ulwazi ocwaningweni lwesimo yehlukile kakhulu kunalezo ezisetshenziswa abacwaningi abaqhathanisa ukusebenza kwezinto, ngoba lezo zinto bayakwazi ukuzenza zivune lokho abakucwaningayo. Kanti ucwano lwesimo lubheka ukusebenza kwalabo abangababambiqhaza bocwaningo ngenhloso yokuthola ulwazi olujulile noma olunzulu kubo. NgokukaScott no-Asher (1996) izindlela zokuqoqa ulwazi bazibiza ngamathuluzi okuthola ulwazi. Izinhlobo abazibalulayo inhlololwazi (*interview*), inhlolovo esamibuzo ebhalwe phansi (*questionnaires*), ukubukela (*observation*), ukuhlaziya imiqulu (*document analysis*) nokunye. Kulolu cwano ngisebenzise inhlololwazi esakuhleleka (*semi structured interview*), kanye nokubukela ababambiqhaza bocwaningo. Kuzoxoxwa kabanzi lapha ngezansi ngalolo nalolo hlobo olusebetshenzisiwe.

1.7.4.1 Izingxoxo ezisakuhleleka

Ngokuchaza kukaFontana benoFrey (2005), inhlololwazi esakuhleleka iyithuluzi eselisetsenziswa kakhulu ekutholeni ulwazi ngokadebona wabantu abasuke begondiwe kanye nendlela ababuka ngayo izinto kanye nemizwa yabo ngezinto ezenzekayo neziyiqiniso. OFontana benoFrey (2005) baveza ukuthi ngenhlololwazi esakuhleleka kungaqoqwa ulwazi olujulile kanye nolunobuqiniso. Ulwazi oluqoqwe kusetsenziswa inhlololwazi esakuhleleka lukunika ukuqonda okusezingeni eliphezulu, kanti futhi inhlololwazi esakuhleleka inikeza ababambiqhaza ithuba lokucabanga ngokujulile ngesimo esicwaningwayo. Inhlololwazi esetsenzisiwe kwenziwa lolu cwano inikeze ababambiqhaza ithuba lokuveza imibono kanye nemizwa yabo ngalokho abacabanga ukuthi kusemqoka. Inhlololwazi esakuhleleka ivumela ukuthi laba abangababambiqhaza bocwaningo bakwazi ukuphendula imibuzo noma bakhulume ngokuvulelekile. NgokukaCohen benoManion (1994), inhlololwazi esakuhleleka isebenzisa imibuzo evulekile, futhi ilekelela umcwano ngokuthola ulwazi olunzulu ngalokhu akucwaningayo. Lolu cwano yonke imibuzo yalo bekuyimibuzo evulekile, nebinika ababambiqhaza ukuthi bakhulume ngokukhululeka ngakho konke abebefisa ukuthi umcwano akwazi, belawulwa imibuzo abayitholile.

Kulolu cwaningo umcwaningi usebenzise inhlololwazi enemibuzo esakuhleleka okwenze ukuthi ababambiqhaza bachaze bakhululeke ngezindlela namasu abawasebenzisa ukufundisa ikhono lokubhala. Le mibuzo bayiphendule ngokuqonda kwabo futhi bekhululekile. Umcwaningi uhlangane nothisha ngamunye, ukuze ezoba nesikhathi esanale sokuqoqa ulwazi, nokuba nengxoxo nothisha lowo, obekuxoxwa kubuye kwaqoshwa phansi kusetshenziswa ezobuchwepheshe ukuze kungabi bikho ulwazi olusala ngephutha ngesikhathi umcwaningi ebhala phansi. Ukusetshenziswa kobuchwepheshe bokuqopha kwelekelele umcwaningi ukuthi akwazi ukuhlonza imiyalezo leyo edluliswa ababambiqhaza besebenzisa ulimi kanye nolimi buthule. Kuthe uma sekudlule ukuthamela, umcwaningi wabuyela ukuyoba nenhlololwazi yesiBili nababambiqhaza ukuze ezothola ukuqondisisa futhi akuhlanganise nalokhu abebethe bayakwenza kanye nalokho akubonile umcwaningi, lokhu kumnika nethuba lokuthi athole ulwazi olwalusale ngephutha kubabambiqhaza bocwaningo.

1.7.4.2 Ukwethamela

Kulolu cwaningo kusetshenziswe indlela yokuthamela isifundo sathisha ngamunye obengumbambiqhaza wocwaningo. Kulolu cwaningo kusetshenziswe le ndlela yokuthamela ukuze umcwaningi abone lokhu othisha ababekhuluma ngakho kwinhlololwazi ukuthi kuyahambisana yini nabakwenzayo ekilasini. Ngesikhathi sokwethamela kwasetshenziswa ezobuchwepheshe ukuqopha okwenzekayo ukuze konke okwenzekayo kutholakale kungabi bikho okulahlekayo. Kubalulekile ukuba kusetshenziswe ezobuchwepheshe ukuqopha okwenzekayo ngoba ngeke uthembele emanethini owabhalayo kuphela ngoba kuningi okungakugeja ngesikhathi usabhala. Ngakho-ke kubalulekile ukuthi ukubhala phansi kuhambisane nezinye izindlela zokuqopha okwenzeka ekilasini phakathi kwathisha nabafundi. Izithwebuli ezisetshenziswayo ziyakwazi nokuqopha ubunjalo bukathisha kanye nabafundi lapha bexoxisana ekilasini. Kuvela indlela abasenzisa ngayo ngisho nemizimba ukudlulisa imiyalezo buthule. Lokhu kwasiza kakhulu ukuthola konke okwenzekile ekilasi ukuze kuqondeke ngokwanele isimo sokwenzekile ngesikhathi kufundwa. Ukwethamela bekwelekelela ukuthi umcwaningi akwazi ukuqhathanisa ulwazi aluthole ngenkathi enza inhlololwazi kanye nalolu aluthole ngesikhathi ethamele. Lokhu kwelekelele ukuthi aqonde kangcono izindlela namasu abawasebenzisayo nokuthi abone ukuthi bawasebenzisa kanjani. Nokwenze kwabalula ukuthola ulwazi engilutholile.

NgokukaCohen nabanye (2011), ukwenza ucwaningo ube ubukela ababambiqhaza bocwaningo lwakho (*observation*), kwenza uthole ulwazi olujulile futhi olunzulu ngalokho okucwaningayo. UBertram kanye noChristiansen (2014) bachaza ukuqoqa ulwazi ngokubukela ngokuthi umcwaningi kumele aye lapho kuhlala noma kusebenzela khona ababambiqhaza bocwaningo lwakhe, afike azibonele ngokwakhe ukuthi ngabe kwenzakalani. Lapho-ke umcwaningi uthola ulwazi lunjengoba

lunjalo ngoba ubhala ngento azibonele yena mathupha. Le ndlela yocwaningo ivumela umcwaningi ukuthi aqoqe ulwazi bukhoma lapho lwenzeka khona, akudingi ukuthi asuse ababambiqhaza bakhe abayise kwenye indawo kodwa uya lapho besebenzela khona noma lapho abaphila khona bese ebabukela ukuthi ngabe bazenza kanjani izinto.

1.7.5 Ababambiqhaza

Kulolu cwaningo kusetshenziswe ukuqoka okunenhloso ukukhetha ababambiqhaza bocwaningo ngoba bekuhloswe ukuthola ababambiqhaza abazonikeza lolu lwazi olufunwayo ukuphendula imibuzo yocwaningo. Kulolu cwaningo ababambiqhaza ngothisha abafundisa isiZulu ulimi lokuqala lokwengeza kusukela ebangeni lokuqala kuya kwelesithathu, ezikoleni ezixube izinhlanga Lolu cwaningo luqale lunababambiqhaza abayisithupha abesebenzela izikole ezimbili, abathathu bagcine sebehoxa ngenxa yezizathu ezithile, kwasala abathathu, (ababili kwesinye isikole, noyedwa kwesinye isikole ofundisa kusukela ebangeni lokuqala kuya kwelesithathu). Ngokuka Cohen (2007) uma umcwaningi ehlulekile ukuqoka ababambiqhaza ngendlela ocwaningweni lwakhe kuba nomthelela omubi ngoba angeke aluthole ulwazi aludingayo ngendlela efanele. Kumele umcwaningi azi izinhlosongqangi kanye nemibuzongqangi yocwaningo lwakhe, ngaphambi kokuba aqoke ababambiqhaza ocwaningo lwakhe. Lokhu kulekelela ukuthi aqoke labo abazokwazi ukumunika ulwazi oludingwa ucwaningo lwakhe, baphinde bakwazi ukuphendula imibuzo anayo yocwaningo lwakhe ngendlela yokuthi uzothola ulwazi olwanele nokuqonda okwanele ngesimo asicwaningayo (Creswell, 2013).

1.7.6 Indawo lapho ucwaningo luqhutshwa khona

Umcwaningi uma ehlela ucwaningo lwakhe usuke enemibuzo ethile ngento ethile bese efuna ukuthola ubunjalo balento ukuze kuphenduleke imibuzo yakhe. Lokhu kusho ukuthi indawo lapho okumele enze khona ucwaningo ibalulekile. Kumele abe nesizathu esinqala ukuthi le ndawo ayikhethile kungani eyikhethile futhi izokwazi yini ukufeza izinhloso zocwaningo. Okunye okubalulekile ukuthi ababambiqhaza ngabe bahlala noma basebenza kuyo yini le ndawo ngoba kumele umcwaningi aye lapho kukhona khona ababambiqhaza bocwaningo ukuze konke akubukayo kube kunzikandaweni wababambiqhaza. Lolu cwaningo lukhuluma ngolimi lwesiBili, okuyiyona ndlela olubizwa ngayo emhlabeni jikelele kodwa ngokohlelo loMnyango wezeMfundo eyisisekelo eNingizimu-Afrika, lubizwa ngolimi lokuqala lokwengeza. Ngakho-ke kulolu cwaningo kusetshenziswe ukuthi ulimi lokuqala lokwengeza. Ngenxa yalezi zizathu ezinikeziwe lolu cwaningo lwenziwe esiyingini sasePhayindane, esifundazweni saKwaZulu-Natali; lapho izikole zakhona eziningi zifundisa ulimi lwesiZulu njengolimi lokuQala lokwengeza emabangeni aphantsi emfundo kusukela ebangeni lokuqala kuya kwelesithathu. Lezi zikole zakhele indawo eyilokishi enengqalasizinda ethuthukile, kanti futhi nazo zinezinsizakusebenza ezisezingeni elithe thuthu

kunalezo ezitholakala emakhaya. Izikole ezibe ingxenye yalolu cwaningo zibe mbili okuyizikole ezifundisa isiZulu njengolimi lokuqala lokwengeza futhi ziyizikole ezixube izinhlanga.

1.7.7 Ukuhlaziywa kwemininingo

UBogdan kanye noBiklen (2003), bachaza ukuhlaziywa kolwazi njengokusebenza ngolwazi, uluhlahlela, uluhlukanisa ngokwezigaba, ubheka okuhambisanayo nokungahambisani. Inhloso yalokhu ukuthola lokho okuhambelana nalokho okudingwa umcwaningi, ahlunge lokho okungadingeki noma okungahambelani nemibuzo nezinhloso zocwaningo lwakhe. Inqubo yokuhlaziya ulwazi ihlanganisa ukuhlela ngokwezincazelo kanye nokuhlela ngokwezigaba lolo lwazi olutholile. Uma uhlaziya ulwazi usebenzisa izinjulalwazi noma izinsizakuhlaziya nokuyizona ezikunika umhlamhlandlela wolwazi oludingayo oluzohambisana nemibuzo nezinhloso okumele kuphendulwe futhi kufezwe ucwaningo.

Ngokusebenzisa uhlelo lokuhlaziya, ngokukaClarke noBraun (2006) ukuhlaziywa kolwazi kusetshenziswa izindikimba ezitholakale olwazini olutholakele ekuphendulweni kwemibuzo yocwaningo. Izindikimba ezitholakele olwazini lwalolu cwaningo kube izindikimba ezimbili ezihambelana nokuphendula imibuzo yocwaningo (okungamasu asetshenziswa othisha kanye nezindlela ezisetshenziswa othisha). Ngaphansi kwalezi zindikimba ezimbili kunezindikimbana. Lezi zindikimbana ziqhamuke ngenxa yokuthi umcwaningi ubesehlaziya futhi ebuka ulwazi alutholile esebenzisa insizakuhlaziya ukuze aqonde kangcono izindikimba azitholayo.

1.7.8 Ukwethembeka kocwaningo

Ngaphambi kokuba kuqalwe ngocwaningo lolu, kuqalwe kwabhalwa incwadi ibhalela othishanhloko bezikole okucwaningwe kuzo kanye nothisha ababengababambiqhaza bocwaningo bakuzo lezi zikole. Ngaphambi kokuthi kuqalwe ukukhiqiza imininingo kubabambiqhaza balolu cwaningo, umcwaningi waqala waqinisekisa ukuthi uthola imvume yokwenza ucwaningo kumnyango wezemfundo esifundazweni saKwaZulu-Natali, nakubaphathi bezikole, kanye nabo ababambiqhaza. Kwabuye kwethulwa isicelo sokwenza lolu cwaningo kubaphathi benyuvesi ababe sebenika umcwaningi igunya lokucwaninga. Ulwazi olwatholakala umcwaningi uthe engaqeda ukulubhala phansi wabe esebuyela kubabambiqhaza bocwaningo ukuze balufunde baqinisekise ukuthi kuyilo ngempela yini lolu ababelunikeze umcwaningi. Emva kokuba sebeqinisekisile ukuthi ulwazi luyilo lolu abalwaziyo. Imininingo ibisigcinwa ku-*Google Drive*. Lokhu kwakwenzelwa ukuthi uma kwenzeka ikhompuyutha ilimala nemininingo egciniwe kube nenye indlela yokuthola okwakugciniwe. Emuva kweminyaka emiHlanu konke kuyobe sekuyacishwa.

1.7.9 Inkambiso elungileyo yocwaningo

NgokukaMyers (2008) uma wenza ucwaningo kubalulekile ukuthi uninge ukuthi uzobavikela kanjani ababambiqhaza bocwaningo lwakho, nokuthi iziphi izindlela ongaqinisekisa ngazo ukuthi ucwaningo lwakho lulandela inkambiso elungileyo yocwaningo. Lolu cwaningo lwalandela inkambiso elungileyo yocwaningo. Lapho ababambiqhaza bavikelwa bangadalulwa amagama abo angempela kanye nezikole abasebenzela kuzona. Baziswa futhi ukuthi banelungelo lokuhoxa ocwaningweni uma bebona ukuthi aluhambelani nenkambiso elungile. NgokukaZulu (2010), inkambiso elungile yokuqhuba ucwaningo ibalulekile kunoma yiluphi uhlobo locwaningo, umuntu angabe efuna ukulwenza. Ababambiqhaza bocwaningo abanikeza ulwazi oludingwa ucwaningo badinga ukuba bavikeleke. Isizathu salokhu kuvikeleka ukuthi akufanele ababambiqhaza bocwaningo bazithole sebesenkingeni ngenxa yokunikezela ngolwazi ocwaningweni oluthile. Ngaphambi kokuba kuqalwe ucwaningo kuqalwe kwabhala incwadi ibhalela othishanhloko bezikole okucwaningwe kuzo kanye nothisha ababengababambiqhaza bocwaningo bakuzo lezi zikole.

1.7.10 Imingcele yocwaningo

Noma ngabe iluphi uhlobo locwaningo lunemingcele yalo, ngisho ngabe luhlelwe kanjani nokuthi lwenziwe kanjani lunayo imingcele. Le mingcele ihambisana nohlobo locwaningo, ngokusho kukaSimon beno Goes (2012), mangabe kuwucwaningo lobunjalo botho imingcele yakhona ihamba ekutheni ucwaningo kumele lwenzeke lapho kusebenzela khona ababambiqhaza bocwaningo noma lapho kwenzeka khona lokho okucwaningwayo. Kulolu cwaningo imingcele yalo kwaba ukuthi lwaluhlose ukubheka izindlela namasu okufundisa ikhono lokubhala asetshenziswa othisha abafundisa isiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela kwelokuqala kuya kwelesithathu ezikoleni ezisesiyingini sasePhayindane. Lokhu kukodwa kwakuwumngcele okwakungamele ucwaningo luweqe, umcwaningi wayengeke ahambe ayoqoqa ulwazi kwezinye izikole kodwa kwakumele aluqoqe ezikoleni ezisesiyingini sasePhayindane futhi ezenza isiZulu ulimi lokuqala lokwengeza. Imiphumele eyatholakala kulolu cwaningo, umcwaningi angeke akwazi ukuyithatha ayisebenzise kwezinye izikole zakuleli lizwe noma zakwamanye amazwe.

1.7.11 Izingqinamba zocwaningo

Izinselelo zocwaningo izingqinamba umcwaningi ahlangabezana nazo futhi angeke akwazi ukuzibalekela nokuzigwema kodwa ezidinga ukuba okwazi ukuba nezixazululo zazo (Wiersma 2000, beno Simon 2011). Izinselelo umcwaningi abhekane nazo ukuthi esinye sezikole abekade esiqoke ukuthi sibe ingxenye yocwaningo asivumanga ukuba yingxenye yocwaningo lapho umcwaningi esehlela ukubonana nothisha, kwafanele ukuthi asebenzise izikole ezimbili kunalezi ezintathu abekade ehlose ukuthi asebenzisane nazo. Kwadingeka ukuba umcwaningi asebenzise

othisha abathathu isikole nesikole ukuze inombolo yababambiqhaza ihlale iyisiThupha. Ngenxa yezizathu ezithile abanye bababambiqhaza baye bahoxa ocwaningweni, kwaphoqa ukuthi umcwaningi asale nababambiqhaza abathathu. Okube nesiqiniseko sokuthi bafundisa isiZulu ulimi lokuqala lokwengeza (oyedwa ufundisa ebangeni lokuqala kuze kuyofika kwelesithathu, okunye kwelokuqala nelesibili, omunye elesibili nelesithathu). Okunye kube ukuthi ababambiqhaza bocwaningo baqale benokusaba ukuba babe ingxenye yocwaningo, kodwa okuthe uma sebenezikhawu ezintathu behlangana nomcwaningi base bekhululeka ukuba ingxenye yocwaningo ngoba base sebenokumethemba.

1.8. Ukuhleleka kwezahluco.

i. Isahluko Sokuqala: Isingeniso.

Lesi sahluko sethula isingeniso salo msebenzi futhi yiso esiyisendlalelo salo msebenzi. Siveza kabanzi ngomsuka kanye nesisusa salolu cwaningo lapho kuvela khona ukuthi ngabe yini egqogquzele noma evuse ugqozi kumcwaningi ukuba aqale lo msebenzi. Lesi sahluko sethula isendlalelo kanye nenhloso yocwaningo. Lesi sahluko siphinde siveze izinhloso nemibuzo engumgogodla yalolu cwaningo, okuyiyona ephendulwe yilolu cwaningo. Ekugcineni kuvezwa okuqukethwe ezahlukeni ezahlukeni ezilandelayo kulo mqingo.

ii. Isahluko Sesibili: ukubuyekeza kwemibhalo nenjulalwazi

Lesi sahluko sethula ukubuyekeza kwemibhalo ehlobene nesihloko salolu cwaningo. Le ngxenye iveza imibhalo exoxa ngocwaningo oseluke lwenziwa ngaphambilini oluncike ekuphenyeni ngamasu okufundisa othisha bamabanga aphansi abawasebenzisayo uma befundisa ikhono lokubhala esiZulwini ulimi lokuqala lokwengeza. Ngithole ukuthi ayikabi miningi imibhalo ekhuluma ngqo noma ehlaba esikhonkosini ekhiqizwe ucwaningo olungaphambilini maqondana nekhono lokubhala olimini lwesiZulu njengolimi lokuqala lokwengeza. Lokhu kube sekuholela ekutheni ngibheke kuzo zonke izilimi ezifundiswa njengolimi lokuqala lokwengeza.

UKhohliso (2015,15), echaza izinsizakuhlaziya, ulandela lokho okwashiwo uPunch (2009), “uhlaka lwensizakuhlaziya kuwukwethula isithombe esithile ngendlela yokuxoxa egxile kwinjulalwazi kanye nakumakhonsepthe athile”. Yingakho-ke kulesi sahluko sizoxoxa ngezinjulalwazi ezihlobene nalolu cwaningo. Njengoba lolu cwaningo luphenya ngezindlela namasu okufundisa othisha bamabanga aphansi abawasebenzisayo ekufundiseni ikhono lokubhala esiZulwini ulimi lokuqala lokwengeza, ngisebenzinse insizakuhlaziya kaVygotsky (1987); ekhuluma ngendima edlalwa ukuxhumana kwabafundi kanye nalabo abanolwazi oluningi kunabo ezikoleni, emphakathini kanye nasekhaya, nokuncike kakhulu esikweni elilandelwayo kulowo mphakathi. Le njulalwazi ibheka indima edlalwa

ukuxhumana kanye nesiko ekufundeni komfundi wolimi lokuqala lokwengeza , efunda amakhono olimi.

iii. Isahluko sesithathu. Izindlela kanye nemiklamo yocwaningo.

Kulesi sahluko kuxoxwa ngomklamo nezindlela zocwaningo. Uma kwenziwa ucwaningo ukuthi ucwaningo luzokuba ngaphansi kwayiphi ipharadayimu, kubukwa nezindlela zokuqoka ulwazi ezizosetshenziswa kanye nezindlela zokuqoka ababambiqhaza bocwaningo. Kumele zihambe ngokwenkambiso elungileyo izindlela zokuqoka ulwazi. UBertram kanye noChristiansen (2014) bachaza umklamo wocwaningo njengamalungiselelo aveza ukuthi umcwaningi uzoluqoka kanjani ulwazi, futhi aluhlele kanjani ulwazi alutholile ukuze ezophendula imibuzo yocwaningo lwakhe. Ngakho-ke kuvezwa ipharadayimu yomhumusho esetshenziswe kulolu cwaningo, ubunjalo botho, ucwaningo lwesimo, izindlela zokuqoka ababambiqhaza okuzoba ukuqoka okuyinhloso kanye nezindlela zokuqoka ulwazi okuyinhloso lwazi esakuhleleka kanye nendlela yokuqoka ulwazi ngokubukela ababambiqhaza bocwaningo, bese kuvela nenkambiso elungileyo yocwaningo, kanye nengxenye ebaluleke kakhulu ebizwa ngokuthi umklamo wocwaningo.

iv. Isahluko sesine. Ukwethulwa nokuhlaziywa kwemininingo .

Lesi sahluko sethula lonke ulwazi olutholakele ocwaningweni olwenziwe kothisha abafundisa ikhono lokubhala kubafundi besiZulu ulimi lokuQala lokwengeza emabangeni aphansi kusukela kwelokuQala kuya kwelesiThathu esiyingini sasePhayindane, ezikoleni ezimbili ezisebenzisa isiNgisi njengolimi lokuqala. Lapho bekuphenywa khona ngamasu nezindlela ezisetshenziswa othisha ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuQala lokwengeza kusukela ebangeni lokuQala kuya kwelesiThathu.

v. Isahluko Sesihlanu: Ukufingqa imiphumela yocwaningo, ingxoxo ngemiphumela yocwaningo neziphakamiso kanye nesiphetho.

Lapha kuphawulwa ngendlela efingqiwe ngocwaningo. Kulesi sahluko kubhekwa lokho okuvelile ocwaningweni olwenziwe kanye nalo lonke ulwazi olutholakele maqondana nezindlela namasu asetshenziswa othisha ukufundisa ikhono lokubhala emabangeni ayisisekelo, kusukela kwelokuQala kuya kwelesiThathu lemfundo, kwethulwa izincomo, iziphakamiso maqondana nemiphumela yocwaningo kube sekwethulwa nesiphetho socwaningo.

1.9. Isiphetho salesi sahluko.

Kulesi sahluko kubhekwe kabanzi ngesingeniso salo msebenzi esibuye sibe isendlalelo salolu cwaningo. Kubuye kwadingidwa ngesisusa salolu cwaningo. Kulesi sahluko kuvele izinhloso zalolu

cwaningo kanye nemibuzo yalolu cwaningo. Kube sekuphethwa ngokuthi nqampu ngalokho okulindeleke ukuthi sikuthole kulo mqingo ngakwehlukana ngezehluko. Esahlukweni esilandelayo kuzobe kudingidwa kabanzi ngokubuyezwa kwemibhalo kanye nenjulalwazi okuyiyona engiqoke ukuyisebenzisa ibe yiso engibuka ngalo izindlela namasu asetshenziswa othisha ukufundisa isiZulu ulimi lokuqala lokwengeza kubafundi bebanga lokuqala kuya kwelesithathu.

ISAPHLUKO 2

UKUBUYEKEZWA KWEMIBHALO NENJULALWAZI

2.1. Isingeniso

Esahlukweni esandulela lesi kwethulwe isendlalelo ngocwaningo lapho kubikwa ngokwenze umcwaningi wathanda ukwenza lolu cwaningo. Isahluko sokuqala sethule sadweba ngokuphelele ukuthi lo msebenzi uhloseni. Umbhali esahlukweni sokuQala uveze izinhlosongqangi zocwaningo kanye nemibuzo ewumgogodla wocwaningo. Umbhali uvezile esahlukweni sokuQala ukuthi iziphi izizathu ezimenze wanentshisekelo yokwenza lo msebenzi avale negebe elikhona ocwaningweni oselwenziwe. Lesi sahluko sethula ucwaningo oseluke lwenziwa ngaphambilini oluncike ekuphenyeni ngezindlela kanye namasu asetshenziswa othisha abafundisa ikhono lokubhala kubafundi abenza isiZulu ulimi lokuqala lokwengeza emabangeni aphantsi emfundo. Ngenxa yokuthi ayiminingi imibhalo esibhaliwe ngaphansi kwale ndima yokubheka ngezindlela namasu asetshenziswa othisha uma befundisa ikhono lokubhala kubafundi abenza isiZulu ulimi lokuqala lokwengeza emabangeni aphantsi emfundo umcwaningi ubuye wabheka imibhalo ekhuluma ngezindlela namasu okufundisa ikhono lokubhala ulimi lokuqala lokwengeza kwezinye izilimi njengeSingisi. Kubhekwe ucwaningo olwenziwe kuleli lase Ningizimu-Afrika; i-Afrika yonkana; emazweni apheresha kwezilwandle, lapho kufundwa khono ulimi lwesiBili noma kungasesona isiZulu kodwa umcwaningi ubone kukuhle ukuthi abheke nasemazweni awomakhelwane ukuze ezothola ulwazi olwanele.

NgokukaKirkland noPatterson (2005), amakhono okufunda nokubhala, athathwa njengayisisekelo nabalulekile emfundweni. NgokukaFountais noPinnel (2001); Guthrie (2013) ikhono lokufunda nelokubhala ancikene kakhulu njengoba omaBili egxila encazelweni nasekusetshenzisweni kwamagama. NgokukaLanger beno-Applebee (1986) ikhono lokubhala esikhathini samanje lithathwa njengelibalulekile, ukuze uphumelele esikoleni, emsebenzini nasezintweni eziningi ezenzeka empilweni udinga ukuthi ube nekhono lokubhala elicijekile. Ngokwezingcwaningo ikhono lokufunda nokubhala kusezingeni eliphansi kakhulu, ikakhulukazi lapha eNingizimu-Afrika (ANA, 2011; Lenyai 2011; kanye noMbatha 2012).

Izindlelakwenza zenqubo yokufundisa zinezindima eziyidlalayo ekufundiseni nasekucijeni ikhono lokubhala kanye nokucacisa ukuthi ikhono lokubhala liyini. NgokukaHyland (2003) izindlelakwenza zenqubo yokubhala kuncane ezikuvezayo ngokwakheka kwezincazelo zamakhonsepthe ezakhiwa emiphakathini esiphila kuyo, kanti futhi azikubheki okunemithelela eqhamuka emiphakathini yalabo ababhalayo. NgokukaHyland (2003) indlelakwenza yohlobo lombhalo (*genre approach*), ivala leli

gebe ngokuchazela abafundi bekhono lokubhala ngemisebenzi yolimi esilusebenzisa ezindaweni esiphila kuzo nasemphakathi esiqhamuka kuyo. Lokhu uHyland (2003) ukuchaza kahle uma ethi:

Process approaches have had a major impact on the ways writing is both understood and taught, transforming narrowly-conceived product models and raising awareness of how complex writing is. Few teachers now see writing as an exercise in formal accuracy, and most set pre-writing activities, require multiple drafts, give extensive feedback, encourage peer review, and delay surface correction.

Hyland (2003, 17-18).

NgokukaHyland (2003) akukuhle ukukhuluma ngenqubo yokubhala njengendlela eyodwa yokufundisa ngoba ihlanganisa izinto eziningi ezahlukahlukene. Uthi le ndlela yokufundisa iveza ukuthi ukufunda ikhono lokubhala kuhlanganisa ukwakha imicabango, uyenze amaphuzu bese wakha izincazelo zawo. Okuphawulekayo kule ndlela ukuthi umfundi nomfundi ubalulekile futhi kumelwe agqugquzelwe ngendlela eyakhayo ukuze akwazi ukucosha okufundiswayo. Le ndlela ikhuthaza uthisha ukuba angagxili emaphutheni omfundi kodwa asekele umfundi ngaso sonke isikhathi. Ngokwendlelakwenza yenqubo yokubhala, ukubhala noma ukusebenzisa ikhono lokubhala kuthathwa njengenqubo eqhubekayo futhi eyingxenye ebalulekile ekusombululeni izinkinga zalowo obhalayo noma ezithintana naye, njengoba echaza uHyland (2003) lapha ngezansi.

It is hazardous to speak of process as a single approach to teaching since, like genre, it is a term which embraces a range of orientations and practices. At the heart of this model, however, is the view that writing is a non-linear, exploratory, and generative process whereby writers discover and reformulate their ideas as they attempt to approximate meaning description of composing as 'recursive', rather than as an uninterrupted, left-to-right Pre-writing! Writing!

(Hyland 2003, 18).

Okusho ukuthi kuyingozi ukukhuluma ngenqubo yokufundisa ikhono lokubhala njenge ndlelakwenzeka ehamba yodwa, ngoba ihlanganisa izingxenye eziningi. Le ndlelakwenzeka ihlanganisa izimfundiso kanye nendlela yokwenza. Ikhono lokubhala aliyona inqubo eqondile kodwa kuba isenzeko lapho ababhali bebhaka, bakhe imiqondo ngemisebenzi yabo futhi kuyinqubo ehlanganisa ukubhala ubuye ubuyekeze lokho osukubhalile ukuze kugcine kukulungele ukuyofundwa izethameli zakho.

Kule ngxenye elandelayo kuzoxoxwa ngezindlelakwenza okuyizona ezisinika isithombe esiphelele ngezindlela kanye namasu okufundisa ikhono lokubhala. Lezi zindlelakwenza zibuye zisichazele

kabanzi ngezinqubo ezithintekayo uma kufundwa ikhono lokubhala. Lezi zindlelakwenza zibalulekile ngoba zisetshenziswa kakhulu ekufundiseni ikhono lokubhala lapha eNingizimu-Afrika, nomqulu wezemfundo wakhelwe phezu kwazo lezi zindlelakwenza zokufundisa ikhono lokubhala. Zimbili izindlelakwenza ezizothintwa, okubalwa kuzo; indlelakwenza yenqubo yokubhala (*process approach in writing*) kanye nendlelakwenza elinganiselwe ukuqondisa ukufunda nokubhala (*guided writing and reading approach*). Indlelakwenza elinganiselwe ukuqondisa ukufunda nokubhala yasungulwa inhlangothi i*National Literacy Strategy* eNgilandi (Graves, 2004). Zombili lezi zindlelakwenza sizithola zisetshenziswa kakhulu kumqulu wezemfundo iCAPS walana eNingizimu-Afrika.

2.2. Indlelakwenza yokubhala ngokuqapha (*Guided process approach*).

NgokukaMbatha (2012) le ndlelakwenza isuselwa kulokho okwaziwa ngokuthi i*New Literacy Studies* (NLS); le ndlelakwenza inconywa kakhulu uMnyango WezeMfundo; oJoubert, Bester, Joubert benoMeyer (2008) bathi ingasiza ekuthuthukiseni ilitherasi, lapho amakhono okufunda nokubhala elungiselelwa futhi efundiswa ngokulingana noma ngokuhambisanayo. Ngokuchaza kweDOE (2002); no Joubert *et al* (2008), le ndlelakwenza ithuthukisa amakhono olimi (litharesi). Bavumelana ngokuthi ayigxili kakhulu ekufundisweni kwala makhono olimi kodwa ibhekelela nezidingo zabafundi bolimi lokuqala lokwengeza. NgokukaFredericks (2013) le ndlelakwenza ihlanganisa amasu amaNe okufundisa ikhono lokubhala emabangeni aphansi (ukubhala okuhlelwe nguthisha; ukubhala ngokwabelana; ukubhala okuqashwe uthisha kanye nokubhala uzimele), nokuyiwona okuzogxilwa kakhulu kuwo njengalokhu kubhekwa izindlela namasu okufundisa ukubhala. Indlelakwenza elinganiselwe ukufunda ulimi iqhamuka ocwaningweni lukaClay (1993); kanye noFountas benoPinnell (1996) abagxile ekucwaningeni ilitherasi. Le ndlelakwenza iyindlela yokufundisa abafundi amakhono okufunda nokubhala emaklasini ebeka ukufunda ezandleni zabafundi, uthisha abe umqondisi wokufunda ukuze abafundi bezofunda amakhono okufunda nokubhala (*learner centered*), ngempumelelo bekwazi nokuzimela.

Le ndlelakwenza, ngokukaFredericks (2013) iyinhlanganisela egxila ekusetshenzisweni kwesikhathi kufundiswa izingxenye ezahlukene zokubhala. Enye ingxenye ibheka ukufunda kokubhala kuqondiswa uthisha kanti enye ingxenye, abafundi basuke bezibhalela ngabodwana bezimele, bese belekelelwa uthisha uma ngabe behlangabezana nezingqinamba ekubhaleni kwabo. NgokukaFredericks (2013) le ndlelakwenza ivumela ukuba uthisha afundise ngendlela ethuthukisa ukuzethemba kubafundi bakhe, baze bakwazi ukubhala bezimele. Amasu okuqondiswa kokufunda ukubhala, ukuqashwa kokubhala kanye nokubhala uzimele avumela uthisha ukuba akwazi ukwethula ulwazi olusha oluzofundwa, ukuhlanganisa nokudluliselwa kolwazi kanye nokufundwa kwamakhono elitherasi. Lokhu kulekelela abafundi ukuthi bakwazi ukuba ababhali abazimele.

Zintathu izindlela okuzogxilwa kuzo ezingaphansi kwale ndlelakwenza, ukubhala okuqashiwe (*guided writing*); nokubhala ngokwabelana (*shared writing*) kanye nokubhala okuzimele (*independent writing*).

a) *Ukuqondiswa kokufunda nokubhala.*

NgokukaMbatha (2012) le ndlela ithuthukisa ukufunda nokubhala okuqondekayo, lapho uthisha elekelela bonke abafundi ukuthi bathole amasu okuyiwo alekelela ukuqonda kalula imibhalo abayifundayo kusukela kwelula (noma eqondeka kalula), kuya kwelukhuni. UMbatha (2012) uchaza leli lisu njengeligxila ekwakheni izincazelo zamathekisthi afundwayo nabhalwayo. ambisana namasu okuxazulula izinkinga ukuze abafundi bakwazi ukuzitholela incazelo yamagama abangakaze bawezwe noma bawabone ngokwabo (abangawazi); baqonde izakhiwo zemisho ezididayo, bese beqonda amakhonsepthe abangakaze bahlangabezane nawo ngaphambilini. NgokweRead (2009) benoKruizinga noNathason (2010); bakuchaza lokhu kuqondiswa kokufunda nokubhala njengendlela yokufundisa, lapho abafundi befundiswa ukuthi bayakhe kanjani incazelo yamathekisthi abawafundayo nabawabhalayo ngaphansi kwesandla neso likathisha obaqaphile. Ngakho-ke bathi le ndlela ibalungele abafundi abaqalayo ukufunda amakhono okufunda nokubhala kanye nalabo abangasheshi ukubamba lokho okufundwayo uma befunda.

Ukubhala okuqondiswayo, ngokukaMbatha (2012) kubandakanya imisebenzi yamaqembu amancane, lapho abafundi bezilungiselela khona ukubhala baphinde bacijise amakhono abo okubhala. NgokukaFountas benoPinnell (1996) abafundi kumele babhale imibhalo ehlukenene bese uthisha ebaqapha ukuthi benza ngendlela efanele yini, uma bengenzi ngendlela efanele abaqondise ngokubanika imiyalelo eqondile neqondekayo esebenzisa izifunjwana ezincane. NgokukaMbatha (2012) ebangeni lesibili nelesithathu abafundi bayaqala bezilungiselele ukubhala izincwadi eziya kubantu abathile, belandela imiyalelo kathisha. Uthisha ubayalela ukuthi bayibhale kanjani, bese abafundi baqale babhale imizamo yabo yokuQala yezincwadi zabo. Umfundi nomfundi kumele azifundele umzamo wakhe wokuQala, ahlonze amaphutha awenzile bese edlulisela komunye umfundi ukuba amubhekele amaphutha naye.

NgokukaFedericks (2013), ukuqondiswa kokubhala kuhlenganisa ukufunda lapho abafundi behlukaniswa ngokwamaqoqwana amancane batshelwe futhi batshengiswe ukuthi kubhalwa kanjani, bese benikwa nethuba lokuthi babhale lokho asebekufundile. Ukuqondiswa kokubhala ngokukakaFedericks (2013), kwenzeka uma uthisha ekhombisa imicabango yakhe ngokuthi ayibhale phansi, ukuze abafundi bezofunda indlela okubhalwa ngayo imicabango uma ngabe uzoqala ukubhala umsebenzi obhalwayo. NgokukaFedericks (2013), le ndlela ilekelela ukuthi abafundi bakwazi ukubhala amaphuzu asebewacabangile ukuze bezowahlunga uma sebekhetha

lawo ahambelana nesihloko abasuke benikezwe sona. NgokukaMbatha (2012) uthisha uqapha ukuthi abafundi babhala kanjani uma bebhala, abuye abaqondise lapho benza khona amaphutha. Ebangeni lesibili nelesithathu, ngokuchaza kukaMbatha (2012) abafundi basuke sebekwazi ukuzibhalela izincwadi, uthisha ubalekelela ngokuthi abachazele ukuthi zibhalwa kanjani; nokuthi yini okumele bayifake nokungamele bayifake uma bebhala izincwadi.

b) Ukubhala ngokwabelana:

Lokhu kwenzeka uma uthisha ezosebenzisana nabafundi bakhe babonisane ngalokho abazobe bekubhala. Yonke imisebenzi yokubhala yenziwa ngokubambisana phakathi kukathisha nabafundi bakhe. Le ndlela ifundisa abafundi ukuthi bakwazi ukusebenzisana nabanye uma kwenziwa umsebenzi.

c) Ukubhala okuzimele:

Kunika abafundi ithuba lokuba babhale ngaphandle kokwelekelelwa uthisha. UGraves (2004), beno Gambrell (2011) bathi umyalelo oyiwo noqondekayo wokubhala okuzimele, ukunika abafundi izihloko abangakhetha kuzo uma bebhala, kodwa isakhiwo sombhalo wabo kumele bazikhethela bona ngokwabo. Lokhu kubenza bafunde ukukhetha ngendlela efanele nezovumelana nabo, nabazokwazi ukuyiqonda uma benikezwe umsebenzi obhalwayo.

Ocwaningweni olwenziwa nguFredericks (2013), kuyahlaluka ukuthi othisha abaningi basebenzisa amasu nezindlela zokufundisa abangaziqondi, nokuyikhona okudala ukuthi bengakwazi ukuzisebenzisa ngendlela efanele. Kuyaqapheleka ukuthi othisha bayahluleka ukuhlanganisa kahle lezi zindlela okufundisa, nokuyikhona okudala ukuthi abafundi bengalizuzi ikhono lokubhala njengoba kusuke kulindelekile. Othisha ababe besawalungisa amaphutha enziwa abafundi ngoba indlela abasebenzisa ngayo lezi zindlela ayibavumeli, lokhu kuba nomthelela omubi ekufundeni kwabafundi ikhono lokubhala ngoba baqhubeka benze amaphutha ngenxa yokuthi abalungiswanga kuwo. UFredericks (2013), waveza ukuthi yize othisha bekwazi ukusebenzisa lezi zindlela zokufundisa ukubhala, kodwa kumele babuye babheke ukuthi ngabe izinhloso zezifunjwana zabo ukuthi ziyafezeka yini noma cha. Lokhu kobasiza ekutholeni ukuthi yini lena abangayenzi ngendlela efanele uma befundisa, bese beyayilungisa. Okunye okwavela ukuthi iningi lothisha abafundisa ulimi lokuqala lokwengeza kusuke kungasilona ulimi lwabo lwebele noma lwasekhaya, lokhu kungezinye zezinkinga ngoba nabo abanalo ulwazi olugcwele ngalolo limi abalufundisayo.

Imiphumela yocwaningo lukaMbatha (2012), iveza ukuthi othisha abasebenzisa isiZulu njengolimi lwabo lwaseKhaya balufundisa kangcono besebenzisa zona lezi zindlela zokufundisa. Into edala inkinga ukusetshenziswa kolimi okungelona olwesiZulu ukuyalela abafundi ekilasini. Nenye into

eyinkinga ukungaqeqesheki kothisha ngendlela efanele. Ngakolunye uhlangothi, uNkosi (2011), wathi kubalulekile ukuthi othisha bazijeqeze ngokubuyekeza abakwenzayo uma befundisa, ukuze kuzothi noma kukhalwa ngamazinga aphansi okuphumelela kwabafundi ekubhaleni, unembeza wabo ube ubalahla ngokuthi abenzanga kahle noma ubavune ngokuthi bakwenzile obekufanele yikho ukuthi bekungenele.

ULenyai (2011), yena waveza ukuthi othisha abanye bakhetha ukunamathela ohlotsheni olulodwa lwamasu kanye nezindlela zokufundisa, lokhu kudala ukuthi abafundi bangabi nalo ithuba lokuthuthukisa ikhono labo lokubhala, njengoba kwazona lezo zindlela namasu bengakusebenzisi ngendlela efanele. Uqhuba uthi abasunguli bomqulu wezemfundo kuleli kumele baqikelele ukuthi lokhu okusuke kushiwo kumqulu kuyenziwa emazingeni ezifundazwe kanye naweziyingi, bangagcini nje ngokusho okumele kwenzeke bese bengabheki ukuthi ngabe kuyenzeka ngampela yini. NgokukaFredericks (2013), ikhono lokubhala ebangeni lokuQala kuya kwelesiThathu alitholi ukuqinisekiswa njengelokufunda emqulwini wezemfundo kazwelonke (CAPS). NgokukaFredericks (2013), amakhono okufunda nokubhala akumele ngabe ayahlukaniswa njengalokhu ehlobene futhi ethintana kakhulu.

Kule ngxenye elandelayo, ngizobheka ucwaningo olwenziwe emazweni aphešheya njengoba nalo belwenza ulimi lwesiBili yize bengalubizi ngokuthi ulimi lokuqala lokwengenza njengalapha eNingizimu-Afrika; ngizobheka ukuthi bathini mayelana nokufundisa ikhono lokubhala kubafundi abenza ulimi lokuqala lokwengeza.

2.3. Emazweni aphešheya

Umqakuliswano kaSaxton (2010), uthi abafundi benza kahle kwezemfundo uma bechwephesha emakhonweni okufunda okubhaliwe nokubhala ocwaningweni lwakhe alwenza eLandani (*London*). NgokukaHyland (2003(b)), ocwaningweni lwakhe alwenze eLandani, kunzima kubafundi bolimi lokuqala lokwengeza ukufunda baqonde indlela yokubhala imibhalo ehlukahlukene ngoba kumele baqonde nezinye izingxenye zolimi ezisetshenziswa kuleyo mibhalo ngokwehlukana kwayo. Umqakuliswano kaFlowerdew (2002), ocwaningweni lwakhe alwenze eShayina, uthi kunzima kakhulu kubafundi bolimi lokuqala lokwengeza ukukwazi ukubhala ngendlela efanele neqondene nezinhlobozinhlobo zemisebenzi ebhalwayo. Enye yezinkinga idalulwa ngu-Langer no applebee (1986) lapho beveza ukuthi othisha abanaso isiqiniseko sokuthi iyiphi inqubo yokufundisa ikhono lokubhala okumele bayilande uma befundisa ikhono lokubhala ezikoleni, nokuthi abazi ukuthi kumele balifundise kanjani leli khono lokubhala.

UGraham beno Perin (2007), bakholelwa ukuthi uma abafundi bengakwazi ukusebenzisa ikhono lokufunda ngokuqonda, bahlaziye lokho abakufundile, bese beyakubhala, lokhu kusho ukuthi

ababenzi ubulungiswa emathalenti abo. Ukuhluleka kwabafundi ukubhala kusho ukuthi othisha ababenzi ubulungiswa ekufundiseni abafundi babo leli khono.

NgokukaHalley noAustin (2004), ukuze ukwazi ukugqugquzela ukuthuthuka kwamakhono okufunda nokubhala kumele wena njengomfundisi uqale uqonde kahle izinjulalwazi eziqondene nala makhono, izindlelakwenza kanye nezindlela zokufundisa la makhono. U-Ellis (1996), waveza ukuthi kumele ube nolwazi olunzulu ngalolo limi olufundisayo kanye nezingxenye zalo ezimiselwe ukufundwa. OPence benoJustice (2008), baveza ukuthi ukungabi nalo ulwazi olwanele ngolimi olufundisayo kudala inhlekelele yengozi, ngoba othisha abangenalo ulwazi olunzulu ngolimi abalufundisayo bagcina bekhetha ukufundisa ulwazi okungamele ngabe bayalufundisa noma bakhethe amasu okufundisa okungamele ngabe ayasetshenziswa kula maBanga aphantsi emfundo (angahambisani namaBanga abawafundisayo). OPence benoJustice (2008), bagcizelela ukuthi othisha abakwazi ukulandela izindlelakwenza, izinjulalwazi kanye nezindlela zokufundisa, bagqugquzela ukufundwa kolimi, ngoba bayaqonda ukuthi abafundi bayawenza amaphutha futhi babuye bawalungise lawo maphutha inqobo nje uma benikezwe ithuba elanele ukuthi bawalungise lawo maphutha. Baqhuba bathi othisha bayalwamukela ulimi lwabafundi olubhaliwe baphinde babaklomelise ngendlela efanele labo bafundi asebekwazi ukubhala imisho emifishane ebangeni labo lesibili ngoba bayasiqonda isakhiwo sokufundwa kolimi kuleli Banga.

Ngokuka-Ahn (2012), ikhono lokubhala lithathwa njengekhono elinzima, uma kufundwa ngolimi lokuqala lokwengeza emhlabeni wonke jikelele. Ngokuka-Ahn (2012), abafundi abaningi abafuna ukufunda ulimi lokuqala lokwengeza eYurophu bayaye baye kulezi zindawo ezilusebenzisa njengolimi lokuqala lolo limi abafuna ukulufunda, laba bafundi bafike bahlangabezane nezingqinamba ikakhulukazi ekwenzeni imisebenzi yesikole ebhalwayo. Ngokuka-Ahn (2012), othisha baqaphela ukuthi laba bafundi banalo ulwazi lohlelo lolimi futhi basheshe bakufunde ukukwazi ukufunda ngalolo lulimi kodwa bengabi nakho ukuzigqaja ngekhono labo lokubhala. U-O'Mallye beno Chamot (1990), ocwaningweni lwabo kuvela ukuthi ukufundiswa kolimi lokuqala lokwengeza akusagxilile ezindleleni ezilungele ukufunda nokufundisa kodwa sekubhekwa ukuphumelela kwabafundi nothisha ekufezekiseni amaphupho abo olimi lokuqala lokwengeza. Kanti oLo Bianco beno Slaughter (2009), ukuqhathanisa izindlela zokufundisa phakathi kolimi lokuqala kanye nolokuqala lokwengeza, kuveza ukuthi ukufundwa kwamakhono olimi lokuqala kusezingeni eliphezulu kunalokho kolimi lokuqala lokwengeza. OLo Bianco beno Slaughter (2009), baveza ukuthi ulimi lokuqala lokwengeza lwakhiwa ukuchwephesha ulimi lokuqala, kanti akuthinti kakhulu ukukhula kwengqondo kanye nokwazi ngemvelaphi yakho njengomfundi. OLo Bianco beno Slaughter (2009), babheka injulalwazi ka Pieneman (1998), eyaziwa ngokuthi yi *process ability* esho ukuthi ukufunda ulimi lokuqala lokwengeza kunezigaba zakhona (*stepping stones*)

Esigabeni sokuqala, abafundi bakwazi ukufunda babhale amagama nemisho kungekho lapho beyiguqule khona. Esigabeni sesiBili, abafundi bafunda ukuguqula izingxenye ezithile emagameni nasemishweni njengokuwabhala esebunyeni noma ebuningini. Kuthi esigabeni sesithathu, abafundi bafunda ukuhlobanisa imithetho yolimi kanye namabinzana amagama.

NgokukaMcCartney beno RO (2011), ikhono lokubhala emazweni aseMelika belinganakiwe, futhi othisha bebenganaso isikhathi esanele sokulifundisa, kanti nokuhlolwa kwalo bekungekho ezingeni elifanele. Kunokugxekwa kwale ndlelakwenzeka eyinqubo yokufundisa okuveza ukuthi uma kufundiswa leli khono kugxilwa kakhulu emibonweni yalabo ababonakala benza kangcono bese eyalabo ababonakala bengahlakaniphile inganakwa eyabo imibono. UMcCartney beno RO (2011) bancoma indlela yokufundisa ngokucathulisa bonke abafundi onabo unganaki labo abasheshayo ukubamba kuphela kodwa ubanake bonke abafundi bakho, bathi lokhu kwenza bonke abafundi balifunde, balazi futhi baliqonde kangcono ikhono lokubhala.

Enye yezindlela zokufundisa ukufunda ukubhala eyasungulwa eSydney efundisa ngohlobo lwemibhalo (*genre*). Le ndlelakwenzeka yaziwa ngokuthi *ISydney School*, iyindlelakwenza okufundiswa ngayo izifundo zelitharesi kwelase-Australia. URose (2008), uchaza ukuthi le ndlelakwenza yasungulwa emva kwemisebenzi eyenziwa nguBeirnshtein (1990; 1996), kanye nekaHalliday (1975; 1993), eyaqopha umlando ngokuthuthukiswa kwezezilimi. UHalliday (1993), uyichaza le ndlelakwenza njengendlelakwenza okuyiyona ecacile.

Okuchaza ukuthi le ndlelakwenza ibekwe ngokucacile ekufundiseni ukubhala ngokwamathiyori kanye nokufundisa. URose (2008), ubeka uthi sekube nezinguquko ezenzekile, ekuthuthukisweni kokufundisa ikhono lokubhala. Eyokuqala yaba ngo 1980, lapho kwaqala khona ukusungulwa kohlelo lokufundiswa kwekhono lokubhala. Kwakunezinhlobo ezahlukeneyo zemibhalo ezikoleni zamabanga aphantsi. Inguquko yesibili kwaba ukwelulwa kwalolu hlelo. Lapho kwabonakala sekufakwa nasezikoleni zamabanga aphezulu, nalapho kwathuthukiswa ukufundiswa ikhono lokubhala laze lahlanganiswa nekhono lokufunda eminyakeni ye-1990. Kuvela ukuthi amasu okufundisa ikhono lokubhala asungulwa ngesikhathi kusungulwa le ndlelakwenza yokufundisa ngokohlelo lwemibhalo, esiyaziwa njengokuyiwo esemthethweni wokufundisa amakhono elitharesi ezikoleni zamabanga aphantsi emfundo.

NgokukaRose (2008), abafundi emabangeni aphantsi emfundo bakhuthazwa ukuba babhale, bangalandeli imithetho yolimi, kodwa kube ukuthi babhala noma ingani abahlangabezana nayo empilweni. Kuthi uma sebebhalile bese belungiswa lapho benze khona amaphutha emisebenzini yabo, belekelelana nothisha ababafundisayo. NgokukaRose (2008), kwabe sekufika indlela yokubhala okuyiyona eyathatha isikhala sokufundiswa kwelitharesi ezikoleni zamabanga aphantsi

emfundo. Kule ndlelakwenza yokubhala, abafundi babeyekwa bazibhalele ngokwabo, bebhala ngezinto abazibonayo zenzeka empilweni yabo besho nokuthi zibathinta futhi zibaphathe kanjani. Kuyahlaluka lapha ukuthi ukubhala kwabafundi baqhamuka emakhaya anabazali abafundile izinga labo lokubhala laliba phezulu kanalelo labafundi abaqhamuka emakhaya anabazali abangafundile.

NgokukaFlanagan (1980), kumele othisha baqonde ukuthi amakhono okubhala nokufunda ayahambisana yize kukhona umehluko phakathi kwala makhono, kodwa kubalulekile ukuthi aqondisiswe kahle la makhono futhi othisha kumele bawuqonde kahle umehluko ophakathi kwawo. NgokukaFlanagan (1980), kuyavela ukuthi ikhono lokubhala abafundi baqala ukulifunda esikoleni futhi balisebenzisa kakhulu khona esikoleni, ngakho-ke ukuthuthukiswa kwaleli khono kudinga imfundo. Ngaphandle kokufundiswa leli khono abafundi angeke babe nalo. NgokukaFlanagan (1980), isizathu esenza ukuthi ucwaningo lugxile kakhulu kwinqubo yokubhala kunomphumela wokubhala yingoba ukufunda ukubhala kanye nokuhleleka kwemibhalo nohlelo lolimi kuqalwa ukufundwa emabangeni aphansi emfundo.

NgokukaFlanagan (1980), kusobala ukuthi kunezigaba ekuthuthukeni kwekhono lokubhala futhi akekho ongeke akubone lokho, kodwa-ke mincane kakhulu imisebenzi ekhombisa lezi zigaba zokuthuthukiswa kwekhono lokubhala. Okusho ukuthi abacwaningi basesikhathini lapho besafuna ukuthola futhi baqonde kahle izingxenye ezibalulekile zenqubo yokubhala. NgokukaFlanagan (1980), ugxila kakhulu ekubhekeni izinhlobo zemibhalo ebhalwa abafundi emabangeni aphansi emfundo, uveza imibhalo lapho abafundi bebhala imisebenzi eyenza lowo ofundayo afise ukufaka eyakhe imibono ngalokho okubhaliwe. Lolu hlobo lombhalo luhlokoloza imizwa kanye nemicabango yezethameli ukuze nazo zizofuna ukuzwakalisa ukuthi zizizwa kanjani emuva kokufunda le mibhalo. Lolu hlobo lwemibhalo lwaziwa ngokuthi yi-*expressive writing*. Bese kuba khona olunye uhlobo olusankondlo (*poetic writing*), lapha abafundi baveza ilaka labo nemizwa yabo ngezinto abazibona zenzeka empilweni yabo nakulezo zindawo ezibazungezile belandela uhlelo lolimi. Kanti lolu hlobo lokuqala lombhalo abafundi baveza lokhu okungaphakathi kubo kodwa bengakubeki konke embhalweni okunye bayakushiya ukuze kuzoba nesikhala sokuthi lowo ofundayo akwazi ukufaka noma ukuveza olwakhe uvo mayelana nemizwa evuswa ilombhalo abawufundayo. Embhalweni osankondlo abafundi bayibhala baveze yonke imizwa yabo, kungabi bikho abakushiya ngaphandle uma bebhala.

UBarkaoui (2007), waveza ukuthi ikhono lokubhala into enzima ukuyizuza, kudinga ukuba uchwepheshe izingxenye eziningi zolimi kanye nendlela yokucabanga. NgokukaBarkaoui (2007), ukuze abafundi babe ochwepheshe ekubhaleni ulimi lokuqala lokwengeza kumele bafundiswe uhlelo lolimi, isintekisi (*syntax*), ileskhoni (*lexi*) kanye nemofoloji (*morphology*) yolimi lokuqala lokwengeza, kanye nendlela yokubhala nokwethula umbhalo ngolimi lokuqala lokwengeza. Uphinde

aqhube athi ikakade lolimi lwebela noma lwasekhaya kanye nokadebona womfundi wolimi lokuqala kuyelekelelana ekutholeni ulimi lokuqala lokwengeza, isakhiwo solimi siyashesha ukutholakala kwabanye abafundi bolimi, kwabanye siyaphuza ukutholakala. NgokukaBarkaoui (2007), ukufunda ikhono lokubhala kunjengokuzuza zonke izindlela zokubhala, ezifana nokuhlela, ukubhala, ukubuyekeza okubhaliwe, izindlela eziqikelela ulimi olubhaliwe, ukuhlela nokukhethwa kwamagama.

NgokukaBarkaoui (2016), othisha kunezinto okumele bazenze noma baziqaphele uma befundisa ikhono lokubhala emabangeni aphansi emfundo. Zinhlanu izinto okumele bazi qaphele: okokuQala, kumele baqaphele ukuthi laba bafundi abanalo ikakade lokubhala; okwesiBili, kumele baqaphele ukuthi kudingeka babalekelele abafundi babo noma ngabe bafundisa ngokwamasu athi ukufunda makube sezandleni zabafundi kodwa kuyadinga ukuthi babalekelele ukuze bezokwazi ukucija amakhono abafundi babo okubhala. OkwesiThathu, kumele baqinisekise ukuthi uma abafundi besekilasini bayabeseka futhi bakhululeke uma besekilasini, ngoba uma bengakhululekile, isuke ingekho into ezofundiswa uthisha abazoyizwa bayiqonde futhi akukhathalekile ukuthi othisha bafundisa kahle kanjani noma bayazi kanjani into abayifundisayo, abafundi ngeke baqonde lutho uma bengakhululekile. OkwesiNe, kuyafana nokushiwo uFerries benoHegcock (1998), uthisha kumele aqikelele ukuthi babhekelele imvelaphi kanjalo nobunjalo babafundi babo uma bezofundisa ikhono lokubhala, nemisebenzi ababanikeza yona kumele izibhekelele lezi zimo. OkwesiHlanu, kumele othisha baqikelele ukuthi imisebenzi ebhalwayo mayibe nezinhloso okumele izifeze. Okokugcina mabaqikelele ukuthi bayabazisa abafundi babo ngezinhloso okumele zifezwe imisebenzi ababanikeza yona ukuthi bayenze.

UBrown (2001), wathi ukubhala kuyinqubo yokucabanga, lapho abafundi noma umbhali ebeka noma ebhala ngemicabango yakhe asuke eyicabangile. NgokukaLanger no-Applebee (1986), becaphunwe nguKroll (1990), indlelakwenza yenqubo yokubhala ivula indlela yokucabanga ngokubhala kunokucabanga ngokuthi umbhalo kumele ube njani. Ngokuka-Onozawa (2010), kwinqubo yokubhala abafundi bathathwa njengengxenywe enkulu yokufunda, ngakho-ke uma befunda kuqikelelwa ukuthi abafundi badingani; balindele ukuzuza ini; bahloseni ngokufunda; izindlela abafunda ngazo; amakhono abawadingayo kanye nolwazi abaludingayo.

U-Onozawa (2010), uqakulisa uthi le nqubo igqugquzela abafundi ukuba bakhululeke bakwazi ukubeka imibono nemicabango yabo kanye nemizwa yabo uma bebhala imilayezo, ibanika nesikhathi esanele kanye nethuba lokubuyekeza imibhalo yabo, konke lokhu bekwenza belekelelwa uthisha wabo obafundisayo. U-Onozawa (2010) ubalula ukuthi le nqubo yokubhala inezigaba ezithile ezilandelanayo: okwenziwa ngaphambi kokubhala (ukwakha amaphuzu kanye nokuninga ngalokho ozokubhala); ukubhala okokuqala, kanye nokubuyekeza ulungise amaphutha. Ngokuka-

Onozawa (2010), inqubo yokubhala indilingene, ngokuthi uma umfundi ebhala angaqale akhe amaphuzu azobhala ngawo, kodwa uma esebhala uyaqhubeka nokwakha amaphuzu uma ebona kufanele noma sengathi kukhona akushiye ngaphandle okumele akubale kulowo mbhalo wakhe. Uthi inqubo yokubhala ithi abafundi kumele bahlale benza imisebenzi ebhalwayo ukuze bafunde ikhono lokubhala. Othisha baqinisekise ikhono lokubhala kanye nokubaluleka kwalo, othisha uma befundisa ikhono lokubhala kumele baqikelele ukuthi ababadidi abafundi babo ngokufundisa izinto eziningi ngesikhathi esisodwa. Kumele baqikelele ukuthi abafundi bayayiqonda into okumele bayenze uma bebhala nokuthi lowo msebenzi abawubhalayo udinga benzeni.

NgokukaBarkaoui (2007), le nqubo ibeka umbono wokuthi kumele abafundi bafundiswe ukubhala ngokuthi bachazelwe inqubo kanye namasu okubhala aholela ekubhaleni okuhle (ukwakha amaphuzu, ukuhlela umbhalo, ukubhala okokuQala, ukulungisa kanye nokubuyekeza), bese bekhuthazwa ngokuthi batshelwe benze kanjani emibhalweni yabo kuze kube ukuthi bayalichwephesha leli khono lokubhala. NgokukaChenoweth noHayes (2001); Cummins (2002); Ferries no Hedgcock (1998); Hyland (2002); Roen (1989), uma abafundi befundiswe kahle leli khono lokubhala bagcina sebekwazi ukulandela le nqubo kanye namasu okubhala bengatshelwa muntu ngawo bezenzela bona bebodwa. Lokhu kugcizelela lokho okwashiwo uRoen (1989), uma ethi abafundi abaqonda inqubo yokubhala, ikona okwenza ukubhala kube impumelelo, bayakwazi ukusebenzisa leyo nqubo ngokwabo.

Ngokuka-Onozawa (2010), le ndlelakwenza yenqubo yokufundisa ikhono lokubhala, isetshenziswa ngothisha baseJaphane, inconywe kakhulu abacwaningi abaningi njengokhiye wokufundisa ikhono lokubhala kubafundi. Le ndlelakwenzeka igxila kakhulu kwinqubo yokubhala. U-Onozawa (2010), uqakulisa ngokuthi othisha nabafundi banenkoleloze yokuthi ukufunda ukubhala kubandakanya ukukwakhiwa kwemisho, upelomagama kanye nohlelo lolimi. Ukuqonda uhlelo lolimi kuthathwa njengengxenye ebalulekile yokufunda ulimi. Sekube nokuphikisana okuningi phakathi kwababhali uma bechaza indlelakwenza yenqubo yokubhala. Ngokuchaza kuka McCartney beno Ro (2011) abanye ababhali bayithatha njengezinyathelo zokufundisa ukubhala ezihlanganisa okwenziwa ngaphambi kokubhala; nangenkathi sekubhalwa kuhlanganiswa amaphuzu ubuye uwahlele kahle; ukubhala kokuQala kanye nokubukekisa ulungise amaphutha bese ubhala umsebenzi wakho ozowethulela izithameli okungaba othisha. Abanye bathi indlelakwenza yenqubo yokubhala iyizinjulalwazi kanye nezindlela ezilandelwayo uma kubhalwa. uHyland (2003) yena uthi indlela kwenzeka yenqubo yokubhala ziyizindlelakwenza zenqubo yokufundisa ezinezindima eziyidlalayo ekufundiseni nasekucijeni ikhono lokubhala kanye nokucacisa ukuthi ikhono lokubhala kahle kahle liyini. NgokukaHyland (2003) izindlelakwenza zenqubo yokubhala kuncane ezikuvezayo

ngokwakheka kwezincazelo zamakhonsepthe ezakhiwa emiphakathini esiphila kuyo, kanti futhi aziyibheki imithelela eqhamuka emiphakathini yalabo ababhalayo.

Indlelakwenza yokufundisa ikhono lokubhala oMcCartney beno Ro (2011) bayichaza njengohlelo olulandelwayo uma kufundiswa ikhono lokubhala, loluhlelo lunezigaba ezinhlanu. Zifaka ukwakhiwa kwamaphuzu, ukuhlela amaphuzu, ukubhala kokuqala, ukubuyekeza kanye nokulungisa amaphutha bese kuba isigaba lapho sekubhalwa umsebenzi okuyiwona ozokwethulelwa izethameli okuba othisha esikhathini esiningi. Abacwaningi abaningi okubalwa kubo (Bomer noBomer, 2001; Pritchard no Honeycutt 2006) baveza ukuthi abafundi abaningi balandela indlelakwenza eyinqubo yokubhala uma befundisa ikhono lokubhala. Baveza ukuthi abanye othisha izigaba zokufunda ukubhala bazithatha njengezigaba zokwakha umbhalo okuhlanganisa isigaba sokucabanga ukuthi uzobhala ngani; uzokuhlela kanjani lokhu ozobhala ngakho; ukubhala okokuqala; isigaba sokubuyekeza ulungise amaphutha bese kuba isigaba sokugcina lapho usubhala umbhalo okuyiwona owuhlelele ukuwudlulisela kuthisha. UJoseph (2016) uqakulisa ngokuthi le ndlelakwenza inciphisa isikhathi sokufunda ngoba idinga ukuthi othisha bagxile emaqoqweni amancane abafundi uma befundisa ikhono lokubhala, ukuze kuzoba nesiqiniseko sokuthi abafundi bayakuqonda lokhu okumele bakwenze. Uqhubeka athi abafundi abanikezwa inkululeko yokuthi bazikhethele ukuthi iziphi izihloko abafunda ukubhala ngazo, benokwazi ukuthi izethameli zomsebenzi abawubhalayo zingobani futhi yini lena abafunda ukuyedlulisela kuzo. NgokukaMcCartney beno Ro (2011) abacwaningi abaningi bathi le ndlelakwenza eyinqubo yokubhala izeza izigaba zokubhala zingezilandelanayo futhi eziqondile, ezingadingi ukuthi ubuye uhlelele kwesinye uma usukwesiphambili.

Othisha bagcizelela ukuthi abafundi balandele isilando seqeqebana elithile labafundi, ngokusho kukaMcCartney beno Ro (2011) othisha bagcizelela ukuthi isilando salaba abanye asiyekwe, nokuqguqguzela ingcindezelo kulabo bafundi esinganakwa esabo isilando. Uma benza lokhu bacindezela abafundi abasuka ezindaweni ezahlukene nabanesilando esahlukile kunesalelo qeqebana esithathwa njengegugu. Lokhu kudala ukuthi labo bafundi abacindezelwayo bangabi nakho ukuzethemba nokuzigqaja ngesabo isilando. NgokukaMcCartney beno Ro (2011) kuyagqugquzelwa ukuthi othisha uma befundisa bakubhekelele ukwehlukana kwabafundi okungaba ngokwebala, ngokwezinga lomnotho kanye nangokobulili; ukwenza bonke abafundi bakuthakasele ukufunda futhi babe nokuzigqaja ngokuba yingxenywe yesifundo sakhe. Ngakolunye uhlangothi bancoma kakhulu indlela yokufundisa *iscaffolding*, bathi ivumela ukuthi othisha batshengise abafundi babo lokhu okumele bakwenze babuye babuze nemibuzo lapho bengaqondi khona; babuye baxoxisane ngesifundo kanye nabanye abafundi. Bavumelana nalokho okwashiwo uVygotsky (1978) uma ethi abafundi bafunda kangcono uma bezothola ukwelekelelwa

nokwesekwa; nokufundiswa ngendlela *yescaffolding*. Bathi othisha kumele bakwazi ukwelekelela abafundi ngokuthi babafundise ukuthi bakwazi ukucabanga ngesihloko abazobhala ngaso, babuye bahlele umbhalo wabo, baninge ngamaphuzu abazobhala ngawo; konke lokhu bakwenze ngokubambisana phakathi kothisha nabafundi.

Kule ngxenye elandelayo kuzobhekwa ucwaningo olwenziwe ezwenikazi lase-Afrika mayelana nokufundisa ikhono lokubhala kubafundi abenza ulimi lokuqala lokwengeza.

2.4. Ezwenikazi lase-Afrika

Ucwaningo olwenziwe ngo-Oyefunde, Ojo, Korb, noBabudoh (2016), olwenziwa ezweni laseNigeria; lwaveza ukuthi izwe lonke laseNigeria libhekene nenkinga yezinga eliphezulu labafundi abangakwazi ukufunda nokubhala. Bathi esinye sezizathu esenza abafundi bangabi nawo amakhono olimi ingoba eminyakeni eminingi imfundo yamabanga aphansi ibinganakiwe, futhi nothisha abafundisa emabangeni aphansi bebengaqeqeshekile ngendlela efanele nesezingeni elifanele, lokufundisa amakhono elitharesi ezikoleni zamabanga aphansi.

Umcwaningi uKorous (2012), ocwaningweni lwakhe alwenze eKenya, waveza ukuthi isu lokufundisa ulimi olukhulunywayo kuqala, bese kugcina lokho okubhalwayo, lelekelela ekutheni abafundi bafunde kangcono ukusebenzisa ulimi kanye nezimiso zolimi ngaphambi kokuba babhale phansi. Uqhuba athi uma umfundi esekwazi ukuxhumana kahle esebenzisa ulimi lokuqala lokwengeza, adlulise imibono yakhe ukuthola kulula ukubhala. Lokhu kuholela ekutheni umfundi akwazi ukufunda ukubhala, ulwazi elususela kulokhu asuke ekukhuluma. UKoross (2012), uyakholelwa ukuthi uma othisha bengasebenzisa kahle leli lisu lokuthi baqale bafundise izingane ukukhuluma kungaba lula uma sebezifundisa ikhono lokubhala. Ngakolunye uhlangothi u-Okari (2016), ocwaningweni lwakhe alwenze eKenya, uqagulisa ngokuthi ukubhala nokukhuluma kungamakhono ahlukene kakhulu olimi, nangendlela ulimi olusetshenziswa ngakhona uma ukhuluma noma ubhala ayifani. Angeke kwashiwo ukuthi kubhalwa lokho osuke ukuzwe kukhulunywa noma lokho okukhulumile kuthuthukisa ikhono lokubhala. Uqhubeka athi kufanele kube nezindlela kanye namasu okufundisa ikhono lokubhala. Kufanele kube namasu abekwayo okuyiwonawona azosetshenziswa ukufundisa nokuthuthukisa ikhono lokubhala kwezemfundo zaseKenya.

Ngokuka-Okari (2016), kuvela izindlela zokufundisa ikhono lokubhala ezingasetshenziswa emabangeni aphansi emfundo, kodwa ugcizelela ukuthi othisha kunemibuzo okumele bazibuze yona ngaphambi kokuba bayofundisa ikhono lokubhala. Eminye yemibuzo ithi: ingabe le misebenzi azoyifundisa ililungele yini izinga labafundi bakhe? Ingabe abafundi bazoyiqonda yini yona le misebenzi okumele bayifunde nokuthi bazokwazi yini ukufunda kusetshenziswa le misebenzana? Uqhubeka athi ikhono lokubhala lingelibaluleke kakhulu kuzo zonke izifundo kanye nasemazingeni

onke emfundo, aligcini ngokubaluleka kuphela mangabe kufundwa ulimi. Uphinde u-Okari (2016) athi, indlela elula yokufundisa ikhono lokubhala kubafundi ukuthi ubafunde bese ubachazela baze baqonde ukuthi yini lena umbhali eyenzayo ukuze umbhalo wakhe ube yimpumelelo. U-Okari (2016) uthi, ukufundisa ikhono lokubhala kwenziwa ngokuhlanganyela nokucacile, kumele kucace ukuthi abafundi uzobafundisa ikhono lokubhala.. Uphinde u-Okari (2016) athi, ukufundisa kuqala lapho kufundiswa lokho okulula, kusukela olwazini abafundi abanalo kuya kulokho okunzima. Uthi kunendlela abafundi abayilandelayo uma befunda, futhi kunezigaba abafunda ngazo. Baqala belingisela lokho abakubona kwenziwa phambi kwabo, bese bekopela lokho okubhaliwe ebhodini noma ezincwadini; uma sebekwazi ukubhala lokho abakubonayo babe sebefunda ukubhala bezimele ngabodwana bengakopeli ndawo. Okokugcina u-Okari (2016) uthi, kubalulekile ukufundiswa kwezinhlamvu kubafundi, kuqalwa ngosonhlamvukazi bese kugcina ngelezi ezincane ezibukhuni.

2.5. Eningizimu-Afrika

NgokukaHorne (2002), eNingizimu-Afrika amazinga ezingane okufunda okubhaliwe nokubhala aphansi ngale ndlela yokuthi awahambelani nezinga lezingane lokukhula, noma amaBanga eziwenzayo. Lokhu kukhomba ukuthi kukhona inkinga ekhona mayelana nokufunda okubhaliwe kanye nokubhala kubafundi. Uma isimo sinje akwazeki ukuthi inkinga ikuphi kuze kube kwenziwa ucwaningo oluzoveza ukuthi inkinga ngabe ikuphi. Yingakho-ke abacwaningi bethatha izinqumo zokuthi benze izingcwaningo bebheka izindlela abafundi abafunda ngazo, abanye babheka izindlela namasu othisha abazisebenzisayo uma befundisa ukuze bathole ukuthi ngabe yini edala lesi simo semiphumela ephansi. Yingakho umcwaningi ebone kunesizathu sokuba athole ukuthi ngabe yini imbanga yalesi simo semiphumela emibi. NgokukaMbatha (2012) ulwazi lolimi kanye nokukwazi ukusebenzisa amakhono okufunda okubhaliwe nokubhala kuyisisekelo semfundo kanye nenkululeko kwezomnotho, ezenhlalakahle kanye nezepolitiki. Ukushintshwashintsha kwezinqubomgomo zokufunda nokufundisa kuleli laseNingizimu-Afrika kukhomba khona ukuthi uMnyango wezemfundo uzama ukuthola isisombululo sale nkinga abafundi ababhekene nayo emazingeni aphansi. Amakhono okubhala kanye nolwazi lolimi kuseyingcikingcini, akukathuthuki kubafundi abaningi. Kuyabonakala ukuthi ukubhala kuncike kakhulu ekukwazini ukufunda okubhaliwe ngoba ngaleyo ndlela umfundi usuke ethole ulwazimagama angalusebenzisa uma esebhala. Ngakho-ke kubalulekile ukuthi othisha baqinisekise ukuthi bawalolonga womabili amakhono, elokufunda okubhaliwe kanye nelokubhala. Izinkomba zokwehla kwamazinga okuchwephesha ikhono lokubhala kubafundi baseNingizimu-Afrika, zidalwa ukuthi othisha ngokusho kukaBrandt (2001); bagxila kakhulu ekufundiseni ikhono lokufunda okubhaliwe nokwenza kunciphe isikhathi sokufundisa ikhono lokubhala. Ngenye indlela kusho ukuthi othisha ababaniki abafundi amathuba anele okwenza imisebenzi ebhalwayo. Lokhu kuyalikhinyabeza ikhono

lokubhala ngoba noma benalo ulwazimagama uma benganikwa ithuba lokulusebenzisa emisebenzini yokubhala ikhono labo lokubhala alilolongeki.

Ngokuka-Asmal (1999) owake waba nguNgqongqoshe wezemfundo ngonyaka wezi (2002), enkulumeni yakhe ecashunwe nguNkosi (2011) yaveza ukuthi aphansi kakhulu amazinga okufunda okubhaliwe nokubhala kubafundi baseNingizimu-Afrika. UNgqongqoshe Asmal (1999) wathembisa ukukhuphula amazinga okufunda okubhaliwe nokubhala eNingizimu-Afrika, lokhu kwakuzokwenzeka ngohlelo obeluzothatha iminyaka emiHlanu. NgokukaNkosi (2011) lokhu kusungulwa kwezinhlangano ezizolekelela ekufundiseni nasekufundeni amakhono okufunda okubhaliwe nokubhala, kwathathwa nawuMnyango WezeMfundo njengesinyathelo esibalulekile kakhulu ekuqedeni ukungakwazi ukufunda okubhaliwe nokubhala eNingizimu-Afrika. NgokukaBharuthram (2006) kwasungulwa i-*African National Literacy Initiative (SANLI)* ngonyaka wezi-(2000), njengesinyathelo sokunciphisa amazinga aphezulu okungakwazi ukufunda okubhaliwe kanye nokubhala eNingizimu-Afrika.

Le nhlangano ngokwaSibiya (2005), yasungulwa ngenhloso yokunciphisa inani labantu abangakwazi ukufunda okubhaliwe nokubhala emiphakathini yaseNingizimu-Afrika. Inhloso yale nhlangano kwakuwukugqugqezela imiphakathi ukuthi ikukhathalele ukufunda amakhono olimi, njengalokhu kungamakhono abaluleke kakhulu ekuxhumananeni okuhlukahlukene kuleli lizwe esiphila kulo. Ekuboneni izinkinga othisha ababhekene nazo uma befundisa amakhono okubhala nokufunda, uMnyango WezeMfundo kuleli (DoE, 2008b) wethula i-*National Literacy Strategy* ngonyaka wezi-2008, eyayiqondiswe ekuthuthukiseni amakhono okufunda okubhaliwe nokubhala emabangeni aphansi emfundo. Inhlosongqangi yokusungulwa kwalezi zinhlangano kwabe kuwukwandisa amathuba kanye nokuvulela wonke umphakathi waseNingizimu Afrika-amathuba okufunda amakhono okufunda okubhaliwe nokubhala kwabadala nabancane.

Ukufundiswa kwekhono lokubhala usebenzisa izindlelakwenza kuyisisekelo sokufundiswa kwekhono lokubhala (Leach & Moon 2008; Mather, 2022). Izindlelakwenza, zikhomba ulwazi lothisha abafundisa ikhono lokubhala, nokuyikhona abakusebenzisayo ukuze bezokwazi ukufundisa kahle; ukusebenza kahle kwalezi zindlelakwenza kukhuthaza imiphumela emihle kubafundi (Leach noMoon 2008). NgokukaGovender noNgubane (2021), othisha ezikoleni basebenzisa kakhulu indlelakwenza yenqubo yokubhala uma befundisa ikhono lokubhala kubafundi bolimi lokuqala lokwengeza, okuyiyona ndlelakwenza ephakanyiswe uCAPS (2011). Ugrossman (2009), ugcizelela ukuthi indlelakwenza yenqubo yokubhala igxila kakhulu ekufundiseni inqubo yokubhala. UNgubane (2021), uqagulisa ngokuthi ukuphumelela kokufundwa nokufundiswa kwekhono lokubhala kuncike kakhulu olwazini lukathisha kanye nokuqonda kukathisha izindlelakwenza zokufundiswa kokubhala kanye nenqubo yokubhala uqobo. UTribble (1996) uqagulisa ngokuthi indlelakwenza yenqubo

yokubhala ibheka kakhulu ikhono labafundi lokukwazi ukubhala bezimele, bakhqize imibhalo efundekayo futhi enencazelo eqondekayo. Lokhu kusho ukuthi le ndlelakwenza ibeka umfundi njengomuntu okuwuyena ohlela futhi alolonge ikhono lakhe lokubhala, uthisha abe emeseka lowo mfundi. Esikhathini samanje uCAPS (2011), ugqugquzela ukuthi abafundi bazakhele bona ulwazi abalufundayo bebe besekelewa futhi belekelelwa uthisha ukwenza konke lokho. NgokukaMpiti (2016), uthisha uyena olawula ukufundwa kwekhono lokubhala elandela indlela yokungenelela nokulekelela enconywa uVygotsky (1978). UVygotsky (1978), uthi indlela yokwelekelela nokungenelela yelekelela abafundi ukuthi ukuthi bakwazi ukuxhuma nalokhu abakubhalayo kanye nolimi abalusebenzisayo.

Yize indlelakwenza yenqubo yemibhalo inikeza isisombululo sezinkinga ezibheke nokuntengantenga kwekhono lokubhala, kodwa igqugquzela ukuthi othisha bangabheki ubunjalo bomsebenzi owenziwa abafundi babheke nje ukuthi bakwazile yini ukubhala kuphela (Wentzel, 2021). Lokhu kwenza ligcine lingathuthuki ikhono lokubhala kubafundi bolimi lokuqala lokwengeza (Wentzel, 2021). Othisha abasebenzisa indlelakwenza yohlobo lwemibhalo befundisa ngaphansi kwezimo ezahlukene ezihambela nokubhala, lokhu kuqala lapho abafundi beqala ngokufunda umbhalo othize bese behlaziya loyo mbhalo abawufundile (Dean, 2008). Indlelakwenza yohlobo lombhalo yayakhelwe ukuvala igebe elivela kwindlelakwenza yenqubo yemibhalo; kodwa othisha bayazihlanganisa lezi zindlela mangabe befundisa ikhono lokubhala (Donovan noSmolkin, 2006).

Ukuchwephesha ikhono lokubhala kwabafundi bolimi lokuqala lokwengeza kuba impumelelo uma othisha bezofundisa besebenzisa indlelakwenza yenqubo yokubhala ukufundisa ikhono lokubhala (Ngubane, 2021). Ukusebenzisa ikhono lokubhala kubalulekile futhi kumele abafundi balifunde balichwepheshe leli khono. NgokukaNgubane (2021), ukufundiswa kwekhono lokubhala ezikoleni kwenziwa kuhlanganiswe namanye amakhono olimi, nokwenza abe mancane amathuba okufundisa ikhono lokubhala njengekhono elibalulekile emfundweni yomfundi. Ucwanningo olwenziwa u-Allen (2015) eWestern Cape, luveza ukuthi zintathu izinto eziyimbangela yokungakwazi ukubhala kubafundi:

1. Ulwazi othisha abanalo ngekharihulamu ethinta ukufundisa ikhono lokubhala luyantengantenga, lokho kwenza bangakwazi ukulifundisa ngendlela leli khono.
2. Umyalelo wokubhala osetshenziswa othisha noma onikwa abafundi uma bezobhala ubheka kakhulu imiphumela yokubhala kunalokho okubhaliwe.
3. Othisha babuka ikharihulamu njengethuluzi eliagcizelela ukuthi abafundi kumele bachithe isikhathi benza imisebenzi yokubhala kunokufundisa ukubhala.

NgokukaVenketsamy noSibanda (2021), ku TAHFUZWE (2011), zibaluliwe izindlela namasu okufundisa ikhono lokubhala, othisha kumele bakwazi ukuzibona nokuzisebenzisa lezi zindlela

namasu. NgokukaVenketsamy noSibanda (2021), othisha uma befundisa ikhono lokubhala basebenzisa ukubhala ngokuhlanganyela, ukubhala ngokwabelana kanye nokubhala okuqashiwe njengezindlela zokufundisa ikhono lokubhala kubafundi bolimi lokuqala lokwengeza. Lezi zindlela abazisebenzisayo ziyahambelana nezindlela ezibalwe ku TAHFUZWE (2011); kanti futhi zihambisana nalokho okushiwo injulalwazi kaVygotsky (1978), egqugquzela ukufunda ngokuxhumana nokubambisana phakathi kukathisha, umfundi, abazali, kanye nomphakathi ukufunda okwenzeka kuwo.

2.6. Uthini uCAPS ngokufundiswa kwekhono lokubhala emabangeni aphansi?

NgokukaCAPS (2011) abafundi beza esikoleni benolwazi lolimi lwasekhaya. Lolu limi abafundi bakwazi ukulukhuluma kahle futhi kubhekeke ukuba babenolwazi lwamagama ayizinkulungwane alolu limi. Ukufundiswa ukufunda nokubhala ebangeni lokuqala kwakhelwa phezu kwalesi sisekelo solwazi lokukhuluma ulimi lwasekhaya. Ngakho-ke, abasunguli bakaCAPS (2011), babona ukuthi kulula ukufundiswa ukufunda nokubhala uma kufundwa ulimi lwasekhaya. Uma abafundi sebegala ukufunda ulimi lokuqala lokwengeza ebangeni lokuqala, badinga isisekelo esiqinile solwazi lokukhuluma lolo lulimi lokuqala lokwengeza (CAPS, 2011). Abafundi badinga ukuthi bezwe izibonelo eziningi ezilula zokukhulunywa ngolimi lokuqala lokwengeza abangaziqonda ngokubheka noma ukwazi isimo abaphila kuso. Ukulalela uthisha efunda izindaba ezincwadini ezinkulu ezinezithombe kuyisibonelo esihle futhi kwesekela ukuthuthuka kwamakhono kubafundi okufunda nokubhala okokuqala (CAPS, 2011). Ngenkathi ikhono lokuqondisisa labafundi likhula, badinga amathuba amaningi okukhuluma ulimi olulula. Lokhu kunikeza isisekelo sokufunda ukufunda nokubhala ebangeni lesibili nelesithathu. Ngenhlanhla, abafundi bayakwazi ukwedlulisela amakhono amaningi olimi lwasekhaya bawayise olimini lokuqala lokwengeza (CAPS, 2011). Okudingakalayo nje kuphela ukuthi basebenzise lolo lwazi olimini lokuqala lokwengeza bese befunda ngobudlelwane phakathi kokupela imisindo olimini lokuqala lokwengeza. Lokhu kwaziwa ngokuthi ukwengeza ulimi okuthuthukisa isisekelo solwazi esiqinile solimi lwasekhaya bese leso sisekelo sisetshenziswa ukwakha ulimi lokuqala lokwengeza (CAPS, 2011).

Lokhu okuchazwa kuCAPS (2011), kuyahambelana nalokhu okuchazwa nguVygotsky (1987), kwinjulalwazi yakhe ye*Socio-Cultural*, lapho ecacisa ukuthi abafundi balufunda kalula ulimi uma ngabe behlangene nalabo abalusebenzisayo futhi belubona lusetshenziswa ilabo abababona benolwazi oluningi kunabo (Vygotsky, 1978).

2.6.1 Ukufunda nokubhala

Ngenxa yezizathu ezinikwe ngenhla, kunokugxila kakhulu olimini olukhulunywayo ebangeni lokuqala lapho abafundi begala ukufundiswa ukufunda nokubhala olimini lwasekhaya. Nokho,

ebangeni lesibili nelesithathu kugcizelelwa ukuthuthukisa ulimi lokuqala lokwengeza. Ukufunda nokubhala kuyasiza ekuthuthukiseni ulwazi lwesiZulu kubafundi. Ukufunda kwenza abafundi bajwayele ulimi lwabo lokuqala lokwengeza. Ucwangingo lusitshela ukuthi ukuthuthuka kolwazi lwamagama abafundi abanalo kuncike ekutheni bafunda kangakanani. Ukubhala kubalulekile ngoba kuphoqa abafundi ukuthi bacabange ngohlelo lolimi nesibizelo. Lokhu kukhuthaza abafundi ukuthi bahlaziye ulimi, kusheshisa ukufunda kwabo ulimi futhi kwandise ukungenzi amaphutha.

a) *Ukubhala*

NgokukaCAPS (2011), abafundi bafunda indlela yokubhala nokubhalwa kwemisindo olimini lwabo lokuqala. Bangalusebenzisa lolu lwazi uma sebeqala ukubhala ulimi lokuqala lokwengeza kuthemu yesiThathu yebanga lokuqala. Imisebenzi yokubhala ebangeni lokuqala ilula njengoba abafundi basuke besadinga ukugxila ekubhaleni ngolimi lwabo lokuqala. Ebangeni lesibili, kugxilwa kakhudlwana ekubhaleni ngolimi lokuqala lokwengeza. Ebangeni lesithathu, ukubhala kwenziwa kube lukhuni. Ngokusekelwa uthisha, abafundi kulindeleke ukuthi bakwazi ukubhala imiyalelo nangempilo yakhe. Ngokubambisana nothisha, abafundi babhala indaba elula. Amakhono amaningi okubhala asuselwa olimini lwasekhaya. Ngokufanayo, abafundi bafunda ukwenza uhlaka, babhale, babukeze abakubhalile bashicilela umsebenzi wabo ngolimi lwasekhaya bese besebenzisa lawo makhono uma sebebhala ngolimi lokuqala lokwengeza.

b) *Ukubhala okuqashiwe*

Lapha uthisha ufundisa ukubhala ngokunikeza imiyalelo okumele ilandelwe abafundi uma bebhala, kumele ikuveze ukuthi abafundi kumele baqaphele ukusebenzisa uhlelo lolimi oluvumelekile kanye nemithetho yalo, nobhalomagama okuyilo lona. Into abayibhalayo kumele ishelelele (ilandelane ngendlela efanele futhi ithelelane imiqondo, bengavele baxube imiqondo, kumele ilandelane ngokuhlelekile). NgokukaCalkin (2003), uthisha kumele abalekelele abafundi bakhe, ababheke ukuthi ngabe babhala ngendlela eyiyo yini, bese ebanika izincomo uma kufanele abanikeze zona noma abalungise lapho bengenzi kahle khona noma ngendlela efanele khona.

c) *Isakhiwo solimi nokusetshenziswa kwalo*

NgokukaTAHFUZE (2011), ulwazimagama nokusetshenziswa kolimi okuhle kunikeza isisekelo sokuthuthukiswa kwamakhono ngolimi lokuqala lokwengeza. Ebangeni lokuqala, ulwazimagama nokusetshenziswa kolimi kufundwa abafundi benganakile. Ebangeni lesibili nelesithathu, abafundi bathola ulwazimagama nokusetshenziswa kolimi ngokufunda imibhalo ngolimi lokuqala lokwengeza. Ebangeni lesithathu, kunemisebenzi ethile egxile ekusetshenzisweni kolimi.

Ucwaningo luveza ukuthi akusiso kuphela isiZulu esinenkinga yezinga eliphansi ekhonweni lokubhala, kodwa zonke izifundo zezilimi emazweni amaningi.

Ngokwa-ANA (2014); *Whats up teach* (2013); kanye nePIRLS (2015) abafundi bayahluleka ukwakha imisho eqondile kanye nokupela amagama ngendlela efanele, kanye nokusebenzisa izimpawu zokukuloba ngendlela efanele; kungaba ulimi labomdabu noma ulimi lokuqala lokwengeza (nakhona okungaba isiNgisi noma isiZulu) njengalokhu imiphumela yokubhala kuzo zonke izilimi ifana, abafundi bayahluleka ukuchwephesha ikhono lokubhala kuzo zonke izilimi. NgokukaBlease (2014), ikhono lokubhala libonakala liyincikicingini eNingizimu-Afrika yonkana, ngoba kuningi okufanele ngabe abasunguli bomqulu wezifundo zolimi kanye nabafundisi bolimi uqobo bayakwenza, ukuze kuthuthuke leli khono kodwa abakwenzi. NgokukaBlease (2014) ezemfundo eNingizimu-Afrika ziyinhlekelele, izikole eziningi aziyikhiqizi imiphumela okumele ngabe ziyayikhiqiza. NgokukaBlease (2014) kumele ngabe basungula amasu nezindlela zokuthuthukisa ikhono lokubhala njengamanye amazwe, bashintshe indlela abenza ngayo. NgokukaLenyal (2011) othisha abafundisa emabangeni aphantsi emfundo abanalo ikhono lokufundisa amakhono okubhala olimi lokuqala lokwengeza. NgokukaJoubert (2010), uMnyango WezeMfundo kumele usungule imihlangano lapho othisha bezocijwa khona amakhono abo okufundisa ikhono lokubhala babuye bathole khona usizo ngokukhetha izinsizakufundisa ezikulungele ukufundisa ikhono lokubhala.

Ngokocwaningo olwenziwe ngoPretorius, Veronica, Murray, Jackson kanye no Ospaul ngo (2016), inqubomgomo yezemfundo *i-curriculum assessment policy statement (CAPS)*, ithi othisha kumele balinganise ukufundisa ikhono lokufunda okubhalwe phansi kanye nokubhala, kodwa othisha abaningi abafundisa emabangeni aphantsi emfundo bagcina begxile ekufundiseni ikhono lokufunda okubhaliwe kuphela. NgokukaTaylor (2008) othisha abafundisa emabangeni aphantsi emfundo babhekana namakilasi amaningi okumele bawafundise, lokhu kugcina kuholela ekutheni uthisha angakwazi ukuhlela kahle isifundo sakhe sosuku, esizogxila ekhonweni lokubhala kuphela. NgokukaJoubert (2010) inhlese yokucwasana ngokobuhlanga inomthelela ekutheni ukufundwa kwezinye izilimi kuthathwe njengokubalulekile kodwa ezinye zingathathwa ngokulinganayo.

Ngokwe*Whats up teach* (2013) ukungakwazi ukufunda nokubhala kwabafundi kuyinkinga yezwe lonkana. NgokukaTaylor (2011) ukufunda kuncike kakhulu olwazini lukathisha nokuthi wenzani uma efundisa ekilasini. Ngakho-ke ukuze uthisha ezokwazi ukufundisa abuye anikeze nomyalelo ozwakalayo noqondekayo kubafundi bakhe, kumele abe nolwazi olunzulu ngesifundo asifundisayo, okufaka amasu kanye nezindlela zokufundisa azisebenzisayo, nezindlela abafundi bakhe abafunda ngazo ngokwehlukana kwabo. Ulwazi namasu okufundisa kuthisha kubaluleke kakhulu ekuthuthukiseni ukufunda ukubhala, ngoba ukuphumelela nokungaphumeleli kwabafundi kuncike olwazini lukathisha nokuthi ulufundisa kanjani lolo lwazi analo. Ngenxa yale mibiko

ehlukahlukane ngokufundiswa kwekhono lokubhala ngibe sengibona kufanele ukuba ngibheke izindlela namasu othisha abawasebenzisayo ukufundisa ikhono lokubhala emabangeni aphansi. ULumadi (2016), ufakazela lokhu okwashiwo uTaylor (2011), ngokusho kanje:

Teachers play a role in the success of the learners, however learners learn best when they are actively involved in the learning process; learners dominate the process of learning in order to master reading and writing skills.

(Lumadi 2016, p68.)

Lokhu okwashiwo uLumadi (2016), kuchaza ukuthi othisha badlala indima enkulu ekuphumeleleni kwabafundi; kodwa-ke abafundi bafunda kangcono uma bezoba ingxenye yesifunjwana lesi abasifundiswayo. Kumele abafundi kube ibona ababamba iqhaza elikhulu ekufundeni kwabo ukuze bezochwephesha amakhono okufunda nokubhala.

ULumadi (2016), wathola ukuthi abafundi bafunda kangcono uma bezoba ingxenye yesifunjwana esifundwayo. Ngakho-ke kubalulekile ukuthi othisha uma befundisa baqikelele ukuthi abafundi babo baba ingxenye yesifunjwana sabo ngaso sonke isikhathi. Ngisho ngabe kuthiwa bawasebenzisa kahle amasu okufundisa, ngeke baphase abafundi uma bengesiyona ingxenye yesifunjwana. Okunye okwavezwa uLumadi (2016), ukuthi la masu asetshenziswa othisha awavumeli ukuthi abafundi bafundiswe upelomagama, lokhu kudala ukuthi abafundi bengakwazi ukubhala ngendlela efanele, futhi bangakwazi ukuwafunda la magama abasuke bewabhala. Uma umfundi engalwazi upelomagama, uba nenkinga ngoba ugcina engakwazi ukubhala nokufunda.

NgokukaHugo (2016) ukususa amaphuzu, imiqondo kanye nemibono esiyicabangayo siyishicilele phansi akusiwo umsebenzi olula ngoba ziningi izinto okumele sizenze. Uqhuba athi kumele sithole amagama anembayo ukubhala lokho esikucabangayo, siwahlele, siwahlanganise siwenze imisho. Kumele sibuye sibheke upelomagama kanye nokuwasebenzisa lawo magama ngendlela efanele. UHugo (2016) uthi ukuze sikwazi ukwakha umqondo kanye nesithombe esiphelele saleyo mibono esiyidlulisayo, kumele sazi ukuthi siwasebenzisa kanjani amagama esikhetha ukuwasebenzisa; futhi sazi ukuthi siwahlele kanjani ukuba abe imisho ezoveza isithombe esiphelele saleyo micabango yethu. Ikhono lokubhala kumele lifundwe futhi lifundiswe kubafundi ukuze bezoba ochwepheshe balo, kukhule nothando kulo.

UHugo (2016) uveza ukuthi kunezinjulalwazi eziningi zokufundisa ikhono lokubhala ezisuka kwizindlelakwenza ezibheka imiphumela (ezibheka ubhalomagama, ukuhlelaka kombhalo, kanye nezimpawu zokuloba ezisetshenziswe emibhalweni), kuze kufike kwinqubo yokubhala yona ebheka ukwakha amaphuzu kanye nenqubo ababhali abayisebenzisayo ukuze babhale. UFredericks

(2013), ubuka inqubo yokubhala njengokuhlanganisa ukwakha amaphuzu ozobhala ngawo; ukubhala umzamo wokuqala; ukubuyekeza lokho okubhaliwe nokulungisa ucoyisekise umbhalo wakho. NgokukaJoseph (2016) inqubo yokufundiswa kokubhala yasungulwa ngonyaka we-1970; le nqubo igcizelela ukuthi kubhekwe ukubhala njengenqubo kungabhekwa kuphela njengemiphumela yokusebenzisa ngendlela ubhalomagama kanye nokulandela imithetho yolimi. Leli phuzu likaJoseph (2016), libaluleke kakhulu ngoba ngokadebona wami isikhathi esiningi othisha bagxila emiphumeleni yokusebenzisa ngendlela ubhalomagama kanye nokulandela imithetho yolimi bangakuthathi njengenqubo. Ngingasho ukuthi yingakho amakhono ethu okubhala njengabafundi angacijekanga ngendlela efanele. NgokukaJoseph (2016) kunezigaba ezinhlanu ezilandelwayo uma kufundiswa inqubo yokubhala: ukwakha amaphuzu ozobhala ngawo; ukubhala umzamo wokuqala; ukubuyekeza lokho okubhaliwe nokulungisa ucoyisekise umbhalo wakho. Ngakho-ke uma abafundi nothisha beqikelela ukuthi bayayilandela le ndlela uma kwenziwa imisebenzi yokubhala nakanjani ikhono lokubhala lingacijeka. Ubuye aveze ukuthi izindlela zokubhala zihlanganisa lokhu: ukusungula nokuhlela amaphuzu, ukubuyekeza kanye nokulungisa. Ukuze abafundi bakwazi ukuchwephesha leli khono kumele baphindaphinde lezi zigaba zokubhala.

2.6.2 Ngaphambi kokubhala

Kulesi sigaba, ngokukaJoseph (2016) ilapho umfundi ethola khona ukugqugquzeleka kokuthi abhale, aveze inhloso yokubhala kanye nohlelo lombhalo noma umsebenzi azowubhala. NgokukaJoseph (2016), umsebenzi osufundisiwe ekilasini unikeza abafundi ugqozi lokuthi bazibhalele ngabodwana/bezimele. UJoseph (2016) uqinisekisa ukuthi othisha kumele bafundise abafundi babo ngokuqale babenzise imisebenzana lapho bezofunda khona ukuhleleka kolimi kanye nesakhiwo sombhalo lowo okumele bawubhale, lokhu okubalekelela ekutheni bafunde ukuzihlelela ngokwabo umbhalo futhi bagqugquzeleke ukusebenzisa amakhono abo okubhala. NgokukaJoseph (2016) isu noma indlela othisha abayisebenzisayo ukufundisa leli khono kungaba ukufunda ukubhala ngokuhlanganyela noma ngokwabelana (*shared writing*), lapho uthisha ezobambisana nabafundi bakhe bonke babelane ngezingxenye ezithile abazozenza ukuze abafundi bezogqugquzeleka ukuthi bakwazi ukubona ukuthi kwenziwa kanjani bese bezizamela ngabodwana. Kubalulekile ukuthi uthisha asebenzise ikhono lokufunda kanye nelokubhala kanyekanye ukuze abafundi bakhe bezofunda indlela yokukhetha amagama nokuthi bawasebenzise kanjani, yize lokhu kunezinguquko ezahlukenene kodwa kokubili kulekelela abafundi ukuthi bafunde kahle izimiso zolimi kanye nobhalomagama. NgokukaJoseph (2016), othisha kumele bafundise abafundi babo ukuqaphela imizwa elethwa amagama abawasebenzisayo uma bebhala. Kulesi sigaba abafundi kumele bafunde ukuhlela imibhalo yabo ukuthi bazoyimisa kanjani, ilandele luphi uhlelo; balindeleke ukuthi babhale phansi yonke into efika emiqondweni yabo noma ngabe yini efikayo ehambelana nalo mbhalo abawubhalayo.

2.6.3 Ukwakha imiqondo yombhalo

NgokukaJoseph (2016) abafundi bafundiswa ukuthi babe nekhono lokubhala phansi lokhu abacabanga ukuthi kungahambelana nesihloko salokhu okumele bakubhale noma okumele babhale ngakho. Kumele bafundiswe ukubheka ukuthi lokhu asebekubhalile kuyahambelana yini nesihloko abasidingidayo futhi kuyayifeza yini inhloso yomsebenzi lowo obhalwayo.

a) *Ukuhlela amaphuzu:*

Ngaphansi kwalesi sihlokwana uJoseph (2016) uphinde athi abafundi kumele bafundiswe ukuhlela amaphuzu abo nokuwahlanganisa akhe umqondo othile nophusile. NgokukaJoseph (2016) ukuhlela nokubhala umbhalo, isigaba lapho abafundi befundiswa ukunamathelisa lokhu abebekuninga ngombhalo abazowubhala bese bekuhlela bakunamathelise namagama abawakhethela ukuwasebenzisa embhalweni wabo.

b) *Ukufundiswa kokwakha amaphuzu:*

NgokukaJoseph (2016) uthisha uhlela isihloko okuzobhalwa ngaso, achaze inhloso yalowo mbhalo, bese enikeza indlela abafundi abazoyilandela uma bakha amaphuzu. Uthisha uchazela abafundi bakhe ukuthi kumele baqaphele ukuthi yini abafundi bombhalo wabo abalindele ukuyifunda. Uthisha ufundisa bafundi ukuthi uma bebhala noma bakha amaphuzu, bebe benaso isithombe sokuthi abathameli bombhalo wabo ngabe yini abayilindele nabafuna ukuyizwa kulowo mbhalo. Ngakho-ke uthisha ugqugquzela abafundi ukuthi bakhe imibuzo abacabanga ukuthi izethameli zabo zingayibuza mayelana nesihloko. Ngenye indlela umbhalo wabo kumele uphendule yonke imibuzo abacabanga ukuthi abafundi/ abathemeli bemibhalo yabo bangaba nayo.

c) *Ukubuyekeza nokulungisa kwamaphuzu:*

NgokukaJoseph (2016) othisha kumele bafundise abafundi ukuchwephesha ikhono lokubuyekeza imisebenzi yabo ukuze ezolungisa lapho benze amaphutha khona. Abafundi bayagqugquzelwa ukuba babheke nemisebenzi yozakwabo nabo bacele imisebenzi yabo ibhekwe ukuze uzoba seqqophelweni elifanelekile umsebenzi wabo njengekilasi lonke.

d) *Ukuthuthukisa nokuhlela amaphuzu:*

NgokukaJoseph (2016) uthisha ufundisa abafundi bakhe amasu okuhlela amaphuzu abo, ukuze bawahlanganise. Le ndlela ifundisa abafundi ukuhlela, bahlanganise baphinde bahlukanise amaphuzu abo; uthisha ubafundisa ukukhipha iphuzu elinqala emaphuzwini abo, bese

belisekela. Iphinde ifundise ukuthi umfundi angawalandelisa kanjani amaphuzu akhe ukuze akhulise indaba yakhe.

e) *Ukuhlelwa kombhalo kanye nokuhlela amaphuzu:*

Le ndlelakwenza (aphloshi) ngokukaJoseph (2016), igxile kakhulu ekunikezeni imiyalelo yokubhala, ukuvuleleka kwabafundi emibhalweni eyahlukahlukene yolimi lokuqala lokwengeza kanye nokubhala kwabo imibhalo uqobo, ihambisana kakhulu nokushiwo injulalwazi kaVygotsky (1978), ukuthi abafundi kumele kube nomthamo wolimi abawutholayo ngaphambi kokuba bafunde ukusebenzisa lolo lulimi ukubhala. Ukuvuleleka kwabo olimini lokwengeza abalufundayo kubalekelela ukuqonda izimiso kanye nezakhiwo zolimi (Vygotsky, 1987). Ngokomqakuliswa kaHyland (2002), yindlelakwenza lena engalekelela abafundi ukuba bafunde amasu okungenelela ezingxoxweni nasekwazini ukuhlela ngekakade kanye nokadebona wabo wokubhala, lokhu kungatholakala ngokuthi uthisha akhiphe umyalelo wokuthi kungani kubhalwa imibhalo futhi yini edala ukuthi ibhalwe ngalezo zindlela. NgokukaFeez (1998); Hyland (2002) le ndlelakwenzeka iqala kuwuthisha owenza wonke umsebenzi, bese kubuye kungenelela abafundi, kuye kugcine sekuba abafundi bezimela ngabodwana bebhala. Uthisha kumele aqhamuke nemibhalo leyo ezofundwa abafundi, anxenxe abafundi bakhe ukuba baphawule ngemibhalo leyo, bese uthisha ebalekelela ngokubabonisa lokho okubalulekile nokumele bakufunde ngaleyo mibhalo (okuyindlela ulimi olusebenze ngayo kanye nokuhleleka kwamagama).

Ngakho-ke sesibonile ngenhla ukuthi eNingizimu-Afrika, ezwenikazi lase-Afrika kanye nasemazweni aphesheya izingcwaningo zithini mayelana nokufundiswa kwekhono lokubhala. Kuyavela -ke ukuthi likhona igebe ocwaningweni ngokufundiswa kwekhono lokubhala, ikakhulukazi kubafundi abenza isiZulu ulimi lokuqala lokwengeza. Yingakho-ke ngenza lolu cwaningo lwami ukuze ngivale leli gebe elikhona. Siyaqonda ukuthi izindlelakwenza zokufundisa ikhono lokubhala zona kade zabakhona. Zinesikhathi eside zaqala ukusebenza, kuphela sezithuthukisiwe kuze zihlangabezane nezidingo zabafundi ezihambisana nokushintshashintsha kwezeMfundo. Siyabona futhi uma sibuka ukwakhiwa nokuhleleka komqulu wokufundiswa kolimi (CAPS) ukuthi kulandelwa zona izindlelakwenza lezi. Ikhono lokubhala lingelibaluleke kakhulu esikoleni. Uma abafundi behluleka ukuchwephesha leli khono kusho ukufadabala kwekusasa lesizwe. Lapha eNingizimu-Afrika inkulu inkinga ibhekene nokufundiswa kanye nokufundwa kwekhono lokubhala. Izindlela kanye namasu elifundiswa ngawo leli khono awabonakali engathela izithelo noma imiphumela elindelekile ngaleli khono. Abafundi basahluleka ukuchwephesha leli khono. Izindlelakwenza zikhuluma ngokuthi abafundi kumele bafundiswe kanjani kodwa ngokwekakade lami nokadebona wami lezi zindlelakwenza aziyikhiqizi imiphumela okumele ngabe ziyayikhiqiza. Inkinga enkulu isekutheni lokhu okushiwo izindlelakwenza sikwenza kanjani ukuze kusikhiphele imiphumela okumele

siyithole, kungenziwa kanjani ukuthi abafundi bakwazi ukufunda baqonde lokho okufundwayo, iziphi izindlela kanye namasu angasetshenziswa ukuze kutholakale imiphumela esiyihlosile.

Uma sibuka inqubo yokufundiswa kwekhono lokubhala ithi abafundi kumele bafundiswe ngokuthi kulandelwe uhla lokuthi kuqalwe kufundiswe ukuthi bacabange bakhe abamaphuzu abazobhala ngawo, kodwa ayibhekile ukuthi kungenzeka ukuthi umfundi akakwazi nokubhala igama elilodwa noma umusho owodwa oqondile. Ucwanningo oselwenziwe ngaphambilini luveza ukuthi aphansi kakhulu amazinga okuphasa kwabafundi uma kuhlolwa ikhono lokubhala. Lokhu kufakazelwa imiphumela yocwanningo lwe-ANA (2011). Ukubhekwa kakhulu kwemiphumela yokufundiswa kwekhono lokubhala yenze kwangabe kusanakwa ukuthi kubhekwe ukuthi ngabe lona lifundiswa kanjani leli khono. Zincane izingcwanningo ezibheka amasu nezindlela othisha abafundisa ngawo. Lokhu kwenza ucwanningo lulokhu lugxile kakhulu ekutheni abafundi abayikhiphi imiphumela elindelekile kubo kodwa kungabheka ukuthi kungenzeka ukuthi indlela abafundiswa ngayo nayo inomthelela ekutheni bangaphumeleli. Izingqinamba ezibhekene nezwe laseNingizimu-Afrika kanye namanye amazwe maqondana nokucikizela kwekhono lokubhala zingasombululeka uma kungase kushintshwe indlela okubhekwa ngayo isizinda sale nkinga. Sekubonakele ocwanningweni oselwenziwe ukuthi iziphi izinjulalwazi ezingasetshenziswa uma kufundiswa ikhono lokubhala, inselelo isisele ekutheni sizisebenzisa kanjani lezi zinjulalwazi ukuze sithole imiphumela edingekayo.

Ngakho ngibona ukuthi uma noma ngabe kuthiwa abafundi banezinkinga ezingakanani, kodwa angeke zenze ukuthi bengakwazi ukufunda, baqonde, bachwepheshe ikhono lokubhala kumele kubhekwe zindlela namasu othisha abawasebenzisayo, bese kubhekwa nokuthi ngabe bawasebenzisa ngendlela yini lezi zindella namasu okufundisa ikhono lokubhala. Uma umcwanningi enza ucwanningo kubalulekile ukuba asebenzise insizakuhlaziya ezoba yiso lokucubungula lokhu okuhlolayo esimweni asibhekayo. Ngakho-ke kule ngxenye elandelayo ngichaza kabanzi ngenjulalwazi engiyisebenzise kulolu cwanningo lwami.

2.7. Injulalwazi esetshenzisiwe.

NgokukaPunch (2009) uhlaka lwezinsizakuhlaziya luyisibuko esethula isithombe esithile ngendlela yokuxoxa egxile kumakhonsepthe athile. NgokukaNkosi (2011) injulalwazi yisibuko esiveza okusemqondweni mayelana nalokho okusuke kucwanningwa. Injulalwazi yocwanningo ilekela ukuthi ibonise futhi inikeze umcwanningi izindlela zokuhlaziya ahlahlele aqonde ulwazi nezincazelo zemininingo yocwanningo (Simion, 2016). Ngakho-ke le ngxenye ixoxa ngohlaka lwenjulalwazi ehlobene nokufundiswa kwekhono lokubhala olimini lokuqala lokwengeza. Iyona elekelele umcwanningo ngenkathi ehlaziya ulwazi olutholakele. NgokukaGrant no-Osanloo (2014), uhlaka

Iwenjulalwazi ilona olulekelela ukuthi ukwazi ukukama ukuthi ucwaningo lwakho luzohamba lugcinephi, futhi iziphi izindlela zocwaningo ozozisebenzisa. Uhlaka lwenjulalwazi ilona olukulekelela ukuqondisa ucwaningo lwakho. NgokukaGrant no- Osanloo (2014), uhlaka injulalwazi eyisisekelo socwaningo, lonke ulwazi olufakwa ocwaningweni luncika kakhulu enjulalwazini ekhethiwe, aluvele lunhlanhlath kungabonakali ukuthi lwakhelwa kuphi. Uhlaka lwenjulalwazi luyiso esibuka ngalo imicabango esinayo, kanye nendlela esicubungula sihlaziye ngayo izimo esibhekana nazo (Grant no-Osanloo, 2014).

Kulolu cwaningo injulalwazi ekhethiwe ilena ethinta ukuxhumana kanye nosiko (*socio-cultural*) kaVygotsky (1978). Le njulalwazi ikhethwe ngoba iyona ekwenza kucace ukufundiswa kwekhono lokubhala olimini lokuqala lokwengeza. Iveza amasu kanye nezindlela zokufundisa ezenza kube lula ukuqonda ukuthi zisebenza kanjani, kanti futhi ibonakala kuyiyo esebenza kakhulu ekufundiseni emabangeni aphantsi emfundo. Lapho othisha beqala bafundise abafundi babo izimiso kanye nohlelo lolimi besebenzisa uhlobo lobuciko obaziwa ngokuthi imilolozelo. Injulalwazi yokuxhumana emphakathini nasezikoleni kanye nokuxhumana kosiko nolimi esilufundayo; injulalwazi ye-*Socio-cultural* kaVygotsky (1978), ikhuluma ngokuthi abafundi kumele bangagcini nje ngokufunda eskoleni ngolimi lokuqala lokwengeza kodwa kumele balubone lusebenza nasemiphakathini abaphila kuyo. Ukuxhumana nalabo abanolwazi oluningi kunabo abafundi kubalekelela ukuthuthukisa indlela abasebenzisa ngayo ulimi, kanye nokucabanga bakhe izincazelo zalokhu abakubona kwenzeka nabakuzwayo (Vygotsky, 1978). Le njulalwazi ikhethwe ngoba izokwelekelela ukuqonda indima edlalwa ukuxhumana kwabafundi nothisha, abafundi kanye nabanye abafundi bese kuba abafundi kanye nomphakathi abasuka kuwo, ekufundeni nasekufundiseni ikhono lokubhala, nokuliqonda imbala.

2.7.1 Imvelaphi ye-Sociocultural theory.

Umsunguli wenjulalwazi ye-*Sociocultural* nguLev Semyonich Vygotsky (1978). Injulalwazi ye-*Socio-cultural* igcizelela ukubaluleka kwesiko nolwazi nokuxhumana ekwakheni ulwazi olusha lomfundi (Vygotsky, 1978). Inhloso kaVygotsky ngokusungula le njulalwazi ye-*Sociocultural* kwakungukubheka ngeso elibanzi indlela yomuntu yokuziphatha nokuhlonza ukuthi ulwazi olusha lwakheka kanjani (Vygotsky, 1978). UVygotsky(1978) wakwenza lokhu kuhlaziya ukwenza komuntu ngokuthi agxile ezizindeneni eziningana ezahlukene zentuthuko yengqondo yomuntu, okuyilezi: ukuzithuthukela ngokwemvelo komuntu, ukuthuthukiswa ngamasiko komuntu, ukuthuthukiswa komuntu ngamunye kanye nokuthuthuka okwenzeka ngaphakathi ngesikhathi sokufunda noma ngesikhathi sokwenza umsebenzi noma ushintsho olusheshayo emsebenzini womuntu ngayedwa olwenzeka emqondweni (Vygotsky, 1978). UVygotsky (1978) uthi ukuthuthuka komqondo nemicabango yomuntu akuhlukaniswa nesimo umuntu aphila kuso, ngakho-ke indlela yokuhlola

izinqumo zengqondo ngeke ihlukaniswe nesimo umuntu aphila ngaphansi kwaso noma umphakathi akhulele kuwona. UVygotsky (1978) uchaza ukungenelela noma ukuxazulula njengendima edlalwa abanye abantu ekufundeni kwabafundi okubala ukusiza abafundi ukuthi badlulele phambili bazi futhi baqonde ulwazi olusha. Lo mbono we*Sociocultural* uwusizo kakhulu ekufundiseni njengoba ugcizelela ukuthi ukuxhumana phakathi kwabantu yindlela ebalulekile kakhulu yokufunda nokuthuthukisa umqondo womfundi (Vygotsky, 1978). UVygotsky (1978) uqagulisa ngokuthi umcabangongqangi walo mbono ukuthi amakhono obuhlakani atholwa ngabafundi athathwa njengahlobene nokusebenzelana kwabo nabantu abadala kanye nontanga ezindaweni ezithile zokuxazulula izinkinga. UNurfaidah (2018), uthi abafundi bamukela noma yiluphi usizo lwabantu abadala noma usizo lwabantu abanolwazi oluningi kunabo kakhulu abalunikezwayo okuthi ngokuhamba kwesikhathi balusebenzise ekuqondeni izindlela zabo zokuziphatha ezilandelanayo zokuxazulula izinkinga. Injulalwazi kaVygotsky (1978) incike kakhulu ekuxhumaneni okwenzeka phakathi komfundi nomphakathi ahlala kuwo, uthisha kanye nontanga yakhe abanolwazi olungcono kunaye. Ukufunda ngokubambisana kuyingxenye ebalulekile yokwakha ukuqonda okusha (Vygotsky, 1978). Injulalwazi kaVygotsky (1978) ihambelana nesimo umfundi akhulela ngaphansi kwaso. Ngakho-ke ibaluleke kakhulu kulolu cwaningo njengoba bekubhekwa ukuxhumana phakathi kukathisha nabafundi kanye nokuxhumana phakathi kwabafundi bebodwa ngesikhathi kufundiswa ikhono lokubhala. Icacise kabanzi ukuthi ukuxhumana nokusebenzisana kunamthelela muni ekukhuthazeni ukwakha ulwazi olusha kanye nokuthuthukisa umqondo wokucabanga kumfundi.

2.7.2 Ukwethulwa kwenjulalwazi.

Injulalwazi kaVygotsky (1978), iqagulisa ukuthi ukufunda kwengane kwenzeka kabili kuba ukufunda kwayo ekuxhumaneni ngolimi nasekusebenzeni kwengqondo. Lokhu kuchaza ukuthi ingane inamandla okufunda ulimi lokuqala lokwengeza ifunda ukubhala nokufunda ibukela kulabo ehlala nabo nabayifundisayo ebathatha ngokuthi abanolwazi kunayo laba kungaba othisha ababafundisayo, umphakathi, abazali abahlala nabo kanye nontanga yabo abafunda nabo. Le njulalwazi ichazwa njengencike kakhulu ekusebenzeni kwezimpawu emphakathini nasempilweni yengane; ithinta ukusebenza komqondo, ubiciko, ukubhala kanye nokunye okuningi:

“semiotic mediation, which connects the external and the internal, the social and the individual, is achieved through semiotic mechanisms, including psychological tools like “language; various systems of counting; mnemonic techniques; algebraic symbol systems; works of art; writing; schemes; diagrams; maps and mechanical drawing; all sorts of conventional signs”.

(Vygotsky, 1978, p 182).

Uma kufundwa ulimi lokuqala lokwengeza kusetshenziswa injulalwazi kaVygotsky (1978), kusuke kunenkolelo ethi ukufunda ulimi lokwengeza kuncike kakhulu emisebenzini eyenziwayo ekilasini, nemisebenzi leyo eyenziwayo ekilasini isuselwa olimini olusetshenziswayo emphakathini. Ngakho-ke abafundi bafunda kalula uma bevulelekile kulolo limi futhi bexhumana nabalusebenzisayo lolo limi. Lokhu kwenza abafundi baqonde izakhiwo zolimi kanye nezimiso zalo. Lokhu kuhambelana nalokhu okushiwo umqulu wezemfundo CAPS(2011), ukuthi ukufunda amakhono olimi kususelwa olwazini abafundi abanalo, nabakhule nalo, beluthola emphakathini abasuka kuwo. Uma sibuka kuCAPS (2011), kuthiwa abafundi bebanga lokuqala bafundiswa ulimi lokuqala lokwengeza kusetshenziswa ulwazi lolimi lokuqala abanalo nabakhule belusebenzisa ukuze bezoba nokuqonda okuphelele bakwazi futhi ukwakha isisekelo solwazi lolimi olusha abalufundayo (CAPS, 2011). NgokukaVygotsky (1987), ukufundisa ikhono lokubhala kufana nokuxoxa nephepha elingenalutho; lokhu kusho ukuthi uqala ufundisa umuntu ongazi lutho ngokubhala nangezinhlamvu okumele azibhale. Ngakho-ke ukufundisa ukubhala kudinga kube khona okuzosuselwa kukho okufana nolimi olusebenzisa ukhuluma noma uhlanganisa imisho emqondweni.

“Writing is a conversation with a blank sheet of paper. Thus, writing requires a double abstraction: abstraction from the sound of speech and abstraction from the interlocutor.”

Vygotsky, (1987, p. 181).

Ukufunda ulimi kuqala ngokukhuluma igama elilodwa, kudlule kube ukwakha imisho elula; kanjalo kugcine sekuba imisho enzima. Lokhu kuyafana nendlela elandelwa uma kufundiswa ikhono lokubhala. Kuqala kufundiswa abafundi ukuthi bakwazi ukubhala uhlamvu olulodwa, baziuhlanganise nezinye bakhe igama elilodwa; badlule lapho bakhe imisho elula eqondile. Uma sekudlula lapho basuke sekulindeleke ukuthi bakwazi ukubhala isigaba sonke. Lokhu akusho ukuthi kulula ukufunda ulimi lokuqala lokwengeza, akulula ukusuka olwazini onalo lolimi lokuqala uye olimini lokwengeza, kuningi okumele kwenzeke okunye kwakho kuba ukuqonda ukwazi ukulandela imithetho yolimi, izakhiwo zolimi kanye nezimpawu zolimi.

“In mastering external speech, the child starts from one word, then connects two or three words; a little later, he advances from simple sentences to more complicated ones, and finally to coherent speech made up of series of such sentences; in other words, he proceeds from a part to the whole. Regarding meaning, on the other hand, the first word of the child is a whole sentence.”

(Vygotsky, 1987, p. 218-219).

Uma ingane isifundile ukwakha imisho nokuxoxa isebenzisa lolo lulimi, igcina isijwayele ukusebenza kolimi, izimpawu zolimi kanye nezimiso zolimi. Lolo lwazi eluthole ngenkathi ifunda ukukhuluma iyalusebenzisa uma isiqala ukufunda ukubhala. Ukusuka olimini olujwayele uya olimini oluqalayo akukho lula, awukwazi ukukufunda ngokuthi ukhulume lokho okucabangayo nje kuphela, kumele ufunde zonke izimiso zolimi.

“The transition from inner speech to external speech is not a simple translation from one language into another. It cannot be achieved by merely vocalizing silent speech. It is a complex, dynamic process involving the transformation of the predicative, idiomatic structure of inner speech into syntactically articulated speech intelligible to others “

Vygotsky (1987, pp. 248-2)

Ukufunda ulimi akusiyo into elula, kunemigudu okumele iqondwe futhi ilandelwe. Uma-ke sekufundiswa ikhono lokubhala kunezindlela okumele zisetshenziswe, njengokuthi uthisha afike anikeze abafundi bakhe umthamo owanele wolimi lokuqala lokwengeza njengoba ethathwa njengomuntu onolwazi oluningi kunabafundi bakhe. Lolu lwazi abanika lona luthathwa nengolwazi okuyilona sisekelo solimi lwabo lokuqala lokwengeza nolubalekelela ukuthi bazijwayeze ukuxhumana besebenzisa lolo limi bese befunda ukulubhala phansi besebenzisa lona ulwazi abaluthole kuthisha wabo.

Njengoba le njulalwazi ikholelwa ekutheni ukufunda ulimi kuncike kakhulu ekuxhumaneni nomphakathi kanye namasiko enziwa kulowo mphakathi, lokhu kufakazelwa nawuHyland (2003), uma ethi :

“From a social perspective, a writer’s choices are always context-dependent, motivated by variations in social activity, in writer–reader relations, and by constraints on the progress of the interaction. As a result, teachers cannot expect weak writers to improve simply by equipping them with the strategies of good writers. Not only are such strategies only part of the process, but they too are likely to vary with context.

Hyland (2003, 21).

Okusho ukuthi imibhalo namagama akhethwa umbhali uma ebhala akhiwe unzikandaweni akuwo, akavele nje akususele emoyeni kodwa indawo ahlala kuyo kanye nobudlelwano obukhona emphakathini lowo. Okufakazela ukuthi awukwazi ukuhlukanisa ukusetshenziswa kolimi noma ngabe uyakhuluma noma uyabhala, ukuhlukanise nonzikandaweni womfundi omfundisayo ngoba iwona unzikandaweni, owakha isisekelo solimi kumfundi, nalokho akubhalayo kwakhelwe

emasikweni nasekuxhumaneni nomphakathi ahlala kuwo. Ngakho kubalulekile ukuthi othisha banikeze abafundi babo umthamo omningi wolimi lokuqala lokwengeza ozobalekelela ukuthi bakhe isisekelo sokusebenza kolimi lwabo. Lo mthamo iwona ababanika wona ebangeni lokuqala lapho becula behaya khona imilolozelo, kanye namagama abawafundayo. Nokuthi uma sebesebangeni lesibili baqale bafundiswe ukubhala, ngoba kusuke kukholakala ukuthi sebenawo umthamo wolimi owanele.

UVygotsky (1978), uchaza ukuthi ukufundiswa kwekhono lokubhala olimi lokuqala lokwengeza kumele kungahlukaniswa nekhono lokufunda, uthi kumele abafundi bafunde lamakhono kanye kanye ukuze bezogonda ulimi kanye nenhloso yokusetshenziswa kwalelo khono. Uma umfundi efundiswa la makhono kumele kubacacele ukuthi bawafundela ukufeza izinhloso ezithile ngawo, makube nencazelo yokufundiswa kwawo:

“Teaching should be organized in such a way that reading and writing are necessary for something. Writing must be ‘relevant to life’. and must be taught naturally. So that a child will approach writing as a natural moment in her development, and not as training from without. In the same way as they learn to speak, they should be able to learn to read and write”.

(Vygotsky, 1978, pp. 119)

Injulalwazi kaVygotsky (1978), ivera izindlela zokufundisa kanye nokulekelela abafundi bolimi lokuqala lokwengeza ukufunda amakhono olimi; esigxile kuyo lapha indlela yokufundisa ukhombisa futhi wenza lokhu osuke ufundisa ngakho (*modelling*) ube uxhumana nabo abafundi. Kukholakala ukuthi abafundi kuba ngcono uma othisha babo bezokwenza kanye nabo imisebenzana noma izinto ezizobavulela ekutholeni ulwazi olusha okuyilona olubalekelela ukuthi bafunde ulimi lokwengeza kalula. Lokhu kufakazelwa nayinjulalwazi kaKrashen (1982), lapho ethi ukuze umfundi azuze ulimi lwesibili kumele kuhlenganiswe lokhu akwaziyo kolimi lwasekhaya kusebenze njengolwazi oluyisisekelo, bese kwengezwa ngolwazi olusha lolimi lokwengeza oluzokwakhelwa kulolu lwazi analo. Le ndlela abayichaza lapha iyahambelana nokuthi umfundi usuka emphakathini ahlala kuwo nakhulele kuwo enalo ulwazi lwezakhiwo kanye nezimiso zolimi, uthisha kudingeka asebenzise lolu lwazi umfundi analo, lube isisekelo salolu olusha azolufundisa. Njengoba kunemiqaguliswano ethi uma sizalwa sisuke sinalo ulwazi lolimi kodwa sidinga ukuthi sizwe abantu esiphila nabo belusebenzisa ukuze nathi sikwazi ukulusebenzisa lolu lwazi lolimi (Arshad noChen, 2009). Lokhu kusho ukuthi uma sesinalo ulwazi lwezakhiwo kanye nezimiso zolimi lokuqala singakwazi ukuzisebenzisa njengesisekelo sokwakha ulimi lokuqala lokwengenza. Ngakho-ke bekubalulekile ukuba kusetshenziswe le njalulwazi ocwaningweni ngoba iyona esizile ukuba kuhlolisiswe okwenziwa othisha emakilasini abo uma befundisa ikhono lokubhala.

EyesiBili indlela yokufundisa usuka kokulula uya ngokuya ufundisa okunzima (*scaffolding*). Le njulalwazi kaVygotsky (1978), igcizelela ukuthi uthisha kumele abe nemisebenzana azoyenza nezingane, azofika esefika nayo bayenze ndawonye izingane zibukela kuye ukuthi wenza njani. Ukufundisa kuqala lapho kufundiswa khona lokho okulula, kusukela olwazini abafundi abanalo kuya kulokho okunzima. Ngokuka-Okari (2016), kunendlela abafundi abayilandelayo uma befunda; kunezigaba abafunda ngazo. Baqala belingisela lokho abakubona kwenziwa phambi kwabo; bese bekopela lokho okubhaliwe ebhodini noma ezincwadini; uma sebekwazi ukubhala lokho abakubonayo babe sebefunda ukubhala bezimele ngabodwana bengakopeli ndawo. okufakazela lokho okushiwo injulalwazi kaVygotsky (1978) ukuthi abafundi ulimi balufunda kulabo abababona belusebenzisa phambi kwabo. Le misebenzana ebhaliwe iyona enikeza izingane ulwazi lokususela imibhalo enkulumweni abayixoxe nothisha bese beyayibhala.

“Vygotsky’s concept of appropriation provides the springboard for a discussion on how children may appropriate the psychological tool of language through modelling and text mediation in the context of L2 learning. With this, the concept of internalization allows an understanding of how novice literacy learners internalize reading and writing activities based on both models of literacy acquisition processes.”

(Arshad noChen, 2009, p. 322)

Okusho ukuthi injulalwazi le isinika indlela yokuthi siqwazi ukuthola ukuthi abantwana bangayisebenzisa kanjani imiqondo yabo yolimi besebenzisa ulwazi kanye nendlela yokwenza esetshenziswa olimini lwabo lokwengenza abalufundayo. Lolu lwazi luhambisana nokuqonda ukuthi ababhali abasafufusa nabancane, abasafunda ukubhala bayibamba kanjani inqubo yokufunda nokubhala. Indlela yokusiza abantwana ukuthi bakwazi ukufunda amakhono olimi lokuqala lokwengeza ukuthi abazali kanye nothisha baqala babafundise kancane kancane, baqale ngakho ukuthi bakhulume lokho abakufundayo, balendele ngokubhala izinhlamvu ezihambelana nalokho abebekukhuluma (Arshad noChen, 2009). Uma sebekwazi ukubhala lezo zinhlamvu, ilapho beqhubeka khona othisha babafundise ngemibhalo (*mentor texts*) abafika nayo ukuze bezofundisa ngayo ukubhala.

Elinye lamasu eliyamaniswa nenjulalwazi kaVygotsky (1978), ilena yokusebenzisa kakhulu ukungenelela kwabazali kanye nothisha mangabe kufunda ulimi lokuqala lokwengenza. Ukungenelela kwalabo abathathwa njengokuthi banolwazi oluningi kulekelela ukuthi abafundi bakwazi ukuxhumana nabo ukuze bathole umthamo owanele wolimi lokuqala lokwengeza. Uma ngabe abafundi besebenzisa ulimi lwabo lokuqala noma lwasekhaya ukuxhumana nabazali kanye nomphakathi abaphila kuwo, ngokuka-Arshad noChen (2009), kuba nzima ukuthi bafunde futhi bajwayele ulimi lokuqala lokwengeza ngoba basuke belugcina esikoleni kuphela. Ngakho-ke

injulalwazi kaVygotsky (1987), igcizelela ukuthi uthisha kanye nabazali kumele bahlangane babambisane ukwelekelela abafundi ukuthi basheshe baluzuze ulimi lokuqala lokwengeza.

UVygotsky (1978) waveza ikhonsephti yeZPD (*Zone of proximal development*); lapho aqagulisa khona ngokuthi ukusebenza kwezingqondo zethu ezintweni esizenzayo nesiphila ngazo kuthuthukisa ulwazi oluyisisekelo kithi. Le ZPD ibonisa ukuthi ukufunda komfundi kuyahambisana nokuthi athole usizo olufanele ukuze aphumelele ekufundeni bese kuthi uma esefundisiwe wafunda umfundi ekwazi ukuzimela asebenze yedwa engalekelelwa muntu (Vygotsky, 1978). Lokho kuchaza ukuthi umfundi usuke esesezingeni lokugcina lokuthuthuka kwengqondo (ZPD), esekwazi ukuzimela, enganciki kulabo abanolwazi oluningi kunaye (Vygotsky, 1978). UHalliday (1978), benoVygotsky (1978) bakholelwa ukuthi ukufunda kukodwa akuholeli ekuthuthukeni kwengqondo; lokhu kuchaza ukuthi ukufunda okunenhloso kwenzeka uma ulwazi luhlanganiswa futhi kufundwa ukufunda okunenjongo okuhlale kuhlanganiswa kuhlelelwa abantu abangaphezu koyedwa. Igxathu elithathwa abafundi lapho befunda futhi bexazuula izinkinga ngaphansi kweso likathisha noma abanye ozakwabo livezwa ukukhula kwengqondo yalowo mfundi (Vygotsky, 1978). UVygotsky (1978), wathi ukufunda ikhono lokufunda nokubhala kubantwana noma abafundi abancane, kugqugquzelwa ukuxhumana nabanye kanye nokubandakanyeka kwakhe umfundi ekufundeni kwakhe; nokwenza kugcine kuthuthuka ukusebenza komqondo waloyo mfundi. Le ngxenye yale njulalwazi yayibalulekile kulolu cwaningo ngoba yasiza ekutheni sikwazi ukuhlonza siqonde ukuthi yini eyelekelela ukufunda okuthuthukisa imiqondo yabafundi.

2.8. Isiphetho sesahluko.

Kulesi sahluko sethulelwe uhla locwaningo oseluke lwenziwa ngaphambilini oluthinta ukufundiswa kwekhono lokubhala. Sabuye sachazelwa kabanzi ngezinjulalwazi ezithinta ukufundisa ikhono lokubhala. Okuqapheleke ocwaningweni oselwake lwenziwa phambili, amazinga ekhono lokubhala kubafundi bolimi lokuqala lokwengeza lungcikingcini emhlabeni wonke jikelele. Othisha abafundisa ikhono lokubhala emazweni ahlukahlukene basebenzisa inqubo yokufundisa ikhono lokubhala anezigaba ezinhlanu. Okuwukwakha amaphuzu okuzobhalwa ngawo, ukuwahlela, ukubhala okokuqala, ukubuyekeza ukulungisa amaphutha owenzile bese kuba ukubhala umbhalo okuyiwona ozowedlulisela ezethamelini zombhalo wakho ngokuzethemba. Injulalwazi esetshenziswe kulo mqingo ilena ethinta kakhulu ukufundiswa kwekhono lokubhala injulalwazi ye*sociocultural*, kaVygotsky, (1978).

Esahlukweni esilandelayo kuzobikwa ngezindlela zokuthola ulwazi ezisetshenzisiwe, kusukela ekukhethweni kwababambiqhaza, indawo okwenzelwe kuyo lolu cwaningo, kuya kwipharadayimu

kanye nemingcele yalolu cwaningo. Kuzobuye kuvezwe namathulizi asetshenzisiwe ukwenza lolu cwaningo nokuthola ulwazi.

ISAPHLUKO 3

IZINDLELA NENQUBO YOCWANINGO

3.1 Isingeniso.

Esahlukweni esandulela lesi ngibike ngokubuyekwezwa kwemibhalo kanye nenjulalwazi esetshenziswe kulolu cwaningo. Kuvezwe okutholwe ucwaningo olwenziwe emazweni ahlukahlukene, kubalwa leli lalapha eNingizimu-Afrika, ezwenikazi lase-Afrika nangaphesheya kwezilwandle. Lokhu kuveze ukuthi leli khono lokubhala lithanda ukuba inkinga kuwo wonke amazwe. Injulalwazi ekhethelwe ukuthi isebenze kulolu cwaningo injulalwazi ekhuluma ngokuxhumana emphakathini kanye nasesikoleni kusetshenziswa ulimi kanye nesiko okuyikhona okusilekelela ukuthi sifunde kalula ulimi nezimiso zalo, *isociocultural theory* ka Vygotsky (1978). Kulesi sahluko ngizobika ngezindlela nenqubo yocwaningo okusetshenzisiwe.

Izindlela zocwaningo zichazwa njengendlela ehlelekile yokuxazulula izinkinga, oRajasekar, Pitchai, noVeerapadran, (2006) bachaza izindlela zocwaningo njengekhono lokufunda ukuthi ucwaningo luzokwenziwa kanjani futhi kulandelwa miphilimigudu uma sekwenziwa ucwaningo. Ngakolunye uhlangathi, uPunch (2006) uthi izindlela zocwaningo ziyindlela yokufundisisa eyenza umcwaningi akwazi ukuthola ulwazi aludingayo noluhambelana nocwaningo lwakhe. UPunch (2006) ugcizelela ukuthi inhloso yokufundisisa uthole ulwazi iletha uhlelo lokusebenza locwaningo. NgokukaLynch (2014), izindlela zocwaningo ezingaphansi kocwaningo lobunjalo botho ziyizindlela eziqondeka kalula futhi zisebenziseka kalula. ULynch (2014) uveza ukuthi izindlela zocwaningo lobunjalo botho zinezingxenye ezintathu okumele umcwaningi aziqikelele uma ekhetha ukwenza ucwaningo lwakhe. Kumele aqinisekise ukuthi uziqokile izinjulalwazi noma izihlawumbiselo azozisebenzisa ukuhlela nokulawula ulwazi oludingwa ucwaningo lwakhe; kumele azi izizathu ezenza akhethe ukusebenzisa ulwazi oluthile ocwaningweni lwakhe; kanye nokuthi ulwazi alutholile uzolusebenzisa yini ezimweni ezahlukile kunalezo aluqoqe ngaphansi kwazo.

ULynch (2014) ucaphuna uMurcott (1997) lapho ethi khona izindlela zocwaningo kumele ziveze ukuthi uzolwenza kanjani ucwaningo lwakho; imaphi amasu ozowasebenzisa futhi kungani ozowasebenzisa lawo masu; ziveze nokuthi uzoluhlela kanjani ulwazi locwaningo lwakho. ULynch (2014) ugcizelela ukuthi kumele ukwazi ukuveza ukuthi kungani ukhethe lezi zindlela ukwenza ucwaningo lwakho.

Kunezingxenye ezibalulekile uma kwenziwa ucwaningo; enye yezindlela ezibalulekile umklamo wocwaningo. Umklamo wocwaningo uchazwa uBetram beno Christiansen (2010) njengamalungiselelo akhomba ukuthi luzoqoqwa kanjani ulwazi locwaningo, lubuye luhlelwe kanjani uma seluqoqiwe lolo lwazi ukuphendula imibuzo kanye nokufeza izinhloso zocwaningo. Umklamo

wocwaningo uthathwa njengeqhinga necebo lokuthi luzokwenziwa kanjani ucwaningo. Umklamo ukhombisa zonke izingxenye zocwaningo kusuka kwipharadayimu, uhlobo locwaningo, ubunjalo bocwaningo, ukuqokwa kwababambiqhaza, indawo okwenzelwa kuyo ucwaningo, izindlela zokuqoka ulwazi, izindlela zokuhlaziya ulwazi olutholakele, izimo zokwethembeka nokukholakala kolwazi olutholakele, kanye nemingcele nezinselelo zocwaningo (Cohen 2007). NgokukaYin (2003) isakhiwo socwaningo siklama ukuthi ucwaningo luzohamba luginenephi. Lolu cwano lungaphansi kwepharadayimu yomhumusho, luwucwaningo oluphenya ngobunjalo botho; luhlelwe lwaba ucwaningo lwesimo olusebenzise ukuqoka ababambiqhaza ngokwenhloso; kanti indawo oluzokwenzelwa kuyo isezikoleni ezisesiyingini sasePhayindane; kanye namathuluzi okuqoka ulwazi okuwukubukela othisha kanye nenhlololwazi esakuhleleka; ulwazi luzohlaziywa kulandwelwa indlela yocwaningo lobunjalo botho nepharadayimu yomhumusho; bese kuvezwa nezimo zokwethembeka kolwazi olutholakele; kugcinwe ngemingcele nezinselelo zolwazi olutholakele.

3.2. Ipharadayimu

NgokukaKuhn (1974) ipharadayimu ichaza indlela ucwaningo olwenziwa ngayo, indlela oluhlelwa ngayo, kanye nendlela okuvezwa ngayo imiphumela. Kunamapharadayimu amaThathu okuyi: *positivism*, *critical enquiry* kanye nepharadayimu yomhumusho angasetshenziselwa ukwenza ucwaningo (Cohen, Manion kanye no Marison (2011).

Ipositivism iyipharadayimu ehambelana nokubheka ubunjalo botho, inombono wokuthi ubunjalo bezimo buncike kakhulu kubacwaningi, futhi izimo zibhekwa ngobungako bazo kunokuthi zibheke ngobunjalo bazo (Hammersely 2013). Le pharadayimu iveza ubuqiniso ngokusebenzisa inani kunokuthi iveze imicabango njengoba isuke yethulwa ababambiqhaza bocwaningo. NgokukaCohen (2007) le pharadayimu ihlinzeka abacwaningi ngolwazi oluseqophelweni eliphezulu futhi olukholekayo nolungasetshenziswa ekuchazeni umphakathi wonke. *Icritical enquiry* yona iyipharadayimu elekelela abacwaningi ukuthi bathole ulwazi bese beqhamuka nezisombululo zalezo zinkinga ezicwaningwayo, bengagcini nje ngokuziqonda kuphela (Yin 2003), kumele benze umehluko ezimpilweni zalabo abangababambiqhaza bocwaningo lwabo.

Ipharadayimu yomhumusho ngokukaHammersely (2013) isuselwa ezindleleni ezisetshenziswayo ukuqonda ulwazi oluncike kubantu kanye nedlela abenza ngayo izinto. Kukholakala ukuthi abantu bahumusha ngezindlela ezahlukene izwe abaphila kulo kanye nezimo ababhekana nazo; futhi izincazelo eziqhamuka ekuhumusheni kwabo, zehlukahlukene nokwenza futhi kube namaqiniso ahlukahlukene ngesimo ababhekana naso. Abacwaningi abasebenzisa ipharadayimu yomhumusho bakholelwa ekutheni ubunjalo bezinto buhlanganisa ikakade lababambiqhaza bocwaningo (Myers 2008). Kulolu cwano ngisebenzise ipharadayimu yomhumusho ngoba

bengihlose ukuthola izincazelo kanye nolwazi olunzulu ngezindlela namasu asetshenziswa othisha abafundisa isiZulu ulimi lokuqala lokwengeza kusukela ebangeni lokuqala kuya kwelesithathu.

3.2.1 Ipharadayimu yomhumusho

Ipharadayimu yomhumusho indlela yokuthola ubuqiniso ngezimo ezenzekayo, ukuthola ukuthi zenzeka kanjani futhi zibathinta kanjani ababambiqhaza bocwaningo; ukuthola izincazelo zezimo ababhekana nazo, nokuthi lezo zincazelo zakheka ngokuxhumana okwenzeka ngesikhathi kuxhunyanwa kwenziwa ucwaningo. Indlela yokuqoqa ulwazi ngaphansi kwepharadayimu yomhumusho ukuthi ubukele ababambiqhaza bocwaningo, bese uxoxisana nabo ngolwazi abanalo ngesimo osicwaningwayo. Ipharadayimu yomhumusho incike kakhulu ekuqondeni izwe esiphila kulo usebenzisa ikakade lababambiqhaza bocwaningo; izincazelo ezakhiwa emiphakathini abakuyo; nobudlelwano obukhona phakathi kwababambiqhaza kanye nesimo esicwaningwayo (Cresswell, 1998).

NgokukaCresswell (1998) abacwaningi abalandela ipharadayimu yomhumusho, bathwathwa njengabacwaningi abanamandla ocwaningweni lwabo kunababambiqhaza bocwaningo. La mandla ancike kakhulu ekutheni umcwaningi uyena okhethayo ukuthi yikuphi akufakayo nangazukukufa (ungumhloli wocwaningo lwakhe). Ababambiqhaza bocwaningo bazithola sebeshintsha indlela abaziphatha ngayo uma umcwaningi evela njengomhloli, kanti uma evela njengomcwaningi obheka ulwazi ababambiqhaza baba nokugqugquzeleka ukuthi bakhululeke, bakhombise ububona (Cresswell, 1998). Uma evela njengomhloli kwenza ukuthi athole ulwazi oluncane nolungaphelele ocwaningweni lwakhe. Ngenxa yokwehlukana kwezindlela abantu abachaza ngazo isimo esisodwa kulandela ikakade labo, abacwaningi abachazi kuphela izimo abazicwaningayo kodwa bagcina sebethola ukuqonda okuphelele ngaleso simo (Cresswell, 2007); bagcina sebechaza nomthelela waleso simo ezimpilweni zababambiqhaza bocwaningo.

NgokukaMyers (2008) abacwaningi abanengi abasebenzisa ipharadayimu yomhumusho bakholelwa ukuthi ubuqiniso bezinto buhlanganisa ukadebona wabantu abawuthole ezweni abakulo, okungusho ukuthi ubuqiniso bezimo/ bezinto butholakala kubantu asebephile ngaphansi kwalezo zimo/ zinto futhi ubuqiniso bezimo bakhiwa emiphakathini esiphila kuyo. Abacwaningi abasebenzisa le pharadayimu yomhumusho bakholwelwa ukuthi ubunjalo bezinto buhlanganiswa ikakade lababambiqhaza bocwaningo, ayikho indlela eyodwa yokuthola ulwazi ayikho injulalwazi elungile nengalungile kodwa kumele zahlulelwe ngokuthi zisebenziseka kanjani ocwaningweni.

NgokukaMyers (2008) kukholakala ukuthi ayikho indlela okuyiyonayona yokuthola ulwazi, kuphela kumele izindlela zokuthola ulwazi zicutshungulwe futhi zihlaziye ngokujulile. UMyers (2008) ubika ukuthi imibono yabacwaningi abasebenzisa ipharadayimu yomhumusho ivela ngokuthi bahlaziye;

bacubungule ngokujulile ukuze baqonde indlela imiphakathi abayicwaningayo ephila ngayo, bacwaninge nendlela eyenza ngayo izinto. Uqhuba athi abacwaningi abasebenzisa le pharadayimu bakholelwa ekutheni ulwazi kanye nencazelo kuyimpumelelo yokuhumusha nokwenza lungabi bikho ulwazi oluzimele; lonke luncike ekucabangeni nasekwakheni izincazelo kwabantu. NgokukaMyers (2008) indlela abacwaningi abalandela le pharadayimu abathola ngayo ulwazi incike olimini olusetshenziswa ilowo mphakathi abawucwaningayo kanye nencazelo nemiqondo yawo. Uthi izinto ezisemqoka kule pharadayimu ukubukela bese wakha incazelo yalokho okade ukubukela.

Lolu cwaningo lwenziwe lwaba ngaphansi kwepharadayimu yomhumusho. Ipharadayimu yomhumusho yiyona ebulungele lolu hlobo locwaningo njengoba beluhlaziya ngezindlela namasu asetshenziswa othisha ukufundisa ikhono lokubhala ngesiZulu ulimi lokuqala lokwengeza kusukela ebangeni lokuqala kuya kwelesithathu. Le pharadayimu ingilekelele ekufezeni izinhloso zocwaningo lwami ingakho ngiyibona ifanelekile ukuthi ngiyisebenzise. UNeuman (2000) uma echaza ezinye zezimpawu zepharadayimu yomhumusho uthi igcizelela ukufunda okunzulu, noma ukuhlolwa kwendikimba yombhalo (*written text*) noma indikimba yokukhulunywayo (*oral text*) noma izithombe (*visual text*). UReeves noHedberg (2003, p.32) baqagulisa ngokukuthi ipharadayimu yomhumusho igxila esidingweni nasekubhekeni ukuhlela kwinzikandaweni (*context*). Ingakho 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.

Cohen no Manion (2007, p.20)

Ngakho-ke le pharadayimu ilufanele lolu cwaningo ngoba igxila kakhulu ekuqondeni indlela izimo ezenzeka ngayo futhi ithathisela emibonweni noma encazelweni yababambiqhaza okuyibona abaphila ngaphansi kwalezo zimo. Le pharadayimu yomhumusho yona inendaba nokukwazi ukuqonda umhlaba wababambiqhaza njengoba bewazi bona. Uma kwenziwa ucwaningo kulandelwa ipharadayimu yomhumusho ababambiqhaza basuke besendaweni yabo, futhi uzwa ngabo ukuthi isimo osicwaningayo basibona kanjani.

UNeuman (2000) uthi umcwaningi osebenzisa ipharadayimu yomhumusho ungena agxile embonweni wokwethulwa ngalokho akucwaningayo. Ngesikhathi enza ucwaningo lwakhe usuke ezibonela ukuthi ababambiqhaza bocwaningo kubathinta kanjani lokhu akucwaningayo futhi

kunamuphi umthelela kubo nasendaweni abakuyo. Umcwaningi ongumhumushi usebenzisa imininingwane eminingi ukuze athole ulwazi nokuqonda okunzulu ngalokho akucwaningayo. NgokukaCohen, noManion kanye noMorrison (2000) bathi:

“An interpretive researcher wants to learn what is meaningful or relevant to the people being studied, or how individuals experience daily life. The researcher does this by getting to know a particular social setting and seeing it from the point of view of those in it, therefore sharing feelings with them.”

Cohen nabanye (2000, P.99)

Okuchaza ukuthi umcwaningi ongumhumushi ugxila kokwenzekayo nasekutheni abantu bazenza kanjani izinto nsukuzonke. Ngenxa yokwehlukana kwezindela abantu abachaza ngazo isimo esisodwa kulandelwa ikakade labo, abacwaningi abachazi nje kuphela izimo abazicwaningayo kodwa bathola ukuqonda okuphelele ngaleso simo abasicwaningayo kanye nomthelela waso ezimpilweni zalabo abangababambiqhaza bocwaningo (Tuli 2010). Abacwaningi abalandela ipharadayimu yomhumusho, ucwaningo lwabo balwenzela lapho kwenzeka khona izimo abazicwaningayo, ukuze bezothola ulwazi oluphelele nolwazi olunobuqiniso ngokwenzazelo yababambiqhaza bocwaningo (Creswell 2009; Tuli 2010; kanye noCohen, Manion kanye noMorrison2011). Uma wenza ucwaningo lomhumusho; uma kukhona ongakuqondi kahle uyakwazi ukubiza ababambiqhaza bocwaningo uze ukuqonde kahle (Tuli 2010). Lokho kwenza ukuthi uthole ulwazi olunzulu uphinde ukwazi ukuqhamuka nezisombululo uma kudingeka ukuthi uziveze izisombululo.

Le pharadayimu iyona engiyisebenzisile njengoba bengihlose ukuqonda kangcono amasu kanye nezindlela ezisetshenziswa othisha ukufundisa ikhono lokubhala kubafundi besiZulu. Le pharadayimu njengoba kuvela ukuthi yelekela umcwaningi ukuthi abe nokuqonda okunzulu ngezimo ezithinta ababambiqhaza bocwaningo, ngiyibone kuyiyona efanele ukuthi ngiyisebenzise ukuze ngiziqonde kahle lezi zimo ebengizicwaninga. Ingelekelele ukuthi ngiqonde ukuthi othisha bazihumusha kanjani lezi zindlela kanye namasu okufundisa ikhono lokubhala kunokuthi ngigcine nje ngokuwafunda ezingcwaningweni zabantu lapho ngingeke ngibe nakho ukuqonda nesithombe esiphelele ngalezi zindlela namasu abawasebenzisayo.

3.2.2 Ucwaningo lobunjalo botho (qualitative research)

Ngokusho kukaCresswell (2007) ucwaningo lobunjalo botho ucwaningo olubheka ubunjalo bezinto. Le ndlela yocwaningo yenza ucwaningo lube nobuqiniso ngokwababambiqhaza bocwaningo, lungahlawumbiseli ukuthi kungaba into efanayo kubo bonke abantu kodwa kuba ilabo kuphela

abathintekayo ocwaningweni (Cresswell 2007; Hammersely 2013). Lolu hlobo locwaningo lubuye lulekelele ekutholeni ulwazi ngezimo ababambiqhaza ababhekana nazo noma abamelana nazo kanye nomthelela wazo (Cresswell (2007). Abacwaningi bagcina bebuka isimo esisodwa ngezindlela ezahlukahlukene, ukuze bezoba nokuqonda okunzulu okungenakho ukwenzelela. Ngokusho kuka Cresswell (2007) abacwaningi abalandela le ndlela yocwaningo baba nokuqonda okunzulu nokujulile ngesimo abasicwaningayo. Basibheka ngezindlela ezahlukene, zisuselwa kubantu abahlangabezana naso lesi simo esicwaningwayo (Cresswell, 2007). Ngakho-ke ngisebenzise ucwaningo lobunjalo botho ngoba bengihlose ukuqonda kabanzi ukuthi izimo ezithile zenzeka kanjani futhi zibaphatha kanjani ababambiqhaza bocwaningo , ngokubheka ababambiqhaza bocwaningo indlela abenza ngayo; kanye nendlela abazichaza ngayo lezo zimo abahlanganyeli bocwaningo (Cropler 2019). Lolu hlobo locwaningo lubheka imibono, ukuziphatha, kanye nendlela abaxhumana ngayo bebodwa abahlanganyeli bocwaningo. Lolu cwaningo luthinta kakhulu ikakade lababambiqhaza bocwaningo kanye nokuqonda abanakho ngaleso simo esicwaningwayo. Lokhu kusho ukuthi ulwazi olutholwayo luphuma kubo ngqo ababambiqhaza ngokuveza imibono yabo ngalokhu okucwaningwayo. Yikho lokhu okuletha okwethembeka kolwazi olutholiwe ngoba lusuke lungavele ekhanda lomcwaningi kodwa kubahlanganyeli bocwaningo abazi kabanzi ngesimo abaphila kuso.

UCropler (2019) uyakakufakazela lokhu lapho ethi ucwaningo lobunjalo botho luncike kakhulu ebuqiniseni bezimpilo zabantu. Uthi ocwaningweni lobunjalo botho izimo zibhekwa kabanzi njengoba zisuke zenzeka kubantu futhi zichazwa yiyo labo bantu ngezindlela ezahlukene, kulandelwa ukadebona wabantu abaphila ngaphansi kwalezo zimo. Izincazelo zezimo zakheka emiphakathi esiphila kuyo kanjalo nobuqiniso bazo bakheka ngendlela efanayo.

There is a second important aspect of the idea that each person has a constructed reality: many constructions for making sense out of the world are shared with other people – they are socially constructed. Of great interest here is that social constructions may not be universal: Different groups and sub-groups may construct the same aspect of the observable world differently. However, different constructions may be equally helpful for getting along in life; that is, there can be more than one “reality,” and alternative “realities” may all work quite well

Cropler (2019.9)

Inhlosongqangi yocwaningo lobunjalo botho, ngokukaCropler (2019) ukuthola kabanzi ngobuqiniso bezimo ezenzekayo. Ucwaningo lobunjalo botho ngokuka Betram beno Christiansen (2010) lugxila kakhulu ekuchazeni ubunjalo besimo esicwaningwayo, ukuthi senzeka kanjani nokuthi ingani

kumele senzeke kanjalo. Ngokuka Betram beno Christiansen (2010) lugxila ekuqondeni kahle izimo ezenzekayo. Imvamisa amathuluzi asetshenziswayo uma kwenziwa ucwaningo lobunjalo botho kuba inhlolwazi esakuhleleka noma ehlelekile, bese kuba ukubukela, ukuhlaziya imiqulu kanye nokunye. Lolu cwaningo lwenziwe lwaba ngaphansi kocwaningo lobunjalo botho. Kulolu cwaningo bengihlose ukuthola ulwazi olunqala futhi ngicubungule ngiqonde kahle amasu asetshenziswa othisha ukufundisa ikhono lokubhala ezikoleni ezenza ulimi lokuqala lokwengeza kusukela ebangeni lokuqala kuya kwelesithathu. Umcwaningi uYin (1988) uzichaza kanje izindlela zobunjalo botho:

“Qualitative methods are particularly well suited for examining instances of self-regulated learning as events because they involve a rich, holistic descriptions, and do not make assumptions, intra-individual stability, and are oriented to revealing complexity.”

Yin (1988.p 89)

Okuwukuthi ucwaningo olubheka ubunjalo botho lukulungele ukubheka izehlakalo ezenzekayo ukuze lowo ocwaningayo athole ulwazi olunzulu ngalokho akucwaningayo. Kanti abanye abacwaningi abangoSherman noWebb (1988), babeka kanjena:

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

Sherman noWebb (1988, p. 84)

Okusho ukuthi ucwaningo olubheka ubunjalo botho lufaka ukusetshenziswa kolwazi oluqoqiwe ukuqonda kahle isimo kanye nezihlakalo ezenzekalayo. Lolu hlobo locwaningo lululungele ucwaningo lwami ngoba lungelekelele ukuqonda kabanzi ngamasu nezindlela zokufundisa ezisetshenziswa othisha ekufundiseni ikhono lokubhala ebangeni lokuqala kuya kwelesithathu.

3.3. Ucwaningo lwesimo (case study)

Ucwaningo lwesimo lwakhiwa amakhonsepthe, izindlela zocwaningo, kanye nezinjulalwazi zocwaningo (Merriam, 1998). NgokukaYin (2003) ucwaningo lwesimo enye yezindlela zokwenza ucwaningo lapho kusuke kuhloswe khona ukuqondisisa abantu nezimo ababhekana nazo, nendlela abaphila ngayo, kanye nendlela abasebenza ngayo. Ucwaningo lwesimo lulungele ucwaningo lapho umcwaningi engenakho ukwenzelela ezigamekweni nasolwazini aluthola ocwaningweni lwakhe

(Ritchie noLewis 2003; kanye no Yin 2003). Ucwangingo lwesimo lubheka indlela ulwazi olutholakala ngayo; nezindlela ezisetshenzisiwe ukuthola lolo lwazi (Ritchie noLewis 2003).

Further, unlike many other forms of research, the case study does not utilise any particular methods of data collection or data analysis.

Merriam (1998, p. 28)

NgokukaYin (1994), uthi olucwaningwayo lungaba lunye (*single case*), noma zibe ziningi (*multiple cases*). Ucwangingo lwesimo lungagxila esigamekweni esisodwa noma ezimbili ukuze kuqondwe kahle ngesimo esicutshungulwayo. NgokukaYin (2003) ucwangingo lwesimo lusebenzisa izindlela ezahlukahlukene zokuqoka ulwazi kubalwa inhlololwazi, ukubukela kanye nokusebenzisa ulwazi oselukhona. Ucwangingo lwesimo luqikelela lugcizelele ukuthi ulwazi lungatholakala uma kubhekwa isimo ngasinye, nakhona kwenzelwa ukwenza kangcono ulwazi oselukhona mayelana naleso simo esicutshungulwayo (Ritchie noLewis 2003). UCohen, uManion kanye noMorrison (2007) bathi:

A case study approach provides a unique example of real people in real situations enabling readers to understand how ideas and abstract theories can fit together, a case study research aims to capture the reality of participants lived experiences and thoughts about a particular situation.

Cohen, uManion kanye noMorrison (2003, p 89)

Lokhu kuchaza ukuthi ucwangingo lwesimo luletha ulwazi olunzulu ngezimo ezicwaningwayo futhi luhlose ukuveza izimo zangempela zababambiqhaza bocwangingo kanye nemicabango yabo. Ngakho-ke ucwangingo lwesimo lulufanele ucwangingo lwami ngoba ngiqoqe ulwazi kubahlanganyeli bocwangingo lwami lapho besebenzela khona nokwenze kwabalula ukuthi ngiqonde kanzulu ngezindlela namasu asetshenziswa othisha ukufundisa ikhono lokubhala kubafundi abenza ulimi lokuqala lokwengeza ebangeni lokuqala kuya kwelesithathu. Lolu cwangingo luwucwangingo lwesimo ngenxa yokuthi lubheke kakhulu ezikoleni ezintathu, okube amakilasi amaBili isikole ngasinye, lapho ngiqoqe ulwazi ngesimo esisodwa kodwa ngibe ngisebenzisa izindlela zokuqoka ulwazi ezimbili okuyinhlololwazi kanye nokubukela.

3.4. Izindlela zokuqoka ababambiqhaza (*sampling*)

Ukuqokwa kwababambiqhaza ocwangingweni lobunjalo botho kunezindlela ezintathu okubalwa, ukuqoka okufaka abantu bonke ngokulingana, ukuqoka okungakhethile kanye nokuqoka okunenhloso (Mason 2002; Cohen 2007; Cresswell 2013). Kunezinhlobo ezahlukene

ezingasetshenziswa uma kuqokwa ababambiqhaza njenge...*quota sampling; chain sampling*; ukuqoka okunenhloso kanye nokuqoka okungenanhloso. Kulolu cwaningo ngisebenzise ukuqoka okunenhloso ngoba bengihlose ukuthola ababambiqhaza abangothisha futhi abafundisa isiZulu ulimi lokuqala lokwengeza ebangeni lokuqala kuya kwelesithathu, ezikoleni ezixube izinhlanga. Ngokuka Cohen (2007) uma umcwaningi ehlulekile ukuqoka ababambiqhaza ngendlela ocwaningweni lwakhe kuba nomthelela omubi ngoba angeke aluthole ulwazi aludingayo ngendlela efanele. Kumele umcwaningi azi izinhlosongqangi kanye nezinjongo zocwaningo lwakhe, ngaphambi kokuba aqoke ababambiqhaza bocwaningo lwakhe. Lokhu kulekelela ukuthi aqoke labo abazokwazi ukumunika ulwazi oludingwa ucwaningo lwakhe baphinde bakwazi ukuphendula imibuzo anayo yocwaningo lwakhe ngendlela yokuthi uzothola ulwazi olwanele nokuqonda okwanele ngesimo asicwaningayo (Creswell, 2013).

NgokukaCohen (2007) izingabunjalo locwaningo aluncikile nje kuphela olwazini olutholakele kanye nendlela esetshenzisiwe ukuqoka ulwazi; kodwa indlela aqoka ngayo ababambiqhaza iyona edlala indima enkulu ekwenzeni ucwaningo lube seqophelweni eliphezulu. Ubungako noma inani lababambiqhaza bocwaningo alikaliwe, kuya ngokuthi umcwaningi uyakwazi yini ukuthola izimpendulo zocwaningo lwakhe, nokuthola ulwazi olwanele locwaningo kulabo babambiqhaza abakhethile (Cohen 2007). NgokukaCohen (2007) abacwaningi banezindlela ezimbili zokukhetha ababambiqhaza bocwaningo; okuwukukhetha okunenhloso nokukhetha okungenanhloso. Ukukhetha okungenanhloso ilapho ababambiqhaza bekhethwa ngoba bakuleyo ndawo ecwaningwayo futhi kusolakala ukuthi bayathinteka esimweni esicwaningwayo. Kanti ukukhetha okunenhloso kulapho ababambiqhaza bekhethwa ngoba beyiqeqebana labantu umcwaningi ahlose ukugxila kubo, kungabi umphakathi wonke, futhi kunesiqiniseko sokuthi bayathinteka ilesi simo esicwaningwayo (Cohen 2007). Ukuqoka ababambiqhaza okungenanhloso ilapho umcwaningi evele ekhetha ababambiqhaza ngokuthi basendaweni lapho efuna ukwenza ucwaningo lwakhe khona kodwa angabheki ukuthi ngabe uzozihola yini izimpendulo azifunayo kubo, kanti ukuqoka okunenhloso ilapho khona umcwaningi eqoka ababambiqhaza ngoba ebona ukuthi bazokwazi ukumunika izimpendulo zocwaningo azidingayo (Cohen, 2007; Cresswell, 2013) uhlobo lokuqoka ababambiqhaza olusetshenziswe kulolu cwaningo kube ukuqoka okunenhloso ngoba umcwaningi ubehlose ukuthola ababambiqhaza abangothisha abafundisa ikhona lokubhala isizulu ulimi lokuqala lokwengeza kusukela ebangeni lokuaQla kuya kwelesithathu

UCohen nabanye (2007), bona bathi ulwazi olunzulu kumele lusetshenziswe uma kukhethwa ababambiqhaza. Ukuqokwa ngenhloso kwababambiqhaza bocwaningo kumsize kakhulu umcwaningi ekutholeni izimpendulo zocwaningo lwakhe. Ukukhetha ababambiqhaza bocwaningo ngokwenhloso kwangisiza ukuthi ngingazitholi senginhlamlatha ngikhetha labo abazonginika

ulwazi olungahambelani nalokho engangikucwaninga noma ulwazi engangiludinga; kwangilekelela ngathola ulwazi olujulile kulolu cwaningo lwami njengalokho uCohen nabanye (2011), bechaza bethi kulekelela ukuthola ulwazi olujulile.

Uhlobo lokuqoka ababambiqhaza olusetshenziswe kulolu cwaningo kube yilolu olubizwa ngokuqoka okunenhloso. Kulolu cwaningo kuqokwe othisha abathathu baba ngababambiqhaza bocwaningo, laba othisha abafundisa isiZulu ulimi lokwengeza emabangeni aphansi emfundo kusukela ebangeni lokuqala kuya kwelesithathu. Lezi zikole zakhethwa ngenxa yokuthi zifundisa izinhlanga ezahlukahlukene zabafundi futhi zenza isiZulu njengolimi lokuqala lokwengeza nokwenza zaba ngezikulungele ukwelekelela umcwaningi ukuthi athole ingonyuluka noma ulwazi olunzulu ngokocwaningo lwakhe. Ekuqaleni kocwaningo izikole ezazihlelelwe ukuthi zibe ingxenye yababambiqhaza kulolu cwaningo, zazintathu, kodwa-ke ngezimo ezithile kwagcina kuphumelele ezimbili zaba ingxenye yababambiqhaza. Nakho kulezi ezimbili kwakulindeleke ukuthi babe bathathu isikole sisinye ababambiqhaza kodwa bahoxa abathathu phakathi nalo ucwaningi, ngenxa yezizathu ezithile abazibona zingabavumeli ukuthi babe ingxenye yababambiqhaza. Kwagcina kusele abathathu ababambiqhaza, kodwa befundisa wona amaBanga ayehlosiwe kulolu cwaningo.

3.5. Indawo yocwaningo.

Umcwaningi uma ehlela ucwaningo lwakhe usuke enemibuzo ethile ngento ethile bese efuna ukuthola ubunjalo balento ukuze kuphenduleke imibuzo yakhe. Lokhu kusho ukuthi indawo lapho okumele enze khona ucwaningo ibalulekile. Kumele abe nesizathu ezingqala ukuthi le ndawo ayikhethile kungani eyikhethile futhi izokwazi yini ukufeza izinhloso zocwaningo.

Lolu cwaningo lukhuluma ngolimi lwesiBili okuyiyona ndlela okubizwa ngayo emhlabeni jikelele kodwa ngokohlelo loMnyango wezeMfundo eyisisekelo eNingizimu-Afrika, lubizwa ngolimi lokuqala lokwengeza. Kulolu cwaningo ngizosebenzisa ukuthi ulimi lokuqala lokwengeza, ngenxa yokuthi ilona gama elisebenza lapha eNingizimu-Afrika. Lapha ngigxile kakhulu ekutholeni ngezindela namasu okufundisa asetshenziswa othisha ekufundiseni ikhono lokubhala ebangeni lokuqala kuya kwelesithathu.

Lolu cwaningo lwenziwe esiyingini sasePhayindane, esifundazweni saKwaZulu-Natali; lapho izikole zakhona eziningi zifundisa ulimi lwesiZulu njengolimi lokuqala lokwengeza emabangeni aphansi emfundo kusukela ebangeni lokuqala kuya kwelesithathu. Lezi zikole zakhele indawo eyilokishi enengqalasizinda ethuthukile, kanti futhi nazo zinezinsizakusebenza ezisezingeni elithe thuthu kunalezo ezitholakala emakhaya. Noma ezinye zazo abafundi bengayikhokhi imali yesikole, kodwa zinezinsizakusebenza ezisezingeni elingakhalisi nokwenza zithatheke njengezikole ezithuthukile

kunalezo ezasemakhaya noma emiphakathini entulayo. Lezi zikole zifundisa abantu bezinhlanga ezixubile, okubalwa kuzo abomdabu waseNdiya, abelungu kanye nabantu abamnyama.

3.6. Izindlela zokuqoqa ulwazi (*data generation methods*)

NgokukaCohen beno Manion (2011), indlela yokuqoqa ulwazi ocwaningweni lwesimo yehlukile kakhulu kunalezo ezisetshenziswa abacwaningi abaqhathanisa ukusebenza kwezinto, ngoba lezo zinto bayakwazi ukuzenza zivune lokho abakucwaningayo. Kanti ucwaningo lwesimo lubheka ukusebenza kwalabo abangababambiqhaza bocwaningo ngenhloso yokuthola ulwazi olujulile noma olunzulu kubo.

NgokukaScott no-Asher (1996) izindlela zokuqoqa ulwazi uzibiza ngamathuluzi okuthola ulwazi. Izinhlobo azibalulayo inhlololwazi (*interview*), inhlolovo esamibuzo ebhalwe phansi (*questionnaires*), ukubukela (*observation*), ukuhlaziya imiqulu (*document analysis*) nokunye. Kulolu cwaningo kusetshenziswe inhlololwazi esakuhleleka (*semi structured interview*) kanye nokubukela. Ngizoxoxa kabanzi lapha ngezansi ngalolo nalolo hlobo engilusebenzisile.

3.6.1 Inhlololwazi esakuhleleka

UNieuwen (2007) ubiza inhlololwazi njengengxoxo phakathi komcwaningi nomhlanganyeli, lapho umcwaningi ethola khona ithuba lokubuza imibuzo kumhlanganyeli ukuze athole ulwazi aludingayo. Kulolu cwaningo kwabe kungiphoqa ukuthi ngibe ingxenye yalokho okwabe kwenzeka, ngokukaCohen beno Manion (2011), uma wenza ucwaningo lwesimo kuyancomeka ukuthi ube ingxenye yalolo cwaningo; ngoba usuke uhlangenyele nabantu futhi ulapho bephila khona; ngakho-ke uma wenza ucwaningo ngabantu kuyakuphoqa ukuthi uthinte indlela abenza ngayo futhi uxhumane nabo ukuze uzothola izincazelo zalokho abakwenzayo. Ukuze ukwazi ukuthola ingonyuluka ngalokho okucwaningayo kumele ube ingxenye yakho futhi ukwenze kanye nabo ukuze uzothola ukuqonda okuphelele.

Ngokuchaza kukaFontana benoFrey (2005) inhlololwazi esakuhleleka iyithuluzi eselisetsenziswa kakhulu ekutholeni ulwazi ngokadebona wabantu abasuke beqondiwe kanye nendlela ababuka ngayo izinto kanye nemizwa yabo ngezinto ezenzekayo neziyiqiniso. OFontana benoFrey (2005) baveza ukuthi ngenhlololwazi esakuhleleka kungaqoqwa ulwazi olujulileyo kanye nolunobuqiniso. Ulwazi oluqoqwe kusetshenziswa inhlololwazi esakuhleleka lukunika ukuqonda okusezingeni eliphezulu, kanti futhi inhlololwazi esakuhleleka inikeza ababambiqhaza ithuba lokucabanga ngokujulile ngesimo esicwaningwayo.. Inhlololwazi inikeza ababambiqhaza ithuba lokuveza imibono kanye nemizwa yabo ngalokho abacabanga ukuthi kusemqoka. Inhlololwazi esakuhleleka ivumela ukuthi laba abangababambiqhaza bocwaningo bakwazi ukuphendula imibuzo noma bakhulume

ngokuvulelekile. NgokukaCohen benoManion (1994), inhlololwazi esakuhleleka isebenzisa imibuzo evulekile, futhi ilekelela umcwaningi ngokuthola ulwazi olunzulu ngalokhu akucwaningayo. NgokukaCohen benoMinion (1994), inhlololwazi esakuhleleka ingasetshenziselwa izinhloso ezintathu: ingasebenza njengensika yocwaningo okusho ukuthi ingaba ilona thuluzi elingasetshenziselwa ukuqoqa ulwazi oluwumgogodla wocwaningo. Ingasetshenziselwa ukuhlola ukuthi lokho osekaziwa kuyikho yini. Futhi ingasetshenziselwa ukuqoqa ulwazi olwesekela lolo oselutholakele kusetshenziswa ezinye izindlela zokuqoqa ulwazi.

Kulolu cwaningo ngisebenze nothisha abayisiThupha abafundisa ebangeni lokuqala kuya kwelesithathu. Othisha baqokwe ezikoleni ezimbili, bekade ngihlele ukuqoka ezintathu kodwa ngezingqinamba engihlangabezane nazo njengomcwaningi ngigcine sengisebenza nezimbili, esikoleni ngasinye kuqokwe othisha abathathu, kodwa ucwaningo lwaphela sekusele ababambiqhaza abathathu, kwesinye isikole baba babili abaze baluphetha ucwaningo kanti kwesinye waba yedwa owagcina eluphetha ucwaningo. Ngenxa yokuthi umcwaningi wayengeke akwazi ukubhala konke okushiwo ngababambiqhaza wasebenzisa isiqophamazwi ukuze simsize ekuqopheni konke okukhulunywayo. Ababambiqhaza bacelwa imvume yokuba umcwaningi abaqophe ngesikhathi senhlololwazi. Ababambiqhaza bavuma ukuba baqoshwe ngesikhathi senhlololwazi. Uthisha ngamunye wanikezwa imizuzu engama-30 ukuba aphenndule ngokukhululeka imibuzo ayeyibuzwa ngesikhathi senhlololwazi. Ngesikhathi kuqhubeka ingxoxo phakathi komcwaningi nomhlanganyeli kwakwenzeka kube khona imibuzo equbukayo kumcwaningi ngenxa yezimpendulo zombambiqhaza. Ngakho-ke ngangingalindi isikhathi eside ngangivele ngiyibuze leyo mibuzo ukuze ngicaciseleke lapho ngingacaciseleki khona nalapho ngingaqondi kahle khona ngangibuzisiza. Lokhu ngangikwenza ngenhloso yokugwema ukufunisela ukuthi umhlanganyeli ubeqonde ukuthini ngesikhathi esho lawo mazwi athile ukuze ngingagcini sengihlawumbisela into okungasiyo.

Ngemva kokuqoshwa kwezinhloololwazi ngabe sengilalela ngibhala phansi enjengoba enjalo wonke amazwi noma ingxoxo eyayiqhubeka phakathi komcwaningi kanye nombambiqhaza ngesikhathi senhlololwazi. Iningi lababambiqhaza lakhombisa ukulithakasela leli thuba lokuthi babe nesikhathi lapho khona bethulula okusezinhliziyweni ngokuxoxa nomcwaningi nakuba yayikhona imibuzo eyayihleliwe. Abanye ababambiqhaza babekhuluma ngendlela yokuthi baze baphendule neminye imibuzo ebingakabuzwa ngenxa yokuthi inhlololwazi esakuhleleka inika ababambiqhaza ithuba lokukhuluma ngokukhululeka kungabi nazihibe.

Inhlololwazi esakuhleleka yangelelekela ekutholeni ulwazi olunzulu lokuthi imaphi amasu nezindlela abazisebenzisayo othisha futhi kungani besebenzisa lawo masu nezindlela ekufundiseni ikhono lokubhala kubafundi beBanga lokuqala kuya kwelesithathu. Ngesikhathi sengiyogoqa ulwazi iyona

inhlololwazi esakuhleleka engaqala ngayo ukuphenya ukuthi imaphi amasu nezindlela othisha abazisebenzisayo. Kwathi uma sengibabhekile emakilasini befundisa ngabe sengibuyela ngenza inhlololwazi yesibili lapho ngabe sengiphenya ukuthi ngabe ayabalekelela yini abafundi babo ukufunda ikhono lokubhala. Lapha ngezansi ngethula ingxenye yokubukela othisha befundisa emakilasini.

3.6.2 Ukubukela othisha.

Ngengoba ngike ngasho ngenhla ukuthi ngisebenzise izindlela ezahlukene zokuqoqa ulwazi kubabambiqhaza. Kubalulekile ukuba ulwazi luqoqwe ngezindlela ezahlukene ukuze lwethembeke futhi lukholakale. Ngesikhathi senhlololwazi othisha baveza ukuthi basebenzisa ziphi izindlela namasu ekufundiseni, ngakho-ke ukubukela sebefundisa kwanginika ithuba lokuba ngibone ukuthi ebesixoxa ngakho engabe kwenzeka kanjani emakilasini.

Ukuqoqa ulwazi kulolu cwaningo, ngasebenzisa ukubukela ababambiqhaza enganginabo ngenhloso yokuthola ulwazi olunzulu futhi ngabheka kabanzi ngezindlela kanye namasu abawasebenzisayo ukufundisa ikhono lokubhala kubafundi abenza isiZulu njengolimi lokuqala lokwengeza emabangeni aphantsi emfundo kusukela kwelokuqala kuya kwelesithathu. Njengalokho bechaza oCohen beno Manion (2011, 106), bethi

NgokukaCohen nabanye (2011), ukwenza ucwaningo ube ubukela ababambiqhaza bocwaningo lwakho (*observation*), kwenza uthole ulwazi olujulile futhi olunzulu ngalokho okucwaningayo. UBertram kanye noChristiansen (2014) bachaza ukuqoqa ulwazi ngokubukela ngokuthi umcwaningi kumele aye lapho kuhlala noma kusebenzela khona ababambiqhaza bocwaningo lwakhe, afike azibonele ngokwakhe ukuthi ngabe kwenzakalani. Lapho-ke umcwaningi uthola ulwazi lunjengoba lunjalo ngoba ubhala ngento azibonele yena mathupha. Le ndlela yocwaningo ivumela umcwaningi ukuthi aqoqe ulwazi bukhoma lapho lwenzeka khona, akudingi ukuthi asuse ababambiqhaza bakhe abayise kwenye indawo kodwa uya lapho besebenzela khona noma lapho abaphila khona bese ebabukela ukuthi ngabe bazenza kanjani izinto. NgokukaCohen nabanye (2011), ulwazi oluqoqwe ngale ndlela luyathembakala futhi luba ngolukholekile. Lunobuqiniso ngoba umcwaningi usuke ekubuka lokho okwenzekayo engatshelwa abantu ukuthi benza kanjani kodwa ezibonela yena.

UCohen, noManion kanye noMorison (2007) bathi le ndlela ivumela umcwaningi ukuba abhekisise lokho okwenzakalayo nobunjalo besimo kube ubufakazi abubonayo, kusiza ukuqinisa nokulekelela ezinye izindlela zokuqoqa ulwazi, kuhlolisise ulwazi olutholakele kweminye imithombo okuqoqwe kuyo ulwazi, kanti futhi lezi zindlela zokubukela zingamathuluzi anamandla kakhulu ukuvumbulula nokuthola ulwazi olujulile ngesimo esicwaningwayo. UBertram kanye noChristiansen (2014) nabo bafakazela lokhu okushiwo oCohen ngale ndlela yokuqoqa ulwazi, baze bagcizelele ngokuveza

ukuthi ukuqoqa ulwazi ngokubukela kwenza umcwaningi aqoqe ulwazi ngezinto eziningi ezenzakalayo okubalwa; ukuhleleka kwekilasi, isimo sezakhiwo namathuluzi kanye nezinkundla zokudlala abafundi, ukuxhumana phakathi kwabasebenzi kanye nabafundi kanye nomphakathi ozungeze isikole, indlela kanye namasu asetshenziswayo ukufundisa izingane emakilasini, kanye nokuxhumana okwenzekayo kusetshenziswa amaphimbo noma ulimi-buthule phakathi kothisha nabafundi ngaphakathi ekilasini.

Le ndlela yokuqoqa ulwazi ngayisebenzisa ngoba ngabona ukuthi izongelekelela ekuboneni ukuthi lezi zindlela namasu othisha abathi bayawasebenzisa bawasebenzisa kanjani emakilasini abo futhi kungani bewasebenzisa kanjalo. Yangelekelela ekuboneni ukuthi ngabe lezi zindlela namasu abawasebenzisayo othisha ayabalekelela yini abafundi ekufundeni ikhono lokubhala.

3.7. Ukuhlaziywa kolwazi olutholakele (*data analysis*)

UBogdan kanye noBiklen (2003), bachaza ukuhlaziywa kolwazi njengokusebenza ngolwazi, uluhlahlela, uluhlukanisa ngokwezigaba, ubheka okuhambisanayo nokungahambisani. Inhloso yalokhu ukuthola lokho okuhambelana nalokho okudingwa umcwaningi ahlunge lokho okungadingeki noma okungahambelani nemibuzo nezinhloso zocwaningo lwakhe; aphinde athole nezincazelo zamakhonsepthe azidingayo. Inqubo yokuhlaziya ulwazi ihlanganisa ukuhlela ngokwezincazelo kanye nokuhlela ngokwezigaba lolo lwazi olutholile. Uma uhlaziya ulwazi usebenzisa izinjulalwazi noma izinsiza kuhlaziya nokuyizona ezikunika umhlamhlandlela wolwazi oludingayo oluzohambisana nemibuzo nezinhloso okumele kuphendulwe futhi kufezwe ucwaningo.

Ulwazi ngaluhlaziya ngokuluhlukanisa ngokwezigaba ezihambisanayo, lonke ulwazi engangilutholile lwahlelwa lulandela izigaba ezahlukeni ezazifeza izinhloso zocwango. NgokukaPope, uZiebland kanye noMays (2000) ukuhlaziya ulwazi kuyinqubo ehlose ukuhlaziya ulwazi ngokuluhlunga bese wakha imiqondo ngalokho okuhambisana nezinhloso zocwaningo lwakho. NgokukaPope, uZiebland kanye noMays (2000) ukuhlaziya ulwazi kulandelwa indlela yocwaningo lobunjalo botho kuthinta ukuhlaziya indlela abazizwa ngayo ababambiqhaza bocwaningo kanye nendlela abasichaza ngayo ababambiqhaza bocwaningo leso simo esicwaningwayo. Ngenxa yalokhu, ukuhlaziywa kolwazi kulandelwa indlela yocwaningo lobunjalo botho kuncike kakhulu ekutheni umcwaningi uzizwa kanjani (wenelisekile yini noma akanelisekanga) ngendlela ababambiqhaza bocwaningo abaphendule ngayo; kumele umcwaningi uma ehlaziya ulwazi alandele indlela ehlelekile nengenakho ukwenzelela uma esebhala noma ethula ucwaningo lwakhe.

NgokukaPope, uZiebland kanye noMays (2000) le ndlela yokuhlaziya ulwazi incike kakhulu kulokho okushiwo ababambiqhaza kanye nonzikandaweni walapho kwenzelwa khona ucwaningo kanye

nemibono yababambiqhaza bocwaningo. NgokukaPope, uZiebland kanye noMays (2000) kunezindlela okumele uzilandele uma uhlaziya ulwazi. Kulolu cwaningo ngisebenzise indlela yokunciphisa ulwazi, ngakhetha lolo olufeza izinhloso zocwaningo lwami.

3.7.1 Ukunciphisa ulwazi.

NgokukaPope, uZiebland kanye noMays (2000), befakazelwa uAttride-Stirling (2001) kunezindlela ezimbili zokunciphisa ulwazi uma uluhlaziya. Eyokuqala ukuhlaziya ucubungule lolo lwazi oluhambisana nohlaka lwezinjulalwazi olukhethile ocwaningweni lwakho. Le ndlela bayichaza njengelula nevumela ukuthi ugxile ezimpendulweni ezithile ezinye ungazinaki. EyesiBili indlela ikuvumela ukuthi uhlolisise, uphinde ucubungulise ulwazi olutholile; ivumela ukuthi ushintshashintshe indlela obuzizwa ngayo ngolwazi olutholile. Ngokuka- Attride-Stirling (2001) uma uhlaziya ulwazi kumele uzijwayeze nalo, ulwazi kangcono; lokhu kuchaza ukuthi kumele ulokhu uluhlaziya uphindelele wakhe amaphuzu anqala kanye nezindikimba ezahlukene zolwazi onalo, bese uluhlela ngokwazo lezo zindikimba ulwazi olutholile. Ngokuka- Attride-Stirling (2001) kumele uluhlahlele ulwazi uluhlukanise ngokwezindikimba ozitholayo ocwaningweni lwakho ngesikhathi uhlaziya ulwazi olutholakele. Uthi u-Attride-Stirling (2001) kusengenzeka kube khona ulwazi olungahambisani nezinhloso zocwaningo lwakho; ngakho kubalulekile ukuthi uluhlele, ulwehlukanise ngokwezindikimba ezihambelanayo nezinhloso zocwaningo lwakho; ukuze uzogwema ukusebenzisa ulwazi olungahambelani noma olungazifezi izinhloso zocwaningo lwakho. Nakulolu cwaningo ulwazi ngaluhlahlela ngaluhlukanisa ngokwezindikimba ezihambisanayo nezinhloso zalolu cwaningo. Kuthe uma seluncishiwe ulwazi kwatholakala izindikimba ezimbili okuyindikimba ebheka amasu asetshenziswa othisha ukufundisa ikhono lokubhala kanye nendikimba ebheka izindlela ezisetshenziswa othisha ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza kusukela ebangeni lokuqala kuya kwelesithathu. Ekuhlaziyeni ulwazi engilutholile ngisebenzise indlela yesiBili, lapho ngihlolisise lonke ulwazi ebengiluqoqile, ngahlahlela ngahlukanisa lolu engiludingayo nalolu engingaludingi (noma olungaphenduli imibuzo yocwaningo lwami). Lokhu kungelekele ukusheshe ngibone ukuthi iziphi izindikimba eziphumayo olwazini engilutholile.

3.7.2 Ukuhlaziya kwemininingo kusetshenziswa izindikimba.

NgokukaBraun noClarke (2006), ukuthulwa kwemininingo yocwaningo kusetshenziswa izindikimba kuyindlela yokuhumusha, uhlaziye kwemininingo etholakele, ikakhulukazi imininingo yocwaningo eliwubunjalo besimo ngaphansi kwepharadayimu yomhumusho. Le ndlela yokwethula ulwazi ibuka lokho okuhambelanayo, bese ikufaka ndawonye kwakhe indikimba, ehambisana nombuzo wocwaningo lwakho. Ngokusebenzisa uhlelo lokuhlaziya ngokukaBraun noClarke (2006), uma kuhlaziywa ulwazi kusetshenziswa izindikimba ezitholakala olwazini olutholakele ekuphendulweni

kwemibuzo yocwaningo. Izindikimba ezitholakele olwazini lwalolu cwaningo kube izindikimba ezimbili ezihambelana nokuphendula imibuzo yocwaningo (okuyizindlela ezisetshenziswa othisha kanye namasu asetshenziswa othisha). Ngaphansi kwalezi zindikimba ezimbili kunezindikimbana. Lezi zindikimbana ziqhamuke ngenxa yokuthi umcwaningi ubese hlaziya, futhi ebuka ulwazi alutholile esebenzisa insizakuhlaziya ukuze aqonde kangcono izindikimba azitholayo. NgokukaBraun noClarke (2006), ukuhlukanisa ulwazi ngokwezindikimba kuyindlela yokucubungula, uhlaziye imininingo etholakale wenza ucwaningo, bese uyethula ngezingikimba ezahlukene zakhe umqondo othile. Uma ngabe ucubungula noma uhlaziya imininingo, ubheka lokho okuhambisanayo, bese ukwethula ngokwezindikimba, lokhu kukwelekelela ukuthi ukwazi ukuqonda indlela ababambiqhaza bephendula futhi becabanga ngayo (Braun noClarke,2006). Ukuhlukanisa imininingo ngokwezindikimba, kusebenze njengethuluzi lokubuka ngiqonde izimpendulo zababambiqhaza, nendlela abasebenza ngayo, ngiqonde nokuthi iziphi izindlela abazisebenzisao kanye namasu abawasebenzisayo uma befundisa ikhono lokubhala, kubuye kwangilekelela ukuthi ngihlonze ukuthi kungani bezisebenzisa. Ukusebenzisa leli thuluzi lokuhlaziya kungisizile ukuthi ngikwazi ukuphendula imibuzongqangi yalolu cwaningo.

Uma uhlaziya ulwazi usebenzisa izindikimba kunezinyathelo okumele uzilandele.

3.7.2.1 Indlela yokuqala eyokuthi uzijwayeze nemininingo yocwaningo lwakho.

Kumele uyifunde, uyibuke uyicubungule ukuze usheshe ubone ukuthi imininingo ihlukana kanjani ngokwezindikimba (Braun noClarke,2006). Uye uyifunde ugxile imininingo yocwaningo lwakho bese kuba nemibuzo ozibuza yona ekhanda ekwelekelela ukuthi usheshe ukwazi ukuyihlukanisa ngokwezindikimba.

3.7.2.2 Ukuyamanisa izindikimba nemibuzo yocwaningo.

Uma senza ucwaningo kunemibuzo esihlose ukuyiphendula. NgokukaBraun noClarke(2006), uma usuzitholile izindikimba ezivezwa imininingo yocwaningo lwakho, kumele lezo zindikimba uzeyamanise nemibuzo ozama ukuyiphendula ukuze kuzothi uma ingaphenduleki bese ubuyela emuva uyoyihlaziya kabusha imininingo yocwaningo lwakho.

Kulolu cwaningo, ngathi uma sengihlonzile izindikimbana ezivezwa imininingo yocwaningo, ngabe sengibheka ukuthi ngabe ziyayiphendula yini imibuzongqangi yocwaningo. Kube sekuhlaluka ukuthi ziyaphenduleka imibuzo yocwaningo, ngabe sengehlukanisa-ke ulwazi ngilandela zona izindikimba.

3.8. Izimo zokwethembeka

Uma sikhuluma ngezimo zokwethembeka ocwaningweni, sifaka ubuqiniso bolwazi locwaningo, ukukholakala kwemininingo yocwaningo, kanye nobuqiniso bolwazi locwaningo. UCypress (2017) uthi amakhonsepthe okuthembeka, ubuqiniso kanye nokukholakala; wonke aqondise ukuvumelana nokuthuthuka kokutholwe ocwaningweni oluyikhwalthethivu ukuze kuhlonzwe ukuthi ucwaningo olwenziwayo luthembekile yini ngokunikeza imiphumela efanayo lapho lwenziwa. Lapha ngezansi ngizothi ukuchaza ukuthi imiphi imigudu elandelwe ukuqinisekisa ukuthembeka, ubuqiniso kanye nokukholakala kwalolu cwaningo.

3.8.1 Izimo zokwethembeka kolwazi locwaningo.

U-Ormrod (2005) uvumelana ngokuthi ubuqiniso busho ukungaguquki kwemiphumela yocwaningo uma lokho okuhlolwayo kungazange kushintshwe; kusalokhu kuhlolwa yona into efanayo. UCohen, Manion noMorrison (2008) baphawula ngokuthi ocwaningweni lwesimo, ubuqiniso busho ukufana kwalokhu umcwaningi akubhale njengolwazi olutholakele kanye nalokho okwenzeka ngqo esimweni esijwayelekile okuyisona umcwaningi afuna ukwazi ngaso. Lokhu kuchaza ukuthi ulwazi olubhalwe phansi ngumcwaningi kufanele lucace bha futhi lukwazi ukuqondakala. Kulolu cwaningo ngenza isiqiniseko sokuthi lonke ulwazi lwaqopheka njengoba lunjalo, alunakho ukungabazeka, ukuze kukhule izinga lokukholakala kwalo. Ngasebenzisa izindlela ezahlukeni ekuqoqweni kolwazi njengenhlohlolwazi, ukubuka othisha befundisa, ukusetshenziswa kwesithwebuli, kanye nokuthatha amanothi. Konke lokhu kwasiza ekwenyuseni izinga lokukholakala. Njengoba ekuqinisekisa lokhu uNieuwenhuis (2008), ngokusebenzisa izindlela eziningi ezahlukeni ekuqoqeni ulwazi locwaningo, lokhu kusiza ekukhuphuleni izinga lokukholakala kwemiphumela yocwaningo. Indlela yokuxuba izindlela ezahlukeni zokuqoqa ulwazi locwaningo (*triangulation*) iyindlela endala yocwaningo ekukhuphuleni izinga lokukholakala kwemiphumela yocwaningo (Nieuwenhuis, 2008). Indlela eyavezwa uPunch (2010) yokubuka ukwethembeka kolwazi incike kakhulu endleleni yokuhlaziya egcizelela indlela yokuchaza, iphinde igagule ukuthi umcwaningi uyakwazi ukwakha umqondo ekuhlaziyeni akwenzile kususelwa olwazini olutholakele.

3.8.2 Ubuqiniso

Ezinye izimo zokwethembeka zibheka ukuthi imiphumela yocwaningo lwakho ingekholakalayo yini. Uma kwenziwa ucwaningo, kumele kwenziwe isiqiniseko futhi kuhlolwe ukuthi ngabe ulwazi oluqoqiwe luyiqiniso kanti futhi ngabe lungathembeka luphinde lunikeze ubufakazi obunika isiqiniseko sokwethembela kulo.

Lokhu okusho ukuthi uma kubukwa imiphumela yocwaningo ngokuthi iyiqiniso ngakho-ke nethuluzi locwaningo olusetshenzisiwe kumele lihambisane nemiphumela ethathwa njengeyiqiniso. Ngakho-

ke ngiveze ubufakazi obususelwa kokutholakele ngesikhathi socwaningo. Indlela eyiyonayona esetshenzisiwe kube eyokuletha incazelo ephilelele yokuthi ngabe ulwazi olutholakele beluqoqwe kanjani futhi lwahlaziywa kanjani kulo msebenzi. Ngakho-ke kulolu cwaningo buveziwe ubufakazi obasuselwa kokutholakele ngesikhathi socwaningo. UPunch (2010) wabe esavela nenye indlela yokubuka ukuthembeka kolwazi. Le ndlela iyona encike kakhulu endleleni yokuhlaziya egcizelela indlela yokugcina ulwazi, yokuchaza iphinde igagule ukuthi umcwaningi uyakwazi ukwakha umqondo ekuhlaziyeni akwenzile kususelwa olwazini olutholakele. UCorbetta (2003) uqinisekisa ukuthi ngenkathi kusetshenziswa indlela ethembekileyo yokuqoqa ulwazi futhi yingenkathi izonikeza ukutholakala kwemiphumela emihle futhi ethembekile kanye nezophumelelisa ucwaningo. Ukusetshenziswa kwamathuluzi angathembakalanga kuzokhiqiza umthamo wemiphumela ehlukehlukene ngaso sonke isikhathi esetshenziswa ngaso (Anderson, 2002).

Njengoba lolu cwaningo lusebenzise inhlololwazi esakuhleleka kanye nokuqoqa ulwazi ngokubukela, ngisebenzise isiqophamazwi kanye namaphepha engabhala kuwo lokho engakubonayo ngesikhathi socwaningo. Amalekhodi kanye nomqulu walokho okuqoshwe phansi kugcinwe endaweni ephephile njengobufakazi bokuqoqwa kolwazi. Ukuqinisekisa ukwethembeka, ababambiqhaza banikezwa amazwi abo eseqoshwe phansi ukuze bahlale ukuthi ngabe lokhu okubhalwe phansi yiwo ngqo yini amazwi abo abawashilo ngesikhathi senhlololwazi.

3.8.3 Ukukholakala kolwazi locwaningo.

Ukukholakala kolwazi kuchazwa njengenye yezindlela zokuqinisekisa ukwethembeka kocwaningo. NgokukaCypress (2017), ukuqinisekisa ubuqiniso bolwazi locwaningo yinto ebalulekile ocwaningweni oluyikhwalthethivu. Lapha ngenza isiqiniseko sokuthi ngibika ulwazi lolo engilutholile ngesikhathi ngenza ucwaningo. Lapha kulolu cwaningo ukuthembeka kwemininingo kuthuthukiswe ngokwethula inqubo elandeliwe kanye nezindlela ezisetshenzisiwe ukukhiqiza imininingo yocwaningo.

NgokukaCypress (2017), ukukholakala kolwazi olutholakele kubalulekile ocwaningweni oluyikhwalthethivu. Ukusetshenziswa kwezindlela ezahlukahlukeni ukukhiqiza imininingo okube yinhlololwazi ezisakuhleleka, ukubukela ababambiqhaza nokuhlaziya umqulu wezemfundo (CAPS) yikhona okwasiza ukuqinisekisa ukukholakala kwalolu cwaningo. Ukuthatha lonke ulwazi olwatholakala lwabhala lwase luyiswa kubabambiqhaza ukuthi baqinisekise ukuthi ngabe yikho ngempela yini abebekusho nabebekwenza ukuqinisekisa ukukholakala kwalolu cwaningo.

3.9. Inkambiso elungileyo yocwaningo.

NgokukaMyers (2008) uma wenza ucwaningo kubalulekile ukuthi uninge ukuthi uzobavikela kanjani ababambiqhaza bocwaningo lwakho, nokuthi iziphi izindlela ongaqinisekisa ngazo ukuthi ucwaningo lwakho lulandela inkambiso elungileyo yocwaningo. Lolu cwaningo lwalandela inkambiso elungile yocwaningo. Lapho ababambiqhaza bavikelwa bangadalulwa amagama abo angempela kanye nezikole abasebenzela kuzona. Futhi baziswa ukuthi banelungelo lokuhoxa ocwaningweni uma bebona ukuthi aluhambelani nenkambiso elungile. NgokukaZulu (2010), inkambiso elungile yokuqhuba ucwaningo ibalulekile kunoma yiluphi uhlobo locwaningo, umuntu angabe efuna ukulwenza. Ababambiqhaza bocwaningo abazonikeza ulwazi oludingwa ucwaningo badinga ukuba bavikeleke. Isizathu salokhu kuvikeleka ukuthi akufanele ababambiqhaza bocwaningo bazithole sebesenkingeni ngenxa yokunikezela ngolwazi ocwaningweni oluthile. Ngaphambi kokuba ngiqale ngocwaningo lwami ngaqale ngabhala incwadi ngibhalela othishanhloko bezikole engicwaninge kuzo kanye nothisha ababengababambiqhaza bocwaningo bakuzo lezi zikole. Ngaphambi kokuthi kuqalwe ukukhiqiza imininingo kubabambiqhaza balolu cwaningo, umcwaningi waqala waqinisekisa ukuthi uthola imvume yokwenza ucwaningo kumnyango wezemfundo esifundazweni saKwaZulu-Natali, nakubaphathi bezikole, kanye nabo ababambiqhaza. Kwabuye kwethulwa isicelo sokwenza lolu cwaningo kubaphathi benyuvesi ababe sebenika umcwaningi igunya lokucwaninga. Ulwazi olwatholakala, umcwaningi uthe engaqeda ukulubhala phansi wabe esebuyela kubabambiqhaza bocwaningo ukuze balufunde baqinisekise ukuthi kuyilo ngempela yini lolu ababelunikeze umcwaningi. Emva kokuba sebeqinisekisile ukuthi ulwazi luyilo lolu abalwaziyo. Imininingo igcinwe ku-*Google Drive*. Lokhu kwakwenzelwa ukuthi uma kwenzeka ikhompuyutha ilimala nemininingo egciniwe kube nenye indlela yokuthola okwakugciniwe. Emuva kweminyaka emihlanu konke kuyobe sekuyacishwa

3.10. Izinselelo nemingcele yocwaningo (*limitations and delimitations*)

Yilolo nalolo cwaningo luba nezinselelo nemingcele yalo. Kubalulekile ukuba umcwaningi akwazi ukuphawula ngoakubona kuzoba yizinselelo ocwaningweni lwakhe abuye asivezele ukuthi lezi zinselelo angazigwema kanjani. Kanjalo kubalulekile ukuba umcwaningi abazise abafundi imingcele yocwango ukuze bazi ukuthi lusukaphi luzogcinaphi, yini ezofakwa nengezufakwa ocwaningweni lwakhe ukugwema ukuba abafundi belokhu bezibuza imibuzo nezinto ezithile mayelana nomklamo wocwaningo. Lapha ngezansi sizobheka izinselelo nemingcele yalolu cwaningo.

3.10.1 Izinselelo zocwaningo

Izinselelo zocwaningo izingqinamba umcwaningi ahlangabezana nazo futhi angeke akwazi ukuzibalekela nokuzigwema kodwa ezidinga ukuba akwazi ukuba nezixazululo zazo (Wiersma 2000,

beno Simon 2011). Izinselelo umcwaningi abhekane nazo ukuthi esinye sezikole abekade esiqoke ukuthi sibe ingxenye yocwaningo asivumanga ukuba yingxenye yocwaningo lapho umcwaningi esehlela ukubonana nothisha, kwafanele ukuthi asebenzise izikole ezimbili kunalezi ezintathu abekade ehlose ukuthi asebenzisane nazo. Kodwa kwadingeka ukuba umcwaningi asebenzise othisha abathathu isikole nesikole ukuze inombolo yababambiqhaza ihlale iyisithupha. Ngenxa yezizathu ezithile abanye bababambiqhaza baye bahoxa ocwaningweni, kwaphoqa ukuthi umcwaningi asale nababambiqhaza abathathu.

Enye kube ukuthi ababambiqhaza bocwaningo baqale benokusaba ukuba babe ingxenye yocwaningo, kodwa okuthe uma sebenzikhawu ezintathu behlangana nomcwaningi base bekhululeka ukuba ingxenye yocwaningo ngoba base sebenokumethemba. Enye kwakuba ukuthi uma bevumelene ngezikhathi zokuhlangana nababambiqhaza bocwaningo, kuqhamuka izimo eziphuthumayo ezikoleni abakuzo kuphoqe ukuthi bahlehlise nokwenze ukuthi lugcine seluthatha isikhathi eside ucwaningo lwakhe. Kuke kwafika isikhathi lapho sebefuna ukuhoxa khona abanye ababambiqhaza abathathu ngenxa yokudonsa kocwaningo, kodwa babuye babona izimo ebezenzeka, neziholele ekutheni ludonse ucwaningo base beqhubeka besebenzisana nomcwaningi. Enye inselelo kube ukuthi ababambiqhaza bocwaningo babenokwethuka lusaqala ucwaningo; becabanga ukuthi umcwaningi uzobahlola ukuthi basebenza kanjani; nokwadinga ukuthi umcwaningi abanike isiqiniseko sokuthi akasebenzeli umnyango wezeMfundo futhi akazile ukuzobheka ukuthi bayasebenza yini kodwa uzoncela ulwazi ukuze akwazi ukuphendula imibuzo yocwaningo lwakhe.

3.10.2 Imingcele yocwaningo.

NgokukaSimon beno Goes (2012): Cresswell, uPlano kanye noClark (2013), imingcele yocwaningo isebenzelana eduze nenkinga ecwaningwayo, imibuzo yocwaningo kanye nezinhloso zocwaningo. NgokukaSimon (2011), imingcele yocwaningo izimo okhethe ukwenza ucwaningo ngaphansi kwazo, njengokuthi indawo okhethe ukwenzela kuyo ucwaningo lwakho; ababambiqhaza obaqokile kanye nendlela yokuqoka ababambiqhaza bocwaningo; imibuzongqangi kanye nezinhlosongqangi zocwaningo lwakho; kanye nenjulalwazi oyiqokile ukuba yengamele ucwaningo lwakho. Uhlobo locwaningo olwenzayo, imibuzo yocwaningo lwakho kanye nemiklamo yocwaningo lwakho, zontathu lezi zingxenye zakha imingcele yocwaningo lwakho ukuze imiphumela yocwaningo lwakho ingaklanti iqoqeke ibheke lokho obuhlose ukukucwaninga, ingafaki imixhantela eminye ehambelana nesihloko socwaningo lwakho (Simon beno Goes (2012): Cresswell, uPlano kanye noClark (2013). NgokukaSimon beno Goes (2012): Cresswell, uPlano kanye noClark (2013), lezi zingxenye izona ezakha isisekelo socwaningo lwakho.

Noma ngabe iluphi uhlobo locwaningo lunemingcele yalo, ngisho ngabe luhlelwe kanjani nokuthi lwenziwe kanjani lunayo imingcele. Le mingcele ihambisana nohlobo locwaningo, ngokusho kukaSimon beno Goes (2012), mangabe kuwucwaningo lobunjalo botho imingcele yakhona ihamba ekutheni ucwaningo kumele lenzelwe lapho kusebenzela khona ababambiqhaza bocwaningo noma lapho kwenzeka khona lokho okucwaningwayo. Lokhu kufakazela amazwi ashiwo uWiersma (2000, p211), ngenkathi ethi

“ limits of a qualitative study are related to validity and reliability, because qualitative study occurs on a natural setting and it is extremelly difficult to replicate studies”

Wiersma (2000, p211)

NgokukaSmon (2011) uma ubhala imingcele yocwaningo lwakho kumele ubafake ababambiqhaza bocwaningo obaqokile kanye nendawo abakuyo, lokhu kugqamisa ukuthi ulwazi oluthole ocwaningweni lwakho angeke uludlulisele kwenye indawo futhi uphinde uthi luyangena kwabanye ababambiqhaza bocwaningo lwakho, ngoba konke okutholile kugcina kuyo leyo ndawo olwenzele khona kanye nababambiqhaza bocwabingo kuphela.

Kulolu cwaningo imingcele yalo kwaba ukuthi lwaluhlose ukubheka amasu nezindlela zokufundisa ikhono lokubhala asetshenziswa othisha abafundisa isiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela kwelokuqala kuya kwelesithathu ezikoleni ezisesiyingini sasePhayindane. Lokhu kukodwa kwakuwumngcele okwakungamele ucwaningo luweqe, umcwaningi wayengeke ahambe ayoqoqa ulwazi kwezinye izikole kodwa kwakumele aluqoqe ezikoleni ezisesiyingini sasePhayindane futhi ezenza isiZulu ulimi lokuqala lokwengeza. Imiphumele eyatholakala kulolu cwaningo, umcwaningi angeke akwazi ukuyithatha ayisebenzise kwezinye izikole zakulelizwe noma zakwamanye amazwe. Lokhu kungenxa yokuthi imiphumela yalolu cwaningo yabe ihambisana namasu nezindlela ezisetshenziswa othisha laba ababa ngababambiqhaza bocwaningo futhi bekulezi zikole ezaziyingxenywe yocwaningo; imiphumela ayisho ukuthi nabanye othisha basebenzisa wona la masu nezindlela kodwa ziphelela kulabo ababengababambiqhaza kuphela. Okunye okwaba umngcele ukuthi umcwaningi wayengeke aqoke ababambiqhaza abangafundisi isizulu ulimi lokuqala lokwengeza futhi abangekho emabangeni aphansi emfundo ngoba lokho kuyobe kusho ukuthi imiphumela yalo ayilungile futhi ayithembakele ngoba ababambiqhaza bebengathinteki futhi bengalalo ulwazi olwanele ngesimo esicwaningwayo.

3.11 Isiphetho sesahluko.

Kulesi sahluko ngethule imiklamo yocwaningo. Lesi sahluko sixoxe kabanzi ngemiklamo yezindlela zocwaningo ezilandeliwe ukuze lolu cwaningo lube impumelelo. Lokhu kusuke kuwukuzilungiselela

ukuthi ukwazi ukuqoqa kahle ulwazi oludingwa ucwaningo. Izindlela zocwaningo ezibalulwe kulesi sahluko zikuveze ngokusobala ukuthi lolu cwaningo lwenziwe kanjani kusukela esigabeni sokuqala kuze kuyoba esokugcina. Kubuye kwavezwa nokuqinisekiswa kwezimo zokwethembeka kanye nokukholeka kwemiphumela yalolu cwaningo. Esahlukweni esilandelayo ngizokwethula ulwazi olutholakele.

ISAPHLUKO SESINE

UKWETHULWA NOKUHLAZIYWA KOKUTHOLAKELE OCWANINGWENI.

4.1. Isingeniso

Esahlukweni esandulele lesi ngichaze kabanzi ngomklamo wocwaningo olandeliwe kwenziwa lolu cwaningo. Ngiveze ukuthi ucwaningo luwuhluboluni futhi lungaphansi kwayiphi ipharadayimu, ngaveza ukuthi ngasebenzisa maphi amathuluzi ukuqoqa ulwazi, nokuthi ngibaqoke kanjani ababambiqhaza bocwaningo. Kuphindwe kwavezwa nemingcele kanye nezinselelo zocwaningo olwenziwe, nezimo zokwethembeka kwalo. Lesi sahluko sethula okutholakele ocwaningweni olwenziwe kusetshenziswa inhlololwazi esakuhleleka kanye nokuqoqa ulwazi ngokubukela.

Esahlukweni sesiThathu kuchaziwe ukuthi ukuthola ulwazi lwalolu cwaningo kwenziwe inhlololwazi nababambiqhaza bocwaningo abafundisa isiZulu ulimi lokuqala lokwengeza ebangeni lokuqala kuya kwelesithathu. Le nhlololwazi beyibanjwe nothisha ngamunye ukuze kuzokwazi ukuthi kukhulunywe konke okumele kukhulunywe ekhululekile. Lezi nhlololwazi zenzeka izinsuku eziNe kuthisha ngamunye, ezazingalandelani, lezi nsuku zazihlelwe nabo abahlanganyeli. Umcwaningi wabuye wabuyela kubona ababambiqhaza eseyobabukela ngesikhathi befundisa ukuze ezobona aqonde ukuthi lezi zindlela namasu abawasebenzisa bawasebenzisa kanjani. Yonke le mininingo iqoqwe ngenhloso yokuphendula imibuzonqangi yocwaningo ethi:

- i. Yiziphi izindlela namasu ezisetshenziswayo ukufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela lwelokuqala kuya kwelesithathu?
- ii. Bazisebenzisa kanjani othisha izindlela namasu okufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela lwelokuqala kuya kwelesithathu?
- iii. Kungani othisha besebenzisa lezi zindlela namasu okufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela lwelokuqala kuya kwelesithathu?

Imininingo etholakele yalolu cwaningo ihlaziye kusetshenziswa injulalwazi ka Lev Vygotsky yesociocultural (Vygotsky, 1978). Le njulalwazi ithi ukuthuthuka komqondo womuntu kuhambisana nendawo ahlala kuyo; kanjalo nokuthuthuka kolimi kuncike kubantu umuntu aphila nabo; okungaba umphakathi nothisha aphila nabo, kanye namasiko awabona enziwa emphakathini ahlala kuwo. Lolu lwazi luhlaziye kusetshenziswa ukuhlukaniswa kolwazi ngokwezindikimba ezitholakalayo. UBogdan kanye noBiklen (2003), bathi ukuhlaziya kolwazi kufana nokusebenza ngolwazi, uluhlahlela, uluhlukanisa ngokwezigaba, ubheka okuhambisanayo nokungahambisani. Inhloso

yalokhu ukuthola lokho okuhambelana nalokho okudingwa umcwaningi, ahlunge lokho okungadingeki noma okungahambelani nemibuzo nezinhloso zocwaningo lwakhe. Inqubo yokuhlaziya ulwazi ifaka ukuhlela ngokwezincazelo kanye nokuhlela ngokwezigaba lolo lwazi olutholile bese uluhlukanisa ngokwezindikimba. Uma uhlaziya ulwazi usebenzisa izinjulalwazi noma izinsizakuhlaziya nokuyizona ezikunika umhlamhlandlela wolwazi oludingayo oluzohambisana nemibuzo nezinhloso okumele kuphendulwe futhi kufezwe ucwaningo. Kulolu cwaningo ulwazi olutholakele, ngemuva kokulubhala phansi, umcwaningi ube eseluhlalela ulwazi eqoqa lokho okuhambisana nezinjongo zocwaningo lwakhe wakubeka eceleni; bese lokhu okungahambisani wakubeka kanye nalokho angazukukusebenzisa kulolu cwaningo lwakhe. Ulwazi lube seluhlukaniswa ngokwezindikimba ukuphendula imibuzongqangi yocwaningo.

Ulwazi ngaluhlaziya ngokuhlukanisa ngokwezigaba ezihambisanayo, lonke ulwazi engangilutholile lwahlelwa lulandela izigaba ezahlukeni ezazifeza izinhloso zocwango.

Lesi sahluko siveza nobufakazi balokho okutholakele ngokucaphuna amazwi ababambiqhaza lapho bephendula imibuzo engxoxweni yenhlolelwazi ababenayo nomcwaningi kanye nokutholakele ngokubukela othisha emakilasini kulolu cwaningo. Okutholakele kuhlukaniswe ngokwezindikimba ezimbili: izindlela ezisetshenziswa othisha ukufundisa ikhono lokubhala kanye namasu asetshenziswa othisha ukufundisa ikhono lokubhala bese kuthi ngaphansi kwaleyo naleyo ndikimba kunezindikimbana. Ngaphansi kwendikimba ekhuluma ngezindlela zokufundisa ikhono lokubhala kunalezi zihlokwana: ukubhala ngokuhlanganyela kanye nokwamaqembu; ukubhalwa kwemisindo ngayinye; kanye naleyo eyaziwa ngokuthi ukufundisa ukubhala ngokuqapha noma ngokuqondisa. Ngaphansi kwendikimba ekhuluma ngamasu okufundisa ikhono lokubhala kunezihlokwana okuyizona ezikhombisayo ukuthi imaphi la masu okutholakale ukuthi bayawasebenzisa: ukwehlukanisa imisindo ngemibala eyahlukahlukeni; ukulekelelana nabafundi babo, ukufaka amashadi emisindo ekilasini kanye nokufundisa umsindo owodwa ngosuku.

Lapha ngezansi ngizoxoxa kabanzi ngendikimba ngayinye ngifakazise ngochungechunge lwezicaphuno ezisuselwa kwimniningo etholakele ocwaningweni kubabambiqhaza.

4.2. Ukwethulwa kokutholakele

Njengoba ngichazile ngenhla ukuthi okutholakele kungena ngaphansi kwezindikimba ezimbili bese kuba nezihlokwana ngaphansi kwaleyo naleyo ndikimba. Lapha ngezansi ngizokwethula izindikimba kanye nezihlokwana zazo.

4.2.1 Izindlela ezisetshenziswa othisha ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza.

Izindlela zokufundisa ikhono lokubhala ezisetshenziswa othisha ababengababambiqhaza bocwaningo ilezi ezilandelayo: ukufundisa ukubhala ngokuhlanganyela noma ngamaqembu, nokufundisa ukubhala ngokuqapha noma ngokuqondisa, naleyo eyaziwa ngokuthi ukubhala uhlamvu ngalunye. Lapha ngezansi sizoxoxa senabe kabanzi ngezindlela abazisebenzisayo ukufundisa ikhono lokubhala. Uma sizibheka sizobe sizeyamanisa kakhulu nalezo eziqguqguzelwa uTHAFUZWE(2011) okuwumqulu osetshenziswayo ukufundisa ezikoleni.

4.2.1.1. Ukubhala ngokuhlanganyela kanye nangamaqembu. (**Collaborative writing**).

Okuhlalulekile ngesikhathi ngenza izinhlolelwazi nababambiqhaza ukuthi baveze ukuthi basebenzisa ukubhala ngokuhlanganyela kanye namaqembu. Bonke bayayisebenzisa le ndlela futhi bayayincoma ukuthi iyabasebenzela njengoba bebeka lapha ngezansi:

Zandile: iyabasiza abafundi bami ukuthi bakuthakasele ukufunda, futhi bafunda kangcono uma bekwenza bonke kanye kanye abakufundayo. Kubenza bakukhuthalele ukwenza umsebenzi wabo ngoba basuke besizana. Nalabo abasilela emuva bagcina sebethola ukusizakala kwabanye. Le ndlela yenza abafundi bami basheshe bayibambe ngengqondo into abayifundayo uma befunda ukubhala.

Zinhle: ukusebenza ngamaqembu kufundisa abafundi ukuthi bakwazi ukusizana futhi bakwazi ukuthembela kwabanye. Lokhu kwenza kukhule ukuzethemba kubo futhi kubafundisa nokusebenzisa amanye amakhono olimi okufana nokukhuluma kanye nokulalela. Uma sisebenzisana njengamaqembu, banikezana amathuba okukhuluma nokulalela futhi bayasizana ukuthi kubhalwa kanjani. Lokhu kwenza umsebenzi wami njengothisha ube lula ngoba laba bahlakaniphe kakhulu kunabanye, bathola ithuba lokuthi basize abanye.

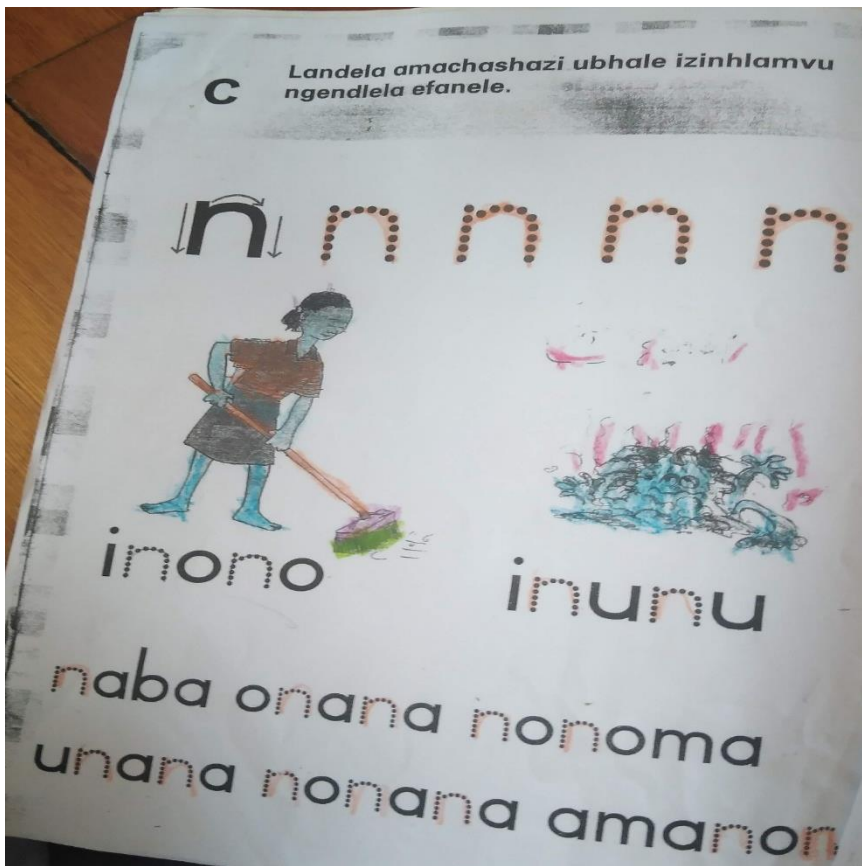
Zodwa: Le ndlela iyangisiza, yehlisa umthwalo emahlombe ami njengothisha wokuthi kube yimi ngedwa ofundisayo. Abanye abafundi njengoba ngisuke ngibahlukanise ngabaxuba ngokwamazinga abo akubamba, ngisuke ngenzela ukuthi bafundisane bebodwa. Lokho kwenza ukuthi izinto esizifundayo baziqonde kalula. Le ndlela iyangisiza futhi ukuthi ngingachithi isikhathi esiningi ngifundisa into eyodwa, ngoba basuke befunda belekelelana.

La mazwi angenhla amazwi acashunwe enkulumweni yababambiqhaza ngesikhathi bechaza, bephendula umbuzo wokuthi iziphi izindlela abazisebenzisayo ukufundisa ikhono lokubhala kubafundi bolimi lokuqala lokwengeza. Ababambiqhaza bakhulume ngokuthi lezi zindlela ziyabasiza abafundi ukuthi bakwazi ukufunda kuthisha wabo baphinde futhi bafunde kontanga yabo nokubalekelela ukuthi baqonde kangcono lokho okufundwayo.

Injulalwazi ye *Sociocultural* (Vygotsky, 1978), igcizelela ukusebenza ngokuhlanganyela ukuze kuzothuthukiswa indlela yokucabanga, ukwakha izincazelo kanye nokusebenza komqondo jikelele kubafundi bolimi lokwengeza. Ukusebenza ngokuhlanganyela, kusiza ukuthi kwehle umthwalo

kubantu okumele basebenzisane, balekelelane ukwakha izincazelo ezintsha zolimi abalusebenzisayo, (Goodman-Turkanis, no Bartlett, 2001). Ukusetshenziswa kokusebenza ngokuhlanganyela kuba impumelelo uma abafundi nabantu abanye babaxhumana nabo bengazinikela futhi baqikelele ukuthi bayaxoxisana uma besebenza noma ngabe benza umsebenzi okhulunywayo noma obhalwayo (Elsasser & John-Steiner, 1977). Ukusebenza kahle kokusebenza ngokuhlanganyela kwenzeka uma abafundi nothisha bezokwazi ukusebenza noma ngabe banokuphikisana kodwa bazimisele ukudlula kulokho kuphikisana babonisane baze bavumelane ngokukodwa, lokho akugcini nje ngokuvula amathuba okufunda kubafundi kodwa kuqinisa nobudlelwano phakathi kukhathisha nabafundi, kanye naphakathi kwabafundi bebodwa (Freire, 1970). Yize othisha bekhala ngokuthi ukusebenza ngokuhlanganyela kuthatha isikhathi eside uma kufundwa, kodwa le Ndlela yokufunda ibonakala ingelekelela kakhulu ukuthi abafundi bakwazi ukuthuthukisa ikhono labo lokucabanga nokusebenzisa umqondo wabo, kuphinde kubasize ngokuthi baqonde kalula lokho okufundwayo (Freire, 1970).

Ngibubonile ubufakazi kokushiwo ngababambiqhaza lapho ngibabukela emakilasini befundisa. Babonakale befika emakilasini nemibhalo enemisindo eyahlukene njengoba befundisa abamaBanga angefani, abebefuna abafundi babo bayifunde futhi bafunde ukuyibhala. Bebethi uma beqala izifunjwana zabo, bathi abafundi ababanikeze amagama anemisindo leyo abahlose ukubafundisa ukuyibhala. Bebasebenzisana ngokwamaqembu abafundi ukuqhamuka namagama analemisindo. Bebeqala bawabhale bonke njengekilasi bese benikezwa imisebenzi ezobenza ukuthi babhale emabhukwini abo belekelelana emaqenjini abo. Ababambiqhaza bebengayekile ukubalekelela njalo ngoba bebezungeza kuwo lamaqembu babasize lapho bekhombisa ukungaqondi khona abafundi. Amagama abebewasho abafundi invamisa bekungamagama abawasebenzisa empilweni yabo jikelele noma bengekho esikoleni.



Isithombe 1

Lo mfanekiso ukhombisa eminye yemisebenzi yokubhala abafundi abebeyenza kwelinye lama kilasi ebengiwahambe.

NgokukaTHAFUZWE (2011) ukufunda nokubhala ngokuhlanganyela kuqaliswa ebangeni-R kuqhubeka kuwo wonke amaBanga aphansi. Le ndlela yokufunda ibalulekile ngoba ithuthukisa amakhono olimi kubantwana okubalwa kanye nalo ikhono lokubhala. Inhloso yokubhala ngokuhlanganyela ebangeni lokuqala kwenza abafundi bathulwe esimweni esifanele futhi esisekelekile olimini lokuqala lokwengenza. Lokhu kusiza futhi ekuthuthukiseni ulwazi lolimi lokuqala lokwengeza kubafundi. Abafundi baqala ukuthuthukisa ulwazi lwemibhalo bese beqala ukubona amagama ambalwa ngolimi lokwengeza abalufundayo. Kuleli zinga uthisha kufanele: akhethe umbhalo olula obhalwe ngamagama amakhulu, onamagama angemaningi kodwa ube nemifanekiso emihle eminingi. Indaba kufanele ibe nohlaka olucacile nolulula. Lokhu kufakazela lokho okwenziwa ngababambiqhaza kulolu cwaningo.

Ukusebenzisana kukathisha nabafundi ngokukaVygotsky (1978) kwenza abafundi babe nokuvuleleka emthamweni wolwazi lolimi lokwengeza abalufundayo. Uthisha uthathwa njengomuntu onolwazi oluningi okumele alucathekele abafundi bakhe. Ngesikhathi bexhumana ekilasini bexoxa futhi betshengisana ukuthi kubhalwa kanjani, kwenza abafundi bavuleleke

kumthamo wolimi lokuqala lokwengeza (Yygotsky,1987). Umfundi uma ethola umthamo omusha wolimi lwakhe ingqondo yakhe iba nokuthuthuka olimini, lokho kukhulisa ulwazi analo (Vygotsky, 1987). Lokhu kuthuthuka komqondo kulandela indlela yokufunda nokufundisa ulimi, lapho kufakwa kancane kancane ulwazi olusha kusuka olwazini olulula kuya kolubukhuni. Njengoba othisha befundisa abafundi babo ukubhala besebenzisa uhlamvu olulodwa, lokhu kuwukuqala kancane kancane ubafundise okwenza ukuthi uma sebedlulela ekwenzeni noma ekubhaleni imisho bakwazi ukwakha imisho ezwakalayo nelandela imithetho yolimi. Njengoba sibona othisha besebenza ngokuhlanganyela nabafundi babo; kuyahambisana nendlela yokufundisa ngokwelekelela etuswa injulalwazi kaVygotsky (1978). Ngenkathi othisha bethatha isinqumo sokwenza imisebenzi ebenza basebenzisane nabafundi babo ekilasini, kwenza kube lula ukuthuthuka kolwazi phakathi kwabo nabafundi babo nezinga lokuthuthuka komfundi ngenkathi esebenzisana nothisha noma nontanga. Lokhu kuhlanganyela lapho ontanga bakhe benolwazi olungaphezulu kolwakhe umfundi ukuze bakwazi ukumelekelela lapho engakaqondi khona (Shabani et al., 2010). Ukufunda ngokuhlanganyela kuthinta ukuxhumana, ukusebenza ngamaqembu, ukubhala ngokuhlanganyela kanye nokuxoxisana phakathi kwabantu.

NgokukaTHAFUZWE(2011), kufanele imisebenzi abayenzayo yokubhala iqale ilula, iye ngokuba lukhunyana ngokuhamba konyaka. Uthisha ubekhuluma ngezithombe nabafundi ukuze baqonde amagama asetshenzisiwe. Abuze imibuzo kubafundi ngolimi lwabo lwasekhaya. Enze ukuthi abafundi indaba bayibone ihlobene nezimpilo zabo. Afunde umbhalo izikhathi ezimbalwa esebenzisa into yokukhomba ukuze abafundi bakwazi ukulandela lokho uthisha akufundayo. Abuze imibuzo ngendaba efundiwe. Kancane kancane ambandakanye abafundi ekufundweni kwendaba. Uma abafundi beya ebangeni lesibili nelesithathu, imibhalo kufanele iye ngokuba nzima. Uthisha uba yisibonelo sokufunda kahle, nokuphimisa kahle amagama futhi asebenzise umbhalo ukuthuthukisa ulwazi lwamagama lwabafundi, ukufunda ngokuqondisisa, amasu okuqondisisa abakufundayo, ukuqondisisa ukuhleleka kombhalo, uhlelo lolimi kanye nokusetshenziswa kwezimpawu zokubhala. Imilolozelo kanye nezindaba ezixoxwayo zilekelela abafundi ukuthi baqonde uhlelo lolimi kanye nemithetho yolimi. Inhloso yokuthi baqale bafunde ukuthi baqonde ukuthi lokhu abakufundayo kubhalwa kanjani, uma sebefundile kwenza kube lula ukuthi baqonde kalula izindlela zokubhala.

Ukubhala ngokuhlanganyela kuchazwa njengendlela yokufundisa ikhono lokubhala lapho uthisha ebhala kanye nabafundi bakhe (Routman, 1994). NgokukaRoutman (1994), inhloso yale ndlela yokufundisa ukuthi uthisha afundise abafundi bakhe izindlela namasu ahlukene okubhala, ebe ekwenza kanye nabo babone ukuthi kwenziwa kanjani. NgokukaRoutman (1994), inqubo yokubhala

itshengiswa uthisha ngakho ukubhala uqobo, usebenza njengomabhalane wekilasi uthisha, abafundi bona bebe beqhamuka nemibono okumele ibhalwe noma amaphuzu okumele abhalwe.

4.2.1.2. Ukubhala okuqashiwe (Guided writing)

Le ndlela ngokuaJoseph (2016), igxile kakhulu ekunikezeni imiyalelo yokubhala, ukuvuleleka kwabafundi emibhalweni eyahlukahlukene yolimi lokuqala lokwengeza kanye nokubhala kwabo imibhalo uqobo. Ngokuka Hyland (2002), yindlela lena engalekelela abafundi ukuba bafunde amasu okungenelela ezingxoxweni nasekwazini ukuhlela ngekakade kanye nokadebona wabo wokubhala, lokhu kungatholakala ngokuthi uthisha akhiphe umyalelo wokuthi kungani kubhalwa imibhalo futhi yini edala ukuthi ibhalwe ngalezo zindlela. NgokukaFeez (1998); Hyland (2002), le ndlela iqala kuwuthisha owenza wonke umsebenzi, bese kungenelela abafundi, kuye kugcine sekuba abafundi bezimela ngabodwana bebhala. Uthisha kumele aqhamuke nemibhalo leyo ezofundwa abafundi, anxenxe abafundi bakhe ukuba baphawule ngemibhalo leyo, bese uthisha ebalekelela ngokubabonisa lokho okubalulekile nokumele bakufunde ngaleyo mibhalo (okuyindlela ulimi olusebenze ngayo kanye nokuhleleka kwamagama).

Ngesikhathi uZinhle ebukelwe kuqapheleke ukuthi uma efundisa ikhono lokubhala uqala asebenzise ibhodi ukutshengisa noma ukufundisa abafundi bakhe ukuthi kumele babhale kanjani. Ngesikhathi sokubukelwa ubebafundisa ngamabizo kanye nemisebenzi yawo emishweni. Ufike wachazela abafundi ukuthi liyini ibizo, wase ebayalela ukuthi bamunike izibonelo zamabizo abawaziyo. Abafundi bamunike izinhlobonhlobo zamabizo. Ube esebafundisa ukuwahlukanisa ngokwamaqoqo awo, nokuthi asebenza kanjani uma ubhala imisho. Ubafundise nomthetho wokuthi uma ubhala ibizo lendawo, noma igama lomuntu, noma isibongo sakhe uqalisa ngosonhlamvukazi, okuwumthetho wohlelo lolimi lwesiZulu. Uthe uma eseqedile ukubafundisa wase ebanika ithuba lokuba basho izindaba lapho bezosebenzisa amabizo, begqamisa ukuqonda ukuthi ibizo lisebenza kanjani uma ubhala imisho. Isu abelisebenzisa ileli elinconywe kakhulu emqulwini wezeMfundo iCAPS (2011) lapho bethi uma ufundisa abafundi bolimi lokuqala lokwengeza ikhono lokubhala kumele uqale kulokhu abakwaziyo, uye kulokhu abangakwazi. Uqala ubabhalele wena njengothisha ebhodini, abafundi baqale bakopele lokhu okubhalile kuze kube ukuthi bayakuqonda futhi bayabona ukuthi kulandelwa luphi uhlelo uma kubhalwa. Njengoba bebefunda ngebizo nje, bebefundiswa ukuthi lenzani emshweni, bafundiswa nokuthi ukuze umusho wabo uphelele udinga ukuthi ube nebizu, isenzo; ibizo livela kabili emshweni, kuba umenzi bese livela njengomenziwa.

Ngesikhathi senhlololwazi ababambiqhaza bephendula imibuzo ethi iziphi izindlela abazisebenzisayo uma befundisa ikhono lokubhala nokuthi kungani bezisebenzisa lezi zindlela baphendule kanje:

Zinhle: ukufundisa ukubhala usebenzisa imiyalelo lapho utshela khona abafundi bakho ukuthi kumele benzeni futhi benze kanjani kuyasiza kakhulu ngoba kwenza bakwazi ukuzwa, futhi baqonde umsebenzi okumele bawenze. Lokho kusiza kakhulu ngoba kwenza abafundi baqonde kalula ukuthi kwenziwani uma kubhalwa futhi kubalekelela ukubona ukuthi uma sewubhala ubhala kanjani futhi ulandela miphimigomo yolimi uma ubhala. Le ndlela ngiyisebenzisa kanye nezinye izindlela ukuze kuzoba lula ukuthi abafundi basheshe bayibone into okumele bayibhale. Ukufunda sisonke njengekilasi kwelekelela nalabo abangazethembi ngemisebenzi yabo ukuthi bakwazi ukuzethemba nokuba ingxenye yekilasi.

Zodwa : imiyalelo ilekelela ukuthi bengacini nje sebenza noma ikanjani. Kumele bazi ukuthi yini okumele bayibhale futhi bayibhale isikhathi esingakani; beyibhale kanjani. Ukusebenzisa le ndlela ngiyishintshashintshe neyokuthi sisebenze sonke siyikilasi kwenza ukuthi abafundi bami ngithi ngibabonise ukuthi yini okumele bayenze futhi bayenze kanjani, bebe befunda futhi ukuzikalela isikhathi ukuthi bayenza isikhathi esingakanani nokubalekelayo uma sebebhala.

Zandile: ukuze abafundi bami bakwazi ukufunda futhi balawuleke, kumele ngibanikeze umyalelo okumele bawulandele uma kufundwa. Lokhu kwenza bakwazi ukuhlukanisa isikhathi semilolozelo, esokudlala, esokufunda kanye nesokubhala. uMa phela singabayeka bazikantele bangacina bengafundanga lutho. Okunye mawufundisa kubalulekile ukuthi uzishintshanise izindlela ukuze uzobona ezikusebenzelayo nezingakusebenzeli.

Lapha ngenhla amazwi abo ababambiqhaza abebewasho ngesikhathi senhloholo bechaza ngezindlela abazisebenzisayo nokuthi bazisebenzisa kanjani. Babuye bachaza futhi ukuthi kungani bezisebenzisa lezi zindlela.

Ngesikhathi kubukelwa othisha, kuqaphelekile ukuthi uma befundisa besebenzisa le ndlela benza isiqiniseko sokuthi ihambisane nezinye izindlela. Okunye okuqaphelekile ukuthi indlela abayisebenzisa kakhulu ihambisane nalena indlela yokubhala ngokuhlanganyela. Bathi bebanika imiyalelo kodwa bebe behlanganyela kanye nabo ekubaboniseni ukuthi kubhalwa kanjani.

NgokukaHyland (2003) enye yezindlela zokufundisa ukubhala ukuthi uthisha ayalele abafundi, ukuthi babhale indatshana, balandele imithetho kanye nezimiso zohlelo lolimi. Uthisha uqale asebenzisane nabafundi belandela le mithetho futhi besebenzisa izimiso zohlelo lolimi bese kuthi emva kwalokho abanike omunye umsebenzi lapho sebezibhalela ngabodwana. Kubonakele ngesikhathi sokubukela emakilasini ukuthi ababambiqhaza bayayisebenzisa le ndlela yize beyisebenzisa ngezindlela ezingafani. Le ndlela ihlanganisa izigaba ezine ezilandelwayo uma ufundisa ikhono lokubhala. NgokukaHyland (2003) lezi zigaba zilandelana kanjena:

- Abafundi kumele bazijwayeze amagama/ imisho abayifundisiwe ukuze bezofunda ukuthi asetshenziswa kanjani lawo magama, noma ihlelwa kanjani leyo misho abayifundisiwe.
- Abafundi kumele basebenzise indlela abayifundisiwe bangashintshi ngisho nokuncane kulokhu abakufundisiwe.

- Ukubhala okuqashiwe lapho abafundi kumele babhale balandele lokho abakutshengiswe uthisha ukuthi bakubhale futhi bakubhale kanjani. Akulindelekile ukuthi bashintshe indlela ababhalelwe ngayo uthisha.
- Ukubhala ngokukhululeka- lapha uthisha usuke esenesiqiniseko sokuthi abafundi bakhe sebeyakwazi ukuzibhalela bengaqashiwe. Abafundi abalindelwe ukuthi imibhalo yabo isuke kakhulu kulokhu abakufundisiwe, kodwa kumele iveze ukuthi sebeyakuqonda lokhu abakufundisiwe kanye nezimiso zohlelo lolimi

(Hyland, 2003; Kuhunyushwe nguNdlovu, 2023)

NgokukaHyland (2003), imisebenzi ebhalwayo ilawulwa kusetshenziswa indlela yokuqapha (lapho abafundi benikezwa khona imisho emfishane eqondile ukuthi bayibhale bagcwalise izikhala ngamagama abawanikeziwe, nasemisebenzini edinga ukuthi bagxile kakhulu ekusetshenzisweni kolimi ngendlela bangawenzi amaphutha. Le ndlela yokufundisa ikhono lokubhala igxila ekufundisweni kwezimiso zolimi beshiya ngaphandle incazelo yalawo magama asetshenziswayo.

NgokukaVygotsky (1978), uthisha ekilasini usebenza njengomqondisi wesifundo, kumele anike abafundi imiyalelo, aqinisekise ukuthi bayafunda; aqondise nezingxoxo ababanazo ekilasin, enze isiqiniseko sokuthi ziyakuthinta okwenzeka emphakathi kanye nasempilweni zabo abafundi kuphinde kukhulise noma kuthuthukise isimo sezingqondo zabafundi. UVygotsky (1978) wenza isingathekiso esithi umlimi uyayikhulisa imbali ngokuthi ayichelele, kanjalo nothisha uyayikhulisa imiqondo yabafundi bakhe ngokuthi abanike ulwazi bese eqapha indlela abalufunda futhi balusebenzise ngayo lolo lwazi. Ukufundisa kukaZinhle esusela kulokhu okulula abafundi abakwaziyo aye kulokhu abangakwazi kumfanisa naye umlimi lona osetshenziswe ukuchaza ukufundisa usukela kokukwaziwayo uya kulokho abangakwazi.

4.2.1.3. Ukubhala ngokwabelana (shared writing)

Ngokuka THAFUZWE (2011), ukuze kwenziwe lo msebenzi, uthisha kufanele athole izincwadi eziyiqoqo ezihleleke ngokwezinga lobunzima bazo. Uthisha kufanele ahlele abafundi ngamaqembu ngokwamakhono abo babe yisithupha kuya eshumini bese ebakhethela incwadi abazoyifunda elungele izinga labo. Uthisha usebenza neqembu elilodwa kanye ngesonto imizuzu eyishumi nanhlanu; lapho amanye amaqembu efunda ngababili noma ngamunye benza umsebenzi ophathelene nombhalo abawufundile njengokuqedela imisho noma ukuhlela kahle imisho ngokulandelana. Inhloso yokubhala okulawulwayo kwamaqembu ukuthi uthisha athole isikhathi sokunaka umfundi ngamunye eqenjini ngalinye, baphinde balekelelane bebodwa abafundi ukuze bezothuthukisa ukuqondisisa kwabo kanye namakhono okubhekana namagama olimini lwabo lokwengeza.

Enkulumweni esaba nayo nababambiqhaza, ngibabuza imibuzo emithathu eyayigxile ezindleleni zokufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza bavezile ukuthi indlela yokubhala ngokwabelana bayayisebenzisa nabafundi babo uma bebefundisa futhi bayibona ibasebenzela kahle, njengoba kuvela lapha ngezansi;

Zandile: Enye indlela engibafundisa ngayo ilena yokuthi sabelane ngomsebenzi esinawo. Kusho senza imisebenzi ehlukahlukene emaqenjini silekelelane ukuyenza ibe umsebenzi owodwa. Iyabalekeleka abafundi bami ukuthi basheshe bakubambe lokhu abakufundayo. Ukufunda izindatshana kubanika ulwazi oluningi oluthuthukisa ulwazi magama abo. Uma sebefunda bebhala bonke ebhodini ngaphambi kokuba babhale emabhukwini abo, kubalekelela ukuthi bafunde emaphutheni abawenzayo, ngoba njengothisha ngiyabakhombisa lapho benza khona amaphutha.

Zinhle: Ngibahlukanisa ngamaqembu bese ngibanika imisebenzi eyahlukahlukeni eqenjini, lowo nalowo abe nokwakhe azokwenza okukhipha inhlanganisela yomsebenzi owodwa. Kuyalekelela kakhulu ukuthi ababone futhi bafunde kuthisha kodwa lokho kubuye kungasizi uma umfundi engaqondi ukuthi kumele abhale kanjani. Ukubahlukanisa ngokwamaqembu kubanika ithuba lokuthi bafundisane bebodwa, balungisane lapho kukhona labo abangaqondi ukuthi kubhalwa kanjani.

Lawa ngamazwi acushuniwe kulokho obekushiwo ababambiqhaza ngesikhathi senhlololwazi . Ngesikhathi sokuthamela isifundo, kuhlalukile ukuthi ababili bayayisebenzisa le ndlela futhi nabafundi babo babonakala beyithokozela le ndlela.

Lokhu kube sekukhombisa ukuthi indlela yokufundisa ukubhala ngokwabelana nangokuhlanganyela iyasiza kakhulu ekuqinisekiseni ukuthi abafundi bagcina bekuqondile lokhu okumele bakubhale, uma behlulekile ukukuqonda kufundiswa uthisha bazokuqonda uma ozakwabo sebebabona bekwenza. UVygotsky (1978) uqagulisa ngokuthi abantu bakha incazelo ngokusebenzisana nabanye kanye nezimo nezinto ezibazungezile ukuze bathole izixazululo zezinkinga ababhekene nazo kanye nezincazelo zalokho abakubona kwenzeka. Uthi lokhu kusebenzisana kulekelela ukuthi kukhule isimo somqondo, ukusebenzisa ulimi kanye nomthamo wolimi abafundi abawutholayo uyakhula.

4.2.2.4. Ukufundisa uhlamvu ngalunye

Ababambiqhaza bachaze ukufundisa uhlamvu ngalunye njengenywe yezindlela abazisebenzisayo ukufundisa abafundi babo ikhono lokubhala. Lapha uthisha usuke efundisa abafundi bakhe uhlamvu ngalunye kuze kube bayafunda ukulubhala nokulubiza lolo hlamvu ngaphambi kokuba adlulele kolunye. U-Okari (2016), uthi kubalulekile ukufundiswa kwezinhlamvu kubafundi; kuqalwa ngosonhlamvukazi bese kugcina ngalezi ezincane ezilukhuni. Le ndlela u-Okari (2016), uyichaza ngokuthi kunezigaba okumele bazifunde. Ngokuka-Okari (2016) baqala belingisela lokho abakubona kwenziwa phambi kwabo; bese bekopela lokho okubhaliwe ebhodini noma ezincwadini;

uma sebekwazi ukubhala lokho abakubonayo babe sebefunda ukubhala bezimele ngabodwana bengakopeli ndawo.

Ababambiqhaza bayachaza lapha ngezansi ngokufundisa kwabo :

Zodwa: ikhono lokubhala ngilifundisa ngokuthi ngibafundise uhlamvu olulodwa ngesikhathi abafundi bami. Uma ngibafundisa lolu hlamvu, baqale balubhale emoyeni sisebenzisana kanye nabo abafundi, okuthi uma senginesiqiniseko sokuthi sebelubambile ukuthi lubhalwa kanjani, bese belibhala etafuleni lapho besuke sebekwenzela eduze kwabo abafundi. Uma kusuka lapho ngibanika amaphepha anamachashazi okumele bawahlanganise babhale phezu kwawo ukuze bakhiphe lolo hlamvu abalufundile.

Zinhle: uma ngiqala ukubafundisa ikhono lokubhala ngibafundisa uhlamvu ngalunye. Lokho kwelekelela ekutheni bakwazi ukuzibiza izinhlamvu babuye futhi bakwazi ukuzibhala. Ukubafundisa ukuthi ipeni libanjwa kanjani uma ngabe ubhala, kuyabalekela ukuthi bangazitholi sebedweba imidwebo engakhulumi.

Zandile: uma unguthisha ufundisa ikhono lokubhala kumele abafundi bakho ubafundise uhlamvu noma umsindo owodwa ngesikhathi, lokho kwenza ukuthi ungagcini usubadida uma ubafundisa isiminingi kanyekanye. Le ndlela ngiyibone ingisebenzela kakhulu ngoba nabebengakwazi ukubhala uthola sebezama, yize kukhona abazoyibhala bayimise ngendlela engafanele le misindo kodwa bagcina befundile ukuthi bayibhala futhi bayimise kanjani uma uzoba nesineke nabo.

Le mininingo ithathwe ezingxoxweni nababambiqhaza ngesikhathi bephendula imibuzo ebibabuza ukuthi iziphi izindlela abazisebenzisayo ukufundisa ikhono lokubhala kubafundi bolimi lokuqala lokwengeza nokuthi kungani besebenzisa zona.

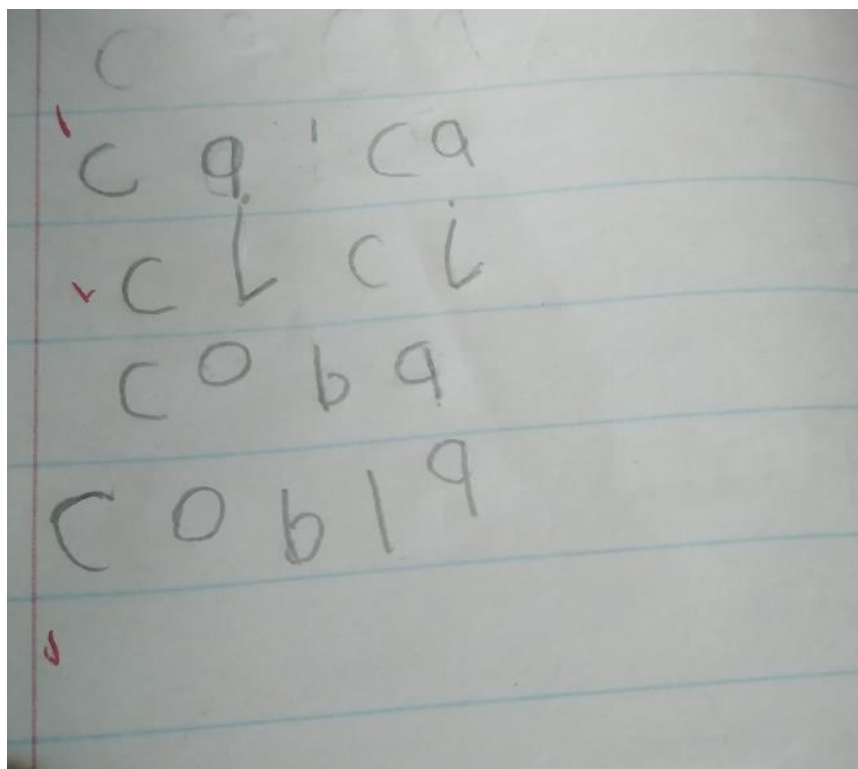
Ngesikhathi bebukelwa kuqaphelekile ukuthi bayababhalela abafundi ebhodini uhlamvu lolo abalufundayo, bese belubhala emoyeni belubukela ebhodini, nasezindongeni lezi zinhlamvu zikhona ukubakhumbuzisa uma ngabe sebezikhohliwe. Ukuqala ababhalele emoyeni, bese ethi abenze nabo; kuthathwa njengalokhu okushiwo injulalwazi kaVygotsky (1978), abafundi bafunda kahle uma ngabe othisha babo bebalekelela futhi bebatshengisa ukuthi izinto zenziwa kanjani, lokhu kuyabalekelela nokuthi kuthuthukise ulwazi lwabo lolimi. Ngokuka Vygotsky (1978), izinga lokukhula kolimi kanye nokusetshenziswa kwalo ulimi kulele ekutheni abafundi bafundiswe kusuka kulokhu abakujwayele nabakwaziyo kuye kulokhu abangakwazi. Uma sibheka le ndlela yokufundisa usebenzisa uhlamvu olulodwa inikeza abafundi umthamo abazosebenzela phezu kwawo uma sebeqala lezi zinhlamvu bezihlanganisa nezinye bakhe amagama noma izinhlamvu ezintsha. UVygotsky (1978) ukholelwa ukuthi abafundi, ukufunda kwabo kumele kuhambelane nezinga abakulo. Nale ndlela esetshenziswa ababambiqhaza iyahambisana nezinga abafundi abakulo.

Lapha ngezansi isithombe seminye yemisebenzi eyayinikezwe abafundi ukuba bayenze njengomsebenzi obhalwayo, eveza ubufakazi balokhu okushiwo uZodwa ongomunye wababambiqhaza bocwaningo.



Isithombe 2

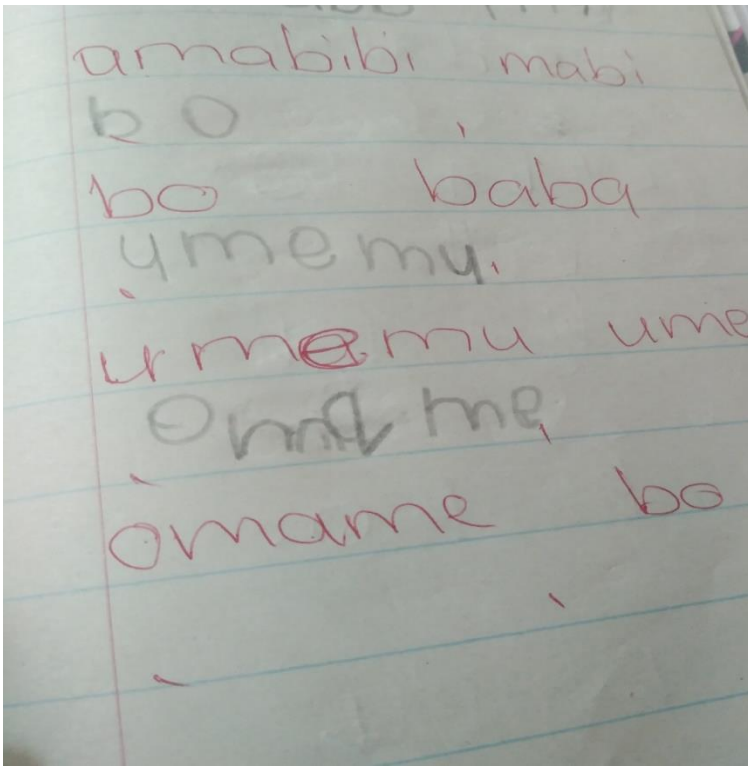
Lona umfanekiso womsebenzi wabafundi bakaZodwa lapho befunda khona uhlamvu u(d). Lesi sithombe siwubufakazi bokuthi uZodwa uma efundisa abafundi bakhe usebenzisa uhlamvu olulodwa ngesikhathi ukuze bezoqonda kangcono uma seluhlanganiswe nezinye izinhlamvu.



Isithombe 3

Lo mfanekiso uwumsebenzi womfundi ezama ukubhala amagama anohlamvu (C) seluhlanganiswe nezinye izinhlamvu.

Lapha umfanekiso 3 uveza umzamo womfundi ezama ukubhala ehlanganisa izinhlamvu okubufakazi bokuthi abanye abafundi bayahluleka ukuqonda ukuthi kumele babhale kanjani kodwa lokhu kunika ithemba lokuthi ngokuzama kwabo njalo kuzoze kulunge babhale ngendlela efanele.



Isithombe 4

Lo mfanekiso uveza indlela uZodwa ayisebenzisayo ukufundisa ukubhala, elandela indlela yokufundida usebenzisa uhlamvu olulodwa, lapha abafundi babe fundiswa ngohlamvu (m), base benikwa amagama asebenzisa lolu hlamvu seluhlangene nezinye izinhlamvu.

Lapha, lo mfanekiso usivezela ubufakazi bokuthi uZodwa uyawashintsha amasu nezindlela zokufundisa ikhono lokubhala. Uma sibuka kusukela kumfanekiso 3 kuya kumfanekiso 4 kuyavela ukuthi umfundi ubesahluleka ukulandela indlela yokubhala kanye nemiyalelo kathisha, kumfanekiso 4 uthisha ubese esenza ngendlela ehlukele lapho ebhalele khona umfundi ebhukwini lakhe ukuthi abukele khona into okumele ayibhale, eseyibukela eduze.

Imisindo	Ukubhala 5	Ukubhala 6	Ukusetshenziswa kolimi	Isamba
20	20	50	10	100

Umbuzo 1

1.1 imisindo (phonic)

Khetha ufake amagama afanele endaweni efanele.

inxeba	uyagxiza	uNxumalo	nxapha
inxiwa	gxumeka	inxenye	uyagxatha
gxoba	nxiba		

gx	nx

(10)

Isithombe 5

Lapha kumfanekiso 5 ubufakazi bomsebenzi abafundi bakaZinhle okwakumele bawubhale ukuze uzobalekelela ukuhlukanisa imisindo uma bebhala nokuthi balwazi upelomagama olusebenzayo uma ubhala leyo misindo namagama. Le misindo yayihambelana nesifundo ababesenzile osukwini nokuwumsebenzi owawuyisivivinyo sethemu. Lo msebenzi bawunikwa ukuba bawenze ekilasini ngabodwana. Abafundi babonakala bekuthakasela ukwenza lomsebenzi njengoba babekade besho amagama ayenalemisindo kungamagama abajwayele ukuwasebenzisa, wawubona noma besho izincazelo zawo ukuthi bajabulile futhi bayakuqonda abakwenzayo ekilasini.

NgokukaVygotsky (1978), lapha uthisha kusuke kuwuye umqondisi wesifundo, uyena okumele anike abafundi imiyalelo okumele bayilandele uma befunda amakhono olimi. UVygotsky (1978)

uthisha kumele aqikelele ukuthi imisebenzi eyenziwa ekilasini ingethuthukisa amazinga okukhula nokusebenza kwemiqondo yabafundi. Le ndikimba ithinta kakhulu injulalwazi kaVygotsky (1978), *yeSoiciocultural* egcizelela ukuthi makube nokusebenzisana kanye nokwelekelelana phakathi kukathisha, abazali kanye nabafundi. UVygotsky (1978), uthi ukufunda akukwazi ukuthi kube yikho okuholela ekuthuthukiseni ingqondo kukodwa nje, kumele kube ukufunda okunenhloso kufundwa ulwazi luhlanganiswa futhi luhlelwa abantu abangaphezulu koyedwa. Ukuxhumana kuyisidingo sokuqala okufanele senzeke phakathi kukathisha kanye nabafundi ngaphambi kokuba balekelelane ukufunda amakhono olimi (Vygotsky, 1978). UVygotsky (1978) wayekholelwa kakhulu ekuxhumaneni, nasekusebenzisaneni kwabantu kanye nalabo abaphila nabo endaweni abafunda kuyona, lokhu kuxhumana kunomthelela omuhle ekuthuthukiseni umqondo wengane; okusho ukuthi ukwelekelela kothisha kuyisidingo esikhulu ekufundeni nasekuthuthukiseni umqondo womfundi.

4.2.2 Amasu asetshenziswa othisha ukufundisa ikhono lokubhala ebangeni lokuqala kuya kwelesithathu.

Kulesi ngxenye sethula amasu othisha abathi bayawasebenzisa uma befundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza kusukela ebangeni lokuqala kuya kwelesithathu. Ulwazi olutholakake ngaphansi kwale ndikimba luzokwethulwa ngezihlokwana ngokwezinhlobo zamasu othisha abawasebenzisayo: ukusebenzisa ukwehlukanisa imisindo ngemibala eyahlukahlukeni (*color coding*); ukufundisa umsindo owodwa ngesifundo (*one letter*); ukubonisa ukuthi kubhalwa kanjani (*modelling*) kanye nokusebenzisa izithombe ezikhombisa lokho ababhala ngakho abafundi.

4.2.2.1. Ukwehlukanisa imisindo ngemibala eyahlukahlukeni.

Ngokwababambiqhaza leli su lokufundisa usebenzise imibala eyahlukahlukeni ukugqamisa imisindo ethile ilekelela abafundi ukuthi basheshe baqonde lokho okufundwayo kanye nokuthi lolo hlamvu abalufundayo lubhalwa kanjani. Bonke ababambiqhaza abafundisa ebangeni lokuqala bakuvezile ukuthi leli su ilona abalisebenzisa. Bephendula ukuthi imaphi amasu abawasebenzisayo uma befundisa ikhono lokubhala kubafundi bolimi lokuqala lokwengeza baphendule kanje:

Zinhle: *ngisebenzisa imibala eyahlukahlukeni ukuhlukanisa imisindo abafundi okumele bayifunde baphinde bafunde nokuyibhala. Loku kwenza kubelula ukuthi abafundi basheshe bawubone umsindo omusha noma usuhluka kweminye imisindo. Lokhu kwenza abafundi basheshe bakubone lokhu okusuke sekushintshile, kanti futhi imibala yenza babe nokujabula uma beyibona. Kubalula kubona ukubona umsindo omusha abawufundayo kuleyo abayijwayele."*

Zodwa: *ngiqala ngibakhumbuzise ngemisindo esebeyazi bese lona omusha umsindo siwufaka umbala ohlukile ukuze bezowubona. Lokhu kuhluka kwemibala kwenza bakujabulele ukuwufunda ngoba kusuke sekubatshela ukuthi sizofunda umsindo omusha. Sonke siyazi ukuthi abafundi bayakuthokozela ukufunda into entsha.*

Lawa ngamazwi ayeshiwo ababambiqhaza abasebenzisa leli su lokuhlukanisa imisindo ngemibala. Okwaqapheleka ukuthi leli su licishe lifane nendlela yokufundisa umsindo owodwa ngosuku, umehluko ukuthi nje babefaka umbala ohlukile ukugqamisa ukuhluka komsindo abawenzayo. Leli su libonakala lisebenzisana kahle nendlela yokufundisa umsindo owodwa omusha.

Engikubonile ukuthi leli su lisebenza kakhulu ebangeni lokuqala ngoba abafundi basuke besakujabulela ukubona imibala eyahlukahlukene beyisebenzise nabo ngokwabo, bese kubenza bangakukhohlwa kalula lokho abakufundile. Leli su liyabalekelela abafundi ukuthi baqonde kalula lokho okubhalwayo futhi kuthuthukisa nekhono labo lokubhala. Leli su kubonakalile ukuthi ababambiqhaza bocwaningo abafundisa ebangeni lokuqala bayalisebenzisa. Omunye walaba babambiqhaza wafika ekilasini ezobafundisa ngezinye zezinhlamvu abeqala ukuzisebenzisa. Lezi nhlamvu abafundi abese bezijwayele ubezibhala ngombala omhlophe kuthi lezi azifundisa okokuqala azifake ngemibala ehlukahlukene.

Ngesikhathi kubukelwa uZodwa efundisa kuhlalukile ukuthi uma efundisa ulandela leli su lokuthi aqale athi ababhale emoyeni abafundi bakhe, kuthe uma esenesiqiniseko sokuthi sebeyalwazi lolu hlamvu abebelufunda; wathi abalubhale ezincwadini belandela amachashazi adwetshwe khona ukuze kuphume imisindo ethile. Ube esebanika amaphepha okumele bahlanganise amachashazi ahlanganisa lolu hlamvu abebelufunda , njengoba kuveziwe emfanekisweni 2. Ube esebagqugquzela kuthi bafake imibala ehlukile kuleyo misindo emisha, njengoba sibona esithombeni befake umbala obomvu ohlamvini olusha abalufundayo.

UZodwa uchaze ukufundisa ukusebenzisa imibala ukwehlukanisa uhlamvu olusha abalufundayo njengesu elelekelela kakhulu ukuthi abafundi bakuzwe futhi bakuqonde kangcono lokho abakufundayo,

" Uma ngifundisa ngibafundisa uhlamvu olulodwa ngosuku ukuze ngingabadidi. Lokhu ngikwenza ngize ngibe nesiqiniseko sokuthi sebeyalwazi lolu hlamvu , bese ngiqala ngilushadisa kanye nezinye izinhlamvu ikakhulukazi onkamisa. Uma sengiluhlanganise kanye nezinye izinhlamvu, ngiyaye ngisebenzise amagama abawaziyo nabawasebenzisa zonke izinsuku uma besemakhaya kanye nasesikole. Lokhu kungilekelela ukuthi bengazikhohlwa lezi zinhlamvu ukuthi zibhalwa kanjani."

Ukufundiswa kwekhono lokubhala kuyahambisana nenjulalwazi ye *Sociocultural* kaVygotsky (1978), echaza ukuthi umfundi ufunda kumuntu omdala onolwazi oluthuthukile kunaye futhi uyena okufanele abe yisibonelo kulowo mfundi. Injulalwazi kaVygotsky (1978) iphinde igqamise ukuthi abafundi ngeke bakwazi ukuzifundela nje bebodwana ngale kokuthi balekelelwa yilabo abanolwazi oluthe thuthu kunolwabo, abasondelene nabo nabaphila nabo. Umuntu onolwazi oluthuthukile kungaba phakathi komzali, abantu abadala kanye nothisha noma nomfundi osheshayo ukubamba

ekilasini (Mbatha, 2021). Lokhu kusho ukuthi abafundi bafunda kubantu abaxhumana nabo mihla namalanga bese lokhu abakufundile kulolonge indlela yabo nesimomqondo sabo kuthuthukiswa yindlela abafundi abaxhumana ngayo nabanye abantu (Au, 1998). Iphake othisha bathathwa njengalabo abanolwazi oluthe thuthu kunabafundi babo, njengoba befika bebakhombisa indlela yokubhala bebalekelela nangamasu okuhlukanisa imisindo uma bebhala ukuze bezoyiqonda. Lokhu bakwenzayo kuyahlala engqondweni yomfundi kugcina sekuwushintsha nomqondo wakhe ngesikhathi ebona imisindo iya ngokuya ishintshashintsha.

4.2.2.3. Ukubonisa ukuthi kubhalwa kanjani (modelling)

Ngokwenjulalwazi ka Vygotsky (1978), ukungenelela kothisha kanye nabazali ekufundiseni amakhono olimi kwenza umfundi abe nesasasa lokufunda ukubhala, futhi kwengeza unzikandaweni walowo obhalayo. Uma umfundi ebhala usuke ebhala ngento ayibona yenzeka esikoleni noma emphakathini aphila kuwo (Vygotsky, 1978). UVygotsky (1978), uthi indlela othisha okumele bayilandele uma benza imisebenzi yokubhala; kumele babuye banike nabafundi ithuba lokuthi babhale nabo ukuze bezozizwa beyingxenye yesifundo. Lokhu kubanika intokozo yokuthi kukhona okusha abaphume ekilasini sebekwazi ukukwenza.

Ngesikhathi senhlololwazi kuvelile ukuthi bonke bayalisebenzisa leli su uma befundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza. Izimpendulo zithe:

Zandile: *uma ngabe uwuthisha ufundisa kumele abafundi bakho ubakhombise wena ukuthi izinto olindele ukuthi bazenze baphumelele kuzo kumele bazenze kanjani. Uma futhi ubona ukuthi abaphumeleli kumele uphinde ungenelele futhi ekubasizeni ubabonise ukuze bezocathula kanye nawe uma besenenkinga yokungaqondi ukuthi yini okumele bayenze.*

Zodwa: *mina abami abafundi ngiyathanda ukuthi ngbatshenigise ukuthi ukubhala kumele babhale kanjani. Ungangifika ngibhala emoyeni ngomunwe ukuze bezobona ukuthi umsindo lowo esiwufundayo ubhalwa kanjani. Uma kusabahlula lokho ngize ngibakhombise nasemabhukwini abo esikole ukuthi kumele benze kanjani ukuze bezofunda ukubhala.*

Zinhle: *ukufundisa ngibakhombise ukuthi ngenza kanjani kungenzela umsebenzi wami ubelula. Bayashehsa ukubona into okumele bayenze uma ngiqale ngabatshengisa ukuthi kubhalwa kanjani.*

Kuqaphelekile kuthi ababambiqhaza basebenzisa indlela yokubonisa ukuthi kubhalwa kanjani. Lokhu kuvele ngesikhathi senhlololwazi kanye nokubukela ekilasini.

Ngesikhathi sokubukelwa ebangeni lesithathu, umbambiqhaza oyedwa ufike nendatshana abafundi obekumele bayifunde njengekilasi, wabe esebuza abafundi imibuzo. Izimpendulo zabo ubezibhala phansi. Kuthe uma eseqedile wathi abafundi mabazibhale emabhukwini abo esikole. Uqale

wabakhombisa yena ukuthi bazibhale kanjani izimpendulo zabo, wagcina ngokuthi abazikopele zinjengoba bazibhale phansi. Ngesikhathi sokubukela ebangeni lesibili, umbambiqhaza ufike wababhalela ebhodini konke obekumele bakufunde futhi bakubhale. Uthe uma esebafundisile ukuthi kufundwa futhi kubizwe kanjani, wabe esebanika amabhuku ukuthi bakubhale phansi. Ubebuza ikilasi lonke imibuzo; bayiphendule athi abayikhombe ebhodini impendulo. Uma sebeyikhombile ebese ethi abayibhale ebhukwini labo. Kubonakale abafundi beveza isasasa elikhulu ekubeni ingxenye yalesi sifundo. Nendlela ababhala ngayo ibonakale iveza ukuthuthuka kwekhono lokubhala, njengoba into abebeyibhala bese bekwazi nokuyibiza, nokubona ukwehluka kwezinhlamvu zayo, bekubonakala ukuthi kuyabajabulisa ukubhala into asebeke bayibona yenziwa uthisha wabo.

Lapha ngesikhathi sokubukela; othisha babonakala befundisa abafundi babo ukubhala ngokuthi baqale babatshengise bona ukuthi kubhalwa kanjani. NgokukaJoseph (2016), umsebenzi osufundisiwe ekilasini unikeza abafundi ugqozi lokuthi bazibhalele ngabodwana/bezimele. UJoseph (2016), uqinisekisa ukuthi othisha kumele bafundise abafundi babo ngokuqale babenzise imisebenzana lapho bezofunda khona ukuhleleka kolimi kanye nesakhiwo sombhalo lowo okumele bawubhale. Lokhu kubalekelela ekutheni bafunde ukuzihlelela ngokwabo umbhalo futhi bagqugquzeleke ukusebenzisa amakhono abo okubhala. Ngesikhathi sokubukelwa, kwaqapheleka ukuthi bafike babafundise abafundi babo, bese lokhu abakushoyo okuyizimpendulo bakubhale ebhodini ukuze abafundi bezokubhala phansi emabhukwini abo esikole.

Injulalwazi kaVygotsky (1978), iveza izindlela zokufundisa kanye nokulekelela abafundi bolimi lokuqala lokwengeza ukufunda amakhono olimi; esigxile kuzo lapha indlela yokufundisa ukhombisa futhi wenza lokhu osuke ufundisa ngakho (*modelling*) ube uxhumana nabo abafundi. Kukholakala ukuthi abafundi kuba ngcono uma othisha babo bezokwenza kanye nabo imisebenzana noma izinto ezizobavulela ekutholeni ulwazi olusha okuyilona olubalekelela ukuthi bafunde ulimi lokwengeza kalula. Lokhu kufakazelwa nayinjulalwazi kaKrashen (1982), lapho ethi ukuze umfundi azuze ulimi lokwengeza kumele kuhlenganiswe lokhu akwaziyo kolimi lwaseKhaya kusebenze njengolwazi oluyisisekelo, bese kwengezwa ngolwazi olusha lolimi lokwengeza oluzokwakhelwa kulolu lwazi analo. Le ndlela abayichaza lapha iyahambelana nokuthi umfundi usuka emphakathini ahlala kuwo nakhulele kuwo enalo ulwazi lwezakhiwo kanye nezimiso zolimi, uthisha kudingeka asebenzise lolo lwazi umfundi analo, lube isisekelo salolu olusha azolufundisa. Njengoba kunemiqakuliswano ethi uma sizalwa sisuke sinalo ulwazi lolimi kodwa sidinga ukuthi sizwe abantu esiphla nabo belusebenzisa ukuze nathi sikwazi ukulusebenzisa lolo lwazi lolimi (Arshad noChen, 2009). Lokhu kusho ukuthi uma sesinalo ulwazi lwezakhiwo kanye nezimiso zolimi lokuqala singakwazi ukuzisebenzisa njengesisekelo sokwakha ulimi lokuqala lokwengenza. NgokukaRose (2008),

abafundi emabangeni aphansi emfundo bakhuthazwa ukuba babhale, bangalandeli imithetho yolimi, kodwa kube ukuthi babhala noma ingani abahlangabezana nayo empilweni. Kuthi uma sebebhalile bese belungiswa lapho benze khona amaphutha emisebenzini yabo, belekelelana nothisha ababafundisayo.

4.2.2.4. Ukufaka amashadi emisindo ekilasini.

Kuwo wonke amakilasi ababambiqhaza bocwaningo, bekukhona amashadi emisindo noma ezimhlavu zonke. Bewafake kanye nezibonelo zamagama alezo zinhlamvu. Bebuzwa ukuthi kungani befake amashadi ezinhlamvu baphendule ngempendulo ethi ayifane;

Zandile: *amashadi alekelela abafundi ukuthi bazibone eduze izinhlavu noma imisindo esiyifundayo, nokwenza ukuthi bangayikhohlwa kalula. Abuye alekelele ukutshi bakwazi ukuzikopela uma kumele bazibhale phansi zingabhaliwe ebhodini. Alekelela ukuthi abafundi bakwazi ukuzifundela bebodwa ngesikhathi sabo bengaqaphiwe othisha.*

Zodwa: *ukuba khona kwamashadi ekilasini kwenza abafundi bakwazi ukuhlale bezikhumbuza ngemisindo esiyifundayo noma ngabe sekuyisikhathi sokuthi ngabe bayadlala, ubafica bedlala bezifunda. Lokhu kubenza bagcine sebezazi ngamakhand bengazibukeli phansi nokwenzeka sakudlala.*

Zinhle: *amashadi abalekelela ukuthi bazikhumbuzise uma sebekhohliwe. Ukuba khon akwamagama aphelele ayizibonelo zemisindo kubalekelela ukuthi bazijwayeze nabo ukuhlala besho amagama analeyo misindo nokubenza bagcina sebenomthamo omukhulu wolimi kunalo olindelwe uthisha.*

Ababambiqhaza bocwaningo bayakugqugquzela ukusetshenziswa kwala masu kanye nokuthi ungabe ususebenzisa wona kuphela ngendlela efanayo, kodwa ashintshanise ukuze kuzosizakala nalabo bantwana abangasheshi babambe lokho okufundwayo. UZandile ebuzwa ukuthi uyawashintshanisa yini la masu, uma ewashintshanisa kungani enza njalo nokuthi angabagqugquzela yini abanye othisha ukuthi basebenzise la masu awasebenzisayo? Uphendule wathi:

Ngiyawashintshashintsha ukuze ngithole ukuthi iyiphi indlela abayizwayo. Ukuze ngithole ukuthi ikuphi abahambisana nakho abakwazi ukufunda ngakho. Yebo, ngoba kubalulekile ukuthi wonke umfundi agcine ekwazile ukufunda futhi ezwe ukuthi kufundwani. Ukuwashintshashintsha kwenza uthisha akwazi ukubona ahlonze ukuthi ibaphi abafundi abanezingqinamba ekufundeni futhi ahlonze ukuthi bangasizwa kanjani.

UZinhle yena uphendule wathi:

La masu alekelela abafundi ukuthi basheshe baqonde lokho okufundwayo ngoba la masu enza kube lula ukufunda. Kuba lula ngisho kothisha abafundisa isiZulu ulimi lokuqala lokwengeza noma bengalusebenzisi njengolimi lwabo lokuqala noma lwasekhaya. La masu ayalekelela ukuthi umfundi angawalibali kalula amagama kanye nemisindo asebeyifundile. La masu ayangisebenzela enza nokuthi abafundi bangakhohlwa

ukubhala le misindo asebeyifundile. Kufuneka ukuthi kube nendatshana ethile oyiyanisa nayo leyo misindo enegidigidi ukuze abafundi bezothola into ezobakhumbuza kalula ukuthi ibhalwa kanjani leyo misindo. Ukuwashintshashintsha la masu kulekelela kakhulu labo abangasheshi ukubamba, kufuneka uthole ezinye izindlela zokufundisa ezizobalekelela, njengamakhadi anamagama azobenza babe nesasa lokubhala lawo magama bewabona eduze.

UZodwa, yena ugqamise kakhulu ukuthi kuyenzeka uthole ukuthi abafundi bayahluleka ukubamba imisebenzi noma amakhono olimi. Ube esephendula ethi: “*uma ubafundisa ngokuthi babhale futhi badwebe lokhu abakufundayo nababhala ngakho, uthola ukuthi abanye abafundi abadalelwe ukufunda kodwa badalelwe ukwenza imisebenzi yamakhono athile. Ukushintshashintsha amasu okufundisa kwenza ukuthi wena njengothisha ukwazi ukusheshe ubone ukuthi umfundi wakho njengoba ehluleka ukubamba ikhono lokubhala nje ngabe likhona yini elinye ikhono analo. Lokhu kwenza ukuthi uthisha abe eseba nomhlangano nabazali bomfundi lowo ukuze babhunge indlela engalekela umfundi ukuthi akwazi ukubamba, aqonde lokho okufundwayo. Uma ehluleka bakwazi ukumtholela usizo aludingayo ngokushesha angaze abambezeleke umfundi kanti kukhona okungamenza asheshe alungelwe izinto zakhe*”.

Lezi zimpendulo ezibhalwe ngenhla zicashunwe enkulumweni yabo ababambiqhaza abebeyisho bona qobo.

Ukufunda ulimi kuqala lokwengeza ngokukhuluma igama elilodwa, kudlule kube ukwakha imisho elula; kanjalo kugcine sekuba imisho enzima. Lokhu kuyafana nendlela elandelwa uma kufundiswa ikhono lokubhala (Halliday, 1985). Kuqala kufundiswa abafundi ukuthi bakwazi ukubhala uhlamvu olulodwa, bazihlanganise nezinye bakhe igama elilodwa; badlule lapho bakhe imisho elula eqondile. Uma sekudlula lapho basuke sekulindeleke ukuthi bakwazi ukubhala isigaba sonke. Lokhu akusho ukuthi kulula ukufunda ulimi lokuqala lokwengeza, akulula ukusuka olwazini onalo lolimi lokuqala uye olimini lokwengeza, kuningi okumele kwenzeke okunye kwakho kuba ukuqonda ukwazi ukulandela imithetho yolimi, izakhiwo zolimi kanye nezimpawu zolimi (Halliday, 1985).

4.3. Isiphetho sesahluko.

Kulesi sahluko kwethulwe ulwazi olutholakele lwehlukani swa ngokwezindikimba ezimbili kwase kuba nezihlokwana ngaphansi kwaleyo naleyo ndikimba. Umcwaningi ngalolu cwaningo ubehlose ukuthola kabanzi ngezindlela namasu othisha abazisebenzisayo ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengenza. Ngakho-ke umcwaningi lolu lwazi uluthole ngokwenza izinhlokwazi nababambiqhaza bocwaningo, wabuye wathola ithuba lokuthi aye kobabukela befundisa emakilasini ukuze azoqonda kangcono ngalezi zindlela namasu ezisetshenziswa othisha. Umcwaningi ulwazi alutholile ube eseluqoqela ndawonye waluhlaziya kwaze kwaqhamuka izindikimba eziveza okuthalakele mayelana nezindlela namasu okusetshenziswa ngothisha. Ulwazi olutholakale umcwaningi ulubheke esebenzisa injulalwazi

yesociocultural ukuze aqonde ukuthi othisha engabe balususelaphi lolu lwazi lokufundisa ngale ndlela abafundisa ngayo.

Kuqaphelekile ukuthi othisha banezinselelo mayelana nokusetshenziswa kwezindlela namasu okufundisa ukubhala. NgokukaFredericks (2013), kwavela ukuthi othisha abanengi basebenzisa izindlela namasu okufundisa abangaziqondi; nokuyikhona okudala ukuthi bangakwazi ukuzisebenzisa ngendlela efanele. Kuyaqapheleka ukuthi othisha bayahluleka ukuhlanganisa kahle la masu okufundisa, nokuyikhona okudala ukuthi abafundi bengalizuzi ikhono lokubhala njengoba kusuke kulindelekile. NgokukaFredericks (2013), kubalulekile ukuthi othisha baqikelisise ukuthi izindlela namasu abawasebenzisayo ekufundiseni ukubhala kuyahambisana yini nezinhloso zezifunjwana zabo nokuthi ngabe ziyafezeka yini noma cha. Lokhu kuzobasiza ekutholeni ukuthi yini abangayenzi ngendlela efanele uma befundisa, bese beyakulungisa.

Esahlukweni esilandelayo kuzoxoxwa ngokuthi ulwazi olutholakele lusho ukuthi mayelana nokufundisa ukubhala nokuthi yiziphi iziphakamiso ezibalulekile okumele zivezwe. Ekugcineni kuzodingidwa ngalokho umcwaningi acabanga ukuthi kusamele kwenziwe noma kusamele kucwaningwe kabanzi, bese kusongwa ucwaningo lonke.

ISAPHLUKO SESIHLANU

ISIPHETHO SOCWANINGO KANYE NEZINCOMO.

5.1. Isingeniso.

Esahlukweni esedlule kwethulwe ulwazi olutholakele ocwaningweni, lolu lwazi lwehlukaniswe ngokwezindikimba ezimbili okuyizindlela namasu asetshenziswa othisha ukufundisa ikhono lokubhala. Lezi zindikimba bezesekwe izihlokwana lapho kukhombisa khona izindlela namasu othisha abawasebenzisayo ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza. Kulandelwa imibhalo eyethulwe esahlukweni sokubuyekeza kwemibhalo, kuzovezwa futhi kwesekwe imiphumela yalolu ocwaningo nokubaluleka kwalo. Kulesi sahluko uzoke uqale ukhunjuzwe ukuthi yimiphi imibuzo ebesihlose ukuyiphendula, kwasetshenzisa ziphi izindlela ukuyiphendula, nayiphi insizakuhlaziya esetshenzisiwe ukuhlaziya ulwazi olutholakale. Kulesi sahluko kuzodingidwa kabanzi ngokuqaphelekile emva kokuhlaziywa kolwazi olutholakele ngesikhathi kwenziwa ucwaningo. Lesi sahluko sigoqa lonke ucwaningo bese sisethulela izincomo kanye neziphakamiso zocwaningo olungenziwa ukusuka kulokhu okutholakele kulolu cwaningo.

Lolu cwaningo bekuwucwaningo lokubheka kabanzi ngezindlela kanye namasu asetshenziswa othisha ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza kusukela ebangeni lokuqala kuya kwelesithathu esiyingini sasePhayindane. Lolu cwaningo beluphendula imibuzongqangi emithathu ebuza ngezindlela, amasu abawasebenzisayo, yingani besebenzisa wona futhi bazisebenzisa kanjani lezi ndlela namasu. Ucwaningo belwakhelwe futhi lusekwe imithombo yolwazi mayelana nezindlela namasu okufundisa ikhono lokubhala kubafundi bolimi lokuqala lokwengeza emabangeni aphantsi. NgokukaFountain noPinnel (2001); Guthrie (2013) ikhono lokufunda nelokubhala ancikene kakhulu njengoba omabili agxila encazelweni nasekusetshenzisweni kwamagama. NgokukaLanger no-Applebee (1986) ikhono lokubhala esikhathini samanje libalulekile; ukuze uphumelele esikoleni, emsebenzini nasezintweni eziningi ezenzeka empilweni udinga ukuthi ube nekhono lokubhala elicijekile. Ngokocwaningo ikhono lokufunda nokubhala kusezingeni eliphansi kakhulu, ikakhulukazi lapha eNingizimu-Afrika (ANA, 2011; Lenyai 2011; kanye noMbatha 2012).

Yizona zizathuke lezi ezenze kwenziwa lolu cwaningo. Lolu cwaningo beluhlose ukucubungula ukuthi:

1. Iziphi izindlela namasu asetshenziswa othisha ukufundisa ikhono lokubhala.
2. Bazisebenzisa kanjani lezi zindlela namasu ukufundisa ikhono lokubhala.
3. Kungani bezisebenzisa lezi zindlela namasu ukufundisa ikhono lokubhala kubafundi bamaBanga ayisisekelo semfundo.

Lolu cwaningo lwenziwe ngaphansi kwepharadayimu yomhumusho, le pharadayimu imelekelele kakhulu umcwaningi ukuthi akwazi ukuqonda futhi ahumushe indlela ababambiqhaza bocwaningo abasebenza ngayo uma befundisa ikhono lokubhala. Luwucwaningo obeluphenya ngobunjalo botho, belubheka izinto ezithinta ababambiqhaza nokwenze ukuthi umcwaningi asebenzise ulwazi aluthole kubo ababambiqhaza ngesikhathi sokubukela kanye nenhlololwazi. Beluhlelwe lwaba ucwaningo lwesimo, lonke ulwazi kube ngoluvela kubabambiqhaza bocwaningo. Lolu lusebenzise ukuqoka ababambiqhaza ngokwenhloso ngoba bekuhlolwe ukuthola ababambiqhaza abazonikeza lolu lwazi olufunwayo ukuphendula imibuzo yocwaningo. Indawo ebelenzelwa kuyo isezikoleni ezisesiyingini sasePhayindane nokuyizikole ezixube izinhlanga, ezifundisa amaBanga aphansi emfundo. Amathuluzi okuqoka ulwazi okuwubukela othisha kanye nenhlololwazi esakuhleleka , lapha umcwaningi uhlale phansi nababambiqhaza baba nezingxoxo, lezo zingxoxo zibe seziqoshwa ukuze kungabibikho ulwazi olusala ngephutha. Ulwazi luhlaziywe lwahunyushwa kusetshenziswa izindikimba. Kube sekuvezwa nezimo zokwethemba kolwazi olutholakele lapho ulwazi luqoshwe phansi lwase luyiswa kubabambiqhaza ukuze baqinisekise ukuthi ngabe yilo ngempela yini ulwazi abalunikezile ngesikhathi luqoqwa.

Kulolu cwaningo kube sekubukwa ukuthi ucwaningo olwenziwe ngaphambilini luthini futhi luhambe lwagcinaphi mayelana nokuqonda kabanzi nokufundiswa kwekhono lokubhala. Ngenxa yobuncane bemibhalo ebhalwe ngesiZulu kuleli, kube sekubhekwa nemibhalo yakwamanye amazwe alapha ezwenikazi lase-Afrika naphesheya kwezilwandle. Sibuye sabheka nezindlelakwenza abacwaningi abazincomayo ekufundiseni ikhono lokubhala. Izindlelakwenza zenqubo yokufundisa zinezindima eziyidlalayo ekufundiseni nasekucijeni ikhono lokubhala kanye nokucacisa ukuthi ikhono lokubhala liyini. Njengoba kwaziwa ukuthi ucwaningo lunomgogodla walo nalolu belunayo injulalwazi esetshenzisiwe kulolu cwaningo injulalwazi *yesociacultural kaVygotsky (1978)*. Le njulalwazi iwumgogodla walolu cwaningo ngoba ibithinta indlela esifunda ngayo ulimi kanye nendlela ulimi oluthuthukisa ngayo umqondo wethu.

5.2. Imibuzongqangi ephendulwa ilolu cwaningo.

- i. Yiziphi izindlela namasu ezisetshenziswayo ukufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela lwelokuqala kuya kwelesithathu; esiyingini sasePhayindane KwaZulu-Natali?
- ii. Bazisebenzisa kanjani othisha izindlela namasu okufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela lwelokuqala kuya kwelesithathu?
- iii. Kungani othisha besebenzisa lezi zindlela namasu okufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela lwelokuqala kuya kwelesithathu?

Esahlukweni esadlule sethulelwe okutholakele kulolu cwaningo nokusivezela ukuthi othisha bamane bayafundisa belandela lokho okushiwo *Ucaps (2011)*, belandela nezindlelakwenza ezinconywe kuwo umqulu lo weCAPS (2011) . Izindlela namasu okufundisa ikhono lokubhala bayawasebenzisa futhi banakho ukuqonda ukuhi asebenza kanjani, kodwa abangakunaki ukuthi ngabe lezi zindlela namasu ziyabanika yini imiphumela abayidingayo kubafundi babo. Bafundisa ngokuthi angeke bakushintsha lokhu abakunikeziwe bakwenze umthwalo noma umsebenzi abafundi abangawuqonda bawuchwepheshe kalula. Bathatha usomqulu wezemfundo (CAPS) njengento enganakuguqulwa ufake lokhu okukusebenzelayo njengothisha ukuqinisekisa ukuthi abafundi bakho bayaphumelela, abawusebenzisi njengomhlahlandlela kodwa bawuthatha njengo mqulu ongenakushintshwa, abawuthathi njengesiqondiso nenkombandlela yokufundisa. Kule ngxenye kuvezwe ucwaningo oselwenziwe kanye nalolo umcwaningi acabanga ukuthi kumele lwenziwe ukuze kuliwe nalesi sihlava sokungakwazi ukubhala kwabafundi bolimi lwesiZulu ulimi lokuqala lokwengeza.

5.3. Ukuyamaniswa kwemiphumela yocwaningo nemibuzo yocwaningo

Imiphumela yocwaningo ikhombisa othisha besebenzisa izinhlobo ezahlukene zezindlela zokufundisa ikhono lokubhala, okubalwa kuzo: ukubhala ngokuhlanganyela kanye nokwamaqembu lapho abafundi kanye nothisha babo belekelana nokugqugquzelwa injulalwazi *yesociocultural (Vygotsky, 1978)*; ukubhalwa kwemisindo ngayinye lapho othisha befundisa umsindo owodwa omusha ngosuku bese beyihlanganisa nalena eminye abafundi asebeyifundile; kanye naleyo eyaziwa ngokuthi ukufundisa ukubhala ngokuqapha noma ngokuqondisa lapho othisha besebenzisana nabafundi ngokuthi babanike imisebenzi okumele bayibhale, bese bebagada ukuthi ngabe benza ngendlela yini abafundi. Amasu okutholakale ukuthi othisha bayawasebenzisa kulolu cwaningo kube ilawa: ukwelekela nokungenelela kothisha nabazali babafundi (*meditating and scaffolding*), ukungenelela kothisha kanye nabazali ekufundiseni amakhono olimi kwenza umfundi abe nenasasa lokufunda ukubhala, futhi kwengeza unzikandaweni walowo obhalayo (Vygotsky, 1978); ukufaka amashadi emisindo ekilasini nokuyisu elibasebenzela kakhulu ngoba abafundi babo baba nentshisekelo nomdlandla bazibandakanye esifundweni, bayijabulela isafundwa kuze kube bayabhala ngayo; kanye nokufundisa usebenzisa imibala ukwehlukana imisindo (*color coding*), imibala eyahlukahlukene ukugqamisa imisindo ethile ilekelela abafundi ukuthi basheshe baqonde lokho okufundwayo kanye nokuthi lolo hlamvu abalufundayo lubhalwa kanjani.

Ukusebenzisa izindlela namasu anhllobonhlobo okufundisa kubalulekile ukuze ikhono lokubhala kubafundi bolimi lokuqala lokwengeza lithuthuke kahle. Lokhu kuphendula umbuzo wokuQala nowesiBili, okuyimibuzo ebheka ukuthi yiziphi izindlela namasu okufundisa ikhono lokubhala nothi zisetshenziswa kanjani ngothisha lezi zindlela namasu ukufundisa ikhono lokubhala. Umbuzo

wesiThathu wona, obheka ukuthi kungani othisha besebenzisa lezi zindlela namasu okufundisa ngendlela abenza ngayo, uphenduleka ngokuthi bayazixuba futhi bezishintshashintshe lezi zindlela namasu ukuze kuzobhekeleleka bonke abafundi babo ekilasini. Ingani kuyavela emiphumeleni yalolu cwaningo, ukuthi abafundi abafani kanti nezidingo zabo azifani. Kubalulekile-ke ukuthi othisha bakhethe izindlela namasu okufundisa ahambelana nezidingo zabafundi babo ukuze bavukuze intshisekelo yokufunda leli khono lokubhala. Ukusebenzisa izindlela namasu ahlukahlukene kwenza ukuthi abafundi bakuthokozele ukufunda futhi nabo bazizwe beyingxenye enkulu yezifunjwana ezenziwa ekilasini.

Lapha ngezansi sizobheka ukuthi engabe imibuzo yocwaningo iphendulekile yini. Lokhu sizokubheka ngokuhlolisisa, ngokucofiya imiphumela yocwaningo sisebenzisa injulalwazi ye*socio-cultural* bese sifakazisa ngemithombo yolwazi.

5.3.1 Yiziphi izindlela namasu ezisetshenziswayo ukufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela lwelokuqala kuya kwelesithathu; esiyingini sasePhayindane KwaZulu-Natali?

Ababambiqhaza balolu cwaningo bakhombise okukhulu ukuziqonda izindlela zokufundisa ikhono lokubhala. Imiphumela yalolu cwaningo ikhombisa ukuthi ababambiqhaza bayaziqonda izindlela futhi bazisebenzisa ngendlela, belandela imigomo abayibekelwe umqulu wezemfundo iCAPS (2011). Okunye abakukhombisile ukuthi bayabaqonda abafundi babo kanye nezidingo zabo zokufunda. Izikhathi eziningana othisha bebesebenzisa imisebenzana lapho betshengisa khona ukuhleleka kolimi kanye nesakhiwo sombhalo okumele bawenze. Lokhu kufakazelwa nguJoseph (2016), lapha ethi kumele othisha bafundise abafundi babo ngokuqale babenzise imisebenzana lapho bezofunda khona ukuhleleka kolimi kanye nesakhiwo sombhalo lowo okumele bawubhale. Lokhu kubalekelela ekutheni bafunde ukuzihlelela ngokwabo umbhalo futhi bagqugquzeleke ukusebenzisa amakhono abo okubhala. NgokukaJoseph (2016), indlela othisha abayisebenzisayo ukufundisa leli khono lapha kungaba ukufunda ukubhala ngokuhlanganyela noma ngokwabelana (*shared writing*), lapho uthisha ezobambisana nabafundi bakhe bonke babelane ngezingxenye ezithile abazozenza ukuze abafundi bezogqugquzeleka ukuthi bakwazi ukubona ukuthi kwenziwa kanjani bese befunda ngabodwana. Ukubhala ngokuhlanganyela kuchazwa njengendlela yokufundisa ikhono lokubhala lapho uthisha ebhala kanye nabafundi bakhe (Routman, 1994). NgokukaRoutman (1994), inhloso yale ndlela yokufundisa ukuthi uthisha afundise abafundi bakhe izindlela namasu ahlukene okubhala, ebe ekwenza kanye nabo babone ukuthi kwenziwa kanjani. NgokukaRoutman (1994), indlela kwenza yokubhala itshengiswa uthisha ngakho ukubhala uqobo, usebenza njengomabhalane wekilasi uthisha, abafundi bona bebe beqhamuka nemibono okumele ibhalwe noma amaphuzu okumele abhalwe. Kulolu cwaningo kugqamile ukuthi othisha

abangababambiqhaza bocwaningo bebesebenzisa le ndlela kakhulu ukufundisa abafundi babo ikhono lokubhala.

Bonke othisha abebengababambiqhaza bocwaningo bakukhombisile ukuyisebenzisa indlela yokuqapha (*guided writing*) ekufundiseni ikhono lokubhala. Okwaqapheleka ukuthi bafike babafundise abafundi babo, bese lokhu abakushoyo okuyizimpendulo bakubhale ebhodini ukuze abafundi bezokubhala phansi emabhukwini abo esikole. Nokwenza abafundi babe nesasa lokuba ingxenye yokufunda kwabo, kwenze kube lula ukuqonda kubona lokho abakufundiswayo. Othisha bebesebenza njengabantu abaqaphile ukuthi abafundi basebenza ngendlela nokuthi uma besebenzisana akhekho yini omunye osilela emuva angasebenzi. Othisha bebekhipha imiyalelo okuyiyona ebinikeza abafundi imigudu okumele bayilandele uma bebhala, bese othisha balekelele labo abebenganakho ukuqonda ukuthi kumele benzeni.

Okunye okuqaphelekile ukuthi ababambiqhaza bebekugqugquzela ukuthi abafundi balusebenzise ulwazi lwabo lwangaphambilini ukuze lolu olusha abalufundayo lube nesisekelo olwakhela kulo. Uvygotsky (1978) uthi ukuthuthuka kolwazi kubafundi kuqala lapho bexhumana khona ngaphandle kwesikole, nokuthi uma sebefka esikoleni lolu lwazi balusebenzisa njengesisekelo sokufunda ulwazi olusha. Ukuthuthuka komqondo wabafundi uma kufundwa kugqugquzelwa ukubandakanyeka kwabo ezintweni ezenzeka emiphakathini abaphila kuyo, kungaba amasiko kanye nendlela umphakathi oxhumana ngayo. Ngakho-ke abafundi bebesebenzisa ulwazi lwabo asebevele benalo beluhlanganisa nolusha abaluthola ngesikhathi sokufunda. Lokhu bekwenza bafundi babe nenasasa lokubonisa ukuthi kukhona bakwaziyo nabo, nalabo abebenokuqonda okuncane kunabanye; othisha bebebalekelela ukuxhumanisa ulwazi lwabo kanye nalolu olusha belekelelana nalabo abasheshayo ukuqonda. Le ndlela ibonakale isebenzisana kangcono kanye nalena yokufundisa uhlamvu olulodwa ngesifundo. Bebethi uma othisha bebanika imiyalelo yokuthi basho izinto namagama ezinalolo hlamvu abalufundayo ngalolo suku, ubone ukuthi bayakujabulela abafundi ukuveza ulwazi abalwaziyo ngamagama nemisho esebenzisa lolu hlamvu abalufundayo.

Okunye okucacile ukuthi othisha basebenzisa izindlela ezahlukahlukene uma befundisa ikhono lokubhala. Izindlela ezivelile ukubhala ngokuhlanganyela nokwabelana, lapho wonke umuntu enomsebenzi wakhe noma indima yakhe okumele ayidlale uma sekufundwa ikhono lokubhala. Isikhathi esiningi uthisha uba umqondisi wesifundo aphinde abe ngumabhalane lapho kumele akhombise khona abafundi bakhe ukuthi kubhalwa kanjani. Le ndlela idinga ukuthi kube khona ukubambisana phakathi kukathisha nabafundi, umfundi nabanye abafundi ukuze ukufunda kuzoba impumelelo. NgokukaVygotsky (1978), ukubambisana phakathi kukathisha, umfundi kanye nomzali kuletha ukuzethemba kumfundi, nokumenza avuleleke umqondo wakhe abambe kalula lokho akufundayo. Enye indlela kube ukubhala okuqashiwe lapho uthisha esebenzisana nabafundi

ngokubanika umyalelo okumele bawulandele uma bebhala. Lapha abafundi imvamisa basebenza ngamaqembu ukuze bezofunda kwabanye, uthisha uye aqaphe isimo abafundi abasebenzisana ngaphansi kwaso. NgokukaHyland (2003) imisebenzi ehlelelwe ukubhalwa ilawulwa ngokusetshenziswa kwendlela yokuqapha, uthisha unika abafundi imisho emfishane eqondile abayalele ukuthi bayibhale bagcwalise izikhala ngamagama abawanikeziwe, nasemisebenzini edinga ukuthi bagxile kakhulu ekusetshenzisweni kolimi ngendlela bengawenzi amaphutha. NgokukaVygotsky (1978), uthisha ekilasini usebenza njengomqondisi wesifundo, kumele anike abafundi imiyalelo, aqinisekise ukuthi bayafunda; aqondise nezingxoxo ababanazo ekilasini, enze isiqiniseko sokuthi ziyakuthinta okwenzeka emphakathi kanye nasempilweni zabo abafundi kuphinde kukhulise noma kuthuthukise isimo sezingqondo zabafundi.

UFredericks (2013), uthi yize othisha bekwazi ukusebenzisa la masu okufundisa ukubhala, kodwa kumele babuye babheke ukuthi ngabe izinhloso zezifunjwana zabo ukuthi ziyafezeka yini. Lokhu kobasiza ekutholeni ukuthi yini lena abangayenzi ngendlela efanele uma befundisa, bese beyakulungisa. Okunye okwavela ukuthi iningi lothisha abafundisa ulimi lokuqala lokwengeza basebenzisa amasu afanayo emakilasini yize bengawasebenzisi ngendlela efanayo. Injulalwazi kaVygotsky (1978), igcizelela ukuthi uthisha kumele abe nemisebenzana azoyenza nezingane, azofika esefika nayo bayenze ndawonye izingane zibukela kuye ukuthi wenza njani. Njengoba sekubonakele ekwethulweni kolwazi olutholakele ukuthi ababambiqhaza bafika nayo imisebenzi okumele abafundi bafunde ukuyibhala, baphinde bayenze kanye nabo emakilasini besusela kulokho okulula beya kokubukhuni nabangakwazi abafundi.

Amasu abawasebenzisayo othisha afaka amasu okufika nemisebenzana asebeyilungiselele ukufundwa ekilasini, amashadi anemisindo abayifundayo nayo esuke efike naye uthisha futhi wayinameka ekilasini kanye nokufundisa uhlukanisa izinhlamvu ngemibala ethile ngesifunjwana. Ukufundisa kuqala lapho kufundiswa khona lokho okulula, kusukela olwazini abafundi abanalo kuya kulokho okunzima. Lokhu kufakazelwa ngu-Okari (2016), lapho ethi kunendlela abafundi abayilandelayo uma befunda futhi kunezigaba abafunda ngazo. Uthi baqala belingisela lokho abakubona kwenziwa phambi kwabo; bese bekopela lokho okubhaliwe ebhodini noma ezincwadini; uma sebekwazi ukubhala lokho abakubonayo babe sebefunda ukubhala bezimele ngabodwana bengakopeli ndawo. okufakazela lokho okushiwo injulalwazi kaVygotsky (1978) ukuthi abafundi ulimi balufunda kulabo abababona belusebenzisa phambi kwabo. Le misebenzana ebhaliwe iyona enikeza izingane ulwazi lokususela emibhalweni kuya enkulumweni abayixoxe nothisha bese beyayibhala.

Elinye lamasu abalisebenzisayo othisha uma befundisa ikhono lokubhala kubafundi bamabanga aphansi ukufika namathekisthi abazobukela kuwo abafundi. Lena imibhalo esebenza

njengesibonelo kubafundi okumele bafundiswe ikhono lokubhala. Abafundi bayaye babukele isibonelo semibhalo efike nothisha bese bebona ukuthi kumele babhale kanjani, futhi bazilandele kanjani izimiso zolimi uma bebhala (Thompson, S. noReed, D. 2017). Leli su oGraham noPerlin (2007), balichaza njengesu elelekelela abafundi ukuthi babone, bafunde, baphinde baqonde lokho okumele bakubhale nokuthi kumele bakubhale kanjani. Inhloso yale mibhalo, ukugqugquzela nokunika abafundi umdlandla wokuthi bafunde ukubhala futhi babe nesasasa lokwenza lokho abakubonayo. Le mibhalo ngo kukaGraham noPerlin (2007), ilekelela abafundi ukuthi bathuthukise ikhono labo lokubhala lisishe lifane nezinga lemibhalo ababukela kuyo indlela yokubhala. Othisha ngokusho kukaGraham noPerlin (2007), kumele bakwazi ukukhetha imibhalo ehambisana nezinga abafundi abakulo lokufunda ukubhala, futhi ubesezingeni elifanele ukuthi abafundi balisebenzisele ukufunda bathuthukise ikhono labo lokubhala baqhubeka bethi uma ukhetha imibhalo kumele bazibuze ukuthi imibhalo abayikhetayo izokwazi yini ukufeza izinjongo nezinhloso zesifundo sangaleso sikhathi. Le mibhalo ilekelela abafundi ukuthi bachwsephe ikhono lokubhala, ngokubafundisa futhi ibatshengise ukuthi balichwephesha kanjani leli khono. Leli su alibafundisi nje kuphela ukubhala, kodwa libuye ligcizelele ukubhala ubhalela ukufeza inhloso nenjongo ethile noma udlulisa umyalezo othile.

Kutholakele ukuthi othisha isu lokufika nemibhalo enjengamashadi lapho kubhalwa khona imisindo okumele ibhalwe abafundi, libasebenzela kakhulu ngoba abafundi babo baba nentshisakalo nomdlandla bazibandakanye esifundweni, bayijabulela isafundwa kuze kube bayabhala ngayo. Kuyahlaluka ukuthi noma la mashadi enzelwa ukuthi agqugquzele intshisekelo kanye nogqozi kubafundi, ibuye ibafundise isu lokukopela elenza abafundi bengabe besabanakho ukuqonda kodwa kube ukuthi bakhiqiza nje lokho abakutshengiswe uthisha, ukuthi uthisha ufike kanjani kukho ababe besakufunda. Kuqaphelekile ukuthi abafundi baba nesasasa nje lokuthi bakubhalile lokhu abakuboniswe uthisha, kodwa ukuthi okwani nokuthi baqonde ukuthi kubhalwa kanjalo umakwenzenjani abakuqondi. Lokhu kubonakale uma uthisha esebabuza imibuzo ngemva kokuba sebebhalile baqeda.

Elinye la masu abawasebenzisayo othisha uma befundisa ikhono lokubhala ukubonisa ukuthi kubhalwa kanjani. Lapha othisha babonakala befundisa abafundi babo ukubhala ngokuthi baqale babatshengise bona ukuthi kubhalwa kanjani. NgokukaJoseph (2016), umsebenzi osufundisiwe ekilasini unikeza abafundi ugqozi lokuthi bazibhalele ngabodwana/bezimele. Bebethi uma othisha sebetshengise abafundi babo emoyeni nasebhodini ukuthi kubhalwa kanjani bese bebayekela ukuthi bazibhalele bezimele. Lokhu bekubalekelela ekuhlonzeni ukuthi ibaphi abafundi asebelichwepheshe leli khono lokubhala. Okunye okubalekelelayo ukuthi babonise ukuthi

kubhalwa kanjani ukunameka amashadi anezinhlamvu kanye nemibhalo ethile odongeni ebakhombisa ukuthi lezi zinhlamvu zibhalwa kanjani uma sebebhala bodwa.

Ngokwenjulalwazi kaVygotsky (1978), ukungenelela kothisha kanye nabazali ekufundiseni amakhono olimi kwenza umfundi abe nenasasa lokufunda ukubhala.. Uma umfundi ebhala usuke ebhala ngento ayibona yenzeka esikoleni noma emphakathini aphila kuwo (Vygotsky,1978). UVygotsky (1978), uthi othisha kumele babuye banike nabafundi ithuba lokuthi babhale nabo ukuze bezozizwa beyingxenye yesifundo. Lokhu kubanika intokozo yokuthi kukhona okusha abaphume ekilasini sebekwazi ukukwenza.

NgokukaJoseph (2016), inqubo yokufundiswa kokubhala igcizelela ukuthi kubhekwe ukubhala njengenqubo. Othisha bakhombise ukuba nalo ulwazi lwamasu okumele bawasebenzise uma befundisa ikhono lokubhala. Okutholakele kwimininingo yocwaningo kuvelile ukuthi bayawaqonda amasu abawasebenzisayo othisha, yize la masu abawasebenzisayo engabonakali eba nemiphumela emihle kwesinye isikhathi, ngoba uma sekubhalwa izivivinyo abafundi basuke bengasabhali bekopela kulokho othisha ababatshengise khona, kusuke sekumele bazimele bodwa, nokuyinto lezi zindlela namasu okungayigqugquzeli.

Lapho uthisha efundisa ukubhala ngokunikeza imiyalelo okumele ilandelwe abafundi uma bebhala, kumele ikuveze ukuthi abafundi kumele baqaphele ukusebenzisa uhlelo lolimi oluvumelekile kanye nemithetho yalo; nobhalomagama okuyilona lona. Into abayibhalayo kumele ishelelele,ilandelane ngendlela efanele futhi ithelelane imiqondo, bangavele baxube imiqondo, kumele ilandelane ngokuhlelekile. NgokukaCalkin (2003), uthisha kumele abalekelele abafundi bakhe, ababheke ukuthi ngabe babhala ngendlela eyiyo yini, bese ebanika izincomo uma kufanele abanikeze zona noma abalungise lapho bengenzi kahle khona noma ngendlela efanele khona. Kubalulekile ukuthi uthisha asebenzise ikhono lokufunda kanye nelokubhala kanyekanye ukuze abafundi bakhe bezofunda indlela yokukhetha amagama nokuthi bawasebenzise kanjani, yize lokhu kunezinguquko ezahlukeni kodwa kokubili kulekelela abafundi ukuthi bafunde kahle izimiso zolimi kanye nobhalomagama olufanelekile, lokhu kuyobalekelela uma sebebhala imisebenzana yabo.

Yize ucwaningo luke lwaveza ukuthi othisha bayakwazi ukusebenzisa la masu okufundisa ukubhala, kodwa kumele babuye babheke ukuthi ngabe izinhloso zezifunjwana zabo ziyafezeka yini noma cha. Lokhu kubasiza ekutholeni ukuthi yini lena abangayenzi ngendlela efanele uma befundisa, bese beyakulungisa. Okunye okwavela ukuthi iningi lothisha abafundisa ulimi lokuqala lokwengeza kusuke kungasilona ulimi lwabo lwebele noma lwasekhaya, lokhu kungezinye zezinkinga ngoba nabo abanalo ulwazi olugcwele ngalolo limi abalufundisayo. Ababambiqhaza balolu cwano bakhombise okukhulu ukuzethemba ngezindlela namasu abawasebenzisayo.

NgokukaMbatha (2012), othisha abasebenzisa isiZulu njengolimi lwabo lwaseKhaya balufundisa kangcono besebenzisa wona la masu okufundisa. Into edala inkinga ukusetshenziswa kolimi okungelona olwesiZulu ukuyalela abafundi ekilasini. Nenye into eyinkinga ukungaqeqesheki kothisha ngendlela efanele. Ngakolunye uhlangothi, uNkosi (2011), uthi kubalulekile ukuthi othisha bazijeqeze ngokubuyekeza abakwenzayo uma befundisa; ukuze kuzothi noma kukhalwa ngamazinga aphantsi okuphumelela kwabafundi ekubhaleni, unembeza wabo ube ubalahla ngokuthi abenzanga kahle noma ubavune ngokuthi bakwenzile obekufanele yikho ukuthi bekungenele. Lokhu umcwaningi uyakholelwa ukuthi kungenza othisha nabo babe nokuzethemba ngento abayenzayo, futhi kungabasiza ekuboneni ukuthi yini ebasebenzelayo uma befundisa nengabasenzeli. Kuthi uma sekuhlanganwa nalabo abangamele ezokufunda nokufundisa bakwazi ukwenza iziphakamiso zokuthi kube khona izinguquko kumqulu, ezizobavumela ukuthi babuye basebenze ngendlela bona abayibona ibasebenzela emakilasini; bengasukile kulokhu okumele bakufundise kodwa benze izifundo zabo abafundi baziqonde kalula.

5.3.2 Bazisebenzisa kanjani othisha izindlela namasu okufundisa ukubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphantsi kusukela lwelokuqala kuya kwelesithathu?

Ababambiqhaza bocwaningo babonise okukhulu ukuzethemba ngezindlela abasebenzisa ngazo izindlela namasu okufundisa. Lezi zindlela namaqsu okufundisa bakusebenzisa ngokuzishintshashintsha ukuze kuthi noma enye yazo ingasebenzi kube khona ebasebenzelayo. Indlela abasebenzisa ngazo izindlela namasu benza kuhambisane nendlela yokufundisa eqhakambisa abafundi, ibenza babe ingxenye yesifunjwana lapho bakha khona ulwazi lwabo okugcina kuthuthukisa izinga lokukucabanga kwabo. Lokhu kugqugquzelwa nawuVygotsky (1978), ukusebenzisana nabanye abantu kanye nalabo abakuzungezile endaweni ofunda kuyona, kunomthelela ekukhuleni kwengqondo yomuntu uma kwenzeka ngaphakathi kwendawo yentuthuko yolwazi engaba khona kumuntu.

Lezi zindlela namasu okufundisa abalulekile futhi awahambisani nendlela yokufundisa lena eyayigxila kuthisha kuphela, abafundi baba yingxenye yalokho okwenziwayo. Akugcini ngokuthi kube nguthisha kuphela owenzayo noma okhulumayo (Ntshangase, 2022). Izindlela zakudala zigxile ekufundisweni kokuqokethwe kwesifundo lapho uthisha efundisa cishe sonke isifundo ngaphandle kokuthi abafundi banikwe ithuba ekwakhiweni kolwazi lwabo (Ntshangase, 2022). Ngakolunye uhlangothi indlela yokufundisa egxile kubafundi incike kakhulu ekutheni abafundi bangaluthola kanjani ulwazi ukuze bakwazi ukuba abaxazululi bezinkinga esikhundleni sokuba ngabalaleli abangezi lutho (Ntshangase, 2022). UNtshangase (2022) uqhubeka athi lezi zindlela zokufundisa ezigxile kubafundi zibalulekile kakhulu, futhi ziba yinzuzo kubafundi, ikakhulukazi esikhathini samanje sezinguquko.

UGraham beno Perin (2007), bakholelwa ukuthi uma abafundi bengakwazi ukusebenzisa ikhono lokufunda ngokuqonda; bahlaziye lokho abakufundile; bese beyakubhala, lokhu kusho ukuthi ababenzi ubulungiswa emathalenti abo. Ukuhluleka kwabafundi ukubhala kusho ukuthi othisha ababenzi ubulungiswa ekufundiseni abafundi babo leli khono.

ULenyai (2011), yena uveza ukuthi othisha abanye bakhetha ukunamathela ohlotsheni olulodwa lwezindlela kanye namasu okufundisa, lokhu kudala ukuthi abafundi bangabi nalo ithuba lokuthuthukisa ikhono labo lokubhala; njengoba kwazona lezo zindlela namasu bengakusebenzisi ngendlela efanele. Uqhuba uthi abasunguli bomqulu wezemfundo kuleli kumale baqikelele ukuthi lokhu okusuke kushiwo kumqulu kuyenziwa emazingeni ezifundazwe kanye naweziyingi, bangagcini nje ngokusho okumele kwenzeke bese bengabheki ukuthi ngabe kuyenzeka ngampela yini. NgokukaBarkaoui (2016), othisha kunezinto okumele bazenze noma baziqaphele uma befundisa ikhono lokubhala emabangeni aphansi emfundo. Uthi zinhlanu izinto okumele baziqaphele: okokuqala, kumele baqaphele ukuthi laba bafundi abanalo ikakade lokubhala; okwesibili, kumele baqaphele ukuthi kudingeka babalekelele abafundi babo noma ngabe befundisa ngokwamasu athi ukufunda makube sezandleni zabafundi kodwa kuyadinga ukuthi babalekelele ukuze bezokwazi ukucija amakhono abafundi babo okubhala. Okwesithathu, kumele baqinisekise ukuthi uma abafundi besekilasini bayabeseka futhi bakhululeke uma besekilasini, ngoba uma bengakhululekile, isuke ingekho into ezofundiswa uthisha abazoyizwa bayiqonde futhi akukhathalekile ukuthi othisha bafundisa kahle kanjani noma bayazi kanjani into abayifundisayo, abafundi ngeke baqonde lutho uma bengakhululekile. Okwesine kuyafana nokushiwo uFerries benoHegcock (1998), uthisha kumele aqikelele ukuthi babhekelele imvelaphi kanjalo nobunjalo babafundi babo uma bezofundisa ikhono lokubhala, nemisebenzi ababanikeza yona kumele izibhekelele lezi zimo. Okokugcina kumele othisha baqikelele ukuthi imisebenzi ebhalwayo mayibe nezinhloso okumele izifeze futhi babazise abafundi babo ngezinhloso okumele zifezwe imisebenzi ababanikeza yona ukuthi bayenze.

Lokhu okushiwo nguBarkaoui (2016), ngenhla kuhambisana nokushiwo injulalwazi *yesociocultural*. UVygotsky (1978) ngokuthi ukufunda kukodwa akuholeli ekuthuthukeni kwengqondo yomfundi, kudingeka kube ukufunda okunenhloso nenjongo lapho kuzohlenganiswa ulwazi futhi ukufunda kuhlelelwa abantu abahlukene. UVygotsky (1978), uqinisekisa ukuthi ukuxhumana kuyithuluzi elibalulekile lokuqala elisetshenziselwa ukufundisa nokuthuthuka kwengqondo. Kusobala ukuthi uVygotsky (1978) wayekholelwa ekutheni ukubambisana kanye nokwelekelelana nabanye abantu kanye nalabo abakuzungezile endaweni ofunda kuyona, kunomthelela ekukhuleni kwengqondo yomuntu uma kwenzeka endaweni yokufunda nentuthuko yomqondo. Umphakathi, abazali, othisha kumele balekelelane ekufundisweni kwamakhono olimi lokuqala lokwengeza, nokusiza

ukuthuthukisa ikhono lokubhala labafundi. UGalbin (2014) uveza ukuthi ukuxazulula izinkinga kuyimiphumela yendima edlalwa ngabanye abantu ezimpilweni zabafundi, umphakathi, othisha, nontanga besebenzisa indlela yokulekelela nokubonisa ukuthi kubhalwa kanjani, phecelezi *iscaffolding nemodelling*. Laba babambiqhaza babonise ukuthi bayaqonda ukuthi umthamo nomthamo wokufundwayo egunjini lokufundela makuhambisane nemvelaphi yabafundi babo, kuphinde kugqugquzele ukuthi abafundi basebenzise ikakade lapho ukuhlalela bahlaziye lokhu abakufundayo ukuze bezokuqonda. Konke lokhu kwenzeke ngoba ababambiqhaza bebesebenzisa izindlela namasu okufundisa ikhono lokubhala belandela indlela egxile kubafundi, neyenza kube yibo uqobo abafundi abazakhela ulwazi bese uthisha kanye nalabo abaqonda kangcono ulwazi olufundwayo balekelele labo abasilele emuva nabangasheshi ukuqonda lokho okufundwayo. Indlela abebefundisa ngayo ibibagqugquzela abafundi ukuthi bazibone benza kangcono kunalokhu abebekwenzile emisebenzini edlule.

5.3.3 Kungani besebenzisa lezi zindlela namasu ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza kusukela ebangeni lokuqala kuya kwelesithathu?

Ababambiqhaza baveze ukuthi ukusebenzisa izindlela namasu okufundisa ahlukeni kanye nokuwashintshashintsha kusiza ukuthuthukisa ikhono labafundi lokubhala. Bayaqikelela ukuthi izindlela namasu abawasebenzisayo bayawathokozela yini abafundi ngesikhathi sokufunda ukuze kunyuse isasasa labafundi lokufunda. Okunye ababambiqhaza bachaze ukuthi kumqoka ukuba bavule amathuba okuba abafundi balekelelwe ozakwabo, othisha futhi nanoma yimuphi omunye umuntu onolwazi oluthe thuthu kunabo, ukwenza umsebenzi othile baze bakwazi ukuwenza ngokuzimela. Kulolu cwaningo othisha baqhakambise ukuthi ukusiza, ukukhuthaza kanye nokulandelela abafundi kumqoka ukuze bathuthukise ikhono lokubhala ngendlela. Lokhu abakwenzayo kuyahambisa nekhonsepthe yeZPD yenjulalwazi yeSociocultural kaVygotsky (1978) lapha ethi abafundi bafunda kangcono uma besizwa abantu abanolwazi oluthe thuthu kunabo okungaba ngothisha, abazali, ontanga kanye namanye amalungu omphakathi. Ngakho-ke uVygotsky (1978) ukholelwa kakhulu ekutheni ukusebenza kwemiqondo yethu ezintweni esizenzayo nesiphila ngazo emphakathini kuthuthukisa ulwazi oluyisisekelo kanye nokusizwa abanolwazi oluthe thuthu kunathi.

Ababambiqhaza bagcizelele ukuthi kusebenzeka kangcono ngokusebenzisa amasu nezindlela ezahlukeni ngoba lokhu kwenza ukuba kufinyeleleke kubo bonke abafundi njengoba befunda ngezindlela ezingafani nje. Ukushintshashintsha izindlela namasu kubalulekile kakhulu kunokuthembela kokukodwa kuphela. Njengokuthi uma kusetshenziswa indlela yokufundisa egxile kubafundi nehambelana nesu lokusebenza ngokuhlanganyela, lokhu kusiza ekuthuthukiseni izingxenye ezahlukeni zamakhono olimi, kungagxilwa nje ekubhaleni kuphela kodwa nelokufunda,

ukukhuluma nokulalela nawo ayathuthuka, bagcine sebefunda nokusebenzisa izakhiwo ezihlukene zolimi ezifaka nokuphimsela ngokushelelayo, uhlelo lolimi, ubhalomagama kanye nolwazimagama. Lokhu kuholela ekutheni abafundi besiZulu uLimi Lokuqala Lokwengeza bakhula emakhonweni olimi. Ukusebenzisa izindlela namasu ngokuwashintshashintsha kubalulekile ngoba kusiza ukuthi lokho okufundwayo kubelula ukuthi abafundi bakuqonde njengoba befunda ngezindlela ezingafani (Ntshangase, 2022).

NgokukaHalley no-Austin (2004), ukuze ukwazi ukugqugquzela ukuthuthuka kwamakhono okufunda nokubhala kumele wena njengomfundisi uqale uqonde kahle izinjulalwazi eziqondene nala makhono, izindlelakwenza kanye nezindlela zokufundisa la makhono. U-Ellis (1996), uveza ukuthi kumele ube nolwazi olunzulu ngalolo limi olufundisayo kanye nezingxenye zalo ezimiselwe ukufundwa. OPence benoJustice (2008), baveza ukuthi ukungabi nalo ulwazi olwanele ngolimi olufundisayo kudala inhlekelele yengozi, ngoba othisha abangenalo ulwazi olunzulu ngolimi abalufundisayo bagcina bekhetha ukufundisa ulwazi okungamele ngabe bayalufundisa noma bakhethe amasu okufundisa okungamele ngabe ayasetshenziswa kula mabanga aphansi emfundo ngoba asuke angahambisani namabanga abawafundisayo.

Ababambiqhaza batshengise ukuqonda ukubaluleka kokunika abafundi amathuba okwenza imisebenzi ngaphandle kwengcindezi. Othisha baveze ukuthi kubalulekile ukuthi uma abafundi benza amaphutha balungiswe ngendlela eyakhayo ukuze bangadikibali kodwa bakukhuthalele ukulungisa amaphutha abo. OPence benoJustice (2008), bagcizelela ukuthi othisha abakwazi ukulandela izindlelakwenza, izinjulalwazi kanye nezindlela zokufundisa, bagqugquzela ukufundwa kolimi, ngoba bayaqonda ukuthi abafundi bayawenza amaphutha futhi babuye bawalungise lawo maphutha inqobo nje uma benikezwe ithuba elanele ukuthi bawalungise lawo maphutha.

Ababambiqhaza baveze ukuthi ukwamukela ulimi olubhalwe ngabafundi noma lunamaphutha kuyasiza ngoba lokhu kubatshengisa ukuthi akuphi amagebe okumele bawavale kubafundi babo. Lokhu bakuchaza ngokuthi ukuhlaba okwakhayo kuyasiza ngoba kukhuthaza abafundi ukuthi babhale ngokuzethemba.

NgokukaTaylor (2011), ukufunda kuncike kakhulu olwazini lukathisha nokuthi benzani uma befundisa emakilasini abo. Ngakho-ke ukuze uthisha ezokwazi ukufundisa abuye anikeze nomyalelo ohlabahlosile kubafundi bakhe, kumele abe nolwazi olunzulu ngesifundo asifundisayo, okufaka izindlela kanye namasu okufundisa awasebenzisayo, nezindlela abafundi bakhe abafunda ngazo ngokwehlukana kwabo. Ababambiqhaza baveze uthi ukwenza imisebenzi egxile kubafundi ekilasini, kuyasiza ekuthuthukiseni ikhono lokuzitholela ulwazi kanye nokuzethemba kubafundi. ULumadi (2016), ufakazela lokhu okushiwo uTaylor (2011), uma ethi :

Teachers play a role in the success of the learners, however learners learn best when they are actively involved in the learning process; learners dominate the process of learning in order to master reading and writing skills.

(Lumadi 2016, p68.)

Lokhu okushiwo uLumadi (2016), kuchaza ukuthi othisha badlala indima enkulu ekuphumeleleni kwabafundi; kodwa-ke abafundi bafunda kangcono uma bezoba ingxenye yesifunjwana lesi abasifundiswayo. Kumele abafundi kube ibona ababamba iqhaza elikhulu ekufundeni kwabo ukuze bezochwephesha amakhono okufunda nokubhala. Injulalwazi kaVygotsky (1978), igqugquzela ukuthi akube khona ukuxhumana phakathi kukathisha kanye nabafundi ukuze bezolekelelana ukwakha ulwazi oludingwa abafundi.

Ocwaningweni olwenziwa nguFredericks (2013), kuyahlaluka ukuthi othisha abaningi basebenzisa izindlela namasu okufundisa abangawaqondi; nokuyikhona okudala ukuthi bengakwazi ukuwasebenzisa ngendlela efanele. Kuyaqapheleka ukuthi othisha bayahluleka ukuhlanganisa kahle la masu okufundisa, nokuyikhona okudala ukuthi abafundi bengalizuzi ikhono lokubhala njengoba kusuke kulindelekile. Othisha ababe besawalungisa amaphutha enziwa abafundi ngoba indlela abasebenzisa ngayo la masu ayibavumeli. Indlelakwenza yenqubo yemibhalo inikeza isisombululo sezinkinga ezibheke nokuntengantenga kwekhono lokubhala, kodwa igqugquzela ukuthi othisha bangabheki ubunjalo bomsebenzi owenziwa abafundi babheke nje ukuthi bakwazile yini ukubhala kuphela (Baines, Baines, Stanley, & Kunkel, 1999). Lokhu kwenza ligcine lingathuthuki ikhono lokubhala kubafundi bolimi lokuqala lokwengeza (Baines, Baines, Stanley, no Kunkel, 1999). Othisha abasebenzisa indlelakwenza yohlobo lwemibhalao bafundisa izimo ezahlukene ezihambela nokubhala, lokhu kuqala lapho abafundi beqala ngokufunda umbhalo othize bese behlaziya loyo mbhalo abawufundile (Dean, 2008). Indlelakwenza yohlobo lombhalo yayakhelwe ukuvala igebe elivela kwindlelande yenqubo yemibhalo; kodwa othisha bayazihlanganisa lezi zindlela mangabe befundisa ikhono lokubhala (Donovan no Smolkin, 2006).

5.4. Ubumqoka bemiphumela yocwaningo.

Imiphumela yalolu cwaningo iveza izindlela ezisetshenziswa othisha ukufundisa ikhono lokubhala kubafundi bamaBanga aphansi emfundo. Iveza othisha ababambiqhaza bekhombisa ukuziqonda izindlela abazisebenzisayo ukufundisa ikhono lokubhala. Izindlela ezivelile ilezi: *shared writing*, *guided writing*, kanye nokufundisa usebenzisa uhlamvu olulodwa ngesifundo. OkwesiBili okuvezwa miphumela yocwaningo ukuthi othisha basebenzisa amasu ahlukahlukene ukufundisa ikhono lokubhala kubafundi bolimi lwesiZulu uLimi Lokuqala Lokwengeza, nokwenza amasu abawasebenzisayo ahambisane nezindlela abazisebenzisayo ukufundisa ikhono lokubhala. Amasu

abawasebenzisayo ilawa: *modeling and scaffolding*, ukufika namashadi anemibhalo, ukusebenzisa imibala ukuhlukanisa izinhlamvu. Lokhu okuvezwa imiphumela kuphendula umbuzo wokuqala othi iziphi izindlela namasu asetshenziswa othisha ukufundisa ikhono lokubhala kubafundi besiZulu ulimi Lokuqala Lokwengeza kubafundi bebanga lokuqala kuya kwelesithathu.

Owesibili umbuzo uphenduleke ngokuthi kuvele emiphumeleni ukuthi othisha bayazishintshanisa izindlela namasu abawasebenzisayo ukuze kungabi khona abafundi abasalela emuva ekufundeni ikhono lokubhala. Lokhu kuzishintshashintsha kwenza ababambiqhaza bakwazi ukubona izindlela namasu abawasebenzisayo ukuthi ayabasebenzela yini nokuthi ayazifeza yini izinhloso zesifunjwana zabo.

OkwesiThathu okuvelile kuphendule umbuzo wesithathu othi kungani besebenzisa lezi zindlela namasu ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza. Kuvele ukuthi bazisebenzisa lezi zindlela ngoba ziyabasiza ukulekelela abafundi babo ukuthi bakwazi ukuzuza ikhono lokubhala, okunye futhi ukuthi zenza abafundi bakujabulele futhi babe nesasasa lokuba ingxenye yesifunjwana abasifundayo ngaleso sikhathi. Lokhu kubenza babambe iqhaza ekufundeni kwabo abafundi.

Imiphumela yocwaningo kufanele yamukelwe umphakathi wocwaningo ngoba isemthethweni futhi ithembekile. Kulandelwe yonke imigomo yokuqinisekisa ukwethembeka kocwaningo. Imiphumela yalolu cwaningo ingasiza ukuthi kutholakale ukuthi ngabe inkinga ikuphi okuyiyona edala ukuthi abafundi bengakwazi ukusebenzisa ikhono lokubhala. Lolu cwaningo lungasiza ukuba umhlahlandlela wokuthi kumele kuqalwephi ukubheka ukuthi yini eyenza abafundi bangakwazi ukuchwephesha ikhono lokubhala ezikoleni.

Imiphumela yalolu cwaningo ingasiza futhi abacwaningi bakusasa ekuxazululeni inkinga yokuntengantenga kwekhono lokubhala kuleli, ibuye ithuthukise futhi ikhombise ukubaluleka kokusebenzisa izindlela namasu ahlukene ukuthuthukisa ikhono lokubhala. UMnyango weMfundo eyisisekelo kumele ubuyekeze inqubomgomo yolimi futhi ukhuthaze ukufundisa usebenzisa ubulimimbili noma ubuliminingi lapho kufundiswa emagunjini esiZulu uLimi Lokuqala Lokwengeza. UMnyango weMfundo eyisisekelo kumele ucije othisha ngezindlela namasu okufundisa ikhono lokubhala, bese ubuya ubakhulula ukuthi bakwazi ukuqhamuka namasu abangawabona ebasebenzela bona, kungabi ilawa kuphela abekwe kwinqubomgomo yokufundiswa kolimi lokuqala lokwengeza. Kufanele abasunguli benqubomgomo bathuthukise izindlela zokusebenzisana nothishanhloko, izinhloko zeminyango kanye nothisha ukuze kuqinisekise ukuqaliswa ngendlela efanele kwalezi zinqumomgomo ezintsha ezithuthukisiwe nezivumela othisha ukuthi bakwazi

ukuzikhethela izindlela namasu okufundisa angabhekelela ukuthi abafundi bachwepheshe ikhono lokubhala.

Imiphumela yocwaningo kumele yamukeleke emphakathini wocwaningo ngoba isemthethweni futhi ithembekile. Okunye ukuthi kulandelwe yonke imigomo yokuqinisekisa ukwethembeka kocwaningo. Inkambiso elandelwe kwenziwa lolu cwaningo iqikelele ukuthi lolucwaningo nemiphumela yalo kube ngethembakele. Imiphumela yalolu cwaningo ingasiza ukuthola isisombululo sokwentuleka kwabafundi abachwephesha ikhono lokubhala, kuthuthuke namazinga alabo abazamayo ukulifunda balibambe ikhono lokubhala. Imiphumela yalolu cwaningo ingasiza futhi abacwaningi bakusasa ekuxazululeni lokhu okuthintwe yilolu cwaningo, okuwukubaluleka kokusebenzisa izindlela namasu ahlukeni ukuthuthukisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza

5.5. Iziphakamiso zocwaningo olusengenziwa.

Imiphumela yocwaningo iveza ukuthi othisha noma bezisebenzisa izindlela namasu okufundisa ikhono lokubhala kodwa akuveli ukuthi bayawuqonda umehluko phakathi kwalezi zinto zombili. okusamele lwenziwe ukuthi kubhekwe ukuthi angeke yini sathola imiphumela eyahlukile uma ngase uMnyango wezeMfundo unike othisha isikhala sokuthi babheke abafundi babo ngeso eliseduze; ukuze baqonde ukuthi bafunda baqonde ngaziphi izindlela ukuze bezokwazi ukuthi iziphi izindlela namaphi amasu abangawasebenzisa ukuhlangabeza izindlela abafundi babo abafunda ngazo. Lokhu umcwaningi uyacabanga ukuthi uma kungenzeka kunganika uMnyango wezeMfundo imiphumela emihle, njengoba othisha kuyibo abasondelene nabafundi okuyibona okumele bafunde, baqonde futhi bachwepheshe ikhono lokubhala.

Ocwaningweni kutholakale ukuthi izingcwaningo eziningi esezenziwa zibheka kakhulu imiphumela yabafundi, kodwa lezo ezibheka ukuthi abafundi bafunda kanjani futhi bakuqonda kanjani lokhu abakufundayo zincane kakhulu. Njengomcwaningi nginesiphakamiso sokuthi kuke kwenziwe izingcwaningo lapho kuzobhekwa ngeso elibanzi ukuthi abafundi bafunda besebenzisa ziphi izindlela, nokuthi iziphi izindlela ezisetshenziswa othisha abaziqonda kalula. Lokhu kungalekelela ekutheni kutholakale isisombululo sokulwisana nale nkinga yokungaphumeleli kwabafundi uma behlolwa amakhono abo okubhala. Okunye futhi okungenziwa ukuthi kubhekwe izindlela abafundi bafunda, baqonde ngazo ikhono lokubhala. Lokhu umcwaningi ukushiso ukuthi kungenzeka ukuthi othisha lezi zindlela namasu okufundisa ikhono lokubhala abazisebenzisayo; kungenzeka ukuthi babona sengathi ziyabasebenzela ngoba beyithola imiphumela abayidingayo ngaleso sikhathi; abafundi bayakwazi ukukhiqiza konke lokhu ababafundise khona njengoba kunjalo. Uthole ukuthi ngokuhamba kwesikhathi abafundi bayakukhohlwa abakufundile njengoba kutholakale ukuthi izindlela namasu abakusebenzisayo kugqugquzela ukuthi abafundi bangakwazi ukuzibhalela

ngokwabo, bancike kakhulu kulokhu abakwenze nothisha ekilasini bangaziqambeli bona imibhalo yabo.

Izindlela ezisetshenzisiwe ukwenza lolu cwaningo zilekelele ukuthola kabanzi ngezindlela namasu othisha abawasebenzisayo uma befundisa amakhono okubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi. Nokwenze umcwaningi wasala enemibuzo eminingi engaphendulwa ukwenza olunye ocwaningo, abheke ajule ngendlela la makhono afundiswa ngayo kanye nendlela abafundi abawafunda ngayo.

5.6. Isiphetho

Lesi besekuyisahluko sokugcina socwaningo esigoqa konke obekukhulunywa ngakho. Kulesi sahluko ngixoxile kafushane ngemiphumela yocwaningo ngiyinyamanisa nemibuzo yocwaningo. Okwesibili ngixoxile ngaphinde ngaphawula ngeziphakamiso ezimayelana nocwaningo olungalandela emva kwalolu. Ngibuye ngathinta nangezinto oezingasetshenziswa ukuze kuqinisekiswa ukuthi kuyaliwa nalesi sihlava futhi siyaqedwa ukuze ikhono lokubhala lizoba sezingeni eliphezulu nemiphumela yabafundi ibe mihle kunalena abayitholayo.

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IZELEKO.

ISELEKO A.

INCWADI YESICELO EYA KUTHISHANHLOKO

P.O BOX

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Ntumeni

3830

11 September 2018

Dear Principal

REQUEST: PERMISSION TO CONDUCT RESEARCH IN YOUR SCHOOL

I am a Masters student at the University of KwaZulu-Natal Edgewood campus. This letter seeks to ask for a permission to conduct my research at your school. I have selected your school as one of the schools where I intend to conduct my research in Pinetown District. The research will be conducted within the period of September to October 2018. My research is titled:

Izindlela Namasu Okufundisa Ikhono Lokubhala Kubafundi BesiZulu Ulimi Lokuqala Lokwengeza Emabangeni Aphansi Kusukela Kwelokuqala kuya Kwelesithathu Esiyingini sasePhayindane.

(The methods and strategies to teach writing skills to isiZulu Firs Additional language learners in foundation phase from grade 1 to grade 3 in Pinetown district)

This research is exploring the methods and strategies that teachers use to teach writing skills to learners of isiZulu second language. The results of this study may assist Department of Education and schools' management team in dealing with the incompetence of learners in writing skills. The researcher believes that this study will also help subject advisors and school management team implementing and monitoring the effective methods and strategies to teach writing skills to isiZulu second language learners.

Please take note of the following issues:

1. Answer all the questions.
2. Respond to each question in a manner that will reflect your own opinion.
3. Participant's identity will not be disclosed under any circumstance.
4. There are no right or wrong answers.
5. All your responses will be treated with strict confidentiality.

6. Real names of the participants and school will not be used, but the participants will be given the fictitious names so as the school.
7. The participants are free to withdraw from the research at any time without any negative or undesirable consequences to themselves.
8. The participants will not be under any circumstance forced to reveal what they don't want to reveal.
9. Video recording will be made, only in classroom observations.
10. Voice recording will be used during the interview session.

My supervisor for this study at the University of KwaZulu-Natal is Doctor Ngcobo Nokukhanya and she can be contacted at any time. Her contact details are as follows: e-mail: ngcobon13@ukzn.ac.za. You can also contact the University of KwaZulu-Natal Research Office via P. Mohum

HSSREC Research Office,

(Tel): 031 260 4557

E-mail: mohump@ukzn.ac.za

Your positive response in this regard will be highly appreciated. Kindly read and sign the declaration below.

Thank you for your support, co-operation and valuable time

Yours sincerely

Miss Thulile S`londiwe Ndlovu

University of KwaZulu-Natal

[Redacted Signature]

Email: 211544721@stu.ukzn.ac.za

[Redacted Signature]

DECLARATION

Please sign the following declaration and include your full names as indicated:

I..... (Full names of Principal) 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.

P.O BOX
526
Ntumeni
3830
11 September 2018

Dear educator.

REQUEST: PARTICIPATION IN THE RESEARCH PROJECT

I am a Masters student at the University of KwaZulu-Natal Edgewood campus. This letter seeks to ask for a permission to conduct my research at your school. I have selected your school as one of the schools where I intend to conduct my research in Pinetown district. The research will be conducted within the period of March -June 2019. My research is titled

Izindlela Namasu Okufundisa Ikhono Lokubhala Kubafundi BesiZulu Ulimi Lokuqala Lokwengenza Emabangeni Aphansi Kusukela Kwelokuqala kuya Kwelesithathu Esiyingini sasePhayindane

(The methods and strategies to teach writing skills to isiZulu First additional language learners in foundation phase from grade 1 to grade 3 in Pinetown district).

This research is exploring the methods and strategies that teachers use to teach writing skills to learners of isiZulu second language. The results of this study may assist Department of education and schools' management team in dealing with the incompetence of learners in writing skills. The researcher believes that this research will also help subject advisors and school management team implementing and monitoring the effective methods and strategies to teach writing skills to isiZulu second language learners.

Please take note of the following issues:

1. There will be no limit on any benefit that the participants may receive as part of their participation in this research project.
2. Answer all the questions.
3. Respond to each question in a manner that will reflect your own opinion.
4. Participant's identity will not be divulged under any circumstances.
5. There are no right or wrong answer.
6. All your responses will be treated with strict confidentiality.

7. Real names of the participants and school will not be used, but the participants will be given the fictitious names so as the school.
8. The participants are free to withdraw from the research at any time without any negative or undesirable consequences to themselves.
9. The participants will not be under any circumstance forced to reveal what they don't want to reveal.
10. Video recording will be made, only in classroom observations.
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My supervisor for this study at the University of KwaZulu-Natal is Doctor Nokukhanya Ngcobo and she can be contacted at any time. Her contact details are as follows: e-mail: ngcobon13@ukzn.ac.za. You can also contact the University of KwaZulu-Natal Research Office via Office via P. Mohum. HSSREC Research Office, (Tel): 031 260 4557. E-mail: mohump@ukzn.ac.za

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609. Email: HSSREC@ukzn.ac.za

Your positive response in this regard will be highly appreciated. Kindly read and sign the declaration below.

Thank you for your support, co-operation and valuable time.

Yours sincerely

Miss Thulile S`londiwe Ndlovu

University of KwaZulu-Natal

 I

Email: 211544721@stu.ukzn.ac.za/ slondiwekandlovu@gmail.com

DECLARATION

Please sign the following declaration and include your full names as indicated:

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.

Participants signature..... date.....

Additional consent (where applicable)

I hereby provide consent to: Audio-record my interview	YES		NO	
Video-record my interview	YES		NO	
Use of my photographs and videos for the research purposes	YES		NO	



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma
Ref.:2/4/8/1625

Tel: 033 392 1063

Ms TS Ndlovu
PO Box 526
Ntumeni
3830

Dear Ms Ndlovu

**PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE
INSTITUTIONS**

Your application to conduct research entitled: **“IZINDLELA NAMASU OKUFUNDISA IKHONO LOKUBHALA KUBAFUNDI BESIZULU ULIMI LWESIBILI EMABANGENI APHANSI KUSUKELA KWELOKUQALA KUYA KWELESITHATHU ESIYINGINI SASASEPHAYINDANE”**, 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 10 September 2018 to 02 March 2021.
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.

KWAZULU-NATAL DEPARTMENT OF EDUCATION

Postal Address: Private Bag X9137 • Pietermaritzburg • 3200 • Republic of South Africa

Physical Address: 247 Burger Street • Anton Lembede Building • Pietermaritzburg • 3201

Tel.: +27 33 392 1063 • Fax.: +27 033 392 1203 • Email: Phindile.Duma@kzndoe.gov.za • Web: www.kzndoe.gov.za

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„Championing Quality Education • Creating and Securing a Brighter Future

**ISELEKO D
IMVUME YOKWENZA UCWANNGO.**



**UNIVERSITY OF
KWAZULU-NATAL
INYUVESI**

YAKWAZULU-NATALI

**HIGHER DEGREES DISSERTATION/THESIS PROPOSAL REPORT FOR
RESEARCH MASTERS AND PhD STUDENTS**

(This report is to be completed by the appointed scribe or Postgraduate Administrator after the proposal panel has met and thereafter submitted to the Supervisor)

DATE OF ORAL PRESENTATION: 4 August 2018

NAMES OF CHAIRPERSON AND PANEL MEMBERS PRESENT:

Dr Z.Nkosi

Dr B.Y.Mhlon

Dr P.P.Gumbi

Dr N. Ngcobo

In attendance administrator: Ms Sheryl Jeenarain

STUDENT NAME: Miss Thulile S' Londiwe Ndlovu

STUDENT NUMBER: 211544721 DEGREE:

Master in Education

DISCIPLINE: Higher Education

SHORT DESCRIPTIVE TITLE: Izindlela Namasu Okufundisa Ikhono Lokubhala Kubafundi BesiZulu Ulimi

Lokuqala LokwEngeza Emabangeni Aphansi Kusukela Kwelokuqala kuya Kwelesithatu Esiyingini

sasePhayindane, esifundazweni saKwaZulu Natali

SUPERVISOR/S: Dr N. Ngcobo

CO-SUPERVISOR:

CO-SUPERVISOR:

ETHICAL CLEARANCE CODE:

ISELEKO E

IMIBUZO YOKUPHENDULA IMIBUZONGQANGI YOCWANINGO.

Imibuzo yenhlololwazi esakuhleleka

1. Ngabe waqala nini ukufundisa isiZulu ulimi lwesibili?
2. Ngabe usebenzisa ziphi izindlela uma ufundisa ikhono lokubhala?
3. Kungani usebenzisa lezi zindlela?
4. Ungabagqugquzela yini abanye othisha abafundisa isiZulu ulimi lwesibili ukuthi basebenzise lezi zindlela ozisebenzisayo uma ufundisa ikhono lokubhala, kungani ungabagqugquzela?
5. Imaphi amasu owasebenzisayo uma uzoqala ukufundisa ikhono lokubhala kubafundi besiZulu ulimi lwesibili?
6. Kungani usebenzisa la masu uma ufundisa ikhono lokubhala?
7. Uyawashintshashintsha yini la masu uma ufundisa?
8. Yini ekwenza uwashintshashintshe?
9. Ungabagqugquzela yini abanye othisha abafundisa isiZulu ulimi lwesibili ukuthi basebenzise la masu owasebenzisayo ukufundisa ikhono lokubhala? Chaza.



Miss Thulile S'Londiwe Ndlovu 211544721
School of Education
Edgewood Campus

Dear Miss Ndlovu

Protocol Reference Number : HSS/1684/018M

Project title: Izindlela namasu okufundisa ikhono lokubhala kubafundi besiZulu ulimi lokuqala lokwengeza emabangeni aphansi kusukela kwelokuqala kuya Kwelesithathu esiyingini sasePhayindane (Exploring methods and strategies used by teachers to teach writing skills to I grade 3 in Pinetown district schools)

Full Approval — Expedited Application In
response to your application received 20 September 2018, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

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

Yours faithfully



Dr Rosemary Sibanda (Chair)

Humanities & Social Sciences Research Ethics Committee

/pm

Cc Supervisor: Dr Ngcobo cc Academic Leader
Research: Dr SB Khoza cc School
Administrator: Ms Sheryl Jeenarain

Humanities & Social Sciences Research Ethics Committee
Dr Rosemary Sibanda (Chair)

Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximhap@ukzn.ac.za / snymann@ukzn.ac.za / mohunp@ukzn.ac.za

Website: www.ukzn.ac.za

ISELEKO G

ISITIFIKETI SIKATURN IT IN.

THULILE NDLOVU

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